The Catholic Record

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sement for teachers, situations wanted, etc. ved and recommended by the Archbishops o, Kingston, Ottawa and St. Boniface, th of London, Hamilton, Peterborough, an-urg, N. Y., and the clergy throughout th n.

ers changing residence will please give of uary and marriage notices cannot be insertion in the usual condensed form. Each insertion

nots. Then subscribers ask for their paper at the per-te it would be well were they to tell the clerk them their CATHOLIC RECORD. We have infi ion of carelessness in a few places on the part very clerks who will sometimes look for letter very clerks who will sometimes look for letter the source of the source of the source of the source of the source the source of the source of the source of the source of the source the source of the source of the source of the source of the source the source of the sourc

s. Luke King, P. J. Neven, E. J. Bro subscriptions and transact all other bus CATHOLIC RECORD. Agent for Newfour James Power of St. John. Agent for dist seing Mrs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. homas Coffey: Dear Sir.—Since coming to Canada I has a reader of your paper. I have noted with sati in that it is directed with intelligence ar y, and above all that it is imbued with a storo denotes Cathol spirit. It strenuously defends Cath and rights, and stands firmly by the tea authority of the Church, at the same t ings and authority of the Church, at the same to promoting the best interests of the country. Follo ing these lines it has done a great deal of good the welfare of religion and country, and it will more and more, as its wholesome influence reac tholic homes. I therefore, earnestly rec to Catholic families. With my blessing k, and best wishes for its continue to a Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus Apostolic Delega

University of ottawa, Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey: Dear' Sir: For some time past I have read yo stimable paper, the CATHOLIC RECORD, and cong which it is publish in the Portsone the CATHOLIC RECORD, and the upon the manner in which it is public set and form are both good; and a point pervades the whole. Therefore, I can recommend it to the faithful. Be and wishing you success, believe means which are christ.

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, AUGUST 29, 1908.

FERNIE.

down in their current inestimable wealth The story of Fernie has been told s often that to mention it again seem useless repetition - and to attempt description of what was, what is, or what will be we feel beyond our power. Fire there was desolution there is, and a new and better town than the old there soon will be. This is the story. A mountain in flames-fire rushing along devouring every combustible thing in its hungry greed-graceful trees which frescoed the mountain side with arching greenlonely hamlet by the river's bank-busy little town whose industry was growing and nursing itself upon that same timber whose crackling fire now mocked man' domain as it leaped from tree to tree upon the shelving rock. Kindled we know not how-whether it was malice of some Black Hand or carelessness of visitors-on it tore aided by strong and increasing wind which its own heat aggravated. The town of Fernie lay nestling in the vale close by river. and alas ! too close to the mountain forest. It became all the more easy prey to the devouring flames. Hardly a single building left, the work of years undone-hundreds homeless, many perishing-a town wiped out-ashes and newsboy interrupting our prospective charred trees and crumbled walls-such would have been the vision of a traveller a few days afterwards. Nor was easy New York morality. the picture much changed as when a week later we passed through the dis trict. Twenty-two miles of fire formed no cheerful spectacle ; but what must it have been in the dull red days of its fury? Not Fernie alone might have been the victim. Michel another centre of coal mining, was hovering between despair and hope-and others too. Thank These things seemed beyond their reach the rivers Red and Assiniboine meeting his vote for filthy lucre or political ad-God, the fire spread no farther. Fernie is a strange little town-stranger in its by reason of the dear prices and the want of money on the part of the young almost volcanic destruction than in the people. A way was devised-not the days of its normal activity. It might have nestled in its mountain retreat for most honorable or even honest. Jewels to the value of \$3,000 disappeared from generations, advancing and prosperous. A day came-it is in ashes-and the the father's store. Next the young men world's eyes and the world's heart are were arrested for receiving stolen goods. Each of the girls was charged privately fixed upon its homeless citizens and its by the father with the grave crime buried activities. The Fernieites are undaunted: they are showing the world The elder admitted it, and told that what western courage and hope can do, they did not think they were doing and the world is showing them what it much wrong, that they wished to have a good time, and that this way can do when the cry of distress is heard they chose. The father on his part from afar. Passing through Fernie on did not wish to prosecute the young the 14th of Aug. of this present year, it men, and was anxious to make a com may be that the ruin caused by fire promise, agreeing to settle for the price occupies the attention most, for fire destroyed in two or three days what it of the stolen goods. That is surely a had taken man several years to queer mix-up. Of all the parties con build up. Nevertheless, signs were cerned we have more respect for the there that man's sceptre had not been younger girl who refuses to tell, and destroyed. He was still master, and who would not give her companions was hastening to re-establish his power. away. We have nothing but contempt Tents strewed the ground as if some for the father who is willing, as he does battalion lay encamped. The frame not lose a cent, to sacrifice honor and work of new temporary buildings was make a mockery of law and justice. The speedily put together. All seemed whole thing shows the danger of money more bent in hope upon the future than and undisciplined education. Moral in vain regret upon the bitter past rectitude is not seen in the action of any Every one was busy. No doubt some of those people whose calling is respect may leave, timid of the very situation. able and whose position required differ Yet these will not be many. And their ent conduct. If a poor laboring man places will be more than filled by newhad broken that jeweller's window and comers. Should the traveller pass stolen only a hundredth part of that through Fernie next summer he will amount there would have been no word not recognize it as the town of the about compromise. The law would have Bishop of Three Rivers, proposed La burned valley, unless thecharred trees on been an eye for an eye. True, the situation is awkward. It is most difficult to the mountain-side and the burned stumps by the river remain to recall the mem proceed against one's own flesh and ory. Another sentiment-the most re blood. What the father should have best known and as the commercial cen done was to lock the stable before the tre of the Saskatchewan district. Upon deeming feature of the disheartening horse was stolen, not wait till afterwards. the suggestion of the Bishop of Montreal, scene-was the generous charity the

Fernie was distant in its seclusion it was near to all. Unknown it might have been, uncared for, as long as it was working out its own destiny with its own normal energy. Now the whole of Canada and the neighboring States show what real generosity awaits but an appeal for help. Food

supplies, building material, as well a money, started in as soon as the wires told the tale. Those that could not give much gave little-all gave some thing. It was a sore case of need-all felt it and all responded. Sympathy came from the throned monarch, from government council, from wealthy corporations and private individuals. So

was the gold of human benevolence found in the fire of destruction and unearthed in the ashes of ruin. So does the human heart beat with common sympathy and common kindness, searching out the mountain town wherein to expand its needed help and voice its noblest sentiment. All aboard-and the conductor's practical order puts a stop to our reverie. Along the river we

pass-a new thought taking hold of usimpractical it may be, yet not solitary, for it is expressed by many. Why does Canada use so little its interminable waterways? Rich in minerals, rich in products, we are richest of all in the natural means of distributing our goods by the rivers and lakes within our borders. Water has ceased to be the dis-

tributing power. Scarcely a vessel upon our lakes as compared with the number of railway trains. But the railways keep close to the rivers, and they follow them down the mountain side, and seek their ports here and there on lakeshore. We are extravagant and impatient Water is too slow ; we wish to use steam. We are heedless how our rivers drag

of soil-heedless of the loss of vast forests by fire-and heedless of taking precautions in both regards. What our ancestors saved with hardship and selfdenial, we spend with ruthless selfishness and improvident facility. What is the wealth of a nation? It is not the length of working railways, though these are necessary. It is the productive power of a country and its facilities for distributing these products. Here in Canada are plains whose fruitful bound less acre will feed millions and whose waterways aided by portages will break bread to generations yet unborn. So dreaming we watched the river's charming scene as we curved along its tortuous banks and passed over the border to take train for Spokane. Still we keep close to the Columbia, which away down the mountain rushes along while the railway's route lies over fifteen hundred feet above. Picturesque and sublime as the scenery-and varying from point to point and from curve to curve-a nervous excitement gives special pique to the sight presented to the eye, beneath to the water, and to the mountains rising on the opposite side. Then came the

gazing. We purchased, and turned to reading, when we caught the story_of It was as follows. Two young girls,

daughters of a wealthy jeweller, had young fellows. This family of girls lived in one of the New Jersey suburbs. The young people used to meet their friends in New York and heard from them accounts of Broadway-its theatres, its restaurants and its other pleasures.

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training of his daughters as he was eager to make money for them and easy in letting them have a good time, he would most probably be saved all this humiliation and exposure. Money making is man's chief business in this age, and woman's chief occupation is spending it. good time is what young people want: this per fas et nefas they will have.

THE MISSIONARY WEST

A strange contrast is remarked by the author of the life of Mgr. Grandin, first Bishop of St. Albert. It is the difference in even the routes taken to enter the North-West. The English for the most part entered from the North. Hudson, Davis, Baffin, James and all who followed them started for the un. discovered country by way of that great bay which still holds out a hope that another generation may retrace the steps of those pioneers who have left their names upon the northern trail of America. It is otherwise with the French. They came from the southern centres. Their purpose was not trade nor was their union commercial. There was a higher motive in the march of the French by way of the great lakes to the conquest of a land whose boundless limits were then unsolved problem and whose wealth was an unknown quantity. We must not be understood as implying that the missionaries were the only French to come North, Far from it. The "North-West" Company-the great rival of the Hudson's Bay Company, although purely English, brought with it a large number of Canadians. It strove to win the symnathy of the savages by assuming the title of French, by claiming to represent exclusively Canadian and by imposing upon its members the obligation of speaking French. Besides, the immediate retinue of the two companies, the hardy trappers and voyageurs, had gone forth and intermarried with Indian tribes of this new territory. They became the auxiliaries of the missionaries who followed, to revive the religion of the Metis whose roaming life. nade a stronger appeal to their ancestral priesthood. Sons of that mixture of forest and city-barbarous and civilized French, a middle term between the white man and the red-these Canadian voyageurs smoothed the way for the black-robed band who were soon to share with their flocks the hardships of their nomadic life. Indians were here and everywhere-Crees and Blackfeet and Assini

boyan, scattered through prairie, forest and mountain. No fixed abode, no hous but a bark cabin, a few families united in camps together for strength against two frequent' foes-this was the material upon which the zealous sons of Mary Immaculate wrought in patience and with historical success. These savages walked in the darkness of the gentile world. They needed the light of gospel truth. Lord Selkirk saw the want, and afforded the means by inviting missionaries to devote themselves to the work. He wrote to Mgr. Plessis, Bishop of Quebec, in 1816, asking for priests to be ent to the Red River settlement. See-

ing the hand of Providence in this call, Mgr. Plessis sent two priests. Of these Father Provencher was the leader and bore the title of Vicar-General. They established their headquarters at Fort Garry, now Winnipeg. At that time the place was called by the people of the country, the Fourche, on account of

selected. This mission had been established by the venerable and indefatigable Father Lacombe. At the time of its erection this Vicariate numbered only twelve missionaries, divided into six houses, most of which were separated by enormous distances. Amongst them we select two from the life of Mgr. Grandin. Edmonton, whose early name was Fort of the Prairie, was in 1868 a mere Hudson Bay post. Its first chapel was erected by a Protestant who wished doings. to have a large number of good Catholic servants around him. It was expected

to act as lightning conductor against the inroads of the wild Indians. St. Albert dates from 1861. Mgr. Tache and Father Lacombe, looking around for a mission from which the chapel of Ednonton could be served, selected a pretty site-a hill at whose foot crept the Sturgeon River, a branch of th Saskatchewan-on the right a lake, and in front the deep forest. The name of St. Albert was given to it by Mgr. Tache, as the patron of Father Lacombe St. Albert won what Edmonton might have to-day, had not the Edmonton chapel been built within the fort. At the time of the erection of the Dioces about four or five hundred Metis and a few Indians formed the congregation of St. Albert. The Grey Nuns taught a small school. Such was the beginning of a work whose succeeding history may be briefly and best described by Mgr. Grandin's own words in 1890. These sacrfices," he wrote, " are to day hardly credible and in twenty years they will hardly be regarded as possible." It is not within our limits to trace the growth of the diocese of St-Albert. Over one hundred and twenty priests now serve what is only a portion of the original diocese. Schools are increasing in number and efficiency -hospitals, remarkable for their mater. al advantages and the devotion of those who serve them, are now in full operation at Edmonton, Calgary and St. Albert. That at Edmonton is a general hospital. The foundations of a new cathedral at St. Albert are laid whose pasement is complete. A seminary fo

the recruiting of the clergy is in progress. Thus has the mustard seed planted in this far West grown. Much has been done-yet much remains to be done, for the ripe fields of harvest are vast and the reapers are few.

THE "BOSS" IN THE GAME OF POLITICS.

Archbishop Messmer has written little work entitled. "Handbook for Catholic Parishioners of the Archdiocese of Milwaukee." A world of good could be accomplished, not only in the archdiocese named, but the world over, were all Catholics to give serious thought to the lessons contained in this splendid exhortation making appeal for a more perfect Catholic life. "The Catholic citizen," writes the Archbishop, " cannot throw off the 'Christian'; he must be a Christian citizen and his politics must be Christian politics, whether it be in the Union or the State, or in his township, village or city. The loval citizen must be guided by principle. not by the mere hope of profit; party principles and politics must be sub ordinate to Christian principles; he will look more to the man of religious conviction and honest purpose than to the platform of his party. For a man to sell

because they have any particular love for the rum-seller and his trade, but because they fancy he is a man whose influence counts for much when the day for the casting of the ballots comes around These people, who pretend to be leaders of Catholic thought while on the stump are seldom seen inside the four walls of the Church, and rarely approach the sacraments. They are unsafe and un trustworthy guides in the world's

THE PROTESTANT ALLIANCE AGAIN.

Perhaps there are no more intolerant r narrow-minded people in the British Empire than those gentlemen who call themselves the Protestant Alliance of England. Last week we referred to the

perturbed spirit evidenced by them be ause of the prospective courtesies to be exchanged between the king and the

Papal Ablegate on the occasion of the Eucharistic congress in London. We desire now to draw attention to a deliverance of a great Catholic churchman the late Cardinal Manning, and to which we would draw the particular attention of our non-Catholic brethren who possess, from one cause or another, a wrongheaded opinion of the Catholic Church and its procedure. Twenty five years ago, at a great Catholic meeting held at Nottingham, England, the Right Rev. Bishop of the diocese being in the chair, the Cardinal thus forcibly expressed himself in regard to the coercion of non-Catholics in religious matters. Our Protestant neighbors will see therein proof positive that such bodies as the Protestant Alliance and the Orange Association have no legitimate cause for existence, and are merely kept together for the purpose of gaining prominence for men who would in no other way be noticed by their fellow citizens. Said

the Cardinal : " And here let me say in passing that have seen, I may say, a challenge hrown out to us in this form—Catholics know that if they were in a majority their fellow country they would coerce men in the matter of religious education To that I say, absolutely, no-(hear, hear)-and I say no as a Christian, and I say no as a Catholic, for this reason-by coercion you make hypocrites; you can-not make believers. (Hear, hear, and applause.) "If the whole English people were to

come to me to-morrow, and offer them-selves to conform to the Catholic Church without Catholic faith, I should say, 'I will not admit one of you.' (Hear, hear, and applause.) And if any man were to say that by acts of the supreme power o legislature a Catholic majority may coerce the people of England into Cathand Catholic churches, schools should say that in doing so we should held in the estimation of all good menviolate some of the most vital principles Catholie faith. (Applause.) In the order to be as brief as I can, I will give one and only one example. What is faith ? The free spontaneous act of the intellect and the will accepting upon its the matter appearing in its columns due and proper evidence the revelation of God. And you will observe that it is not only the act of the intellect, but is the act of the will. And the reason why

multitudes of men reject the truth is not be found in their intellect, but is to Review, encouraged the young people of be found in their will. Our Divine Ma his congregation to form a society to be er said, 'He that believeth and is bapcalled the "St. Francis Fraternity." tized shall be saved, and he that believ eth not shall be condemned.' But can any man be condemned for an involun-Its object is "to develop Christian life among its members, by healthy tary act, for an act in which his will ha no part, for an act that has no moral quality? Faith is eminently a moral act; exercise of body, mind and soul, and to do Christian work in the world, so far as t is an act of the will as well as the inthey possibly can, by living honorably And if to-morrow, by an act of before all men, by helping the sick and legislative coercion, the whole people of the unfortunate, and lending a helping England were to be constrained into conhand wherever they may." The formity with the faith which I believe to

AUGUST 29, 1908.

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Albert, nine miles from Edmonton, was and glove with the rum-seller. Not day. The Chicago New World tells us that

" Miss Margaret Anglin, one of Amer. ica's foremost actresses, made her first appearance in Australia on Saturday last Her Majesty's theater, Sydney, hysically she is strong and athletic. hysically she is strong and athletic, and abloom with health. Her voice is English rather than American, and its softness suggests the Celt or the Gael. Sundays Miss Anglin considers her sal-The fall of the curtain on Saturvation day nights has always been the signal for a run in her automobile to one of the rural districts in the neighborhood of New York, where her mother and sister New fork, where her mother and sister occupy an idyllic little cottage. On Sunday morning the family walk to Mass, and thereafter peacefully spend the day in old-fashioned and grateful rest."

Miss Anglin has brought honor to Canada, her native country. We have reason to be proud of her. She has now attained the highest place in her profes. sion.

SCANDALOUS READING MATTER.

A word to our esteemed contemporares, especially of the daily press : Occasionally there comes to us from New York an account of some awful crime-man shooting his fellow-man in old blood. The story may be usually told in a few words-a wife's unfaithfulness and a husband's revenge. The proceedings of the Thaw trial became nausous. They were reported at such length that some of the daily papers were thereby rendered unfit for entrance into decent houses. We remember that one Toronto evening paper gave sixteen columns of space to the publication of the evidence in one day's proceedings. This may be called enterprise, and so it is-of a kind. There is only one way of effectually putting a stop to such reckless journalism, and that is for respectable people to notify the publisher that his paper will not again be permitted to enter their homes. Another murder, the circumstances being somewhat similar to that of the Thaw tragedy, is now occupying a largespace in each issue of some of the New York papers. The vulgar headings are there-and pictures of all the actors in the tragedy are there. Society of a sort is stirred to its deepest recesses, and the chattering reporter is ceaselessly interviewing the chattering beau and belle, and the chit-chat is duly recorded and printed in the yellow journals, and put before us at our breakfast tables. We trust our Canadian dailies will give us but little of this literature. The story of the crime and the story of the circumstances that led up to it, padded out to unreasonable length by the up-to-date reporter, is literature of a kind which tends to drag the press from the high estate it once

not t and women. As a man may be judged. fathe by the company he keeps, so will the dren true value of a paper be estimated by of de we fe IN LISBON, N. H., there is a Protestant minister named the Rev. Mr. Clapp, who has, we are told by the Sacred Heart

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there. In 1840 there were three priests vancement is a sin against God, just as with Mgr. Provencher, who two years well as a crime against the country. It is urged that ' no Christian, unless comafter his arrival had been made Vicar Apostolic. After an experience of twenty pelled, should stay away from election years Mgr. Provencher, finding it impo To abstain from voting is always poor sible to obtain sufficient secular priests

politics, and very often poor Christianto assist him, applied to a religious com ity.' Catholics are warned to be 'on their guard against political candidates munity, the Oblates of Mary Immaculate who are Catholic in name only, without ome of whose members had about this time come to Montreal. Negotiations practicing their religion, or who look were started and soon completed. In only to political advancement and per-1845 a priest, Father Aubert, and a subsonal enrichment. Sooner elect deacon, who afterwards became Arel straight, out-spoken Protestant of good bishop Tache, were the first to reach St. Christian principle and fair intention. than a Catholic with little religion and Boniface. It was not very encouraging. However, it was a beginning. Other probably less principle.""

Oblates soon followed. Amongst the These are noble and timely words early arrivals was the Pere Grandin wh the distinguished Archbishop. was consecrated in 1859 Bishop of Oftentimes have good Catholics Satala and Vicar Apostolic. In 1868 reason to blush because of the the Diocese of St. Boniface was divided, unseemly conduct of certain men and a new vicariate of the Saskatchewan who call themselves Catholics. erected, over which Mgr. Grandin was during the strife of political warfare. given charge. The ecclesiastical cour We doubt not His Grace of Milwaukee. cil of Quebec met in May of the same when promulgating the principles we year. When the question came up conhave quoted, had in mind a certain class cerning the title which the new vicarof so-called Catholic weekly papers in iate was to have, Mgr. Grandin, whose the United States. These papers are con labors up to this time had been in the trolled and published not for the glory distant north, did not know his new disof the Church-not with a view to the trict well enough to make selection. He betterment of the body politic-but proposed an indefinite title, as the solely for the exaltation of the political Diocese of the Saskatchewan. Mgr. adventurer who is playing the game Lafleche, a former missionary of the after the fashion of the professional North-West, and at that time Coadjutor gambler. It would be well were Catho lies then to keep vigilant watch Biche, When Mgr. Grandin saw that on these people and give not their con some particular place should be named fidence, no matter in what guise they he proposed Edmonton as the point may present themselves. What care they for Church, for party, for country ? Nothing whatever. "Self" is writ

Review in the name of God let no such legislative coerto note the growth among Protestants of ion ever be made." (Applause.) appreciation of Catholic saints. St.



That the stage may be made ideal, and much of its work productive of great good, is a fact patent to the mind of all who take a broad view of our present day life. There are those who look askance at actors and actresses as if they were no better than they ought to be. That there have been many who brought disgrace upon the name goes without saying, but who will claim that any institution in existence has not been more or less smirched by the conduct of some

tion. It is to be regretted that our of those connected with it. Many years non-Catholic brethren know so little ago, Mary Anderson, a Catholic actress, performed a great work by devoting her splendid talents to the work of making the stage serve a noble purpose. She

was wonderfully successful and retired into private life carrying with her a name honored in every part of America. Helen Terry, one of the greatest actresses in the world, and who was wont to appear on the stage with Sir Henry Irving, says of Mary Anderson : "I never saw her act. I have, however, had the great pleasure of meeting her. and she had done me many little kindnesses. Hearing her praises sung on all sides, and her beauties spoken of everywhere, I was particularly struck by her modest evasion of publicity off the stage. I constantly knew her as a most beautiful woman-as kind as beautiful-constantly working for her religion -always kind, a good daughter, a good wife, and a good woman."

about those who, in past ages, made the Church so glorious in its history. THE HABIT of consuming intoxicants to excess, and even the use of them in a moderate form, seems to be on the wane not only in Canada but in many States of the American republic. Away off in the Carolinas there is presently much agitation as to whether those States should be "wet" or "dry." The champions of the "dry" condition would appear to have the advantage, as public sentiment is running largely in their favor. We are told that there is in those two States a tendency toward the banishment of the old-fashioned drinking habit which was a voluntary custom of society. . At tables where a score of years since a half dozen kinds of exhilarating drinks, it is asserted, were habitually offered, when more than one or two guests were entertained, and

states that it is interesting

Francis of Assisi has long been a

favorite with Protestants; and this

great friend and follower of Christ has.

we may be assured, interceded success-

mirers, so that admiration for him has-

developed into admiration for the

Church which produced him, and has led

to many conversions. A few years ago-

the Rev. W. J. Clarke, a Presbyterian

minister of this city, delivered a course

of lectures, taking "St. Francis" as his

text. The reverend gentleman's deliver-

ances were a revelation to his congrega-

fully for the souls of his Protestant ad-

large on their every movement. As a event aroused. It showed that whilst Had he been as earnest in the proper Mgr. Bourget, the new mission of St. general thing they will be found hand is another Catholic actress of our own, keep the push-button in active opera-