Sacrament and the number of people

cured during the procession. In the evening we had the precession of Our Lady, and that was quite overwhelming. The long line of torches which wound all around the long garden almost to the station, and starting from the Grotto up the zig zag behind the basilica, was a marvelous sight, every one singing "Ave, Ave," the whole time. This procession must have been a mile and a half long, and when this mass of people were as sembled in front of the basilica and Resary church, it was the grandest possible. The whole fronts of the tower and upper church and spire were illuminated by electric lights in excellent taste. The spire looked like crystal or ice, and every now and then there came, a tremendous ray of light from the spire full upon Lady's statue in the square, and lit it up like the sun. Then one of the grandest chants of the day began, and this enormous multitude sang unum Daum," etc., everyone singing the simple church tone, and every won with such go that it was really difficult at times to sing from the emotion tha filled my dry English heart, and I can hardly write about it now. ple French peasants and noble French gentlemen all can sing the "Credo, "Gloria," etc., and Psalms of ordinary Vespers, and Magnificat, etc., without even a book, and always in the musical and grand language of the Holy Church of God. I don't believe Eng land will ever be Catholic or its heart really touched until our people learn to praise God in His language as His Church has always done.

PRAYER RESTORES SIGHT.

Scranton, Dec. 10 .- John McDonough, associate editor of the Scranton Free Press.has been cured of blindness and he is now a firm believer in the efficacy of prayer. For a long time Mr. McDonough's eyes have been af fected, and the best specialists in New York and Philadelphia were unable to effect a cure. One of the eyes turned partly around in the socket, and this affected the other, which also turned. An operation was performed in Philadelphia, which was unsuccessful, and the surgeons informed Mr. McDonough he would be hopelessly blind. On last Monday Mr. McDonough went to West Hoboken. He had a friend in St. Thomas' Monastery that he desired to see and called at the institution. The friend was out, and when the monk asked if he could do anything for the caller, McDonough, in a spirit of jest, replied: "Yes, I wish you would straighten these eyes.

The priest asked him to come to the altar, where a dozan others were praying, and told him to say the act of con trition, and say it sincerely. This Mc Donough did, whereupon the priest passed a box containing relics of St. Paul before his eyes, and Mr. McDonough declares there was an immediate

After this his sight came back rapid ly, and on Thursday Mr. McDonough again resumed his desk on the paper. His first glance in a mirror after leaving the monastery showed that his eyes been straightened. He says his eyesight now is almost as good as it

OUR HOLY FATHER'S ENCYCLI. CAL.

The encyclical on "Jesus Christ, our Redeemer, " issued last month by our Holy Father, Pope Leo XIII., comes at a most opportune period. It seems eminently fitting that the close of the the nineteenth since His century. birth, the Church of Christ, through its visible head, should be found assert ing its belief in His infinite power. wisdom and goodness, and should address to an unbelieving generation a noble, dignified and zeslous appeal to behold in Our Lord "the way, the truth and the life." These latter days of the nineteenth century are marked by vagaries in beliefs, and multitudes are led hither and thither in search of the peace which the human soul is for everdemanding. Many think they have found the secret of this peace in spiritism, in philosophy, in intellectual cult ure, and in a thousand and one fads and follies; but in the face of these loudly heralded panaceas for the ills that afflict humanity, the Church, true to its Spouse, Jesus Christ, and to His teachings, holds Him up as the true and only hope of the world. Says the

encyclical:

"God alone is life. All other beings partake of life, but are not life. Christ from all eternity and by His very nature is 'the life,' just as He is the Truth, because He is God of God.

This is true of the natural life.—but we have a much higher and better life, won for us by Christ's mercy, that is to say, the 'life of Grace' whose happy consummation is the 'life of glory,' to which all our thoughts and actions ought to be directed."

This is Christian teaching. The Church from the beginning has al-ways taught it. The Church teaches it now with the same unerring cer-tainty as in the early days when pagan Rome and all its gods were arrayed against the Gospel. Christ was then the centre of all Catholic teaching. He is the same to day. The passing centuries have made no change in the Church's doctrines. Like the first pontiff, Peter, Leo XIII. asserts the divinity of Christ and the crying need of increased faith and hope in, and love for, the "Light of the World."

"It is rather ignorance than ill-will," goes on the encyclical, "which keeps multitudes away from Jesus Christ. There are many who study humanity and the natural world; few who study the Son of God. The first step, then, is to substitute knowledge for ignorance, so that He may no longer be despised or rejected because He is unknown. We conjure all Christians throughout the world to strive all they can to know their Redeemer as He really is, The more one

contemplates Him with sincere and unpre-judiced mind, the clearer does it become that there can be nothing more salutary than His law, more divine than His teaching."

In these days, when there is so much misunderstanding of Catholic doctrine, when we are accused by ignorant or malicious sectarians of worshipping idels, of placing saints before Christ, and of devotional practices tending to minimize faith in the Redeemer of the world-all of which are calumniesthis encyclical of the Holy Father, en unciating so clearly Catholic belief, but have a most blessed effect upon the minds and hearts of those the are not of the household of the faith. It is our humble prayer, at least, that it will have this effect, to the end that our Holy Father's hope may be realized, and that Christ may be honored in spirit and in truth. - Sacred

A RENOWNED DOCTOR.

Venerable Bede, Saint and Historian

The following brilliant discourse on that most interesting of all mediaeval figures, the venerable Bede, was recently delivered by Mgr. J. S. Vaughan in St. James Church, London Vaughan took for his text the Mgr. words, "Beloved of God and man, whose memory is in Benediction

(Eccles. xiv., 1) As the glistening peak of the great Chimborazo lifts itself sharp and clear up above all the surrounding mountains of the Andes, so the majestic figure of Venerable Bede, saint and his torian, towers above all his contempor aries, and stands out with a glory all his own, amid the ancient celebrities of Anglo Saxon England. Though St. Bede is one of the earliest disciples of St. Benedict in England, yet he is one of the most celebrated. His name is written large across the pages of English history, and is as familiar to scholar as a household word. Our Holy Father, Leo XIII., has just raised him to the dignity of Doctor of the Church, with special office and Mass, and other honors and distinctions, and has placed him in the same category with SS Chrysostom, Am brose, Augustine, Jerome, Leo. Bern ard, Francis and Alphonse. only English Doctor of the Universal Church ! Before attempting, as it were, with a few rough strokes of the pencil to sketch an outline of his holy life, must ask of you to turn back the hands of the great clock of time until they point to the seventh century, and to transplant yourselves in spirit to the England of that remote period, where we shall find Bede, never idle, but always studying, or praying, or writ ing, or teaching, "Semper legit semper scripsit; semper docuit; sem per oravit," as we read in the Breviary Twelve long centuries have rolled away since those days, and many changes have since been wrought both in men and manners, At the time of which we speak the most notable insti the land were the great tutions in abbeys and monasteries. The monas tery served as university, as hospital, as hotel, as almshouse, and as church all in one, and was a great center of social power and influence. It was by the untiring zeal and industry and plodding perseverance of the monks, that England had been, in the first in stance, won over from Paganism to the beauty and truth of Christianity and by the time of St. Bede nearly the whole country was in full possession of

Among the many monasteries scattered over the land, there are two of very special interest. The one at Wearmouth, so styled because built just on the north bank of the river Wear close to the present town of Sunderland and the other at Jarrow, in which Bede passed the greater part of his long and eventful career. We place ourselves in imagination in the monastery of St Peter at Wearmouth. It is now 681 The building is new and perfect, and the marks of the chisel and mailet are fresh on the stones. As we wander through the spacious building we find the monks, dressed in their dark hab-its, as occupied and as busy as bees in Some are tolling in the fields. some are transcribing or illuminating manuscripts in the library ; some ar in the kitchen preparing the common meal, while others are studing or praying, or otherwise engaged in the privacy of their own cells. Each is busy and intently pursuing the task allotted to him, and which he per forms, if he be a true monk, in a spir it of ready and cheerful obedience Presently a knock is heard at the post ern gate. The lay brother hastens to draw the bolt, and as he draws open the massive door he sees a bright little child of seven years of age, in com-pany with his elders. This is Bede, the future saint and doctor. His parents are both dead. But there he is smiling and conversing with his guardians, who have brought him to the monastery. As we listen, we hear them talking to the good old Abbot Benedict Biscop, in accents of great earnesiness. What are they saying in their quaint Anglo Saxon speech which sounds so strange and foreign in our nineteenth century ears? On they are asking Benedict Biscop to take the little fellow under his charge, and to bring him up among the breth ren in their holy retreat. As we turn instinctively towards this young as-pirant we notice a bright, intelligent-

He, therefore, accedes at once to the request, and fixes the hour of his formai reception. Accordingly, at the appointed time, the bells ring out, and the guardians lead the youthful Bede past the stalls up to the High Altar of the Monastery. There they solemnly promise before God and before duly appointed witnesses, that they dedicate this boy to the service of the Most High. Here then the youthful Bede is left

in the first dawn of intelligence, and as yet almost incapable of sin. It is

grace for him in an age of licentious

ness and excess, and of such dissen sions, bloodshed and lawlessness, to es

immense advantage and a great

cape from the corrupting influence of the world, to breath the pure air of a religious house, and to live and grow up in an atmosphere of prayer and piety and religious fervor, and of hard work and regular discipline. His limpid and innocent soul expands under the influence of such an environment throws himself into the new life with all the impetuosity of youth studies the intricacies of the rule, and delights to carry out all its enactments day by day with ever increasing care and exactness. His occupations are suitable to his age and condition, but as little by little he grows older, he takes up almost every department of study then known, and under the di-rection of excellent masters. He applies himself especially to the study of theology and the scriptures, under the guidance of Trumbert, a monk who had been, himself educated under St. Chad, Bishop of Litchfield. John of Beverley teaches him Greek and Latin. while he is instructed in the art of music and psalmody by John, the arch chanter of St. Peter's at Rome, whom the Abbot had brought with him from the Eternal City. He is a most promis ing pupil, and soon grows into a ripe scholar, mastering every branch of learning that his professors can impart. Yet he does not disdain the more menial duties of the brotherhood. Like the rest he delights to exercise his limbs and muscles in threshing and winnow ing the corn ; in feeding the lambs and salves and in laboring in the bakehouse, the kitchen, the gardens and in the fields. In due course he is pro-moted to holy orders. At nineteen years of age he receives the deaconate, and in his thirtieth year he is raised to the priesthood by John, Bishop of Hexor Haguistad, as it was then called. According to the Roman Brev iary he dwelt within monastic wails from the age of seven to the age of ninety-that is to say, for a space of eighty-three years. He is forever either studying, or reading, or teaching, or praying, or writing, and the fame of his learning goes forth over the whole Christian world, and iraws around him a large number of disciples, whom he instructs with great His pen is never idle. writes treatises upon almost every im History, astrology, aginable topic. orthography, rhetoric, psalmod poetry, hymns and epigrams are som psalmody of the subjects he deals with; the works, however, by which he is best known, are his "History of the Anglo-Saxon Church " and his "Commentaries Upon the Bible." These form a vast mine of precious information, and contain splendid proofs that the Church in England in his day was essentially Catholic, Papal and Roman. But time presses, so we must hasten on to the closing scene of the saint's life -to his happy and glorious release om the miseries and trials of this world, and his departure to the House of Eternity. It is the year 735, or if the Breviary be correct in attributing to him ninety years of age, 771 spring is just filling the hills and dales with newness of life and beauty, but while Nature is renewing its youth, Bede has grown old and infirm. At last his chest and lungs are so grievously affected that he can hardly make himself under-stood, and his voice sinks to a whisper as he gasps for breath. In this suffering condition, borne with exemplary patience, he lingers on all through April and the greater part of May Yet day by day, in spite of his painful condition, he reads the Holy Scripture to his brethren, and draws out their inner meaning, and prays almost incessantly. * * * The brethren, who love him dearly and venerate him with the affection of sons, are no longer able to restrain their tears, but weep Now he asks to be re long and loud. moved from his hard pallet, and laid on the yet harder floor of his little cell There he lies, with his head supported by loving hands, looking at the little Oratory in front of him. He utters some beautiful prayers, concluding with a fervent "Glory be with a fervent "Glory be to the Father." As he pro nounces the words, "Holy Ghost, his pure soul quits its earthly taber nacle, and is carried to the eternal em-brace of Him in Heaven whom on earth he had loved and served so faith fully and so long. If the dead are blessed who die in the Lord," then blessed indeed must be the great St. Bade. A long life of prayer, self sac rifice, and of hard and continuous labor practicel in the practice of voluntary poverty, chastity and obedience, and crowned by a glorious end, must re

ult in an exceedingly bright eternity.

prayer and penance, of fasting and

watching, when compared to an etern

ity of supreme enjoyment? For well

nigh twelve hundred years Bede has

What are seventy or eighty years

parable a reward. Yet his eternity of ecstatic delights can scarcely be said to have begun! For ever and for ever he will rest from his labors, blessed and at peace, for of God's Heavenly Kingdom there is no end - "Cujus regnum non erit finis." Happy for us imitate his virtues and prayerful spirit now, for then we may hope also to share in his glory and happiness, and to enjoy in his company tor all eternity the true liberty of the children of

THE POPE'S LATEST ENCYCLI-CAL.

The Pope's Encyclical on the need of the world turning to the Redeemer should be carefully read by all lovers of peace. The Holy Father knows when the enemies of our race, who had been stunned for a time by the re surrection of the Prince of Peace, began to revive like half-crushed ser pents, the first sign of this recovery was the ominous apparition of hereti-cal teachers. S. Paul knew what was coming when he wanted the early Chris "beware of dogs Jesus Christ had revealed His Gospel, all the powers of darkness could not prevent it. But they might corrup it, and "the evil one" devised plots to make the very Gospel "a savor of death to the multitudes. The van quished demons awoke to a new life They could not undo the work of Re-

demption, but they could mar it. For many ages it was rather against single truths of revelation against the principle of authority that men were tempted to oppose the dia bolical supremacy of the individual conscience. They denied now one doctrine and now another, but yet did not rise to the infamous height of modern infidelity, which makes man the judge of every doctrine and nerves him to clain, in questions of the soul, an absolute independence of all ex ternal authority. The lamentable con-sequence of such false independence may be seen in the silly doctrines of Liberal Catholicism, as well as in the deplorable infidelity of most of the sects which sprung from the so-called Reformation. The rebellion of men never can detrone the Vicar of Christ Every student of history knows that when half the world became Arian. the indefectible unity of the Church sustained no shock and suffered no diminution. If the apostasy had even been more general it would have been still true, in the words of St. Ambrose, that "where Peter (the Pops) is, there is the Church." Peter spoke at Nice, and Arian host dwindled away. They heard him again at Ephesus, and the followers of Nestorius were marked with the brand of Cain. Once more, as a council composed of oriental Bishops proclaimed, " Peter spoke by Leo," and with the usual result. His voice is never silenced, for to him alone it belongs to confirm his brethren And in receiving that charge the promise that his youth should not fail him," the word of God was pledged to maintain him against all his adverthe end of the world .-

PRIESTLY VOCATIONS

American Herald.

Preaching at Kenrick Seminary in St. Louis the other day, Archbishop

Kain said:

rather than to encourage in their chil-"And I fear, moreover, that these world-minded Catholics are found directly among those who have the means to give an ecclesiastical education to their children. They wish to see their children rise to eminence in secula professions. They wish them to gain wealth and position and the applause of men. Not, I say, that they under estimate the sublime dignity of the Christian priesthood, but they themselves are so enamored with the glare of worldly honors and the tinsel of human praise that they imagine their children will be happy only in the attainment of these passing objects of worldly ambition. Hence there are, worldly ambition. Hence there are indeed, few vocations amongst those possessed of an abundance of worldly

goods "When a boy hears at home noth ing of the glorious privileges of the sacred priesthood, but has held up to him from infancy to youth and man-hood only visions of earthly glory and projects of worldly aggrand zement, would he obey and not rather seek to strangle any call, however clear, however unmistakable, to follow the Divine Master and labor for the salva-Would he not be most tion of souls? apt to imitate the young man whom our Blessed Lord called to follow Him,

but who went away sad, because he had many possessions? "This refusal of a divine vocation pained the Sacred Heart of our Lord, and doubtless it pains that Sacred Heart to see the conduct of so many rich parents who encourage their children, not to accept, but to refuse the proferred vocations. Herein, we have one reason for the then, we have one reason for the dearth of these vocations, especially in class of Catholics whom God has blessed with abundant means necessary to qualify their sons for the work of the sacred ministry."

The way of life is by no means smooth, but let us not make it rougher than it is. The world is not all we could wish; but, if it goes wrong, let us not spend ourselves trying to make it go worse. Rather, let us make it a little smoother and a little pleasanter by our disposition, manners and deeds. If men in general are out of sorts, there is the more need of our being in

THE NEED OF DOGMA.

"The World Needs a Teacher," Says Mgr. Conaty.

"We often hear it said that it matters not what a man believes provided he be good," said Mgr. Conaty in a sermon delivered in Philadelphia last Sunday; "' but this leaves us in great uncertainty as to what is goodness, for goodness depends upon the law laid down by God.
"In the Od Law religion was dog-

matic, as we see in the Command-ments of Stual and the utterances of prophets and teachers. In the New Law Christ came as the teacher, telling men what to believe and what to do in order to be saved. His moral code is the soul of all goodness, and, His doctrine is the satisfaction of the human mind seeking truth. He was the gentle Saviour, full of love and mercy; He was the yet His teaching was dogmatic. left no choice to those who sought salvation through Him. He commanded men to believe and be baptized if they wished to be saved. He denounced the Pharisees in no uncertain tones He selected Apostles, and to them He gave a commission to 'teach 'all nations-not their own opinions, but what He had commanded them. The Christian Church must be a Church of dogma and form, the same in the

The Academy of the Sacred Heart, London with pictures of the chapel, the grotto the convent, a garden scene and the study hall, with a short sketch of the order by a former puril. A. Edna Wright of London, Out. A History of the Establishment of the Mission of Sault Ste Marie (illustrated). Ontario Jubilarians of 1908.

The late Rev. Nicholas Dixon (with photo). The black Rev. Dean Murphy (with photo). The black Rev. Dean Murphy (with photo). The Church in chirchies is engaged the distinguished compiler has received letters of with the compiler has received letters of which is the stable services of the proposal from His Excellency Mgr. Merry doi! Vale, through whom His Holiness the Pope sends his blessing; His Excellency D. Falconio, Apostolic Delegate; Cardina Gibbons; the Archishops of Ottawa and Toronto; the Bishops of Hamilton, Peterborough, Alexandria, Pembroke and London.

"I fear that there are some Catholics so worldly minded as to impede London, Ontario."

Address Thos. Coffey, Catholic Record Office, London, Ontario.

o'd frame church, upon whose ashes they had retoed this beautiful edifice—a lasting monu-retoed this beautiful edifice—in lasting monu-nd people. It further recalls the day of the people. It further recalls the day of the during (personner-some when the late Dean during (personner-some when the late of the walls and beesed are possible of the con-version of the deal of the deal of the deal ceremony to be assembled multiduced to the deal of the deal walls and bressed to his south walked around the walls and bressed the foundations, while Rev. Dr. Kilroy explained the significance of the ceremony to the assembled multitude, reminds us of the long months of unwarded labor of both pastor and people in the greaton of the building, and the flual coronation of the building and the home of Jesus Christ with the children of men. The speaker went on to show that Christ was the central figure of our churches, touched upon the hypostatic union, and clearly explained how the divine and human nature were ever manifest in the one person, feeus Christ, to whom they had made the sacrifice in erecting this temple and from whom they were to expect their reward. He remnoded them that there were three things that contributed towards the perfection, of God's kingdem on earth—the cross, which is the greatest glory of the Church, pointing heavenward to the true home of the Christian,—Christ, the Ged-man, ever dwelling in our tabernacles,—and lastiy, a pious congregation, the greatest ornament of our churches. When these three meet, then do we have a true image of that church, perfectly holy, described by St. John and foreseen by the psalmist when sounding forth that eternal song of praise. How lovely are thy tabernacles, O Lord of hosts:"

The music and singing, under the direction of Miss Maggie Daiy, organist, were ably rendered, Especially pleasing was Mrs. Regan in 'Vigilate dum Dormio," as also Mrs. Hickey and Miss Daly in the duet, 'O Salutaris.'

Flowers and colored lights, tastefully arranged throughout the sanctuary, dieplayed to advantage the statuary and beautiful designs of the altars.

The happy

GRAND CELEBRATION AND DEDICATION OF ST. JOHN THE EVANGELIST CHURCH, WOODS

Christian Church must be a Church of dogma and form, the same in the Twentieth Century as in the First. The world needs a teacher, whose coundiston is from God, that the words of Christ may not fall, as He promised to be with His Church until the end of time."

The First Prayer-Book of EDWARD VI" (1549)

Sir: Will Commended that Church until the end of time."

Sir: Will Commended the Edward of Christian Commended to the Edward History of the Stable enormities, Good Lord deliver us?" (See The Litany' in that book of the Reformation).

Will a man of his piety have no fear to answer for such a prayer when "The islending Bishop in the Church of Christ?" (See The Church Times, one of the exponents of Lord Halifax's 'own' religion).

Who is He shat the Roman Bishop? What will he say to the impious prayers of the sixteenth century apostates from it?

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ONTARIO FOR 1901.

With a Frontispiec of His Excellency Indian the Alichard Commence of the School of the Sc seemed from heaven and consumed the offerings, the glory and majesty of God enstrouded in the cloud which surrounded the Holy of Holica—all this combined to impress upon the people the fact that the Lord had chosen that place for His abode; that there His name should be sanctified; that from thence He would pour forth His biessings upon all who worshipped Hum in that place. If therefore the presence of God was made so manifest in the Temple of Soiomon—which was only the figure of the temples of the New Law—what shall we say of His presence in our churches, in which the Incarnate Son of God, is really, truly and substantially present under the in which the Incarnate Son of God, is rectruly and substantially present under appearance of bread and wine? The series are replete with instructive and beauthoughts, and delivered in a style that the closest attention of the large congation present. In the afternoon, Lordship, assisted by the priests presentially greeted the Stations of the Cre Address Tro. Coffer, Catholic Record Office London, Ontario.

OBITUARY.

Mr. R. J. TAULY, TORONTO.

We regret very much to be called upon to record it death of Mr. R. J. Taulty, an energy of the control of the contro