

of Jacques Cartier. And the Puritan landings had very distinct religious objects.

With the exception of the Puritan, all these landings have interest for us chiefly because of the new fields they opened up for the extension of the Catholic Church. And thus it is that we again recognize the Providence of God in providing that when religion was struck at in Europe, a home was opened in America by mixed Catholic and non-Catholic and even anti-Catholic forces, which was to be taken advantage of in due season, and after many tribulations, by the millions of Catholics who are represented at this celebration.

Who then can fully estimate the benefits to mankind resulting from the discovery of America by Columbus? Certainly not a speaker who would have proper respect for the demands of a fair and just character. I think you will agree that whatever might be the necessity in other places for dwelling on the benefits flowing from that discovery there is little need of doing so when addressing an audience in the city which housed, and invited the world to come and see, the wonders of the Columbian Exposition. For that reason, I do not summarize all that, in my opinion, need be said in this regard to-night by quoting the words uttered by a great churchman in this city on the eve of Chicago's World's Fair.

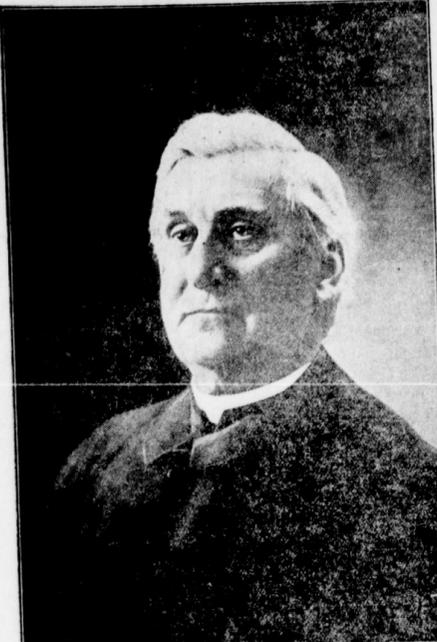
What, then, should be in future history the record of our commemoration of the discovery of America? This, and this alone, that it did inaugurate another era of progress for the world, so much the more marked in intensity and the more prolific in results, that it began its course upon the higher plane to which the thinkers and toilers of four hundred years had lifted humanity. And such will be the record if in the wisdom and magnitude of our work of nations and to the planning of the all-ruling Providence, who never provides great opportunities without demanding that full profit be made of them.

A Canadian speaking at this celebration would be remiss in his duty if he omitted to point out the personal and historical resemblance between Jacques Cartier and Columbus. As in the case of Columbus we are told that there were combined in Jacques Cartier "the qualities of prudence, industry, skill, perseverance, courage and a deep sense of religion." We have a striking proof of this fact that as soon as he set foot on Canadian soil he erected a large cross and took possession of the country in the name of a Catholic Sovereign, just as Columbus had done years before on the shores of San Salvador. Nor does the resemblance stop there. Practically the same results have flowed from the landing of Columbus. The difference, if any, is one of degree. The fact that Cartier landed on the coast of Canada has spread the influence of the Dominion in the Province of Quebec that faith has not only survived the flight of centuries but it flourishes in that Province to-day with the same vigor as it does in Brittany itself. But not religion alone, and not one Province alone has flourished in the goodly land of Canada since Cartier's time. We have made the widely scattered parts of our vast country into a Federation within which we have erected nine Provinces—several of them Imperial in extent and of the wilderness and the prairie, villages, towns and cities have risen to which the nations of the world have contributed in the making; our population has increased until we now number close on 8,000,000 of people; our West is rapidly filling with an ever-increasing stream of settlers who have all the best characteristics of those whom you have so successfully assimilated; and in every community, be it large or small, are to be found counterparts of those hives of human activity which have made the name of the United States synonymous with the supreme achievements in the varied fields of applied labor.

Great as has been our development in the material order, we have been careful to see that our advancement did not take place at the expense of our social or political growth. The principles of civil and religious liberty have been given scope in Canada, and as a result we have the widest possible freedom of worship combined with mutual respect for divergent religious beliefs. As a result of our separate treatment for the benefit of minorities, and each minority, whether it be Catholic or Protestant, is taxed for the support of its own schools only. Another striking feature among us is that in spirit that prevails among us is that in the Federal Cabinet formed since Confederation there have been Catholic representatives. To-day, although a majority of the Prime Minister of the Dominion is a Catholic, and it is merely stating a truism to say that Sir Wilfrid Laurier enjoys the confidence and respect of his non-Catholic fellow-countrymen in as great a degree as he does those of his own co-religionists.

Now, sir, what is the lesson to be drawn from the examples set us by the discoverers of America and the explorer of Canada? The great lesson in my opinion is the value to the Church of individual lay action. It is well to bear in mind that the discovery of America by Columbus was in any sense due to the Reformation, neither was the exploration of Canada by Cartier. One preceded the Reformation and the other, while coincident in point of time, was entirely unconnected with it. Both of the great mariners were inspired by the ancient faith as to their religion, they owed their success to the name of Christ. The name of Christopher Columbus connotes in a marvelous degree those striking personal qualities which we of the new world so ardently admire—indomitable courage and perseverance, wonderful resourcefulness, and unwavering fidelity to the great purpose of his life. In Columbus we can well be placed before the youth of America as the embodiment of manly virtue.

THE LATE REV. L. A. LAMBERT, D. D.



AT REST

"Sweet Christ! let him live, ah! we need his life, And woe to us if he goes! Oh! his life is beautiful, sweet, and fair, Like a holy hymn, and the stiller prayer, Let his finger to help us in the strife, On earth with our sins and woes."

"Was the cry of thousands who loved him so, The Angel of Death said: 'No! no! no!' He was passing away—and none might save The veteran priest from a spotless grave."

"O God! spare his life, we plead and pray, He taught us to love You so— He is our Father; oh! let him stay— He goes, to whom shall we go?"

'Twas the wail of thousands who loved him so, But the Angel of Death murmured low: "No, no!" And the voice of his angel from far away, Sang to Christ in heav'n: "He must not stay."

O Mary! kneel at the great white throne, And pray with your children there— Our hearts need his heart—"tis sweet and fair, Like the sound of hymns and the breath of prayer, Goeth he now—we are lone—so lone, And who is there left to care?"

"Was the cry of the souls who loved him so— But the Angel of Death said: 'Children, no!' And a voice like Christ's from the far away, Sounded sweet and low: "He may not stay."

And they brought him home to the home he blest, With his life so sweet and fair, His face was a chiseled prayer, Write as the snow, pure as the foam, Or a weary wate on the sea, He drifted back—and they placed him where He would live at last to be.

Kyrle Elison! the stricken crowd Bow'd down their heads in tears O'er the grand old priest in his vestment shrou'd They are dead and gone, and the Requiem Mass Went slowly, mournfully on, The altar cried, and the people wept, The fairest flower in the church's vale (Ah! he! how soon we pass!) In the vase of his coffin sleep.

We bore him out to his resting place, Children, priest and all; There was sorrow on all our faces— And ah! what tears did fall! Tears from hearts, for a heart asleep, Tears from sorrow's deepest dale.

"Dust to dust," he was lowered down, Children! kneel and pray— "Give the white rose priest a flower and crown, For the white rose passed away."

And we wrot our tears and left him there, And brought his memory home, Ah! he was noble and good and fair, Pure as the snow, white as the foam, That seeks a lone, far shore.

Dead Priest! bless from amid the blest, The hearts that will guard thy place of rest, Forever, forever, forever more. —FATHER RYAN.

"The elements 'So mixed in him, that Nature might stand up 'And say to all the world, 'This was a man.'"

Nor is it alone in the splendid achievements in the enthralling process of Catholic knightdom that the type of Catholic manhood of pre-Reformation days is exemplified.

The development of British institutions will always be a fascinating study for in point of source that it is the English-speaking world; for it is from that people of the United States, of Canada, of Australia, of New Zealand, of South Africa draw their inspiration and find their models for the laws and institutions which establish and safeguard the great principles of civil and religious liberty—principles which these new nations highly cherish and which, better than all other nations, old or new, perhaps I should make one exception to that last statement—the motherland which has impressed her language and her political ideals on so large a part of the new world.

"which overmastered all was what men at that time called his 'constancy,' the firm, unmovable resolve which trapped even death underfoot in its loyalty to the right."

In the troubled times of the Reformation, when selfish and ignoble motives swayed so many on both sides, there stands out one mighty figure, at once the most lovable, the most upright, the most fearless layman of them all, the last Catholic Chancellor of England, the martyr Sir Thomas More. If the Church in the centuries succeeding the Reformation and down to the time of the Vatican Council numbered among her children but few men of the pulsant individualities of Columbus, or Jacques Cartier, or Simon de Montfort, or Sir Thomas More, it is not to be inferred that the strength of Catholicity has declined in the character of those who remained true to its teachings. Quite the contrary. Father Hecker has supplied us with the true reason in his book, "The Church and the Age." After explaining that during the centuries referred to the Church in resisting the assaults of unbridled personal independence had stored for itself the practice of the virtue of obedience above everything else, and that as a result there was a necessary but temporary sacrifice of the virtues which properly go to make up the strength of Christian manhood, he points out that the Church herself by the decrees of the Vatican Council re-opened the long dormant qualities of the long dormant qualities that made men heroic and lives illustrious whenever and wherever she was allowed to pursue her divine mission unmolested. The new era that dawned upon Catholics at the close of the Vatican Council is thus spoken of by Abbe Dufrenoy in his appreciation of the life of Father Hecker:

"The Council of the Vatican, Father Hecker maintained, by giving to the principle of authority its dogmatic completion, has placed it above all attacks, and consequently has brought to a close the historical period in which it was the duty to devote all efforts to its defence. A new period now opens to the Church. She has been engaged during three centuries in perfecting her external organization, and securing to authority the place it should have in working out her Divine life; she will now undertake quite another part of her providential mission. It is now to be the individuality, the personality of souls, their free and vigorous initiative under the direct guidance of the Holy Spirit dwelling within them, which is to act in these times. And this will all be done under the control of her Divine supreme authority in the normal order preventing error, eccentricity and rashness."

Some timid souls might say that these words of the good Abbe savor of modernism, but it is not so. He is not in error, and he is most assuredly not in error in that he applies to the present the same principle which he applies in the past. He is not in error in that he applies to the present the same principle which he applies in the past. He is not in error in that he applies to the present the same principle which he applies in the past.

Let us then never forget, even in this age of printing and book-making, that the book most widely read, the one with the most profound and far-reaching influence on the opinions and convictions of our non-Catholic fellow-countrymen, is that which is read in the life and imparted on the character of the Catholic layman.

It matters not where our lot be cast, we have no historical reason to greatly fear individual or lay action under legitimate guidance. Individual action gave us—as everybody knows—the Jesuits, the large measure succeeded in wresting from kings and privileged classes the very rights and privileges which are now the boast and the glory of Protestant England.

Yes, British institutions are rooted deep in the past and too often forgotten centuries of Catholic England, and to a great extent their stability is due to the conservative loyalty of Englishmen to the ideals and precedents of their Catholic forefathers.

It was the Catholic manhood of England grouped around Cardinal Stephen Langton that wrung from the tyrant John the Great Charter "to which from age to age patriots have looked back as the basis of English freedom."

Middle Ages the storehouse of noble achievement is electrifying Catholic life in the United States and Canada. As unbiased witness I am free to testify that much of the motive force is being supplied by the Knights of Columbus. From the day on which San Salvador, County No. 1, was established in the City of New Haven, Catholic manhood on this continent took on a new dignity and a new purpose. It parted with no virtues it possessed, but it acquired a new power for good—the power of organized effort unselfishly and intelligently directed. The millions that have been paid to the widow and the orphan, the moniment gifts to schools, colleges and the Catholic University at Washington, the public memorials commemorating the work of Catholic pioneers in America, the lectures to non-Catholics and the consequent better understanding of Catholic teaching and belief—these and a hundred other things that stand for the credit of the Order attest its importance as a vitalizing force in the States of this Republic and the Provinces of the Dominion. And seeing what it has accomplished in the work that it has done, I feel that I can best voice its need and its aspiration by concluding with the words of Archbishop Ireland: "O, Catholic Church, fruitful of heroes, give us in an unstinted measure men, sons of thy own greatness and of thy own power!"

IS FRANCE ATHEISTIC

A LETTER REFUSED PUBLICATION BY AN OTTAWA PAPER

Dear Sir,—From time to time the importance to the Church of the Catholic press is earnestly insisted upon. Not only is the press the Church but to the general rights, civil and religious, of Catholics. Our Holy Father Pius X. has given the guiding expression to this insistence in these words: "The press in vain will you build and teach and preach until you support and diffuse a Catholic paper."

The social well being of Catholics, apart from their religious needs, requires the aid of a Catholic newspaper organ for the expression of their views regarding their general interests or legitimate demands in these words: "There is no vigilant Catholic newspaper publisher, the Protestant paper is apt, when perhaps best expected, to act like the untamed bantam that rules the field in a city where it is not to be tamed. And yet we have some Catholic millionaires among us, well meaning and ready to contribute towards every charitable object and to give their money as far as they understand the interests of their fellow Catholics in every respect except in the establishment of a good Catholic newspaper, which is not in their mind."

The refusal by the Ottawa Citizen to publish the following letter recently, is an illustration of the experience of Catholics when "old nick" is working over time. Editor Citizen,—With your kind permission I desire to question the statements, hitherto unassailed, made by your correspondents, G. Gallon, of Hull, in your issue of the 20th inst., in regard to France. The subject, although very summarily disposed of by him, is too large for me to discuss in an article. I am a native of the seat of trouble and when the present situation is the gradual result of years, it is quite convenient, if not convenient, to rub one's eyes and to be content with broadly asserting that "France is neither atheistic nor irreligious—she is anti-clerical." But other presumably fair, learned and honestly minded persons with much better opportunities to know whereof they speak, say that the Bloc, or vast majority of the national government is irreligious and atheistic, and that they have striven and are striving with their might and main to make France as atheistic and irreligious as possible. It was not necessary for learned and most eloquent French Bishops nor for the fearless and equally eloquent Father Vaughan to cross the ocean to convince the people of Montreal or of Canada of this fact as well known by all who have intelligently studied the actions of the Bloc and their course boasting during the last decade of years. Eugene Tassinier, associate editor of the Paris Univers, recently reviewed in the magazine, America, the progress of the anti-religious crisis in France, and before Mr. Gallon can be accepted as superior authority, he would do well to know that the other is all wrong. The story of the boasted reform in France can be summarized as follows:

(1) Seminarians who had hitherto been exempted from service in the army were subjected to the law of conscription, thereby making the preparatory study for the ministry of religion as disagreeable and difficult as possible, and discouraging religious vocations. And when the Seminarians raised the tone of morals in the barracks they were removed to hospital duty. Surely Caesar must have been more than satisfied. Anti-clericalism only? One does not judge a play by its introduction alone.

(2) The second serious stage was the suppression by the Law of Associations of the majority of the religious congregations in 1901. All the teaching orders, as many as fifteen thousand free schools were rudely suppressed with the aid of the police, notwithstanding the pledges of Jules Ferry made by him in the Senate as Cabinet Minister when favoring the States' policy of control over the schools, at its inception. By his solemn promises that religion would not be interfered with in the schools but that its teaching would remain free and untrammelled in them, he quitted the Catholics who were naturally anxious on the subject. The harshness of the Government proceedings next showed itself by the seizure of all the property of religious associations without any compensation being made therefore, despite the fact that it represented the aggregate of a century's charitable donations from Catholics, and the savings which these associations had been able to make by their frugality and self-sacrifice. Was this but anti-clericalism and not unmitigated robbery?

(3) Having tasted the spoils of this confiscation, the next move was against the property of the Church generally, the abolition of the concordat, and the abrupt ending of priests' salaries which the concordat had solemnly secured in restitution for the confiscation of all Church property at the time of the French revolution. Since that time the French revolution, marked by so much crime and bloodshed, the Church in France had acquired much valuable property by the pious bequests and benefactions of the faithful, and the Bloc appropriated this as well as all the property lost to the Church in the first instance. Is this compensation, and the unfulfilled promise gratefully given beforehand to apply the proceeds of the sale of the property confiscated to pensioning the people merely anti-clericalism, or is it simply a violation of the seventh commandment? If the Bloc are animated only by anti-clericalism why have they gone the length of banishing the name of God from every book used in the schools? Why did one of their leaders exclaim a few years ago that they would not stop until all the lights of Heaven were extinguished forever? The same M. Viviani, in the Chamber of Deputies, on Nov. 8, 1908, said that they had all burned themselves to "an outburst of irreligion." And in 1904 M. Depelebe, a member of the Senate, hoastfully exclaimed "The triumph of the Bloc has lasted for twenty centuries; it is now his turn to die."

It was Mr. Morley, the eminent British statesman, that said that France under the present régime is the worst enemy to her status among the nations that she encountered at Sedan. Unless that condition is changed France is destined to die, and the death rate will, France indeed may be proud not because of her rulers but because of the noble stand of her priests and bishops to preserve her faith, morals and religion. France will not die. The Church will triumph. Vivo la France. LAYMAN.

ALUMNAE MEETING

On Tuesday, October 4, the Alumnae of Loreto, Toronto, held their first meeting of the year. A pleasing feature of the meeting was the presentation to Rev. Mother Ignatia of a spiritual bouquet and a purse of gold, a memento of her diamond jubilee which she celebrated on September 23rd last. The presentation, which was made by the president, Miss Hynes, was accompanied by a short address read by the secretary, Miss Bertha Bolan, conveying congratulations of the Association and their earnest prayers that she be spared, for many years to come, to the community over which she has labored with such zeal and efficiency.

MISSING PERSONS

Several delightful musical numbers completed the programme, the artists contributing being Miss Margaret George, Miss Gallagher, Annie Coxwell, Christina Collins, and Victorine Rooney. The Very Reverend Monsignor McCann honored the occasion by being present. BERTHA BOLAN, Cor. Sec.

Bazaar Postponed

The Bazaar, or Tombola and Fancy Fair, which was to be held in Deseronto on Thanksgiving Day, and the two days following, in aid of the Church of St. Vincent de Paul, has been postponed, and will be held in the Hall, Deseronto, on Tuesday, Wednesday and Thursday, 8th, 9th, and 10th, November. There are a few dresses with her.

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