

THE CATHOLIC RECORD

VOLUME XXIII.

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RESPECT FOR AUTHORITY.

Just now there is a deal of talk among our brethren over the border about the advisability of forbidding any contemptuous allusion to authority. The scheme we may say is advocated mainly by some sore-headed journals and individuals who are dominated more by their feelings than by their judgment. There may be a few—those who deplore the unsightly cartoon and irreverent and meaningless gibe and insult too often seen in great dailies, but they, we are sure, are not so sanguine as to its feasibility.

Force indeed may bridle the tongue, but not the heart. And that is the thing to be regulated and governed. Force may hamper for the moment the lawless utterance and deed, but its source—the heart that reels no God—may add continually to its violence until under the pressure of temptation or external goad it betrays itself by the use of the pistol and dagger. The respect for authority that is born of caprice or sentiment or public opinion is as unsubstantial as an idle dream. It is as unstable as a house built on the sand, and may even possess the being of an anarchist after a good dinner. But the respect for authority that means anything—namely, that based on eternal law—can be rooted only in the hearts of those who believe that authority is from God and who see, however their ideas may conflict with those of the policy in vogue, the nimbus of divine majesty upon the brow of the rightful ruler. That doctrine is inculcated in our schools and colleges and we believe that the exigencies of the times will constrain our opponents to admit that the Catholic system of education that trains the whole man is the well-spring of national vitality and the surest guarantee of its stability.

A QUESTION.

But if such a scheme were adopted for one should not grow maudlin in sympathy for the anarchist. Some poor, poor victims of the Spanish Inquisition. As every one knows, those victims were conspirators against law and order and deadly traitors to the State, and the authorities naturally deemed that the best specimens of that kind of traitor should be dead ones. They believed they were empowered to see that the government sustained no injury and that their efforts towards this laudable object were marred by cruelty, it must be ascribed to weak human nature and not to their religious tenets. And suppose an individual of the present day who prates about the right of free-trade to begin a propaganda against the prevailing order of things political, and be given in consequence a dose of durand vile, it nothing worse; would our friends call it persecution, or merely a salutary and unavoidable mode of repression?

A WORD TO THE BOOK-REVIEWER OF THE GLOBE.

Sometime ago the book-reviewer of the Toronto Globe had something to say of Dr. O'Hagan's Canadian Essay. The writer was evidently in wretched mood when he pounced upon the little book and made a valiant attempt to bludgeon it into obscurity. But his estimate is so decidedly unfair and characteristic of the writer that we should feel credit to the desire to even with the Professor at any cost rather than to make a disparaging criticism of his work. The review assures us that no principle, philosophical or literary, appears to have guided the pen of Dr. O'Hagan. Rather vital of your scholarly tastes, were the Professor to hearken to he would be obliged to publish books—and for that you are very gladly in encouragement.

It seems to us that sighting such nuggets in this little gift to our literature is merely an exhibition of vanity or at best a loss of time. O'Hagan's criticism of Canadian poets is of the surface. He is one specimen of their kind and leaves to the reader the task of covering their underlying ideas, this is a legitimate method of criticism. We don't quarrel with Mr. Birrell, because his delightful little book is not burdened with principles so dear to the heart of the Globe reviewer. We do not judge

CHRISTIAN SELFLESSNESS.

The immortal Bossuet has spoken in strong phraseology of "the incomparable seriousness of the Christian life." It is a truth perfectly consistent with the incomparable joys. The Catholic life is one of daily self-sacrifice mingled with the unexpressed happiness of union with Jesus Christ in His one true Church and with His personal, divine self-sacrifice for each one of us and for all. Few realize the constant outflow of good deeds all over the wide world through the hands of the Church's children. For an example of this, we quote the following letter, written by Father Babaglati, the Salesian missionary, from Bogota in Columbia, South America, in relation to the lepers and the people's charitable work and liberal offerings for them in a time of political trouble and distress. The letter deserves careful study and after reflection. He says: "The alms on the 25th of December amounted, I believe, to eighty two thousand escudos. During the last week of the nineteenth, and the first of the twentieth century, I resolved to double the rations of the 1,100 lepers of Agua de Dios and the 800 inhabitants of Contratacion. A most simple work indeed, but it required not less than fifteen thousand escudos. I laid this fact before the public of Bogota, who are most friendly towards me; announced my proposal in a circular, making a general appeal; wrote a few dozen private letters to my well-to-do persons; and as if by magic bank notes by the hundred, big and small, seemed to rain down in my hands. In a fortnight I had ten thousand escudos. In a further ten thousand escudos. My Lord was pleased for it. To day the total collected in favor of these poor lepers has reached, in round figures, one hundred and fifty thousand escudos, including twelve thousand which were sent to Agua de Dios, partly during the year, and partly as an offering to the Child Jesus. It is to be noted that during that time the works of construction which were being carried on at Agua de Dios, in order to complete a large building destined for orphan leper boys, were not suspended; this goes to show that several thousand more escudos were given for that purpose. And almost all this money comes from the pockets of the Catholics of Bogota, the revolution not allowing us to appeal to the rest of the Republic.

"At ordinary times, in time of abundance and peace, it would not be so very much; but in time of war, when everything is abnormal, and ruin, misery, hatred and hunger prevail, the above fact is truly phenomenal. Here is made evident one of Don Bosco's greatest miracles. This may be a bit, but what is certain is that it is a true miracle of Divine Providence which never abandons those who suffer and who trust in It; and it is also due to the great charity of this people, who are wholly devoted to the lepers. Thus within a year (it is precisely a year since I began to beg for alms) for a single work of charity more than half a million of francs—about \$100,000—have been collected. It is needless for me to say that from that time not a single leper has died of hunger; on the contrary, they have never been better off as regards their rations, which are always brought to them at the right time with mathematical precision.

"It is well for us to know and to reflect on such things as this work among the often derided and far too little known 'Latin races' of our hemisphere—who by the way, first discovered and settled and civilized it—as well as among the 'Latin races' of Europe. It lifts us up from a certain national narrowness, which ought not to find place in so cosmopolitan and conglomerate a people as ours, a narrowness which surely is foreign to the spirit of the Catholic Church. We know, and have often said before, that if the suns of our Catholic people give, yearly, in these United States, for our parish schools of which non-Catholics have so few, for church and convent buildings, for orphanages and other charitable purposes, among the Indians and negroes, the aged poor, the orphan, the sick, were gathered together, the world would stand amazed. But we think it will hardly be gain said that we need in this country, despite all its deeper spirit of self-sacrifice, that is not content unless it gives all,—time, strength, wealth, influence, everything,—to the work for Jesus Christ. A late honored and lamented priest said once, when bidding farewell to a parish where he had been stationed: 'I came to this congregation with out a penny in my pocket, and I leave it not one penny richer. Of all crimes, the crime of avarice, the greed for money, the desire to hoard it instead of doing good with it, is one of the worst of which a Christian can be guilty. From my heart I thank God I am able to say I leave as poor as I came.'

The great St. Ambrose so loves the poor—that he even had the consecrated vessels melted down in a time of dire need. "If the Blood of Christ redeemed their souls," he said, "shall not the vessels which hold that Blood be used to redeem their bodies?"

These are the thoughts that ought to thrill all our hearts,—what to give, not what to wear,—how to help, not how to amuse,—how to forget self and our selfish aims, in one large, generous, boundless love for God and for mortal souls. We are not living in light and trifling times, but in days of intense meaning, that call upon us, to correspond like true soldiers of Christ to the incomparable seriousness of the Christian life.—Sacred Heart Review.

ENGLISH PILGRIMS AT LOURDES.

Remarkable Case of a Paralyzed Girl.

The English pilgrims, who arrived at Lourdes on Thursday over one hundred strong, have been fully occupied during their stay with devotional exercises, telegraphs a Daily Mail correspondent, with the pilgrimage. Each morning and afternoon pilgrimage services have been held, at which all the pilgrims attended. Services have been held in the crypt of the Basilica and in the Grotto alternately. The infirm and sick pilgrims have been in the bath several times daily.

At the conclusion of the afternoon service yesterday the English visitors assembled in a body in front of the Rosary Church and witnessed a great procession of the Blessed Sacrament. The scenes viewed and the fervent faith observed at Lourdes have excited the admiration of the pilgrims. Last Sunday, the Feast of the Nativity of the Blessed Virgin, was a great day for the pilgrims. In the afternoon they walked in procession, headed by the banner of St. George, from their hotel to the crypt. Here, after prayers and hymns and a sermon by the Rev. Dean Vere, they proceeded in a body to the front of the church and with the sick waited for the passage of the Blessed Sacrament. This is one of the most thrilling sights in Lourdes, the people praying in most fervent tones for the cure of the afflicted.

Suddenly near the steps of the Basilica, after the Host had passed, there was a loud shriek, and a great commotion. Shouts of "Hosanna" rang in the air, and the priests and officials had great difficulty in restraining the people from breaking out and crowding round. When the Host was restored an empty bed was seen, and a young woman was observed kneeling on the steps surrounded by officials.

After Benediction she was taken to the attestation bureau for examination. She had been paralyzed, and had come for the fourth time with the Belgian pilgrimage. When she was seen walking up the steps the excitement was intense, many pilgrims clapping their hands with joy. This thrilling sight was witnessed by a large number of English pilgrims.

In the evening the visitors were given the post of honor at the torch-light procession, at the conclusion of which an enormous crowd of pilgrims gathered in front of the Basilica, and were blessed by the Bishop of Tarbes. The Bishop then approached the English people, and asked them to sing a hymn. The pilgrims immediately sang "Faith of our Fathers."

At the conclusion of the Bishop said a few congratulatory words, to which the English responded with three hearty cheers, much to the surprise of the pilgrims of other nationalities present. Yesterday the English visitors left Lourdes for Paris and home.—London Daily Mail, Sept. 10.

NON-CATHOLIC MISSIONS.

The recent conference of non-Catholic missionaries at Winchester, Tenn., is made the subject of an article by Rev. William Sullivan, C. S. P., in the current issue of the Catholic World Magazine.

Speaking of Father Hecker's work for the conversion of America he writes: "A generation has passed since a man of this sort set forth upon the world what God had first inspired in him as a hope, and later confirmed in him as a vocation—the conversion of the United States to the Church of God; one making of a Catholic America. How he wrought and prayed for that; how for that he was worn by labors without and wasted by zeal within, only those who lived with him may know, and even they inadequately. But the great hope was then as even now it sometimes is, dashed, hard against the stones of indifference, or against the perhaps rougher rack of that sort of sympathy which is as remote from active co-operation as it is uncolored by enthusiasm. Nor could he be blamed if they took this attitude. No definite working plan for the great idea had been put in operation, and the practicability of the whole scheme, so far as the human side of it went, could be fairly debated by the prudent, the cautious and the calculating."

And so it came to pass that with a mind absorbed in the outlines of a mighty campaign for God, but with a heart made heavy because he faced the forlorn hope almost alone, Father Hecker died.

"But his idea lived, for it is divine. And now, in the blessed providence of God, that idea faces this generation in far different equipment than when first it was addressed to the generation just passing."

"Pay For Your Own." An Anti-Treating League has been established in England by Dr. W. N. Cocker, of Blackpool. The members are presented by the founder with a silver gilt watch chain bearing a pendant charm with a device of a claret cup in gold enamel on a royal blue field and the Latin inscription, "Pro tuo solve"—"pay for your own."

Crimeless Ireland. Again and again has Catholic Ireland led the other nations of Europe in regard to criminality, and now she once more holds that proud position.

The official statistics for the year 1900 have been made public, and these show a decrease of 10.2 per cent in indictable offences and of 18.2 per cent in minor offences as compared with the preceding year.

ARCHDIOCESE OF OTTAWA.

The memory of the distinguished priest, the founder and, for many years, the pastor of the Irish Catholic congregation in this city, the late Rev. Patrick McMahon—was duly commemorated in St. Patrick's church on the 11th inst. The anniversary of his death, which occurred on the 11th of the month of May, was commemorated by the Rev. Father Whelan, assisted by the Rev. Father O'Connell, followed by the chanting of the Mass and the organ and choir. In the sanctuary, which was draped in black and white, a heavy draped catafalque which faced the congregation in the case of Ecclesiastical functions, the priest's stole and surrounded by six tall lighted candles.

A solemn Mass for the same subject was also celebrated in St. Joseph's church with impressive ceremonies. The Rev. Mr. Martin Murphy was the celebrant. A former Collector of Inland Revenue in this city was amongst those present at the latter. The Feast of St. Francis of Assisi was as usual celebrated with becoming pomp in the Capuchin Church of St. Francis, on the 4th inst. The anniversary of the death of the saint was commemorated by the presence of His Grace the Archbishop, who bestowed the benediction on the children of the parish. Although the lists have not yet been fully compiled, it is estimated that the total number of parish churches in Ottawa East are about 150, and that the total number of communicants is very satisfactory. Already about 80,000 Masses have been said.

The winter session of the St. Patrick's Literary and Debating Club, under the presidency of Mr. J. J. O'Connell, is in progress. The members of the club are: Mr. J. J. O'Connell, President; Mr. D. Kelly, Secretary; Mr. J. J. O'Connell, Treasurer; Mr. J. J. O'Connell, Librarian; Mr. J. J. O'Connell, Editor of the club's paper, "The Irishman." The club meets every Sunday morning and closed on Tuesday last.

The annual retreat for the pupils of Gloucester Street of a congregation of Notre Dame commenced on Thursday. The retreat was conducted by the Rev. Father O'Connell, with the assistance of the Rev. Father O'Connell, and the Rev. Father O'Connell. The retreat was held in the school building, and the pupils were accompanied by their parents and friends.

DIocese of Peterborough.

St. Peter's Total Abstinence Society, organized about two years ago, has now a membership of 150. The society is being formed for boys under sixteen, and promises to be a great success. The society is being formed for boys under sixteen, and promises to be a great success. The society is being formed for boys under sixteen, and promises to be a great success.

THE IRISH RACE.

Continued from fifth page. COURAGE, after the death of Montcalm, volunteered to run the gauntlet, and was successful. The British then approached the English people, and asked them to sing a hymn. The pilgrims immediately sang "Faith of our Fathers."

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OBITUARY.

Miss Andrew J. Quinlan, Barrister. Death under any circumstances is sad, but when a life, full of promise, surrounded by the affection of many friends, passes away, our deepest sympathies are aroused. On Sept. 24th last, at a brief illness, died at her home, 111 St. George Street, Miss Annie Quinlan, after a brief illness, died at her home, 111 St. George Street, Miss Annie Quinlan, after a brief illness, died at her home, 111 St. George Street.

Mr. J. J. O'Connell, Librarian. The death of Mr. J. J. O'Connell, Librarian of the St. Patrick's Literary and Debating Club, is a great loss to the club. He was a devoted member and had served the club for many years. He was a devoted member and had served the club for many years.

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MARRIAGES.

At 10:30 a.m. on Tuesday, 24th Sept., in St. Peter's Church, Newark, was solemnized the marriage of Mr. Thos. O'Keefe of Newark, to Miss Mary O'Keefe of Newark. The ceremony was performed by Rev. Father O'Connell, assisted by Rev. Father O'Connell. The bride was attended by her mother, Mrs. O'Keefe, and the bridesmaids were Miss O'Keefe and Miss O'Keefe.

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HEALTHY BABIES.

Nothing in the world is such a comfort and joy as a healthy, hearty, rosy-cheeked, baby. Babies can be kept in perfect health only by having at hand and administering when needed some purely vegetable, harmless remedy, and of all this class of medicines Baby's Own Tablets are conceded to be the best.

For constipation, colic, diarrhoea, simple fevers, sour stomachs, teething babies, indigestion and sleeplessness, these tablets are a really wonderful cure. You can give them to the smallest baby without the slightest fear. Dissolved in water, they will be taken readily. They contain absolutely not a particle of opiate or other injurious drugs. They are small, sweet lozenges, and their action is prompt and pleasant. They will tone up the whole system and make the little one as hearty and free from infantile disorders as any mother could wish.

Mrs. Walter Brown, Milby, Que., says: "I have never used any medicine for baby that did him so much good as Baby's Own Tablets. I would not be without them." This is the verdict of all mothers who have used these tablets.

They cost 25 cents a box. All druggists sell them or they may be secured by sending the price direct and the tablets will be forwarded prepaid. The Dr. Williams' Medicine Co., Dept. T., Brockville, Ont.

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