

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

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Good-By! God Bless You!

I like the Anglo-Saxon speech So straight in all its dealings, It takes a hold and seems to reach Way down into your feelings. That some folks deem it rude I know And therefore they abuse it, Bot I have never found it so : Before all else I choose it. I don't object that men should air The Gallic they have paid for. With "Au revoir," "Adieu, ma chere," For that's what French was made for. But when a crony takes your hand At parting to address you H drops all foreign lingo and He says : "Gool-by ! Gol bless you I love the words perhaps because When I was leaving mother Standing at last in solemn pause oked at one another, And I-I saw in mother's eves The love she could not tell me-A love eternal as the skies, Whatever fate befel me. She put her arms about my neck And soothed the pain of leaving. And though her heart was like to break * She spoke no word of grieving,

She let no tears bedim her eyes For fear that might distress me But kissing me she said good-by And asked our God to bless -EUGENE FIELD.

A Song For November.

When crows croak in the leaden sky O'er prone gray field and spectral wood,

And all that greets thine ear and eye Sends eerie echoes through thy blood Oh, close the door and come within Where never winter's chill may win For here, my dear, Proportioned to thy need of me

The measure of my love shall be.

When boding night-winds snarl and moan Round gabled roof and frosted pane

Tis not our common hearth alone That makes the winds' forebolings vain, But those twin sparks of fire divine

It feeds from in thy heart and mine For here, my dear, Thy need of me, my need of thee

The measure of our love must be. -T. A. DALY.

A VISIT TO BABEL.

TOURIST DISCOVERS HOW CATHOLIC THE CHURCH IS BY SPENDING A MORN ING AT THE PROPAGANDA.

We learned long since that the urch was Catholia," writes a corres-Church was Catholia pondent of the London Catholic Tim who is visiting in Rome, "but this morn ng the meaning of the phrase has con upon us with startling vividness." T realization coincided with a visit to the University of the Propaganda, where the students from all the national ecclesiastical colleges in Rome go daily for lec-

"Every one who visits Rome goes to see St. Peter's," he writes, " but it is only after standing at the humble door in the Piazza Migniatelli that one seizes in the Piazza Migniatelli that one seizes upon the inner meaning of the world's cathedral. The visitor may have wan-dered through the gilded aisles of the mighty church, and observed the confesnals ranged beneath its walls, with their significant inscriptions, Pro Lingua Gallica, 'Pro Lingua Armena,' and so on through the tongues of East and West, but to find the realization of all this he must come hither, to the schools of Propaganda.

WHERE EXTREMES MEET. As the hand of the clock closes on n the morning, the firstlings of the

sale in the shops at Rome. For the discussing the morning's work in two German college no longer sends hither its students clad from head to foot in score tongues, until the bewildered ear of the stranger is beginning to buzz Its students that from heading, as the glaring scarlet. The cardinal, as the street-boys call them, now attend the schools of the Gregorian University, and The cardinal, as the and sing under the infliction of labials them, now attend the and nasals and gutturals. If only in the open with a breeze blowing, one we must perforce content ourselves with might support it, but it is unbearable in what is left us of color. We shall not this narrow corridor where the walls on find it difficult, for much still remains enough to make a very respectable fancyand fling them back, lest one should miss us. It is like running a blockade dress ball.

A MOVING RAINBOW.

to move down through the servied ranks "Here, for instance, is another party of Americans—for each college sends its students in detachments of about sixteen pushing and shouldering one's way with ejaculations of 'S'il yous plait!" and Pardon, monsieur?' in a desperate be-lief that every one knows French. The German heavy artillery opens on us in or eighteen-with crimson sashes and black soutanes plentifully trimmed with front, and right and left there are Chal-deans, Dutchmen and Bohemians. The 'click' of Hottentot arrows reaches us pale blue, fastened with buttons of the same bright color. Over the cassock they wear the overcoat of the Roman from the rear, and the long fire of French 'francs-tireurs.' A goad-like prick in the back from a keen Armenian student—the 'soprana,' as it is called— with armholes instead of sleeves, and a ong streamer flying from each shoulder. knife quickens our pace, and we dash onwards under the unceasing fire of half a dozen unknown batteries. Suddenly That of our Americans is of unpretentius black, but, as they stride along, the bus black, but, as they struct he glory of the pale-blue lining beneath. Here also is a group of Bohemians in black and some one at the end of the corridor be-gins shouting in awful unintelligible accents, as if he were trying to pick us vellow and, pressing close behind them, off at long range. It is too much for our nerves. A door opens on the left ome Irish students in red and black, with distinctive long tassels hanging and we dash through the opening, and find on the other side two Australians from the wide-brimmed hats. One w ders why these Irishmen do not rob the green sashes of the Poles, at least for the whose English comes to us like a glass of cordial to a fainting man. wearing of the green on St. Patrick's day. Striding, almost like the Ameri-"We find we are in one of the lecture halls devoted to philosophy. After a few moments the lecturer appears at cans, a band of Ruthenians, tall and bearded, push their way through the thick of the crowd, flaunting their colors the door-a short, white-haired priest from whose sharp glance our unwonted of sky blue and gold as though they were acting a masque to represent the sunset skies of Italy. Not less are maskers presence does not escape. A dead silence ensues, and the students rise to their feet as the professor marches up these who follow, with autumn for their subject, when the greenwood has lost to the high seat against the wall—the 'cathedra,' as it is called. The master divests himself of this cloak, recites a the name and the rich grapes hang in heavy clusters in the vineyards—stal-wart Scots in episcopal purple and kingly red, with brown-robed Irish Franciscans, short prayer, and then spreads out his notes, while the disciples, pen in hand, barefoot, like the 'contadini' who tread the wine-press in October among the are awaiting his opening words like so many reporters. We, too, await him with a delightful sense of being about to Alban Hills. Close upon these comes a little procession of Armenians—small, hear something quite new—an exposi-tion of the philosophy of the schools, the philosophy of Dante, without a knowledge of which it is wholly impos-

enveloped in the huge black cloak used by the Orientals, whose enormous sleeves two yards in circumference at the wrist may account for the total absence of any kind of sleeve in the 'soprana' of the Latin students.

sible to understand him, as we recal having read. Alas for human hopes-

we have forgotten that the language of the school was, and is, and seemingly ever shall be, Latin.

A JOKE IN LATIN !

A " COSMORAMIC REVEL." " Looking now at the Piazza, one

wiry figures with untrimmed beards, and

might suppose half Rome's population to be made up of ecclesiastics, and still "For twenty minutes the Roman professor has been speaking in the langu-age of the Caesars to these children of new-comers are arriving from every direction. Here are Bohemians, whose the four winds, speaking earnestly, emblack cassock is enlivened by a touch of yellow ; here are students of the Servite Order in their old-world habit, Canons Regular in white and black, Frenchmen, Italians, Canadians, and many others un-distinguishable in the crowd. However suited, we think, to these majestic Latin polysyllables than the grave, purposeful face and manner with which he rolls the Greeks cannot pass unobserved, clad, like the Armenians, in that monstrous garment of capacious sleeves, but with them forth. But suddenly the flying pens come to a standstill and every eye is fixed on the lecturer. We wonder hair flowing over the shoulders and beards trimmed with delicate care. Well are they known in Rome, these long-haired Hellenes ; one may see them at times in the churches at prayer, not like common mortals, on their knees, but standing upright with folded arms, and, as they leave, with the right hand on the of the Church, a sacred tongue, a speech breast, bowing down before the taber-nacle, until the left hand touches the that above our common dialects swells ground. Thus, one imagines, prayed of old the worshippers in the Temple of Mt. " Oval-eyed Chinese and their lively

ovar eyed Chinese and their fiven cousins from Japan, negroes from Africa, Roumanians and Germans, pass by, paired off with Irishmen and Danes, Chaldeans and Russians. There are German Swiss, Italian Swiss, French Swiss from differ-But when a merry laugh rings through the room, and the lecturer smiles broadand Russians. There are German Swiss, Italian Swiss, French Swiss from differ-ent cantons, with Sootch Canadians and French Canadians who both took their faith and their language to the snow-and there strenuously have pre-tion and contentment of his wit, the awful truth forces itself upon us—that even in Latin one can make a joke.

land and there strenuously have pre-served them. There are Americans of

itten for The Catholic Standard and Times by Rev. Edward Flannery.) Amid the variety of worships that

verywhere publish diverging claims ow may one answer safely the quesclaims, n. Which religion? What form of rship shall I decide to follow? We tion. should ill examine that question and seek to ve it an answer. In the first place it is well to dismiss

WHICH RELIGION?

view which offers ancestry as the sole notive for holding to a certain creed. We hear frequently repeated that a man is a believer or unbeliever because his ents before him were such and such. ere is no doubt, of course, that the imstances in which we are born of surroundings in which we are raised ount for our religious leanings. Belivine arrangement mercifully planned Almighty God. The faith which ends to the children, therefore, is a e gift of the Heavenly Father and e offspring is Catholic simply through grace of God. When the child has with the years of discretion the estion of belief becomes a matter of celligent consideration. Many, per-ps, give the whole subject little ought, and merely drift according to ps, give current in which their bark of life been placed. But with thinking in the question of religion is a serious affair, and when a man commits himself are does so by conviction, because he is suaded of the truth and not because s father transmitted to him his belief. man who stubbornly holds to what he els is false because he is loath to parate himself from the party of his estors is a better clansman than beer. Men may admire his loyalty, God, who searches the heart, conver. ins the man for refusing to follow e light that beckons onward. Great ress should be laid on this assertion, at we are not Catholics merely by inarchable mercy first, and then because firmest conviction, we continue to recall

practice the faith to which our fathers ave allegiance. Recently I accidentally overheard a onversation which I was not supposed

to share. A Catholic professional man, and so naturally expected to be a scholarly representative of our Church, was discussing with a non-Catholic member of his profession the question of bigotry. It was introduced by the refusal of a certain authority to permit ure, while they, bending over their desks, drive shrieking pens fariously over page after page of note-books. It is a seri-ous subject which occupies him, not less perhaps, at the refusal, but in seeking to perhaps, at the refusal, but in seeking to prove to the other how liberal he was he went on to say: "Why, what's the face and manner with which he rolls them forth. But suddenly the flying pens come to a standstill and every eye is fixed on the lecturer. We wonder what is coming, and hardly dare to imagine what may mean that twiching imagine what may mean that twiching allow another to bear away the imof the professor's facial muscles, that glint of his eyes that looks so like a twinkle. Is not Latin, the language intelligence to defend or higher motive to explain the reason of our belief. Our religion, therefore, is not purely a that above our common dialects swells as an organ above meaner instruments. sweet-sounding things that oftimes may, make the tears come, but that cannot speak to us of the eternal years with have twinkles in the eye to do with Latin? The thought seems a sacrilege. But when a merry laugh rings through the room, and the lecturer smiles broadpersonal inclination.

"Aften the first lecture there is nor safely. Religion that is true interval of repose, and the corridors are recognizes no boundary lines marked off interval of repose, and the corridors are recognizes no boundary fines marked of through the students are busily engaged in acquiring a new language; these, ha acquiring a new language; these, however, are men of stout heart and strong chest, whom an hour of rapid note-taking, and note-taking of abstrus-est metaphysics or the subtleties of divinity, is not sufficient to exhaust, nor the propert of auction to exhaust, nor the prospect of another hour to come. They labor thus, not for the mere in-tellectual benefit of gaining another language, but with thought of the minis-tantour pretend to dictate religious observance. Religion rises above the State, as God is Master of the created world. So confounding religion and nationality is a violence offered to try they are destined to exercise. To claims God has upon us. Religion, many a priest, especially if his lot be cast where men of all races are gatherto be confused with national inelination. Religion is not an occasion for world-ly advancement. It is one of the com-monplaces of history to point to certain forms of faith as prometers of that these hard-worked students are voluntarily adding to their toils. The of a certain church are richer, or more cultivated, or farther along in civilized respite lasts about ten minutes, the class-rooms fill up again, and the pro-fessors begin to appear, chatting a little among themselves as they proceed, each one to his own class. As for us, we among themselves as they proceed, each one to his own class. As for us, we turn away pondering the deep thoughts it offers along lines of earthly progress Such men ally faith with wealth, an aroused by what we have witnessed." and

dental occasion of adversity, while the wickedness of the other is a stepping-stone to prosperity of a worldly quality, Religion, then, is distinct from wealth and worldly advance because it is con-cerned with forces of the soul that are different from mere powers of acquisi-tion. Religion must not be confounded with earthly progress nor is a form of faith to be embraced from the ready opportunity it affords of pushing onward

Having cleared the ground, we may proceed to build up a true notion of re-igion. In one phrase religion is our relationship with Almighty God. To be more exact, it is the conscious service which God demands from his rational creatures. Every object in creation has a certain relationship with the Almighty. As the beings of His creation they belong Sound for our religious leanings. Be-use a father or mother is Catholic by be the occasion of the baptism and tholic upbringing of the child. But fixing arrangement mercifully planned Almighty God. The faith which object serves the divine plan establishes the relationship which exists between it and the Creator. Man as a possessor of intelligence shows forth in feeble man-ner the uncreated intelligence of God. It is the will of man, however, the powe he has of acting or not acting, that lifts the creature to the heights of created perfection, since this unfettered free dom leaves him independent of God, as t were, his own master, and thereby the best outward expression of that eternal best outward expression of that eternal freedom in God which makes Him the infinite Master. Our relationship with Almighty God, therefore, is manifold, but the highest degree is touched by our intelligent and willing surrender to His as to our head and chief authority Religion, then, so far as we may apply the word to our relationship with God. is our submission to Him, the surrender of our will to His infinite will, the link-ing of our whole being to God through conscious obedient service.

It is easy now to discover what true religion is and what are the fundamental characteristics of proper work-ship. To begin with, true religion seeks the will of God. In an instant we have brushed as do all these forms of belief that boast of personal rights and venture to dictate terms to the Almighty. It is too sadly frequent that we hear of men rejecting religious truths which do not appeal to whims and fancies. As a people we moderns are an independent race. We haunt our freedom and cry out aloud that we annot brook dictation from any source Because we think we are politically free we carry our enfranchisement in every direction. We stand on our plat-form of self-right, and when any attempt is made to invade, as we think, the province of our exclusive domain we are ready to beat back the intruder. We have our own conceptions of everything under the sun, including religio and religious duty. Hence we examin very carefully what is offered and are quick to reject what does not suit our personal taste. That this is no exaggeration we may be convinced if we read what is nowadays printed and listen to what men say about their rights of doubting and disbelieving. It is no longer what God requires, but what men choose to If something does not fit in with their so-called commonsense, if it is not reasonable to their short and prejudiced vision, if it invades their pretended privileges, they rise up in arms and deny ubmission because for sooth their re ligion is not to seek out and obey God's will, but to follow the blind path of

The foundation stone in every edifice The foundation stone in every endice of true religion, therefore, is the wil-lingness to obey, the prompt service given when God's will be known. Whether what is asked be pleasant,

"Political dishonesty, the conflict be-tween labor and capital and the hard-ships of the poor are not the result of any defect in our government. The real cause of all the social and political evils in our country is an overpowering greed for money. Men have forgotten Cod and emissional things and are wargreed for money. Men have forgotten God and spiritual things and are worshipping at the shrine of mamn suppling at the shrine of mammon. So-clety cannot be regenerated by the de-structive theories of socialism, which would abolish religion, do away with the present form of marriage and substitute free love, take individual ownership of

lands and the means of production and change our very form of government. "Society can be purified only by ereating in it through the individual a Christian conscience."

CATHOLIC NOTES.

Of the 20,000,000 population of Brazil, bout 18,000,000 are Catholics. There re about 5,200 churches and chapels. Belfast, Ireland, which was once Proestant ten to one, is now Protestant only three to one, and may yet be pre-bonderantly Catholic.

Madame Adelina Patti has consented give a concert at the Albert Hall. London, early next month on behalf of Father Bernard Vaughan's charitable ork.

Three beautiful Italian marble altars, osting \$7,000, were solemnly blessed by Archbishop McEvay, in St. Paul's Catholic Church, Toronto, on the 9th of

Mme, de Provigny of Paris gave ten illion francs to the poor of the eity on ondition that the Sisters of Charity administer it. In consequence the authorities must either recall the expelled Sisters or forfeit this large amount. They will doubtless engage in some gnashing of teeth.

By the bequests of Lord and Lady rampton who died last autumn, the archbishop of Westminster received Archbishop of Westminster received about \$900,000 for the education of priests. By means of this the Arch-bishop is greatly relieved of his former solicitude to provide his diocese with well-trained priesta.

The Catholic Fortnightly Review is The Catholic Fortnightly Review is printing a series of articles by Rev. Ludwig Bonvin, S. J., of Canisius Col-lege, Buffalo, N. Y., in which the learned writer treats of the "Women Question in Church Music," and states that it is simply erroneous to maintain that the Holy Father wished to exclude women from singing in church. from singing in church.

"The Roman Catholic Church is a The Roman Cachone Church is a thousand years ahead of the Protestant Church in taking care of the child. They bring the children into the Church." So spake Rev. S. Travena Jackson, pastor of the Arling, (N. J.) Methodist church, in addressing the Woman's Literary Club of that place in recent meeting.

Among one hundred and fifty confirmed in St. Mary's Catholic Church in Evanston, Ill., on the 12th of Oct. was the Rev. W. J. Granger, former pastor of St. Matthew's Episcopal Church in Evanston, who became a Cath-olic a year ago. Sixty persons were confirmed at St. Nicholas church in Evanston.

LordBrave intends to ask in the British House of Lords next week, that the Government introduce into Parliament a measure to abolish the Coronation oath, in which the Sovereign "invokes Almighty God to bear witness that certain doctrines held by the great majority of Christians, not only as awful, sacred, and stupendous, but also as vital and fundamental, are false.'



THE CONT

ing, the firstlings of the flock begin to arrive ; a flock of five or six hundred Church students of every land and race under heaven, coming hither for the morning lectures in the chools hard by. Even now a double file of students is approaching from the other end of the Piazza di Spagna, and a band of Americans swing round the corner. It is a striking contrast, for those whom we have first noticed are Syrians, and as they draw nearer we can note their lithe but measured pace, be-gotten in the loose freedom of Oriental garments, in a country where the tide of life flows smoothly still. The Americans, on the contrary, betray the fierce competition of Western cities in their very walk, springing forward with long strides, and looking around them the while, with the confident self-assurance of freeborn sons of Columbia. The contrast in their faces is not less—these Yankees, fair and clean-shaven; the swarthy of skin, black-bearded, and with dark eyes that look out from the shade of overhanging brows. Yet, denizens of worlds distinct in all that makes up the sum of life, from the restless West, from the placid Orient, they are come hither for one self-same end. The priesthood of the same religion will wn the labors of each in the Eternal

City. "Even before we have had time fully to observe those who have first attracted our notice the quiet piazza has be Echoing to the tread come transformed. of a score of moving bands, it has assumed the appearance of a stage when the Frank to Frank. As the solemn bells supers come thronging in from the wings, and each moment sees the arrival of a fresh contingent. In the mere detail of costume there is not less variety in the scene before us than might be expected footlights. Perhaps black is

the prevailing note, but sustained by an thing only is lacking that among the ecclesiastical costumes at Rome somest attracts attention—that appears and re-appears in half the sketches of the Bor-ghese or the Doria-Pamfili exhibited for

every race that has found a refuge be-neath the Stars and Stripes making ac-quaintance with the land of their fathers the persons of their fellow students. Dutch from Holland and Dutch from the Cape, Australians and Swedes, Portuguese and Spaniards from South America, of the day-spring with the west that seems to cast a twilight about our imgination under the broad sun of Rome. BROTHERHOOD CLOSER THAN BLOOD. "One wonders how harmony can dwell in so cosmopolitan an establishment where such diversity of race must neces what is the common object appealing to all and binding them in the pleasant unity of the Psalmist? The answer would easily suggest itself, could we be present in the college chapel some Sunday morning when perhaps a Dane is celebrating High Mass, assisted by a Scotchman and a Zulu as deacon and subdeacon, with acolytes who represent Berlin and Damascus, with a thurifer from London, and a circle of faces in the choir stalls whose differing hues and features bespeak a score of nations

And yet one might observe upon the countenances of all, and in their reverent gaze, an air of manly gravity that amounts almost to a family likeness, proclaiming a brotherhood closer than that of blood, a fellowship stronger than that which binds Celt with Celt and ring out, and the white Host is shining amid the clouds of sweet-smelling in-cense, looking over those forms bowed down in unison of adoration, it may rush upon our mind that the welding of soul to soul is the closest union of all.

A FUSILLADE OF TONGUES.

A Baptist minister in Philadelphia preached a sermon on the Blessed Virgin a few Sundays ago, and said many reverent and beautiful things concerning He makes the mistake of suppos that the Immaculate Conception mes that she had no need of a ing that Religion does not pretend to give earth ly treasure. Indirectly a religious man Saviour, and he grievously misunder-stands St. Bernard when he says that this great saint made her equal to Christ. But he has no hesitation in de-claring that " Mary was honored above all women, and we should honor her, and we do." And the prayer with which he concluded his sermon contained the words: "May we never say a slight-

ing word of Mary, who in heaven, we

whether we might not have chosen an easier route, whether more regard might not have been paid our likes and dislikes is not the question-it is the will of God. That known, the only religion is readiness to answer promptly. The will of God, then, is the platform we must stand upon when it is a question of examining the true religion. That is the only test. Parents, nations, riches, our own ease, educational advantages so-called culture—these are proper con so-caned cannot chose are proper com-siderations in their own way, but they are only side issues whea religion is under discussion. The will of God, and where it leads, that is all, and this found, readiness to obey; behold—the

true religion.

CHURCH NOT IN POLITICS.

BUT WHEN MORALS ARE ATTACKED SHE VIGOR.

Right Rev. Monsignor John H. Fox. vicar-general of the diocese of Trenton, N. J., attacked the doctrines of socialism his sermon at the Cathedral last Sunday. He said: "The Catholic Church is not in poli-

when money can be gained they are tempted to adore. How far they wander astray is known when the true motive of tics and does not try to influence her members in things purely political. But when a party invades the domain of religion is obtained. So even though it were admitted that some countries were prosperous than others, it would not follow by great lengths that the prosmorals, it is her duty, as the teacher of truth and morality, to expose its danfollow by great lengths that the pros-pered land was religious and the State gerous and false teachings. If socialism npoverished was devoid of right faith nfined its doctrines to social and political economy and did not interfere with religion and morality, the Church would

treat it with indifference. The preach-ers of socialism tell their audiences that may be more fortunate than his irreligious neighbor because of the habits of virtue which the former turns to account, the sole object of socialism is to improve while the latter is using his substance in the conditions of the laboring classes and do away with the existing social and riotous living. But here prosperity is economic trouble. They work upon the passions of the laboring classes by natural consequence and not a creation of religion. On the other hand, a religexaggerating their burdens and hardrich. They attribute this disparity of the conditions to a defect in our govern-ment and use it as an argument in favor of their revolutionary doctrines. ious man may be sunk in the depths of men. Here the faith of the one seems to be the cause, where it is but the acci-

the education of a student in the American College at Rome. The student whom the Bishop may send to Rome will have all his ordinary expenses, including board, clothing, and physician's fees, paid in full.

Thirty-two adult converts in a class of two hundred and fifty received Sacrament of Confirmation at the hands of Most Rev. Archbishop Riordan in St. In abost Rev. Archibishop Riordan in St. Joseph's church, Berkeley, Iast Sunday. The fact speaks -olume- for the zeal and effectiveness of the ministrations of the eastor of the college town, the Rev. Dr. Morrison and his assistants, Fathers Brennan and Ryan.

President Roosevelt telegraphed his congratulations to Archbishop Glennon on the on the oc asion of the corner-stone lay-ing of the new cathedral in St Louis. There was a time and not so long since. r WHEN MORALS ARE ATTACKED SHE will DEFEND AND DO SO WITH jarred certain "patriotic" circles from circumference to center, but frequent experience has of late accustomed them to the shock so that they are able to withstand it in mute agony. This is the way the Archbishop of San

Francisco deals with fake Catholic papers, as appears in his official organ, the Monitor: "The Catholics of Francisco should be warned against pap rs and pamphlets using the title Catholic." which are often published olely for political purposes, and are frequently distributed even at our very church doors. There is but one Catholic newspiper in San Francisco, and that is the Monitor."

Rome of October 17, publishes a translation of the "Apostolic Constitution on the Promulgation of the Laws and the Fublication of the Acts of the Holy See." "The document," says our Roman contemporary, "contains good news for all who are obliged or who wish to be 'au courant' with the acts of the Holy