

General Conference at Minneapolis. "We face the patent fact," wrote the Bishops, "that our distinctive doctrines are not being emphasized as they once were, or, where preached, are discredited by the time by a gainsaying world drunk with vain philosophies and sated with gluttonous indulgence." The Christian Guardian thinks this needlessly pessimistic, but does it not truly reflect the break-up of Methodist dogma in Canada as much as in the United States? Let doubters peruse the reports of last year's conferences in Toronto and Vancouver and answer in the negative if they can.

"PASTOR" RUSSELL, of Brooklyn, whose sermonistic eccentricities are syndicated all over the English-speaking world, and made the medium of attracting a very generous income to the "Pastor," has had his methods unfeelingly exposed recently by the Brooklyn Eagle. A year ago he started on a world tour, taking in the larger Canadian cities on the way, and to ensure that his "sermons" would get every publicity, and add substantially to his bank account, he brought his very considerable fund of ingenuity into play. This, according to the Eagle, is how the scheme worked out. He left with his manager in Brooklyn full details of his proposed movements and of the sermons he would deliver in certain places. These were to be delivered to the daily papers at proper dates, and to appear as if sent by cable. The itinerary did not, however, work out as scheduled, and the Eagle having obtained a copy of the original instructions has been printing them in parallel columns with what actually occurred. The result is quite ludicrous, and forms an effective exposure of the commercial type of religion which too often masquerades under the Christian name. It also emphasizes Barnum's famous saying that the American people like to be humbugged.

THAT THE "Jesuit Oath" scare is not confined to Canada is evident from the letter of a Texas correspondent of America, the influential Catholic weekly of New York. This correspondent sends a copy of the precious production as published in a scurrilous sheet called The Menace, and asks "if it is genuine?" He further asks if "the Catholic hierarchy has a political organization in the United States?" It is difficult to conceive any intelligent person asking such questions in this boasted age of enlightenment, but it must at least be said of America's correspondent that he had the common sense to apply for information in the proper quarter, which may be taken as the first indication of an honest mind.

THE EDITOR of America has replied to the enquiry both through the columns of his journal and by mail direct. And he has done this in the most effective way, by furnishing his correspondent with the true text of the vow a Jesuit takes upon profession, adding that it is in no sense "secret," but is a part of the constitution of the Society of Jesus, which may be found in any well-equipped public library. The incident is instructive as showing under what a mountain of misconception a well-meaning but poorly instructed person may labor in regard to the "City set upon a Hill," and that there is a very easy and effective way of having the mountain removed. It also demonstrates to those who know only the Jesuit of fiction that the Jesuit of fact is before all things a Christian gentleman.

BUT FEW perhaps are aware, that although St. Peter's is the greatest and most celebrated cathedral in the whole world, and has a history of four centuries behind it, it was of course preceded by another structure on the same site which went back almost to Apostolic days, it still remains uncompleted, according to the original design of its architect. Upwards of forty Pontiffs have sat in Peter's chair since the foundation stone was laid, but it has remained for Pius X., the "restorer of all things in Christ," to furnish the impetus which is to put the crown upon the work. According to the Roman correspondent of the Tablet, the Commission of Architects of the Basilica have, through the medium of Mgr. Di Bisogno, Secretary of the Congregation of the Fabric of St. Peter's, been requested to proceed with the work without delay, a special fund, to which the Archbishop, Cardinal Rampolla has recently made a generous contribution, being in hand for the purpose. This is but another evidence of the all-embracing zeal of one of the greatest of the Popes, His Holiness Pius X.

WHAT CHIEFLY remains to be done, it appears, after more than four centuries of intermittent work, is the casing with marble of the pilasters. A beginning is to be made with the eight pilasters of the apse. Distinguished artists will be consulted as to the kinds of marble to be used, and every care taken to ensure permanency to these finishing touches to the world's cathedral. In a sense, St. Peter's will never be completed, since, while the world lasts, and the belief that the wise was no longer wise but what Christ said it was, was what gave the Church her dignity and her nobility throughout the centuries, about

the Apostles, each succeeding generation will leave its impress upon it. The great Basilica is an epitome of the Church's history. It and its predecessor stretch back, as we have said, almost to St. Peter himself, and deep down in its bosom repose his mortal remains, together with those of the great Apostle of the Gentiles, and of a long line of Martyrs and Confessors, of saintly Pontiffs, and of heroic defenders of the Church. In that respect, as in its material fabric, no structure in the world can compare with it.

FOR THE last three years workers in marble have, we are told, been constantly engaged in renewing the immense expanses of the pavement, the floor of the apse and that under the dome, and around the Papal altar being now almost completed. During the present pontificate several of the heroic marble statues of the founders of religious orders have been placed in their double row of niches, and both under Leo XIII. and the reigning Pope important restorations in mosaic and gilding have been effected. Thus to every age it falls to contribute to its perpetuation. The Holy Father, with that all-embracing solicitude which marks him out even in the august line of Pontiffs, takes the deepest interest in the preservation and completion of the edifice. As the greatest shrine in Christendom it is his particular care.

### DIOCESAN EUCHARISTIC CONGRESS

St. Thomas Times, May 23

A large number of the priests of the London diocese are in the city to-day for the Eucharistic Congress being held at the church of the Holy Angels. This is the second occasion on which such a congress has been held in this diocese, the former occasion being last September at St. Mary's church, London.

The central feature of the congress was the celebration of Pontifical High Mass Thursday morning, the celebrant being Right Rev. Bishop Fallon. The clergy arrived in the city Wednesday and a fine concert was held in the auditorium of the church Wednesday night. Thursday morning Masses were said by a number of priests, starting at 5:30 and continuing up to 9 o'clock, when the celebration of High Mass commenced. The church is beautifully decorated with festoons of yellow and white, the pontifical colors.

LADIES SERVE FINE BANQUET

At noon Thursday the clergy were entertained to a most elaborate dinner in the auditorium of the church, by the ladies of the congregation. The menu prepared and served was one that would do credit to the most up-to-date hotel, while the tables were attractively decorated, the color effect being white and gold, in keeping with the remainder of the church decorations. Souvenir menu cards were also distributed and the ladies received high praise from the visiting priests for their thoughtfulness. From 4 to 5 o'clock Thursday afternoon a Holy Hour was held at the church and Thursday evening devotions will be held, commencing at 7:30.

THE PRIESTS PRESENT

Among the priests present for the Congress are the following: Rt. Rev. Mgr. Aylward, London, Cathedral; Rev. D. J. Windsor, London; Father James, O. F. M., Chatham; Rev. Father Ford, Bothwell; Labele, Sarnia; Foster, Mt. Carmel; Goodwin, Mt. Carmel; Stroeder, Zurich; Noonan, Dublin; White, St. Columban; Blair, Wingham; Egan, Stratford; Dantzer, Hession; Pitre, Woodstock; Brennan, La Salette; Negle, Sibbald; Anderson, London; Haulon, London; Goetz, Tillsonburg; McKee and Tobin, London; Tierney, secretary, London; Valentin, London; Rooney, London; Arnold, Lucan; McCabe, Maidstone; Robert, Walkerville; John Gnam, Ingersoll; Pinnsonneault, McGregory; Fuerth, West Lorne; Hussey, Petrolia; Hodgkinson, Woodlee; Langlois, Tecumseh; St. Cyr, Stone Point; Emery, Painscourt; L'Heureux, Belle River; Brissou, Staples; Parent, Tilbury; West, Hogan and Mahoney, St. Thomas.

PROCESSION IS HELD

For the celebration of High Mass the clergy vested in the priests' house and proceeded around the church and in the central doors, followed by a large number of young boys and girls carrying flowers. The girls were all dressed in white, with garlands of flowers about their heads and they took up their stations one at the entrance of each of the pews along the central aisle, the boys taking up their places at the opposite side of the aisle, each of the boys and girls holding a bunch of carnations.

SERMON BY FATHER LABELLE

The sermon was preached by Rev. Father Labele of Sarnia, who spoke on the subject of the Mass. Referring to the words, "This is My Body, This is My Blood," Father Labele said: "These are the eternal words, these are the Divine words which constitute the central point in the passion, coupled with the words, 'Do this in remembrance of Me.' The belief that the bread, after the consecration was no longer bread, but what Christ said it was, and the belief that the wine was no longer wine but what Christ said it was, was what gave the Church her dignity and her nobility throughout the centuries, about

which centered the hymns of martyrs and the songs of saints. The 'Real Presence' was the belief of St. Chrysostom and the doctors of the middle ages, and it was the doctrine which made a Catholic ready to do anything to decorate the house of God, and was the mystery of faith and also the bulwark of faith.

PROCESSION OF BLESSED SACRAMENT

The procession of the Blessed Sacrament started from the high altar and proceeded down the central aisle and through the vestibules and back to the high altar. About a dozen little girls in white and carrying baskets of flowers strewed flowers in the way for the procession, the central figure of which was the Bishop bearing the Blessed Sacrament under a canopy of gold and white. The spectacle was a very beautiful one and will be remembered by the large congregation.

As the procession advanced towards the altar the boys and girls who were bearing flowers followed and lined up in a double line before the communion rail.

At the conference for priests at 2 p. m. the report of the last Congress was read by Rev. J. T. Valentin, Diocesan Director for the Priests' Eucharistic League. Rev. J. V. Tobin read a paper on the beginning of the Benediction of the Blessed Sacrament. Devotions, which he gave some very interesting information.

His Lordship the Bishop also addressed a few words to the priests and extended thanks to Father West and his assistants.

### CARDINAL NEWMAN

REV. FATHER DOMINIC, O. P., RECEIVED CARDINAL NEWMAN INTO THE CHURCH AT LITTLEMORE IN OCTOBER, 1845

During the past year The Cross, a monthly magazine conducted by the Passionist Fathers of England, published a series of articles entitled "Leaves From the Annals of the Passionists in Great Britain and Ireland." Among the most interesting of these is the record of the missionary work performed by the Rev. Father Dominic whose cause of beatification has been introduced at Rome.

Father Dominic came to England from Belgium in 1841 and labored on the English mission until August 27, 1849, when he died at Reading in the fifty-eighth year of his age, and was buried in a vault beneath the sanctuary of St. Michael's Church at Stone in Staffordshire. His remains were removed in 1854 and, after many vicissitudes, at last found a resting-place in the crypt of St. Anne's Church, Sutton.

Father Dominic was instrumental in receiving into the Church the distinguished clergyman who afterwards became Cardinal Newman, as well as others less prominent than Newman in the Tractarian Movement in England. Father Dominic first came in direct contact with the Tractarian Movement in 1841 while he resided at Eze in Belgium; and from that time until his death it was much in his thoughts and prayers.

NEWMAN AND HIS FRIENDS

At the end of 1842 Newman who was the most prominent of the Oxford Tractarians to enter the Church returned to Littlemore where he was joined by some companions, including Dalgairns. Together they lived a quasi-monastic life, passing the time in prayer and study. What hopes Father Dominic conceived from their silence and seclusion we have no means of knowing, but certain it is, these men and their struggles filled him with the deepest interest. He eagerly seized the first opportunity that offered of paying them a visit and becoming personally acquainted with them. His retreat at Radford in June 1844, brought him nearer Oxford than he had yet been, and at its conclusion he bent his steps towards Littlemore and crossed the threshold of Newman's cottage for the first time. His visit was short, but probably not so fruitless as it seemed. What fresh ardour must have been added to his prayers for those of whose last agony on the deathbed of his Anglicanism he had caught a glimpse. Newman, in his "Apologia," says of Dr. Russell, of Maynooth: "He had perhaps no more to do with me than anyone else." He let me alone. In the margin left open by that "perhaps" there is space for the influence of Father Dominic's prayers.

The first fruit and recompense of these prayers came in a letter from Dalgairns, who in September (1845) wrote expressing his intention to make his submission to the Church, and asking to be received at Aston Hall. . . . Dalgairns went to Aston Hall and was there received into the Church by Father Dominic, on the Feast of St. Michael the Archangel, the heavenly patron of the Congregation of the Passion.

FATHER DOMINIC AT LITTLEMORE

A week later Father Dominic received an invitation to visit Littlemore. He was announced to arrive on October 8th, and on that day Newman wrote as follows to some friends: "I am this night expecting Father Dominic, the Passionist, who from his youth has been led to have distinct and direct thoughts, first of the countries of the North, then of England. After thirty years' (almost) waiting, he was without his own act sent here. . . . He is a simple, holy man, and without gifted with remarkable powers. He does not know of my intention: but I mean to ask of him admission into the one true fold of Christ. . . . Father Dominic duly arrived that night, drenched to the skin. He had traveled outside a stage-coach in torrential rain, and was found by Dalgairns and another member of the Littlemore community, who went to meet him, drying his soaked habit at the fire in an Oxford Inn. The rest of the story we give in Father Dominic's own simple words: "I arrived at Littlemore," he says, about 11 o'clock at night, and whilst I was sitting before the fire to dry my wet clothes, the Rev. Mr. Newman entered the room, and, falling at my feet, begged my blessing and requested me to hear his Confession and receive him into the Church. He made his Confession that very night, and

Revs. Messrs. Bowles and Stanton did the same early the next morning. (October 9th, 1845)"

On the same day these three made profession of the Catholic Faith in the accustomed form in their private chapel and this with such piety and fervor as exceedingly rejoiced my heart.

"This having been accomplished I gave canonical absolution and afterwards conditional Baptism to all the converts. On the next day I celebrated Mass in their chapel and administered the Holy Eucharist to the Reverend gentlemen, viz. Dr. Newman, St. John, Bowles, Stanton and Dalgairns, esq."

A more picturesque description of Father Dominic's visit to Littlemore and his doings there is given by Mr. Wilfrid Meynell, from whom we quote the following: "Father Dominic, after spending some hours in Newman's cell, visited Bowles and Stanton. His bow to the Pietà—a German coloured print—as he entered Bowles' room, was a part of his pious simplicity. . . . 'My dear brother,' Father Dominic began to Bowles, 'I am surprised that you should dwell in a Church which has no ideas.' What followed is hardly remembered now, but need for controversy there was none. . . . These three, 'the Vicar' and the two disciples, entered the curious chapel on Thursday afternoon, October 9th, 1845, and stood in a line together. Function there was none; and Ritualism hid her face. The bowl of Baptism was of domestic, not of ecclesiastical pattern; and all else was of a tale."

NEWMAN RECEIVES FIRST COMMUNION

"Then Father Dominic gave a little address, saying his Nunc Dimittis, Dalgairns and St. John went into Oxford to the primitive Catholic chapel—St. Clement's—and borrowed from the old priest, Father Newham, an altar stone and vestments, so that Father Dominic might say Mass the next morning—the first and the last in Littlemore? At that Mass the neophytes received their first Communion. The fervour of Father Dominic, when he made his thanksgiving, greatly impressed the converts, who had not been accustomed in Anglicanism to see so much emotion in prayer. One little incident may be recorded as almost unique. On the evening before their reception into the Church, Father Dominic went into the chapel with the catechumens and recited the office with them. But when they came to the record of his death, after his martyrdom, put his head under his arm and walked about Father Dominic cried out: 'The Lord is with us!'"

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