

# PAULIST MISSION IN OTTAWA.

St. Joseph's parish in Ottawa, in charge of the Oblate Fathers, has lately been given a mission by the Paulist Fathers of New York. We copy the following synopsis of a sermon delivered at the opening, taken from the Evening Journal. Present day conditions are given a scathing rebuke which is most richly deserved:

"The final goal of life and the passing glory of all life's vanities were spoken upon forcibly in St. Joseph's church last evening, when Rev. Fathers Brady and Kennedy of the Paulist Order, New York, opened a week's mission for the men of the parish. The church was crowded to the doors, many standing throughout the service. Father Kennedy's manner of delivery was both direct and interesting, and his sermon included many incidents on various phases of life. His text was from the Gospel of St. Matthew, 'What profiteth a man if he gain the whole world and lose his own soul?'

In opening Father Kennedy told graphically of the fate which attended two immigrants from Germany. Years of labor in Western Canada had helped them to realize their aim in life—to return to their native country. But on their homeward voyage the ship began to sink in a storm. Unheeding the lowering of the life boats they stood on the fast sinking deck in consultation as to the safety of their wealth. Finally in desperation they leaped from the ship into the water, but it was too late: the bags of gold, tied to their necks, dragged them down and in despair they disappeared.

Now what was the aim of the man in life? Ask a number of them and varied would be the answers. One would be striving to acquire wealth; another had ambitions towards state administration, a third sought knowledge, while the fourth strove to find happiness, in lust. And did these men find perfect contentment in these pursuits. Hardly.

**AMBITIONS SOARED.**  
The ambitions of him who sought \$10,000; soon he desired \$10,000; then a million, and then—then—he lived in dread lest a commercial tempter leave him penniless. Again truly was it said, 'uneasy lies the head that wears a crown.' And what became of him who spent his life in the acquirement of knowledge? Success, no matter how rapidly it attended his matter, only served to increase his yearning to penetrate the fields of the unknown. Surely it was not necessary to point out the reward of him who searched for happiness in passion.

For his was the broken body, the incessant craving for dissipation that ended with the response 'Not happiness, but much misery has been my portion.' These each have failed. For man proposes and God disposes. What then should be his aim in life? Clearly to save his immortal soul. 'If,' declared Rev. Father Kennedy in conclusion, 'any of you have made wealth, knowledge, power or lust your aim in life, pursue it if you may. But remember that you must die; you know not how, you know not where. But you do know that before you is eternity, when the world, with all its resources and pleasures, will be rolled up as a scroll and when you must answer for your immortal soul.'

## THE PLACING IN CATHOLIC HOMES OF CATHOLIC ORPHANS.

The Catholic Home Bureau of New York, which was organized in 1898, is doing a work that might be taken up, to a certain extent, by a similar organization in Canada. It is the peculiar province of this Bureau to find homes for the surplus population of the Catholic orphanages of New York. This report takes into account the expense of keeping the orphan in the evenings, course when legitimate members else must much trouble, how they run out of their evening meal is too largely in passing to their capricious way through

who manage the move are becoming more and more long as the owners give us "shows" of their tenderness to life, liberty and happiness. They had, and indifference to the law officers of the law that the bad ones deserve. In Monopicture show people to the point of carrying on Sundays. The ones have taken up the standing the official proprietors of the closed their doors, full swing with large detective made the shows on Sunday be submitted to the who will then decide follow. It is not a real for many years movement have carried on Sundays. This has scandal. There are people in Canada's God is Voltaire, who stands in the way They should be a free country which certain practice tolerated.

Bureau is a guarantee that all children placed through it will be placed in good Catholic homes, where the influence, example and training will be good and where the children will have reasonable opportunities to receive a fair share of education. The homes of applicants for children are carefully investigated before placing the children, and afterwards the children are visited twice each year in order to ensure that the agreement upon which they were taken is carried out.

The following extract from the report will show the care exercised in placing the children: "The spirit actuating the officers of the Catholic Home Bureau has been to view the little dependent child as one who calls for the same care, love and healthy surroundings that they would wish for their own were they left dependent. While work and industry are manifestly desirable, and should be provided for little hands and arms that are strong enough for it, there never has been any sympathy with the view that God made the little one an orphan to provide a servant for some family."

Attention is called in the report to the fact impressed upon all who are actively interested in the placing of children that heredity counts for little in the development of these children's characters. If they are treated in their foster-homes with affection, confidence and justice they almost invariably respond to the influences surrounding them and become the same as other children reared in similar surroundings, and eventually develop into honest, industrious citizens. Many little incidents are related to show this phase of the work. One of the ward of the Bureau is studying for the priesthood, two are studying law, and quite a number have received a high school education.

The Bureau, though a separate organization, is a special work of the St. Vincent de Paul Society and is looked upon by that Society as one of the most encouraging works carried on under its auspices. The sick, the infirm and the destitute are worthy objects of charity, and to assist and relieve their sufferings teaches a lesson of love to the community, but is chiefly beneficial to those who perform these works. To fit a child for Christian citizenship who might otherwise have become a menace or a burden to society is a work of far-reaching effect and cannot well be over-estimated.

## RESENTS CHARGE OF DISHONESTY.

ARCHBISHOP IRELAND TAKES LONDON TIMES TO TASK CONCERNING AMERICAN CATHOLIC STATISTICS.

During his recent stay in the Eternal City Archbishop Ireland of St. Paul, addressed an interesting communication to the Times of London, replying to certain observations by that great newspaper's New York correspondent, who questioned the veracity of the statistics of the Catholic population in the United States, according to the official 'Catholic Directory.' The Archbishop's letter, which, though dated 'Rome, February 4,' was not published until February 13, was in part as follows: "The statement of your correspondent cannot well be taken otherwise than as a positive charge of glaring unfairness and dishonesty on the part of the editor of the 'Directory' and, impliedly, on that of the Catholic hierarchy of the United States, under whose patronage the 'Directory' makes its appearance. I beg leave to say, is utterly devoid of foundation, utterly contrary to facts and realities. Your correspondent says:

"What is called a Roman Catholic census of the United States, compiled from advance sheets of the official Roman Catholic Directory, is published to-day. It shows that the number of Roman Catholics in the country is 14,235,451. These figures are impressive, but they ought not to be used for purposes of comparison with those of other denominations, especially in America. Roman Catholic statisticians in compiling the numerical strength of the Church do not, as those of other religious bodies do, confine their enumeration to actual membership. In the case of members of the Protestant Episcopal Church, for instance, who number only 330,659, the inclusion of persons affiliated to that body by family ties would double that number as nominal adherents. All such persons are included in the statistics of the Roman Catholic Church, whether they belong to the organization or not, and the entire population of the so-called Roman Catholic countries swell the total."

"On learning of the determination of the religious parties to combine in Italy at the coming general election to form a 'big' party, the Catholics throughout the country thought that now at least the encyclical of Pius IX., 'Non Expedit,' by which Catholics were prohibited to cast votes for candidates aspiring to place in the Italian Chamber of Deputies, should be withdrawn. But they do not see as far as an institution of nineteen centuries' experience. The official announcement that the Non Expedit issued thirty-eight years ago is still in force has been received obediently, though not without a confession on the part of the more advanced of the would-be voters that they are a little puzzled.

There is one exception, however, to the Papal encyclical. If the Bishop of a diocese foresees that if the Catholics vote abstain from voting, a candidate not of the religious is certain to be elected, with danger to the interests of the Church, then all that is required is the episcopal sanction to exonerate from blame all who take part in the elections.

**AN INTERESTING DOCUMENT.**  
One of the most interesting documents that have been given to the public of Italy for the annual commemoration of the apostate of Nola (the monk Giordano Bruno) indicates clearly the programme which is to be followed by those men in the legislative Chamber. The abolition of dogma, the complete laicization of the schools, the introduction of divorce, a more active war against the religious congregations are the heads of their programme. A programme which if successfully executed would deprive Catholics of all liberty, make the new generation grow up atheistic, destroy the basis of the family, take away from honorable citizens the right of acquiring or possessing property or of imparting instruction merely because they are ministers of Catholic worship or are subscribed to religious congregations. In

"Those shall be reckoned as Catholics who, baptized in the Church, whether in infancy or in their country days of sorrow, has just unfortunately happened in France beside us."

The Catholic electors are then exhorted to approach the priests in those districts where the Bishops think it necessary, and in those districts only. They are told to make certain beforehand of the principles professed by the candidate—a precaution which is unfortunately only too necessary in Italy, for the following reason:

Within the past week, during the heat of the electoral campaign, it has come to light that men who were in ward as having no connection with the craft. On the other hand, in order to throw dust in the eyes of the voters, reports were set afloat declaring that certain candidates were Masons, although the men were certainly sturdy enemies of the brethren. This proved most confusing to the people at large, who scarcely knew what course to follow.

**A RIDICULOUS STATEMENT.**  
"How very different all this is from the statement of your correspondent that Roman Catholic statisticians include in their enumerations all persons having no other affiliation with the Church than such as family ties may give them! Actual initiation into the Church by baptism and subsequent personal profession of the Catholic faith alone constitute membership in the Catholic Church, and only such persons as come under those conditions are comprised in the figures of the recent Roman Catholic census. Never could it have entered into the mind of a Catholic acquainted with his catechism to imagine that a mere vicarious profession of faith through the agency of family or relatives constituted a Catholic; never did it enter into the minds of Bishops or priests contributing to the Roman Catholic census to mark down as a Catholic one who could claim only such vicarious affiliation. In families where some members profess the Catholic faith, where others are Protestants, or profess no religious faith whatever, only those who personally professed the Catholic faith, for or as they may relatively have been, were numbered as Catholics."

**AN UNDER-ESTIMATE.**  
"Within a short time the National Census Bureau will publish its own figures now given out by the 'Directory'—14,235,451 Catholics in the United States. It is my personal conviction that those figures are too low. To represent fully the reality, I believe they should not be under 16,000,000 or even 17,000,000. Three or four dioceses, among which is found one of the most populous dioceses in the country, sent no report to the Metropolitan of St. Louis, so that he was obliged to credit them with only the figures printed in older numbers of the 'Directory.' In the reports of some other dioceses adequate allowance, it seems to me, was made for the masses of newly-arrived immigrants, especially those of Oriental rites. Throughout, too, I could read vestiges of older habits of some parish priests to claim as Catholics only those who are pew holders or regular contributors to Church funds. But let the figures stand, such as they have gone to the National Bureau of the census; and let us say that, adding to those figures the number of Catholics in our newly-acquired dependencies, we find to-day under the Stars and Stripes a very minimum a Catholic population of 22,474,440—a figure most gratifying to the Catholics of the United States and most hopeful for the future of the Catholic Church in our well-beloved country."—Philadelphia Catholic Standard and Times.

## THE "NON-EXPEDIT" WAS IN FORCE.

BUT WHERE BISHOPS THOUGHT IT NECESSARY, ITALY'S CATHOLIC ELECTORS COULD VOTE.

The last issue of the Catholic Standard and Times contained an editorial which summed up the situation of the money forwarded to the Italian secular authorities in a singularly concise and accurate way. After reading it I decided to add the more recent tit-bits illustrative of the fate, or probable fate, of those sums and bales of goods forwarded.

An interview that lately appeared in a South Italy paper is instructive, if a little disagreeing. A representative of that paper, hearing that a woman of a certain class could give information on clothing sent to South Italy for the refugees of the earthquake, questioned her. Out of vanity the wretched young creature became loquacious.

Yes, of course, she knew quite intimately high officials who had charge of goods sent to the poor people. And she had actually obtained boots and stockings destined for them from the chief official—a Socialist member of the Chamber of Deputies! She had sold them at a low price, but to-morrow another ship with clothing was to arrive, and the Socialist member (who, by the way, is a married man) promised her permission to have the pick of things. And then she wished to pose as a refugee of Messina—which, of course, one of her friends enabled her to do.

Your correspondent apologizes for having to write the above, but there are occasions when one must call a spade a spade.

## THE STRUGGLE FOR ORPHANS.

Of the thousands of tender orphans left helpless by the late earthquake, many of them are still in great danger on the part of the more unworthy of their compatriots and the more unscrupulous sects foreign to Italy. The Freemasons, with characteristic energy, were first in the field in the chase after orphans; the various Protestant sects have left no stone unturned to get possession of them. The Pope is being impeded by every strategy from taking care of them, although he has given every requisite guarantee that nothing shall be wanting for their moral and intellectual training.

As a certain class of cultures more dangerous than the Masonic craft has tried frequently to detain the female orphans, the danger is all the greater. The surprise is that proper provision has not been made for the children up to this. The lack of energy shows that Italy has not done its part to relieve the distress caused by the disaster in proportion to the manner in which the rest of the world has given assistance.

When the "blocc" Municipality of Rome abolished religious instruction in the elementary schools, it found itself confronted by a regulation of Hon. Rava, Minister of Public Instruction and his official in the ranks of Masonry. According to this regulation, though religious instruction could not be held during school hours, it might be imparted by those desirous of having it after school at their own expense, permission to be given freely to use the school rooms for that purpose.

Last November thousands of Roman fathers of families applied to the Municipality for the use of the schools, according to Rava's regulation. No answer was returned to their request, nor was any notice taken by the Syndic of repeated petitions from the indignant fathers, who saw how quietly the Municipality trampled upon their rights. As public registration of their petition failed to elicit a response, the people forwarded a legal intimation, allowing ten days for the consignment of the halls for the purpose specified by law.

Judge of the indignation that prevailed on receiving from the capital a curt intimation that if fathers of families wished to have their children instructed in catechism after school hours, each and every one of them should come personally and make a formal demand for the necessary permission.

The action shows that boldness of the Council and the contempt it bears for the people's rights.

**MORE MASONIC INTERLUDE.**  
The old Roman families—which, by the way, are now outnumbered by newcomers since 1870—were charitable in the extreme. An open door always stood ready for the poor and needy—a thing one never finds to-day among the new Romans. And one of their habits was to found dowries for girls in poor circumstances who were about to be married, which dowries have come down through ages to the present hour.

Needless to say, the authors of the pious foundations intended the "dotti" for Catholic girls of good character, so much so that the first thing demanded by the Congregazione di Carita from an applicant was a certificate of baptism and good conduct signed by the parish priest.

But we have been informed recently by the "blocc" Municipality of Rome, under the leadership of Signor Nathan, ex-Grand Master of Italian Masonry, that for the future no such document is necessary. Let us look at the meaning of this. For the future the pure Catholic girl who is not blessed with abundant dowry will have to compete for the dowry intended for her, and her alone, by the pious dead with the daughter of the "anti-clerical," who, through hatred of religion, prevents his children from being baptized, or the unmentionable creature who haunts the public streets after nightfall.

**AUTHORS OF THE OUTRAGE.**  
Needless to say, the authors of this new outrage on the Catholic sentiments of the people of Rome are our old friends, the Masons and Jews. "Masonry," says the "Osservatore," "is mixed up in the matter, for it studies with great anxiety every means of emphasizing its presence in all the manifestations of the political and administrative life of the Pope's see, which disposition is an index of the not unknown intentions of the Hebrew-Masonic sect." Speaking of the part which Freemasonry has for long decided to play in the life of Italy, the "Osservatore" quotes a message of Fratelli, Masonic Grand Master of 1870, sent out to "his dearest brothers" on the fall of Rome. "The Italian Government," said Fratelli, "is taking possession of Rome. The Grand Orient of Masonry in Italy and her colonies has decided to establish itself there without delay. I have therefore sent orders for its immediate transformation from Florence to Rome, the definite capital of the nation."

And ever since that day the war waged by the craft against the Holy See has been ceaseless. Where there is question of Christianity, the followers of the society are tireless, and, what is not to be passed over in silence, their efforts are becoming more bold day by day. Rome Correspondence of Philadelphia Catholic Standard and Times.

## AND HE FORGAVE.

An incident occurred in Chicago recently which has attracted the attention of millions of people throughout the United States. It has done more. It has excited their admiration and furnished a great object-lesson of the charity of the Catholic Church.

A few months ago Father James K. Fielding, of this city, was twice shot at by a man whom that young priest found loitering in the vestibule of the church after Mass was over. The priest's assailant escaped and for months his identity remained unknown.

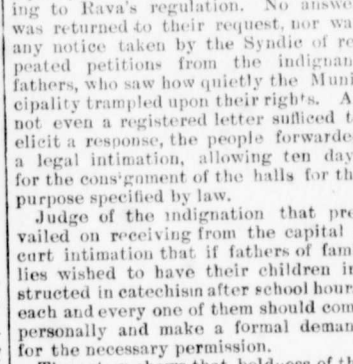
Last week, however, a man was caught robbing the post-box of another church and, after investigation, proved to be the man who had tried to kill Father Fielding. The priest could have prosecuted and pleaded for him, offering to pay his expenses back to England, of which country the accused is a native, and furnished him with some means of beginning life over again. The daily journals state that the young priest's plea for his former murderous assailant was most eloquent and earnest, moving some of the audience to tears. That the court held the man over caused the priest sincere regret.

About the only really meritorious incident in Victor Hugo's terrible novel, "Les Misérables" is that where the noble Bishop of Bienvenu shelters and forgives Jean Valjean, the criminal. His charity, his Christ-like sympathy made the wayward terror reform—made new life to thrill his whole being. Chicago has furnished an instance of such forgiveness that is even more striking, and a Catholic priest is the one who forgives. Such charity—such supreme Christianity—is found only in the Catholic Church and her children. No wonder she rescues

## BROTHER TOLD BROTHER

One Suffered for Fifteen Years, the Other for Thirteen.

The convincing powers of a testimonial were never more clearly shown than in the case of Mr. Hugh Brown. A brother, Lemuel Brown, of Avondale, N.B., read in the paper about Hon. John Costigan being cured by "Fruit-a-lives." Knowing the younger would only endorse a medicine which had cured him, Mr. Lemuel Brown tried "Fruit-a-lives." They cured him of Chronic Indigestion, Chronic Constipation so he urged his brother to try them.



Hartland, N.B., Oct. 28th, 1907.  
"Three doctors told me that I had Liver Disease and serious Stomach Trouble. My stomach was very weak. I took their medicines for thirteen years and grew worse. My brother (who was cured of terrible Indigestion by 'Fruit-a-lives' after suffering for 15 years), recommended me to try these wonderful tablets. I bought half a dozen boxes and have just finished the sixth. I eat all kinds of hearty foods without distress and am greatly improved in every way. 'Fruit-a-lives' also cured the Chronic Constipation which was so distressing in my case."  
(Signed) HUGH BROWN.  
50c a box, 6 for \$2.50; a trial box, 25c. At dealers or from Fruit-a-lives, Limited, Ottawa.

the fallen and uplifts the desolate. She is moved by the passion of Christ, who forgave those who crucified Him and taught men to love their enemies and "do good to them that hate you."—Chicago News World.

## An Anglican Rector Who was Converted by Lectures of Cardinal Merry del Val.

Rome has just lost a somewhat characteristic figure by the death of the Rev. Dr. Oxenham, for a great many years Anglican rector of All Saints'. He used language of extraordinary violence against Leo XIII. when that Pontiff declared the invalidity of Anglican orders, but the offense will be forgiven him in view of the service he rendered the Catholic Church a few years later. Mgr. Merry del Val was delivering a series of lectures on Papal claims in the Little Church of St. George and the English Saints, in which he very trenchantly refuted a pamphlet on the same subject by Mr. Oxenham; and the latter having challenged him to publish the lectures, the result was the admirable volume, "The Truth of the Papal Claims," by Raphael Cardinal Merry del Val, D. D., Archbishop of Nicea, which was issued in 1902, and which concluded with the sentence: "May Dr. Oxenham reach the same conclusion as that which brought Newman to the Church, as he reads the work of the fathers, and let him rest assured that if this grace is bestowed upon him he will have no truer friend than the author of these pages."

Be constant to your purpose, and desirous only of the praises which belong to patience and discretion.—Ruskin.

To judge of the real importance of an individual, one should think of the effect his death would produce.—Lewis.

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