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## Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

church to the twentieth century to show the latter the son of the plain people raised by his own merit to the head of the greatest world power which time has ever looked upon, for the

Church is neither a monarchy nor a re

onuren is neither a monarchy not a to-public, though partaking of the char-acteristics of each. It is a theoracy, a government by God. Every Catholic believes as firmly as he believes in his own existence that Christ, the Divine

Founder of the Church, is also its ever

rounder of the Church, is also seed and active, though invisible Head and Ruler; and that the Pope, His visible Vicar, rules through Him, safely warded by Him from all error which might wreck the Church in her essential

mission as guardian of faith and morals.

Because he represents Christ, the Church invests the Pope with the magnificence which she fain would bestow on her Divine Founder Himself were He to dwell visibly with her. But

because of the divine life within her, she is, like unto God, no respecter of per-sons, and asks no royal nor noble line-

LIFE OF THE RELIGIOUS.

What then, is the reason why it

may say, a monster among men. And why? Because, in the universal injust-

ice in mankind, he would stand alone, and his life would be a rebuke. In

Holy Scripture this is described, as it

were, with a pencil of light. In the Book of Wisdom the man of the world

says: "Let us be in wait for the just, because he is not for our turn, and he

is contrary to our doings, and up-braideth us with transgression of law, and divulgeth against us the sins of

our way of life. . . . He abstaineth from our way as from fillthiness,

and he prefereth the latter end of the

troubles itself about the religious life?

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, AUGUST 22, 1903

LONDON, SATURDAY, Aug. 22, 1903.

TO OUR CRITICS.

In reply to our critics we beg to say that we have endured their effusions with commendable equanimity. That they do not like the articles which appeared in the CATHOLIC RECORD of two weeks ago may denote a lack of good taste on their part. It may also be an indication that we are getting into down into the Valley that she is a deep waters, but then critics, not being infallible, should take care not to wax dogmatic. At any rate personalities are a coward's weapons. The man who uses them is a fit companion for the thug who encompasses the death of his victim by treachery. Still there is a little difference between the two : the thug may cheat the scaffold, but the defamer will be caught and branded by

Not that we mind these attacks, but it does seem strange that the critics who pose as broad-minded individuals, and who know just what a newspaper should be, have no acquaintance with the elementary forms of justice and charity. Now, if when the weather is but exposed to the coldness and cool they read once more what we have neglect which cut and torture a said they may revise the verdict against us.

Frankly, however, we do not expect them to do this, for persons intent on self-adoration have little time for any. thing else. But do they think that the saloon business is the very best opening for a young man? They may write reams anent the ideal saloon, but did they or any one else ever see it? Our the meanest sneak-thief than with these readers will remember what we have written on this subject; and for the present we merely wish to say that we issue we may convince our friends that we have shot and red hot in the locker. In the meanwhile they ought to take a tonic of some kind to get rid of their sense of self-importance.

A COMMON CRAZE.

There are a few still in and around this community who dabble in stocks. We warned them last year against the amusement, and since then some of them have learned at more or less cost that our warning was not without reason. Still they who are not amenable to reason, and refuse to be guided by the example of others, wait for experi. ence to wean them from the folly of trying to get rich too quickly. Cotton, steel-all the cries of the benevolent operator who is in business for his

the outlay of a few dollars and the host ous in their recourse to morphine or of other things as set forth in the circulars which are scattered throughout addicted to drugs. the country. Certainly the "brokers' across the border and the gentlemen who do business for them this side of the line must rejoice at being able to obtain Canadian coin so easily. If this petition the Government to prevent these circulars from passing through the mails. Our law-makers or those among them who have any gray matter to spare might offer to give it to the men and women who haunt the "ticker," but we fear there would not be enough to go around. Stock literature is of course innoxious to common-sense people, but it is soul-stupefying, mentally and morally wrecking to many of our citi-

MOTHER AND CHILD.

One happens upon things in daily life indicating that truth is oftimes stranger than fiction. The writers who

Iome. She has done her work-years of it. She has slaved for her boys and girls, eager always to have them look as well as anybody's else. But who can tell of the love radiating from a mother's heart that makes toil and privation of little moment and rejoices at labors though they bow the frame and bring her nearer the grave, if they but impart happiness to her dear ones.

But there is no greater unhappiness for a mother to learn as she is going burden. And children who should thank God every day for their mother, the best thing they have or ever will have this side of heaven, lead her to believe this. They are wanting in tact and thoughtfulness towards her. They forget that the simplest kindness is people. a balm to her heart, and brings a new light into the eyes that have been filled with tears and been tired for them. The gentle voice makes music in her ears, but it must be prompted by a gentle heart, for a mother sees far. And the child who gives all this, and more, digs within himself a very wellspring of happiness. But how often are mothers not maltreated indeed sensitive soul? How often do we not hear of Catholics in this community who give over their mothers to the town's charity? Think of it! These people allow the mother who bore them, to eat the bread of the pauper. We know of no word in language to apply to them. We language to apply to them. We would sooner shake hands with poor caricatures of manhood who walk the streets unashamed, who have the assurance to consort with honest men, do not retract one word. In a future and their mother all the while eating out her heart in the Poor House. And when she dies they bring the body to their houses and have it buried with becoming pomp. On the coffin we generally see a wreath or a cross, bearing the legend From her affectionate Son or Daughter. And they who know marvel at their hypocricy. But the mills of the gods grind slowly-and

MEMORABLE WORDS.

these people are not dead yet.

" Do not allow my thoughts to get entangled by stimulants or drugs. I want only to be with Jesus and the Holy Family."—Cardinal Vaughan (on his death-bed).

We advise our readers to remember these words.

When a member of the household is near eternity they should guard him

cocaine there would be fewer persons

NATIONAL CATHOLIC UNION.

We are pleased to know that the recent convention of the National Cathocraze continues it would be well to lic Total Abstinence Union at Pittsburg, Penn., was the most successful ever held by that noble society. The opening Mass was celebrated by the Right Rev. J. F. Regis Canevin, Coadjutor Bishop of Pittsburg. Rev. Wm. Kelly of Grafton preached an inspiring

Rev. Walter Shanley of Hartford, Ct., President of the National Union, occupied the chair at the business sessions. Hon. Walter S. Gibbon, of Chicago, second Vice-President, in his report said that in the past year fifteen societies of boys had been organized in Illinois. Wisconsin, he said, is coming into line, and that Bishop P. J. Muldoon of Chicago is doing good work among young men.

look after the jaded palate of the reading public, strive to give it a new sensation by the recital of tragedies of the olden time. But if they would but open their eyes they might find at their doors many ingredients which would go far towards making a very appetizing literary repast for their customers.

We think that one of the most heartnending scenes—which by the way is not uncommon—is that of a mother who is treated unkindly by her children. But does this happen? Without venturing to answer the question, we content ourselves with saying that we know of some such cases. The mother is

The Catholic Record. gray-haired and is waiting for the call Protestants gathered to listen to ad-Protestants gathered to listen to addresses by noted Catholic prelates of the United States. The audience was a splendid representation of Pittsburg temperance workers. The Right Rev. Regis Canevin, Coadjutor Bishop, presided, and was assisted by the Rev. M. A Lambing of Scottdale.

A. Lambing of Scottdale.

Bishop Canevin was the first speaker. He made an eloquent address and was greeted with a warm welcome. He wel-comed the delegates and visitors to the convention and spoke strongly of Tem-perance and said the Catholic Total Abstinence Union is one of the best organizations in the Church. It should enlist the earnest support and appeal to every parent, teacher and pastor. There is no organization that lifts up the morals of society as it does, and it grieved him greatly to see so little interest taken in it by many of those in authority. No reason, he said, why this organization, above all others, should not have a greater hold on the Rev. A. P. Doyle, C. S. P., of New

York, the noted Paulist Father, said in his address that if Irish names were over the majority of saloons, he wanted the world to know that it was with the consent of the Catholic Church, but in the face of it, that they have it so.

Among the resolutions was one expressing sorrow at the death of Pope

Leo XIII. and one bowing to the will of the new Pope, Pius X. in all things spiritual. Others were as follows: Realizing that the solution of the drink question depends on home influence, the union approves and endorses the work of the Women's and Children's Societies and makes thankful appreciation of the action of so many prelates who administer the total abstinence pledge to children at the time of con-

In the spirit of the Church as shown forth in councils and synods the Catholic Total Abstinence Union begs and exhorts that all priests will by word and act condemn the liquor traffic, and those who in defiance of the Church's counsel engage in this nefarious occu-pation. The idea of Catholics gaining sustenance at the expense of the souls and bodies of their fellow-men, makes it incumbent on all Catholics, and especially all total abstainers, that they will not only not condone or minimize this evil, but by all their power endeavor to take this blot from the fair name of the Church. This is done efficiently by the total abstainers taking an active interest in seeing that the State laws are preserved and that drinking places are not multiplied.

the Associated Press a day or two after his election, he expressed his great affection for America, in which is "the blooming youth of Catholicism," and sent his greeting and apostolic blessing to the whole land.—Boston Pilot.

places are not multiplied.

The Catholic Total Abstinence Union condemns the practice of Catholic insti-tutions and societies of Catholics in permitting strong drink at their public celebrations, alumni banquets and en-tertainments and meetings. The union exhorts all Catholics and especially all exhorts an Cathoric and capture total abstainers to show their disapproval by word and act of all such institutions and societies that persist in permitting this practice.

A POPE FROM THE PEOPLE.

worn by sons of peasants than by sons of nobles, though perhaps the largest proportion of the 264 Popes have come from the middle class.

Among Popes of very humble origin who have filled a large place in history, we may name Adrian the fourth, the son of a bargeman, who in boyhood was often in sore straits for a light for his nightly studies, his father being too poor to give him one: and Sixtus V., who spent his orphaned boyhood as a servant on a monactory. Sixtus V., who spent his orphaned boy-hood as a servant on a monastery farm, and the Church never let us for-get that the first of all Popes, the chosen of Christ and the Prince of the Apostles, was a poor, rugged fisherman.

But these Popes from the plain people from first to last, were all men of re-markable gifts, else they had never risen from the ranks of the ordinary clergy to those places where they might be in the line of choice. In so far forth the sons of noble families with easy opportunity for training for a diplomatic career in the Church, have the advantage. That comparatively few of these have attained to Peter's chair seems to indicate that God is more lavish of the gifts of soul and mind to the stock which He has not favored with the gifts of fortune.

Those who love the Church and the people see an especial Providence in the succession of a Pope of humble birth and great intellectual parts like Pius and great intellectual parts like Plus X. to an aristocrat of republican symthes, a diplomatist and scholar, like Leo XIII. The man in whose veins ran the blood of Cola di Rienzi and the Siennesse Republicans of old, necessarily had a keen appreciation of the modern republican ideal, while his training and associations made him in-timate with the habit of mind, the virtues and the limitations of the privileged classes. So was he fitted for his great work of reconciling rulers to the Church and interpreting the Church to the age as pre-eminently the friend of the people and having in her hands the solution of the social problem.

FATHER HECKER AND RELIGIOUS The present Pope adds to his pro-found sympathy with the social policy

The change wrought by a series of publications like that of English Men of Letters, reproduced in this country, grows more perceptible. Old books are gotten up in a portable form, that the wayfarer, no matter how he may journey, whether by land or by sea, can always find room to carry about his per-son a volume of some old favorite re-duced within the compass of an ordinary coat pocket. Tarrying for some time under the roof of a hospitable friend's home. I am reminded of the advantages of small books in editions which are easy of carriage. The companionship of books has been the delightful thome of the greatthe delightful theme of the great-est masters of antiquity on through the ages until one reaches our own times, which have especially increased the facilities of intellectual intercourse in all conditions of life. The weary invalid, who must spend much of his time alone, has within his reach, if allowed to read, an invaluable remedy against the spirit of loneliness specially pervad-ing some of the vocations of life. Next to the human heart beating in union with that of another human heart, what is comparable with the literary lights, sons, and asks no royal nor noble lineage, but only high virtue and ability in
her Visible Head.

Pope Pius X. in his first week of
office has already become well known
to his great spiritual family and the
world at large. Indeed, the Pope can
never again be a stranger in the world.
The press takes care of all that; and it
is the closy of Catholics that these which one has known when manhood was still fresh with the dews of the morning? They never grow dim human patience becomes exhausted and gives no light. They are the stable friends that never change, whatever the

mutations of the world about us. The press takes care of all that; and it is the glory of Catholics that these Popes in whom a fiercer light beats than that which beats on Czar, or Emperor, or King, can bear the stern test so well. We know already how graciously and humbly Pope Pius X. has borne himself; that, as he shrank from the spiritual burden of the high office, so is he fain to simplify its state; that he has considerately retained all It was in February, 1829, and at Rome that Sir Humphrey Davy wrote that de-lightful book, which he called "Conso-lations in Travel; or, the Last Days of a Philosopher." Scientific men like a Philosopher." Scientine men like Cuvier held this work in high esteem, and as some say, "the last utterances of a dying Plato." A beautiful edition of "Consolations of Travel" is now issued, and in matter of size is within that he has considerately retained all the employees of Pope Leo XIII.; that he has won the diplomatists by his cor-diality and frankness; and—of most interest to us in America—that he has the scope of one's ordinary coat-pocket. It is a well known fact that "Consolations of Travel" was dictated by its author "at a time when he had lost the power of writing, except with extreme interest to us in America—that he has already shown especial favor to our great country. His first audience was granted to the American pilgrims in Rome; his first apostolic blessing was sent to America in response to the cabled congratulations of Archbishop Franks of New York; and in an addidifficulty owing to a paralytic attack, although he retained in a very remark-able manner all his mental faculties unimpaired and unclouded.' lations of Travel' is made up of six dialogues, and as one soon discovers, Farely, of New York; and, in an audience granted to a representative of the Associated Press a day or two after the characters are ideal, but their utterances have to do with the gravest of questions, which can occupy the attention of the students of nature. These dialogues in my judgment, appeal If there be a subject against which

years of one of the greatest men of science in the last century.

"The Beacon Biographies" of eminent Americans, edited by M. A. De-Wolfe Howe, and published by Small, Maynard and Co., of Boston, is a series public writers, speakers and public talkers are perpetually declaiming, it is what is called the religious life—the life of monks and nuns. The whole literature of countries that are not Catholic is full of all manner of tales, columnias shardons fables, fatters. Maynard and Co., of Boston, is a series of miniature lives, but quite full in details of men who have impressed the age in which they lived. Authorized biographies of men of greatest note are frequently too voluminous for the avergrequently too voluminous for the avergreatest and they are the state of the series of the ser Catholic is full of all manner of tales, calumunies, slanders, fables, fictions and absurdities on the subjects of monks and nuns. Now, why should men troubles themselves about it?" Why cannot they leave peaceful people to use their own liberty? No man or woman is compelled to be a monk or a nun, and if by perversion of light, if by idiocy, as the world calls it, any should be found who desire to live the life of a monk or nun, why should pubage busy man. These authorized lives often run into volumes, the size of which frightens him of little leisure, and

Father Hecker, by Henry D. Sedgwick, jr. In religious thought Father Hecker's character is quite unique and stands alone among American Catho-lics. Mr. Sedgwick shows a full undertroubles itself about the religious life? Because it is a life of perfection; because it is a life which is a rebuke to the world, a direct and diametrical contradiction of the anxioms and maxims by which the world governs itself. The world is, therefore, conscious of the rebuke, and uneasy under the consciousers. When the Son of God standing of the spirit of the times, in which men of singular mental complex-ion caught a dominant unrest of soul, which found expression in such experi ments as Fruitlands and Brook Farm. The history of these experiments has been fully written, and it involves an account of that seeking of a higher mode of living which was a strange feature chiefly confined to a few New When the Son of God sciousness. When the Son of God came into the world all men turned against Him except the few whom He called to be His disciples. Even a heathen philosopher has recorded his belief that if a perfectly just man were ever to be seen on earth he would be out of place and a wonder; or, as we may say, a monster among man

feature chiefly confined to a few New Englanders of the period.

They were all men of brains and of thought, and they subsequently con-tributed very largely to the literature and journalism of later times, when Fruitlands and Brook Farm were but parts of the experience in the early career of George William Curtis, Rip-ley, Dana, Emerson, Hawthorne and Thoreau. It must not be supposed that all these men entered largely into the movement of the times or became residents of Fruitlands or of Brook Farm; they were all however more or less in-fluenced as were Hecker and Brownson by the new order of things assuming different forms in the then prevailing thought in England as in the United States. Spiritual and and he preferent the latter end of the just. . . . He is grievous unto us even to behold. The finger of the Holy Spirit has traced the real analysis of his animosity against the religious life. . . ." Of this I am sure, that intellectual unrest was a note of the era. The Oxford movement in England and the Mercersburg movement in the United States registered an awakening of religious thought the equal of which is not to be found in the history the prevalent spirit among men at this day is to feel a secret hostility against of centuries. Solitary men in solitary places, out of harmony with the ecclesi-astical drift, were then to be found, a life which surpasses their own, and astical drift, were then to be found, whose very names are now almost forgotten, save by the few who followed their current of thought, or by chance came in contact with obscure thinkers. For many years Isaac Thomas Hecker was a religious vagrant, directing his steps hither and thither in search of man of all creeds therefore it is that we hear tales, slanders and fictions about monks and nuns.—Cardinal Manuing. On the day that Pius X was elected Pope, Protestant parents in Bloomfield, N. J., named their newly-born babe in his honor. What a change since the Protestant world regarded the Roman Pontiff as "anti-Christ!" — Union and in search of men of all creeds who had anything to say. In these wanderings he was attracted to Carlisle, Pennsylvania, by certain published

opinions by the then rector of St.
John's Episcopal Church, Rev. William Herbert Norris. The memory
of Norris is now almost faded away among men, save perhaps a few who remembered him in their boy-hood, but with no intelligent idea at the time of his ecclesiastical teachings. He was my mother's rector, but I was too young to grasp the then issues of the day. He was a "High Churchman," and as Mr. Sedgwick says of Hecker's visit, "he came back in disappointment." disappointment.'

Mr. Sedgwick has written of Father Hecker in a delightfully fair and sincere way, and I have found nothing in the little volume to mar in the least the impressions of the most sensitive of Catholic readers. It is needless to add, as I have already, stated, that Father Hecker vas a unique character. In American Catholicity his portraiture is without Catholicity his portraiture is without its counterpart. The Hon, and Rev. G. Spencer, who after his conversion was known as Father Ignatius, is the nearest in approximation to Father Hecker, and as we all know he was are Englishman. The same ardor of zeal for the conversion of their countrymen marked their lives. They were in the marked their lives. They were in the best sense enthusiasts, and men of this mould in the progress of religious inquiry in many cases fail to im-press calmer minds. I knew and visited Father Hecker in non - Catholic days, and sincerity bids me say that he never impressed me as priests of more judicial temper had subsequently done. I mention the fact that perhaps the fault was in lack of responsiveness in a nature so unlike that of the great founder of the Paul-ists. The ideal of mastership in the personality of conversion, and it is a lonely as it is a pathetic period in the souls of many, is to be met in characters like Newman and the present occu-pant of the See of Peoria, the Right Rev. Dr. John Lancaster Spalding-Minds of such direction and delicacy are inspirations in the spiritual and in-tellectual world, which never fail or

The early years of Father Hecker in the Catholic priesthood and as a member of the Redemptorist Order were full of trials, an account of which Mr. Sedgwick supplies the reader. As Prefect of the Sacred Congregation. "De Propagation." Edd." reader. As Prefect of the Sacred Con-gregation "De Propaganda Fide," Cardinal Barnaby wrote the following letter which Father Hecker brought with him to America, and which practically became the authorization of the of questions, which can occupy the attention of the students of nature. These dialogues in my judgment, appeal to the meditation hours of readers, and sapply a train of thought reverent in tone and expression so sadly lacking in the modern spirit. The volume is a companion-piece of "Salmonia," and both are the products of the declining years of one of the greatest men of science in the last century.

"The Beacon Biographies" of eminent Americans, edited by M. A. De-Wolfe Howe, and published by Small. States of North America, and for that States of North America, and for this reason especially beloved not only by very many Bishops there but also by the Sacred Congregation of the Propaganda." This extract is amply sufficient to indicate the temper of Rome towards the future founder of the Paul-

bealth, fall like exquisite music upon the ears of the idiots, young and old, who forthwith invest and dream of automobiles and marble mansions.

We are not going to essay the task of demonstrating their imprudence and foolishness, but they should be able to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they hadn to would be happier to day if they hadn to head to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they hadn to head to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they hadn to head to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they hadn to head to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they hadn to head to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they hadn to head to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they hadn to head to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they hadn to head to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they hadn to head to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they hadn to head to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they had not head to see for themselves that it means for the majority misery and ruin. How many would be happier to day if they had not head to see for themselves that it means for the future life of a monk or nun, why should public of a monk or nun, why should public of a monk or nun, why should be found who desire to live the world calls it, any if by idiocy, as the world calls it, any if by idiocy us a charming biography, which is to he highly commended. A. J. FAUST. highly commended.

LONG LIVE POPE PIUS X.!

Catholic Standard and Times, Many lists of kings and rulers have been arranged in rhyme to facilitate memorizing, for very few persons can name offhand the regular succession of name offhand the regular succession or rulers in any country. It would require the memory of a Macaulay to recite the long list of Sovereign Pontiffs from Peter to Pius X. Perhaps if the Popes were listed according to the repetition

of their names it might be easier to memorize the Pontifical list.

For example, how many of the Popes were without name-successors? How many were II. of the name? III., IV.? and so on. Here is the list according to numerals: I.—SS. Peter, Linus, Cletus, Evaris-

tus, Telesphorus, Hyginius, Anicetus, Soter, Eleutherus, Zephyrinus, Pontian-ius, Anterus, Fabianus, Cornelius, Dionius, Anterus, Fabianus, Cornelius, Dionysius, Eutychian, Caius, Marcellinus, Eusebius, Melchiades, Marcus, Liberius, Siricius, Losimus, Hilary, Symmachus, Hormisdas, Silverius, Virgilius, Sabinianus, Deusdedit, Severinus, Vitalianus, Adeodatus, Donus, Agatho, Conon, Sisinnius, Zachary, Valentine, Romanus, Christopher and Lando.

IL.—Marcellus, Sylvester, Damasus, II.—Marcellus, Sylvester, Damasus,

Gelasius, Agapetus, Pelagius Theodore, Constantine, Paschal and Marinus. III.—Victor, Calixtus, Lucius and

Sulius.
IV. — Felix, Anastasius, Honorius, Eugenius and Sergius. V.—Sixtus, Martin, Paul and Nicho-

las. VI.—Celestine and Adrian. VIII.—Alexander and Urban. IX.—Boniface. IX.—Bonilace.
X.—Pius and Stephen.
XIII.—Innocent and Leo.
XIV.—Clement and Benedict.
XVI.—Gregory. XXIII .- John.