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# The Catholic Record

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

VOLUME XXXIII.

LONDON, ONTARIO, SATURDAY, AUGUST 19, 1911

1713

## The Catholic Record

LONDON, SATURDAY, AUGUST 19, 1911

### NOT TO BE PURCHASED

Some of our readers may be urged to purchase the new edition of the Encyclopedia Britannica on the ground that it is scholarly and devoid of partisan bias. For their benefit we beg to point out that the Britannica has been examined by our esteemed contemporary America and has, in many instances, been found prejudiced and untrustworthy. The article "Jesuits" is a blend of absurdity and calumny. Strange, indeed, that the editor should ask men who are antagonistic to the Church to write on questions affecting things Catholic. But a protest in the shape of a refusal to buy it may induce the editor to repudiate the articles that, while unfair to us, are a distinct disgrace to him and his staff.

### COMMENDABLE

We are glad to notice that some Catholic laymen are not of the temper that allow charges against the Church to pass unchallenged. A protest from a layman is always effective. And while we are averse to any attempt at notoriety-seeking we are of the opinion that a word in season will have a quieting effect on bigots lay and clerical.

### RUNNING AMUCK

We wonder why some editors run amuck verbally when any government arrays itself against the Church. As a rule they are fair-minded citizens not inclined to abuse or caricature us, but on these occasions they hit away to regions where honour is not. For instance, when France began banishing the religious and when her leaders reviled doctrines dear to every Christian, the editors—and one of them directed a "religious weekly"—waxed eloquent on democratic ideas and shielded the blasphemers from attack. When the opponents of the Church unfolded their plans and made no excuse for their unbecoming and unjust purport, these editors kept their peace and refused to repudiate their championship of them. When Portugal democrats spoke their little piece the editors furnished their rhetoric for their benefit and decked them in phrases resplendent with many coloured adjectives. They were advocates of liberty and were actuated by the motive to free their countrymen from bondage. Just now, however, the editors are silent, for the man in the street knows that those democrats are in the liberty game for themselves. It is true that they spent indeed rubbish, but some editors are not shocked at blasphemy even in its crudest and most revolting form.

### THAT BROOKLYN PAPER

In Brooklyn, N. Y., is published the Peoples' Pulpit, which is edited with much volubility. Just now it is busy with Church Federation. By obeying instructions we would be dancing around the maypole of unity with Pastor Russell looking on and regaling us with one of his sermons. According to the Brooklyn plan the Church would have to be changed essentially for Federation purposes. By denying the Blessed Eucharist, that the Church has authority to teach, and a few other things, Federation would be possible for us. The editor must be, as A. Ward would say, "an amusing scum." He is an adept in baseless assumptions, and his assurance that he can give the world a better brand of Christianity is proof enough that his bump of self-esteem is well developed.

### RATHER LIKE IT

We are not averse to criticism when it is criticism. But in an article on some Latin countries, which are measured by the standards of the village pump, we see but ignorance. A parson reared in out-of-date polemics, and haunted by the fear of Rome, will be amazed and shocked and constrained to waste good paper in telling it every time he visits a Latin country. If he could but rid himself of the notion that people, because they are not on the jump always and ever, are not progressive, that Rome is but the symbol of ignorance and crime—if, in a word, he could clear his mind of cant and talk like a reasonable being he might get both pleasure and information from the Latins. His plaints, however, cause no trouble. The sewing circles may read them, but to the average citizen they are the stock in trade of these clerical tourists who, judging from the yarns they spin about their travels, must, while abroad, keep very bad company.

### DIVINITY OF CHRIST

FIRST PROCLAIMED BY HIMSELF, DENIED BY ENEMIES. RENAN, AN INFIDEL, PROCLAIMS HIS DIVINE QUALITIES. NAPOLEON'S TESTIMONY.

The claim of the divinity was first put forth by Christ Himself. Not that He was a God, but that He was. The claim was no sooner made than it was denied. Yet He never swerves from His original claim, nor did those who opposed Him, relax in their vehement denials, nor in their fury against Him because of this claim that He was God. The testimony of foe and friend proclaim His superior qualities. Renan's life of Jesus was condemned by many of the Rationalists of France because He adopted a system of false or hypocritical praise. He describes the moral beauty and grandeur of His character as being "incomparable and absolute," and represents Him as one "who surpassed the conditions of human nature, possessing qualities and qualifications which belong to God alone."

A French writer, a skeptic, commenting upon Renan's life of Jesus, said: "I cannot understand how such a man, as the author describes Jesus to be, can be so far divine, and yet not be God, at least to a certain extent."

The great Napoleon, when ending his days in St. Helena, said to one of his trusty friends: "I knew men, General, and I can tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires, the conquerors and the gods of other religions. The resemblance does not exist; the distance between Christianity and any other religion whatever is infinite. There is no mission from heaven. You are formed of the same dust as other mortals; your own lives are entirely one with all the passions and all the vices which are inseparable from humanity, that it has been necessary to delude them with you; your temples and your priests themselves proclaim your origin. Abominations, fables, and rotten wood; are these religions and gods which can be compared with Christ? I say no."

"In Lycourgas, Numa, Confucius and Mahomet, I see law-givers, but nothing which reveals the Deity. They surpassed others in their times, as I have said, but they were not gods. They were men, and they announced Divine beings; on the contrary, I see much likeness between them and myself. I can testify to common resemblances, weakness, and error, which bring them near to me and to human nature. It is not so with Christ. Everything in Him amazes me. His mind is beyond me and His will confounds me. There is no possible term in which to compare Him and anything of this world. He is a Being apart. His birth, His life, His death, the profundity of His doctrine, which reaches the height of difficulty and which is yet the most admirable solution of the singularity of this mysterious Being. His empire, His course across ages and kingdoms—all is a prodigy, a mystery too deep, too sacred, and which plunges me into reverie from which I can find no escape, a mystery which here, under my eyes, which I cannot deny, and cannot explain."

"You speak of Caesar and of Alexander, of their conquests, and of the empire which they won; but you do not awaken in the hearts of their soldiers, and thus draw them with them on adventurous expeditions; but this only shows us the price of the soldiers' affection, the ascendancy of the genius of victory, the natural effect of military discipline, and the result of able command. But how many years did the empire of Caesar endure? How long was the enthusiasm of the soldiers of Alexander? Their prestige lasted a day, an hour, the time of their command, and followed the chances of war. If victory had deserted them, do you doubt whether the enthusiasm would not immediately have ceased? I ask you, was it not the military influence of Caesar and of Alexander and their life? Was it prolonged beyond the tomb? Imagine a man making conquests with a faithful army, devoted to his memory, after his death. Imagine a phantom, who has soldiers without pay, without hopes for this world, and who inspires them to submit to all kinds of privations. My armies forget me while I still live as the Carthaginian army forgot Hannibal. How many a Judas have I seen around me. In short, and this is my last argument, there is not a God in heaven, if any man could conceive and execute with full success the gigantic design of seizing upon the supreme worship by usurping the same name of God. Jesus is the only one who has dared to do this. He is the only one who has said clearly of Himself, 'I am God'; which is quite different from the affirmation. I am a god. History mentions no other individual who qualified himself with the title of God, in an absolute sense. How, then, should a Jew, to whose existence there is more testimony than to that of any of his contemporaries. He alone, the son of a carpenter, give Himself out as God Himself, for the self-existing Being, for the Creator of all things. He claims every kind of adoration, he builds His worship with His own hands, not with stones, but with men. And how was it that by prodigy, by passing all prodigies? He willed the love of men—that which is most difficult in the world to obtain—and succeeded. From this I conclude His divinity. Alexander, Hannibal, Caesar, all failed. They conquered the world, but they

were not able to obtain a friend. I am perhaps the only person at the present time who has any love for Hannibal, Caesar, or Alexander. "Christ speaks, and from that time generations are His by ties more strict, more intimate than those of blood; by a union more sacred, more imperative than any other could be. All who sincerely believe in Him feel that superior love, of which time, the great destroyer, can neither exhaust the strength nor limit the duration."

"I, Napoleon, admire this thought more than I have so often thought of it; and it proves to me absolutely the divinity of Christ. I have inspired multitudes to die for me. God forbid that I should form any comparison between the enthusiasm of my soldiers and Christian charity. They are as different as their causes. And then my presence was required; the electricity of my look, my voice, a word from me, then the sacred fire was kindled in their hearts. I certainly possess the secret of that magic power which carries away other people's minds. Not one of my generals ever received it from me or guessed at it; neither have I the power to eternalize my name and my love in the hearts of you two or three, whose fidelity immortalizes you, share my exile. Such is the destiny of great men, of Caesar and of Alexander; we are forgotten, and the name of a conqueror, like that of an emperor, is only the subject of college themes. What a gulf between this misery and the eternal reign of Christ, preached, praised, loved, adored, living in the whole universe. Is this to die? Is it not rather to live? Such is the death of Christ—such the death of God."

### LUTHER'S "DISCOVERY" OF THE BIBLE

#### A DISCREDITED LEGEND THAT IS STILL RELIGIOUSLY DETAILED IN SUNDAY SCHOOL

The following correspondence, which is reproduced from The Pennsylvania-German (July, 1911), should be preserved for use on the constantly recurring occasion when the legend is detailed in Sunday School. It contains a legend which, though thoroughly discredited, will not do. St. Mary's Rectory, Lancaster, Pa., June 17, 1911. Editor of The Pennsylvania-German: Will you permit me to call your attention to a glaring error that appears in the article "The Gutenberg Bible" by the Hon. James B. Laux in the June number? On page 339 he says: "Some conception of the glancing force exerted by the invention of movable type in the distribution of knowledge may be had in the well known fact that thousands of priests of the Church never saw a copy of the Scriptures, much less and long before they were printed. The accidental discovery of a complete copy of one by Luther in the monastery at Erfurt, notwithstanding diligent search, marks the beginning of Luther's revolt against the tyranny and teaching of the Church of Rome. If the Bible were so rarely found in monastic libraries, universities and churches, how much worse off must have been the laity and humble worshippers."

This assertion, though still religiously detailed in Sunday school and church library literature, is out of all accord with up-to-date historical writing, and has long since been relegated to the domain of the legendary by all Protestant writers of critical value and honest scholarship. The undersigned has given this precise subject considerable study, written rather extensively on it, and patriotically claims a fair knowledge and familiarity with it. To enter into a circumstantial account of it would fill a good-sized volume and is out of line with the scope of your magazine. I may be pardoned to quote from the two most recent lives of Luther—the one still in progress of publication, the other fresh from the press. Dr. McGiffert in his "Martin Luther and His Work" now appearing serially in The Century, maintains with scholarly honesty that if Luther was ignorant of the Bible "it was his own fault." He continues: "The notion that Bible reading was frowned upon by ecclesiastical authorities of that age is quite unfounded." (Page 373). Dr. Preserved Smith, whose "Life and Letters of Martin Luther" was published on June 5, makes this statement: "The young monk was chiefly illumined by the perusal of the Bible. The book was a very common one, there having been no less than one hundred editions of the Latin Vulgate published before 500, as well as a number of German translations. The rule of the Augustinians prescribed diligent reading of the Scripture and Luther obeyed this regulation with joyous zeal." (Page 4)

If the writer of the article desires further information on the subject of the Bible before Luther's translation (1521-1522) it will give me pleasure to furnish date and imprint of seventeen German editions which preceded it, a good-sized bibliography of eminent Protestants, Luther specialists, who distinctly disavowed the writer's attitude. As to the assertion that the discovery of the Bible "marked the beginning of Luther's revolt," it is so novel, even unique, that it is the first time I encountered it, though I have no less than thirty histories of Luther, from Melancthon's original life or appreciation, prefixed to the second volume of the Wittenberg edition of Luther's works, 1546—down to the latest literature on the subject.

I ask you to publish this, which I hope will be found untinged with any controversial animus, in the interest of historical truth. Yours respectfully, (REV.) DAVID H. G. GANNS, Philadelphia, June 20, 1911.

From an article on "The Gutenberg Bible: the first book printed with movable type," by Hon. James B. Laux, of New York, in your issue for June, 1911, I take this extract (p. 339, l. 16-34): "To these statements I make this reply: Two important statements in the article are: First, that 'Thousands of priests of the Church before the Reformation never saw a copy of the Scriptures' and secondly, 'that the Bible was regarded in the Middle Ages' ('Turning points of English History' p. 200) Another fair-minded Protestant writes: 'The notion that the people in the Middle Ages did not read their Bibles' \* \* \* is not simply a mistake; it is one of the most ludicrous and grotesque blunders' ('Church Quarterly Review,' October, 1879). Dean Maitland, in his famous volume, 'The Dark Ages,' shows the wonderful familiarity of the people of these ages with the Bible. He was a Protestant historian, and his work is a classic. Now, the Reformation began in the year 1517; Luther's translation appeared in 1532. The Hon. James B. Laux states that 'thousands of priests of the Church before the Reformation never saw a copy of the Scriptures.' What does the Protestant Maitland tell us? He tells us of the abundance of (not merely manuscripts of the Bible, but) printed editions of the whole Bible before Luther was born, and therefore some little time before the Reformation. Maitland takes up the fairy tale which forms the second statement of Mr. Laux. Mr. Laux says: 'The accidental discovery of a complete copy of one by Luther in the monastery at Erfurt, notwithstanding diligent search,' etc. This discredited fairy tale of the Protestant historians D'Aubigne and Milner is thus treated by Maitland who says: 'Really, one hardly knows how to meet such statements, but will the reader be so good as to remember that we are not talking of the Dark Ages but of a period when the press had been half a century in operation and will give a moment's reflection to the following statement, which I believe to be correct, and which cannot, I think, be far inaccurate as to affect the argument? To say nothing of parts of the Bible, or of books whose place is uncertain, we know of at least twenty different editions of the whole Latin Bible printed in Germany only before Luther was born. These were furnished by the convert, Strasbourg, Cologne, Ulm, Mainz (two), Basil (four), Nuremberg (ten), and were dispersed through Germany. I repeat, before Luther was born, at Magdeburg, Bismarck and Mainz alone had been printed 'in Rome \* \* \* at Naples, Florence and Piacenza; and Venice alone had furnished eleven editions. No doubt we should be within the long run if we were to add to these the multitude of manuscript copies not yet fallen into disuse the press had issued fifty different editions of the whole Latin Bible, to say nothing of the numerous editions of the whole parts. And yet, more than twenty years after, we find a young man who had received a very liberal education, who had made great proficiency in his studies at Magdeburg, Bismarck and Erfurt, and who, nevertheless, did not know what a Bible was, simply because 'the Bible was unknown in those days.' This most laughable of legends about Luther's discovery of the Bible, written rather extensively on it, and patriotically claims a fair knowledge and familiarity with it. To enter into a circumstantial account of it would fill a good-sized volume and is out of line with the scope of your magazine. I may be pardoned to quote from the two most recent lives of Luther—the one still in progress of publication, the other fresh from the press. Dr. McGiffert in his 'Martin Luther and His Work' now appearing serially in The Century, maintains with scholarly honesty that if Luther was ignorant of the Bible "it was his own fault." He continues: "The notion that Bible reading was frowned upon by ecclesiastical authorities of that age is quite unfounded." (Page 373). Dr. Preserved Smith, whose "Life and Letters of Martin Luther" was published on June 5, makes this statement: "The young monk was chiefly illumined by the perusal of the Bible. The book was a very common one, there having been no less than one hundred editions of the Latin Vulgate published before 500, as well as a number of German translations. The rule of the Augustinians prescribed diligent reading of the Scripture and Luther obeyed this regulation with joyous zeal." (Page 4)

ring to the Blessed Eucharist) reads thus in the 'Authorized Version': 'Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.' The 'and' here is important; for if it were a correct translation it might be taken as implying that unless the Eucharist were received under both kinds there would be no Communion. Catholic scholars have always insisted that the 'and' in this case was an unmistakable mistranslation and in the Douai Bible the verse runs: 'But whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the Body and of the Blood of the Lord.' And again, the 'Revised Version' has fallen into line with the Catholic Bible and translates the verse as follows: 'Wherefore, whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.' Again, the imperative 'Search the Scriptures' (St. John v. 39) of the 'Authorized Version,' which has been so often appealed to as showing that the Bible was intended to be the sole rule of faith, is now correctly—since in harmony with a footnote in the Douai Bible—translated in the 'Revised Version' as 'Ye search the Scriptures,' thus depriving it of all application to the question of a rule of faith. One more: The words of St. Timothy III, 16, which the 'Authorized Version' gives as 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, etc., has been corrected in the 'Revised Version' so as to run: 'Every Scripture inspired of God is also profitable for teaching, for reproof, etc.—and the Protestant rendering is once again brought into conformity with the Douai reading, and we might go on. It is curious, and perhaps significant, that in spite of its superior accuracy, the 'Revised Version' has never taken the place of the older version, either for home or Church use."

### THE CATHOLICITY OF SPAIN'S CONVERT QUEEN

#### BASELESS RUMORS DISPELLED BY HER FERVENT DURING THE EUCHARISTIC CONGRESS— TOUCHING INCIDENTS

From the Catholic Weekly, London. The following account, which appeared in the Belgian Patriote for July 12, was furnished by the representative of the Turin Movement at the Madrid Eucharistic Congress. It may serve further to counteract the utterly baseless rumors, to the prejudice of Queen Victoria's sincere Catholicity, which have filtered through from certain Spanish sources to our English Catholics. It should so all the more effectually when added to what we already know of the active part played by the convert Queen in the great Eucharistic celebration. Nor is the significance of her pious activity diminished by the truth that she might reasonably have been excused from it on serious grounds of health. Queen Victoria, born in Anglicanism, became a Catholic at a time of her marriage with Alfonso XIII. She did not obtain much popularity among the lower classes in Spain, nor in certain aristocratic circles, owing to some coldness of manner which strongly contrasted with Spanish demonstrativeness. Her Protestant antecedents prevented her obtaining a close-allyship with the Queen in a Catholic nation—that influence which sovereigns and persons in high station can acquire over a people conscious of its equality with a crafty and dangerous enemy to the republic and the whole south fabric, because destructive of the root idea of the home and the tender ties that spring from it. Mormonism is, no doubt, abhorrent in Christian eyes because of the heathenly idea of marriage that it induces in its wretched victims. But, evil as it is in this regard, it is not altogether so hideous as the divorce system, as prevalent in the United States, says the Standard of the Times. The polygamy of the Mormons is, at all events honest. It does not pretend to be monogamy. This is what Protestantism does while masquerading as Christianity. Cardinal Gibbons, who had made a study of both these painful systems, declares divorce to be "more destructive of the family life than Mormonism." Why, then, do not the powerful popular magazines begin a concerted movement against the deadlier because more strongly entrenched enemy? We strongly suspect that a potent reason is the belief that the discussion would by its means be a welcome one to the readers, and a swooping drop in circulation would be the immediate result of the beginning of any such campaign.

### HER VISIT TO THE SECULAR

By going to the Eucharistic—a national church and masterpiece of Italian Renaissance and of the skill of Hispano-Roman architects—the Queen performed of her own initiative a fervent religious act which seemed like a divine inspiration given to her for ending a painful misunderstanding between the people and its sovereigns. Even from this point of view the congress has had an unexpected and splendid result.

Here is briefly the story of the Queen's pilgrimage. On Friday night, at 11.45, the quiet country residence of the Spanish sovereigns, her Majesty told her august husband and court attendants at supper how glad she was to have appeared publicly at the great Eucharistic Congress, and signed her wish to join with the pilgrims at the Mass and night adoration of the Blessed Sacrament in the Escurial. The King, greatly pleased, personally made all arrangements for the Queen's visit the next day to the burial place of the Kings of Spain. Keeping the matter secret from all except those who had to accompany her, he secured the unexpected character of the Queen's arrival there.

Astonishment appeared to be the prevailing sentiment of the crowd on seeing "La Inglesa," veiled in a black mantilla, approach the high altar and throw herself on her knees, not at the prie-dieu

specially prepared for her use, but on the black-stoned pavement. The Queen remained kneeling for half an hour, rosary in hand, and joined in the act of faith recited together by the worshippers, led by an English priest. After this she received Holy Communion.

### ACCLAIMED BY THE PEOPLE

Having spent an hour in recollection, prayer, she left the church, and by the time she reached the "Court of Kings" the crowd could no longer restrain their enthusiasm. As she advanced, attended by the Princess Louise d'Orleans, the Duchess of San Carlos and the Duke of Santo Mauro, the Queen was moved to tears as the people pressed around loudly acclaiming her. Every one wanted to get near and touch the hand of one who bore the crown of Spain and prayed like "ana Espanola." A forest of flags and banners belonging to popular and workmen's societies waved before her, while the five hundred association banners of the "Nocturnal Adoration" flapped in the breeze. A venerable Basque peasant advanced and presented a flower to the Queen, exclaiming: "The Catholics of Biscay will ever stand up for Christ and for Spain." Upon this the old man enthusiastically tossed his cap into the air, learning that this aged man of the people—she was all but a centenarian—had attended all the acts of the congress with exceptional fervor, the Queen called him to her and imparted a kiss on his forehead. The old man reciprocated in a fatherly manner, kissing her once for herself, a second time for the King and again for the children. He then retired giving the traditional salutation of Spain, "Ave Maria purissima," to which the Queen promptly responded the time-honoured response, "Sin pecado concebida." The crowd applauded the while vociferously. It was like the sound of the ocean.

### THE GUIDING PRINCIPLE OF ORANGEISM

Lord Farnham, an "Irish" lord in the House of Lords, made a speech against the Veto Bill, that is, against Home Rule for Ireland. He proclaimed himself "an Ulsterman and an Orangeman," and he said that: "Orangemen were neither few nor bigots. The guiding principle of Orangeism was to uphold the civil and religious rights of all men, irrespective of party or creed."

The "guiding principle of Orangeism" in its working aspect in Ireland is stated in the words of Bishop O'Donnell quoted last week, and here are a few facts in illustration cited by a Protestant public official in Ireland, Mr. Thomas W. Russell: "Of the six great officers of state at the Castle, five are Protestants and only one Catholic. There are sixteen Superior Court Judges and thirteen of them are Protestants. Of the hosts of highly paid officials in the Local Government Board, Land Commission and Agricultural Department, not one fourth are Catholics. The three Commissioners of Public Works are all Protestants. The President, (paid) magistrates and police officers are largely Protestant. In fact, through the whole official hierarchy the story is the same."

"That shows the system through which Orangeism 'upholds the civil and religious rights of all men' in Ireland.—N. Y. Freeman's Journal.

### DIVORCE WORSE THAN MORMONISM

A number of prominent and influential magazines have opened a simultaneous onslaught on the ravages of Mormonism. The writers of the various articles agree in denouncing the system as a crafty and dangerous enemy to the republic and the whole south fabric, because destructive of the root idea of the home and the tender ties that spring from it. Mormonism is, no doubt, abhorrent in Christian eyes because of the heathenly idea of marriage that it induces in its wretched victims. But, evil as it is in this regard, it is not altogether so hideous as the divorce system, as prevalent in the United States, says the Standard of the Times. The polygamy of the Mormons is, at all events honest. It does not pretend to be monogamy. This is what Protestantism does while masquerading as Christianity. Cardinal Gibbons, who had made a study of both these painful systems, declares divorce to be "more destructive of the family life than Mormonism." Why, then, do not the powerful popular magazines begin a concerted movement against the deadlier because more strongly entrenched enemy? We strongly suspect that a potent reason is the belief that the discussion would by its means be a welcome one to the readers, and a swooping drop in circulation would be the immediate result of the beginning of any such campaign.

### Priest's Narrow Escape

Rockport, Mass., Aug. 10.—Seven Redemptorist Fathers from the Mission Church, Boston, were rescued to-day by the life-savers from the Gap when the power boat Diana, in which they were on their way to Bar Harbor, was in a sinking condition by running on to the southerly end of the Sandy Bay breakwater.

The boat was almost on the point of sinking when the life-savers, who had launched their surf-boat immediately on the lookout of their station discovered the plight of the Diana and her passengers, brought up alongside and took them off. Laughingly they remarked that they had been shipwrecked without having set the foot.

One hundred tons of flowers were strewn along the route of the procession held in connection with the recent Eucharistic Congress in Madrid.

### CATHOLIC NOTES

The leader of the Mexican revolution, Senor Madero, is a thirty-third degree Mason. There is a strong conviction in the public mind that most revolutions have their origin in the Masonic lodge rooms.

Mgr. Henry, Bishop of Grenoble, noted for the courage and activity with which he defended the rights of the Church against the State after the enactment of M. Combe's separation law, and more recently for his vigorous denunciation of the irreligious textbooks condemned by the hierarchy, died on July 8. He was born at Bida, in Algeria, and was appointed Bishop of Grenoble in 1890.

Premier Caillaux announces his intention of suppressing the Department of Religion in next year's budget. This will abolish the Ministry of Religion, which up to the present has survived the separation of Church and State. There is little use in having a minister of religion in a government without faith. A member of the Grand Orient of France acting as a minister of religion is one of the unfortunates.

In the Church of the Immaculate Conception, Boston, confessions are heard in six languages: English, German, French, Italian, Spanish and Gaelic; and in St. Vincent's Church, Los Angeles, confessions are heard in seven languages: Excepting the Gaelic, besides the five, they are heard in Polish and Portuguese, one priest hearing confessions in five languages.

A movement has been set on foot for the formation of a World's Federation of Catholic Societies along the lines of American Federation of Labor. The position has been made by the Catholic societies of America to the Westminster Federation Council of London, which has acted favorably on the proposal and has asked Archbishop Bourne of Westminster for his approval of the project.

What seems to be a serious revival of the unhappy sectarian disturbances is again prevalent in certain parts of Liverpool. Attacks on the person and property have been on the increase. The policy of excluding the Catholics in certain areas—a process of Orange intimidation—is being pursued with unabated vigor. In a number of cases with notices to quit their homes, falling within the scope of the Orange intimidation, are being pursued with unabated vigor. In a number of cases with notices to quit their homes, falling within the scope of the Orange intimidation, are being pursued with unabated vigor.

According to the Baltimore Sun, on the day following the great civic celebration in honor of Cardinal Gibbons, the mother had already been received into the Church. The Cardinal gave the family a heart-to-heart talk after the ceremony.

"In the initial work of the Catholic motor chapel," says the London Catholic Times, "the excellent interest of Bernard Vaughan and his clerical companions, Father Herbert Vaughan, D. D., and Father Norgate, have been such as to call for apostolic courage and patience. The Protestants of the country are wont to boast of a high state of civilization to be found among them. Any backwoods settlement in America would compare favorably with Haverhill."

At Nodwell, Newport, in the Isle of Wight, two teachers of the Council Girls' School became Catholics recently, and they were promptly dismissed. The charge made against them was incompetency, but it was such a palpable subterfuge that the public at once took the candidates for the deposed teachers, and all those who have been named to take their places have declined. The time is gone by even in England when conversion to the Catholic faith can be held against the public peace and penalties.

Socialist journals have for some time past been finding that calumnies published against religious congregations in Italy are pretty expensive luxuries. The latest of these productions to have this fact brought home to it is La Squilla, a Socialist weekly which has just been on trial at Bologna for defamation and outrageous language used against the Congregation of Clarity of S. Giovanni di Parasoeto. The tribunal sentenced the paper to pay a fine of four hundred lire on the charge of having employed injurious language.

In the chapel of the Visitation Convent, Ellendale, Springfield, Mo., Mrs. Sarah Scott, a widow and the mother of ten children, received the habit and veil of the Order. Of her children five are living, and all in religion. Three sons are members of the Jesuit Order, and the fourth aspires to follow in their lead, while her daughter is a Sister of St. Joseph. Having thus given her all to God, Mrs. Scott hopes to spend her declining years in the Visitation Order. She received the name of Sister Mary Ignatia.

St. Ann's Roman Catholic Church, at Yorkville, on the shores of Gull Lake, Kalamazoo County, Michigan, was dedicated on Sunday, August 6th. The Very Rev. Provincial Morrissey, C. S. C., D. D., of Notre Dame delivered the sermon. A number of clergymen and a large crowd of resorters were in attendance. The remarkable achievement of building a twenty-eight by sixty-four foot church, completing it, exterior and interior, with nave, altar, vestments, organ and everything necessary for Catholic service within six working days is a record breaker, worthy of more than ordinary notice. The new church will be dedicated from St. Augustine's Church, Kalamazoo, Mich.

JUDGE DONAHOE'S RETURN

It was well past midnight. As Judge Donahoe restlessly paced the long library adjoining his study, the roar of New York city, never entirely lulled at any hour of the day, rose in a muffled sobbing from afar, like the sobbing of a distant sea.

He could not sleep, for he was flushed, not from wine, indeed, but with triumph. Some hours before he had been the guest of the evening at a banquet prepared to do him honor in that greatest of caravanserais, the Waldorf-Astoria and his ears yet tingled and pulsed to the music of adulation.

Yet other men cast in far other molds had preceded and followed these—men of proven and commanding ability in the professions, in commerce and in higher politics, whose sober hands had made one epochal name following another had struck it loud, loud and in unison.

"Our guest—this Judge—this Patrick Joseph Donahoe, has arrived. The ball is in his feet." The judge knew the truth of this. His success in the law, in politics, his tireless fight for money and place, his shrewd investment of the hoarded dollar to idolize, these things had cleared the upward path.

The chief speaker of the evening, a leader and most cautious bottle-holder of the great party to which Judge Donahoe belonged, had let fall certain hints in his speech, not for the "sportspersons' table." The Judge watched the flying pencils with fierce exultation, masked by an impassiveness not wholly acquired in the courts.

Little wonder the judge could not sleep. His mind kept traveling onward and upward along radiant avenues and "as it is leading—what, thither?—thither, and why not? The White House stood open to greet Abe Lincoln, the smooth splitter of rails. Need his name be recalled to this brilliant, well-bred Celt?

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you, with their lying raiment. Oh, the ribblish-ribblish you do forever filling your head with, and never a telljuss book in your hand or a book about you. Ireland. 'Tis heart-broke you have me." Pride came to the boy's rescue. He was irritated, but, alas! not ashamed. He frowned in defiance, conscious of ill-doing, annoyed and unrepentant.

"O Wirra Wanher Dhoe!" cried the mother, her purpose growing stronger. "There must be an end to this." And she looked scornfully at the book in her hand, held back from the long reach. "Was it for this I tolled and scraped to give you three years at St. Foylan's. 'Tis a miracle to me now, how the money was made and paid, and 'tis often the good fathers had to give me the long day. Still and all, you'd be with them now, but they tell me 'tis waste to go on and leave you there. They have always said you were the clever boy, Patrick, and eager to learn."

"The mathematics," she said. "You neglected them till I doubt if you could reckon my poor account for me, me, me." The judge knew the truth of this. His success in the law, in politics, his tireless fight for money and place, his shrewd investment of the hoarded dollar to idolize, these things had cleared the upward path.

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There is a question, indeed. Say no was placed by an anonymous. Take time, full time, and count the cost." Judge Donahoe aros, his eyes shining through salutory tears, his brows set firm in resolution.

"Father," he said, "please bless me. I thank you from my heart. I shall sleep at yonder inn to-night. To-morrow I shall ride to Mount Mellery, not only to renounce her request and make it more, but to ask the Fathers to give me the wounds which would render them of no use to me. I shall sleep at yonder inn to-night. To-morrow I shall ride to Mount Mellery, not only to renounce her request and make it more, but to ask the Fathers to give me the wounds which would render them of no use to me.

"Have no fear," said the priest. "Your mother's brave eyes are upon us." —John Hannon in the Irish Monthly.

LIFE OF BLESSED MADELEINE SOPHIE

FOUNDESS OF THE SACRED HEART ORDER

CONTINUED FROM LAST WEEK

To Mother Aloysia Jouve, crippled with disease, suffering intense pain from the wounds which would render them of no use to me. I shall sleep at yonder inn to-night. To-morrow I shall ride to Mount Mellery, not only to renounce her request and make it more, but to ask the Fathers to give me the wounds which would render them of no use to me.

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Tired in Body and in Mind and in Mind Worn Out by the Monotonous Indoor Life of Winter Spring Finds the Blood Weak and the System Run Down—Vigor is Restored by Dr. Chase's Nerve Food





ous in this as in every other work he undertakes. The annual convention this year was held in Scranton, Pa., beginning on the 8th August. Rev. J. V. Tobin, of St. Mary's Church, London, secretary of the league in this diocese, was in attendance.

"FATHER" O'CONNOR
Our Toronto contemporary, The Christian Guardian, noticing the death of "Father O'Connor," of New York, gives him a certificate of character which appears very strange indeed to those who have any knowledge of the publisher of the "Converted Catholic." "His paper," says the Guardian, "from his point of view, was well edited, and he was especially keen and clever in showing up the mis-statements and inaccuracies favorable to Rome that somehow managed to find their way into the public press so frequently." This will be news, indeed, to the readers of the daily papers which so frequently contain matter inimical to the Catholic Church, the production of Masonic scribes, who, as Christ-haters, are continuously storming the Vatican. Nor are the Masons alone in this unlovely work, for many ministers of the sects, we regret to say, are almost daily advancing charges against the Mother Church which prove them to be either ignorant or malicious or both. May we mention one more as an example the statement of Bishop Hendrix, Methodist, that a Catholic Bishop in Brazil had four wives, but upon being challenged, refuses to give the name or any other particulars whatever. We might here make allusion also to that abominable forgery "the Jesuits' oath," which has found its way into the publications of the sects. The editors know it is a forgery, yet not one of them will have the manliness to so declare. It is one of those fables which it is fondly hoped will inflict a wound upon the Church and the Jesuit order, and they are therefore loath to dispel the illusion concerning it which holds place in the minds of thousands of Protestants. We would ask our contemporary to look carefully over this issue of the CATHOLIC RECORD and note the names of large numbers of distinguished Protestants who have lately been converted to the Catholic faith, one and all feeling that it is the only ark of peace for troubled souls who are cast about by every wind of doctrine. These men are not in the "Father O'Connor" class—men who have deserted St. Peter's barque for reasons which, being scrutinized, would prove that they are but the weeds the Pope has thrown over his garden wall. We would also ask the editor of the Guardian to compare the names and reputations of these converts to the Catholic Church with the O'Connors, the Chiniquys, the Widows, and others, many of whose signatures are to be found in prison records, and he will find that so far as quality is concerned the converts to Rome occupy a high plane, while the others are invariably, from almost every point of view, at the foot of the class.

BISHOP O'CONNOR'S GOLDEN JUBILEE
With Archbishop Gauthier of Ottawa, Bishop Fallon of London, Bishop McDonnell of Alexandria, Bishop Scollard of Sault Ste. Marie, Archbishop-elect Spratt of Kingston, Dr. Kidd, administrator of the vacant see of Toronto, Dr. Mahoney, representing the venerable Bishop Dowling of Hamilton, Right Rev. Mon. McCann, and Right Rev. Mon. Aylward gathered about him in the sanctuary, and nearly one hundred priests of every diocese between Manitoba and Ottawa, and down to the most eastern boundary of the Dominion, the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough, in the presence of an immense congregation, including many prominent non-Catholics, celebrated on Wednesday, August 2nd, the fiftieth anniversary of his ordination to the Holy Priesthood. Never before did Peterborough welcome within its walls such a distinguished number of Catholic clergymen and laymen. The episcopal palace, the grounds of the cathedral rectory, the cathedral itself, St. Mary's Convent and St. Peter's school were a waving blaze of flags and bunting. Many private residences in the city were similarly decorated, and the altars in St. John's Anglican Church rang out a merry peal as the procession of ecclesiastics filed into the cathedral, and again in the evening when the Right Rev. Jubilarian, assisted by the visiting Bishops, held a reception on the cathedral lawn. The cathedral, artistically decorated, was a blazing mass of purple, white and black when at half past nine Bishop O'Connor took his place at the altar for the singing of the solemn Pontifical Mass of thanksgiving. Assisting His Lordship were Deans Murray of Brookville and Moyna of Barrie as deacons of honor, and Fathers Guerin and Powell as deacons of office. The ceremonies of the Mass were under the direction of Rev. Fr. O'Brien and Rev. Father Kelly of Norwood. Rev. Father Fitzpatrick of Ennismore was cross-bearer, and Ven. Archdeacon Casey, Lindsay, Arch-priest. The cathedral choir rendered the special Mass in a manner to disarm criticism.

At the conclusion of the first Gospel His Lordship Right Rev. Bishop Fallon of London ascended the pulpit, and preached a sermon worthy of the man and of the theme. It was a magnificent tribute to Peterborough's beloved Bishop delivered by one of the greatest pulpit orators on the American continent. After the Mass an address of congratulation from the diocesan priests was read by Archdeacon Casey of Lindsay, and His Lordship presented with a purse of gold by Rev. Father Murray of Cobourg, on behalf of the clergy of the diocese. A similar address and presentation from the laity was entrusted to Mr. Dan. O'Connell and Hon. Senator McIngh, respectively. The priests of the archdiocese of Toronto also had an address and purse, presented by Right Rev. Mon. McCann. To all these addresses the Bishop made suitable replies. The religious ceremony was followed by a banquet in St. Peter's Hall, and in the evening a reception was held on the cathedral grounds, which were splendidly illuminated. The People's chimes rang out a greeting and music was furnished by the 57th Regiment Band. On Friday evening a special concert was given in St. Peter's Hall. It is not necessary to supplement what we wrote of Bishop O'Connor in a previous issue, by any biographical notice. Indeed, with Bishop Fallon, we can safely say that the beloved head of the Peterborough diocese needs no mere human words of praise. His works speak, and Bishop O'Connor's work in the diocese of Peterborough has raised him a monument more lasting than bronze. He has already ruled over his diocese for more than two and twenty years, but he is still young and vigorous. Whilst joining fervently in his children's prayers that his years may yet long, we are glad to think that even when the hand of Richard Alphonsus O'Connor has laid down the mitre to take up the Eternal Crown promised to the good and faithful servant, his name will be held in reverence amongst the people for whom he lived, and his example will be an incentive to future generations of zealous priests whose duty it will be to continue his good work—to water the seed he planted. "COLEMAN."

NOTES AND COMMENTS
ONE of the most striking evidences of Cardinal Newman's increasing hold upon the intellect of the age and of his deepening influence as a spiritual force lies in the frequency with which he has come to be cited in the classroom, and in the place his writings have since his death come to occupy in the curriculum of our Catholic colleges. It is now generally recognized that taking his writings as a whole, whether as Anglican or as Catholic, they contain within themselves all that is most perfect in form, most pure and unaffected in diction, and most permeated with those potent elements of dignity, grace and sincerity which, combined, make for permanency in language and literature. No writer of our era has excelled Newman in the stately beauty of his prose, as few have equalled him in that rarest of qualities—simplicity. Added to this there is the deep and ever-present spirituality, and penetrating insight to the world unseen which stamp him unmistakably as saint and seer.

temporary, America, thinks that "light came before evening," and as evidence of this quotes that splendid passage from "The Newcomes" beginning: "There must be moments, in Rome especially, when every man of friendly heart who writes himself English and Protestant, must feel a pang at thinking that he and his countrymen are insulated from European Christendom." This passage might be set beside that pathetic utterance of Newman's in his earlier Anglican days: "For thou dost soothe the heart, thou Church of Rome." It is a feeling which we suppose must come over every thoughtful man at times, when he reflects upon the world-wide and age-long sustaining power of the Catholic Church. Did it, in Thackeray's case, as in Newman's, preface a change of heart? That, says Father Woods, is a secret reserved for the last day.

THE RESULT of the recent decennial census in Ireland shows conclusively that the relative position of Catholics as contrasted with the adherents of all other forms of belief remains practically unchanged. Out of a total population of 4,381,951, there are 3,238,656 Catholics, or 73.9 per cent of the whole. This is a decrease in ten years in the total population of 76,824, and to this decrease Catholics have contributed 70,065. The reform of the land laws and the revival of industrial life have contributed in some degree to lessen the rate of decrease which has been in progress for almost a century. But there is still much to be done, and no son of sweet Erin but will look forward hopefully to the day when the tide will turn and Ireland reclaim her own. By this we of course do not mean that the millions of the Irish race abroad shall return to their ancestral hills, but that the process of depletion may cease and Ireland find sustenance for her own children in a consummation for which every true Irishman will pray.

THE FIRST JAPANESE in America to enter the Society of Jesus is Francis Masui, of Spokane. He was received as a lay brother in the novitiate of the California Province, at Los Gatos, on July 15th, and on his completion of the term of probation will take up the regular lay work of the Society. Brother Masui is twenty-four years of age, and has been a Catholic for six years. From all accounts the Japanese are not as naturally religious a people as the Chinese, and the Faith has not perhaps for that reason made the same progress amongst them. But some converts have been received into the Church in America, and many more in Japan. That the land to which St. Francis Xavier looked with such ardent longing, and on whose soil he wrought such wonders of grace and healing, may yet turn to the true God, is among the glorious prospects which appeal to the missionary spirit of Catholics everywhere, and especially in this western hemisphere.

OF the natural predilection of the Chinese for the Catholic Faith when once they are emancipated from the pagan thralls which they have inherited, an Irish Sister of Charity in the General Hospital of Shanghai, Sister Mary Ellen Joyce, writes to the office of the Society of the Propagation of the Faith in New York in glowing terms. The Sisters' houses in Kinkiang, she says, are crowded with catechumens, so that this year they hope to have over three thousand baptisms. Among recent converts are two mandarins and a factory owner in Tientsin. The former had resigned their posts as government officials, because of their conversion, and the latter gave evidence of the sincerity of his by setting all his employees to the study of the Christian religion. The Chinese, Sister Joyce (Sister Clare) writes, make excellent Christians, and are so simple-minded in their adoption of Christian precepts, as to console the often ill-requited labors of the missionaries in that respect elsewhere. It may yet be that China will send missionaries to the heathen in other lands.

A PROTESTANT clergyman has been giving his impressions of the Catholic church in Italy. "Impressions" of this kind are not often of much value, since they but re-echo the aspiration of writers of a particular school for notoriety. Often too they are imparted to the public in a patronizing air. The church has no need of either a single eye or the approval of a higher tribunal than mere human applause. But the utterances of a man like Canon Knox-Little, of Worcester cathedral, High Churchman and man of letters, are to be placed in a somewhat different category. His sympathy with much that is usually regarded as exclusively Catholic, combined with his intimate knowledge of Italy, entitle him to speak with some authority. "I have known Italy," he says, "and every grade of Italian society for a great part of my life, and I am in constant correspondence not merely with the 'thinkers,' but with men of the working class and the poorer classes."

HERE, THEN, are some of Canon Knox-Little's experiences, epitomized as suited the needs of his enquirer: "(1) 'Church going men a small number.' I have again and again been scarcely able to enter a church in Rome and in country places for the crowd of devout men. (2) 'The young are growing up more than ever refractory to religious education.' Had I space, I could give numerous instances which refute this absurdity. (3) 'The old cathedrals are utterly deserted.' This sounds as if meant of Cathedrals in England, not Italy. It reminds one of the verger of a certain Anglican cathedral who politely ejected a lady who was prolonging her visit on her knees instead of walking round to inspect. (4) 'We have never found anyone of the poorer classes praying to anyone but the Madonna.' Well, I have, and I have lived with the poorer classes in five of the worst places all over Italy. (5) 'Few prayers are addressed to Our Saviour and scarcely a trace of any to the Eternal Father.' Had I space I could refute this from personal experience. I can only say I know no country and no part of the Catholic Church where the Our Father—Our Lord's own prayer—is more constantly used with intelligent attention.

And after citing instances where the crush of men to hear sermons and to attend devoutly at Mass came under his own observation, the Canon concludes: "In Italy there is much real religion and real devotion, and what is more important—the poor and the sorrow-laden find (as they do not with us) that for young and old at any moment their Father's House is their home." It is always safe to distinguish between the experiences of a thoughtful man, and the vulgar impressions of the average globe-trotter. And it is interesting to see the mature judgments of a scholar and gentleman like the Canon of Worcester against the vicious gable of the Roman Methodist mission.

THAT ANTI-CLERICALISM and race-suicide are not the only evils from which the France of to-day is suffering is evidenced by the statistics recently issued of the manufacture and sale of absinthe. So great are the inroads which this deleterious decoction has made upon the moral stamina of the French people that the government, (so blind to other dissolving forces), some time ago named a commission to consider the advisability of adopting prohibition in regard to it. This commission has just issued its report, of which approval of said prohibition is the keynote. Should this measure become law, the manufacture and sale of absinthe will be totally forbidden in France under the penalty of fine ranging from one hundred to two thousand francs. To what extent it will be effective in extirpating the evil can, of course, be only conjectured.

A WRITER in the Westminster Gazette points out that the absinthe habit which has now become a national vice, was in its origin medicinal. It was first prescribed in Algiers as a preventative of fever among the French soldiers, but the taste thus acquired spread so rapidly, remarks the Tablet, that the remedy ere long became worse than the disease, until today, like a moral canker, it has eaten into the heart of the French nation. The prodigious growth of the consumption in forty years may be seen by comparing that for 1873, 150,000 gallons, with the immense figures of 1910, 4,400,000 gallons. France, certainly in this as in some other things, has need to set her house in order.

ONE of those high-souled laymen who do more by their lives to propagate the Faith than countless tomes of controversy, died recently in Boston in the person of Marquis Charles J. de Bouthillier-Chauvigny. He had formerly resided in Montreal, where for twenty-two years he lectured on literature, French history and educational subjects. He was a daily communicant. About a year ago, says America, he was invited to give a lecture at Harvard and made so favorable an impression that he was offered a permanent lectureship on French history. Before accepting he intimated that his lectures would be from the Catholic viewpoint, and this being conceded by President Lowell, who stated that he wished only the truth of history to be taught, the Marquis entered upon the duties of his office. That he was faithful to his high profession cannot be doubted. What a rebuke his attitude as a Catholic is to those who in unsympathetic surroundings apologize for their faith or put it altogether behind them!

Mother of a Priest
Happy and blessed are the parents who have given to God and His Church a priest. Their sanctity is more than the ordinary. On one occasion a distinguished Jesuit said: "I look upon the mother of a priest as possessing a kind of saintly character—a special dignity, which is greater than that possessed by other women on earth. Even as the Mother of Christ—the mother of the very High Priest—is great on that very account, so the faithful Catholic mother, who rears a child for the Sanctuary of God, to spread the Gospel of Christ, will have a most brilliant crown in heaven, and a special reward."

A MODERN SHRINE

BY KATHLEEN J. WEBB
(Written for the Catholic Record)

After ten months of work and worry battling with the world, the flesh and devil, one's spirit craves refreshment, and here was meat and drink indeed within four hours' ride of the City of the Straits.

In this age of realism, of materialism and of every other ism, how refreshing to steal away to a heavenly nook where one feels God's presence so very near. How few Detroiters realize that in Northwest Ohio, only fifty miles south of Toledo, in the prosperous little town of Carey, is a modern shrine which is destined to become to America what Lourdes is to France! As one enters the Church of Our Lady of Consolation one feels imbued with the holy atmosphere and instinctively one says: "It is good to be here!"

Many are the cures that have taken place. Thither come the lame and the blind, and finding their prayers answered, depart in joy, leaving their crutches and bandages behind. The church is under the care of a saintly man, the Rev. Fr. Mizer, whose great humility and personal worth endear him to all who know him. The next feast to be celebrated will be the Assumption, August 15, when pilgrimages will come from Chicago, Pittsburgh, Cleveland and places of lesser note.

At noon, at twilight dim, Maria thou hast heard my hymn, In joy and we, in good and ill, Mother of God, be with me still. Detroit, Mich., Aug. 3, 1911.

CONVERTS TO THE CHURCH

THEY COME IN CROWDS NOW

The time was, and not many years ago, when the reception of converts into the Church was an interesting piece of news, and in almost every individual case there was record made of it, but since that time convert-making has progressed so much that we no longer take note of individual cases except some element of distinction in a convert demands it, but the record is made only of the crowd. We append an interesting record of this kind that has been gathered by "St. Peter's Net." Ten converts have recently been received from the Anglican Church of the Good Shepherd, Quincy, Illinois, of which church Mr. Richey was until last December the rector. The Bishop of Monterey and Los Angeles, June 4th, in his Cathedral confirmed 35 adult converts. The sponsor for the newly confirmed was Miss Stevens, herself a convert, and the talented editor of the well-known Tidings. The Archbishop of Milwaukee confirmed 45 adult converts at the Gesù Church, Milwaukee, on May 14. The Bishop-coadjutor of Kansas City confirmed 40 adult converts at Sedalia, Mo., May 21. The Bishop of Davenport confirmed 25 adult converts in Davenport, and 98 in Des Moines, during May. The Bishop of Fort Wayne confirmed 12 adult converts at St. Mary's Church, Ft. Wayne, on April 21. The Bishop of Monterey and Los Angeles lately confirmed 10 adult converts in the Church of the Holy Cross, Los Angeles. In the same church, on May 16th, 8 other converts were confirmed and 5 at St. Joseph's Church, East Bakersfield. The Bishop of Denver confirmed 15 adult converts in St. Joseph's Church, Denver, on May 29. The Bishop of Rockford confirmed 30 adult converts in St. Mary's Church, Freeport, on May 14. The Bishop of La Crosse confirmed 81 adult converts at St. Patrick's Church, La Crosse, Wis., during May. The Cardinal confirmed 18 adult colored converts at St. Cyprian's Washington, D. C., on May 14th. His Eminence also confirmed 11 adult converts in the Church of the Immaculate Conception, Baltimore, during May. The Archbishop of St. Louis confirmed 90 adult converts in the Church of St. Francis Xavier, St. Louis, on May 21. The Bishop of Ogdensburg confirmed 5 converts in St. Agatha's Church, Lake Placid, N. Y., during May. The Bishop of Covington confirmed 33 adult converts in Covington on June 4. His Lordship has confirmed one or more converts in every church he has visited this year. The Bishop of Grand Rapids confirmed 7 adult converts in St. Mary's Church, Grand Rapids, Mich., on May 16. The Bishop of Detroit, during June confirmed 67 adult converts in St. Augustin's Church, Kalamazoo, Mich. The Bishop of Altoona, confirmed 15 adult converts in St. John's Church, Altoona, Pa., on June 4th. The Bishop of Erie confirmed 12 adult converts at Oil City, Pa., on June 4th. The Bishop of Bismarck, on Pentecost Sunday, confirmed a class of converts in the Cathedral, Bismarck, N. Dak. On St. Joseph's Day last, Father Montanar, of the Chinese Catholic Mission, New York, baptized five Chinese converts. Since taking charge of the mission this good priest has reconciled 25 adult Chinamen. A large class of converts received First Communion in the Church of St. Sylvester, Chicago, on May 25. At the Church of the Holy Cross, Santa Cruz, California, on May 16, 20 adult converts were publicly received into the Church. Fr. Schwester, Lima, Ohio, has a class of 12 adults under instruction preparatory to their reception into the Church.

Captain Valle, the valiant lay-worker among the negroes of Milwaukee, writes me of the reception in the Church lately at the mission of S. Benedict the Moor, of several colored men.

Six hundred and seven converts last year is the record for the Diocese of Mobile. Fr. O'Reilly, O. S. A., pastor of St. Mary's Church, Lawrence, Mass., baptized two Chinamen during May. Dr. Ignatz Walson of Vienna, Austria, a well-known learned Jew, in a recent lecture, stated that a large number of Jews have been received into the Christian Church during the last century. From 1800 to 1900 not less than 204,000 Jews have left their religion and embraced Christianity. The following countries are represented: in Germany 22,000 Jews became Christians; in England and her colonies, 28,000; in Austria-Hungary, 14,000; in Russia, 84,000 and 13,000 in America. Year by year more Jews are accepting Christianity. It would be interesting to know how many of these Jews have become Catholics.

Philadelphia, as usual, is to the fore in the number of converts received and confirmed during the month. A partial list is as follows: Church of the Visitation, 20; St. Agatha's; Sacred Heart 24, and 35 left under instruction; Our Lady's Nativity 12; Holy Trinity 5; Cathedral 30. On Sunday, June 4th, in the Church of St. Ann, Columbus, O.; 40 adult colored persons, 20 children and 14 adults, made their First Communion and were confirmed by the Archbishop of Cincinnati. Fr. Jewell, the zealous convert priest at Omer, Mich., writes me that he has a class of converts under instruction. We learn from the Catholic Advance that 35 Bohemian families at Timpink, Kans., who had been led away from the Church through the reading of anti-Catholic Bohemian papers, have been reconciled by the Bishop of Wichita. From letters received from China we learn that it is not only pagans who are being converted in that benighted country but non-Catholics as well. A Protestant minister has returned to Philadelphia with the intention of entering the Church; a teacher in the Boone School, a Protestant institution, with his wife and child was lately baptized by the Jesuits at Shanghai.—The Missionary.

THE M'GANN CASE

St. Saviour's Priory, Dublin, July 26, 1911.

Editor CATHOLIC RECORD.—Dear Sir,—Professor Stockley tells me you are looking for matter on the McCann case. It is all dead and buried in Ireland at present, but I suppose the Orangemen in Canada are still making the most they can of it. Beyond all manner of doubt, McCann went off to America before the case became public, and had his children brought out after him, and has been now living with them ever since. So all the talk about searching convents for them in Ireland made the Orangemen here ridiculous. I suppose it was really a case of wife de-

More Converts
Amongst the converts to the Catholic faith in England within a short time past, are Thomas Henry Boulton, Master of the Supreme Court, London; Mr. Sibbey, Barrister and author; Arthur Bidd Smyth, of County Cavan, Ireland, who was prominent in Orange and Masonic circles; Henry Tweed, Barrister; Miss Mellops-Morris, the miniature painter and black and white artist; Miss Ethel Agar, the painter; John Wrighton, B. A., of Trinity College, Dublin; Rev. David Rays Morgan, B. A., of Oxford; Rev. John Houghton Steele, who was for twenty-two years chaplain to the Earle of Erne, Grand Master of the Orangemen. In the United States, Dr. Huntington Richards of St. Paul's School, Concord, N. H., a relative of Bishop Huntington of the Episcopal Church. Last year the New York diocesan missionaries received 270 into the Church, 264 persons came into the Church from the diocese of Columbus; and 200 from Des Moines, Iowa. About 100 members of the Anglican Church of St. Elizabeth, Philadelphia, followed their rector, Rev. Mr. McGarvey, into the Church.—Casket.

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THE GOLDEN JUBILEE OF ARCHBISHOP O'CONNOR

1861—AUGUST 2ND—1911

The Palmists years have glided by, Since at his mother's knee, He heard the summons from on high, "Arise and follow Me."

Upon what vista do we gaze Adown the lengthy years? The toilful many weary days, And joys and hopes and fears— Since at the altar, half afraid, The youthful Levite stood, And trembling lips words awful said, First uttered by a God. Ah! blessed lips and blessed hands, Enriched with heavenly power, To liberate from Satan's grasp, Since that first mystic hour, When in the Holy Place he stood, Anointed Priest of God; His portion now the Holy Road— The way the Master trod. The beauty of his priestly life But Angel hands can paint, The utmost weary of the strife, A Prince by right divine— For such as these he spent his days, Striving by word and deed, The fallen up to Christ to raise, The little ones to feed, And Pileated Hands, in Heaven's Book, Have written down the scroll Of Love and Faith and Work and Hope, For each immortal soul. Thus such a priest as glads the Heart Of Him who chose the weak, As heavenly vessels set apart, And, like the Master, meek, Content a humble slave to be, Not looked for higher sphere, Yet never questioning the will Of God that called him here.

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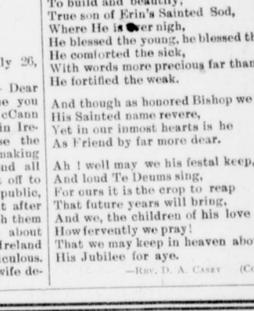
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In Gold Plate possess a richness and beauty unequalled for Church purposes

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CHATS WITH YOUNG MEN

THE IMPORTANCE OF STAYING AWAKE

When you have nothing special to do, just keep your eyes open and observe, study human nature, watch other's methods of doing things...

You may think that because you are only an office boy you do not amount to much, and you may be longing for promotion...

Think what an opportunity it is to size up a situation, to absorb the secrets of the business! Why, your employer would not sell for a great deal of money the information which you are getting for nothing...

Remember that most positions in business houses are vacated suddenly—by sickness, by death, or because of the incapacity of the incumbents...

There is nothing that will please your employer more than to see that you are always on the alert, that you are quick to see things that need to be done, and quick to do them.

How many employees have lost a chance for promotion by grumbling about doing something which did not strictly belong to them, or work which they thought belonged to somebody else!

Readiness, willingness to do anything at any time, a disposition to oblige, to accommodate, these are qualities that win the employer's admiration.

ANTICIPATE YOUR EMPLOYER'S WANTS The employer does not want to beg people to do things for him, and the boy who wants to get on ought to regard every opportunity to render a little additional service as a great advantage to him...

Try to keep little annoyances away from him, the things which fret him, settle him. Try to keep people away from him whom you know he does not want to see.

It is not what you are paid for doing that he will appreciate as much as that which you are not paid for, but which you do voluntarily and gladly.

I have been interested in trying to find out whether men who have achieved things worth while were ever out of employment for any length of time. I find that a large number of such men never sought a position in their lives and have never been out of employment since they were boys.

We all know that, as a rule, it is the incompetent who are out of employment. It is disheartening to try to find efficient people in the employment offices.

It is disheartening to try to find efficient people in the employment offices. The great mass of people floating about from office to office have never developed real skill in doing any one thing.

A fence of this kind only 16 to 20c per running foot. Shipped in rolls. Anyone can put on the posts a number of these fences. Have sold hundreds of miles of fencing...

THE PAGE WIRE FENCE CO., LTD., Walkerville, Ont.

It is astonishing how many young men are trying to get a living without hard work. It does not seem possible that so many people could live off of one another without really producing anything themselves.

It is a pinching, narrowing, contracting policy, this trying to get something for nothing. It narrows the individual, stunts the growth, stops the expansion.

Even if it were possible to get a living with a very little effort, you could not afford it. You could not afford to coin your brain into dollars, to make dollar-chasing the ambition of your life.

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"I recall that family more clearly now," he continued. "Pettus' wife is dead, and his daughter is at the head of his home. He works around here setting walls. I remember, too, that he told me he was a miner, and had been employed in his collieries at Strathgum. Poor fellow! He can never stand erect, for he has worked so long in the levels that he has what is called among the men, 'the bends.' Nothing will help him but laboring out doors."

Mr. Stanton's description of this affliction, which is brought on by lying in the damp levels undercutting the coal, was so graphic that Helen forgot her own troubles momentarily in the recital of the woe encompassing others.

During the evening she seemed greatly preoccupied, and before getting into her own soft bed, lay down upon her side upon the floor. Here she tried to picture herself in the damp and heat, in a very little effort, you could not afford it.

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THE PAGE WIRE FENCE CO., LTD., Walkerville, Ont.

MAGIC BAKING POWDER PURE MADE WHOLESOME IN CANADA RELIABLE ALUM ECONOMICAL

They were aware of the wishes of my family that I was not to be coerced or compelled to attend Mass unless I so desired. I have always thought that the pictorial side of the Mass must have been what first attracted my childish imagination and caused me to ask to be allowed to attend Mass on my knees.

I, however, completed my studies at the convent, and left its peaceful walls to go out into the world. I must be honest and confess that for many years the spiritual side of my nature lay dormant, although I often visited Catholic churches in different parts of Europe and in America, wherever I chanced to be on such holidays as Christmas, Good Friday and Easter Sunday.

I remained in this neutral state, or I might say in statu quo, until a year ago. Then I became aware of a great spiritual emptiness in my life that nothing seemed to fill, and I began to read about all sorts of complex religions, and their promoters, from Buddha and Confucius to Mrs. Eddy, of Christian Science fame.

Both the miner and his daughter added to the doctor's advice and earnest solicitation that the injured one be left in their care, promising most faithful nursing and attendance. Helen, herself, very faint and beginning to shiver, turned to the doctor's advice and earnest solicitation that the injured one be left in their care.

Writing in the Extension Magazine, Marie Watwright, the distinguished actress, gives the following story of her conversion to the Catholic faith:

"There is a tide in the affairs of men, which taken at the floods, leads on to fortune; Omitted, all the voyage of their life is bound in shallows and in miseries."

I had reached that "tide" in my spiritual apathy. I was at my feet, and I felt that I was bound in shallows and in miseries.

When I received the priest's admonition and absolution, and left him, I felt the birth of a new day in my soul. And now I know no more restful, helpful place than in one weary and worn with the cares of this world and one's sins seem all too heavy to bear, than to take it all to Christ, and through His priest, if one is truly repentant, receive forgiveness.

I have in my career as an artist, been called upon to enact most of the noble women in Shakespeare's immortal plays, and also many classic roles from the French, German, Italian and Greek writers.

From the pain I thought my leg was broken. I managed to get home, suffering great agony. My father walked over a mile to the drugist's who sold him a bottle of Egyptian Liniment, which we applied with surprising results.

Accidents will happen. Don't be without a bottle of Douglas' Egyptian Liniment. 25c. at all dealers. Free sample on request. Douglas' & Co., Napanee, Ont.

every step of my life. And I never place my foot upon the stage at night without thinking a prayer to Our Lord to help and abide with me.

"Far though from out our bourne of time and place The flood may bear me far, I hope to see my Pilot face to face When I have crossed the bar."

This alone is thy concern, to fight manfully, and never, however manifold thy wounds, to lay down thine arms, or to take to flight.—Rev. Laurence Seppell.

seating themselves so that Mary Pettus, clad in her cheese cloth dress, occupied her seat. Nothing, but her eyes, I so face showed to the throng gathered in the auditorium.

The name of the valedictorian was on the program, and all eyes were awaiting her appearance on the platform. She arose, stretched and stepped to the footlights, solemnly and bravely.

"I regret," said he, "that the valedictorian is unable to read her essay here. One of her classmates will do so for her."

The subject Mary Pettus had chosen seemed particularly fitting. It was the class motto—"Friends forever"—and as Helen Stanton stepped forward, the entire class, including the miner's daughter—still in the background, however—grouped themselves about her.

When Helen reached that portion of her address in which she bade farewell to the academy and her friends, there was a rapid exchange of hands, as if each were bidding the other farewell.

Had she been able, she would have fled, but that rapid intermingling of hands was with a purpose no one clearly understood until she was alone.

"Not one of them," thought it was cheerful Mary. "That was the best way I could devise to give you all the honor. I know that if you heard of the plan you wouldn't have come. I declare I never have known a happier day in my life!"

Then Mary Pettus carried off the honor, and thus did Helen Stanton learn a lesson that she never forgot, when she realized that clothes alone do not make a girl or woman either.—Catholic Telegraph.

Up to this point it had all come so easily, so entirely within the grasp of my reason, all the forms of the entire creed appeared to me. Then for the first time in the course of my conversion I struck my one great and only stumbling block—confession. It was such a mountain in my path that at one time it seemed to me I could go no further on what I had called my "easy" religion.

All these doubts and fears and questionings were, of course, before I was baptized. Oh, the horror and the dread of the first confession! Thank God, it lasted only a few moments, for the kindness and the sympathy of the saintly old man before whom I knelt, encouraged and guided me. Then, in that little confessional in that darkening church I knew I had "come home" at last—owning my weakness and leaving with meekness my sins to my Saviour.

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PEASE FURNACE Another Exclusive Feature is that you do not have to stoop to shake the PEASE Furnace, with the new vertical shaker.

Stop, Madam! Do not throw out that old piece of furniture. It's marred and the worse of wear, true, but some of your fondest recollections are associated with it.

International Varnish Co. Limited 2362 TORONTO-WINNIPEG

Quit Doing This Get a GOOD Spreader

EVERYONE knows that if soil is not fertilized it will soon wear out. The barren condition of thousands of farms in this country proves this statement.

I H C Manure Spreaders The simple design and unusual strength of all working parts of I H C Spreaders account for their long life and light draft.

I H C Service Bureau The Bureau is a clearing house of agricultural data. It aims to learn the best ways of doing things on the farm, and then distribute the information.

Cloverleaf Corn King All are simple, strong, and durable— all are easily and instantly adjustable to spread light or heavy, as the soil requires, and all these are made in sizes suitable to any size farm.

INTERNATIONAL HARVESTER COMPANY OF AMERICA Chicago U S A

Ceremonies of reception and profession were held at Loreto Abbey on the morning of August 3rd, when nine postulants received the habit and three novices made their first vows.

The ceremonies were conducted by Rev. Dr. Kidd, administrator of the diocese, and a very eloquent and impressive sermon was delivered by Rev. F. O'Byrne, S. J.

The clergy present were Rev. A. O'Malley, celebrant, Rev. F. Kelly, C. S. B., Rev. F. Coyle, Rev. F. Williams, Rev. P. McGrath, Toronto; Rev. G. O'Brien, Joliet, Ill.; Rev. W. Lee, Texas; Rev. P. A. McGovern, Rev. J. Stenson, Omaha, Neb., and Rev. W. Curtin, Pittsburg.

FAKIRS

NEWSPAPERS ASKED TO AID IN DECEIVING PIOUS CATHOLICS

Newspapers throughout the country have mailed copies of a circular letter asking aid in securing subscriptions from Catholics to raise money to buy a golden statue to be eventually donated to the Sanctuary of St. Anne at Beaupre, Canada.

THE LATE CANON MULCAHY

In loving memory of Rev. Patrick Canon Mulcahy, parish priest in charge of St. Mary's Church, Halifax, Yorkshire, England. Dying Feb. 25th, 1911, he was in his sixty-third year of his age, and the thirty-seventh of his priesthood.

THE CATHOLIC BISHOP AND THE GOSPEL

At the consecration of Bishop Thien of Lincoln, Neb., in the Cathedral of Wichita, July 6, Archbishop Glennon belittled the sermon in which he interpreted to the people the symbolism of the ceremonies of consecration they had just witnessed.

OUR "SOGGARH AROON"

Sure our soggarh is gone! God's peace be about him! Our hearts—full of sorrow—are throbbing with pain.

How they hang on the words "Was a marvel to see!" How with love he would wish them, best Satan beguile them.

DR. A. W. CHASE'S 25c. CATARRH POWDER is sent direct to the diseased parts by the improved Blower. Breaks the mucus, clears the air passages, permanently cures Catarrh and Hay Fever. 25c. Blower free. Accept no substitutes. All dealers or Edmondson, Bates & Co., Toronto.

SUNLIGHT SOAP



A BASKET FULL of clean, sweet-smelling linen is obtained with half the toil and half the time if Sunlight Soap is used.

Or softly extolling God's love so consoling At Mass, when we bowed down our heads, to adore!

And oft we'll be missing Your humor so genial, Bringing hope to the desolate day, The smile so compelling, all dourness dispelling.

How radiant your face, As you kneaded all so gently, tho' fingers so pure!

"I'll be many a day, Ere your memory's forgotten, While I live in our hearts, what sorrow appeal us!

HONORS FOR LORETO ACADEMY, HAMILTON

We are pleased to note in the list of successful candidates at the Departmental and University Examinations, the following names of students of the above well-known Institution, which has for some time enjoyed privileges equal to those of the Approved Collegiate of the Province.

TERMS OF PAYMENT

Organs under \$50.....\$5 Cash and \$3 per month Organs over \$50.....\$10 Cash and 4 per month Upright pianos under \$250.....\$10 Cash and \$6 per month Upright pianos over \$250.....\$15 Cash and \$7 per month

PIANOS

Weber & Co.—7½ octave upright piano, medium size, by Weber & Co., Kingston. Has trichord overstrung scale, double repeating action, etc.; case of simple though attractive design, in rosewood. Special Sale Price \$195

Mendelssohn—A very attractive upright piano, small size, by the Mendelssohn Piano Co., Toronto, in walnut case; has full trichord overstrung scale, 7 octaves, three pedals, with muller; used only 15 months. Special Sale Price \$198

Newcombe—7½ octave upright piano by the Newcombe Co., in ebonized case, with plain polished panels; has double repeating action, 3 pedal, etc. Special Sale Price \$198

Mason & Risch—7½ octave upright piano, by Mason & Risch, Toronto. A small sized instrument, but a full trichord overstrung scale, and possessing a good tone. Rosewood case of simple but attractive design. Special Sale Price \$205

Mendelssohn—An almost new upright piano, medium size, by the Mendelssohn Piano Co., in richly figured mahogany case, with plain full length panels, Boston fall board, three pedals, ivory and ebony keys, etc. Special Sale Price \$243

Williams—A full size cabinet grand upright Williams piano, in rich walnut case of ornate design, with carved panels, Boston fall board, three pedals, etc.; just like new. Special Sale Price \$253

Karn—7½ octave upright piano by D. W. Karn & Co., Up-to-date mahogany case, with Boston fall board, three pedals, ivory and ebony keys, etc. Cannot be told from new. Special Sale Price \$263

Another reason why the Gospel should be preached by the Catholic Bishop today, is because, said the Archbishop, we have, here and now, in America an audience disposed to listen to it, if presented by a Church that shows its credentials of authority.

Let me say a word of encouragement to the simple, the unpretentious and the sincere workers and strivers in every good cause. After all, if they realize it, they can win all their victories themselves.

DIED

O'Meara.—On June 27th, 1911, in the Township of Allou, Renfrew County, Margaret O'Meara, daughter of Patrick O'Meara. May her soul rest in peace!

Shea.—In the township of Nichol, County of Wellington, on the 18th ult., Mr. Patrick Shea, aged ninety years. May his soul rest in peace!

A Norwegian Convert

Jacob Woom Muller, the Norwegian journalist and author, died on the 7th inst. He was born in Bergen on May 15, 1836.

Mr. Adair has been connected with the Home Bank for five years, having been Manager at Canington, Walkerville and Fernie successively. His appointment to Winnipeg returns Mr. Adair to a field of past experience gained in a connection extending over twelve years with the Bank of Commerce.

Clearing Sale of Pianos and Organs

A selected list of instruments all of which must be sold at once to make room for Exhibition Stock. Only a week's time remains and as they must all go, prices are cut to the last dollar.

Every piano is fully guaranteed for five years, the same as a new piano. We ship to any point in Canada on approval, and agree to pay the return freight if the piano of your choice does not fully satisfy in every way after fifteen days' trial.

In ordering, send your second and third choices, in case the first should be sold before your order is received.

Wanted him and pointed out his errors to him. The result of this visit was that on July 28, 1907, he was received into the Catholic Church, which thenceforward he loved with all the ardor of his soul.

Let me say a word of encouragement to the simple, the unpretentious and the sincere workers and strivers in every good cause. After all, if they realize it, they can win all their victories themselves.

Just because a separator skims close is not sufficient reason for buying it. Equally important is the question of durability.

An I H C Cream Harvester was put to a year's test at the factory—running steadily for 10 hours every working day. This is equivalent to 20 years of ordinary use, figuring on a basis of half an hour's daily service.

I H C Cream Harvesters Dairymaid and Bluebell have been paying cow owners big dividends for years. Their skimming qualities are unequalled—their ease of turning—ease of cleaning—and durability are easily proved by the testimony of owners.

You will find that I H C Cream Harvesters are the only separators with dust-proof gears, which are easily accessible. The frame is entirely protected from wear by phosphor bronze bushings.

I H C Cream Harvesters are made in two styles—Dairymaid, chain drive, and Bluebell, gear drive—each in four sizes. The I H C local agent will be glad to point out the above features and many others, or, write nearest branch house for catalogues.

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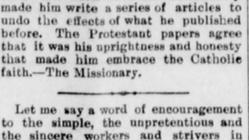
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