of the Board. MASON, General Manager ctober 21st, 1909.

O GAIN WEALTH at is safe, pays a good rate of of good increase in values. we the values to you. Any we the values to you. Any propo will furnish the best credentials and nents. R. E. KEMERER, Confeder idling, Toronto.

tant Announcement

e Catholic meAnnual

FOR 1910

reat improvement and the w features in the Catholic anual for 1910 make it tholic Encyclopedia

ISPENSABLE TO THE HOLIC HOUSEHOLD tains a mass of information

hand upon all matters relat-the life of a Catholic. The g is a list of the

w Features

nection with the calendar for are given the Monthly Devo-Sketch of one of the principal or each month; Indulgences ained for each month; What en to Plant; Books Suitable month; The Correct Thing olics; Lenten Dishes; Catholic olics; Lenten Dishes; Catholic; Events of Importance; Reientific Progress; Catholic
al and Insurance Societies in
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o the Poultry Raiser.

and Interesting Articles by Sest Writers-Astronomical alculations - Calendars of Feasts and Fasts

E STORIES and ARTICLES

lain, the Explorer—An inter-g account of the noble life and c deeds of the great Catholic rer. Illustrated. By Thomas ehan, A. M. Shop Kept-A story of an old e and their love for little chil-

ne With the Weather Prophet nat the Weather Bureau is doing be country. Illustrated. By C. hnson.

blossom in poverty. By J

piation — The lifelong atone-for a sin of youth. By Mary

e, the Blessed — A thrilling ription of the Inspired Maid, in the Voices changed from an ble shepherdess to the invinleader of a nation's armies trated. By M. F. Nixon-Roulet uished Fires—The love of two ners for the same girl and what of it. By M. A. Taggart.

Seaton's Luck-How an accifoiled a mercenary matchmaker rewarded a true lover. By dalen Rock.

t to St. Anthony's Shrine at ua—An ancient city, its schools churches, Illustrated. By Rev.

g couple and how a Priest des their difficulty. By Richard

lonks of the "Salve"-A glimps onks as they are.
on—The thoughts of a mother her long-absent son. By Cahir

gh Her Own Act—A will, a ming woman and what it cost By Magdalen Rock. le Events of the Past Year-

trated. Charming Frontpiece and a

ofusion of Other Illustrations

tholic Record LONDON, CANADA

Catholic Record.

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

LONDON, ONTARIO, SATURDAY, NOVEMBER 27, 1909

OLUME XXXI.

The Cetholic Record

LONDON. SATURDAY. NOVEMBER 27, 1909.

NOT SO SAD.

ileged to enjoy these glorious days. The fulness of a northern autumn-there is nothing like it-the ringing, singing joyousness of the Canadian year-end: its colors, sounds, crisp, clear-cut days and air alive with energy and health. The autumn is Canada's glory time. It is a time to be alive and goodhumored, strong in body and smootn in temper-a time to get out of doors and a time to gather many harvests. We need not be sentimental to feel its subtle influence : we will feel it according, not to our high strung idealism, but according to the measure of our soulfulness. Let us go out with cheerful piety distinguishes it among the others as greatly as its coloring and outer feelings, is its homing instinct. The evening chill brings a suggestion of the pleasant fireside and the people around become less irksome.

Now and then we hear the cry to close up our ranks and to be united. But it overwrought soul. Some day we may be Pilate's successor who may be living in forced t, get together, to concentrate our energy in things worth while instead of frittering it away in trifles and work with a minimum of result.

THE POLITICIAN.

who tries to hoodwink the elector by any word to which they may object? eulogy of things Catholic, may be Must we never allude to the saloon? a snare and he may be a hypo- Or do some of our friends think that an crite. We prefer to weigh him in editor should be muzzled and dance the balance of achievement of his ac- when they pull the strings. tions. And when we find a Catholic deficient in integrity, and qualified in no wise to be our representative we vote for his opponent. We may be pardoned for having a suspicion that the individual who talks glibly about our institutions before the election, but is not a supporter of our societies and is not interested with the Church's cause during the rest of the year, is using us as a file to whet his political razor. We have heard him descanting on the necessial and clothes breaking the large of this world, you have been in straitened circumstances. To this I reply that we should thank God not only for the temporal pleasures. sity of Catholic education and all the while his children were in non Catholic of learning. We hear him ing eloquent on brotherhood, on the love that should bind us together, despite his own life characterized og indifference to his brethren and unwillingrelegated to obscurity.

THE CATHOLIC AUTHOR.

In the November Catholic World Miss Agnes Repplier has a rejoinder to a paper, "The Young Catholic Writer: What shall he do?" written by the Rev. John Talbot Smith and published in St-John's Quarterly. The young writer mourns over his rejected manuscripts and arraigns Catholic publishers and the Catholic public for their indifference to his literary wares. "What am whom it was given to hurt the earth and I to do?" he asks. To most of us, says Miss Repplier, this final query seems superfluous. If the Catholic publishers decline to accept the young man's manu- (Apocalypse vii., 2-12) scripts he is not only absolved from all allegiance to them but he has no option in the matter. He may, if he can earn "fame, honor and money" (three valuable assets) as a secular writer. He may become a broker, or a real-estate

fame be won. She does not believe that editors, who are striving to keep their public instructed and the continuance of thanksgiving for the frost of the corresponding to the co fame be won. She does not believe that editors, who are striving to their public instructed and amused, are their public instructed and amused, are averse to timely, readable matter from the ocean of divine love will return to ask or some danger to avoid, and then the evil harvest of the eighteenth cen-

and customs. We agree with Miss Repplier. We are not of the opinion that every Catholic aspirant to literary prominence is a genius who must be The other day we read a book, a trans- acclaimed by the secular editor. When

HER OWN EXPERIENCE.

Speaking of her own experience in the world of letters Miss Repplier says that she has never, in all these years, found it necessary to ignore, much less conceal, her faith. "I could not if I would, nor have I ever been able to trace any failure on my part to an editor's distaste for my creed. When I have failed it was because my work was bad. Nor have I ever been asked by editor or publisher to omit, to alter, or to modify a single sentence because that sentence proclaimed my religious beliefs. It is and senses wide-awake, and there will not too much to say that I have found come to us much of the magic power and | my creed to be a matter of as supreme beauty of the Canadian autumn. The indifference to the rest of the world as chief feature of the season, and one that | it is a matter of supreme importance to

THE POOR EDITOR.

The editor in chief is a sorely pestered man. He is the gentleman at whom the it, of books and work and the heart , stop the paper "gems are aimed. He kindles more kindly and things human must tread circumspectly so as not to offend some of the brethren, and to please he must be a very Chesterfield in politeness and a master of diction as innoxious as it is meaningless. He can noxious as it is meaningless. abuse Pontius Pilate to his heart's content but he must not even frown upon

We fear, however, that, judging from the letters he receives, we are adding on schemes that demand a maximum of to his burden. We refer to the individuals who indite screeds that are whitehot with indignation. We wonder why. Must we speak with bated breath, or must we, because some of our brethren The politician who trades on his faith, are perched on money bags, refrain from

A QUESTION.

We wonder why the good people who sbrink from vice and its victims are nothing loth to see it in the problem drama. On the streets vice has a hideous mien: on the stage it is shorn of its repulsiveness. But just why men and despised. While others have possessed in abundance the good things of this

en prejudices, beget hostility and urge ness to help them in any way. This type scribes to mix up a lot of mush anent of a back-boneless Catholic should be the Church. The popular outery is a phase of hysteria, but it shows that we are not, as yet, in the age of the fair deal.

> CARDINAL GIBBONS ON "THANKS-GIVING."

GRATITUDE THE MOST ACCEPTABLE FORM OF PRAYER .- NO VICE MORE HURTFUL THAN SIN OF UNTHANKFULNESS.

Sermon preached in the Cathedral,

Baltimore, Sunday, November 7, 1909. the sea, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God for ever and ever. Amen."

in a few days the President of the United States will issue his usual annual proclamation of thanksgiving.

It is a source of profound satisfaction o every fervent Christian that the Chief Magistrate of the nation is accustomed once a year to invite the people of the United States to assemble It is obvious that he cannot stand as a pillar of the Catholic press on rejected manuscripts, so his case may be considered closed.

Miss Repplier takes exception to in their respective houses of worship in order to return thanks to Almighty God you before me to-day who, in both auspicious and adverse circumstances, is a most laudable and edifying custom. It is a public and soleann recognition of the existence of a Supreme Being and of the control of t Miss Repplier takes exception to Father Smith counselling the young absolute dependence on Him, and it

MOST ACCEPTABLE FORM OF PRAYER, Gratitude is the most acceptable form of prayer. It has been called the respiration of the soul. As in every human breast there are two movements—the one that inhales the air, the other that

light, to breathe the air of heaven, to contempiate the starry firmament above us, to commune with our fellow beings!

Life would be precious in any shape or form. It would be an unmerited gift if we were made birds of the air, or beasts of the field, or fish of the sea, or creeping reptiles, for even the crawling reptile clings to life and instincting reptile clings to life and instinction. ing reptile clings to life and instinctively shrinks from death. But how inexpressibly greater is the boon God has conferred upon us in creating us human beings and the lords of His earthly domain! He has made us in His own image and likeness. "God created man in His own image. (Genesis i.) He has endowed us with a sublime intelligence, with a free will, with an immortal soul. "What is man, O Lord," says the psalmist, "that Thou art mindful of him, or the son of man that Thou visitest him? Thou hast made him a little less than the angels: Thou hast crowned him with glory and honor and hast set him over works of Thy hands. Thou hast subjected all things under his feet, all sheep and oxen; moreover, the beasts also of the fields, the birds of the air and the fish of the sea that pass through the paths of the sea." (Psalm viii.)

THE LIFE OF OUR LIFE. We are indebted to God not only for the life He has given us, but also for its preservation and continuance; for as only an Almighty Hand could have created us, so none but an A'mighty Power can sustain us. Not only must we say with the prophet, "Thy hands, O Lord, have made me and fashioned me," but with the same inspired writer we must exclaim. "If Thou turnest away must exclaim: "If Thou turnest away Thy face Thy creatures shall be troubled; Thou shalt take away their breath, and they shall fail and shall return to their dust." (Psalms ciii.) He is the life of our life and the breath of cur nostrils. He is the invisible sun that illumines our path. Every day we live, every breath we breathe, every pulsation of our heart is a fresh manifestation of divine power and a new expression of

divine mercy.

Perhaps you will object and say you have little or nothing to be thankful for. Your lines have been cast in barren places. While others around you have enjoyed robust physical health, you have been the victim of various diseases. While others have been honored and whether He smites us or fondles us, He

does so in love as our Father.

BLESSINGS IN DISGUISE. It may seem paradoxical and hard to realize, nevertheless it is true that in the day of the Lord, when He will bring to light the hidden things of darkness and make manifes the counsels of the hearts-in that day we shall discover that we owe a heavier debt of gratitude to the Lord for the trials we have endured than for the comforts we have enjoyed. For how many more are drawn toward Him by sufferings than by conso What are the heavy rains of "And I saw another angel ascending tribulation that fall on us but re reshing from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and are afficients if patiently endured but are afflictions, if patiently endured, but the raw material out of which we can weave the royal robe that we shall serve to wear at the banquet of the great King? "Once," said the Persian great King? "Once," said the Persian poet, Sadi, "I murmured at the vicissitudes of fortune when my feet were bare and I had not the means of procuring shoes. I entered a mosque with a heavy shoes. I entered a mosque with a heavy heart, and there beheld a man deprived of his feet. I offered up my praise and thanksgiving to heaven for its bounty and bore with patience the want of

And yet alas ! are there not some of You do not show your gratitude in prosperity, but rather you are then so intoxicated with delight as to be oblivious of your Benefactor. You fail to thank

THE SUPERNATURAL GIFT. But if we should be grateful to God for the benefit of creation how much more beholden we are to Him for the supernatural gift of redemption. We more beholden we are to Him for the supernatural gift of redemption. We should thank God not only that we are that we have a hard thank god not only that we are consciens, as it generally called The other day we read a book, a translation from the French, in which there was a hurry call for tears in nearly every chapter. There was much ado about this vale of tears and sundry pictistic reflections calculated to make the reader billious if not pious. Antumn seemed to be particularly obnoxious to him. It was sad and melancholy, associated with falling leaves and dying year, and we may add with coal-bills and extra money for light. The writer has never been privileged to enjoy these glorious days. The of the pagan philosophers immeasurably more than the light of the sun excels full it is to cross the mysterious boundary that separates nothingness from existence, to spring from darkness to light, to breathe the air of heaven, to contemplate the starry firmament above the wood of the cross. He is not only

> works. He delivered us from the bon-dage of sin to enjoy the glorious liberty of the children of God. If, therefore, we should be thankful for our temporal life, how much more for our temporal life, now much more for the supernatural life with which He has endowed us! If we should be grateful that He has sent His sun to shine on us, how much more that He has sent His holy spirit to illumine our mind

and inflame our heart!

If we should have a profound sense of the Divine goodness in giving us daily food for the support of cornoral life, how much stronger should be our obligation for having chosen us as prospective heirs of His everlasting kingdom! And all these blessings our Saviour has granted to us out of pure love and at the price of His blood. He can truly say to each of us: "Greater love than this no man hath, that a man lay down he life for his friends." But even more his life for his friends." But even more than this Christ has done, for "when we were enemies," says the apostle ere reconciled to God by the death of His Son.

. THE SIN OF INGRATITUDE.

There is no vice more hurtful to ourselves, more abhorred by man and more odious to God than the sin of unthankfulness. "Ingratitude," says St. Bernard, "is a parching wind that dries up the fountains of piety, the dew of mercy

and the torrents of grace."

So hateful is this vice in the sight of God that it provoked His most severe denunciation against the Jewish people. denunciation against the Jewish people.

"I have brought up children," He says,
"and exalted them, but they have despised Me. The ox knoweth his owner and the ass his master's crib, but Israel hath not known Me. My people have not understood," (Isaiah i.)
The ox recognizes with affection the master that feeds him, and we are indifferent to the Divine Hand that indifferent to the Divine Hand that sustains us. The ox meekly submits to the yoke, and we grow impatient of the restraint of the gospel. The ox plows the field which yields a harvest to his go home and forget it. master, and we fail to cultivate in our

soul the seeds of satisfaction.

The apo-tle of the Gentiles never wearies in giving thanks to God. In eleven of his fourteen epistles he pours forth his gratitude for the spiritual blessings vouchsafed to himself and his disciples. And in every instance these

by the aucharistic sacrince, which, as its name implies, is a sacrifice of thanksgiving. Embodied in the prayers of the Mass is the angelic hymn, "Glory to God in the Highest. We praise Thee, the case in we bless Thee, we give Thee thanks for Thy great glory, O Lord God, heavenly King, God, Father Almighty." And in the sublime preface those words are daily recited or chanted: "Let us give thanks to the Lord our God. It is meet and just. It is truly proper and worthy, just and salutary that we should always and in all places give thanks to Thee Holy Lord, Almighty Father, Eternal God.'

BAD LITERATURE WAS CONDEMNED. ABBE LE BEL SCORES SOME FRENCH

WRITERS. Abbe Le Bel firmly declines to change his course of lectures on literature from the present schedule. It appears that a small number here and there have criticized his lecture course some what as follows: Corneille, Racine and Moliere are all right, your handling of the subsomething of the writers of the eigh

teenth century, of Rousseau, of Vol-

" Now," said Abbe Le Bel last night, "my business is to treat of Freuch literature at its best, not its vilest. I would present the elevating, the ennobling, not the morbid, the debasing, French auditors only, but al-o to the English present; they, too, want only

a Catholic writer. He will publish a gaain, individually and collectively, good story or paper oblivious to creeds in abundant showers of heavenly beneather the 'Index.' Its rulers are devoid of and customs. We agree with Miss diction.

THE SUPERNATURAL GIFT.

French people is still sound religious, and will always so. Now every man and and so. Now every man on of every denomination has his or

book. I knew it was on the 'Index.' But surely we are not forbidden to read the papers. I only read the same story as a serial (feuilleton) in the newspaper."
"How is that for logic?" asked Abbe Le Bel.

The bad books of Zola, published as "feuilletons," have done immense harm in France. Bad writings are doing a great deal of harm right here among our people, too, said the lecturer. "I don't want you to be victims of scruples, to have a hair-splitting conscience, but I we might be rich in grace and in good sensitive, too delicate, too timid, even, in the matter of suggestive literature. If you wish to improve your terrature. style, your knowledge, there are plenty of books and periodicals and newspapers too, excellent models of style, full of interest, and absolutely blameless from a moral standpoint. I mean this for all right of the Catholic Church to the lands -Protestant and Catholic.'

The lecturer went minutely but very clearly into the functions of the "propositions" as expressed by the subject, attribute and verb connecting them,

Judge Constantineau here put a few

'Are you aware that there is a

speaking Canadians, individuals and societies, wish to learn French, and of course the French speak English." "You come from France. You have loves as his second friends.

"Yes."
"At La Rochelle this Protestant

"Yes." they have or order there.
French Catholics instituted an annual Over three

holiday to commemorate the fall of La Rochelle, celebrated it every year with drum and fife, and taunted their Huguethe kind was done in France. If it were, those doing it should be told to

were, those doing it such go home and forget it."

Judge Constantineau rejoined that the Battle of the Boyne, celebrating the defeat of the Catholics in far-off 1690, is here celebrated entuusiastically, especially in Toronto. What for?

This raised a general discussion.

This raised a general discussion.

The document came to him through the through the control of the catholic University of America, Washington, received the Papel brief creating him Domestic Prelate of the Pontafical Household, with the title of Monsignor.

Abbe Le Bel said sectionalism should be sunk in loyalty, and the general an actress portraying an adventuress with a past, and clothes breaking the law of God, passes our comprehension.

THE FERRER CASE.

The F-rrer lie is still going the rounds of the press. It will strengthen prejudices, beget hostility and urge

should thank God not only for the temporal blessings that He sends us, but also for the afflictions and humiliations with which He has visited us. We should love Him not only when as a Father He cherishes us, but also when lit was forwarded through the archdiocesan change opinion of the men in the audience was that a few extremists were responsible for a lot of bad feeling, that the big majority wished to be fair and liberal. To this Judge Constantineau agreed, saying a few leaders made a big noise and fostered bigotry the apostle by the practice of thanks giving. Our Saviour was once sacrificed for our redemption on the altar of the cross. From the rising to the seats. One of the men in the audience was that a few extremists were responsible for a lot of bad feeling, that the big majority wished to be fair and liberal. To this Judge Constantineau agreed, saying a few leaders made a big noise and fostered bigotry the post level that the cutting off of the demand to that extent for all kinds of meats has well as the hand that caresses us. For the apostle by the practice of thanks.

We giving. Our Saviour was once sacrificed for our redemption on the altar of the cross. From the rising to the setting of the sun that great event is commemorated on thousands of altars by the eucharistic sacrifice, which, as its name implies, is a sacrifice of thanksgiving. Embodied in the prayers of the set of thanksgiving. Embodied in the prayers of the set of these. Therefore all nationalities were proud and eager to enroll under the proud and eager to enroll under the other day when Bishop Kennedy, rector Stars and Stripes. It was not always of the American College at Rome, introthe case in Canada, except in Quebec.
There were places in Ontario where Sir Wilfrid could never be elected. He was Premier because the country as a whole put him in.—Ottawa Citizen.

New Church in Toronto.

In the presence of about three thousand people Archbishop McEvay laid the corner-stone of St. Cecilia's church, Word has been receive Toronto, on the 14th. His Grace was assisted by Rev Father Hand, deacon Rev. Father Coyle, sub-deacon; Rev. Father McGrand, director of ceremouies, and Rev. Father O'Malley, who preached an eloquent sermon from the text, "The stone which the builders refused has become the head-stone of the corner.'

The site of the new church is the corner of Annette street and Pacific avenue in Ward Seven, formerly Toronto Junction, where a Catholic congrega-tion of about 1,000 members is under the charge of Rev. Father E. F. Gallagher, who has been pastor since 1901. The new church will be of gothic architecture, 139x75 feet, with a tower 135 feet high, and will have a seating capacity of nearly 1,000. It will cost in the neighborhood of \$50,000. The collection Sunday in aid of the building fund amounted to nearly \$1,000.

Just as Christianity cannot penetrate

1623

Let Something Good Be Said. When over the fair fame of friend or

The shadow of disgrace shall fall,

Of words of blame, or proof of thus and Let something good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his
head:

Even the cheek of shame with tears

is wet, If something good be said.

No generous heart may vainly turn aside In ways of sympathy ; no soul so

But may awaken strong and glorified, If something good be said.

And so I charge, by the thorny crown
And by the cross on which the
Saviour bled,

And by your own soul's hope of fair

Let something good be said.

CATHOLIC NOTES

An Irish priest, Father Darmion, formerly a professor at Holy Cross College, Clonliffe, Dub in, has been elected Lord Abbot of the Benedictine Order in Bel-

Pope Pius received in private audience Mrs. Bowen, sister of Archbishop Ryan of Philadelphia, last week. To Mrs Bowen the Pontiff presented his photograph bearing his signature.

held in that island by the Franciscan and Dominican friars prior to their sequestration in 1838, has been decided

and it was explained how all verbs can be reduced to the verb "be."

"Vive la langue maternelle," said he, after telling how our noblest and best thoughts are always best expressed in our own mother tongue, be it English or French.

THE RELIGIOUS QUESTION.

In layor of the Church.

Report from Copenhagen states that Miss Carmel Egan youngest daughter of Dr. Maurice Francis Egan, United States Minister to Denmark, is engaged to Count Holstein-Ledreborg, son of the Prime Minister of Denmark. The Premier is the first Catholic to hold that office in Denmark since the Reformation.

According to a press cablegram from Rome, Cardinal Satolli, who has been seriously ill in Milan, is rapidly recovermovement on foot to abolish the French language? What do think of it?"
"I think the best class of English"I think the best class of Englishwill need a sea journey, so he is thinkwill need a sea journey, so he is think-ing of asking the Pope to allow him to return once more to America, which he

Charles Conlan of Toledo, Ohio, who returned last week from the Panama canal zone, where he was employed in the "At La Roonette this Protestant party was besteged, and broken up, by Cardinal Richelieu, and Protestantism as a political force was destroyed in France. This was a long time ago?"

"Yes."

"At La Roonette this Protestant and Cantal Coule, where he was enter the wastern between the analytic forms of the canal brings news of the activity of the Knights of Columbus there. Many Catholic men are employed on the canal work and they have organized a council of the Over three doors of the Cathedral of

Milan, Italy, are three inscriptions. The first, amid a wreath of sculptured roses, reads: "All which pleases us is not neighbors therefor for hundreds of years? Over another door, around a sculptured cross, we read:

Abbe Le Bel answered that nothing of "All that which troubles us is but for a moment." On the central door we read:
"That only is important which is eter-

The document came to him through the Apostolic Delegate, to whom it was for-

An amusing incident occurred the duced to the Pope in priv te audience W. F. McCook of Pittsburg, who is a fervent Cath lie and has not been in Rome since the election of the present Pontiff. Pius X., evidently having misunderstood the name, looked him in the eyes, saying with curiosity, 'Cook? Cook? It is you who discovered the noth pole?" and on finding out his mis-

Word has been received in Baltimore that the late Almira Gideon, colored, formerly in the emloy of the Chouteau family of St. Louis, who was buried in city rece tly, has left the sum of \$6.124 to the Oblate Convent of St. Francis, at Chase street and Forrest place, St. Louis. For more than sixty years Almira served in the Chouteau numbered among the pioneers of St. Louis. She was born in Baltimore in 1823 and was educated at St. Francis Convent. She then went to St Louis.

Rev. F. L. Kelly, O. P., the Catholic chaplain of the Ohio State Penitentiary, widely known for his excellent work at the state prison, is agitating a new departure in the treatment of prisoners. Father Kelly believes that as reformatories all penal institutions are afailure. They confine criminals but do not make them into useful citizens. Prisoners leave the prison walls as much a menace to society as they were when they entered. Father Kelly's suggestion, if

CE 25c. POST-PAID