Catholic Record.

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

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Who Bides His Time.

Who bides his time, and day by day Faces defeat full patiently. And lifts a mitthful roundelay However poor his fortunes be-He will not fail in any qualm Of poverty-the paltry dime It will grow golden in his palm, Who bides his time.

Who bides his time—he tastes the sweet Of honey in the saltest tear. And though he fares with slowest feet. Joy runs to meet him. drawing near ; The birds are heralds of his cause ; And like a never-ending thyme. The roadsides bloom in his applause, Who bides his time.

Who bides his time, and fevers not In the hot race that none achieves, Shall wear cool wreathen haurels, wrought With crimson berries in the leaves; And he shall reign a goodly king, And sway his hand over every clime, With peace writ on his signet ring, Who bides his time. —JAMES WIIITCOMB RILEY.

ARGUMENT FOR A CATHEDRAL.

*RCHBISHOP GLENNON ON WHY COSTLY CHURCHES ARE BUILT.

In a pastoral letter issued to the priests and people of his diocese last ek in reference to the new Cathedral being erected in St. Louis, Archbishe Glennon argues forcefully for the building of worthy houses of worship and re-plies to those who advance the stock argument that the money expended on the erection of costly churches might better be employed in charity and for the relief of the poor. "When we ask for a cathedral we set

up no rivalry to the mission of charity to house the homeless," he says; "the will be such for them; and it will serve at the same time as a home for the Living God. A home for the poor, I say, because among the poorest be counted those who have lost their faith, whose hearts are loveless, in whose lives there is no light or hope. They-the orphaned of heart-they whose poverty is most pitiful-will find in the temple that we would build, consolation and peace and hope; for in that temple there would arise an altar and from that altar would come the pleasing words of the waiting Savior, Come to Me, all you that labor and are heavily burdened and I will refresh you.' Think you that charity is altogether a question of the performance of the physical works of mercy? Is it no charity that the poor have the Gospel preached to them? Or is their only sustenance the bread that perishes, when there is that other food whereon the soul may live forever? Indeed, the argument made supposedly in behalf of poor is an old one, and I am sure that those who will remember its author will not be too insistent on its repeti-WHY CHURCHES ARE BUILT.

"Why build a church ? It is true that the essence of religion is spiritual, not material; and while it is true that the temple of God-in so far as its building goes-is material; yet in our con-dition, (members of a visible church, professing a definite creed, united in an rganized society) the material structure is just as necessary for the proper observance of that religion as our material bodies are to the life of the soul. Again, since our faith teaches us not only the necessity of divine wor-ship, but also that divine worship must accept a visible form, then there should be a place set apart for such worship. Further, our faith teaches the sacra-mental system; then should there not a place where sacraments are to be ninistered? The duty of the minister of God is to preach the word of God. ber of God is to preach the work an edifice is prepared wherein God's word may be heard? But again, if the mysterious heard? But again, if the mysterious Eucharistic presence of the Christ is to nat wonderful condescension tinue, if

LONDON, ONTARIO, SATURDAY, OCTOBER 3, 1908 could interpret their message from the could interpret their message from the past. They have watched the invading army; their towers echoed back the boom of siege gun; their walls were battered by attacking forces. Around them has surged the blood-red tide of revolution. Ofttimes even the conse-cration of their walls did not save them cration of their walls did not save them from the hands of the despoiler. Yet they remained—remained to bless the city and the nation; remained as shrines of peace for the crusader returning, for the sinner turned penitent ; remained to welcome the army returning home with victory, to be treasures of their trophies and the recorders of their achievements. And, although ominous war clouds now hang around many of these sacred edihang around many of these sacred edi-fices, they stand to-day as sentinels of old, guarding the gates of a Christian civilization, proclaiming the ways of peace. Around them have grown city and cemetery, the abodes of the living and the dead, guiding one in mercy, guarding the other in benediction ; pro-claiming unto all time the consecra-tion that marked the lives of the sleep-

tion that marked the lives of the sleep ers and cheerily pointing as angels the tomb the way to the better land.

" Difficult would it be to measure the influence of these great temples on the various generations that lived and died around them. In ages of simpler faith, the church building was an entire gos-pel to the people. In its majesty and eauty they saw reflected some of the majesty and beauty of the Great Father. In its traceries, mosaics, paintings, the life of the blessed Lord came vividly be-fore them—while the grandeur of its ritual and the splendor of its services lifted up their hearts and souls to the beauty and truth of their holy religion and gave them in foretaste something of that other home on high where God eternally dwells. Even we, with all our materialistic surroundings, when we visit Europe find our criticism trans-formed to admiration as we wander from city to city, to find everywhere those glorious monuments of our fathers' faith. It matters not what port we reach first—the bays of Italy of fords of Norway—there before or the wrought into the landscape, a part of it and its history, is the Cathedral church. The Alpine hills are crowned for usthe castled crags of the Rhineland-the fair plains of France, the populous towns of England, everywhere we see the erowning glory of town and country-the grand old spire of carved stone lifting itself against the distant sky.

WROUGHT IN DEVOTION.

"How were those Cathedrals builded? You might think, as building goes to-day, by architect, contractor, workman, all working for salary, percentage or hire. Yet in this you would be mistaken. Architects there were in those days, but they were workmen, too. Indeed, the hand that designed was generally the hand that carved as well. It was the day of the labor guild, when every mas-ter workman was an artist as well, and when all worked in the spirit of fraternal unity and Christian faith. Every morn-ing the workman attended Mass; every day he renewed his consecration to God's day he renewed his consecration to God s service in doing God's work. With him and in his work the whole city was in closest sympathy. Where the citizen might help in felling trees, in hauling the bing relations in help. stone, in making offerings, his help and treasure were at the disposal of the builder. In the church's building were concentrated all the love, all the pride and all the resources of the community : and hence there arose those wonderful buildings every line of which is lighted by the faith and devotion, every stone

DEVIL'S ADVOCATE ASKS QUESTIONS. ANTS TO KNOW WHY THE BIBLE RE QUIRES SO MUCH REVISING - HIS QUERIES ANSWERED, WE HOPE LUCID-LY AND IN AN ENLIGHTENING MAN-NER.

The following questions were pro-

posed to us some time ago: "Will you permit me to pose for a moment as 'the Devil's Advocate' and

"If St. Jerome's translation was ac-cepted by the councils of the fifth century, 1, why was it necessary for the Council of Trent in the sixteenth cen-tury to declare it authentic? 2, and if it was authentic, why did Pope Sixtus revise it twenty-two years later ? 3, and Pope Clement again revise the revision cripture which requires so frequent rebility of the Church ?

Before we discuss the questions at Before we discuss the questions at Considered as a source of faith we can never take the Bible apart from the teaching of the Church. Nobody except the divinely-appointed teacher on the teaching of the Bible is the Bible is the source to us that the Bible is the approximately appointed teacher on the teaching of the church.

tials of the original, though minor and unimportant errors may have been ad-mitted in the course of time. The function of the original, though minor and unimportant errors may have been ad-mitted in the course of time.

approved by the Church, and small omissions or additions may be admitted whenever sound criticism proves the presence of such errors in the text. Only one kind of error is absolutely ex-cluded from the Bible, even as we have it now, in matters of faith and morally time but has remeatedly dealared that Church gives it, is altogether and abso-lutely true and reliable. As regards the text itself, we are obliged to believe that it is substantially the same as the original coming from the hand of Moses or Matthewor any other inspired writer. But we know that a copy or translation may reproduce the original without agreeing with it in every little detail. Thus, v. g., we do not doubt that we have the great poems of Milton, though scholars may be at a loss to determine what was the exact wording of a verse

as the great poet wrote it himself. To take up the questions as proposed. I. It is not correct to say that the Vulgate was accepted by the councils of the fifth century. The bishops were very slow in replacing the old version by the new. St. Augustin, v. g., used it only towards the end of his life. The popes in particular proceeded with the utmost caution. Even at the time of St. Gregory the Great (590-604) the old translation was still used along with that of St. Jerome. It was in the seventh century that the Vulgate came use, and the Lateran into general Council (649) quoted from no other version. But the sacred text shared the common fate of all the publications

4. Generally speaking, these revisions consisted in embodying the best read-ings in one edition. It must not be supposed, however, that the meaning of 507, St. Augustine and his fellow-monks came to convert the Saxon oppressors of the sacred text had ever been lost. The variants, however numerous, generally meant the same. Moreover, the Church

never failed to condemn any interpre tation contradictory to revealed truth. 5. Scholarship has made progress and new manuscripts have become ask a few questions frequently hurled at us by the non-Catholic as an argument against infallibility? blic scholars, is aware that the Vul-gate, though of the greatest scientific value, may be improved upon by rendering the text of it more conformable to most ancient and best authenticated manuscripts.

The question whether we can e any reliance on a version of the scripture which requires so frequent sion, cannot be answered in one I. We must distinguish between eight years later? 4. In what did these word, eight years later? 4. In what does the present Pope find in it now that it re-present Pope find in it now that Though many matters Non-Possumus ? 8, Finally, if there be any satisfactory answer to the above, tions that lived and died In ages of simpler faith, ilding was an entire gos-the simpler faith, ilding was an entire gos-the generation of the best pre-served historic documents extant. The student of history, therefore, can place the greatest reliance in our version of

written by the author to whom it is attributed or—in case the author is un-tributed or—in case the author is un-known—at the time assigned to it. A translation is authentic if, in sub-stance, it faithfully reproduces the us the true meaning of the word of God.

The Church has declared that the Vulgate is authentic. This declaration, however, does not imply the absolute conformity of the official version with the original text. We are not bound to believe that there is not the slightest we enjoy the estimable privilege of being mistake in the edition of the Bible as taught the meaning of the Scriptures by the proved by the Church. Misprints, in-

t now: in matters of faith and morals, ture, but has repeatedly declared that noly scripture, taken in the sense which she does not possess it, and, therefore, the low: In matters of inter and anotais, ture, but has repeated y declared that holy scripture, taken in the sense which she does not possess it, and, therefore, the authoritative interpretation of the no change of doctrine or even of policy is required to bring out a revised edi-tion of the Sacred Text.

8. The last question we do not pre-sume to answer. We suppose, however, in charity that the author of the "Catholic Belief" had some good reason for not discussing this point. As regards the infallibility of the

Church, it is easy enough to believe, provided a person knows what it means. Seeming difficulties vanish upon closer inspection .- Catholic Union and Times

EUCHARISTIC CONGRESS PAPERS. THE HOLY EUCHARIST IN PRE-REFORMA-

TION TIMES.

By Abbot G

The dawn of the Christian faith in these islands is shrouded in much mystery. How the Gospel was brought to these shores, or when it came, or who have been the early Apostles of far-Britain, must ever remain matters of onjecture and more or less uncertain. Dut of the obscurity, the only thing that which affected so great a change in the hearts and lives of the British race, must have been received some time in the second century. As early as A. D. 208, Tertullian declares that the " haunts of he British, which have been inaccessible to the Romans, are subject to Christ ; and from this time onward till the com ng of St. Augustine in the sixth century. whatever we know of the British Church manifests it as one with the atholic Church throughout the then known world.

press testimony of this Apostle, direct ful of me.

press testimony of this Apostle, direct from Rome, that the existing form of religion among the British was but in two minor points the same as that of the rest of the Christian world. In spite of the enforced isolation of the persecuted British from other Chris-tian bodies during one hundred and fifty years, their doctrines and practices had remained fully Catholic ; and ex-cept as to their clinging to the old date of Easter and some peculiar and obvious-ly non-essential custom, in the adminis-tration of baptism, these doctrines and practices were the same as those of all churches, which with Rome followed Catholic usuage.

"Therefore, even in the gloom and obscurity of the ages prior to the con-version of our Saxon forefathers, we may discern, in regard to the most holy Eucharist, the full faith of the Holy Roman Church of to-day. The sacred Orders, the anointed priesthood, the Christian, altar and, above all, the holy Sacrifice, were to the British Christian what they are to the Roman Catholic to-day. What the full belief of those primitive times was is adequately ex-pressed in the ancient Antiphonary of Bangor in the hymn chanted at the com munion of the priests. Here are some few lines from it: "Holy men," it says, "draw ye nigh and eat Christ's body. Drink ye too that holy Blood by which ye are redeemed. Let us sing together our praises to God-we who are saved by the Body and Blood of Christ by which also our souls are refreshed."

SAXON WITNESSES.

To speak of the faith of the Saxon Church in regard to the Holy Eucharist and in proof of its practical devotion to the most Holy Sacrament of the altar, we have the evidence of the writings of the m the great men who lived in these islands during the four centuries which intervened between the coming of St. Augustine and the Norman Conquest. St. Theodore as an example. St. Take St. Theodore came from Southern Italy by order dore came from Southern Italy by order of the Pope, and was consecrated Arch-bishop of Canterbury. His great work was to organize the Church of this coun-try, and in A. D. 668 he issued his "Peni-tential," in which (c. xlv.) he calls the Mass a sacrifice. "No priest," he says, "shall offer up in sacrifice anything but what the Lord has commanded, that is what the Lord has commanded, that is unleavened bread and wine mingled with water, since blood and water flowed from our Lord's side." So also, he de-clares that the souls of the departed are purged from the stains of sin by the sacrifice of the priest.

Or take St. Bede—our own Venerable Bede, as our Catholic forefathers loved to call him. That glorious doctor of the Church speaks of "the offering up of the healing Vietim ;" of "the Vietim of the holy oblation;" of "our salutary sacrifice;" and of "the mysteries of the most holy oblation." As we now hold, or did Roda held and profess had in so did Bede hold and profess, back in that far-off century when the faith was fresh and young and vigorous, that upon the priesthood of His Church, Christ Himself laid the injunction to offer up the perpetual Sacrifice, in which Christ's true, real and substantial Flesh and Blood were present under the forms of bread and wine. "To His priests," he writes, in his Commentary on St. Luke, "Christ has said, thou art a priest for ever according to the Order of Melchise-dech, so that in place of the flesh and blood of lambs, we may now possess the Sacrament of Christ's Flesh and Blood

under the appearance of bread and wine, which He Himself tells us is His very Self." If there could be room for even a

"At that time," writes the illustrious English scholar Alcuin to a friend, "when thou shalt consecrate the bread and the wine into the substance of Christ's Body and Blood, be not unmind-For the closing period of the Saxon

1563.

centuries there is perhaps no better witness to the belief of the English Church than Alfric, the homilist, In his Easter Day sermon-which, by the way, has been so strangely misunderstood and misrepresented by those who would try to read Lutheran and Calvinistic doetrine into his words—in this sermon he makes it as clear as the noon-day sun that his belief was the same as ours is to-day. One quotation must be sufficient. "Why," he asks, "is the holy house called Christ's Body, or His Blood? Why, if it be not truly what it is called? But the fact is that the bread and the mine which ear hell used it the and the wine, which are hallowed in the Mass of th priest, appear one to human understandings w without. and cry another thing to believing minds within. Without, they appear bread and wine both in aspect and in taste, but they are truly after the hallowing Christ's Body and His Blood, through a ghostly mystery."

CATHOLIC NOTES.

Catholic priests of the archdiocese of Boston have organized a choir of fifty priests, all trained vocalists, who will hereafter sing the Gregorian Mass at the funeral services of priests.

A prominent gentleman of Toronto, Mr. Beardmore, was some time since re-ceived into the Church. His marriage to Miss McKenzie, which took place at the Church of Our Lady of Lourdes, was recently noted in the Toronto papers.

Sir John Stuart Knill is to be London's next Lord Mayor. Sir John is a Catholic, and it is interesting to note that the last Catholic Lord Mayor of the City was his father, who, during his year of office, paid an official visit to the Lord Mayor of Dublin.

A number of young men are studying for the priesthood in Ireland prepara-tory to going on missions among the Copts in far-off Egypt. A new college for foreign missions has been opened in Ireland this year near Castlebar, in County Mayo.

Bogus nuns are becoming a nuisance. In Chicago, the other day, the police raided a fake orphan asylum, and arand water flowed so also, he de-tion." In New York last week a bogus nun was arrested for obtaining money under false pretences.

Archbishop Moeller of Cincinnati has given his approval and blessing to a new organization called the Laymen's Home Missionary League, whose object is to reclaim those who should belong to the Church, to bring in those who would be members if they only knew the way, to safeguard those who are in danger.

Cardinal Gibbons is now making a tour of Ireland. Last week he was the guest of the Right Rev. Francis Joseph MacCormack, D. D., Bishop of Galway. Galway gave him a great reception. He was welcomed by an enormous crowd and a band of pipers played Irish airs in his honor.

It is rumored in London, with how much truth is not yet apparent, that the Pope is so pleased with Archbishop Bourne's conduct of the correspondence with Prime Minister Asquith in regard to the ceremonial procession of the Host during the Eucharistic Congress that he has decided to make the Archbishop of Westminster a Cardinal at the next consistory.

A guard of one thousand five hundred

and love exhibited by Him is to meet response in any way worthy, it becomes a ne essity to have the altar, tabernacle and the church, as the visible home of the Emmanuel.

Indeed, it is in this last we find the inspiration unto all great church building 'We have an altar,' says St. Paul, and around that altar and above have been wrought in stone and marble the great architectural monu-ments of Christendom. From the humble niche in the catacomb, out in open and upward into the clear sky, has been the evolution of the the Christian Church. First the hall and then the dome, then tower and spire rise higher and higher, while all around them are grouped in harmony, pillar and capital; nave and aisle; wall and buttress; and again through these and in them are set all the beauty of polished wood, or Tyrean purple or Egyptian marble or ingenious carving; still work-ing into them all the beauty of nature— whether the lines of the forest leaf, the tracery branches or the majesty of the est aisle, or the delicate coloring of the sky, taking from Ophir its gold and from India its pearls and setting them where the Tabernacle might gain distinction above all other places that n strove to adorn. And why all this ? That men might

be honored ? No. Their gold was not for the crown of kings, nor was their building for kingly delectation. It was the offering of faithful hearts, the offering of faithful hearts, of devoted nations to the honor of this King of Bethlehem's in-gratitude, the breaking of Calvary's

bom, the apotheosis of the crucifixion. Chris would be His earthly home, and here He would rule them in spirit and He would mercy and truth.

WORLD'S ENDURING MONUMENTS.

profession acknowledges that suggestion "It is to the ages of faith we must turn for the fullest expression of this has no curative power in organic dis-eases, but only in functional diseases. eases, but only in over Europe Then arose all truth. those majestic temples that to-day re-main the pride and the despair of the modern world. What lessons their And he asserted that six hundred and fifty cases of organic diseases, chiefly modern world. What lessons their cancer and tuberculosis, have been chiming bells could tell, if only . • pletely cured at Lourdes--Casket. er and tuberculosis, have been com-

one has called them poems in stone, and when we read the history of how they grew we can easily understand how apt is the title, for therein you see blended all the beauty of living, all the light of illumination, all the genus of earlier times. It was copied thousands of times. Mistakes were unavoidable. Moreover, copyists and librarians sometimes presumed to com-bine Vulgate and Itala, the version of nvention, all the progress of art, all the greatness of sacrifice those devoted people were capable of. As Ruskin says of them :

THE ONE THING LEFT.

"'In the days of the middle ages, Christians were seen to quit their coun-try in order to devote themselves to a Cathedral rising on the banks of a for-eign stream ; satisfied with their day because it had been useful, they observed in the evening how much the work had risen toward God; and when after twenty or thirty years of obscure labor the cross shone on the summit of the sanctuary built up by their hands, they on it and with their cast a last look children and their memories, they went away without leaving their name, to die in peace, in the blessed thought of having done something for God.

'All else for which the builders sacrificed has passed away. All their living interests and aims and achieve We know not for what they labored and we see no evidence of ward. Victory, wealth, authority, happiness — all have departed, though bought by many a bitter sacrifice. But

of them and their life and their toil upon earth, one reward, one evidence is left us in these gray heaps of deep-wrought They have taken with them to stone. the grave their powers, their honors and their errors, but they have left us their adoration."

The only alternative explanation offered by physicians for the seemingly miraculous cures at Lourdes is autosuggestion, a sort of self-hypnotism.

St. Jerome and the translation used before the time of that great scholar. The corruption of the text reached its climax at the university of Paris in the beginning of the thirteenth century. The students flocking to this famous entre of learning brought their own pibles with them. Librarians, anxious bibles with them. to have a "complete text," frequently inserted the different readings in the same text. From Paris this "new text,"

the worst of all, was spread all ove In 1265 Roger Bacon wrote to Europe. Clement IV: "Nobody but the Supreme Pontiff can remedy such an evil." But with all the enan evil. But with all the en-deavors of learned and painstaking ecclesiastics the evil had not been remedied as late as the sixteenth century and therefore the Bishops at the Counci

of Trent declared that of all the version then in use the Vulgate, as approved by the usage of many centuries in the Church, should be held authentic. They prescribed that in public lectures and disputations, in sermons and catechet-ical instructions the translation of St. Jerome should be used; in short, that all the uncritical editions of the Bible should be rejected and replaced by the most critical publication that the sound est scholarship could bring out.

2. The Pope was asked by the Cou cil of Trent to prepare the most critical edition of the Vulgate. A congregation of the ablest biblical scholar pointed, and in 1589 Sixtus V. had th

new edition published. This Pontiff did not revise the edition of the Council o Trent, as no edition of that council even existed; but he published a new edition in accordance with the request of the

3. Clement VIII. revised the revision because it was not yet perfect. In spite of all the time and labor expended on it ω_0 the greatest scholars of the Catholic world, the edition of Sixtus V, did not in every detail agree with the best manu-scripts of the sacred text.

THE BRITISH CHURCH.

In regard especially to its Eucharistic loctrine, about which only we are con-cerned to-day, out of the darkness which enwraps so much else during the first enturies of our history-out of the nists of legend, and out of the necessary obscurity of those ancient times one or two points take definite shape and may be accepted by us as reliable, historical facts. For instance, we know that Victricius and Germanus, two Bishops of the the Church of Gaul, were sent by Popes, to compose certain religious difficulties which had arisen in this island. The first named, in A. D. 390, speaks of the Bishops of Britain as "holy prelates, fellow-priests with me." And the second came hither in A. D. 439, at the bidding of Pope Celestine, "to keep the island Catholic" in all things. What the Church of Gaul in communion with the Apostolic See believed and taught about the Blessed Sacrament, this the British Church in those days held and proclaimed. This much seems certain. Fastidius also, the British Bishop who

wrote at this very time, speaks of "a priesthood anointed" for the service of God : while even from the exaggerated and querulous language of Gildas it is possible to glean the important fact that the Church of Britain emerged from the long continued persecutions of the pagan Saxons practically as before. Amid the deep shadows of his picture of the desolation which had overwhelmed

ganized hierarchy, of a priesthood claiming power to bind and loose, of Bishops asserting their right to be con-sidered the successors of the Apostles and especially of St. Peter "the holder of the kere" of pricets whose hands of the keys," of priests whose hands were anointed for their sacred minis-

shade of a doubt as to the precise teaching of the Saxon Church in regard to Eucharistic doctrine, it would be dispelled by an examination of the missals and rituals and pontificals, the tracts and sermons which have been preserved to our time. "At God's altar," we read in one, "His only begotten Son is im-

molated by the hands of the faithful." "In the bread," says another, " what is meant but the Living Bread, which came down from heaven ? " Our Lord," says a third, " did not say : Take this secrated bread and eat it place of My Body, or drink this consecrated wine instead of My Blood, but He says erated without making use of any figure of speech or ambiguity: This is my Body and this My Blood : and to remove any possibility of error he adds : That Body which was delivered for you, and

the Blood which was shed for you. It is impossible to multiply here ex amples of this plain teaching; nor is there any need to do so; for if we turn to the works of our Anglo-Saxon fathers we shall find abundant and absolute proof that the English belief in what we now call with theological precision transubstantiation - that is, the change of the ubstance of bread and wine into the substance of Our Lord's Body and Blood -was as clear and determined as it certainly was in the later Middle Ages, or as we Roman Catholics have it to-da 'Not only," again says our Bede, "did Christ wash us from our sins in His Blood when on the Cross-or when each of us is cleansed in the mystery of His most sacred Passion by the waters of most sacred Passion by the waters of baptism; but daily does He continue to take away the sins of the world. Daily, indeed, does Christ wash us from our sins in His own Blood, when the remembrance of His blessed Passion is renewed at the altar, other the correctnees of broad and wing

when the creatures of bread and wine by the ineffable hallowing of the Spirit the Church, we hear of a regularly orare transformed into the Sacrament of His Body and Blood. This must suffic as a mere sample of the exact and clear teaching of our Saxon fathers in regard to the great and mysterious change which is effected by the words of the whose hands consecrating minister at Holy Mass.

Catholics, mostly Irishmen, was formed to protect the London Eucharistic pro-cession from outside interference. At the afternoon session Friday of the con created a erence the Duke of Norfolk ensation when he declared the anti-Papal oath taken by King Edward on his accession to the throne was phemous.'

The Dublin Corporation by a unanimous vote has decided to send the fol-lowing address to the Pope : Most Holy Father,-The Municipal Council of Dub-lin, mindful that fifteen hundred years ago St. Patrick was sent from Rome to bring the light of Christianity to Ire-land, now sends a delegation of its land, now sends a delegation of its members to Rome in order to felicitate Your Holiness on the attainment of your Jubilee in the priesthood.

One entire Ohio family went as delegates to the State convention of the Catholic Total Ab timence Union at Fre-mont, this year. The family of M.J. Cummins of Akron, secretary of the State organization, has formed a local society under the State union and is empowered to choose delegates, which it did in the persons of M. J. Chamins, Mrs. M. J. Cummins, Agnes Cummins, William P. Cummins and Mary Cummins.

"Archbishop" Vilatte, who disap-peared from Paris with his crosser in pawn, has arrived in Winnipeg. He is thing accompanied by the Baron de Something or Other, who represented himself as the son of a wealthy Frenchman. Baron made some heavy purchases The not pay for them, was sent to jail, and at the end of his term departed. Vilatte should take up his old trade. He is an excellent cook.

On Sunday, the 20th inst., the Most Rev. Archbishop of Kingston blessed a new bell for St. Mary's church, at Morrisburg. The interesting ceremony brought together a very large congregation. The sermon on the occasion was preached by Rev. Father Ethelbert, a Franciscan. A very complimentary ad-Franciscan. A very complimentary ad-dress on behalf of the congregation was read to His Grace by Mr. J. P. Gormley to which the Archbishop replied in most touching terms.

lecture lately delivered in Paris the Abbe Coube stated that the medical council.



CHILDREN OF DESTINY. A Novel by William J. Fischer.

2

Author of "Songs by the Wayside," "Wino Other Stories," "The Toiler," "The Years' Between," etc. etc.

CHAPTER VII. DREGS OF SORROW.

In the very heart of the Place O'Pine on a narrow, clean, shady street, stood n neat, little white cottage, surrounding which was a rose garden. Roses of every description bloomed there all the year round, pink and red and white and yellow in their dainty velvet dresses, tossing their merry faces to the sun, while the bees, gay paramours, sipped the honeyed nectar from their scented lips. The island was full of many such gardens. There was a great demand for roses generally and the vendors did good business disposing of them to the guests at the various hotels. In this particular garden, on this

mild December morning, a woman was at work cutting the long rose stems and carrying the flowers unto a large table that stood near the garden gate. Two small children, a boy of four and a girl of three—followed her down the sunny of three—followed her down the sunny paths, happy-hearted and free, their white dresses dotting here, there, every-where, like two silken butterflies, through that flowery place of splendor. The woman took a special delight in her garden. It helped her to make a living for herself and her two children. Twice daily she could be seen wandering daily she could be seen wandering through the various hotels with roses in her arms, and when she returned to her cottage her arms were empty and her purse was full. The woman looked a picture of loveli

pess, as she flitted about the fragrant garden in her sombre, plain, black dress, her face radiant with the glory of the her face radiant with the glory of the sunshine, that lay gently upon every-thing around. She had the appearance of one who had tasted deeply of life's joys and life's sorrows. For her, life's sun had risen to sink into unutterable darkness; for her life's flowers had blossomed in the gay morning sunshine to fade in the heat of an afternoon. Little wonder then that her nole yet beautiful face still showed the deep lines which the tears had formed; little wonder too that her eyes harboured

troubled, restless look. The two little children had wandered away from their mother. The bay, glittering in the sunlight, lay right outside of the garden and there, on the sandy beach, the children were watching the ships come in. The bay was very restless. From the far horizon, in all the mad rush and fury, the white-capped white many and the second seco

"Ab, this is where you are," she spoke joyfully. "Don't go out any farther into the water. Constance darling, be careful! It is very deep there.

The little one clapped her hands together joyfully. "See, mama," she cried as she lifted her bare feet out of the water. "Oh, it's

Many a time in the past the two children had stood there, waving their tiny handkerchiefs to their father as h passed. He had been the captain of the El Dorado.

to breaking. She knew too well that he had gone forever and that the two little ones would wait for their father's re-turn in vain. This woman in black was no other

than Mazie Lescot—widow of Lawrence Lescot. After leaving Kempton, the two came to the Place o' Pines. Lawr-ence joined the crew of the El Dorado. His associates, were fond of him and in a This associates, were ione of him and in a very short time he was promoted to the position of captain. The El Dorado was one of the largest vessels sailing the waters just then and the captaincy nec-essarily brought with it a substantial salary. The first years therefore passed happily for Mazie and Lawrence. Their waters just then and the captaincy nec-essarily brought with it a substantial salary. The first years therefore passed happily for Mazie and Lawrence. Their heaven was now complete. Lawrence was of a saving disposition, and, when his bank account had run up into a snug sum, he built the little white cottage, which was to be a home for himself, wife and children. But when their hopes were highest, just when their dreams were loveliest and their hearts warmest. were loveliest and their hearts warmest the darkening shadows again came.

Mazie waited patiently one day for her husband's return. He did not come. O' Pines two weeks. So far they had been greatly delighted with the restful Evening was setting in over the roaring, black waters and then the truth was borne home to her. They told her that been greatly delighted with the restful surroundings and the charming people, Men, tired of business, artists and actors, sick of narrow Bohemian dens, novelists and poets, carvers of fine en-obacting denominations. the El Dorado, during a severe storm, had struck a rock and had become utterly ruined; that the ship had sunk into the watery depths, bearing with in the lives of several hundred people.

chanting dreams, women, weary of household duties were there, each find-ing rest and pleasure during their stay on the island. Concerts were contin-ually in progress on the various roof-gardens and in the luxurious parks. People, tired of music, revelled in the joys that boating, fishing and bathing afforded them. Others hied away to the A few however escaped and a passing steamer picked them up. These three men immediately came to the little, white cottage and told Mazie how Lawwhite cottage and told Mazie how Law-rence had struggled faithfully to the last in a noble endeavor to save the ship from ruin and her occupants from death. But it was useless they said. The waters poured in upon them and quickly all went down deeper and deeper until the waves closed over them pine forests, rifle in hand in search o

It was a crushing, cruel blow to Mazie. She walked the floor incessantly, her arms extended imploringly to heaven, and in the extremity of her anguish cried out: "Oh God! why did you take

eried out: "Oh God! why did you take Lawrence from me? He was a good man. Poor, poor Lawrence!" "Mrs. Lescot," remarked the old fire-man who had joined the El Dorado's crew that May morning she sped out of the harbor for the first time, full of power and majesty. "you must not cry the harbor for the first time, full of power and majesty, "you must not cry so! Lawrence died a hero. I saw him on deck, giving kindly words to the stricken unto the last. As I battled

with the mighty waves I could hear him calling out loudly—and oh! the message was so full of comfort for all of us :— 'Good people, hear me ! if die we must, let us die like Christians!' and he sank upon his knees and, as the ship went down I caught the sound of his manly voice saying a prayer—a prayer of thanksgiving, to the eternal Father in heaven. Oh! it was all so sweet, I could not help thinking the angels were very

ear all the while." That evening when the men were gone Mazie put the little ones to bed and kissed them tenderly. As she looked upon them in their spotless beds, her eart, deprived now of its most beauti-ul treasure, went out to God, craving

onsolation. Then she walked across the room. hrew open the window that looked out ipon the tranquil night and for a long

her bare feet out of the water. "Oh, it's 'o nice." "But where are your shoes and stock-ings?" 'Under de fence," answered the boy. Just then a steamer came swinging up from the south. It was moving along the bare of the south of the transmitteneous come and the transm swiftly. Soon it would be passing them. "Oh, mama," shouted the boy, "dere comes papa's ship." "Ah yes, it's the El Dorado," the poor woman sighed heavily. "It looks like a new vessel now that it has been remodelled since the catastrophe." Many a time in the past, the in-

CHAPTER VIII.

THE ROSE-QUEEN. When Mazie Lescot realized what is "I wonder if papa is dere to-day," the boy remarked thoughtfully to his mother. "Let's see, I'll tate my handertief an

THE CATHOLIC RECORD

The Gravenors had been in the Place

One afternoon Arthur lay carelessly

fluences of fresh, quickening joy.

Somewhat startled, he turned and saw
a well-built man smiling into his face.
"Ah, it is you, Signor," he cried.
"Come, sit down and let's have a chat."storm-tossed ocean. Strange, piercing
fields of the past.
A few moments later he passed through
the Clarendon entrance. Jerry Gentles,
been one of the first men Arthur had
met at the Place O' Pines. They saw
each other frequently during the course
of the day. The Signor's apartments
were directly opposite Arthur's room.
Often on an evening the two sat to-
gether enjoying quiet chats.storm-tossed ocean. Strange, piercing
he dasour the desolate
fields of the past.
A few moments later he passed through
the Clarendon entrance. Jerry Gentles,
head aches slightly."
" Wait, my dear, and I shall go with
wore directly opposite Arthur's room.
Often on an evening the two sat to-
gether enjoying quiet chats.storm-tossed ocean. Strange, piercing
he dasour the pass.
A few moments later he passed through
the form on an evening the two sat to-
gether enjoying quiet chats.Arthur rose from his chair somewhat
nervously.
" I am going out for a little walk,
" Wait, my dear, and I shall go with
wou."
" Notto-night, sister. I know you are
interested in your new book. Besides,
you are tired and the air is rather damp
and chilly."
Muriel's kindness of heart almost
startled Arthur. At that moments From that day on Mazie Lescot was a new woman and faced the future with a woman's will and a woman's courage. The mortgage would be paid in time and then the cottage would be her own. So she set to work in her garden, planted rose-bushes and disposed of the flowers to the guests at the hotels. This was her only income but she managed to "Come, sit down and let's have a chat." It was Signor Frescati. He had been one of the first men Arthur had met at the Place O' Pines. They saw each other frequently during the course of the day. The Signor's apartments were directly opposite Arthur's room. Often on an evening the two sat to-gether enjoying quiet chats. Signor Freseati was a well built man of about thirty, not overly tall, with coal black hair and the olive-tinted complexion of a son of Italy. His gen-eral appearance bespoke the man of culture, the careless artist accustomed to the guests at the hotels. This was her only income, but she managed to save enough to pay a certain amount on the mortgage each month and still lay aside a balance for a rainy day. Twice daily she could be seen wandering through the places of fashion, her arms full of roses. She was a very familiar figure to the many guests in the hotels and parks. Other women were there selling roses, but they looked commen-

to life " in Bohemia." "Do you smoke, Arthur ?" questioned

ngure to the many guests in the hotels and parks. Other women were there selling roses, but they looked common-place whenever she was near. Her face and figure was noticeable among all the others. She was so beautiful no one could help noticing her. No wonder then that everybody knew her as the "Rose Queen." It was a name an actor had given her one day as she nassed him the Signor as he seated himself. " If you do, you're welcome to this rich blend of rare tobacco," handing him his cigar "Rose Queen." It was a name an actor had given her one day as she passed him by, and it clung to her always. case. "They are imported. A friend of mine in Naples keeps me well supplied." "Thanks, Signor, I shall try one."

The two sat surrounded by gray clouds of smoke evidently enjoying the drift of "By the way, Signor," said Arthur,

"By the way, Signor," said Arthur, "that was a fine song you sang at the afternoon recital—a dainty, little lyric, full of genuine feeling. The words are beautiful—and the music was simply

superb." "Do not flatter me, good fellow," the Signor interrupted. "Possibly you do not know that the music is my own. You, of course, recognized the lines. It is my favorite lyric of Bobbie Burns." "Really, I did not recognize the poem at all and yet I have read it many a time. I always had a strong attrait for Burns. His simple honesty and humility

Burns. His simple nonesty and numility caught my heart." "Speaking of that song, Gravenor, re-minds me of a little story in connection with it. It was in late winter, after a very busy London season, when, one day, I was invited to sing at Windsor Castle, but head even theory of such as in a hammock on one of the balconies of the Ciarendon. A cool breeze blev lightly from the lake. It was a fin clear day. The sky was a perfect blue almost cloudless. From afar came the sound of the ocean's baracolle, tender and soothing and from the sun-kissed My heart had never dreamt of such an honor. The noble, gray-haired Queen beach stole the voices of the merry Victoria, whom all the nations loved and honored, gave me a hearty welcome. At first I sang opera, then followed a bit of oratorio and later a few ballads. The Queen was delighted with them all. bathers. Nature and the heart of hu-manity throbbed gladly under the in-

Muriel and Kitty had gone out for uiet stroll through the city. Arthur was herefore left all to himself on the bal-She, with one of the princesses and her lady-in-waiting were the only people in the saloon. After a delightful, informal to be the second the shown in after a dengittin, information chat the Queen asked me to sing a few little folk-songs which she loved. Then we drifted on to Bobbie Burns and 1 scene had so far made little impression upon his mind. For hours he would sit seene had so far made little impression upon his mind. For hours he would sit and dream. His eyes too were begin-ning to show that strange wild stare one associates with a vacant mind. He could soon learned that Her Majesty fairly worshipped this plain singer of the fields 'O my Luve's like a red, red rose?' she asked me. 'Are they not pretty? They've been set to music, but I cannot recall the compared for more it. not divorce himself from the bitter past Mazie stood before him continually, and his mind was ever busy multiplying the many wrongs which he imagined had been thrust upon him by some evil spirit. If Mazie would have listened to recall the composer. Can you? she asked. I told her that I did not rememasked. I told her that I did not remem-ber. 'But will you not sing them for me, Signor?' she continued. 'I would so like to hear them.' I replied that I had not the music. 'But I am sure,' she in-tarrupted, 'You can easily improvise a melody. Do-please!' So I sat down at the piano and lo! the inspiration came. Soon my valce accompanied the conthese is plea then everything would have cone well with him. He could never forget the night on which she had ordered him from her door. Ever since e imagined strange beings, evil spirits ad taken possession of his soul and ody, haunting and driving him to his Soon my voice accompanied the soothing air which stole from my finger-tips. I doom. With the exception of this on delusion of persecution and wrong-doing Arthur Gravenor's mind was perfectly was the same air you have just heard It was so beautiful that I wrote it down that very evening., When I had finished the song I turned and saw that the poor Presently he turned about nervously a his hammock. His mind had been too busy to notice the music upstairs Queen was weeping. She had evidently been thinking of her betrothed whose been thinking of her betrothed whose picture hung on the opposite side of the room. 'It was sung beautifully, Signor,' she said to me, rising and taking me by the hand,' and I thank you.' One week later I received this valuable gold pin from the Qeeen — a precious cameo of Bobbie Burns, inscribed on the other side you see—' Victoria, R.'" "It is very beautiful. Signor "Arthus oon, however, a fine tenor vol ounded through the air. Signor Fr

sounded through the air. Signor Fran-cati was singing—the noted singer a the Royal Italian opera company. H had come to the Place O' Pines for rest after a busy London senson. Arthu-raised himself on his elbows and his tened eagerly for every word from the singer's lips. He could hear ever line distinctly and it was a soothing ten-der lyric that ninned at his hear Bobble Burns, inscribed on the other side you see—' Victoria, R.'" "It is very beautiful, Signor," Arthur remarked, as he examined the precious souvenir, " and to think it should have been given you by a queen !" At that moment there was a little ex-citoment several vards away. The sound der lyric that nipped at his hear

citement several yards away. The sound of voices startled the two men in their

conversation. The Signor turned around in his chair nervously. "Ah, I see it now," he exclaimed, " the And the section of the down the stairs and the people are rushing for roses." "The Rose-Queen, Signor ? Where is

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his attention to him. "What is he digging the hole for ?"

asked Arthur. "Ah, the little fool ! He's just ruining that plot of ground. Samto - I say, Sambo ! Come here !"

Sambo! Come here !" Sambo threw down the shovel and obeyed his master's orders. "What am de mattah, massa ?" he asked kindly, his white teeth showing conspicuously between the prominent red like.

Muriel's kindness of heart almost startled Arthur. At that moment he wished her thousands of miles away. "Would you like to go to the garden-recital this evening, Muriel? Signor Frescati is going to sing again," he added thoughtfully. Arthur wanted to know just what his sister's plans were. Mazie would be present selling roses and he was anxious to meet her without and he was anxious to meet her without his sister being present. "No, Arthur, I am so very tired. I I had a long walk. We took the car to one of the pine-forests and ch! it was

ne. I sha Good-bye !"

tars.

red lips. "What are you digging there?" glorious tramping through the woods." "I am sure it must have been great sport. Well, Muriel, don't worry about

"What are you digging there?" "Diggin' in de groun', massa." "Yes, but you're just ruining that lawn. What in under the sun are you digging out that enormous hole for?" The bell-boy rubbed his hands to-gether smacked his lips and answered with a certain air of pride: "Well, ye see, Massa' Gentles, I read in de papah dat de gover mint am goin' to give ye a post of honah an' dat hole am for 'e to put it in. It am right here at de very entrance, ye see."

ntrance, ye see." The two men laughed at poor Sambo's stupidity. "Now, Sambo, be a good boy and close

were passing through the guests. These recitals were a special delight to the people out there below the majestic. that hole as soon as possible," Gentles said to him, after he had explained to the negro's satisfaction the meaning of ost of honor." "Well! well! dis pooh niggah am a stars. Arthur stole through the gate and took a seat under a lovely willow, quite a distance from the audience. He knew that the Rose-Queen would be passing there on her way out of the garden and that he would not be the cynosure of post

fool, eh massa, "Sambo cried laughingly as he crossed the lawn. "Where, if I may ask, were you going,

Gravenor ?" said Gentles. Arthur hardly knew what to answer. Presently a happy thought came to him and he replied: "I was thinking of going down town to purchase some roses

for my sister." Why go down town when you can procure them here." "Where he asked, seizing the opporunity to continue his enquiries regard-

There was a rule that flowers were only to be sold before the con-cert and this was rigidly enforced. Mazie was glad for there were two children waiting anxiously for her at home and she alwars bursted to the ing Mazie. "Why the Rose-Queen comes here time it

twice daily. Let me see what time it is," he continued looking at his watch. "Five o'clock. Ah! it's too late, she's at home, and she always hurried to them as soon as possible. Now she was draw-ing nearer and Arthur's heart beat ing nearer and Arthur's heart beat rapidly. A strange feeling came over him—a feeling of half joy, half fear. She wore a black dress, very plain yet most becoming. On her breast a golden cross sparkled brightly. Her face had not lost any of its former beauty, her checks were full of color and her eyes danged our blingtr "I think I might as well wait then," "I think I might as well wait then," remarked Arthur, "The Rose-Queen does a good business here with her

flowers? "Yes and she's a pretty woman too."

"Has she been here long?" "About five years, I think." "What's her real name?"

"Mat's her rear name," "Mazie Lescot," repeated Arthur lowly, a sudden paleness stealing into its face and a sigh breaking on his lips, "She's a widow you know," Gentles continued, "Her husband, Lawrence lowed was drowned two or three months Lescot, was drowned two or three months ago. He was captain of the "El Dorado," which went wrong in a storm on night. And since his death she has be

"About ten, sir." "I'll take them all. Here's the elling roses." " She is poor then," Arthur said anxi-While she was busy making change Arthur rose from his bench. The moor light shone full upon his face. Yes, quite. Lawrence built a cottage

"Tes, quite. Lawrence built a cottage but there's a heavy mortgage on it, and the poor woman's had a struggle." At the sound of these words a fresh hope kindled anew in Arthur's heart. "She has two children, a boy and a girl, to care for," Gentles continued. "Lawrence was a fine fellow, full of true valor, and many hearts mourood bia

valor, and many hearts mourned his death " Is Mrs. Lescot's home in the city ?"

Arthur asked, anxious to get all the par-ticulars he could from the unsuspecting informant who was so willing to tell all

hawl over her shoulders. Having re

uar'er.'

I shall be home in good

The customary evening concert at the

The customary evening concert at the Clarendon was to take place in the rich flower igarden, just outside of the hotel grounds. It was a pleasant spot in which to listen to delightful music.

Hundreds of suspended electric lights gave the place an appearance of an en-chanted fairyland. Already the guests

vellow moon and the tranquil brooding

Many eyes. At length the Rose-Queen arrived.

From his secluded spot Arthur could see her plainly, disposing of her roses to

danced exultingly. Presently she walked down the narrow

left under her, and made for home, Passing the willow where Arthur was sitting she noticed the shadow of a man in the subdued light. Drawing nearer, she asked : "Any roses, sir? two for a

The man's eyes stole to the ground. How many have you left ?'

"Here's your change, thank you !" the Rose-Queen said gratefully as she hand-ed him the money. Then her eyes stole to his face for the first time. The wo-man staggered and could hardly believe her some

her senses. "Great heaven ! Arthur Gravenor,

"Mazie! Mazie!" Arthur cried. "I don't know, but God must have

lirected me." The frightened woman threw her thin

sles, gathering the few roses she had

wave it in de air, mama." The next moment a little hand waved a hankerchief in the air, but alas! no kindly salute came from the steamer's deek this time as the El Dorado shot through the hissing waves. a manned statute came from the steamer's deck this time as the El Dorado shot through the hissing waves.
The poor komma's eyes filled with tears. "Poor Lawrence 1 poor Lawrence 2 poor Lawr

heaven." "To be an angel $\hat{\mathcal{T}}$ interrupted the "To be sh angel ?" interrupted the did not complain. She knew that the cond of heaven was a just and mercially in the conditional to the conditity to the conditional to the conditional tothe con

she eried childishly as her ace brightened ea erly. The mother turned toward her garden

clear and sane.

strings

" Till a' the seas gang dry my dear, And the rocks melt wi' the sun ; I will have thee still my dear, While the sands of life shall run."

money. Pay us a little whenever you meas. If it takes you years to pay it all, be satisfied to know that the holder of the mortgage will not complain. We realize too well what the El Doradodis- guests began to appear. Hundreds of she looked—poor Mazie! I wonder what realize too well what the El Dorado dis-ster really means to you and the two voices stole nearer and nearer. In trought her to the Place O' Pines? pairs of bright eyes youder, and we feel another minute men women and chil-dren poured into the balconies. Arthur haps it's not M

he? I have heard so much of her." "She's a beautiful woman, Gravenor, plainly dressed, but withal a model. Do you not see her ?"

you not see her ?" "Where—where is she ?" By this time Arthur was standing on tip-toe, gazing over the hundreds of heads in front of him. "Where is she, Signor? I do not see her yet." y now Mazie would listen to ils entreaties. Surely now she vould be only too glad to ac-rept his offers that would mean luxury and mean luxury and sure and

and ease instead of misery and penury. And gladly his mind framed a beautiful her vet. 'Do you see that tall man over there with red whiskers ?"

" And the puny, old woman in front of

And gladly his mind framed a beautiful picture. Afar off lay the past, shrouded in heavy dark shadows, and over it all rose the Future, radiant with glory. With hopeful thoughts Arthur awaited the approaching evening and the forth-coming appearance of the Rose - Queen. CHAPTER X

"Yes." "Well, two people down from this woman stands the Rose-Queen. She is just bending over now and handing a few roses to an elderly woman. Look at her smile, those cycs-ah! she's-" "I see her now," gasped Gravenor. "It is Mazle !" " It is Mazie !" He became weak, the color left his face and he would have fallen had not the signor caught him in his arms. "What is the matter, Arthur ?" kindly

asked the signor as he lowered him inte the hammock, "Just a little weak spell I get occa-

sionally, Signor, thank you

CHAPTER IX.

HOPE RISES HIGH.

It took sometime for Arthur to recover from the great surprise Mazie's sudden appearance had caused him. He felt very nervous and restless and went to from the great surprise Mazie's sudden appearance had caused him. He felt very nervous and restless and went to his room in the hope of quieting his mind, but the very pictures on the walls seemed to mock him. He sank into a chair buried his head in his hands and runted. Musis Muriel," he remarked, "I thope, is feeling better now." "Yes, thank you, signor. I'm all right again," answered Gravenor. "What does this all mean?" inter-"You have done me a great wrong. "One day several weeks later, the hol-as he folded his hands to his breast, a smile stealing to his face. "Den he does not sall no more, mama?" "No dear he is watching us every day and praying for us." "Just then the figure of a man was scen him and in a moment she was out of the water. "Den day several weeks later, the hol-der of the mortgage on her house called "Do not worry about the mortgage, Just then the figure of a man was scen him and in a moment she was out of the water. rupted Muriel. " Have you been ill,

replied. on the balcony this afternoon and a weak spell came over me. That was all. But I'm quite well again. I feel stronger "Yes, and will persist just as long as The mother turned toward her garden with a sigh. "Poor Lawrence, poor Lawrence, i' she solbed: Them is all so very kind of them. Thank dren, let's go in. Her heart was nigh

nformant who was he knew. "Yes, about a mile from here, on Pic-cadilly street in a neat white cottage with roses on all sides of it. The płace is easily found, and everybody knows the Rose-Queen." The woman he had seen then was Mazie Lescot and she was a widow and perhaps in wart. In his heart Arthur could not help feeling glad that Law-rence was dead. He had been the only bimself and the woman he loved. Sure-himself and the woman he loved with the work of the works stole into their ears with double meaning : "Let us begin, dear love, where we left off-the use the broken thread stem in the broken thread stem

Arthur whispered something into the Rose-Queen's ear. She turned, like a frightened bird and her cheeks flushed

"No, Mr. Gravenor," she exclaimed hotly, "it can never bel How dare you insult me thus, ask me for my hand in marriage when the lows of an even deal

THE MEETING. When Arthur reached his room some minutes later he felt much easier. A heavy weight seemed to have been lifted suddenly from his heart. Muriel ifted suddenly from his nuch good "But, Mazie, think how you have to the art of the bread-

spirits. "I am so glad to see you smiling again, Arthur," she said, placing her arm lovingly about his neck. "You really look your old self to-day. I was afraid you would never grow strong again, but now a new hope seems to be dawning. Arthur, I am so glad." There was a rap at the door and Sig-nor Frescati entered. "Ah, Miss Muriel," he remarked, "I see you have returned and Mr. Arthur.

"You have done me a great wrong, Arthur? Has something happened? Speak, brother, speak!" You have done me a great wrong. Mazie, You have numed my life, when "Sister, mine, calm yourself !" Arthur plied. "The signor and I were sitting the balcony this after a sitting into the air) I'll never forget or forgivo you might have helped me so easily and,

there's life in this body. Mr. Gravener. cot's presence in the city. Up to the man will ever be good enough to follow present she had not seen the Rose- in Lawrence's footsteps. Leave me in

abbing down the nar-

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"curse ter, inseed arout in all the vehemence of anger. "A bit I hate her —hate her!" he added bitterly. Despair and jealousy stole into his soul and recalled his insane desires again. Then in the moonlight he raised

soul and recalled his instance desires again. Then in the moonlight he raised his hand to the skies and spoke angrily : "By heaven, I swear I will make her suffer for this !" That very evening while under the influence of this strange mental excite-ment Arthur wandered to the Lescot cottage. The curtain on one of the side windows was only half drawn. For a moment his eves wandered

TO BE CONTINUED.

LITTLE STEVE.

attached himself, watching over if much as a careful nurse might do amid the

perils of the streets. By this he earned the right to "doss" in the Brady's room at night, which was much preferable to

a bed on the landing. Bye and bye his occupation would be gone, for these children of the streets learn early to

take care of themselves ; but Steve was not one to look before, and for the day

he hugged greedily as much of home and home ties as his connection with the

He had one taste shared by none ther in the street. That was a great

of the green grocer at the corner would

sometimes give him a handful of wild flowers for himself. Once for an ec-

static week or so he had possessed a small fern in a pot which Mrs. Brady

ad good naturedly begged for him

Bradys afforded.

again.

seen.

oment he away. e garden-Signor gain," he wanted to ans were. ling roses er without tired. I

Kitty and the car to h! it was e woods. een great orry about ood time.

cert at the in the rich the hotel t spot in ful music. ful music. ric lights of an enthe guests es. These ght to the

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majestic, il brooding

n arrived. thur could ier roses to audience. wers were the con

enforced. here were sly for her ied to them was draw. heart beat came over half fear. plain yet ist a golden

eauty, her d her eyes the narrow es she had for home. Arthur was

r face had

w of a man ing nearer ? two for e ground.

Here's the

ing change The moon-

k you !" the is she handr eyes stole e. The wordly believe

Gravenor, you here?" thur cried. must have

v her thin Having reshould meet) hard. Go e in peace away to my

ie held her some time. tter memorrecital coming soprano rt-song and r ears with

" Curse her !" hissed Arthur in all the had been wriggling about in Steve's un noticed for some time, so absorbed was Steve in his thoughts, got loose and dashed away. There was a shout. Steve made an agonized dart after the little three year old figure. In a second of time he saw many things-little Micky crushed under the feet of the great horse that was steadily bearing down upon him—the anguish of Mrs Brady who had been his one friend, his

own life-long disgrace-this and much more was in his mind as he flew upon Micky's traces. For a moment his eyes wandered through the neat, cheerful room. A picture of Lawrence Lescot, hanging on the opposite wall, was the first object to meet his gaze. He could have torn The waggoner was the other side of the waggoner was the stead see the stout country feet lifting themselves a steadcountry feet lifting themselves a stead-ily as the horse lifted his great feet with the fingers of coarse hair down to the hoofs. The waggoner had do idea of Micky's peril. Would he cross in front of the horse safely? Would he not? The question was answered by Micky suddenly falling almost under the great hoofs. At the same moment Steve was upon him, and had flung him away, roaring lustily at the assault as it into a thousand shreds. Mazie sat at a table holding her head in her hands. Two happy-hearted children played upon the floor at her very feet. The little girl raised her pleasant face and Arthur oticed she bore a strong resemblance to her mother. "I'll make you suffer yet, Mazie Lesaway, roaring lustily at the assault, as he took it. But Steve was caught. Something crashed down upon his hips, cot," he whispered to himself. "You tore my heart to pieces and I shall tear Some day you will return to find pinning him to the ground. Steve closed his eyes. The pain for an in-stant was sickening. He thought the train had caught him at last against the wall of the tunnel, as he had so often decout Determined. that the little girl is gone. I am going to steal her—steal her!"

dreamt. But why was Micky scream-ing? Micky was free of the tunnel. It was only he, Steve, who had been The tenement house which little ground to powder. Then there was for-Steve occupied, in company with some half hundred other human beings, look-ed out over the railway line. It was getfulness.

He came to himself in the white ward of the children's hospital. He had seen the dirty and squalid line which en-circles the greatest of cities. If it had been a line which ran away to the country it would have looked different, Stare thought, but it may be the looked different, the outside of it many a time, but he had never guessed it to be like this. He was so walled up in something that he could not move, but he smelt wall flowers somewhere near his bed. Turn-Steve thought; but it was, like himself, destined to a treadmill round of the dreary town without a chance of ing his eyes from one side to another he could see a long row of white curtained beds. There were faces on The windows of the house, were coatsome of the pillows, but others were empty. Away at the end of the long ward he could hear children talking and The windows of the house, were coat-ed with such an accumulation of smuts that the light could hardly peep through. There was grass on the sides of the cutting, but it was a sadder thing that the dust which the March laughing quietly about the fire. Presently a little boy on crutches came down the ward and seeing Steve, winds blew about so blindingly. Such

called out poor, stunted, dirty grass! Steve often ondered how it had the heart to grow Steve had no one belonging to him "I say, Sister, here's 227 awake !" Then a sweet-faced nun with white teeth came and stood by him and smiled at him and asked him how he felt, and

He existed on the common charity of the erowded house. His mother had been a flower girl, who had died of pneumonia in a hard winter, and no one had ever thought when she died of ed him with something delicious out of a little flowery cup with a long spout. "You're going on very nicely," s she

said, " and if you're a very good little boy, perhaps you'll be able to see your friend on Sunday." sending S'eve to the poorhouse. Per-haps it was not so much deliberate charity as that it was nobody's business and with so many children on the stair-" My friend, miss ?

"Yes, your friend who brought you

cases and in the narrow street between the high, dreary houses, one child more or less hardly mattered. If Steve belonged to one family more Of course it could only be Mrs. Brady, though Steve wondered how she came to be about when he met with the accithan to another, it was to Brady's, the

" Micky wasn't hurt, was he, miss ?'

than to another, it was to Brady's, the occupier of the south room on the fifth floor. Mrs. Brady was a widow, and went out charing. There were five lit-tle Bradys, all like Steve, under the school attendance age. Mrs. Brady's way with them was to lock them out of the room if it was dry, in, if it was wet, after she had given thom their break-"Micky wasn't hurt, was he, miss?" he asked anxiously. "Micky?" The nun looked puzzled for an instant, then she seemed to un-derstand. "Oh, I remember—the child you got hurt in trying to save. No, he wasn't hurt. He's all right, I believe. Now, don't talk any more dear, but sleep if you can." after she had given them their break-fast of a morning, and then go about her business. Each young Brady was

first, however, presented with a hunch of bread for his or her dinner, which With little intervals of pain and rest from pain, Steve got round the week till Sunday came. There was no infi mma-tion, and Dr. Heys thought that the little chap in 227 bed might certainly see his friend if the latter was quiet and stand only a chart time. was eaten, to save the trouble of keeping, as soon as the maternal back was turned; and then empty stomachs were the order of the day till the mother came home at night. To this forlorn little family Steve

and stayed only a short time. When the visitors came tiptoeing down the ward, amid shrieks of de lighted recognition from many little beds, Steve's heart fell. There was no Mrs. Brady. She had forgotten him. But who was this big man with the country freshness on his cheeks and the mild blue eyes, with the great bunch of wall flowers and daffodils and the obvious eggs tied up in a red-and-white cotton handkerchief, who walked softly to the chair by Steve's bed and ook up his place there? Steve felt a lreadful certainty that it was all a misake, and the visitor not for him; the mild serious eyes had no doubt in their gaze. "The Sister told me as I m'ght come

love of flowers, or anything that brought him the country. The feeling for the country which he had never seen was in and see how you was," he said in a voice subdued to the softest key poshis heart like the desire of the children of sailors for the sea. Sometimes he sible, though it was naturally a big seemed to get a breath of it when the voice to match the big man. wind was in the west. At times during the long, long days he would adventure "But I never saw you before," said Steve, weakly. "Isn't it another boy to the main thoroughfare, dragging the youngest Brady by the hand, and stand staring at a florist's window, till the you want?" "I want the boy my Dobbin knocked

THE CATHOLIC RECORD

was an old man and woman, in a shell- ' of a Roman Catholic within the British house, one of whom came out for fine Isles. That situation Time has now re weather, the other, with an umbrella, versed. The law of England has been for wet. There was a fine glass ball with a little house in it, and when you shook it the snow storm raged inside it. There were Scripture pieces on the wall in sampler stitch, and the most beautiful fruit in wax under a glass shade on the table. Outside there was a little kitchen and flower garden with a hedge of sweetbriar, and there were beehives under a roof of thatch on a stool by the house wall. Beyond were the fields where John Grainger earned his living

by growing flowers, fruit and vegetables. Yesterday it might be daffodils, to-day asparagus, let use and young peas, toprrow strawberries. John was an epitome of the seasons as they came. He had begun by bringing violets and daffodils; then came ane-

ones and little sprays of lilies of the of flowering May, big as a Christmas tree. Now, this last Sunday of all, there were roses. This day Steve presented a very different aspect from the dirty and ragged boy who had come in the day of the accident. He supposed they had burnt

his old clothes. Anyhow, it was a plea-sure to find himself in a clean linen smock, with knickerbockers underneath and stout shoes and gray woolen stock-ings, even if he had to share them with Paddy Brady presently. "Tis the last Sunday I'll be comin' to see 'no here," said John Christoper

see 'ee here," said John Grainger. "Yes," said Steve, and in spite of him a big tear escaped down his cheeks. Life wouldn't be more tolerable in Greek street now that he was laine. "Ye'll be ready by noon a-Wednesday. I've got strawberries for Covent Garden an'll be back by that time." "I'm to see you again, then?" said Steve, with an uplifting of the heart.

"Bless 'ee, didn't think I was goin' orever "Shall I see you in Greek street, "En and a see you in Greek street, "Th'art not goin' to Greek street, no

ore. Th'art goin' home wi' me." " With you ? Aye, little lad, place of him I lost.

ou're nobody's bairn, they tell't me, out you're mine. We'll never leave You're each other." closed his eyes and lay back Steve At first the joy seemed too much for him.

Oh, sir!" was all he could say. "Not sir," Steve, but daddy," said John Grainger, taking one of Steve's John Grainger, taking one of Steve's thin hands and crushing it between his own. Then Dr. Heys came in and smiled at patriarchs and saints

painfully sweet anticipation. Steve was carried out in his new father's arms, with his crutch across his shoulder, and strawberries was placed in his lap, and John Grainger, sitting just under the ill of the strawberries was placed in his lap, and delphia Catholic Standard and Times. till of the wagon, drove Dobbin at walking pace through the dreary miles

f streets. But at last they passed the last roy of squalid dwellings, and the last of the brickfields, and came out among fields and then Dobbin broke into a steady trot, and the air grew purer and sweeter and there were wide fields and woods. and sometimes they passed a bridge over a stream, or they went through a village of the most delightful cottages, bowered

It was all more exquisite than Steve could have believed possible, though he had listened greedily to the tales of happy children who had gone on Sunay school treats into the country. About 4 o'clock in the afternoon they reached the cottage of Steve's dreams, and he was sat down in the little flagged yard, while Dobbin was taken out and turned into his own paddock, and Trusty came and laid his head on Steve's knee. "He fretted sore when little Willie

ing the dog. Afterwerds he carried Steve into the

ompelled to recognize the existence of ne Church and the flock within the British dominions, for there are no fewer than twelve millions of Catholics within them, and their influence as a force for the stability of the empire is a factor of immense importance amidst heterogenous and discontented medley of different races and racial and ir-reconciliable cults.

E. RA

The ceremony witnessed in London treets this week is one of those impres sive attestations of the resilient power of the Church which controvert accepted axims in mundane affairs. We behold he hand of the dial pushed back a cycle nd the work of three hundred years of ar and merciless persecution almost ndone. A Legate from the Pope has e set foot on English soil, and Holy Eucharist has been borne in emn state through the public thorshfares. As we behold the marvelous me and recall the fact that not more half a century has passed since the glish skies were reddened at nightwith the glow of burning churches convents, and the cries of ery!" resounded through the street any cities, can we help being strue the futility of Acts of Parliamen

l penal enactments against the pow of the Blessed Eucharist? It is this ysterious power that has brought bout the assemblage of an army of atholic dignitaries in the capital of England to-day and awakened the land So long known as "Mary's Dower" to the memories of a hallowed time. Then over all its surface rose majestic cathedrals, which still exert a fascinating influence and mysterious attraction over the minds of even non-believers, because the fragrance of a pure and noble wor-

ship clings around their stately aisles and beautiful colannades and storied windows. The universality of the Church was

strikingly illustrated in the composition of the historic gathering. The Greek Liturgy and ceremonial and sacred raiment were in evidence as well as th

Latin, and Byzantine psalmody resound-ed through the arches of the great Westminster Cathedral, as well as the Greg orian chanting. Herein we may wel believe is an augury of something more believe is an augury of something more marvelous still than this present re-union, borne in on the wings of the dawning future—the renewal of apostol.

Then Dr. Heys came in and smiled at them, and the two Sisters came up and looked and smiled and went away: and during the rest of the visit, neither Steve nor John Grainger spoke, but sat hand in hand, with a bashful delight in each other. After three days packed full of the painfully sweet anticipation, Steve was carried out in his new father's arms, with his enutch corres his choulder on the strike in the British Isles during the past century. The Church there has of a verity risen from its ashes, and its glo is as that of a great, irresistible lamp, attracting millions of minds by the set in a comfortable old straw chair, in a great empty roofed wagon, smelling deliciously of strawberries. A basket of pelling radiance of God's that the of pelling radiance of God's the of pelling radiance of God 's th

FIRST PRINTED BOOKS AND FIRST

PRINTERS CATHOLIC. Dr. Zedler, the public librarian, of Wiesbaden, has brought out through Harrassowitz, of Leipsic, a volume on Gutenberg's labors, in which he main-tains, as the result of a close investiga-tion of the subject, that the first book printed by Gutenberg was not a Bible, but a missal. It is well that Catholics should be duly informed with regard to such matters as this, for the most ershould be duly informed with regard to such matters as this, for the most er-roneous ideas prevail amongst Protest-ants respecting the attitude of the Gatholic Church towards printing and literature in the fifteenth century. It is the firm conviction of many of them who pretend to knowledge that the Catholic Church was utterly opposed to printing, and that were it not for Pro-testantism the development of the art

vould have been prevented. As a matter of fact, the first printers were Catholics, the people who helped and encouraged them were catholic at the second sec was taken," said John Grainger, watch-

encouraged them were, Catholics, and

The training of character and cultivation of manners are therefore con-sidered matters of primary importance, and the health of the pupils is the object of constant solicitude. Active physical exercise is insisted THE COURSE OF STUDIES! THE COURSE OF STUDIES; comprises, besides the thorough grounding in the ordinary branches of education, a complete course of Christian Doctrine, Elements of Chris-tian Philosophy, Ancient and Modern History—special attention being given to Sacred and Church History, Literature, Ancient and Modern, the English Language in all its branches, Latin, Mathematics, and the Natural Sciences. The study of French is obligatory for all the pupils, and special advantages are given for French conversation. Needlework and order receive particular attention. Address: The Mother Superior, Sacred Heart Convent, P. O. Box 320, London, Canada. a star SANDWICH, ONT. (Opposite DETROIT, MICH.) A Boarding and Day School for Young Men and Boys, conducted by the Basilian Fathers. FOUR DEPARTMENTS I. Arts Course II. Academic Course III. Commercial Course IV. Freparatory School For catalogue and particulars address THE TREASURER.

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own the nargarden.

down in the Dover road last Monday. Not as he'd ever have done it, but that he didn't see you, nor yet the little shaver as was the cause of it all." "Oh," said Steve, "it's very good of staring at a horist's window, till the shopman, suspecting larcenous desires, would order him away. He was happy for the day if he was perhaps lucky enough to pick up a flower some one had dropped. This taste of his had not gone unnoticed even in Greek street, and the daughter of the green gracer at the corner would

you to come.'

Steve's friend came many Sundays be-fore Steve was able to get on crutches and hop about the ward. His hip had been broken, and he was hardly likely ever to walk without lameness; the nost the kind doctor hoped for was that he would not be very lame as he grey stronger. Steve wouldn't have minded very much if he had been told that he was to be an inmate of the hospital for

from the gardener of one of the houses where she worked. It had met with an accident, crashing off the window sill into the cutting below, and Steve never life. In fact, he would have liked it. He liked the doctor, he liked the nurses, he liked the other sick children. dared hope for a growing thing in a pot Above all, he liked John Grainger's visits on Sundays, and these no doubt

His eccentricity was put down in Greek street to be an inheritance from would cease when presently Steve went his flower girl mother, just as the little Bradys had the brogue and the impulspack to the Greek street. John Grainger did not seem to ge iveness of the country they had never

tired of coming as the weeks grew to

was this impulsiveness in Micky Brady that made the turning point in Steve's life. They were standing gazing into the florist's window one day when the March wind felt like May, turning Steve's thoughts in the direcyard with the few beds of hardy flowers in its shabby turf. In those visits it was wonderful how much the boy came tion of wondering whether, hampered by Micky Brady he could accomplish the Was wonderful how much the boy came was wonderful how much the boy came to know about the man. All the simple, quiet life, with its joys and its sorrows, herbage whereupon real, if very dirty sheep grazed, and from which a line of trees meridable mich is is is in the sorrows. trees was visible, which indicated to Steve all he guessed at of the country. The thought had come into his mind of a sudden, making his heart beat. The florist had just bid him begone for the hinth time. Each time, Steve, who was a decile abild ada vatiged chodicatil

the kettle for tea.

"You'll do all this, lad, i' days to come, an' make the tay when Dobbin an' me turns the corner o' the road," he

But Steve was looking about him in bewildered happiness. The birds were singing in the little cottage garden without, and there was a sleepy hum of bees, and the cottage was flooded through its open door with sunshine and warmth. Steve felt as though he had died and

wakened up in heaven. Were all days to come to be really like this? Were all the John Grainger had boiled a generous supply of eggs, had made the tea hot,

strong and sweet, and had set a cup of it, with a great slab of home-made bread served with honey, before Steve. All the time he was gravely smiling to him "Seems as though Willie were come

back," he said at last. "It was lonely here this goodish while back,"—Katha-rine Tynan in the Catholic Weekly,

BACK TO "MARY'S" DOWER.

tired of coming as the weeks grew to months. Sunday after Sunday he sat by Steve's bed in the ward, or by the open window, when summer at length ar-rived, and Steve was able to sit in a basket chair and look out on the court-The hands of Time's dial are irrever The hands of Time's dial are irrever-sible, according to all the world's axiomatic wisdom. What is done re-mains done: it belongs to the domain of "accomplished facts." In the world of polities to attain this state is to reach a sort of sacred plane, from whence all are agreed that there must be no dislodgment by any human ar-rangement. There is only one force or institution to which this unwritten law does not apply. This institution is of Divine foundation, and thus exempt

and son, and was lonely without them forever. He knew the house with its soudden, making his heart beat. The forist had just bid him begone for the minth time. Each time, Steve, who was a docile child, had retired obediently, only to creep back again almost uncor-sciously as the flowers drew him and their terrible guardian passed out of sight. Suddenly Micky whose small hand

the earliest printed books were Catho-lic works. When Gutenberg, after the dispute with Fust, was established in a printing office by Dr. Humery, the chief work to which he devoted his attention was the "Chronicon" from the pen of a Genoese Dominican, and later on he

published two editions of the "Summa" of St. Thomas, -Toledo Record.

A Change.

The restoration of a cross—a beautiful relic of pre-Reformation days—in the parish churchyard at Folkstone, England, is significant of the changed attitude of the English people regarding veneration of the Blessed Virgin. The relie now bears this inscription, with dates : "At this cross, in ages past, according

to an old charter preserved among the muniments of the town, the mayor was unnually elected on the Feast of the Nativity of Our Lady."

The Anglican curate of Folkstone is among the most recent of English con verts.



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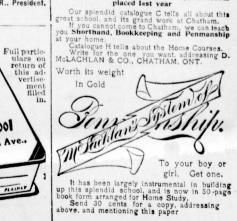
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Londor

THE CATHOLIC RECORD

tainted with scepticisms and used savant and illiterate, king and peasant, we all look to a day that knoweth no night, and a vision brighter than a faith, a hope fulfilled, mercy, pardon, unhonored.

exaltation for submission. The pathway of time is smooth with the feet of those who have walked this royal roadtheir head bowed, their eves fixed, their heart raised on high. Whilst we cannot agree with much of Professor Goldwin Smith, we sympathize with him in his doubts and earnestly hope he will solve them and find the peace which is better than scholarship and dearer than gold or precious stone.

CHURCH DECORUM.

It was with no small surprise and positive regret that we saw from the Catholics or non-Catholics, and we ollowing Monday's report that the Rev. Mr. Rutledge had been accorded enthusiastic applause the evening before. The pastor of the First Methodist Church of have no fault with the subject or his treatment of it. Like many preachers of the day, he was as catchy as a newspaper reporter in his title. He made a hit. Well and good. His plea for profit-sharing which seemed the corner unreaped was not without foundation, nor was it unfairly put. The report is too limited to form a just estimate of the whole sermon. If we have any fault to find with it it is that profit or loss has very little to do in the relation between labor and capital. It seems to us that if the laborer is to share in the profit he must be also willlows. ing to share in the loss. The duty and

obligation of both employer and employee lie upon a higher plane than that of economy. Charity must hold the sceptre over both, or yield her throne to socialism. These, however, are not altogether the question. Amongst Mr. Routledge's congregation might be found some capitalists - not perhaps millionaries - but men who employ others. They must have felt out of place at hearing these subjects so pointelly treated, the reverence of God's temple disturbed by applause, and that applause encouraged by the tacit consent of the preacher. The message is for both rich and poor, capitalist and laborer. "Woe to the rich" is as strong, as necessaay a warning as when delivered of old. "Blessed are the poor in spirit" is as true a lesson as when first heard from Eastern mount. There can be no reason for display of feeling in Church such as applause. The

Church is God's House where His word is preached. It is for people to receive it in faith, in submission and in silence. So far as Catholic Churches are concerned, any such conduct is

so unlikely that we cannot imagine it. If it did occur it would be promptly repressed. A Methodist meeting house is not a Catholic Church nor is a Methodist minister in the same category as a Catholic priest.

A NEW CURE FOR THE LIQUOR HARIT.

From an American exchange we learn that among the recent developments in the municipal government of Richmond, Va., one of the most interesting is the attention being given to the reformation of habitual drunkards, particularly miles beyond Edmonton, through a counhose upon whom families

The appointment of a probation officer

into whose hands minor offenders were

IN TOLEDO, O., Catholics and Protheir first taste for drink and starts testants are battling with the indecent them on the down grade ending up in nisery, pauperism, disgrace, broken health, untimely grave and a memory

A MATTER OF IMPORTANCE.

The "Catholic in politics" led to a onouncement recently by Archbishop O'Connell, of Boston, and Bishop McFaul of Trenton. They made reference to Catholics holding public offices, who by their dishonesty and trickery, had rought disgrace upon their Church, upon their country and upon themselves. "There is." said one of the prelates. " recognized duty on the part of Catholic voters not to co-operate in placing immoral men in office, whether they be should not tolerate any man in a public position who, by his acts, brings shame upon the community and its civilization."

We by no means wish to insinuate this city was preaching a sermon which he Catholics are worse than their neighbors entitled "The Unreaped Corner." We in this respect. Those who are condemnable form but a small percentage of the whole, but, nevertheless, the percentage is yet too large. We need not remind our readers that it is the duty of every Catholic by his vote to help keep out of office such Catholics as are known to disregard the teachings of the Church, who; give little or nothing for its support and who are present at its service only about election time. The Catho lic, who, in seeking a public trust, has regard only to his own material ad vancement, is a poor kind of citizen and unworthy the confidence of his fel.

> THE MAYOR OF OTTAWA, Mr. D'Arcy Scott, son of the venerable Secretary of State, Hon. R. W. Scott, has been appointed to the railway commission, This is one of the most important positions in the gift of the Government. A note approving the appointment has come from every section of the country In Ottawa its worthy mayor is known intimately by all its people but his reputation has gone far beyond the capital district. Mr. Scott is in the prime of life and brings to the fulfillment of the duties of the commission a well-trained

> legal mind and a capacity for work which is indefatigable. When we add to this the fact that his life has been a most exemplary one, that he is reliable straightforward and conscientious, that in a word, he has always set the pace for young men who ambition purposes the noblest, the Government is to be commended for placing him in a post which will mean much in the adjudication of the important matters affecting the railways. It is such men we want in public

positions. AN EXAMPLE of heroic devotion to duty is related of Mother Filiatreault.

Mother-General of the Grey Nuns in Canada. On the 24th of September she arrived in Winnipeg, her purpose being to proceed to the Mackenzie River dis trict to inspect the missions in the far north. She seems indeed to be imbued with the splendid missionary zeal of those heroic souls who performed such noble work for the Church in the early history of Canada. Although she is sixty-nine years of age, nothing daunted she is starting on a trip of two thousand

theatrical shows. The local branch of the American Federation of Catholic Societies is leading the fight. This pest has not made itself evident to any very great extent in Canada. Occasionally some of the low class theatrical com panies bring us posters bordering upon indecency. They are, however, as a rule, chary of Canada, because they know the people on this side of the line will not tolerate anything upon bill-boards which promotes depravity. Our chiefs of police keep their eye on these things but we regret to say there have been times when the immoral shows were with us for a brief period. We will have to be on the alert. Our customs authorities could do much to

OCTOBER 3, 1908.

protect us from this contagion by stopping at the border the entrance of prints in which only the prurient minded take delight and which are a source of danger to the rising generation.

A PECULIAR CONDITION pertains in the province of Quebec in regard to the Protestant schools, and the Protestant Board of Education have petitioned the Government for a change in the school laws, which now allow wealthy Protestants to shirk their responsibility in the essential matters of education. Some new schools are about to be built at Maissoneuve, a suburb of Montreal Two very wealthy Protestant merchants and large property owners in the district are, we are told, opposed to the erection of the new schools and threaten that if the work be undertaken they will transfer their taxes to the Catholic schools. It thus seems that the Protestants in Quebec have been allowed much more freedom in school matters than the Catholics of Ontario, where Catholics may, if they so elect, transfer their taxes to the public schools but Protestants are not permitted under any circumstances to give their taxes to Catho-

lic schools.

WE ARE INFORMED by an American contemporary that the Brewers' Association have put themselves upon record as being righteously indignant at the long list of crimes and misdemeanors that were charged against their retail establishments. They also passed a resolution declaring that the "tough aloon " must go. It does not appear to have occurred to these gentlemen that in a large degree it is the saloon that makes the tough. They would have, it appears, what might be called respectable drinking. But how long, it may be asked, will the average man, who drinks a certain quantity of intoxicants day in and day out, remain respectable. Some there are who carry themselves fairly well through life, notwithstanding their indulgence in the "cup that

cheers," but the fallen ones are countless.

A CANDID ADMISSION

The sermon delivered by Archbishop O'Connell of Boston before the Federa-tion of Catholic Societies, lately assembled in that city, drew fro Herald, a Methodist Episcopal Journal, the following remarkable comments : "As we read after the Archbishop and the report of the proceedings particularly the addresses of abl loyal laymen of that body, we were led to ask if, after all, this Church might not become the hope of the world as the repository and conservator of the essential fundamentals of the Christian

does interfere she does so in a spirit of sumed and taken for granted by a few struggles we may have-young and old, The Catholic Record | does interfere she does so in a spirit of prayer, faith and submission-never promising or guaranteeing, always asking, and the other resting content with whatever answer is given. Modern life strives hard to mix the spiritual and the corporal, the natural and the supernatural, the temporal and the eternal. It is no use. The Church has the same work to do in the twentieth century as in the first: to baptize, to preach, and, perchance, to heal. Her therapeutics concern the soul. She must convince the world of sin and of justice and of judgment. Those of the world who are thus convinced find healing which others know not-a balm bringing betimes renewed vigor to the palsied sick and always renewing lively faith and submissive love in the soul's higher hopes.

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bommon. Subscribers changing residence will please give old swell as new address. Obituary; and marriage notices cannot be inserted the usual condenand form. Each inserted

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delivery; clerks who will sometimes look for i onlyd; Messrs, Luke King, P. J. Neven, E. J. Broderich Miss Sara Hanley are fully authorized to re subscriptions and transact all other business for CATHOLIC RECORD, Agent for Newfoundland James Power of St. John. Agent for district of oing Mrs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION.

Mr. Thomas Coffey in the state of the state

ability, and, above ant, that it is in the second s

Ottawa, Canada, March 7th, 1900

Dear Sir: For some time past I have read you bimable paper, the CATHOLIC RECORD, and congra-tulate you upon the manner in which it is published fits manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I; can recommend it to the faithful. Bless-ng you and wishing you success, believe me to re-pain.

LONDON, SATURDAY, OCTOBER 3, 1908.

CHRISTIAN THERAPEUTICS.

"Why does not the Church go on for

healing nowadays ?" was the question

put us the other day by a non-Catholic

friend. It was just such a thing as a

sufferer might be expected to ask who

had tried many physicians, and finding

no relief turned towards the Church.

To answer these people satisfactorily is

not easy. There was little use calling

attention to the fact that the question

was put in too universal a form. We

never knew, or even thought for a

moment, that the mission was to heal.

The kingdom does not consist of merely

the muscular and the healthy ; nor from

its favors are the weak and the suffer-

ing excluded. On the other hand aches

and pains are more highly esteemed

than physical activity-and resignation

is brighter and better than health.

Nothing shows the weakening of religion

so much as this unfounded craving for

the Church to enter upon the field of

therapeutics. The Church never refused

prayer for the sick. Holy shrines and

sacred wells are to be found in every

land, the abiding testimony of cures

wrought in answer to prayer and faith.

Miscal and ritual and liturgy teem with

impetrations and benedictions showing

the maternal desire which the Church

has even for the physical health of her

children. But the Church does not

directly go in for healing; her mission

is of a higher order. When she prays

for her suffering members it is with a

higher spirit-that the cure of the body

may lead to greater strength of soul, and

that submission to God's will in case of

no cure being obtained redounds more

to the spiritual welfare of the disciple

The Jewish people, accustomed as they

had been to the idea that no man could

see God and live, were very slow to seize

the belief of the great central truth of

the our Lord's divinity. If He were

God how could He be man, and if

He were man how could the wood of

human nature stand unconsumed in the

blaze of the Eternal Sonship? It is not

fair to compare to the public actions of

the twentieth century. No less illogical

with the shadow of St. Peter falling

upon the sick to the Catholic Church of

to-day. The glory of that Church is not

blind she has made to see. She has done

this in every age, and she is still doing

call is above. If the Church went in

for healing in the sense that it was her

primary purpose, and that she should

drap back to her starting point, we

s'rould soon witness the abomination of

desolation. Bodily health would alone

he sought for; and temporal blessings

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa Apost. Deleg.

Apostolic Delegation. 3 The Ottawa, June 13th, 1905.

UNIVERSITY OF OTTAWA.

GOLDWIN SMITH AGAIN.

We see from extracts quoted by The Toronto World that Goldwin Smith has once more given through The New York Sun his views upon man and his destiny. That they are very much what they have been for several years does not in the least (surprise us. The arguments are hard to follow and the conclusion unsatisfactory either from a logical point of view or from the hope laid up within our breast. The latter-the conclusion seems rather the habitual bent of the venerable Professor than a sequence strictly derived from his premises. These in turn are so numerous, so open to distinction and criticism, that the whole framework-foundation, walls and roof - crumbles away. It is generally hard to classify the platform which Prof-Smith occupies. His ability no one denies, whilst every one admires his style. The former is weakened by his want of conviction and the latter is obscured by the unphilosophical employment of philosophical language. He cannot be said to belong to the experiential school, although his fourscore years of intellectual life, his early associations with Oxford and his later interest in nearly all the movements of Great Britain, the United States and Cadada, his present home, give him a range and power which perhaps no other living man possesses. He cannot be said to be a real sceptic, for he does not entirely throw aside the religious and reverent attitude which is evi dent, notwithstanding his reading. His doubt always seems to us very doubtful, Goldwin Smith-if any of his conclusions carries weight at all with us - convinces us of only one thing, that he himself is un convinced. Notwithstanding the fact that he ranks himself amongst those who doubt, we fail, from what he tells us, to be convinced that he does doubt. Being much more an historian than philosopher and even more critic than historian, his argumentations fall along historical lines and are destructive rather than constructive. As a historian, we, of course, have frequently had reason to find fault with the Oxford professor. His strong antipathy to the Papacy has made his whole historical trend vary so that even in questions religious and philosophical Papal announcements have thrown him off the track as magnetic disturbances cause the compass to vary. In the argument upon man's destiny he finds fault with the Encyclical on Modernism, a name which he will persistently ascribe

wholesale and retail by others who seem regardless of their infidel teachings and eedless of the multitude who are not biblical students. We do not propose an argument concerning the authorship of the different Gospels, or the nationality of St. John. What we find con tradictory in Dr. Smith is that while he denies that St. John was a Jew, he should, in a few paragraphs afterwards, admit positively that our Lord "in His last hour provided a retreat for His Mother." This refers to St. John, who alone of the apostles was present at the crucifixion, son of Zebedee and Salome, known to the high priest (Caiaphas, beloved disciple of the Master-a Galilean fisherman. There is

not jot or tittle of evidence in the court of history to deny the Jewish birth and ancestry of the Evangelist of the Fourth gospel. Least of all can the historian call it into question who admits the remarkable incident of Calvary, in which our dying Saviour entrusts His Mother to this, His beloved disciple. We cannot follow Dr. Smith through all his arguments-too numerous, too discon nected, and too vague. Suffice it to say we are surprised that a scholar doesnot see in St. Simeon Stylites the religion of Christ. The saint's contemporaries, who crowded around his pillar to entreat his pravers and ask his blessing, saw in him

the man of prayer and mortification, the chosen servant of God, whose marvellous!"life may well astound ail, but whose high sanctity and imitation of Christ none have ever questioned. Nor can Goldwin Smith forget that the pillar saints and other anchorets of the East were the forerunners of the monks of the West. "Go," said St. Chrysostom to the Thebaid; "you shall find there a solitude still more beautiful than Paradise, a thousand choirs of angels under the human form, nations of martyrs, armies of virgins, the diabolical tyrant chained, and Christ triumphant and glorified." Dr. Smith may not see the connection between the contemplative and the Christian religion-the cult and worship which our Saviour established. He ought, however, to see that hundreds left the cities of imperial Rome to avoid their corruption and spend their life in prayer and meditation. It was the highest form of religion, and became the

type of that life which, systematized by St. Benedictine, filled the West with virtue and learning and peopled heaven with saints. Christianity was much more than a social reform. We pass on to the Professor's view o

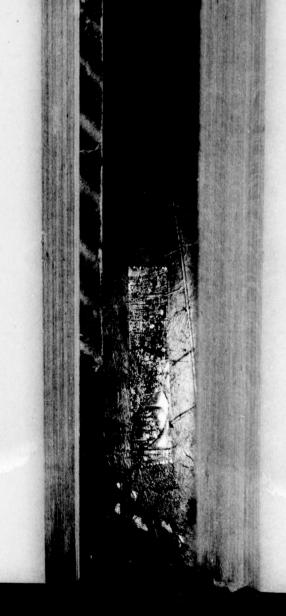
the immortality of the soul. This is not a religious question, nor does Dr. Smith seem to treat it as such. Candidly speaking, we do not clearly appreciate the gentleman's difficulty. We had better let him speak for himself. He savs :

"The belief that man has an immortal soul inserted into a mortal body from which, being, as Bishop Butler phrases it, 'indiscerptible,' it is parted at death has become untenable. We know that man is one ; that all grows and develops together. Imagination cannot picture a disembodied soul. The spiritualist apparitions are always corporeal."

Whether that means that death is no the separation of soul and body, is not clear. Surely Bishop Butler never held to the Pope's invention. The fact is that the soul was subject to the same that Goldwin Smith is too biassed in cer- dissolution as the body. The error in tain points to be a real sceptic. He is the argument lies in the misconception not an out-and-out materialist, for he sees the writer has of the unity of man. Man

is neither soul nor body; yet, quite

peace, the crown for obedience, and



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than hodily relief. Our Lord's example at least dimly the shadow of another is given as an argument for more action world fall upon this, affecting not the right, man is one. There are three on the part of the Church. Our Lord physical contour but the life and history entities in this consideration-the soul, healed, therefore His Church ought to heal. In advancing such an argument it should be borne in mind that Christ had to establish both His own mission and that of His Church. He had also to establish His divinity and His humanity. The glory of the former was voice that speaks : a danger to the reality of the latter.

our Blessed Saviour with the Church in nations or the westward ma ch of em-

in the lame she has made to walk or the the cockle-novelties, antipathies, ra-

it. Her mission is in another plane, her charge him with being-he would cer-

rejumph and glory in another world, her tainly fall under the bann of Modern-

" Thou art so full of misers Were it not better not to be

a man whose intellect surely demands

some higher truth than earth can give.

more durable reward than the passing

or whose deeds of benevolence claim ;

gratitude of his own generation or the

mistaken notion that virtue is its own

reward. History has a deeper lesson

for its students than the rise and fall of

pire. Strange to us, therefore, is it

ment and regards the first three gospels

of the New Testament as "manifestly

grafts upon a stock of unknown author

delivered for a second trial before being of man. The shadow falls nigh at his the body, man. The soul is not the sent to jail has been followed by a profeet, as it must be with men beyond body, it is not man. After death, thereposition which will be made to the eighty years. Besides, aged sight dis- fore, the disembodied soul is not the Council in a few days looking to the tinguishes better things that are afar man: it is a spirit. It is not a question establishment of a city farm, where than those things that are near. He of imagination. It is a question of obstinate cases of drunkenness, vagrancy hears, or seems to hear, the still small thought. We cannot imagine two angles and waywardness in men and boys may be isolated. Under the eve of the pro-

Yet this does not bring its answer to

of an isosceles triangle equal, any more than we can draw them. They will surely differ somewhat. We think them

bation officer the old "soaks" and "bums" will be put to work, out of -judge of their equality and found whisky's way, and while felling trees other propositions upon the truth of our and chopping wood for the city, tilling conclusion. Nor can we indeed imagine the soil and raising crops for sale, will a disembodied soul. But we can think learn the error of their ways.

and do think it, and build the temple of There is much food for thought in this humanity upon the thought and its new departure for the treatment of reality. We shall not altogether die. inebriates. More than once it has There is that within us which will look occurred to us that something of this upon unfading light and which the grave kind might be successfully tried in cannot hold down. The soul is not the Canada. With some who are confirmed is it to reason from the infant Church that one of the great students of his-like the form of the lower animals, body-it is its substantial form-not drunkards forcible removal far from their old haunts to some section where tory should gather so little where he but rising above the body. The agent it would be impossible to procure alcohas sown so much, or that he should is greater than his act. So the agent holic drinks of any kind, might find largely mixed in his harvest-grain that can think and judge and abstract lead to complete reformation, and -the agent that can reflect upon himit would be well also if they were comtionalistic prejudices. Were Dr. Smith self, and a notion of God, virtue and pelled to make such places their per-

a Catholic professor-which no one will morality, law and order and the other manent habitation, thus avoiding the countless things which lie upon the possibility of their failing into the old shelves of thought-this agent is not habit. Untold good would result in sending congratulations to Very Rev. ism. He finds errors in the Old Testa- to perish with dissolving tissue. The thus providing for this unfortunate class. Alexander MacDonald, D. D., Vicarimmateriality, unity and simplicity of the All the while we should use every lawful General of the Diocese of Antigonish soul are proofs that it does not by the effort to guard against the formation of and parish priest of St. Andrews, upon mere death of the body die also. So far ship and date. They betray a belief in for reason and nature. The resurrection aiabolical possession, a local super- of the flesh, the union of soul and body, tition from which the author of the future happiness as a reward of virtue, instead of helping faith would prove its Fourth Gospel, who evidently was not a and misery as a punishment of sin are loss and ruin. The Church is never Palestinian Jew, was free." These matters of revelation and theology as many promising youths of the farming honor conferred upon him will be gener- endeavor, because they are total abstained statements are quite gratuitous-un- distinguished from philosophy. If health. These she insists upon as the founded and unwarranted by the his- reason has little to say for them it has that, no matter how respectably con- another column will be found a sketch position order of God's providence. When she tory of nearly twenty centuries, as pothing to say against them. Whatever ducted, vet supplies young men with of his life taken from the Casket.

ry where dog-trains and canoes are the revelation. Certainly, Protestantism-the Protestantism of this old New England-has now too little fibre in it, sole means of transportation. She will be accompanied by several of the members of her order. We pray that He to in doctrine and works, to successfully Whose service these ladies have decompete with the Roman Catholic Church. We believe too little, and hold voted their lives will guide and guard that little in too weak and colorless them in the perilous journey which they are about to undertake. solution, to adequately evangelize and church the multitudes.

"It still remains true that Protestantism in New England is being out-ranked REV. HENRY T. NEWS, of the Church by the Roman Catholic Church and the of St. Paul the Apostle, West 59th street, New York, died September 1st, at the summer retreat of that Church at Lake George. Deceased was born of English parents on March 29th, 1859, and studied for the ministry, becoming a deacon of Christ as the Church of England, in which Church he ministered for some time in Madoc. Ont. At the age of twenty-two he became influenced by Catholic teaching; and, under the instructions of the late

reason lies exclusively in the fact that it does not Lelieve, as does the Catholic Church, in the essential certitudes of the Christian revelation. Protestantism in our midst, in substituting for a hearty, loval, passionate faith in Jesus Savior, Redeemer, Lord, a naturalistic, philosophic creed adjustable and constantly in need of readjust-ment, has shorn itself of evangelistic power and divine certification."

A GREAT PROTEST.

In this great land of ours a hundred thousand men and women are banded to-gether in your sister societies to help he weak one and assist him to rise to his full stature. Such a society as this is the most Christlike in the world, outside of the religious orders of the Church, whose Church, whose members devote their whole lives to God's work. How many have been saved, what homes have been blessed and families reunited by your efforts ? We will never know the measure of the good work that has been done till the Book of Life above is opened to our gaze. It is a splendid protest, this society of

yours, against the thraldom of strong drink. There was a time when to be a otal abstainer was to be looked upon as a mollycoddle. Those days are gone The railways to-day, for instance, will employ none but total abstainers if ns of trust .- Rev. E. J. Fitzgerald, Clirton, Mass.

WE HEARTILY join our esteemed contemporary the Antigonish Casket in

Rev. Father Davis, became a convert to

the Catholic Church. He afterwards

studied for the priesthood and was or-

dained a Paulist Father in 1886. Since

then he has served faithfully and well

both as a missioner and as a parish

the habit by those who are engaged in his elevation to the position of Bishop the activities of life, not only in centres of Victoria. For many years Dr. Macof population, but even in those places Donald has been known as one of the where the road-honse exists—the road- most distinguished and lovable priests We have seen house that has sent and is sending so in the province of Nova Scotia. The community to perdition-the read-house ally recognized as most deserving. In

priest.

OCTOBER 3, 1908.

THE NEW CATHEDRAL OF ST. BONIFACE We send congratulations to the Most

Rev. Dr. Langevin, Archbishop of St. Boniface, upon the completion of the magnificent cathedral for that archdiocese. It was a gigantic undertaking, entailing on the part of the head of the archdiocese and his faithful clergy and ng upon lepravity. r eye on say there immoral of period. ert, Our much to i by stop-) of prints

ertains in ard to the Protestant itioned the the school y Protestlity in the ion. Some e built at Montreal. merchants n the dissed to the ad threaten taken they he Catholic he Protestlowed much ers than the e Catholics nsfer their Jut Protestler any cir-

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V Archbishop the Federa eties, lately w from Zion's opal Journal, omments : chbishop and eedings and of able and e were led hurch might world as the the Christian otestantism-

ad Pro indecent anch of Catholic This pest any very asionally cal coming upon sr, as a ise they e of the

laity, a degree of self-sacrifice and anxiety worthy the ages of faith, the army and navy, Catholic soldiers in When we state that the new edifice has the army, and many Catholics in the navy. Under the circumstances, percost \$350,000, it would be seen that the haps, their presence is very well. It may be they will be found effective in putting down Red Revolution when the Catholics of the Western Province are essed with a heroic love and devotion for Mother Church. The following liars and agitators start one. reference to the new cathedral written by Charles Louis Shaw, appears in the Winnipeg Telegram, of Sept. 19: "With solemn pageantry and in the

presence of representative Western Canadian Catholicism the dedication and formal opening for its divine pur-Cardinal Logue has received the following letter from the Holy Fa pose of the fourth cathedral of St. Bonither : face will take place on Sunday, October 4. The event is of interest to the non-"Beloved Son, health and Apostolic **Benediction** : "Among the many proofs of enthus-iastic piety with which men of every condition have hailed the commemmora-Catholic in only a less personal degre than his Catholic fellow-citizen. In the consummation of the great and beautiful cathedral, on the spot which marks the outpost of the battlefield of Christianity tion of the fiftleth anniversary of Our Priesthood, pre-eminent indeed are the gifts lately presented to Us by disting-uished men and women of Ireland. These area Pontifical Cope, as to which it is diffifor the conquest of North America near a century ago, the successive cathe-als of St. Boniface have been milestones which denoted not only the pro cult to decide whether the excellence of the material or the beauty of the work gress of the religion of love and charity but the advance of a higher civilization the material or the beauty of the work should be given the first place, and a large supply of sacred vestments ex-celling, both in richness of the material and the artistic beauty of execution. To these must be added the work of the pious Sisters and distinguished ladies on

HOLY FATHER AND THE IRISH

JUBILEE GIFTS.

N. Y. Freeman's Journal,

mission you to convey to the donor

is their chiefglory, an unshaken attach-

the free expression of Irish faith which

has been manifested on this solemn oc-

"That, however, a virtue so freely

nanifested may not go unrewarded, to

you, Our beloved son, to the donors of

men who bestowed on us the precious

cope; to the Sisters of Charity who offered the sacred vestments, and to the

others of different institutes who, to-

gether with well-known ladies, co-op-erated so efficiently for the progress of the Eastern Missions; to the artist

who gave the photographic portraits of the Irish Bishops, collected in an

album; to all, in a word, who, in any

way, participated in this expression o filial duty, as an earnest of coloridation

the Apostolic Benediction.

duty, as an earnest of celestial and a pledge of Our special

"PIUS X., POPE,"

enevolence, We impart most lovingly

"Given at Rome, in St. Peter's, this 27th day of the month of July, in the

year 1908, the fifth of our Pontificate.

THE GREENACRE PROPHET.

The great lecturer in this year's con

rences at Greenacre, held under Uni-

and the opening up of opportunity for the subsistence of many peoples. The dedication of the fourth cathedral of St. Boniface marks the beginning of another pious Sisters and distinguished ladies on behalf of the Missions of the East, and a epoch in the religious and material life Western Canada. photographic album containing portraits of the Irish Bishops, most skilfully pro-To the Western Canadian who loves

duced.

casion.

gifts and a

his country, who knows its thrilling early story of self-sacrifice, devotion and courage, the dedication of the great sanctuary to the God of our fathers on the same spot where almost a century ago was first permanently implanted the emblem of our common faith, the ceremony will be of intens significance. Wider, greater and more comprehen

sive than the stories of Fort Garry and all the Hudson's Bay posts scattered from the Artic to the 49th parallel of latitude, than the istories of Winnipeg's unbuilding of millions during the stories of the stories o apoulding, of railway development and agricultural progress, would be the story of the four cathedrals of St. Boniface, from the little wooden building of the riverside that the 'great pioneer Bishop Provencher blessed, to the mag nificent cathedral that in its Byzantin dignity and beauty now overlooks a great and prosperous city. The opening of the new great cathe-dral of St. Boniface appeals to the loyal Western Canadian whatever may be hi creed, as an event of intense, sentimental religious and material consequence There are few indeed who do not in

There are few indeed who do not in greater or less degree realize something of the influence that it permeated throughout half a continent for nine decades of time, amidst savage men and in later days among those who were heavy laden in cities and towns. The successing acthedrals of St. Decider successive cathedrals of St. Boniface have been a shrine to only a portion of Western Canadians, but to all it has been an influence, a place of absorbing historical interest and of more than passing respect.

LYING BIGOT ATTACKS CATHOLIC CHURCH.

SOCIALIST APPEAL TO REASON ISSUES 1,000,000 COPIES DECLARING OUR GOVERNMENT BETRAYED TO THE HIERARCHY.

Those of us who remember the old days of Apaism may this week find them forcibly recalled by the Appeal to Reason, a socialist sheet published out in Kansas, especially its issue of last Saturday. It contains the same old

the war.

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United States.

THE CATHOLIC RECORD

"in return for favors." In speaking of its alleged "facts" the Appeal to Reason resorts to this ineffably shockarrogating to themserves the office of Arrogating to themserves the onde of teachers. If to-day religion among the American people is drifting back to the paganism of old, it is precisely because men like Professor Schmidt, who pre-sume to discuss problems of which they ing vituperation : "In the foreground are the plutocratic prelates, treasonable are the plutocratic prelates, treasonable to the country to which they profess allegiance and are traitors to the Catholic workingmen whom they are in duty bound to protect, but whom they would betray to perpetual enslavement." The contemptible Appeal endeavors to create much horror because of the have no knowledge have gradually brought in the wake of such teaching the spirit of scepticism and indifference to religious truth.

Not one word in this lecture, as far as to create much horror because of the fact that there are Catholic chaplains in it has been reported to the public, of Jesus Christ, the Savior of mankind, and His relation to the religion of the future. How much more sensible and well founded is the religion of the old woman quietly saying her beads in Catholic church, with a mind docile t the Church's teaching, and a perfect confidence in the promises of Christ, and a firm grasp on the essential truths of a heaven and a hell, and a thorough shaping of her conduct in accordance with such truths, than the vaporous elusive and meaningless phraseology which this university professor erects

into a belief and a cult. What possible influence for good can such a teaching have on human conduct? It is removed from the understanding of the lowly, and the only possible use which it has is to tickle the intellectual

vanity of men who are making prodigou efforts to think, but without any definite result. The future and the hereafter are beyond the penetration of the human mind, and any man who attempts to tell us of these things, outside of the revelation of them made by God, is convicted by the very fact of intolerable presumption, not to say ignorance.-Pilot.

JESUS, THE LIGHT OF THE WORLD.

As the sun is the center, around which all the rest of the universe revolves, so our Divine Lord is the center of our spiritual world, and all religion and spiritual life find their beginning and end in Him, one with the Father and the Holy Ghost. He is truly the "Sun This splendid proof of love and filial respect towards the Vicar of Christ obliges us to give open expression to the of Justice," and is lifted up in our spiritual firmament to give, by His grace, in our sense of pleasure with which it has impressed Us and the grateful remem-brance of it which We shall retain. Wishlight and life, strength and encourage ment to our souls. Jesus, therefore, is the Light of the world. Thus He was ing to make you, our beloved son, the interpreter of this grateful feeling, We foretold, and thus He declared Himself and St. John calls Him " the True Light collectively and individually that deeply moved by their filial piety, We which enlighteneth every man that cometh into the world." have nothing more earnestly at heart than that they should persevere in what

How changed is earth when the sur goes down in the Western skies; the shades of night close in on the day, and the world would be enveloped in darkso ment to their ancient faith ; that amid so many causes of sorrow, We derive no little solace from the singular affections ness but that bright stars shed their soft of such children; and that we shall rays over us to keep us in hope till the never lose the pleasing recollection of dawn of another day. So, too, in our spiritual life ; with God as our Light all is sunshine and **b**rightness ; everything is peace and rest, joy and contentment in the soul as long as we have through grace the light of our Lord illumining our path and guiding our steps; but let that light be withdrawn, let the darkness the gifts, that is to the very excellent or evil overshadow us, let the fell de stroyer Sin cut us off from our Lord and the light of His countenance, let satan

rob us of our life, which is the grace of God, how sad our lot and how the eloud of sin blacken our lives and plunge us into the depths of misery and wretched ness, well nigh to despair. Such was the state of the world befor

our Lord's coming-man was in sadnes and despair because he had sinned an torn himself away in his folly from the smiles of his God and his Creator, bu mercy triumphed over justice, and Isaiah's words were fulfilled and the Isaian's words were fulfiled and the promised light came, in the person of our Lord, the promised peace and joy were brought with Him in the sacrifice He offered upon the Cross. "I am the light of the world," He said; "he that followeth Me walketh not in darkness, but shall have the light of life." Our

Lord well knows the many pit-falls that threaten to ensnare us; He understands the fallacies tarian auspices, was, if we may judge from the amount of space accorded to him by the public press, Professor Nathanial Schmidt, of Cornell Univerand errors that they try to deceive us; He knows the power of satan ever arrayed against us; He sees the many wicked and lukewarm persons striving to tempt us and lead us from truth and In Kansas, capeout, in the same old Saturday. It contains the same old sity. His the religion of the future, virtue, is up assed any previous feat and gives and is full to the brim of black equivocation, misrepresentation, slander and deton, misrepresentation, is the introduevirtue, and as an offset to all these He rises up in all the splendor of His di-vinity, and in all the power and perfec-Himthe world ; he that followeth Me walketh not in darkness, but shall have the light of life.' As our Lord becomes the light to all nen. He would like all men to ref presence one to another, as a guidance and a salvation to their souls. So He told His apostles that they were lights, set up as on a candlestick that all men might see and learn from them, and He bade Christians at large to be shining examples of every virtue, saying to them, "So let your light shine before men that, seeing, they too may glorify their Father who is in heaven." Our Lord as the Light of the world i reflected through His Church: the Holy Father is the chief satellite of Christ the light, "the Sun of Justice;" and the Archbishops and Bishops in their respective sees as the apostolic delegates of his Holiness the Pope are the lights for their particular flocks to guide them from the darkness of this world into the ight and glory of heaven. They are other Christs, indeed, as are all the faithful priests of God; and they reflect indeed, as are all the the divine light and illumine the path of all who accept their guidance. Let us be docile children of Holy Church, that we may be true and faithul children of God the Father, brothe of Christ, and co-heirs to the kingdom of heaven, for our Lord said to His Apostles, and therefore to their suc-cessors: "As the Father hath sent Me you hears Me," and "He that hears you hears Me," and "He that despises you despises Me." Let us love our the education Lord for His goodness in becoming our light, and let us joytully follow in the paths He will lead us. Let His light be the lamp of our minds, the burning zeal of our wills and the fire of our hearts, so that He may be our light and life, our security and our salvation, our joy and peace through time and eternity .- Sacred Heart Review.

BISHOP-ELECT MACDONALD.

While there is not yet, so far as The Casket is aware, any official confirmation of the report of the elevation of the Very Rev. Alexander MacDonald, D. D., Vicar-General of the Diocese of Antig-onish, and parish priest of St. Andrews,

Bishop of Victoria, in British Columbia, there is no reason whatever to doubt the correctness of the report, which was published in our local column last week The New York Sun a few days ago pubished the following despatch under the title of "Important Rumors from Rome. London, Sept 7 .- The Rome cor espon dent of the Globe says that one of the candidates most likely to be the recipient of a Cardinalate at the next sistory is Archbishop Farley of New York At the end of a three-hour session o

the Congregation of the Propaganda to-day it was determined to reject, on a ground of informality, the list of candiground of informality, the list of candi-dates for the post of Coadjutor Bishop of

San Francisco. Archbishop Riordan is to be instructed to have new lists pre-pared by the irremovable rectors of the liocese and by the Archbishops of the United States. The transfer of the metropolitan see

of Victoria, from Victoria to Vancouver was approved. Bishop Augustine Don-tenville of New Westminster was promoted to the archdiocese, vice-Arch-bishop Orth, resigned, Vicar-General Alexander MacDonald was made Bishor of Victoria. The news of Dr. MacDonald's pro-

motion will be received with min feelings of gratification and regret throughout these Maritime Provinces -gratification at the recognition thus given to the signal services which his

prolific, trenchant and scholarly pen has rendered to the Church at a period which approached close to a crisis in her history; regret at the prospect of having so able and worthy an ecclesiastic transferred from our midst to the other side of the continent. Both these feelings The Casket shares in a special degree and for special reasons.

While no one more sincerely rejoice at the news than we, or more heartily congratulates Bishop-elect MacDonald upon his elevation, we feel as perhaps few others can, the magnitude of the loss which the Church in these part and therefore they could do nothing else than to secede from the United sustains; for that loss falls heavily upon ourselves. While we have reas Church and return to their former is to hope that the distinguished pen which lation.'

has contributed so much to give weight to the utterances of this paper will not wholly cease to speak through its columns, it is but natural that, when the hand that wields it shall have taken up crosier, and the mind that directs it shall have assumed the numerou cares of a diocese many thousands of miles away, its contributions will be less frequent than they have been in the

Yet the Church of God is One. Its solidarity is absolute. There are no local jealousies or sectional interests in regard to its welfare among those who have caught its spirit. Sincerely do we rejoice that our brethren at the Pacific have been given as their pre late one who has so long been not only at rnament to the Church on the Atlantic but a valiant and powerful champion of the Faith whose writings are known the Faith whose writings are known throughout the English speaking world. And we have said that he has been such at a period that was somewhat of a erisis in the history of the Church. The critical moment of that period, we believe, passed with the Encyclical of he Holy Father on Modernism. It was the fashion in certain quarters to be-little the scholarship of the author of "The Symbol of the Apostles." But Rome has set the seal of its approval upon the work of Dr. MacDonald. upon the work of Dr. MacDonald. There is a peculiar significance in the inxtaposition of events that are chron

eled in the above despatch. The Casket heartily joins with the host of admirers everywhere of the newly-elected Bishop of Victoria in vishing him ad multos annos.

THE PURITAN PARTY IN THE EPISCOPALIAN CHURCH.

value them. And so the eighteenth century clergy of England forgot their priesthood; their Bishops became tem-

priesthood ; their Bishops became tem-poral lords instead of fathers in God ; historic Churchmanship was superseded by a theology and by practices that were essentially Presbyterian ; and when the old-time churchly spirit began to re-assert itself in the middle of the nine-teenth century, it was treated as an unwarrantable novelty, an usurpation from an alien communion, a monstrosity rom an alien communion, a monstrosity within the Church of England Th once tolerated party refused toleration to the party that had tolerated it by too great a compromise in giving the priest-hood to Presbyterian ministers who did not value it. Every restoration of churchliness has been dearly won after bitter contest, and the old-time churchly party has now barely obtained the control of the Church which it ought never to have lost, and only did lose by its desire for unity where there was no basic unity of position." The Living Church further empha-

sizes this warning from past events by the following remarkable forecast which appeared in the Congregationalist o June 13, from the pen of Rev. C. M. Mead, D. D., of New Haven.

" If the Congregationalists can be conceived as ready, for the sake of such union, to have their ministers go through the solemn farce of submitting to a second ordination which they regard as practically meaningless, then other denominations may be supposed to do the same, say, the Methodists and the Lutherans. But when this is done. the immense majority of the resultant United Church would consist of those who do not believe in Apostolic Succes ion, or the special necessity of the Episcopal touch. This new church therefore, would be in conscience bound to recognize the validity of non-episcopal ordination, and accordingly to ac-knowledge Baptists, Presbyterians and other Christian denominations (still outside of the supposed union) as genuine churches and their ministers as full-fledged. But the original body of genuine Episcopalians, whose conscien-tious unwillingness to admit the validity f non-Episcopal ordination led to the mion which has thus submerged them, would of course not be willing to belong to a Church which repudiates a tenet that they conscientiously regard as sacred, vital, and essential to a g-nuine church;

THE CHURCH OF MIRACLES. The Catholic Church has many

signs, or marks, or tokens, by will she can prove her claim to be the whiel true Church of the one true God. Her unity, her universality, her permanency her authority, her infallibility, what clear and wonderful signs the e are And, with these, we have her innumer-able saints and her innumerable miracles. Our Blessed Lord had promised this miraculous power when He said to His Apostles after His resurrection : Go ye into the whole world, and preach the Gospel to every creature. He that e that believeth, and is baptized, shall be aved : but he that believeth not, shall be condemned. And these signs shall follow them that believe: In My Name they shall cast out devils; they shall speak with new tongues: they shall take up serpents : and if they shall drink any deadly thing, it shall not hurt hem ; they shall lay their hands upon the sick, and they shall recover. (St. Mark, xvi, 15-18.)

For obvious reasons the exercise of these miraculous powers was more necessary in the first ages, to authenticate and guarantee the new revelation, than it is to-day. Yet in one form or another this promise has been carried out in the Church's long life of nearly two thousand

years. First, the Apostles, "going forth preached everywhere; the Lord co-operating with them and confirming the word with signs that followed. Then, through the ages, the same man elous power was exercised, as may be easily seen by reference to the Church's annals and the lives of saintly men and women. Few of us, perhaps, but have some fact to relate of instances of mirs wrought, under our own observa

men who minister gladly to

tion, by the priests of to-day, or through

'THE NIGGER IN THE WOOD-PILE"

Thousands of people go through life ceeling more or less miserable without ever knowing the reason. They suf-fer from headaches, indigestion, pains in the back, and at the slightest chill get rheumatism or neuralgia.

They try to cure these separate outbreaks, never suspecting that the root of the whole trouble is the failure of the bowels to move regularly, and in many cases the sluggish action of kidneys and skin. The result, of course, is that the whole system gets clogged with impurities, which soon turn to poison, and show their presence in various ways. "Fruit-a-tives"-or fruit juice tab-

lets promptly stir up the sluggish liver, regulate the bowels, and stimuate the kidneys and skin to do their work properly. Thus they cure all these troubles by removing the cause, and make it possible to really enjoy. Hre. 50c a box—6 boxes for \$2.50. Trial size 25c. Fruit-a-tives Limited Ottawa

pounds although a tall man; the lower portion of his body was as good as dead; the civil courts described him as " a veritable human wreck, whose intelli-gence alone had remained unimpaired." He was taken to Lourdes. It was not however, in the mira ulous healing waters that his extraordinary cure tool was not. place. It was after ne net the pro-them and then was assisting at the procession of the Blessed Sacrament. He was lying on his stretcher, a pitiable object to behold, when the priest turned the Blessed Sacrament in his direction ; and, suddenly, the sufferer cried out, "I am cured !'

Not for months had Gargam been able to speak, except at rare intervals ; "from his hips to his feet his body was absolutely rigid and insensible, even to red hot irons which the doctors had sometimes tried as a remedy." Yet he cried, "I am healed," and he rose up and valked, and he works happily am sick at Lourdes, himself a "a living miracle.

We do not claim that miracles alone We do not claim that miracles alone prove conclusively that the Catholie Church is the one true Church of the one true God. But we do claim that miracles are certainly one proof of her Divine origin : and that they have their great part in showing her real glory as the Spouse of Jesus Christ. - Sacred Heart Review.

BISHOP SPALDING MAY REMAIN.

PRIESTS OF HIS DIOCESE HAVE PETI-TIONED ROME TO REFUSE VENERABLE PRELATE'S RESIGNATION.

Peoria, Ill., Sept 16.-The Right Rev. John Lancaster Spalding, Bishop of the diocese of Peoria, may continue at the head of the Church in this section in pite of the resignation he recently forwarded to the Church authorities at the Vatican in Rome. However, if he remains it will be

largely in an honorary capacity, for, realizing ill-health, it is the desire that an administrator be appointed to re-lieve him of most of the duties of a

diocese as large as that of Peoria. However, at such times as he is able, he will be in full authority to exercise the functions of the Church. This dethe functions of the Church. This de-cision was arrived at a meeting of the eleven irremovable priests of the dio-cese, who were called in conference at the bishop's residence on North Madison street yesterday afternoon. These eleven irremovables are the priests who would be called upon to recover would be called upon to recommend three priests from whom the Pope would select a successor to the Bishop in the event that his resignation was accepted. The meeting was an intensely esting and very dramatic one. The Bishop was present and when his hand was clasped by the visiting clergy, the deep seated affection they felt for the prelate who had had charge of their excitation of the seatest of parishes for so many years was clearly visible

After a heart to heart talk it was dethe resignation of the distinguished Peorian be refused when it reaches him. As one of the irremovables said to the ishop, "We want you to hold the Bishop, position until God calls you hence.

le fibre in it. successfully an Catholic ittle, and hold and colorless rangelize and

at Protestantng out-ranked urch and the he fact that it the Catholic certitudes of Protestantituting for a aith in Jesus mer, Lord, a creed adjustad of readjustevangelistic tion.'

EST.

rs a hundred are banded to ieties to help im to rise t ociety as this the world, outthe orders of devote their How many nes have been nited by your that has been Life above is

this society of lom of strong when to be a ooked upon as ays are tainers rise lines of useful e total abstainfor instance, 1 abstainers in E. J. Fitzger-

journal : "The nomination of Taft lends to the belief, may travel away from the essen-tial tenets of Christianity. What message they have to give to take the place of the clear and definite statements which follow a peculiar sig-nificance. You will be dumbfounded at

these revelations—but please remember, the Appeal has never deceived its readpronouncements of the Christian relig-ion is difficult to see. They seem ers, and we have not in this instance. to strive to overpower religious believers with a cumulated weight "The Appeal to Reason charges that the United States government is domin-ated by the Roman Hierarchy, and that of vague phrases which it is very much to be doubted even they them selves can understand. As for Chris the Philippine wars, costing this nation tens of millions in money and the lives of thousands of its able-bodied young men, tianity, they have parted with it and set up in its place not the conclusions of science, but the bigoted assumptions of was fought in the direct interest of the said Hierarchy, and that that institution

certain scientists who reach their con clusions, not from the principles of their and that institution alone, profited by cience, but from their prejudices against revealed religion. Professor Schmidt speaks of the re-ligion of the future and the only enlight-It further charges that the United

States government, acting through the venality of such politicians as Theodore ent which he can furnish is a certain elt and William H. Taft, is to vague pantheism. He says "the prevail day holding down the Filipinos through agency of the American army, at expense of the American people ng view of educated men to-day is that this body of ours will enter into other organisms after it is dead. The idea of solely for the profit of the Roman Hierresurrection is gradually dropping out of the world. It does not hold the really thoughtful minds of to-day. Just as

"We repeat, in order that there may "We repeat, in order that there may be no error nor mistake in our charges, that this government is being operated surely as no atom of the body can perish so surely the force within cannot perish. by the Catholic Hierarcy of Rome for its own financial profit, and the pay the republican politicians are to receive is two million Catholic votes for Taft next India and the crude pantheism of our modern intellectuals. Note the becoming modesty with which all this is said, We intend to prove the main pors by W. H. Taft. tion of these charge

and the appropriation by this man to himself and his class of public nominee for president of the and culture of to-day. There is on The Appeal to Reason is not going to guess at a single thing-not a state

thing in which this genus excels, and that is not intelligence, but an over-weening vanity in their own intellectual ment will be made which, when develacumen and an unblushing affrontery in oped, will not be worse than we have claiming to represent the intelligence tated it to be. But, in the main, we will simply lay before you the horrible tale as told by Mr. Taft, in his speech of the world. Here is a man doling out phrases which scarcely express anything before the Tennessee Bar Association definite, which certainly great problem of human existence in]

at Nashville, on May 21st, 1908." This is followed by fourteen columns confusion and uncertainty, and then cooly claiming to represent the prevailadroit misrepresentations of the

activity activity of our government in purchas-ing the Phillipines and an account of ing sentiment of educated men. It would be laughable were it not so It would be langhable were it not so and to stir up ourselves to greater pitable so see these gropers in the dark fervour.—Thomas a Kempis. their alleged presentation to the Pope

Daily ought we to renew our purposes

From The Lamp. Anglica

the earnest prayers of some devout lay-man or laywoman, or by the application The editorial of The Living Church on July 4th, entitled "The Overtures of Dr. Newman Smyth," was remarkably sane and sound. The excerpt which folof holy water, relies and the like. The miracles at Lourdes are a striking proof of this supernatural power inherlows emphasizes a warning uttered : year ago by The Lamp (Editorial ant in the Catholic Church which is Th this year, keeping the fiftieth anniver-

Two Camps," August, 1907). "With every desire to expedite and with constant and earnest prayers to God for sary of the appearance of the Blessed Virgin to Bernadette, and of the marvelous graces that have been the result. The Catholic Church does not think hat gift. Churchmen cannot forget : esson that they learned in the bitte it either a strange or an inexplicable thing that the Blessed Virgin should ires of experience. It must be remempered that the Church of England once appear to any one if God wills it. The Catholic Church believes, practically and strongly, in that article of the Creed ried almost the very experiment which Dr. Smyth suggests now, and with very unhappy results. "After a whole century in which th

as in every other article, "the Commun-ion of Saints." An archangel from tengland had denounced the sacramental teachings and worship and many of the practices of the Church, that party ion of Saints." An archangel from heaven appeared to Mary herself in Nazareth. Was it any more difficult for Mary to appear to Bernadette at finally became supreme in the English nation, whereupon its supremacy was Lourdes? The case was tested carefully. Bishops exercised by banishing the Church and the prayer book from the land. When, and priests did not give credence, all at once, to the little French girl's declara-tions. But we believe the story now, finally, the Church was restored to her own, through the restoration of the Stuart monarchy, she found Presbyterian and Bernadette will, one day, perhaps, pe proclaimed a saint,-not alc

ever, because she saw and spoke with ministers not having episcopal ordina churches, tion, in most of her churches, The our Immaculate Mother but because she tion, in lived, afterward, humbly and holily, a life in conformity with her Maker's whereby every such minister who would receive episcopal ordination by a fixed date would be accepted as of the will.

Church's ministry. "From that act of compromise in th plain for all to see. Scoffer and be-liever may visit Lourdes, and investiearly reign of Charles II, began the gate for themselves; or we may read the story in our homes. To physicians, Catholic or non-Catholic, it should be of modern troubles of the Church of Eng land. She was swamped by the number of clergy who had been made priests without wishing to be anything more than Presbyterian ministers. They profound interest; and they are urged to make careful study if they will, of these wonderful works of God. without wishing to be anything than Presbyterian ministers. than Presbyterian ministers. They placed no value upon the gift they had received from the Bishops. Further political changes shifted the balance of power again. These merely tolerated conformists became the administrators Among the tender-hearted, knightly or saintly the maimed, disfigured repulsive suffer-

ers who often come to seek a cure at Lourdes, is Gabriel Gargam, strong, finely-built, radiant with life. Yet, a of the Church, and barely tolerated that historic conception of the Church which had been left in abeyance by Churchmen who, for the sake of unity, extended episcopal orders to men who did not he weighed only about seventy-eight | -- Casket.

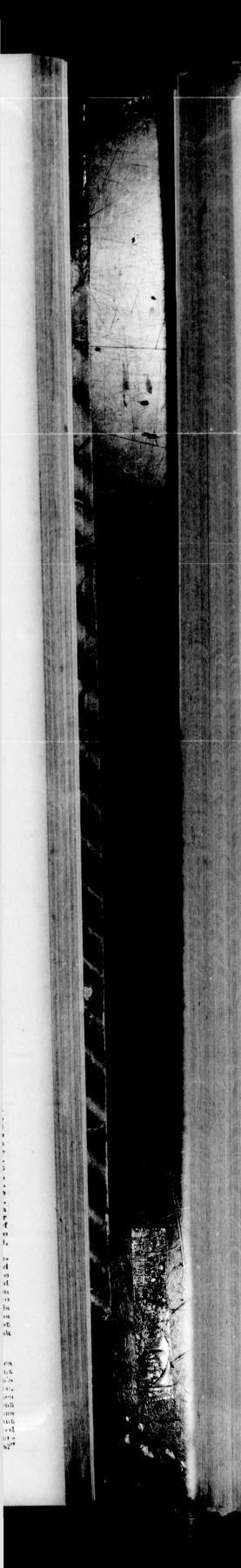
MGR. DONTENWILL.

NEW SUPERIOR-GENERAL OF OBLATE ORDER CONSIDERED MAN OF HIGH ATTAINMENTS.

Mgr. Augustin Dontenwill, Arch-bishop of New Westminster, B. C., who of the Oblate Order, is well known in Ottawa and Montreal, having taught in Ottawa University for a time. The election was held on Sunday at Rome. election was held on Sunday at Rome. Delegates from all over Canada had left to attend the convention of the order, which commenced on September 17. For the Canadian province, as the district of Ontario, Father Murphy, district of Ontario, Father Murphy, rector of St. Joseph's Church, was chosen delegate, in addition to Rev. Father J. N. Dozois, of Montreal. The chief purpose of the convention was to cheese successor to the late superior general, Rev. Father Lavardiere. Mgr. Dontenwill was born in Bisch-

willer, Alsace-Lorraine, in 1857, and while still a youth went over to the United States, settling in Butalo and receiving a great part of his education there. Shortly after he was sent to there. Ottawa College, where he pursued his studies in classics, and in 1885 was ordained a priest. After some years at As for the Lourdes miracles, they are the college, he was transferred to British Columbia. --,

" As Catholics," said Professor James C. Monaghan in the course of a recent address, "we never ask about a man's religion when he runs for an office, Dublin, one of the most Catholic cities in Ireland, has had as many Protestant Lord Mayors in a hundred years as it has had Catholics. Belfast, as Profestant finely-built, radiant with file. Let, a solution is Catholie, has never effected few years ago, since this new century as Dublin is Catholie in all those one hat - dawned, through a terrible railroad a single Catholie in all those one hat - dawned, through a terrible railroad development of the single Catholie in all those one hat - dawned, through a terrible railroad development of the single Catholie in all those one hat -



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FAKIRS ARE WIPED OUT.

Rosary.

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Christian soul.

advantages that flow from its cultivation.

The Rosary is one of the oldest special devotions in the Catholic Church, and it

is the most universal because it appeals

is the most universal because it appeals to the faith and fervor and intelligence of all classes. It combines the highest forms of vocal and mental prayer—the prayers taught us by our Blessed Re-deemer Himself, by the Angel Gabriel, by St. Elizabeth, and by the holy Church, and its meditations embrace the blog overts in the divine life of our

Church, and its inequations emotate the chief events in the divine life of our Lord and Saviour Jesus Christ. It is, in fact, a sort of summary of the Gos-pels, and supplies in a simple way the very best spiritual nutriment to the

The prayer of the Rosary is offered up

to Almighty God through the invocation of the Blessed Virgin, and six long cen-

turies bear witness to its efficacy. The devotion of the beads was, as you know introduced by the great St. Dominic in

the thirteenth century, and ever since his time it has been a favorite form of prayer with the saints of God. It has

been approved again and again by the Supreme authority in the Church, and

several of the Popes have enriched it with indulgences, and the practice of it has come to be regarded as a mark of the

true spirit of Catholic faith and lovalty.

and even as an earnest of perseverance and salvation. Our past great Pon-tiff, Leo XIII., had the greatest devotion

to it, and recommended its recital as a

most certain means of obtaining the divine assistance for the needs of the Church in our day.

With this end in view he established

the October devotions, and he implored

the October devotions, and he implored the faithful throughout the world to say the Rosary every day during this month for the general good of religion. And surely every Catholic in whose heart there is any real love of God and His Holy Church will gladly unite with the Vicar of Christ in telling his beads for the religious welfare of mankind. But

our devotion to the Rosary should not

be confined to one month in the year ; it should be as constant as the rising and setting of the sun itself. It should be a daily form of prayer with each and

every one of us. There is no household worthy of the name of a Christian home in which the Rosary should not be recited every evening as a family prayer; and there is no in lividual Catholic man or woman,

no matter what their station or condi-tion may be, who should not carry their

beads, and say them regularly; nay more, all good Catholics ought to have their names enrolled in the Confratern-

ity of the living Rosary, and take part in their world-wide communion of prayer

strength, and where can we find one more simple and efficacious than this?

Have you troubles in your family ?

Say the beads every day, and see if your troubles will not cease? Have you pas-sions to overcome? Recite the Rosary

sions to overcome ? Recite the Rosary faithfully, and see if you will not gain the mastery over them ? Some time ago

a poor slave of intemperance came to take the pledge? he acknowledged that he had broken through the pledge several

times already. "Are you really in earnest? Do you want to get rid of the eursed passion for drink?" the priest

asked. "If you are in earnest go to the Sacrament, and go to work and say

the Rosary every day, that you may have

the Rosary every day, that you may have grace to persevere in keeping your pledga." "Father," said ha, "I'll do it. I'll go and get beads and have them blessed at once." And the poor fellow has said the Rosary every day since, and he has kept his pledge. How many homes in our midst would be made happy if the vietims of this horrible vice would follow this example and apoly this

follow this example and apply this simple remedy! For there is no vice

that may not be overcome by persever-ing in prayers, and there is no prayer more powerful than the prayer of the

the religious welfare of mankind.

But

reated,

dressed.

CHICAGO POLICE ARREST BOGUS RELIG-WHO PRETENDED TO BE CON-DUCTING A HOME FOR ORPHANS,

Last week the New World leveled : woman's work.

Last week the New World leveled a severe editorial against a group of alleged priests and nuns residing at 203 Thirty-sixth street, this eity. In plain language we asked if nothing could be done to suppress the bogus mandicants who resided at that number and persist-ol in gring about drassed as religious "We have all read of what has lately taken place in France. After a glori-ous Catholic history, extending through centuries, the Catholic Church of France has been put in the street. Many circumstances have contributed to this de-plorable result, and he would be a very el in going about dressed as religious while soliciting alms in saloons and dives, thereby bringing disgrace upon solf-sacrifleing Catholic nuns. The plorable result, and he would be a very unwise man who would attempt to lay his finger on the ultimate cause of it, but those who ponder the event may well take into consideration that for several answer came almost immediately.

Mar MP

Tuesdav evening detectives from In-spector Wheeler's office made sudden generations the Catholic laymen of France have been conspicuous by their absence from Mass and every other raid upon the allegel orphan asylum and capturel four young women who ranged Church matter. It has been left to the women. When, therefore, the trouble became so widespread and evident that men loyal to the Church were needed to take a hand, the laymen had forgotten in age from fifteen to twenty years. The head of the "Home," Antonio de Lubicz, who sometimes, it is said, represented himself to be an "Old Catholic " priest, sometimes an Independent Polish priest, that they had any interest in the matter escaped despite the precautions of the at all.

"In this country, heretofore, circum-stances have been kind. Petty persepolice. Brought before the inspector, after arrest, the youthful nuns admitted that cution, race feeling, poverty, have soli-dified Catholics and warded off from the few allegel orphans in the asylum were treated brutally. They also adthem many dangers to their faith. mitted that carousing took place in the institution long after midnight and made charges of immorality. Mrs. Mary These have to a great measure disappeared. On the other hand, life has become very complicated, much of the ecclesiastical work has so grown that it Pillar, formerly a domestic in the asy-lum, declared : is a system, more or less official and mechanical. The layman all too easily

"I never heard such a profane and vile-speaking man as 'Father' De Lub-icz was. He never thought of the little convinces himself that there is nothing for him to do except pay money and icz was. He never thought of the fitter girls he was wronging and causing to beg, nor of the orphans who often heard his, but he swore just like a trooper. "This is a very dangerous sentiment

him, but he swore just like a trooper. The home should have been raided long ago, for I have seen drunken carousals in the place at all hours of the day and night. He knew that the police were on his trail, for every night he crawled the good work that is going forward. The day will come when an issue must his day will come with an issue must into the home as if he expected to be him now, but I will surely appear against him when he is caught." SEL MAR

THE CATHOLIC RECORD

Organ for St. Peter's. Rome. A body of French Catholics proporto present to Pius X. a colossal orga

to present to Pius X. a colossal organ for St. Peter's—an organ that shall be

"All honor to women for what they have done and are doing every day This does not free us from our responsib-ilities. The spiritual prosperity of any parish is at othe whom all the presented

ilities. The spiritual prosperity of any parish is at stake when all the practical



OCTOBER 3, 1908.

Some Facts

OCTOBER 3, 1908.

CHATS WITH YOUNG MEN OUR BOYS AND GIRLS. WHY TAKE LIFE SO SERIOUSLY.

PEGGY'S COURAGE.

Some of us are beginning to realize that we have taken life too seriously; that we have not had enough play in our lives: that we have not had half enough fan. Many business men see the fallacy of working too many hours a day.

Formerly men thought they must pend most or all of the daylight hours spend most or all of the daylight hours in working. Intense application to business had become almost a religion. But now they are beginning to learn that it is efficiency, mental vigor, fresh-ness of mind and body, and not neces-sarily long hours, that do things; and that the mental vigor, freshness, and energy which produce efficient work are impossible when the body is weary and the brain is fagged; that mental robust-ness means physical robustness. So there has been a steady shortening of there has been a steady shortening of the working hours of men of affairs, and

an increasing of the play hours, just in proportion to the importance and effi-ciency of their work and responsibility. Multitudes of men now find that they can accomplish very much more in a year by spending part of the time which they used to put into work in y used to put into work in playing tennis, or in some other recreation such as yachting or flying about the country in an automobile. There are plenty of business men in this country at the head of great estab-

we can accomplish more by working a great many hours, straining mind and

great many hours, straining mind and body to the limit of endurance, than by

working fewer hours with less strain, less fatigue, but with greater vigor,

Great efficiency, vigorous mental con-

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get.

" Thank you, Tom."

centration, are impossible when the mind is overstrained, fatigued, or when

we do not have sufficient recreation to

restore its elasticity, its rebound. Many people have the idea that great achievement depends upon unceasing,

strenuous industry, the everlasting grind. They think that the more they

ork the more they will accomplish

The fact is that what we achieve in life depends upon the effectiveness of our

work, upon our efficiency, rather than upon the length of time we work.

good work, do very inferior work, simply

because they are in a run-down, jaded condition much of the time. Everywhere we see ineffective, botched work, infer-

ior products because men do not keep themselves in a vigorous, healthy condi-

tion. They do not play enough, do not have sufficient exercise in the open air; they do not have that recreation that re-freshens, renews, and strengthens both mind and muscle. They take life too

seriously.

seriously. When you have plenty of fun you work with more vigor, and with greater en-thusiasm ; you begin your day in better spirits, are more hopeful, and you leave your work at night happy, and in a more contented frame of mind. Many men work thous conducts as more house.

hard, that they do not keep fresh, aoyant and enthusiastic.

should take life so seriously, anyway? Why should a man be such a slave to his bread - winning? There is certainly

something wrong in the very idea of sacrificing the juices of our lives for the

in the world just as important as making money, and a little more so. Your health, your family, your friendships should

an a thousand times more to you than

was given us for enjoyment, not

aember that there is something else

husks which we get.

-chasing

the

Many people who are capable of doing

greater intensity.

lishments who get through an enormous amount of work, who do not spend more than three or four hours a day in their than three of four hours a day in their offices, and who frequently take long vacations. They find that a good deal of play and mixing much with the world not only improves their health and mullistory of tiplies their efficiency, but also gives them a broader, saner outlook. There is no greater delusion than that e Co.

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3, 1908.

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THE CATHOLIC RECORD

cause some kind of expression seemed necessary, "Oh," she sighed, "I wish something would happen right off now, so I could show how brave I'm going to be".

Peggy came out of the house and sat down on the farthest corner of the porch steps. It was the only place that she could think of where, at this time on a Saturday morning, there was any like-lihood of her being alone for a little while. There was an end of the state of the st She rose to her feet and gazed vacant ly up the road. "Why, what's that?" she exclaimed suddenly, her eyes grow-ing big, and her body trembling with excitement.

innood of her being alone for a little while. There were so many people in her family that the house was always full, and on Saturdays, when the boys were all home, the barn, the cart house, the big sweep of lawn, and pasture, and orchard, seemed frequented. Down the road two horses were ap proaching at a breakneck speed. Th proaching at a breakneck speed. The foremost one, running at a pace the other could not equal, was the colt and on his back was Nan, clinging to the saddle horn, and trying vainly to re-cover the reins, which were trailing on the ground near the horse's forefeet in a way that waddread him. Becaused the big sweep of lawn, and pasture, and orchard, seemed frequented. Just now, Peggy simply had to be alone; for, try as she might, she could not keep the tears from coming into her eyes. In Peggy's philosophy of life, she could imagine no greater cause of bitter-ness than that anyone should suspect she ever cried. And yet, when one's heart is full of disappointment, it seems impossible to keep from being at least a little bit of a baby. A week ago Dick had promised her as faithfully as could be that when Satur-day morning came, he would make her flower garden. Now Saturday morning was here—just the right kind of spring sunshine and warm summer promise— and Dick had gone off to town with Nan, their biggest sister. Of course, Peggy way that maddened him. Peggy clasped her two hands together so hard they hurt, then unclasped them again, while she called at the top of her voice : "Oh, father ! Steve ! Ned ! Tom !

James! Come, quick, just as quick as you can. Oh, hurry ! hurry !" She had read the significance of the

situation in a second. "Dick's trying to head the colt off, but he can't; he's oo fast for him," she thought, as she shut her eyes tight. Nan was so near, now, she couldn't look. Then suddenly her eyelids opened again. "But some-

body's just got to stop that horse." There was no more time for thinking after that. Before Peggy realized her own intention, she had darted down the walk, out into the road, and was flying their biggest sister. Of course, Peggy knew that Dick had not done it on pur-pose, that he had only forgotten, but that was the your property that the the sister of the pose, that he had only forgotten, but that was the very reason why she was so miserable. It was not the garden she cared so much about; probably she could get one of the other boys to dig that for her, if she asked him. But she had counted so much on spending this morning with Dick, the big warm hearted, impulsive brother she loved more than anybody else in the world. She knew, too, that if, when she had seen Dick and Nan mount their horses, she had reminded Dick of his promise, he would bave been instantly penitent, and managed to dig that garden. But Peggy thought she would rather have done alsavagely from him. "My !" she heard someone say in a

most anything than remind him. So now she sat on the step, bravely humming a tune to help her fight back her tears. "Hello, Peggy? Where's Dick? You're usually his shadow on Satursort of queer, distant voice, "talk about pluck. It will be a long while before any of us sees the match of that.' Peggy smiled, well pleased at the words, though she knew it was Steve, Peggy gave one heroic gulp before she

ooked up to greet Tom Denning, Dick's not Dick, who said them. Dick had no chum, who lived next door. "He's gone to town with Nan," she said anything at all, and yet Peggy's All spiritual writers agree that the sense of happiness was very complete All spiritual writers agree that the ejaculatory form of prayer is most effective. The Litany is a long list of beautiful ejaculations, with a simple "pray for us" at the end of each. I be answered bravely. "Has he?" Tom seated himself on the step besi'e Peggy. "Did they go horseback?" Somehow the trembling of the strong tender arms that held her, and the hur ried beating of the heart against which she lay, were lots better than words. Peggy nodded, while Tom's eyes brightened knowingly. "Did Nan ride

STRICKEN FATHER TABB.

Peggy nodded again. "My, but that girl's plucky!" The admiration in Tom's tone was strong, "That colt's as live'y as you'l' find them, The sad news of the probable ending of Father Tabb's physical sight is only too well borne out by the following com nd not more than half broken, and she has the nerve to ride him to town unication from the distinguished vi-

That's what Dick took her for—so people could see the grit she has. He's as proud of her as can be, and I do 't blame St. Charles' College, Ellicott City, Md. Dear Sir : Please let me make to my friends through your paper the follow g statement

This praise of Nan, coming as it did at ing statement : My sight nearly gone, I remain where I am—not as the faculty would gener ously have me—a pensioner of the col-lege : but paying as long as I am able full board. It is only to keep me from seeking some asylum that the faculty consents to my having my own way— the greatest kindness it can do me. Lour P. Tape the moment of her unhappiness, was too much for Peggy. A little pulse of self-pity beat in her throat. "He promised to dig my flower garden," she said ; then she stopped. She did not know how she had let those words escape her. how sue had let those words escape her. She must be even a bigger baby than she had thought—one of the "whinny kind," who had to tell people about their troubles. That Tom recognized this, this soothing note in his voice

John B. Tabb. In the August "Atlantic Monthly the subject was touchingly broached by Father Tabb in the following terse seemed to show, as he answered sympathetically: "Never mind, Peggykins. I'll dig

your garden for you." For a moment Peggy felt as if she

must jump to her feet, stamp them, and tell Tom right out that he was not going o dig her garden, that nobody in th world was going to dig it except Dick. But she had learned to war with her

In his ordinary physical condition the true poet has always an inner percep-tion, like that of the prophet. May we not hope that "the things unseen," of which Father Tabb has been dreaming passionate little nature, and now it took only a minute's struggle to make her say nay, by the help of this poet's facult n his altered state be rendered clear "Thank you, rom." She did not at first mean to accept his offer, bu' almost before she knew it, Tom had set to work. He did dig the garden beantifully, and Peggy watched him with admiratioa, helping him where she could and chatting along beavely. She light and beautiful as dawn on a su mer morning, and that it will continue to depict the life of the soul and mind with Meissonier touch, as he has been doing ?—Philadelphia Catholic Standard



tiful titles, and it is impossible to repeat this prayer without being moved to sentiments of contrition, and without being inspired with a deeper love and confidence in the Savior and Redeemer of the world. The same is largely true of the Litany of the Blessed Virgin Mary. The Mother of God is appealed to under a great variety of titles. The heights above and the depths beneath —in fact the whole realm of nature : as heights above and the depths beneath —in fact the whole realm of nature : as been searched for terms in which to pay tribute to Mary's charity and zeal for souls. Every term is a hymn f praise ; every title is a sublime prayer.

THE CATHOLIC (?) MASON A DOUBLE TRAITOR.

From an Exchange

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good reason that the encyclical will have good reason that the encyclical will have the effect to keep out of the Masonic order an undesirable class of men. A Roman Catholic becoming a member of the Masonic order and claiming to hold his membership in the Roman Catholic Church, cannot be true to both, and if false to either, he cannot be true to either. It is fair to infer that it is not the sublime teachings of Freemasonry that has attracted the Roman Catholic, but only the substantial benefits he hoped would accrue to him by becoming a Freemason." When Scandal Comes. Of course it is inevitable that from time to time scandals will take place.



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forone long strenuous, straining struggle spent in the dreary drudgery of scraping dollars together. Living-getting was intended to be only a mere incidental in

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serious; because they develop , morose, cold qualities which re-I, morse, cond quarters when roor mixers, the sunshing, happy nature which s friends and trade. The too-ser-ople seem to say, "Keep away uto to say a the second to the too-serne, life is too serious a matter to ent on trivial things." They are end rutty, because there is not a play in their lives to furnish the lubrication, variety, or change I known that many become insane e they have not had enough play

people think it is undignified to ill vent to their final oving instinct think they must be thoughtful uninded, very dignified, if they I carry any weight in the world of be degarded as light-headed and us. We have all seen people who ut with their finger on their lips, figuratively speaking, as though they feared they might laugh out loud or say something funny. "Away with those something funny. "Away with those I-flows who go howling through life," Wrote Beecher, " and all the while pas-Sing for birds of paradise. He that can not laugh and be gay should look to himself. He should fast and pray until his face breaks forth into life."—O. S. M.

Siggested Vacation Leading.

in Success.

correspondent of Church Progress, writing to the editor to ask about suit-able books to read on vacation, is an-swered as follows: "Take a catechism and a Bible. The reason for the former you may guess. And, perhaps, you may be aware that the late Pope Leo XIII. granted a special indulgence to every-one who spent a quarter of an hour in reading and meditating on the latter, so anxions was he to have the faithful familiarize the Word of God." miliarize themselves with the written

could, and chatting along bravely. She had conquered herself at last. If Tom and Times. had seen her be a baby for a moment, he was not going to think she was that way

LITANY OF THE BLESSED VIRGIN. all the time.

all the time. Still, Peggy was glad when the work was done and Tom had sauntered off to-wards the barn in search of Steve, her second eldest brother. The fact that her garden was ready for planting had not lightened her trouble at all. In fact BY REV. J. T. ROCHE, L.L. D. One of the most beautiful passages Sienkiewicz's famous novel, "With Fir and Sword," is that in which is picture and Sword, 'is that in which is pictured the last moments of the great Polish warrier Pan Yan. Wounded to the death, with the bodies of his Tartar foes piled high about him, like a true Christian soldier he prepares to meet his God. Slowly and deliberately he makes his pet of contrition ; and then as his life-blood slowly ebbs away, he turns for aid and comfort to the gentle mother of the Saviour and pours out his not lightened her trouble at all. In fact some of Tom's words had made it heavier than ever. Yes it was true, Dick was proud—more than ordinary proud—o Nan and her daring, and the most try ing part of it all was that Nan was so worthy of his pride. Peggy tried to think, dout she could not remember a time when Nan had showed herself the least bit of a baby. Nan never was known to complain, no malter what happened, and Peggy did not believe there was a bing in the world her nother of the Saviour and pours out his mother of the Saviour and pours out his soul to her in the beautiful words of the Litany. As his lips murnar "Queen of Angels," with his face still to the foe he sinks dow.; and the author tells us that " the Angels of God took up his brave soul and laid it down as a pure pearl at the feet of their Queen." In these words the writer bears testi-mony to a prevalent middle-age prac-tice of the faithful. They memorized the litanies of the Church, and made append, and type in the world here was a thing in the world $h_{\rm ere}$ was a thing in the world $h_{\rm ere}^{\rm s}$. P ggy aimi Nan for this as much as anylody did and strove hard to imitate her. No Na ' courage, but he l vishness o Dick's a mitaton, was the thing tha

burt Peggy: and yet Pergy felt sure than Nan did not love Pick nearly as much as she did. Nan had always been lots the clummost with Ned. thun Nan did not love Fisk nearly as much as she did. Nan had always been lots the clummiest with Ned. Suddenly a new i lea occurred to her and the secionsness of her face changed to eager animation. "I just believe," she declared, half doud. I just believe that th 'truly bravest person is the occurred to her face changed the first characteristics of effective provide the first characteristics of effective the first characteristics of effective who's really a'ra d, and who cares, but who acts about things as if she didn't a prayer. I sometimes feel that our Catholic people do not appreciate how beauolic people do not appreciate how beau-tiful a form of prayer our approved litanies are. Too many of them never think of opening a prayer-book except on Sunday. The few minutes of oral prayer offered up by the average Catholic generally includes the Our Father, the Hail Mary, the Creed, and the Confiteor. Morning and night prayers, as they are given in our manuals of nicty are mite. And that's the kind I'm going to be. I've tried before, but I never really understood about it. Now, I know I can do'it, and maybe, after I've tried a long, long time, Dick will see I'm really brave, and love me for it. And thenthen, when he loves me, he won't for-The gloom of her former mood was so

given in our manuals of piety, are seldom recited. Mental prayer is not suddenly and completely gone that she almost laughed to think how unhappy seidom recited. Mental prayer is not even so much as thouget of; and yet many Catholics complain that they can-not pray, aye, more than that, they do not know how to pray. The Litany of the Holy Name of Jesus is a veritable mine of spirituality. Our Lord Himself is addressed by a great variet of hear she had been." "That's why Steve calls me a weather-

cock," she thought, "'cause I feel so many kinds of different ways in such a little while." She laughed again, not for any particular reason, merely be- is addressed by a great variety of beau

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ASHAMED OF ITS COMPANY.

8

There seems to be a new and better spirit in The Independent of late, and spirit in the independent of rate, inter-it gives us pleasure to acknowledge the evidence of the change. In last week's issue it printed an editorial article headed, "Protestantism Gone Mad," severely lacerating the furious zealots of the Protestant Alliance for their ray ut the Cardinal Legate's arrival in England. It comes out squarely, de claring that : It is not mere madness-it is badness

of heart, nothing less that has stirred up the cranks of British Protestantism to protest against the visit of an Italian ntleman and priest to attend a re ligious meeting in London. There has been held an international conference of the Congregational Churches of the world; and then the Lambeth Confer-ence of all the Anglican Churches of the world; and now there is to be an in-ternational Eucharistic Congress of ternational Eucharistic Congress o the Roman Catholic Church. One would think that in a free country they had the same right to meet and invite whom they pleased as any other body of Christians or pagans. But there is an Im-perial Protestant Federation that thinks otherwise. But these men are not Christians, for

Christians love one another, and the purpose of their organization is to hate and devour their neighbor.

Let the Eucharistic Congress hold its meeting in the United States. It be welcome in Washington. The will be welcome in Washington. The President-Mr. Taft, we presume, who went as a Legate from the United States to Rome to settle with the Pope the troubles about the friars' lands will receive courteously any kind mes-sage from the Pope, and will reply in milar terms. We warrant it will be afe: it will not make a Catholic of safe : President Taft, nor Catholics of our people. We do not any longer take special pride in the designation of Protestant. It was good enough once, but now we call ourselves Christians.

Referring to the old statute which forbade any Papal Legate to land in England, The Independent remarks: "The Parliament which has lately provided for a Catholic University for Ireland will not allow any such statue to Generous as are the sentiments stand." held by The Independent, the implication here cannot be ignored because of the privilege of a new-found impartiality. The English Parliament new-found impartiality. did no such thing, and had no intention of doing it, as provide for a Catholic University in Ireland. It has provided for a general undenominational Uni-versity, with such arrangements as to such arrangements as secular teaching as will enable Catholics to take advantage of these pro-visions : that is all. With all this, they will still be, in many important re-spects, far from the status of Protest-ants in the matter of higher opportuni-

for higher education .-- Catholic Standard and Times.

A CONVERT'S STORY.

We have received the following interesting article from a prominent gentleman of Toronto:

gentleman of Toronto: Dear Sir,—Your story of the False Prophet and the Millerites of 1843 in your last week's paper recalls experi-ences of my boyhood. When about four of age I remember climbing look at wonderful pictures on vears of our wall, apocalyptic prints of most impressive and frightful appearance, some deluded traveller, who be lieved that the last days were near Many had their white robes ready fo the expected event. Our family lived near the shore of the Bay of Quinte, a charming place in summer, but bleak and cold in winter. Our house had been a hotel in the earlier days when the main road was along the shore, and there was very little settlement in the back country. A driving shed stood between the house and the shore, at one side, and facing westward. This was a large structure on a stone foundation and built of heavy timber, such as used

in those days when wood was plenty. Well, the day or night was set for the end of all, and it so happened that end of all, and to so happened the during the night a terrific wind storm arose, and away went the driving shed, clean off its foundations. My father, who had been awakened, felt just like the man in your story who saw his old oak tree (which had withstood so many storms) come crashing down over hi

THE CATHOLIC RECORD

friends (and they were numerous) joined the church, and we children, eight of us took our places among the isolated Catholics. For over ten years we lived in this way, with no church to go to, but each Sunday seeing our neighbors at-tending the Protestant churches near by, we grew up, getting our religious instruction at home, and then after moving into a town, where a small church

was built, it was ten years more before we had a resident priest. Sixty years have made a great change, and thank God Catholicity in Canada in now on a di erent foundation.

TOLD OF PIUS IX. N INCIDENT WHICH MAY FIGURE IN

PROPOSED PROCESS OF CANONIZATION. It is more than likely that never ha

a proposed process of canonization ex-cited so much interest as has been aroused by the news that the diocesan tribunals of Rome, Naples, Imola and Spoleto have begun the preliminary in-vestigations destined, it is hoped, to ead to the introduction of the cause of servant of God, Pius IX.

Here is one of the incidents of Car-d'nal Mastal's episcopate at Imola which have been submitted to the examination of the tribunal recently opened there. He was one day in his room intent on the study of some ancient pooks of Catholic doctrine when secretary came to announce that a lady, dressed in black and wearing a veil, was in the ante-chamber and desired an interview with him. The Cardinal re-plied: "I will go in a minute," and he rose and went into his private dhapel to pray for a few moments. But the few moments grew into a great many minutes; the visitor showed frequent minutes; the visitor showed frequent signs of impatience, and three times the secretary went into the chapel to re-mind the Car inal that he was awaited, but only to be told each time : " I will go in a minute." When the secretary returned a fourth time the Cardinal, with pale face and trembling voice, replied : "I speak with the living and not with the dead." The secretary had

no idea what the phrase meant, but he returned to the ante-chamber to convey the message, such as it was, to the visitor, but when he entered the room he found the woman lying dead on the floor. The police were at once called in, and they discovered that the person dressed in woman's clothes was a man armed with a dagger which was cer tainly meant to end the days of Cardinal, who was destined to be th longest reigning of all the Popes with the exception of St. Peter himself.

WHITHER GOEST THOU.

Whither goest thou? You go to you work in the morning, but will you re-turn or will you, perhaps, be brought back as a corpse in the evening? Who

knows? The warm and fine weather is a strong temptation for some Catholics to miss Holy Mass on Sundays and to go on excursions. It's a jolly crowd that goes, but how often has hilarity been turned into sadness of the wors kind. Railroad wrecks are not so un-common, and the spiritual wrecks are even of more frequent occurrence. Did you ever think of that, how terrible it must be for a Catholic to miss Holy Mass, go on an excursion, have a good old time, getting drunk, cutting up, talking and acting as though they neve had heard of the Christian religion, after such a day, to get wrecked, killed,

and go before the judgment-seat of God? Whither goest thou? To-day you may Whither goest thou, a rich, and to-morrow you may be on the poorhouse. What is be on the road to the poorhouse, your strength, your courage? Nothing at all when you come face to face with the messenger of death. The giant, Go-liah died, the mighty kings of this world had to pay the tribute of their life to this all-destroying messenger of God who calls whom he pleases and when he pleases

PRIEST RINGS CURFEW BELL. ASTOR INSISTS THAT THE CHILDREN OF HIS PARISH BE OFF THE STREETS AT

8 O'CLOCK. Rev. Morgan M. Sheedy, of Altoona has a curfew law in his parish. Children must go home at 8 p. m. "Yes," said Father Sheedy, "we in-sist that the children shall be off the streets and at home at night, otherwise we will exclude them from our schools." "Our experience has been that the boys who stay out at night have a de-moralizing influence on the other pupils, retard progress and interfere with per-fect discipline, and we do not want them

in our schools. And he spoke of the causes leading up to the new curfew regulation : "American home life is diminishing ;

that's the truth of the matter. "Mothers are charged almost entire ly with the care and training of the children. When the father comes home and gives his wife his check on pay day, he feels that he has discharged all his duty. He goes to his work in the morn-ing comes home at except the the morning, comes home at evening, eats his supper and goes down town. There he stays until it is time to turn in. He is simply unloading the moral training o his children in the schools. He ex-pects the school to do it all-inculcate morals as well as develop childred mentally and even physically.

"The average mother is capable of instructing the girls of the family, be-cause she was once a girl; the father should look after the boys, because he understands them, having been a boy himself. The mother is hardly the proper person to raise the boy; he can fool her too often. Nor is the father the best instructor for the girl. Girls are easier controlled than the boys. A boy sees his father going down town an imagines he has a perfect right to do the same, unless he is restrained.

"Now, if the father would sit down for half an hour in the evening with his boy and help them with their 'tasks,' i would open up a new field to the boys It would set them thinking. They would reason out that, if these 'tasks' are in teresting to their father, there must be something in them. "The chief defect, in short, is that

the parents want to absolve themselves from all responsibility for the moral welfare of the child and impose it on th school. Their idea seems to be that th schools can make a scholar and gentle man out of him.

"One of the greatest problems to-day is the home—the home, with its atmo-phere of religion, morals, co-operation sweetness, purity, education."

"A LITTLE MAN IN A LITTLE CHURCH."

FARES VERY BADLY AT THE HANDS OF BIG MAN IN A BIG CHURCH.

A Protestant minister of Worcester Mass., Rev. Dr. Chalmers, visited Rome not long ago, and since his return he has been telling his congregation some of the things he claims to have learned to the discredit of the Catholic Church and its clergy. The discourses were duly reported in the Worcester daily press, and in the same place they have een answered by a scholarly priest Rev. Dr. McCoy, rector of St. Ann's Church, Worcester. A feeling of shame must have been aroused among the members of Dr. Chalmers' congregation, if not in the users : reading of the following : reading that the Church in

America is not like the Church in Italy is all poppycock. The Church is the same everywhere, and to make a distinction flattering to us is no balm fo a wound needlessly given. You en-joyed the hospitality of the Roman churches and the Roman prelates, other-wise you could not pass within cathedral walls. It is unmanly now to give them such reward. You say you are not pre-judiced, and every line you speak is as

pleases. Should you not, then, be prepared ? Ask yourself this question every morn-ing : "Whither am I going ? I am a child of God ; am I on the right or wrong way back to God?" If you are on the wrong road, go back, my friend, to the Good Shepherd, and He will re-ceive you with open arms and make you one of His own here and crown you eter-nally if you remain true to Him. Will nally if you remain true to Him. Will and to take a whole nation's priesthood and toss it as a shuttlecock for the laughter of some hundreds of ordinarily informed and commonplace men. Is it not strange that the face of a good old mother with her Catholic baptism would not come up before you and bid you be still, for the altars and the Mass had been dear to her ? "Our great men do not talk as you Talk and Bryan would not talk as you Taft and Bryan would not encourage you. They did not think the Roman priesthood or the Spanish friars a pack of rascals and their people dolts. They admit that they **civil**ized the world; that they still are doing the same, and they will be at God's work, doctor, when my name and the name of Chalmers will e as names that were never spoken. "You had a meeting of men for temperance work. You can't do such work with men whose minds you befog. To have us work together there must be assurance of mutual respect and trust. You are killing both. Better a city diversified by whisky hells than a city wh pulpits breeds discord, distrust and unruth. I who write this have been a temperance man longer than you."

PERSECUTION HELPS PERSECUTED. It is an old saying and a saying veri-fied by results that "The blood of the martyrs is the seed of Christians." Noticing the many conversions that folhowed the terribly drastic measures of the Roman emperors, Tertullian ex-pressed his conviction in the above

uotation. Our Lord Himself gave persecution as mark or indication of His follower They have persecuted Me; they will also persecute you. And the day will come when by persecution they will think that they do a service to God." We remember asking a man who ap-plied to us for instruction to become a Catholic: "What prompted you to come asking for instruction?" He answered: "The spirit of persecution exercised at all times and in all places against the Church. This generated against the Church. This coincides with the prediction of Our Lord as against the orderen. This connectes with the prediction of Our Lord as spoken of in the Bible. I might change my religion as often as I liked, provided I did not become a Catholic. And none of my friends would object in the

least, but when I proposed to be-come a Catholic they all object-ed. This chimes in with the Scriptural prophecy, so I come for instruction." How many thoughtful sector. many thoughtful people have

been influenced by such reflections and others to knock at the door of the Church for admission to her communion The "Consecrated Host," the "Real Presence," the "Blessed Sacrament What do these designations signify ! How many thousands the world over will inquire and will investigate who were apathetic before the outbreak of bigots n London last Sunday? "Seek and you shall find."

The ways of God are mysterious. He Himself says: "Your ways are not My ways; as the heavens are exalted above the earth, so are My ways exalted above yours." If the Eucharistic Congress had had

no opposition or persecution last Sun-day seeking to obstruct and to disrupt its procession in London, it would be now a closed incident. Such is not the case. The persecut-

ng laws intended to persecute Catholics a England are now revealed to the orld. They were hidden among the vorld. obwebs of the past. The light now will bring them out to public view, as the flaming torch brings out the bats from their dark and noisome hiding places. God turns evil into good. The shame

ful display of intolerance last Sunday will bring about the appeal of obnoxious laws yet on the statute books of England. A torrent of protest has been evoked all over the kingdom and all over the world is is manifested through the newspapers The repeal of the intolerant law of 1829. which forbids Catholic religious processions, is demanded.

As a matter of fact Catholicism ha been for years freer in England and in its colonies than in France or Italy. To be put on a perfect equality with the legal freedom granted other creeds it must be relieved of the offensive coro-nation oath and of the insulting and bigoted law of I829. The snake in the grass, apparently dead, must be killed when it seeks to use its venomous fangs.

Times have changed and people have changed with them. Non-Catholies are less bigoted and Catholies are more numerous and more influential in the kingdom and beyond its limits. The question now is, what will be the poli-tical effect of the bann placed by Prem-ier Asquith on the carrying of the Con-

secrated Host in the procession ? Monday evening newspapers in London were practically unanimous in say ing that a modification in the plans for the procession was not necessary and that the law which was evoked should be repea ed, contending, as the Pall Mall Gazette puts it, that "English Protestantism is able to protect itself without resort to rusty weapons from the me-

dieval armory." Lord Edmund Talbot already has an nounced his intention of raising the question in Parliament, and other Cath-



In an article in the current Revue Bleu (Paris), M. Eugene Hollande asks imself the question set forth in the above caption, suggesting that the pres-ent state of irreligion in France is liable to strike at the growing generations and at the family, through the mother, whose opportunities of practising her religion have become lessened, and who, in con-sequence, is as much likely to drift way as either her husband or her chil

lren. M. Hollande, who confessedly doe: not hold a brief for any form of religion. frankly admits that if the destruction of the religious instincts of the woman o France be one of the results of the ac of separation, then it had been far better for the nation that the act had neve From the earliest history of France,

down to recent times, all French states-men have reposed the securest hopes in the influence of the mother over her child-particularly over the male. In no country in the world is the devotion subsisting between mother and son s

Appleon, who took little pains to conciliate the women-educators of France, during his tenure of power, never missed an opportunity of con-ciliating the good-will of the mothers of the nation, and though he naturally failed in doing so, owing to the fact that he robbed them ruthlessly of their ons, many laws stand to-day on the French statute book, designed to he the condition of motherhood, wh which were drawn up under his eye. His own devotion to his mother, throughout his life, was a full example of the putting a practice of tenets held, and on more than one occasion he was known to express the view that a nation of mothers

who practised no religion was incapable of real greatness. M. Hollande cites the case of a French father who recently complained to him of the "iniquitously novel manner in which children in the Godless schools

were being spoken to regarding religion. which in many cases is now really regarded as a thing of the past. According to this French father whose daughter was being educated at a "neutral" school—that is to say a school which held no bias in favor of, or against, religion-a female professo once defined her views as to religion She said substantially to her crowded

lass of young girls that (a) she believed in religion as being an educative in-fluence; that (b) it was good to have a basis on which to rest an educative influence, and, consequently (c) God was logical, since it was hard to construct a morality that had only impersonal convictions to back it

The French father assured his interlocutor that though he meant to withdraw his daughter from a school which aught such a free-and-easy code, it was his opinion that the majority of French women were drifting into this way of thinking as a result of the irreligion,

public and official, which they around them. The school-teacher's view of religion practically amounted to this : If eel that you are not sufficiently strong of character to go through life without breaking social laws, by all means practice religion which may help to keep

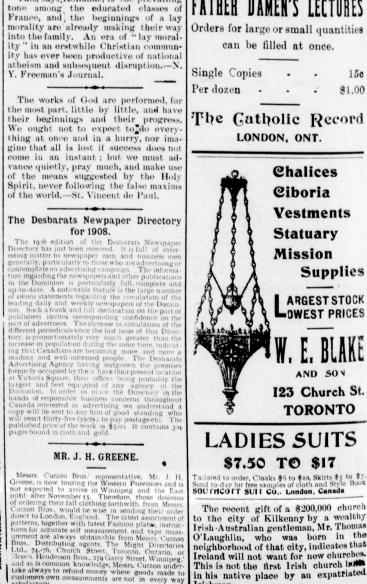
you 'straight, even though you d believe in the existence of a God. practice of religion will teach you to re flect upon your actions past, present and to come, and this, according to the ligion has ever

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said school teacher, is really all that re gion has ever done. This, says, Hollande, is the prevailing

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JUST PUBLISHED A new and revised edition of



house. My father had come out from VISITS TO THE BLESSED SACRAMENT.

Scotland some twenty years previously, a young man with good education and an Visits to the Blessed Sacrament are always in order, but especially during the Forty Hours' Devotion. And one of the resolutions we naturally make excellent moral and religious record, having studied his Bible by the light of the coalfire in Scotland, his church of course being the Presbyterian. My mother was of Methodist family, her during the exposition is to come and visitour Lord often, if not daily. We go to see our friends and neighbors people being among the earliest settlers

in Prince Edward county. It was just about this time that my father's religious and who is a greater friend or better neighbor than our Divine Lord ? Sometimes we go and find our friends absent, and oftentimes when we find convictions were disturbed and unsettled. convictions were disturbed and unsettled. The name of Catholic was in those days regarded with aversion and disrespect by those early timers, who were mostly Methodists, with a few P e b terians, Quakeis and Church of England people. Here and there would be found a Catholic family, mostly Lisich Living anart isolated and them home, we come with sorrow and disappointment ; but our Lord is always at home in His place on the altar, and we never come to Him but that we re turn cheered and comforted. He listens to our sorrows and tells us how to overmostly leish, living apart, isolated and ostracised in a great measure by sur-rounding neighbors, with no Church, but now and then visited by a priost who would calcurate Mass at the house come or bear them. He lifts our burdens and gives us the sweets of His love instead. As no one can meet a but now and then visited by a priest who would celebrate Mass at the house of one or other of those faithful Chriswho would celebrate Mass at the house ot one of other of those latential Chris-tians. Wy father was inclined to con-troversy, and having been a school teacher himself was not long in getting into an argument after meeting another. Come to me all you that labor and are heavy burdened and I will refresh you, "says Our Lord, Oh, if we would only take Our Lord at teacher whom he knew to be a Catholie. without great benefit. "Come to me all you that labor and are heavy burdened in his religion, and after a talk, which I have been told lasted pretty well through the night, my father's Presbyter-ian faith was shaken. But it did not books, and in course of time an inter-view with a priest followed, and after a time conversion, but conversion did not time conversion, but conversion did not come quickly. The old minister, who had married my father and mother, lived come quickly. The old minister, who had married my father and mother, lived mear, and the Presbyterian church they had attended adjoined our property. Many a heated argument of my father with his old neighbors and friends are among my earliest recollections. He be came a Catholic as well as two of my nucles (his brothers.) My mother, also, braving all'her Metho list relatives and

How Catholics Face Death.

Oliver Wendell Holmes was once asked by a Protestant minister his opinion, as a physician, on the effects of beliefs on the minds of those approach-

ing death. He replied : "So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. I have seen a good many Roman Catholics on their

The Irish priests hope for strong political action by the Nationalists. It will be interesting to watch whether the action of Premier Asquith will affect the support John Redmond has heretofore given to the Liberals .-- Cleveland Universe.

WHY ORESTES A. BROWNSON BECAME A CATHOLIC.

O. A. Brownson was one of the great of A brownson was one of the greatest est philosophers— possibly the greatest —America has produced. A short time before his entrance into the Church he wrote the following words. After his entrance into the Church he lived many years-lived and died a faithful Catho-

"Our ecclesiastical, theological and philosophical studies have brought us 'o the full conviction that either the Church in communion with the See of Rome is the One, Holy, Catholic, Apostolic Church, or the One, Holy, Catholic, Apostolic Church does not exist. We Apostolic Church does not exist. We have tried every possible way to escape this conclusion, but escape it we can not. We must accept it or go back to the no-church doctrine. . . We are thoroughly convinced in mind, heart and soul that Christ did institute a visible Church ; that He founded it upon a rock; that the gates of hell have not prevailed and can not prevail accinst it. prevailed and can not prevail against it, and that it is the duty of us all to submit

to it as the representative of the Son of God on earth."-New York Truth.



to the city of Kilkenny by a wealthy Irish Australian gentleman, Mr. Thomas O'Laughlin, who was born in the neighborhood of that city, indicates that Ireland will not want for new churches. This is not the first Irish church base in his native place by an experiment in his native place by an expatriated Irishman.