

" Christianus mihi nomen est i (Christian is my Name but Catholic my Surname.)-St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, OCTOBER 10, 1908

VOLUME XXX.

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)nt.

Good Morning.

The

Good morning, Brother Sunshi Good morning, Sister Song, I beg your humble pardon If you've waited very long. I thought I heard you rapping To shut you out were sin. My heart is standing open; Won't you

Good morning. Brother Gladness; Good morning, Sister Smile. They told me you were coming. So I waited on a while. I'm ionesome here without you; A weary while it's been, My heart is standing open; Won't you walk nebt

Good morning, Brother Kindness Good morning, Sister Cheer, I heard you were out calling, So I waited for you here Some way I keep forgetting I have to toil and spin When you are my companions Won't you

-J. W. FOLEY in the New York Sun.

Weld.

ousand.

George.

" Let us now calmly survey the scene

larges her temporal dominion ; may they erect a house of prayer wherever she

"There is another country across the

channel, which has set an example of noble zeal to England and America.

CARDINAL GIBBONS' SERMON.

AMERICAN PRELATE SPEAKS AT THE EUCHARISTIC CONGRESS ON THE COM-MON HERITAGE OF CHRISTIANS. AN IMPRESSIVE DISCOURSE.

Last Sunday at the Eucharistic Con-gress Cardinal Gibbons delivered the sermon at the Pontifical High Mass celebrated by the Pope's Legate, Cardinal Vannuteri, in Westminster Cathedral. Cardinal Gibbons' sermon in part fol-

lows: "I say unto you that many shall come from the East and the West, and shall sit down with Abraham and Isaac and was confined to four vicars Apostolic. They were aided by about one hundred Jacob in the kingdom of heaven." (Matt. viii., 11.) and twenty priests, scattered up and down the country. The entire Catholic I esteem it a great honor and privi-

lege that the members of the hierarchy of the United States should unite with their brethren of the British Isles and population was estimated at seventy of the continent of Europe in celebrat-ing among you this love-feast of the after the din and smoke of battle have passed away, when penal laws are hap-pily abolished and when the scales of Eucharist.

There are other and higher reasons than personal friendship to justify the participation by American Prelates in the ceremonies of to-day. Though we are separated from you by an immense ocean, we are united with you, thank God, in the heritage of a common faith. half. "Oh, my brethren of England, what a We, across the Atlantic, claim, as well as you, to be the spiritual children of Gregory, Augustine and Patrick, of Alban and Venerable Bede, of Anselm and Thomas of Canterbury, of Peter and Pius : we have with you "one Lord, one faith, one baptism, one God and Father of all." Yes, our kinship is stronger and more endearing than that which is grouted by flesh and blood. We, across the Atlantic, claim, as well Father of all. Yes, our kinship is stronger and more endearing than that which is created by flesh and blood. When I entered your cathedral this morning, I could say to you all in the name of my countrymen and in the language of the apostles of the Gentiles : "We are no more strangers and foreign." "We are no more strangers and foreigners, but we are fellow citizens with the saints, and of the household of God. built upon the foundation of the apostles and prophets, Jesus Christ Him-self being the chief corner-stone." This sentiment inspires me with confidence and makes me feel at home, for I am addressing you as brothers in the faith, and I can speak to you with all the warmth and affection of the same apostle: "My mouth is open to you," fellow Catholics of England, "my heart is colored "

low Catholics of England, "my heart enlarged." Yes, my brethren, the same faith that ter preached in Rome, and Paul in thens, the faith that Augustine ought to England and Patrick to Ire-brook to England and Patrick to Ire-three centuries after the discovery of

annals of England, and whose domestic CARDINAL VANNUTELLI'S ADDRESS AT THE CONGRESS. The following is a translation of the

virtues commanded the veneration and love of her subjects, and the ad Jiration of the civilized world. Though the of the civilized world. Though the forms of government differ in name, they are the same in their practical re-sults. We both enjoy the inestimable blessings of civil and religious liberty. Our respective governments hold over us the acgis of their protection without interformer with we in the generation of Latin address delivered by the Papal Legate at the Eucharistic Congress : How much honored I feel by the most

noble mission entrusted to me by the Supreme Head of the Church in the let-Supreme Head of the Church in the let-ter you have just heard read, it is not at all necessary for me to say. Let me be allowed, however, to declare that, un-worthy as I am, I deem it a great privil-ege to represent the Holy Father in this imposing gathering where I see, grouped around the most illustrious dignitaries of the Church the accement of the Bishops, kings and people of England. For there is nothing else better ad-ted to all doubts and differences, drawing all eyes to that one star of faith, to that most precious treasure of the Bishops, kings and people of England. For there is nothing else better adinterfering with us in the exercises of our sacred functions. Daniel Webster, one of America's foremost statesmen, thus spoke of the British empire : "She has dotted over the surface of the globe with her possessions and military posts, whose morn-ing drum-beat following the sun and keeping company with the hours, en-circles the earth with one unbroken strain of the martial airs of England." of the Church, the cream not only of the Catholics of England, but of other regions also, and to inaugurate, in the august name of Pius X, the XIX. Eu-charistic Congress, in this cathedral "I will add one more link to the whose vaulted roofs are full of memories chain of hallowed associations between the Catholic church in England and America. The first Bishop of the England by an English prelate. John Carroll, the first Archbishop of Balti-ican church, was consecrated in 1790, striking moorgenet by their offerings have left for posterity a best of the great Cardinal who has deserved so well of the English Church, the pre-deces or of the present most worthy Archbishop of Westminster, in this carbid the partiarent of the Amer-ican church, was consecrated in 1790, striking moorgenet of the in the Amerchain of hallowed associations between the Catholic church in England and America. The first Bishop of the United States was consecrated in England by an English prelate. John Carroll, the first Archbishop of Balti-more, and the patriarch of the Amer-ican church, was consecrated in 1790, in the chapel at Lulworth Castle, Dor-setshire the observed of Theman 1790, Dor-most of all I an rejoleed and encouraged Lul-he assures us that the Divine assistance Lul-he assures us that the Divine assistance the result of the r setshire, the elegant seat of Thomas Weld. When the proprietor of Lul-Weld. When the proprietor of the worth heard of the appointment of Dr. Carroll, he invited him to be his guest. May the Lord show mercy to thee. Thomas Weld, for the hospitality thou Thomas Weld, for the hospitality thou

The Cardinal sketched the growth of Catholicism in England since the close of the eighteenth century. "At that time," he said, " the spirit-ual administration of the whole island Who can fail to see, even already, that

To begin with what touches us most closely, we find ourselves in a land supremely hospitable, on which for cen-faith for all of us. turies the hand of God has showered turies the hand of God has showered His blessings copiously: which deserved to be called by a great Pontifi not so much the Land of the Angles, as the Land of Angels. And if in the lapse of ages painful differences did arise, the times have been changed for the better —they have been changed into a desire for neares and now for the dust time pily abolished and when the scales of prejudice have fallen from the eyes of the English people. "We see to-day a hierarchy com-posed of an Archbishop with fifteen suf-fragists, 3,000 priests, ministering to a Catholic population of one million and a half too, O most noble among the nations, receive our thanks for the loyal and respectful reception we have met with builds a fort, and may they determine to plant the cross, the symbol of salvation, side by side with the banner of St. from thee. Let our respectful homage ascend to Him Who rules thy destinies with wisdom, let our gratitude go out to Him Who protects and promotes thy social interests! And O, may our presence here contribute, by the help of God, in some degree, to the attainment of that At the close of the eighteenth century, many of the noblest clergy of France, driven from their native land by the storm of the French revolution, sought refuge in England, where they were true Christian peace which is the object of thy aspirations !

And what is to be said of that har-nony which unites in one heart and one hencekt all who have come together in thought all who have come together in graciously received, and hospitably en-tertained. And it is well known how they endeared themselves to the British this great and solemn gathering which I would venture to describe as cosmopolitan rather than international? The reliow Catholies of England, "my heart is enlarged." Yes, my brethren, the same faith that Peter preached in Rome, and Paul in Athens, the faith that Augustine from January to December : "Jesus for great metropolis of the British Empire, thanks to its relations and to the wide honor and the glory of their dioceses. But amid all this variety and multitude we are "one heart and one soul." The we are here to honor Jesus Christ, Founder and Invisible Head of the Church, and in Him we honor its visible Head, His vicar on earth, the Successor tears! of Peter, and the one duty we do not separate from the other. It is this com-mon feeling, this faith and devotion which unites us in harmony. A truly wonderful spectacle this which has its root in the spirit of the Lord, and which will certainly be rewarded by the choicest divine blessings. But what gives most force to this adnirable concord is the paternal interest shown by the Supreme Teacher of the Church who has been constituted by Jesus Christ Himself to be the foundation and the centre of our unity. You have just heard how much he has our Congress at heart, and the very presence among you of a Cardinal Legate sent by him affords further proof and confirma-tion of this. Oh ! May it stimulate us to greater zeal for the attainment of our scope which is to honor the great Sacra-ment of the Eucharist and promote de-votion to it! Nor can I omit to speak ere of the Holy Father's great pleasure n the fact that this Congress is to be held in London, not only by reason of the salutary results he expects, but because he has thus been en-The late George Matthews Arnold, abled to give another public testimony of his respect and esteem for the most noble British nation. Was it not also to give a token of his affection for his beloved children of England that he who died last month in his eighty-second year, was a brother of the poet, Sir Edwin Arnold, whose "Light of Asia" made him famous. George Arnold was received into the Catholic Church by recently, by a solemn act, released them from the regime of missionary countries, to which they had hitherto been subject, Dr. Manning in 1858, and till the day his death was a zealous worker in ery good cause. The esteem in which and put them in possession of all the rights and privileges enjoyed by dio-ceses throughout the Catholic world every good cause. he was held by his fellow-citizens is shown by his being elected Mayor of which are capable of living their own life according to Canon Law? May Gravesend eight times. He was solicitor for several large estates in Kent, but found time in the midst of an exthis affection and interest of the Holy Father give us energy for the works of the Congress and the sure hope of good results.

Under such happy auguries, we pro-claim it aloud, the International Eucharistic Congress which is to-day opened in London will be second to none of those that have preceded it in its beneficent results. And O! may it bring back again that Eucharistic past, which was the special characteristic and the honor and glory of the Island of Saints, putting an end

For there is nothing else better ad-apted to strengthen such union than the august sacrament whose nature was so well defined by the holy Bishop of Hippo, the great Doctor St. Augustine, when he called it: The Sacrament of Piety, the Sign of Unity, the Bond of Charity. From it emanates true piety, because in it is the centre of Christian life, of supernatural life : My flesh is for the life of the world. It unites us with Leans of the world. It unites us with Jesus Christ and makes us partakers in His divine nature itself: He who cats My flesh abides in Me, and I in him.

shall not be lacking to our labours, and as the sum is, according to some when he declares that all our work in physicists, the centre of the firmament, and it unites us in one body, in that wonderful and ineffable body the Church, the beloved Spouse of May the Lord show meets Thomas Weld, for the hospitality thou didst extend to the infant church of America in the person of her first Bishop. Bishop. Hay be belowed to be an any we are counsels, with the abundance of His grace, the Divine Author of the Church, the counsels, with the abundance of the church, the belowed Spouse or the counsels, with the abundance of the church, the will have with you," he says, "in your the church, the belowed Spouse or the counsels, with the abundance of the church, the belowed Spouse or the counsels, with the abundance of the church, the words of the Supreme Pon-tained in the words of the sup

tiff where he says: This then, is the fount whence the spirit of supernatural Who can fail to see, even arready, that this Congress is surrounded by happy augaries which presage the efficacy of the Pontiff's words? If the the the transfer is the bond where-by the members of the same body are

brought together most closely; this alone is, as it were, the centre of the

What fair hopes must be ours, then, when we extol, as we shall do, that most precious gift which Jesus Christ has given His Holy Spouse in the Blessed Eucharist? Let us set to work, therefore, full of confidence in the Divine Bounty. Let our voice be an echo of the Bounty. Let our voice be an echo of the faith of our fathers, of those especially, who by their example, by their words, by their labors, and even by their blood have sanctified this Cardinal Legate, they are thrown open to many Princes of the Church and Bishops, and to a distinguished band of princes from various nations. Oh is the sould be are that fervid sigh they send forth from their tombs, that to the souls athirst for spiritual life there may be restored the sweet comfort of the Eucharist, and re-established in their beloved country it. established in their beloved country the constant tradition of East and West : that of faith in this great Sacrament ? And as we recall the memories of their ancient faith, do you not hear their bones exult with joy and gladness? Who does not know how in the English peo-ple, in their universities, their public offices, their magistrature, nothing of importance used ever be undertaken until the different corporations first had gathered around God's altar and publicly invoked the assistance of the Most High to whom the unbloody Sacrifice was offered? And was it not in England that temples dedicated to the God of the Eucharist were built and adorned with

plendour through the streets of its cit-es? And who but Bishop Lanfranc, the to their remote posterity, repeating to them the grandeurs of the mystery of love contained in the Eucharist, and the vonders of the unbloody sacrifice which ve used either to celebrate or to assist at every day with commotion even to May that voice be a stimulus to us to gather strength and energy from the Eucharistic table, and proclaim with the holy Doctor Venerable Bede and so many other saints before and after him : How salutary for all classes of Christians is the daily reception of the Body and Blood of the Lord! As for us, be it our grateful task to bin together again this chain of tradition, welding the precious link of this splendid Congress to those imperishable memories of the past of this great country. As a pledge of the fruits expected from our work, and a token of the graces which we implore from the Divine Mercy for beloved England and those vast egions of the world under its sway, may he Apostolic Benediction which by the pecial delegation of the Holy Father nd in his august name I have the great God, descend upon you all and upon those who interest themselves in our work.-Rome.

Mother Filiatrault, the mother general of the Gray Nuns in Canada, has started from Winnipeg upon a toil-some journey of two thousand miles into the frozen North, to inspect the lonely missions lying along the Macknezie river Lacking but one year of the missions lying along the Macknezie river. Lacking but one year of the Scriptural three score and ten, the cour-age and devotion of her willing spirit are triumphant over the weak and fainting to the north of Edmonton, appeals to the imagination. Sustained like Hennepin and the Jesuits of old by a fortifying faith in her mission, she faces the rigors and provide the right of th

MOTHER FILIATRAULT.

and privations of existence in the wild among the silent, smoky Indians. By day she follows the narrow trail through pine barrens, perforated only by the hooves of moose and caribou, and over uplands brown and sere and boulder of the North, she pillows her white hair upon dead leaves or hemlock, hearing the wind-borne ery of the timber wolf and the nearer noises of small, shy predatory animals among her few poor belongings. And what is the end and aim of the

men" have rarely trod are bringing to the Gray Nuns at their isolated mission figure of a woman, clad in "the weeds of a pale votarist," but the inspiriting ex-ample of her unconquerable soul.

THE PREACHER AND THE FUTURE.

An anonymous writer in Le Gaulois (Paris), strikes an opposite note in a suggestion he makes to the effect that it An anonymous writer in Le Gaulois lies with the present and coming generations of preachers to preserve to the common people the deposit of faith in explaining to their congregations exact-ly what the conclusions of the scientists

but a vague notion of the meaning of but a vague notion of the meaning of scientific conclusions, find it to their profit to popularize the technical teach-ings of the professors of science, in the popular press. It matters little how truly these popularizations represent the exact findings of earnest and thorough-going scientific researches, provided the matter supplied for the common and often all-accenting reader ommon, and often, all-accepting, reader e such as to engage his interest.

In the majority of cases, such writers are not at all scientifically trained, and it is clear that a just understanding of the conclusions of scientific research is only possible to those who can follow any given thesis or theory from its basis. The from this being so, the average pop-ular writer has but a vague notion of the real meaning of the verdicts of scientific research.

After perusing in a prefunctory manoften than not, in popular forms his own vague conclusions, and presents more often than not, in popular form, to his readers, what he thinks to be the truth, not the truth as it is really alleged to

1564

It were well, suggests our writer, that the rising generation of preachers should devote less time to purely speculative philosophy, and go deeper into the truths of really exact science, in order to off-set the vaporings of the journal-istic smatterer. It is, he says, as much an act of justice to the common Catholic mind, as it is to the scientist. If real science, and not quasi-science. were the spokesman for scientific conclusion, it would certainly be found that both it and true religion could be shown to flesh. The journey of this frail old woman almost alone, by dog train and cance across the uncharted wilderness ignorant scribblers and prejudiced minds ignorant scribblers and prejudiced minds at present allow.—N. Y. Freeman's Journal.

ARISTOCRATIC NUNS.

The Duke of Norfolk has two sisters, who are nuns, Lady Minna Howard be-longs to the Carmelite order and Lady hooves of moose and caribou, and over uplands brown and sere and boulder strewn, and day after day, her little boat goes threading through the lake and river country with no answering hall or meeting ripple from another prow. At night under the cold and brilliant stars of the North, she pillows her, white hair Lady Christina Bandina, daughter of our Sectoh-Italian peer, Lord Newburgh is a nun in a French convent, and Lady Leopoldini Keppel is a nun of the Sac-red Heart, in spite of the fact that she is a sister of a Protestant peer, Lord Albemarle.

Lord Albemarle. Then, Miss Mary and Miss Edith Then, Miss Mary and Miss Edith Clifford, sisters of Lord Clifford of Chulleigh, are both nuns, as are Miss Cicely Arundell, sister of Lord Miss Cicely Arundell, sister of Lord men'have rarely trod are bringing to the proof the proof the the proof the the proof the proof the the proof the proof the the proof the the proof the the proof the proof the the proo sisters who are nuns; three Misses Petrie, sisters of Lord Petrie are nuns; houses, marooned from civilization by the desolate leagues that lie between, not merely the little, old and feeble isters who live in convents, and as for Lord Trimblestown, an Irish peer and eighteenth baron, history seems uncer-tain as to whether four or five of his sisters are nuns, as several of these ladies have not been raised to the rank of baron's daughters. In bygone days there were four sisters of a one-time

CATHOLIC NOTES.

Right Rev. Paul Eugene Roy, who has been consecrated Auxiliary Bishop of Quebec, Canada, is one of a family of twenty, fifteen of whom are living; and four of whom or mainet four of whom are priests.

The entire Catholic population of Bal-timore will turn out to welcome Cardinal Gibbons home on his return from Europe Oct. 10. In this they will be joined by a large delegation of Washington Catho-lics, and will be supported by the non-Catholic sentiment of the Cardinal's home city where he is so deeply esteemed by all.

by an. The Catholic population of Holland is about 1,700,000, and of these at least 108,-000 are members of the Confraternity of the Holy Family. As an assistant to the directors, the zealous members support a weekly paper, which contains the news of the seciety and articles calculated to of the society and articles calculated to increase the fervor of the members. The circulation is said to be great.

Rev. C. J. Armstrong, a Baptist editor of St. Louis, in a recent article on the status of that city from a church-going standpoint, says that the Catholics of the Missouri metropolis number 350,000, as against 128,985 affiliated with all other

Christ yesterday and to-day and the same forever."

But, we inherit not only the traditions of your Christian faith ; we inherit also the traditions of your civil and political freedom. The great charter of liberty, which Cardinal Langton of Canterbury the English barons secured from King John, on the plains of Runnymede, of our constitutional lib We share with you in the fruit erties. of your victories. ships and other appliances of modern

We have not only a common heritage civil and political freedom, but we o speak the same language—the lan-age of Chaucer and Shakespeare, of pe and Dryden, of Tennyson and n. The steady growth of the a-speaking Church, during the nan. English three centuries, is truly gratifying may be considered phenomenal. the Council of Trent, held in the and sixteenth century, there were present four bishops who spoke our tongue: came from England and three from Scotland was not repre-The American continent had Ireland. sented. but recently been discovered, and Australasia was a terra incognita. There are now upwards of two hundred bishops ruling dioceses where English-speaking hierarchy is established in England, Ireland and Scotland, the United States and Canada, the East Indies and Aus-tralasia. And should another ecumenical council be held during the present century, there is no doubt that every division of our globe would be largely represented by English-speaking pre-lates professing the ancient faith, and paying spiritual allegiance to the Sov-

creign Pontiff of Rome. We have not only the same language l literature, but we live under practically the same system of government, you are ruled by a constitutional monarchy we are ruled by a constitu-tional republic. The head of our nation is a President ; the head of your

Dation is a King, the son and successor of a queen, whose long and prosperous reign will be ever memorable in the coupled with dignity.

lives. And, as a result of their labor, there are few Indian tribes to-day in the United States or Canada that do not know or venerate the 'black robes. " If those heroic men accomplished so much when they had no boats but frail canoes ; no roads but eternal snows and virgin forests and desert wastes ; no compass but the naked eye ; no guide save faith and hope and God ; how much more will your consecrated sons be able to effect by means of railroads and steam-

civilization ? "Yes, we bless you, O men of Jesus we bless your inventions and discov-eries. We hail you as agents of God we will impress you into the service of religion and we will say to the Royal Prophet: "Sun and moon, bless the Lord; fire and heat, bless Lord; lightning and clouds, bless the Lord; all ye works of the Lord, bless the Lord, praise and exalt Him above all forever.

"May this spiritual banquet of the Eucharist of which we partake, increase in our hearts a greater love and devotion for Jesus Christ our Saviour, and for His Vicar upon earth; may it draw us all Bishops, priests and people more closely in the bonds of Christian fellowship and brotherhood : and may this love-feast b an earnest and foretaste of the heavenly banquet at which we shall recline with Abraham, Isaac and Jacob in the kingdom of heaven, to be forever " inebriated with the plenty of God's house, and to drink of the torrent of delights.'

St Thomas says that Heaven means true light, complete satiety, everlasting joy, supreme pleasure, and perfect happiness. God is more than the whole created universe. O happy country, of whice the Lamb is the Light, let me long for thee ! Yes, my soul, look forward and believe !

Tenderness, united to manly fortitude speaks at all time affectionate language Catholic Brother of Sir Edwin Arnold.

solemnity that the "human race is descended from the monkeys"—a theory which was never propounded by the father of the theory, but is solely the creation of popular ignorance and vivid

aginations. Catholic writers, says the Gaulois writer, have more than once pointed out that, while the Church has not accepted the conclusions of the Evolutionists, as being on the whole indefinite and incoerent, there could be no reason to ject to the assumption that an all-wise Creator, to Whom Time is of no more account than Space, might allow a graduated process in the scheme of the universe, the climax of which should produce the human race, a theory tenta-tively advanced by the founder of the Order of charity-Rosmini. The advent of this popular literature

has made possible the so-called popular scientist, and he, more than any other, s responsible for the hard materialism which characterizes the tone of though of the present and rising generations and for the almost ineradicable idea that science must conflict with the notion of a God—a theory which only the most ludicrous ignorance could main-tain, in the face of the historical fact that the Church, above all other instituions has ever been the first to welcome the proven and incontrovertible facts o

science as being the best and surest proof of the necessary existence of a Supreme Artificer of the Universe.

The greatest luminary that science has produced since the days of Newton namely, Kevin, himself assured the world, shortly before his death, that the result of sixty-five years of patient scientific research had led him to one supreme conclusion, namely, that the universe came into being as the result of an intelligent creative act. For all this, the little smatterer in science still glibly talks of pantheism and the all-

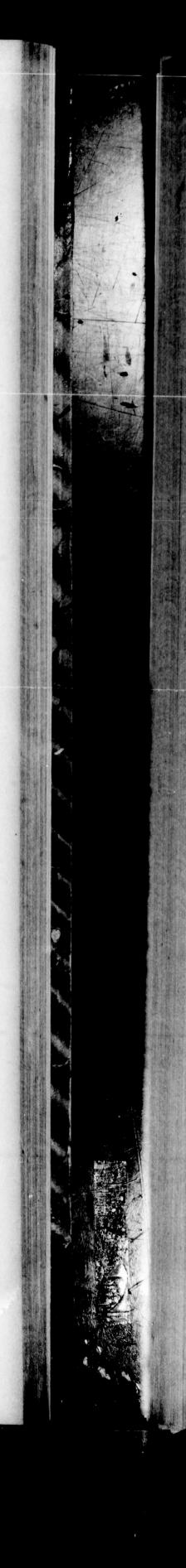
Revolutionary war, and a friend of George Washington, the first President of the United States.

The Pope last Sunday received in audience seventy sailors from the Amer-ican battleships Maine and Alabama, which are at Naples. The Pontiff, who is always interested in seagoing men, expressed pleasure at their smart appearance. Each of the men received rom him a medal.

About a year ago a brief newspaper otice chronicled the fact that Prince Carl zu Lowenstein had entered the Dominican monastery of Venlo, on the Dutch frontier. A few weeks ago the newspapers again contained a brief note stating that Brother Raymond, who was Prince zu Lowenstein had been ordained a sub-deacon by Cardinal Fischer of Cologne.

Miss Ida Hitchcock, the accomplished Arias Nat interfective, the accompliance interfective of the second daughter of Rev. Dr. Hitchcock, for ten years principal of the Hitchcock Military Academy of San Rafael, Cal., and an ordained Episco-palian minister, was received into the Church recently at St. Ignatius' Church. San Francisco, Rev. Father Kenner, S. J., officiating. Miss Hitchcock had the full consent of her parents, who, though staunch Episcopalians, wished their daughter to follow the dictates of her conscience.

Right Rev. John Lancaster Spalding, Bishop of the diocese of Peoria, may continue at the head of the Church in that section in spite of the resignation which was recently forwarded to the Church authorities at Rome. The decis-ion was reached at a meeting of the eleven irremovable priests of the diocese, who were called in conference at the Bishop's residence. These eleven irremovables are the priests who would be called upon to recommend three priests from whom the Pope would select pervading essence which created at once the infusorium and the elephant his resignation being accepted. It was tensive law practice to make studies in archaeology and erect a museum of Roman antiquities. once the infusorium and the elephant and made man a collateral relation of both. his resignation being accepted. It was decided to request the Pope not to accept the resignation of Bishop Spalding.



THE CATHOLIC RECORD

haunting picture. He tried to sleep, but it was useless. His thoughts would not let him. They were continually battling for the mastery. Presently ther led him heads to the concerts cardia CHILDREN OF DESTINY. A Novel by William J. Fischer. hor of "Songs by the Wayside," "Winona Other Stories," "The Toiler," "The

battling for the mastery. Presently they led him back to the concert-garden. Again Mazie rose before him, but now her face had the cold look of death upon it. Her cheeks were cheerless, her eyes sunless. She was dead to him forever-dead ! dead ! Again that haunting soprano voice echoed through his troubled memory. Arthur Gravenor returned to his room

"What is the matter good woman ?"

down on the pavement. "What has happened?" he asked. "The woman was taken sick. I heard

thank you !

tinued.

"Has she lived here long?"

"Do you think, sick as she was, she

will reach her destination to-night ?

stands on the outskirts of the city.

"Past Hortley and Lancaster Road.

loudly, "the days of retribution have come at last."

CHAPTER XII.

Almost all her life.

st the Clarendon with madness in his heart. The insane desire to do Mazie heart. The insane desire to do Mazie some great injustice preyed upon his mind continually and he fairly exulted over his newly formulated plans to kid-nap her little daughter. The debt would then be paid, he argued. But what was he to do with the stolen child? The thought gave him no little trouble. Finally he decided to take it back to Kempton with him, and then? He was puzzled, but at this moment he did not give the matter much thought. Muriel waited long for her brother's footsteps that evening. She could not "Let us forget the graves which lie betwee Our parting and our meeting, and the ter That rusted out the gold work of our years The frosts that fell upon our gardens gre "How can I forget?" he moaned in anguish. "God! teach me to forget if such a thing is possible. I am afraid this will drive me mad." The city clock struck the hour of midnight-twelve, strong, haunting strokes that sounded to Arthur like a death

Multiel waited long for her brother's otsteps that evening. She could not eep. Something within seemed to tell er to remain awake. Several times the stole over to Arthur's room and each me the found his hel emeth for an hour or so. Presently he raised himself in bed like one startled out of a terrible dream. "I thought I heard some one calling," time she found his bed empty. Arthur had no sooner entered his room

Years' Between." etc. etc.

CHAPTER XI.

A VOICE IN THE NIGHT.

2

his sister was again at the door.

"At last ! at last !" she exclaime "I have been worrying all evening about you. Where have you been this long while? The concert is over fully two "Oh, I met an old friend in the garden

and we had a long chat renew Had Muriel known who the old friend

him. "I've pain—great pain, sir. Give me whiskey—whiskey! Ugh 1 it'll kill me kill me ! oh, the pain—the pain !" Arthur ran to his room for liquor. "Hore's come whicher" the seid ed, anxious look.

"Arthur you look so worried and pale," Muriel said much concerned. "Come, tell me what is the matter !" "Nothing much," he answered wearily "but I am growing tired of this place

"Here's some whiskey," he said a minute later, "drink it!" Gently lifting the woman's head he placed the small glass to her lips. Half an hour later the woman was her-self again. A policeman had in the and I am anxious to get back to my mill at Kempton. We've been here several weeks and that's long enough, I think." "What do you mean, Arthur? Do you mean that you care to stay here no meantime arrived. Passing on his rounds he had noticed the two people

longer? Oh, I am so sorry. You were just beginning to gain. Only to-night you looked the picture of health."

"I must get away. Everything seems to haunt me. Those old, mear thoughts are back again killing me by inches, I think I would feel better look to ing after my work at the mill. Really Muriel, I often feel as if I were going face.

crazy." "Oh, brother, do not speak so ! It hurts me. You do not know I am to see you get strong. Come ! cheel up, for my sake, do !" She spoke, over come with emotion, as the tears filled her eyes with mist. "You must try to rise above these gloomy thoughts. Re-member, Arthur, there's a God in heaver member, Arthur, there's a God in heaven Who will be only too willing to give you strength and peace. Go to Him and He will help you in all your trouble." "Muriel, I am not worthy of His love,

for I have murmured against Him almost daily, when I look upon other bright-ened lives I feel the darkness of mine Why should God have denied me so m

happiness ?" "It was all for a purpose," Muriel an-"It was all for a purpose," God knows bes swered comfortingly, "God knows best Arthur. So be patient !" "I would just as leave be dead, Mur-

iel," Arthur continued despairingly, "a to drag out such a miserable existence late hour?' But we must get away from this place and that very soon. By the way, Mur-iel, I am thinking of taking a little child back to Kempton with me. I may adopt one-a sweet little girl. She will help to bring some brightness into Bleur House. What do you think of the plan? Arthur thought it best to refer thus to the child lest Muriel might regard its under supersona with a decrease of a

sudden appearance with a degree of sus

"I think it would be glorious," ex claimed Muriel. "It would be such company for Aunt Hawkins and myself. And you say the little thing is prettysweet dear !"

Yes, she is very pretty." How old is sh

would imagine about three four. By all means adopt her Arthur. How

did you happen to hear of her ?'

"He is sleeping-thank God ! poor boy !" Slowly and silently she left the room and closed the door behind her. When she was gone Arthur rose from his bed. His sister's kindly solicitude

ouched him deeply. " Poor Muriel, dear child !" he cried. " I am so wicked and you are so good. Oh, you are not for this world." A few ears came to his eyes, but he br them away quickly.

A half hour later he was hurrying A half hour later he was hurrying through the streets in the darkness in the direction of Mad Nance's rendez-vous. On his way he passed Piccadilly street. A light at the far corner made it very bright. He halted for a mo-ment. Yes, there stood Mazie's cot-tage. A light shone in the window. What did it all mean? His heart almost stood still. Something urged him to steal up to the window. He did so cautiously, and, raising himself on tip-toe, looked in. To his sumption he caut two women knell. After a few minutes, sleep cam to his eyes and his mind enjoyed a res

To his surprise, he saw two women engaged in earnest conversation. In a bed in the corner slept the two chil-dren. Directly opposite stood Mazie's bed. Arthur drew nearer and listened eagerly for every word that escaped the "I thought I heard some one calling," he said to himself. Slowly and faintly a voice sounded outside: "Help!help!" Arthur sprang to the window. What appeared like a bundle of rags was moving about on the hard pavement below. A few minutes later he was be-side the writhing form. "What is the matter good woman?" er's lips.

" It is really too bad, Mrs. Lescot, to call you out of bed at this time of the call you out of bed at this time of the morning," remarked the elderly woman who lived a block or two away. "Jim has been taken very III. The doctor says he has pnuemonia. He called last evening. The poor fellow is get-ting worse. He is delirious now, and I hardly know what to do. I wondered whether you would come over and stay with me?" Arthur asked kindly. The pinched, wan face looked up a

" Certainly, Mrs. Sorel."

" I thought you would. I shall send Mary to stay with the children."

Mary was a girl of about twelve, a deaf-mute. She had lost her speech and hearing during a sickness in early childh ildhood. " I telegraphed my daughter, Mamie

last evening," Mrs. Sorel continued. "She is nursing in Fenton, but it will take two days for her to come."

Mrs. Sorel and Mazie Lescot had been good friends for years. The former had helped the latter many a time to tide over great difficulties, and Mazie naturally felt only too happy to her cries for help in my room upstairs so I rushed to her side. She has had some whiskey and feels better now." The policeman bent over the little The policeman bent over the little soman and at once recognized her be able to do her this small service.

face. "Ah, it's you, Mad Nance. What's the matter?" he asked. "Another attack of colic, I suppose?" "Yes sir, 'twas a bad one this time," she replied slowly. "Twill be the death "You need not worry, Mrs. Sorel," exclaimed Mazie. "I will go along with you now and to-morrow I will stay all night, so that you will be able to rest a while. You look so tired. I shall feel contented so long as Mary i of me yet." The policeman had seen her in many with the children." "Thank you! I shall go home and

of these attacks before. "Shall I get the ambulance for her?" Arthur asked kindly as she rose to her bring Mary, and then you can return with me. "This is fortunate," muttered

" Don't bother, she answered. " The Gravenor outside, his face aglow with satisfaction. "Everything is unravelpain's over now and I'm just as good as ever. So good-night, gentlemen — and ling nicely, and now for a quiet talk with Mad Nance." He hurried on anxiously, his brain a-whirl with strange ex-Slowly she stumbled along the smooth citement.

when she was gone Arthur asked : Soon he was crossing Lancaster Road "Who is this strange woman?" "That is Mad Nance. Nance Drowler is her right name. I have often seen her in these attacks." "(But what is she doing out at this The moon peeped for a few minutes through a rift of gray clouds, just long enough for him to recognize his surroundings. Yes, this was Lancaster Road. He could read the name plainly on one of the telephone posts. A few and one of the telephone posts. A few yards away he discovered a narrow little path that led to a house beyond. He could only see the roof. The house seemed to be hidden behind a number of prime trees. It was a local place for "I hardly know, but's for no good purpose. Mad Nance is one of the worst characters we have on the island. She is said to have been the instigator of pine trees. It was a lonely place for a human being to live in. There was not everal crimes, but the hands of the law have never been able to reach her. She is as sly and cunning as a fox and has re was no another house in sight as far as eye could reach. A miserable small brook body knows Mad Nance. She is very peculiar. Some even think she is half insane. Hence they've called her Mad wound snake-like through the tall grass. Now and then one heard the lonely cries sow and the foces in the green, stagnant marshes. Not a breath of wind dis-turbed the heavy atmosphere which was almost suffocating. The whole place seemed to reek of death. Nance. But do you know she has brains enough left yet to fool us all. And she has done it these many years too.

At that moment an idea came to Gra Arthur walked nervously up the venor's mind. Mad Nance was the sort Arthur walked nervously up the lonely path. He took a red wig and beard out of his pocket and donned the strange disguise. Mad Nance was not to recognize him. Presently he stood at the door of the dwelling—a plain, un-kempt-looking building. He rapped and waited a few minutes but no commend he record time. of person he was looking for. The wretch would in all probability help him to steal that child from the Lescot cottage. An offer of gold would pos-sibly be tempting bait for the old hag. sibly be tempting bait for the old hag. He determined to find out just where rapped

"I'll be there with the prize," she answered jovially. "You can depend upon me. Nance Drowler will not be found wanting when the proper time ar-rives. I swear—I swear it !" "So you came here for a night's lodg-ing?" she said suspiciously. "It seems strange that such a well-dressed man as you should care to stay over night in such a hovel as this. Besides ---" And with these words ringing in his ears Gravenor left that house of sin, his troubled face turned towards the morn-

ht's tender, soothing mother-arms.

TO BE CONTINUED.

MASSACRE ISLAND.

INTENSELY INTERESTING HISTORY OF BLOODY INDIAN OUTRAGE AND THE LONG PERSISTENT SEARCH FOR THE REMAINS OF THE VICTIMS WHICH WAS

FINALLY CROWNED WITH SUCCESS

Winnipeg Free Pre

FEW WEEKS AGO.

TALE

OF THE TRAGEDY

OF

such a hovel as this. Besides—" "Never mind, Nance," Arthur inter-rupted,—"you see I know your name-that was osly an invention of mine to get into the house. I shall tell you now what brings me here. Remember, I did not come to do you harm. I come to give you a chance of earning some money." ing which still lingered babe-like in the night's tender, southing

Mad Nance's face brightened and a "Really!" " It's my Mad Nance's face brightened and a smile came to her eyes. "Really!" she exclaimed, "I love money. It's my god." She wrinkled her face for a mo-ment and her bad teeth showed con-spicuously. Then she fell into a fit of coughing. Arthur was afraid that it might prostrate her. It seemed to shake every here of her her.

"I would not wish this cough to the every bone of her body. "I would not wish this cough to the devil," she gasped, "It will flatten me out one of these days. But what's the difference? Then Mad Nance's suffer-ings will be over. Tell me what brings On Friday, Aug. 14, 1908, the Free Press gave to the world the story of the remarkable and historic discovery made by the Jesuit fathers of St. Boniface college, assisted by Father Beliveau, of the Palace and Judge Prud'homme, on you here, man!" she cried. "Speak up!" She rose from her chair and walked up and down the room.

the south side of the north-west angli inlet of the Lake of the Woods. This "I want you to do something— to steal something for me. I shall pay you well for it." discovery consisted in the finding, after the lapse of one hundred and seventy-two years, of the mortal remains of "Steal something? Steal what?" she

asked eagerly, standing still for a mo ent

two years, of the mortal remains of Father Aulneau, Jean Baptiste de la Verendrye and nineteen French Canadian voyageurs, all of whom were brutally murdered by Sioux Indians on June 8, 1736, on an island in the Lake of "I want you to steal a child. Now don't get scared. It can be managed easily. Will you do it?" "What'll the job bring me?" the Woods. Owing to the sparsely populated condition of the western country no attempts to locate these

"Two hundred dollars

"Two hundred dollars!" "Two hundred dollars!" she cried lustily. "Say that'll pay for our whistey bills, Mag, old girl, eh?" "Bet your life, Nance," echoed Mag's voice from an adjoining room. Mag was her intimate friend, her sister in crime country no attempts to locate these remains were made for over a century and a half. Little was known of the massacre and it seemed as if the lonely tragedy of the lake would keep its secret for all time. Equally unknown was the site of Fort St. Charles, built by Sieur dela Varenderse in 1732. It was to this

and degradation. "Where does the child stay?" queried Nane

ance. "At 78 Piccadilly—Mrs. Lescot's cot

"Ah yes, 1 know the place. Lescot ? Lescot? Then it is the Rose-Queen's child. "Yes, that's the women."

Why do you seek to ruin the Rose een? She is so beautiful and harm Queen?

"That is no concern of yours," Arthur interrupted. "Do you want to earn the money? This question requires your nswer, Nance." "Certainly, I do."

Again the cold, hardened face wrin

"Well, stranger," she continued, "he

shall I go about all this? Remember I am a poor-looking specimen of humanity but I'm not one of the kind that fears

The profilered two hundred was tempt ing bait for Mad Nance who had neither heart nor conscience. She had nibbled too often at the golden hook of crime to

fear capture now. "Don't think hard of me," she mu discovery made during July and August last by the St. Boniface priests it is necessary to recall a little Canadian ered. "Nance Drowler was a decent woman at one time, but Mag Snell and few other black souls pulled her on to history. On June 8, 1731, Pierre Gaultier de Varennes, Sieur de la Verendrye, left Montreal for western

the road of perdition." "You lie, Nance," shrieked Mag, "you lie! It was whiskey that did it—hot, Canada, accompanied by some fifty French-Canadian voyageurs. En route burning whiskey." In the meantime Mad Nance, tired of

Father Messaiger, a Jesuit priest, joined the expedition as chaplain and walking, seated herself in her chair and held her head in her hand. "How am I to manage this?" she almoner. Wintering himself at Kamin-

tamoner. Wintering nimself at Kamin-istiquia, Verendrye sent his nephew, Christophe de la Jemmeraye, on to Rainy Lake to establish r post there. Leaving Kaministiquia on June 8, 1732, Veren-drye rejoined his nephew on July 14 of sked again, a troubled look in her wild. emoniacal eyes. " Listen!" Gravenor answered drawing

closer. "To-morrow night the Rose Queen will not be at home. She i drye rejoined his nepnew on July 14 of the same year at the post on Rainy Lake whither a large number of Indians had come for purposes of trade. After the customary exchange of presents Veren-drye descended Rainy River and enter-ed the Lake of the Woods with a flotilla. going to spend the night nursing a sick man-the husband of an old friend of hers. A little girl-a deaf mute and daughter of the sick man-is going to remain over night with the two children until the Rose-Queen returns in the of fifty cances. On the western side of the lake he built a fort to which he morning. So you see there will be no ob-stacle, but you had better disguise yourgave the name of St. Charles. For near-ly two-hundred years the only clue to the "That will be an easy matter. I hav

whereabouts of Fort St. Charles was plenty of material here that has helped whereabouts of Fort St. Charles was contained in the simple statement of Verendrye: "I built Eort St. Charles in a bay west of the Lake of the Woods." This was rather indefinite seeing that the Lake of the Woods contains some me to overcome greater difficulties. said there were two children," said there were two children," the woman repeated slowly. "Which one shall I steal ?"

"The little girl. Her bed st

OCTOBER 10, 1908

A DIET OF TAINTED PIKE.

After a voyage of four months Veren-drye found himself at Fort St. Charles, accompanied this time by Father Aulneau, a Jesuit missionary. Verendrye wintered at Fort St. Charles, his sons and his nephew trading with the In-dian at the different posts which had been established. Father Aulneau was a particularly promising young priest. a particularly promising young priest, In the east he had already acquired con-In the east he had already acquired con-siderable fame as a linguist and had mastered, amongst other things, several Indian languages. He believed he could easily acquire the Cree tongue, and this he did. During the winter of 1735-6 he even composed a Cree gram-mar. Late in the spring of 1736 the supplies of the party at Fort St. Charles ran out and, according to Father Aul-neau, they were almost reduced. an eau, they were almost reduced to a diet of tainted pike. The Indians brought in little or no game that year, and in fine there was much suffering At length Verendrye decided to send some of his men to Michilimackinac (now Mackinac Island, Mich.,) in order (now Mackinac Island, Mien.,) in order to obtain a fresh supply of provisions. Father Aulneau, whose original inten-tion had been to go farther west, asked Verendrye if he might join the expedition, as he was anxious to see a fellow missionary who was then at the head of the lakes. Verendrye granted the re-quest, but Father Aulneau asked further that Verendrye's son, Jean Baptiste de la Verendrye, who was then twenty-two years of age, should lead the expedition years of age, should lead the expedition. The second request was made as Father Aulneau was anxious that the expedi-tion should be in good hands and the young Jean Baptiste had already given promise of following in the foot-steps of his adventurous father. The latter granted both the requests of the missionary and on June 3, 1736, the party set out for the head of the lakes.

MURDERED BY THE SIOUX.

site of Fort St. Charles, built by Sieur de la Verendrye in 1732. It was to this fort that Verendrye in 1736 transferred the remains of the massacred party and gave to same a religious burial. On July 16 last an exploration party Fort St. Charles was in the country of the Crees and between them and the Sioux a guerrilla warfare had been pro-ceeding for some time back. As far as possible the French voyageurs had triven to remain control and the second consisting of Father Dugas, rector of St. Boniface college, Fathers Blain, Paquin, Leclaire, Filion, Leveille and Dugre, striven to remain neutral and above all they had taken care not to show them-selves as partisans of the Crees. It must be assumed, however, that the Sioux suspected the French of having and lay brothers Gervais and Paquir discovered the site of Fort St. Charles On Aug. 7, a subsequent party consist-ing of Fathers Blain, Paquin, Bisson and aided to a greater or less extent with the Crees and one of the last words of the Beliveau, lay brothers Gerrais and Gauthier and Judge Prud'homme, dis-covered three skulls on the site of Fort elder Verendrye to his son was an ad-monition to avoid the Sioux. But as skulls were dug out and one complete skeleton. On Aug. 10, two more skelefate would have it they fell in with party of these cruel and treacherous Indians almost immediately after starttons were unearthed. On Aug. 11, a further two skeletons were discovered ing and on June 6, 1736, on an island in the Lake of the Woods, the expedition, consisting of Father Aulneau, Jean Baptiste de la Verendrye and nineteen The nineteen skulls are beyond the shadow of a doubt those of the murdered voyageurs, while two of the skeletons are certainly those of Father Aulneau and Jean de la Verendrye, the eldest son of the great French explorer. French Canadian voyageurs, were murdered to the last man. No echo of the terrible tragedy reached the ears of the elder Verendrye until June 20, 1736, when a party of voyageurs returning to Fort St. Charles from Michillimackinae announced that at the latter place no-thing had been heard of the party in charge of the survey Verse To appreciate fully the remarkabl

charge of the young Verendrye. Verendrye immediately fitted out

Verendrye immediately fitted out a canoe to search for the scene of the tragedy, placing Sergeant Le Gros in charge of the expedition. At first the search was fruitless, but on the way back to the fort some of the bodies were found on an island, which was believed to have been identified some years ago and was named Massacre Island, All the hodies found had here here here a the bodies found had been beheaded. the bodies found had been beheaded. Father Aulneau's body was found rest-ing upon one knee. There was an arrow in his side and a gaping wound in his treast. His left hand rested on the ground and the other was raised aloft. The body of the younger Verendrye was stretched on the ground face downwards. His back was hacked with a knife and there was a deep wound in his lions. The headless trunk was decked out with garters and bracelets and porcupine quill. Many of the heads were found pierced with arrows and in addition most of them had been scalped. The Sioux had placed all the heads upon peaver skins in the form of a circle.

It was necessary to bury the remains at once and they were all interred in a single hole. After burying the remains eant Le Gros returned to the for

remains of his son, Father Aulneau

THE VENDEE LETTERS.

immediately

of the child since her parents died, one afternoon. She was very poor and begged of me to take the child."

Just then Muriel's eyes stole to the table. The roses which Arthur had at the evening concert had bought thrown upon it carelessly.

"Where did you get the pretty roses, dear?" she asked quickly as she rose from her chair. "My 1 Are they not beautiful? Where did you get them? "At the evening concert. A woman sold them to me

'Was it the Rose-Oueen ?'

Arthur's face colored slightly.

"Yes, my darling," he answered in a trembling voice. "They say she is very pretty. I have

not yet seen her, but I must before leave the island."

Arthur was just then hoping that she might never see her face. He would take good care, however, that they would leave the island, just as soon as possible How could he best steal the child? That was the question now troubling hi

mind. "Take the roses with you, Muriel," he

said to her as she left the room.

said to her as such that a red roses." "Thank you !" she replied, " "Tis get-ting late, Arthur, and I hope you will be in a herore many minutes. I am sure in bed before many minutes. to-morrow you will feel better.

"Will you promise, Muriel, to leave the Place O' Pines when I am ready?"

'I promise, dear. Good-night ! For some time Arthur sat in his chai

Then he rose, took off his coat thinking. and vest and donned his dressing-gown The night voice of the mighty ocea stole into his room. It sounded pitifully --like the moan of a man in the throes agony, almost like a death cry, full o earnest pleading. The beach twisted it appears. I shall get ready andself along the water-front a half mile o so—a sheet of silver light under the quiet steps in the hall.

pale stars. It looked deserted at thi late hour. All the merry voices, that had joined in the waves' jubilant chorus,

steps in the hall. "I am sure it is Muriel," he whis-pered, "coming to see whether I am fast asleep." Hurriedly he jumped into his bed, pulled the covers over him, closed his eyes and simulated sleep. Then the door opened and Muriel glided in noiselessly, a lighted candle in her hand and anormached the hed were now silent. The night had no par-ticular fascination for him. It made his already lonely heart all the lonelier, so he threw himself upon his bed and covered in her hand, and approached the bed. his eyes with his arm as if to shut out a

light

He determined to the woman lived. "She looked like a strange woman "There answer. He rapped a second time still no answer. Again his fingers sounded on the door. This time a weak to me," Gravenor remarked. "There were so many hard lines on her starved, wrinkled face." sounded on the door. voice called from within : wanted ? Who "That woman will do anything for here noney, they say," the policeman con-inued. "It is rumored she has plenty of

"A traveller weary and worn, looking for a bed. Will you let him in ? "Be he friend or enemy ?" "Friend, to be sure."

Then the heavy door opened and Arthur entered the house.

"Be seated man," the old wretch whined as she strode into an adjoining "Yes. She has done so repeatedly Besides, it is 1 of very far. Her house oom. "I'll see you in a minute." In the meantime Arthur's eyes took room. past Hortley and Lancaster Road. It is the only house at that particular spot." In the meantime Arthur's eyes took in the surroundings. The room was scantily furnished. The walls were bare and dirty. An old rickety table, two chairs and a small rusty stove were all that the room contained. Upon the table stood an empty whisky flask and a balf loof of dry hered. If the scient Arthur mused as he lay in bed twenty minutes later. "The strange woman came across my path at a very oppor-tune time. And now for the stealing of the child! Ah, Mazie," he exclaimed

table stood an empty winsky hask and a half loaf of dry bread. In the window stood a withered geranium that had died of inanition. Presently Mad Nance entered the room with a slow, sly walk. There was a suspicious look in her piercing, black eyes. She looked like a woman who was

MAD NANCE. eyes. She looked like a woman who was at life's journey's end, and yet she was Arthur lay upon his bed tossing about nervously. The city clock struck the hour of 2, and sleep was still afar off. The sound of the chimes pierced only in the forties. Poorly-nourished, it was surprising how her heart could go on beating in so wasted a body. Ye his heart. Like a frightened being he her voice was loud and strong-one that would have done an orator justice. On jumped from his bed and strode to the window. All the brightness of moon-ight had vanished. Dark, ominous her face was written the story of

life—a record of debauchery and crime. It was a dried-up, yellow-looking face,

clouds were filling the sky. "Past Hortley and Lancaster Road," the bony checkbones showing provin-ently. Her lips were almost bloodless and when she spoke one could see that **a** he spoke to himself. " How would it he to visit Mad Nance now under cover of darkness and arrange the plot? No number of her front teeth were missing. one would see me. The city seems quite dark. The sky is growing blacker and it will take hours before the moon Her steel gray hair hung in great dis order about her face. She looked like one in the last stages of dementia. When she walked a slight limp was noticeable Just then there were sounds of footin her gait, and in her back on the right hand side a small lump showed plainly. An old black dress, fastened together

In many places with safety pins covered in many places with safety pins covered her miserable, thin body. Rubbing her hands together somewhat nervously, she took her seat directly opposite Arthur.

nervously, she took her seat directly opposite Arthur. Then her searching, piercing eyes sought his face. It almost startled him.

the corner of the room. You can make no mistake. The deaf nute will likely be soundly asleep. You can enter the Lescot house through the kitchenwindow. I noticed it was open but an hour ago when I passed. When the child is in your arms hurry to the bend in the river where the white heathers that I have a set of the set come the white boathouse stands. I shall be waiting there for you and the child. Now this is all I ask you to do. Will you promise to keep all this a secret ? One word from you would cost both of us our "I promise ! I promise !" the old

vretch whispered faintly.

"I may trust you then," Gravenor said, his lips trembling visibly.

"Trust me, man ?" she spoke angrily, "Why, certainly, that's what you are

"Why, certainly, that's what you are paying me for. My lips will be forever sealed. Depend upon it !" "Come then and I shall pay you," he said abruptly. She staggered to the table, dragging her foot after her. Then another paroxyism of coughing caught her and a horrible curse died on her line her lips. Gravenor threw his purse on the

table, after having taken from it a roll of bills. While he was busy counting the money Mad Nance's eyes wandered to the table. Presently they stole to the leather purse upon which was stamped her traducer's name in large, golden letters : It read-'Arthur Gravenor

Kempton.

"I must not forget that name," she mused. "I shall write it down somewhere for future reference."

"Here's half of the money," he said, he handed her the bills. "Count it! as he handed her the bills. The balance will be paid when the child is placed safely in my arms." Mad Nance's long bony fingers grasp-

ed the bills. "One hundred dollars !" said proudly, when she had finished her counting. "It's correct, sir. Mag and I will drink your health when you're gone, sir." "At what hour shall I meet

the bend in the river with the chin "About an hour after midnight." and in the river with the child ?"

able inlets. It is true that Verendrye and brought the news of the massacre to those that had remained there. The Cree Indians were greatly exercised at left some maps and some records of his explorations. The former, however, were extremely crude and inaccurate, while the latter have only recently be-come accessible to the Roman Catholic Church. Verendrye wrote in his mem-oires that the bodies of the martyrs the terrible news and they proposed to averge the Sioux treachery, Verendrye, however, had received strict orders from Beauharnois, governor of New France, to avoid all hostilities with were found on an island seven leag the Indians. He, therefore, remained from the fort. A French league is 2.42 miles, but this basis of the distance be-tween the fort and the island of the quietly at Fort St. Charles until Sept. 17 of the same year. He then sent six voyageurs to Massacre Island and had the remains of his son, Father Aulneau massacre greatly puzzled many of the recent exploring parties. It may be and the murdured voyageurs removed from their first resting place to Fort St. mentioned, en passant, that Verendrye's memoirs are preserved in the arch ves of the French government. Last year From their first results place e-buried on Charles. There they were re-buried on Sept. 18, 1736 beneath the chapel with solemn rites.

" I BUILT FORT ST. CHARLES.

the St. Boniface priests received a copy of the most interesting part of them made by Prof. Leau, of the Roman Cath olic institute, Paris.

VERENDRYE ON THE RED RIVER.

Fort St. Charles was abandoned in 1750, a few years before the last warfare between France and England. As the years rolled on all physical traces of it, In the spring of 1733 Verendrye sen In the spring of 1733 Verendrye sent back his cances to the east with the furs received during the winter, giving his men orders, the same time, to return with fresh supplies of merchandise. or at any rate superficial ones, vanished completely and when interest in the massacre and its amenities was reawakened, nothing whatever of the site Father Messaiger, who had been taken ill, returned with the voyageurs to Montreal. In the meantime Verendrye, of the tragedy or of the fort could be identified. It is true that on some old maps one of the islands on the American side was marked "Massacre Island," accompanied by his eldest son, pushed on as far as Lake Winnipeg, where they established a trading post. Then ascending the Red river for fifteen miles they established a small trading fort and afterwards returned to Fort St. Charles. During the autumn of 1734 Verenedrye sent his eldest son to found trading post on the Winnipeg river as the Crees were asking for this. The fort was were handed to them by a descendant of Father Aulneau's family to whom they had been addressed by Father Aulneau himself. Other letters were also given Crees were asking for this. The fort was called Fort Maurepas. Having accom-plished all that he had set out to achieve Verendrye returned to Montreal in the spring of 1734. Arrived Montreal in the spring of 1734. Arrived back he tried to put his affairs in order, for the latter were in such bad shape that instead of having realized the large profits anticipated by the French court be was in debt to the extent of 43,000 livres. In the hope of doing further business with the Indians and of paying letters are now in the stoux. All these letters are now in the archives of St. Mary's college, Montreal, under the care of Father Jones. In 1893 Father Jones published a short life of Father Aulneau

but a mark of interrogation was placed after these words. In 1889, however, a great discovery was made and one which has aided materially in the recent discovery. Two French Jesuits priests were preaching in a village of the Vendee and during their stay there some letters

to the priests written by Canadian missionaries and relating the facts of the massacre. With one of these letters had been sent a skull cap which had been worn by Father Aulneau at the time of the massacre and had been subsequently bought back from the Sioux. All these

his creditors with the profits of same, he his creditors with the profits of same, he of a taket a short life of Father succeeded after much trouble in secur-ing the necessary merchandise and on June 21, 1735, he again left for the west. of the letters above-mentioned. which contained an English translation.

OCTOBER 10, 1908.

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BEGINNING OF THE SEARCH.

In the summer of 1890 the Jesuit priests of St. Boniface college were spending their holidays, as was their wont, at Keewatin and their interest in the massacre of 1736 having been stir-red up by the news of the Vendee let-ters, they chartered Capt. Short's boat, ters, they chartered Capt. Short's boat, the "Catherine S," for an exploration of the region of the massacre. Father Blain took part in this expedition and he has also been a member of every sub-sequent one. His labors in the work of finding the remains have been tireless. finding the remains have been trefers. The priests asked Capt. Laverdiere, who was in command of the boat, to take them to Massacre Island. Laverdiere, how-ever, stopped seven or eight miles before ever, stopped seven or eight mites before reaching what had been commonly re-garded as Massacre Island, and pointing to a small island he said: "There is Massacre Island." The priests at once asked Laverdiere how he knew that it was Massacre Island. He replied that reaching amongst the Indians of the district there existed a universal tradition that upon the island he had indicated a massacre had taken place. In consequence ame the island was never visited by the Indians. Although there were some 13,000 islands in the lake this particular one was well known to the Indians and they looked upon it as carrying a curse. The priests landed, made a cross of trees at the summit of the island and wrote upon it: "Pere Aulneau, S. J., massacre par les Sioux, 1736." ARCBHBISHOP LANGEVIN'S EXPEDITION.

Nothing further took place until 1902. when Archbishop Langevin organized a pilgrimage to Massacre Island, comprising besides His Grace, Fathers Blain, Thibauldeau, Gendreau and Cahill, Judge Prud'homme and T. St. Pierre. They took along with them a native In-dian chief named Powassin, who lived at the bottom of the northwest angle inlet They asked Powassin about the tradi-tion of Massacre Island and the chief confirmed the statement of Capt. Laver-diere that the Indians regarded the island with awe and believed that a curse rested upon it. They then asked Powassin if he remembered hearing, when a child, of any French settlement in the district. Powassin replied that he re-membered seeing the remains of an old chimneyon the northern shore of the nort'west angle inlet. This statement puzzled the priests greatly for there appeared to be nothing at all on the stretch indicated. However digging operations were begun and after much labor Father Blain did actually find some einders and then the remains of an old chimney, one and a half feet below the surface of the ground. Whilst the fathers were at work on this spot they had an opportunity to interview the chief of the reserve, Andagamigowinini (in Indian, The Man Who Goes Quickly Upon the Water) and they asked him his opinion of the chimney. The chief stated emphatic-ally that the chimney was built by the French and not by either the Hudson's Bay company or the North-west com-pany. Asked if he himself remembered any remains of French settlements in those parts the chief replied that he remembered having seen a chimmey on the spot where the fathers had just found the cinders and the chimney base and also two other chimneys a quarter of a mile further west, also three chimneys on the other side of the inlet, i. e., on the south side of same, at the bottom of the south side of same, at the bottom of a small bay full of |reeds and poplar trees. The testimony of Chief Andaga-migowinini was taken down by Judge Prud'homme and as has been seen, it essisted wetconslut, in the utilizated disassisted materially in the ultimate discovery of the remains. Before the ex-pedition returned some of its members

It was also noticed that all around the re was also noticed that all around the ground was very deep. Nothing further however, was done that year, but the members of the expedition firmly be-lieved this second chimney represented the site of Fort St. Charles and they felt confident that the following year would bring with it a complete discovery would bring with it a complete discovery. Rogers Goulet was a member of the expedition of 1907. SUCCESS AT LAST.

The complete success of the expedi-The complete success of the expedi-tion of 1908 is now a portion of Canadian history. Mention should, however, be made of the valuable help rendered by Judge Prud'homme, secretary of the Historical Society of St. Boniface, During the winter of 1907-8 his honor made incuries at bett Ottree and Darie nade inquiries at both Ottawa and Paris with regard to records bearing on the erection of Fort St. Charles. Through Professor Lead, of the Catholic Institute, Paris, some very valuable docu-ments were obtained, amongst them a map of the Lake of the Woods, made by Verendrye. It was, indeed, very rough and inaccurate, but on it Fort St. Charles was marked as being on the South side of the north-west angle inlet. Another map, made by a Frenchman in 1737, was obtained from Ottawa and here again Fort St. Charles was marked on the southern side of the inlet. The remarkable way in which the fathers were ultimately led to excavate on the south side through an accident to Father Paquin, has already been related in the Free Press. A. V. T.

STRIKING LOURDES MIRACLES.

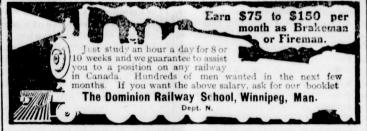
NOT A CURE, BUT A RESURRECTION," SAID DR. BOISSAIRE.

The most recent cure recorded at

Lourdes can, writes the Paris corre-spondent of the Irish Catholic, only be described as one of the most remarkable of which the famous shrine of the Im-maculate had been the scene, and as signalizing in a most marked way its golden jubilee. The subject of the cure was one Ernestine Guilloteau, of St. Denis en Gatine, Diocese of Poitiers. The poor sufferer was not unknown at Lourdes, having acted for five years as infirmarian to the sick visitors to the shrine. The malady that reduced her almost to the condition of a corpse was tuberculous peritonitis, which finally infected her whole frame. Despite medical care, her condition became such that she lost almost two-thirds of her weight, and was reduced absolutely to skin and bone—a just-breathing skele-ton. Still under twenty-four years of ton. Still under twenty-lour years of age, she found her case pronounced hopeless by seven doctors, and so she resigned herself to the generous sacri-fice of her life. But a voice within called her to put her trust in Mary Im-

maculate, and to betake herself to her shrine. Her relatives and friends urged the absolute impossibility of one her condition being transported ther. The more their objections thither. grew, the stronger was heard by her the inward appeal. Her condition was so desperate that, to aid her to die without too much suffering, twelve centi-grammes of morphine were administered

At last she carried her point, and accompanied by her mother, arrived on August 24 at the grotto, and according to an eye-witness, never did a more perfect spectre appear on the banks of the Gaue. When the procession of the the Gaue. When the procession of the 27th arrived on the esplanade she could not hear what was going on about her. The night was passed at the Hospital of the Seven Dolours, whese a mirror was several times placed before her lips to see if she still breathed. On the 28th the medical authorities forbade took a canoe and explored the southern side of the inlet, but the only places found where a landing was possible were her being brought to the grotto on account of her moribund state, but she rocky and unsuitable for a fort. The explorers were therefore discouraged refused to receive Holy Communion in and came to the hasty conclusion that Fort St. Charles could not be on the south side of the inlet. Assuming this, the hospital, demanding that the admin-istration of the Most Holy Sacrament to her should take place in the grotto. At 9 o'clock, when the ciborium for Ecommunions was being borne by the they planted a cross near the chimney that had been found on the north side of the inlet and inseribed thereon, "Fort St. Charles, built 1732, found 1902." On the return journey to St. Boniface the members of the expedition founded a society and named it: "The Histor-ical Science of Device "Area". Bishop of Ravennes from the grotto to the Basilica of the Rosary, she heard the well-known voice within her bidding her "Arise!" And suddenly the liv-ing skeleton came forth from its wind-



THE CATHOLIC RECORD

GREAT MASS AND THE MASS.

Mr. Wilfrid Ward's statement, in the latest Dublin Review, concerning the late Richard Holt Hutton, for many years editor of the Spectator, that : "He might be seen at Mass, Sunday by Sunday, at Twickenham, during the last decade of his life; but he never could believe the Church to be more than a communion, with special spiritual gifts indeed, but advancing claims which were in the light of modern thought and criticism, untenable," reminds us of how still greater Englishman of letters dis had overed to his surprise that known nothing of the Mass. On October 28, 1838, it would seem, Macaulay was present at Mass for the first time, for n that day he wrote in his Journal that had visited a church in Lyons : Mass was nearly over. I stayed to the end, wondering that so many reasonable beings should come together to see a man bow, drink, bow again, wipe a cup, wrap up a napkin, spread his arms, and gesticulate with hands; and to hear a gesticute with hands; and to hear a low muttering, which they could not understand, interrupted by the occasion-al jingling of a bell." And this was the omniscient Edinburgh reviewer, who had read the Fathers of the Church during his stay in India, and who could discuss Transubstantiation and conclude that it must be possible to believe in it, since Sir Thomas More did so ! A few days later he was in Florence, and under date of November 7, he writes in his Journal : "While walking about the town, I picked up a little Mass-book, and read for the first time in my life—strange and almost disgraceful that it should be o-the service of Mass from beginning to end. I intend to frequent the Rom-ish worship till I come thoroughly to understand this ceremonial."

Two days later, he writes : "Went to Dante's 'bel San Giovanni'; and heard Mass there. Then to another church and heard another Mass. I be-gin to follow the service as well as the body of the hearers; which is not saying

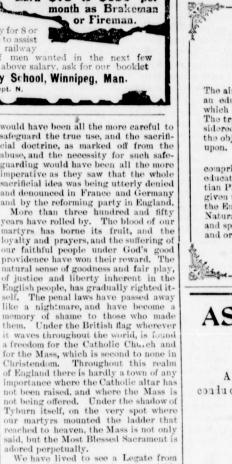
Elsewhere in the same diary he speaks of "snatching a Mass," but we have no evidence that this occasional attendance made any lasting impression upon him. He was not a spiritual-minded man, much less so than Augustine Birrell, who nevertheless does not see any nearer the light to-day than when he wrote a dozen years ago

" Nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incarnation be indeed the one Divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow east over a dry and thirsty land for the help of man.

It is doubtful whether any poor sinful child 'of Adam (not being a paid agent of the Protestant Alliance) ever witessed, however ignorantly, and it may be with only the languid curiosity of a traveller, the Communion Service according to the Roman Catholic ritual without emotion. It is the Mass that matters; it is the Mass that makes the difference, so subtle is it, yet so per-ceptible, between a Catholic country and a Protestant one, between Dublin Cromer.'

IN ENGLAND.

THE SACRIFICE OF THE MASS AND THE REFORMATION.



the See of Peter enter in state within our Cathedral and sing the High Mass on its solid stone altar, surrounded by e episcopate of England and so man our fellow Catholics from abroad wh ve come to share in our joy, and by ltitudes of the clergy and faithful of his land, hardly less numerous, and cer tianly not less loyal than any of those ho gathered around the Papal Legate n the days of old, when they sang the

Mass at the high altar in the Cathedral of Canterbury. Little marvel if on such a day we know and feel that we have reached an annus mirabilis in the his-tory, and a glorious landmark in the proess of the Church of England. We ad in it the growing fulfillment of the

ell-known words of sacred prophecy. "In that day, I will raise up the Taber-nacle of David that is fallen : and I will lose up the breaches in the walls thereand repair what was fallen, and I will build it as in the days of old." (Amos. x., 11).

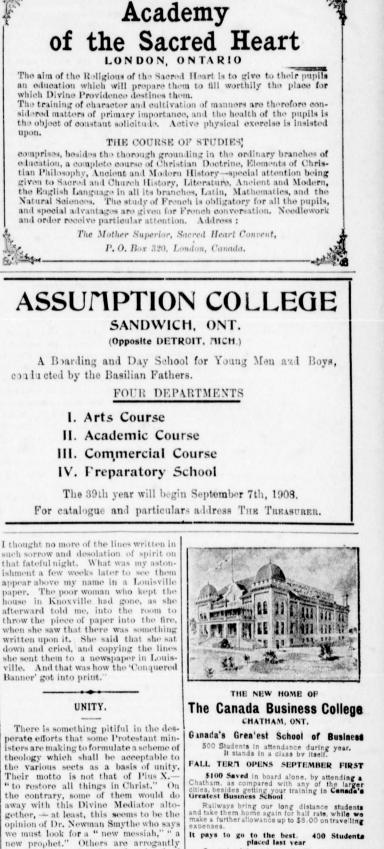
THE CONQUERED BANNER.

ATHER RYAN'S ACCOUNT OF HOW IT CAME TO BE WRITTEN.

Father Abram Ryan, who wrote that undying poem, i" The Conquered Banand ying poents the confident of the ner, was an intense sympathizer with the South during the Civil War. He was also a chaplain in the Confederate army. The following is the story told by Father Ryan himself to a friend of how the "Conquered Banner" was written

When written I did not think the 'Conquered Banner' a great poem, but a poor woman who had not much educa-tion, but whose heart was filled with love and a Protestant one, between Dublin and Edinburgh, between Havre and Cromer." up, and I should never have had this true story to tell.

"I was in Knoxville when the news came that General Lee had surrendered at Appomattox Court House. It was night, and I was sitting in my room in a house where many of the regiment of



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there. The exercised at immediately ix treacher ceived strict governor of stilities with re, remained ; until Sept. hen sent and and had ther Aulneau urs removed e to Fort St. re-buried chapel with

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bandoned in a last warfare and. As the I traces of it, nes, vanished erest in the ties was reer of the site ort could be ton some old the American sacre Island,' on was placed 39, however, a and one which e recent dis-is priests were f the Vendee some letters descendant of to whom they ther Aulneau re also given Canadian misa facts of the se letters had ich had been at the time of 1 subsequently ix. All these rchives of St. under the care Father Jones ather Aulneau ish translation ioned.

a society and named it: "Inc. Arch-ical Society of St. Boniface." Arching sketcton came forth from its what ing sheet. She sat up, and then followed after the Gold Who had thus called her back to life. The greatest miracle of the golden jubilee was accomplished. The succeeding scene is indescribable. bishop Langevin was unanimously elected president and Judge Prud'homme secretary.

FAILURE OF EXPEDITION OF 1905. In 1905 another excursion was organ-ized to the Massacre Island district for Returning, accompanied by a marvel-ling crowd, to the hospital, she felt hungry. She was given soup, which she partook of with appetite. Then she the purpose of continuing the work bein 1902. It was felt that if the partook of with appetite. Then she consumed three eggs; next a little champagne. The digestive organs had resumed their functional activities, and there was no abdominal pain whatever; spot where the base of a chimney had been found was really the site of Fort St. Charles it would be possible to dig out the skulls of the ninetcen murdered voyageurs and the skeletons of Father Aulneau and the younger Verendrye. After working for four or five days the expedition returned without finding any traces of forther remains but there still remained, as it were, the marks of Death's claws imprinted on her visage. After the procession of the Blessed Sacrament in the evening, when the skeleton of Ernestine appeared at traces of further remains. A chape was built, however, and in this place His the Bureau of Evidence, Grace said Mass.

person. Father Beliveau and Judge Prud'homme, who had taken part in former expeditions, were again members

to Verendrye's memoirs, Fort St. Charles had been surrounded. Verendrye wrote that the posts were 15 feet high and that

they encircled the fort. In spite of a good deal of arduous toil no traces of

posts were revealed and the members of

the expedition were obliged to come to the conclusion that they were not on the

site of the fort, for at a depth of 2 feet they came to solid rock wherever

doctors and five French, Belgium and Italian Bishops swaited her, Dr. Bois-HOPE REVIVED IN 1907. saire, usually so reserved, was not afraid to sum up in these words the situation : In 1907, in the month of August, Archbishop Langevin organized another exploration party to the Lake of the Woods and led the expedition in My lords, it is not a cure I present to ou-it is a resurrection.'

ANOTHER MINISTER CONVERT.

of the party. They went again to the spot where a chimney base had been unearthed in 1902 and a cross erected. REV. H. A. YOST, FORMERLY AN EPISCO PALIAN, RECEIVED AT THE EPIPHANY. Their intention was to try and discover the wooden posts with which, according

Rev. Henry Allen Yost, who was at net, Henry Arten Tost, was a one time minister in charge of St. Timothy's Protestant Episcopal Church, Roxborough, was on Tuesday received into the one true fold. The ceremony took place in the Church of the Epiph-Rev. Alvah W. Doran, who, beany. fore his conversion had been a curate at St. Clement's Episcopal Church, officiated. Mr. Yost was accompanied by his cousin, Mrs. Cora A. Heine, and her nine-year-old daughter, Maude, both of whom were also received into the Church. Mr. Yost declared that his step had

where the

they dug. They were naturally very much disappointed. The old chief, Andagamigowinini was a daily visitor and appeared to take great interest in the digging. On the day the expedition Mr. Yost declared that his step had been taken after much study and prayer. The "open pulpit canon," adopted at the last biennial Episcopal Convention in Richmond, was not responsible for his was leaving Andagamigowinini told the members that he had something further to say to them. He then took them action. It merely served to strengthen about a quarter of a mile west of where they had been digging and told them that there they would find another chimney. Digging was at once com-Philade menced and a second was actually found. his conviction that the Catholic Church alone is the true Church of Christ.— Philadelphia Catholic Standard and

Congress by the Right Rev. Mgt. J. Canon Moyes. The Catholic Sacrificium was insepar-ably bound up with Catholic Sacerdotum, and the English "Reformation" pursued its enemy, the Sacrificial idea, from the Missal into its source in the Pontifical, which gave to the Church a sacrificing priesthood. Hence Cranmer promptly followed up the introduction of a new Prayer Book by that of a new Ordinal. While maintaining the distinction of the chree Orders of Bishops, priests and deacons, in the sense of which he and his fellow revisers believed them to come down from the apostles, he removed from the ordination services all that ex-pressed or implied the conveyance of sacrificial powers, or the idea that those who were ordained were in any sense sacrifien priests empowered to offer a sacrifien priests empowered to offer a sacrifice upon the altar. In the ordination service of the Catholic Church there are no less than sixteen different parts in which the sacerdotium or sacri-ficial character is clearly expressed. Of these, not one was suffered to remain in the new ordinal. Thus taking the ordin-

al with its natural accompaniment, the Communion service, corresponding to the missal and pontifical which they replaced, there are forty distinct cases of deliberate suppression of anything which would indicate a sacrifice of the Mass or of a sacrificial priesthood empowered to offer it.

It has been sometimes pleaded in these later days that this suppression was directed not so much against the sacrificial idea as against theological exaggerations or abuses connected with it, and that the main object of these liturgical changes was the simplification of the services and their translation into the vertices and their transaction into the vertices and their transaction into observe that if the authors of the prayer-book and ordinal believed in the Sacrifice of the Mass and the sacrificing Sacrifice of the Mass and the sacrificing priesthood, nothing in the world would have been easier for them than to have said so. There was absolutely no-thing to prevent their shortening and simplifying and translating the ancient services and still expressing the sacrifi-cial and sacerdotal idea. A single sentence in each book would have sufficed for the purpose. Moreover, had the "Reformers" been striking at mere abuses or exaggerations, it is a matter of common sense that in that case they

came rushing t rough my brain. I could not control them. That banner was con-

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T ALSO

WANT A FEW

St. Joseph's, Glasgow, to the people who said that Scotland was honey-combed wite Jesuits, as "three men of abysmal ignorance, to whom even a mere passing mention from a pulpit is a supreme our," added, parenthetically, that of the four-and-a-half millions of people in Scotland there were about thirty Jesuits. an old pair of shoes that a triend had sent me. I seized this piece of paper and wrote the 'Conquered Banner.' Then I went to bed, leaving the lines there upon the table. The next morn-He could wish that Scotland were honey combed Then I went to bed, leaving the lines there upon the table. The next morn-ing our regiment was ordered away and a gain Catholic as it was in the old days

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vhom they dearly love, troubled by even

the thought of God. Their polemics, carried on primarily for their own enter-tainment, afford much entertainment to

outsiders as well. But for these gifted philosophers, outsiders would have no idea of the wonderful and well-nigh im-

gent schools of thought. - Sacred Heart Review.

Scotland and the Jesuits.

with Jesuits ; if there were

Father Macluskey, S. J., referring at

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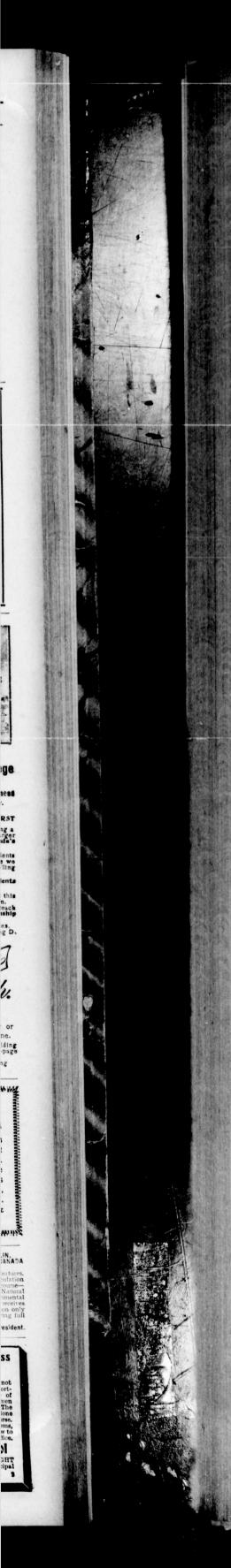
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When subscribers ask for their paper at the pos-office it would be well were they to tell the clerk to greethem their Carnotte Rucoux. We have infor-mation of carelessness in a few places on the part of delivery; clerks who will sometimes look for letter

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Ottawa, June 13th, 1903. Mr. Thomas Coffey Mr. Dear Sir.-Since coming to Canada I have been a reader of your paper. Thave noted with satis-faction that it is directed with intelligence and billity, and, above all that it is imber with a strong Catholic spirit. It strenuously delends Catholic principles and rights, and stands firmly by the teach-ness and authority of the Church, at the same time promoting the best interests of the country. Follow-ing these lines it has done a great deal of good for the welfared of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recom-mend it to Catholic families. With my biessing on your work, and best wishes for its continued success. Yours very sincerely in Christ. Dosarus, Archibshop of Enheus, Apostoic Delepate. University or ortawa.

UNIVERSITY OF OTTAWA Ottawa, Canada, March 7th, 1900.

Ottawa, Canada, March 7th, 1990. Mr. Thomas Coffey: Dear (Sir: For some time past I have read your estimable paper, the CATHOLE RECORD, and congra-tulate you upon the manner in which it is published Its manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with Teasure, I can recommend it to the faithful. Bless ing you and wishing you success, believe me to re-main.

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

LONDON, SATURDAY, OCTOBER 10, 1908,

NATIONALISM IN CHURCH.

There is not in a young country much danger of nationalism directly affecting the Church. The spirit which fostered Gallicanism in France or later in Germany made war upon Catholicism as an open enemy of the State is hardly known upon this side of the Atlantic. One reason may be that in the new world the Church and State have been apart from the beginning. In the old world the Church formed the nations of Europe. France was her eldest daughter. Eng land has been for centuries a favorite. Italy was her patrimony. Even Ger many was bound to the Church by the strong filial affection of centuries Whatever quarrels may have marked the course of history or disedified succeeding generations were due not to aggressiveness on the part of the Church but to her firmness in defending her own liberty and her fortitude in protecting her children against the tyranny and scandalous conduct of some of their rulers. These were ages of iron. The forging of modern Europe went on more within the great workshops of the Church than anywhere else, for there was not any fire or anvil of principle or smith of power to work out the machinery for civil government save in the Church. It is quite a different liquor is to affect the supply, and therestory when we come to discuss the by to touch upon the traffic. We growth of the United States or of Can- cannot say that liquor traffic is ada. They had material ready for their a direct moral issue. Otherwise all constitution. Its underlying principles society is wrong in allowing the trade. were Catholic, its pretended separation There are many purposes for which

and again proposing one or other idea which indicates an undesirable friction. The same difficulty is found between all mixed races. Considering that vocations are not plentiful, that these problems have an economical side, that divisions really weaken the whole body, we for these and many other reasons regret misunderstandings which, arising from differences of language and temperament, gather intensity and terminate at times with uncharitable and un-Catholic results. All are Catholic, all are Canadian. Divisions between portions of our people are simply giving an opportunity to our enemies, and affording a plausible, if not forcible, argument against one or other of the parties National such divisions cannot be called for they do not rise to any degree of importance. They are an obstacle to both religion and patriotism, interfering with

the administration of the former and preventing for the latter that consolidation and cohesion so important for the true growth and development of our country.

AN ENQUIRY.

which may throw us upon one of the horns of a dilemma. He asks: "How comes it that so many Catholic priests are opposed to liquor traffic and so many in favor of it? Is it not a moral issue! Would not local option be beneficial to the public-in fact the common good? If it is for the common good why do not all Catholic priests favor it?" The difficulty we find in answering these various questions arises less from our own views upon the subject than from the work of making important distinctions. All the questions cluster about the virtue of temperance and the best means of obtaining its practice. Concerning this great social need surely there are no two opinions. Every encouragement to sobriety is the duty not of priests only but of all members of society. It belongs to society itself to make war upon the drink evil, for intemperance scarcely ever drags down an individual alone. It makes the innocent suffer and afflicts with its curse all around it. But our questions are more about the means than the end-more about the trade than the virtue. In regard to the first two questions, we are not prepared to admit that priests are directly in favor of liquor traffic as such. If a young man came to a priest to ask him whether he should go into the liquor traffic we do not think a priest would rapturously urge him to engage in it. A priest might encourage a man to take an hotel upon whose premises liquor might be sold. What generally occurs is that pastors find men occupying different callings in their parishes. To take a dumb dog. To keep lessening the evil associated with the liquor traffic, to discourage the use of liquor itself, to show forth the dangers of the bar and of treating, herein is the priestly work. To decrease the demand for of Church and State was Protestant, and liquor-strong liquors too-may be legitits assumed liberty of conscience was imate and serviceable that we are not more theoretical than practical. The prepared to advocate entire prohibition.

THE CATHOLIC RECORD quite so severely as the local option advocates. There are other faults more dangerous to our generation than even intemperance. There is irreligion. Whilst the number of intemperate people in a parish is very small, the number of careless persons is continually on the increase. Want of sympathy with every Catholic undertaking neglect of Mass, compromising with false principles, and other modern tendencies are sapping the blood of faith and killing religion. These are the enemies priests have to combat-more numerous and more subtle than liquo traffic and local option. Far be it from us, however, from minimizing the evil and danger of liquor, or of excusing any, be they the Lord's anointed or not, who do not make for temperance in season and out of season.

THE PAPACY.

An esteemed correspondent writes us "On discussing religious matters with non-Catholics I am often told that the spiritual jurisdiction of the Pope was not recognized outside of Rome, by any of the Christian churches throughout he world, until some time about th An enquirer puts a question to us ninth or the tenth century; in othe words, that there was no Pope during those first centuries of the Christian era, that he was simply Bishop of Rome. Another matter which they deny is that the Greek Church was ever in com

ion with the See of Rome.' We limit ourselves for the present to the first point, opening with a brief extract from some of the writings of Pope Gregory the Great. With regard to Constantinople, this holy Pontiff writes 'As to what they say of the Church of Constantinople, who doubts that it is subject to the Apostolic See ? This is constantly owned by the most pious Emperor, and by our brother the Bishep of that city." Again he says: "It i evident to all acquainted with the Gospel that by our Lord's words care of the whole Church the committed to St. Peter, Apostle and Prince of all the Apostles." Furthermore, let us carefully observe that the Bishop of Rome is in possessio and exercise of this universal jurisdiction for many centuries: it remains. therefore, for our opponents to prove that he is not in rightful possession This can be done by proving either that there is no such title by divire right, or that it is vested in some adverse claimant. So far from our adversaries being able to prove the first alternative, that there is no divine warrant for the government of the whole Church, we are amply rewarded by scripture and tradition. The question first is whether the primacy of St. Peter was a real primacy and whether our Lord Himself so constituted Peter. Again we must make sure that this primacy descended to radical stand is as serious as to be a Peter's successors, for our opponents, "E'en though vanquished, argu

> That the Pope is in possession of all h claims is evident from many sources and amongst them a decree of the Council of Florence held in 1439. "We define." say the fathers of the council. " that the holy apostolic see and the Roman Pontiff is the successor of blessed Peter, prince of the apostles and true vicar of Christ, and head of the whole Church, the father and teacher of all Christians, and that to him is given in blessed Peter, by our Lord Jesus Christ, full power to feed, direct the universal Church." This definition was subscrib-

strict principles of critical exegesis the

despotic, since it is a divine commission to be exercised in support of truth and piety. St. Peter exercised this power in the first Council of Jerusalem, "It hath seemed good to the Holy Ghost and to us," was the decree which Tertullian describes as the exercise of Peter's binding and loosing. But what is the testimony of the Fathers? St. Cyprian in the third century is an important witness from the attitude of opposition which he assumed to Pope St. Stephen on the subject of baptism administered by heretics. He allows to the Church of Rome the title of the Chair of Peter. between God and man arising from Before his time St. Polycarp of Smyrna nature are in this unsystematic system had recourse to the Bishop of Rome on the question of Easter. St. Victor.

misstated. Bishop of Rome, threatens to excommunicate the Arian Churches. St. Irenæus speaks of Rome as "the greatest Church, the most ancient, the most conspicuous." He appeals to its tradi-

ST. JEROME'S COLLEGE.

parochial residences, schools and

tion in preference to that of other Churches. "To this Church, every Church, that is, the faithful from every side, must resort" or "must agree with it on account of its greater principality." Pope St. Damasus wrote A. D. 382 to the Eastern Bishops : "In that your charity pays the due reverence to the Apostolic See, ye profit yourselves the most, most honored sons." And St. Jerome, speaking to the same Pope, says: "I, following no one as my chief but Christ, am associated in communion with thy blessedness, that is, with the See of Peter. I know that on that rock the Church is built.' "Diligently and congruously," says Pope St. Innocent to the Council of Milevis (A. D. 417) "do ve consult the arcana of the Apostolic dignity, the dignity of him on whom besides those things which are without, falls the care of all the Churches; following the form of the ancient rule, which you know, as well as I, has been preserved always by the whole world." The Ecumenical Council of Chalcedon, addressing St. Leo respecting Dioscorus, Bishop of Alexandria. says: "He extends his madness even against him to whom the custody of the vineyard has been committed by the Saviour, that is, against thy Apostolical holiness." In the guardianship of faith and the government of the Church the Roman See has distinguished itself through the ages, not by grasping power but by exercising in firmness and moderation that plenitude which it possessed from the beginning by divine commission. It is unnecessary for our friend's purpose to advance further evidence. Sufficient has been advanced to show that the Popes possessed this primacy long before the ninth or tenth century.

THE CATHOLIC RECORD AND CHRISTIAN SCIENCE.

More by accident than intention we find ourselves giving prominence to this fad of Christian Science. Fad it is, since it does not take in the whole life and purpose of man. It plays upon one string-runs to excess in one direction and avoids the material with erroneous zeal. Appealing to the health of the body, it carries with its incoherency the sentimental and convalescent who seek sympathy and yearn for lost strength There is no use arguing with Christian Science. But to calumniate it or charge it with that which it denies is much farther from our intention. We have a Boston letter calling our attention to a ed by the bishops of both the East and statement of ours in which we say that Christian Science errs in

OCTOBER 10, 1908.

is in large part confined to those who above every creature however perfectare noted for leading un-Christian lives never outside His creation however vast it may be within it, yet perfectly dis- and who scarcely ever attend a church of any description. It is a pity that tinct from it : beneath it, supporting it ; above it ruling it, most intimate with there are men of the cloth to be found every being, separated from them by an infinite distance. All is not who at stated periods pander to the prejudices of ignorant people. But such unfortunately is the case. They do not spiritual, all is not corporeal. The seem to realize that even amongst many spirituality of God is not the spiritualof their fellow-ministers they thereby ity of creatures. Christian Science is lose cast. They care not for this, howtrying to deify man. It expects that ever, if they can only gain the applause deified man will be without body and of the unthinking crowd who still hug without pain. It would do well to reconstruct its philosophy. The relations the prejudices of their ancestors.

SENSATIONAL WEDDINGS, some of them misunderstood and most irreverently for advertising purposes, are an abomination which should be tabooed amongst every community of Christian people. Shame upon the man who calls himself a minister of the Gospe! and yet would THE 30TH of Sept. was a notable day lend himself to such an outrage upon a n the annals of St. Jerome's College, sacred Christian rite. Father Fox, Berlin, diocese of Hamilton, when the Vicar-General of the diocese of Trenton, substantial new edition was formally some time since preached a scathing dedicated. We publish in another colsermon in condemnation of a public umn a report of the proceedings. The marriage ceremony which had been work of the good Fathers of the Conarranged as a drawing card at a local gregation of the Resurrection, from a summer park. He declared that the small beginning to the present day, would make an interesting chapter in promoters of such sacrilege did not deserve success, and hoped it would not be the history of the Catholic Church in necessary to remind any Catholic of his Ontario. With limited means they unduty. He forbade all of his people to dertook a hurculean task, but with revisit the place. It was such a lack of markable perseverance, with a rare inregard for the sanctity of the marriage, dustry, with enterprise of the highest said he, that had given America a record order, guided by pradence, they have of 1,300,000 divorces in twenty years, step by step, carried on, in their splen-We may be thankful that we seldom did educational institution, Berlin Colhave an occurrence of this kind in lege, a system of training Catholic youth the excellence of which is known far be-Canada. It is a species of modernism which should be abhorred by all Chrisyond the confines of the Dominion of Cantians worthy the name. ada. In addition to this, the churches,

charitable institutions which they have A DESPATCH FROM ROME, dated the erected, and all of which are in a flour-28th, states that the International Sportishing condition, gives us ample proof ing Congress, which was organized as a that these priests are possessed in abunfeature of the celebration of the Pope's dant measure of that missionary spirit jubilee, is the most important that has which has brought glory to the Church ever been held in Rome. Over two of Christ in all ages of its history. It thousand picked athletes of the Nationmust have been pleasing to them to al Gymnastic Union are participating have their work recognized in such an in the contests. Twenty thousand specenthusiastic manner on the occasion retators attended the games on the day ferred to by such a large gathering of named. A flourish of trumpets anthe most distinguished prelates, clergy nounced the arrival of the Pope, and the spectators all knelt. Pius mounted the throne, surrounded by Cardinals and prelates. The crowd cheered enthusiastically. Then the Pope, smiling at the people, blessed the athletes as they marched past, giving a salute and a display of physical exercises. The Pope blessed the kneeling athletes, who cheered him lustily. He was deeply moved and repeatedly bowed his thanks before returning to his apartments.

AN AMERICAN paper tells us that a erson of wide experience declares that few Catholic marriages turn out unhappily, and that in cases where trouble omes the cause oftentimes is through drink or other failings. We may add sum of \$\$7,500,000 was sent from the that this is observable in cases where a United States to Ireland last year, and newly married couple are not in close he looks for an increase in the future. touch with the Church. Another reason He likewise advances a simple truth by for unhappiness is the unreasonable instating that the American republic benefits greatly by Irish emigration, dulgence in what is called "society functions." Too many of the people of and that the value of every emigrant both sexes seem to think that life is to the United States is \$1,250. People not worth living if they are not will naturally ask why should there be almost continually in the whirl of social such a large amount of money sent from gaiety. This should be guarded against. the United States to Ireland every year, It is liable to become a graze and the and why should there be a constant flow important features of life work are sadly of the Irish people into the great repubneglected, in the trail of which comes lic. The Postmaster-General's stateruin, remorse and depravity. ment is one of the best arguments for

and laity of the Church from other parts of the province. The blessing of God has attended their labors. It was God's work they were engaged in. They gave their whole heart and all the energies of their manhood to the end that it might be successful. We sincerely hope their fondest ambitions for the future will be realized. THE POSTMASTER GENERAL of Great Britain, John Heniker Heaton, M. P. the father of penny postage, is highly pleased at the establishment of that rat between Great Britain and the United States, and asserts that Ireland will benefit greatly in the matter of small money orders. He also writes that the

work of the Church has been more Temperance is not the only virtue. freely administered in the sacraments Where Catholic faith and piety have the West. It is 'mpossible within our and in worship than in other depart- reigned they have secured the practice ments, such as charity and education. of temperance by sheltering it under the we turn to the sixteenth chapter of St. When we mention the sacraments we wings of other virtues. Priests have should bear in mind the way in which the Church is handicapped in the "great sacrament" by the modern state and even less perhaps by the State difficulties to a priest. It is a new itself than by the latitude which it method. So far as the external practice gives to non-Catholic ministers to marry of temperance goes it runs smoothly people. Divorce is the viper which the enough-but there need be no self-deceit State is nourishing, and which will when answering questions : it is in many cases a delusion and a snare. What it sooner or later sting the very breast that nurses it. Here is an indirect gains in temperance it loses in honor, truth and love of law. It is circum attack upon the Church whose discipline upon such a point cannot be normal scribed by narrow territory and decidedunder the lax circumstances by which ly impractical in the larger towns and she and her children are surrounded. In cities. Its doubtful success consists in the matter of education the State has expecting the practice of virtue from shown its unchristian character as well mere legislative enactment. Notwithstanding all these defects we think it in as its incapacity to educate properly. The Church will never yield up its inmany cases beneficial. It will turn much alienable right, nor can a division be human energy away from this liquor made as between the rooms of a house, traffic and will help to elevate the tone for the soul's unity is essentially differof that virtue which contributes much to ent from that of any material composite. the happines of home and the strength Catholic interpretation." On the Indurectly, therefore, if not directly, of religion. Priests cannot be, nor are modern nationalism does come into colthey, blind to the urgent needs of temlision with the Church. Its effects may perate, sober people. They are obliged not be quite so apparent, or quite so to see also that the virtue be really trumpet-tongued. More insidious and practiced without trespassing upon stealthy the poison eats into society, truth. It is surely not their duty to go corrupting, ensnaring and falsifying the to extremes because a very small numrank and file of half-educated multitudes | ber of their flock act foolishly and refuse to whom when they ask for bread nation- to act upon their instruction. Even alism offers a stone. Amongst us, how- here, if the desired result were sure to ever, nationalism sometimes shows a form follow, we should consent at once. For which, while it is irritating, is not danthe sake of our weak brother we readily gerous. This form arises from the fact give up all. It still remains unproven that Canada, like all other parts of the that local option has secured the end. new world, is peopled by different races, What it has brought about is a better temmany of whom speak different tongues. perance sentiment. With this all priests In consequence we find Irish and French and laymen are in accord, though not

scope to draw up a full argument. If that the type of God is in man and that the type of man is God." How far we Matthew we find our Lord emphatically have misjudged Christian Science may encouraged it by the exercise of prayer and clearly choosing Simon for the be seen from the comment which the and the use of the sacraments. Local foundation of His Church, and giving writer passes upon this remark. "As option is also a question which offers him strength and firmness whereby the a matter of fact," says the letter,

building is secure. What Christ called "Christian Science teaches that God is Simon that he made Him. He called not a man nor is He matter-but just him Rock or Peter and made him sowhat the Scriptures declare Him to be the durable corner-stone upon which the -Spirit. He is infinite self-created Church would rest safe and secure against Being ; therefore there is but one inthe assaults of hell. Other explanations finite Spirit. This one Spirit or Mind have been attempted: the confession of whom mortals call God, is Creator, and Peter, not Peter himself : Christ Him. creation is like Him, necessarily. There self, not Peter at all. In vain. Th fore, creation, including man, is spirit-Rev. Mr. Thompson of Glasgow thinks ual." That will do. As logic, metathese unfounded. He is strongly of the physics or anything else it is quite sufopinion that Peter was the rock on ficient. Put it in syllogism say we-if which Christ said His Church should b you wish to see it fall like a house of built. " Protestants "-he adds, one of cards. Here is one: them himself, - "have betrayed unnec-

God is an infinite self-created Being essary fears and have therefore used all Therefore there is but one infinite the hardihood of lawless criticism in Spirit. their attempts to reason away the

To speak of God as self-created is worse than illogical. Creation is a term which can be applied only to God superior authority of Peter is proved in relation to other beings. These are

from Scripture. We cannot suppose the creatures. A self-created being is a keys of the kingdom, the confirmation misnomer. Again, when the letter of the brethren, the feeding of lambs concludes that because creation and sheep, to denote no special authority. is like God, therefore it is What is this primacy? It is a fundaspiritual, it is begging the question mental principle of church organization and is entirely beside the mark. Creation having the same relation to the univermay be like God in other far different sal church as the foundation to the respects. The grain of sand is like building. It is a central authority, God, not because it is spiritual but beuniting all parts of the sacred edifice cause it is, because it has being. In the which necessarily and inseparably rest great universe of creation there are deupon it. It is the plenitude of authority, grees of similitude to God, Man is not delegated of course and subordinate to only the likeness of God: he is His Christ, yet complete, constituting Peter | image also. The types of creation are vicegerent of Christ-shepherd of the in God. They are not God. He must attending the same Church, and now openly condemning their opponents whole flock. It cannot be arbitrary and stand forever by Himself, infinitely ized opposition to the Catholic Church bish that undermines the faith.

Home Rule we have yet seen. It is conclusive proof of the existence of a scandalous system of mis-government in Ireland. Vested wrongs are very tenacious of life.



THE MAN WHO is in the habit of retailing indelicate joles was recently given a well-deserved rebuke by Mr. Bryan, Democratic candidate for the

presidency. As soon as he had finished THE OVER-ENTERPRISING agent of the his coarse tale Mr. Bryan turned his Press Association one day last week back upon him with a remark which cut found the news market rather dull and him to the quick. Apologies were made set his wits to work, in the seclusion of by the gentlemen present and it his little den, to bring out something was explained that the offender was a brand new from Rome. He stated that stranger. "Never mind me," said Mr-Cardinal Merry del Val is about to re-Bryan, his eyes softening, "the man's sign his position at the Vatican because ill-judged remark didime no harm, but-" pointing to a lad of fifteen years, who he is not in touch with some of the English-speaking Bishops. As proof of was watching the scene and waiting for the man's utter ignorance of Church a handshake-" it was not just the sort of affairs we may only state that he makes speech for the laddie to hear." It would be well if in all social gatherings the reference to the controversy over the proposed appointment of a Rochester man with the dirty story were given a prelate to the Archiepiscopal See of San wide berth. Francisco. A disregard of truth on the

> HAS IT EVER ENTERED into the minds of Catholic families who have gone to live in sparsely settled districts of the country, where visits of the priests are

necessarily few and far between, the great importance of procuring sound Catholic reading for their families. A good Catholic paper and a small library of the best Catholic works will be found a treasure the value of which it were difficult to estimate. We cannot too strongly recommend Catholics going to the great west of Canada to make due provision for the preservation of the faith in their children. The priest is ever on the alert, but he cannot do impossibilities. Fathers and mothers, see that your children are provided, with sound reading matter. Keep out of your homes the cheap literary rub-

part of a few untrained and reckless pressmen is lowering the reputation of many newspapers of our day. The press agencies should be re-organized. -

TO A NEWSPAPER INTERVIEWER at Queenstown, Cardinal Gibbons said he felt that there would be no objection in the United States, such as had been in London, to the carrying of the Sacred Host through the streets. "Catholics," he continued, " would not be afraid to hold a procession of the Blessed Sacrament in New York or any other of the large cities of the Republic." His Eminence is quite right in his estimate of the situation. There is, however, both in the United States and Canada, a latent spirit of narrowness and intol-

OCTOBER 10, 1908.

week.

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herewith enclosed.

false.

WE CANNOT too often draw the atten-

tion of our readers to the demoralizing

character of many of the Sunday papers

which come to us from the United

States. A young Cincinnati woman,

Miss Maud Summers, who has taken a

deep interest in the welfare of children,

declares that the comic supplement of

and disrespect for the aged. We may

add that not only is their pernicious in-

fluence observable amongst the young,

but, for the elder readers, there is sup-

plied a vast amount of literary rubbish

of the most degrading character. We

pity the young man who is looking for

his New York Sunday paper in the

bookstalls. He is on the wrong path

and the charces are that his place in

the social and commercial world will be

1398 Broadway, N. Y., Sept. 23, 1908.

No. 19, Roma.

Robt. Appleton, 39 West 38 St., New

Press reports concerning Papal Ban

ARCHBISHOP FARLEY.

on Catholic Encyclopedia absolutely

A YEAR AFTER.

Last Tuesday, September 8, it was just a year since the Sovereign Pontifi published the immortal Encyclical

Pascendi dominici gregis, in which he laid bare, refuted, and condemned the

whole system of religious errors com-

prised under the name of Modernism. Two months before that, July 3, 1907.

those who istian lives d a church pity that o be found to the pre-But such hey do not ongst many ey thereby r this, howhe applause 10 still hug tors. me of them e an abom. ed amongst ian people. alls himself l yet would age upon a ather Fox. of Trenton, a scathing of a public had been l at a local d_that the did not derould not be holic of his s people to h a lack of he marriage. ica a record enty years, we seldom is kind in modernism y all Chris-

, 1908.

dated the tional Sportranized as a f the Pope's int that has . Over two the Nationarticipating ousand specon the day umpets an-. Pope, and ius mounted ardinals and red enthusi-, smiling at etes as they te and a dis-The Pope hletes, who was deeply d his thanks tments. = Is us that a eclares that urn out unhere trouble is through We may add uses where a

not in close other reason asonable inad "society ie people of that life is y are not hirl of social rded against. ize and the rk are sadly which comes

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affected the situation?

THE DUBLIN correspondent of the Then came the Decree and the Encyclical—a year ago ! What has happened ? Modernism has disappeared as an inter-Cmaha True Voice tells us that "the thunder of the annual Sinn Fein Con-Modernism has disappeared as an inter-esting topic from polite conversation, it has been utterly banished from the seminaries, you rarely read a word about it in your daily paper, there is hardly a trace of it to be found in any Catholic periodical throughout the world, nobody believes that Cardinal Newman has been condemned the chuchertions of the gress woke the echoes in Dublin last The denunciations hurled at the Parliamentarians were up to the usual standard of luridness. 'John Redmond and his playboys,' ' the dunghill of Parl'amentarianism' and other hill of Parl'amentarianism' and other condemned, the elucubrations of the choice flowers of rhetoric delighted the philosophers and the exceptes of the new school have lost all the glamour that surrounded them, there has been no ears of the warriors assembled. In this respect indeed the proceedings bore a schism, not a single bishop has revolted remarkable resemblance to Orange de against the teachings of the Holy See, one or two of the leaders have openly flouted the authority of the Church, a monstrations on the twelfth of July." All of which gives still further reason few others persons have silently ceased to be members of the Church, there is for strong suspicion that the Sinn Feiners are the white headed boys of the no more opposition now between scien Dublin Castle faction. Indeed, it may and religion than there ever was. on the other hand the hundreds of millions of faithful Catholics have been warned be that the movement is engineered from that unlovely spot. Even if against the false teachings of the first against the false teachings of the first heresy of the 20th century, the Catholie hierarchy has united in a splendid mani-festation of obedience and loyalty to the Holy See, unparalleled, perhaps, in the history of the Church. A year ago the latest heresy seemed to be one of the most dangerous that ever threatened Catholic truth to day it has alwort we give the members of this society credit for sincerity, the fact remains that they have very little common sense. They ought to know that a divided Ireland is just what the " Unionists" are praying for and work-Catholic truth, to-day it has almost ceased to exist as a public movement in the Church.-Rome.

A REFUGE FOR PLAIN PROTESTANT LAYMEN.

But

Conscientious Protestants, who have always been taught to revere the Bible as inspired, and to look upon it as the sole rule of faith, are sadly bewildered by the criticisms of the Bible uttered by leaders in Protestantism. A man these papers promotes deceit, cunning writes in the Detroit News Tribune beioaning the fact that prominent Proestant ministers may be found in the foremost ranks of those who are trying to reduce the Bible almost to the level of any other piece of literature. He says "Plain Protestant laymen, like myself

n view of the numerous 'higher infidels now occupying Protestant pulpits of now occupying Protestant pulpits of every denomination, have ceased to re-peat the stereotyped inquiry, 'Whither are we drifting ?' — the answer to that question being but too plainly seen on every hand. We are drifting, helplessly and hopelessly, nowhere. We are like a ship in mid ocean without sail or rudder, blown about by every wind. We used to steerour relig-ion by the Bible, which we heliowed to

IN RESPONSE TO A a cable message ion by the Bible, which we believed to be the Word of God. It was our rule of from the Robert Appleton Company, publishers of The Catholic Encyclofaith, our only standard of moral and religious rectitude. But the 'higher in-fidels,' before mentioned, who claim to pedia, making inquiry in Rome as to the truth of the recent reports in the public include within their ranks 'all scholars press that an article or articles in the have loosened our moorings, cut adrift our anchor, unshipped our rudder and Encyclopedia had been condemned by slashed to pieces our only sail. The re the Roman authorities, Most Rev. John sult is that unless help comes soon, M. Farley, Archbishop of New York. Evangelical Protestantism will anon be under date of September 23, 1908, sent derelict upon the sea of doubt.' a cable from Rome, copy of which is

More and more plain becomes the truth that the Catholic Church is the true defender of the Bible. And when Evangelical Protestantism like a ship scuttled by its commanders becomes " a derelict on the sea of doubt," the Bark derelict on the sea of doubt," the Bark of Peter will be seen sailing on serenely, untroubled by the tempest. Meanwhile the best thing " plain Protestant lay-men" can do is to make sure of their own safety. Let them not wait until the ship to which they have entrusted their salvation lies weltering helplessly in the waves. Let them take to their boats and row to that vessel, the Catho lie Church, whose pilot is Peter and Captain is Jesus Christ.

BISHOP SPALDING.

ROOFS OF EXTRAORDINARY REGARD IN WHICH HE IS HELD IN HIS OWN DIOCESE AND THROUGHOUT THE

tne Holy Office had promulgated by order of the Holy Father the Decree COUNTRY. The reports following the news of the entabili sane exitu, in which sixty esignation of Bishop Spalding, of Peoria, o the effect that the priests of his diofive propositions containing the mo coronation to swear to defend the cese have petitioned against the accept-ance of his resignation and requested the appointment of an administrator to of these errors were condemned. Protestant faith. But this law, it would low have these three were comments, landmarks not only in the pontificate of Plus X, but in the history of the Church, seem, had been overlooked. The Par-liament which has lately provided for a Catholic University for Ireland will not relieve him and leave him at the head of the diocese, only serve to emphasize allow any such statute to stand. that it is difficult to be The truth is that it is difficult to be-lieve that only a year has passed since *Roma locata est*, such has been the ex-traordinary change effected by the encyclical. Up to a year ago almost the whole of Europe seemed to be heaving in the throes of a religious unrest preg-nant with calamity for the Catholic Church. Just as the Renaissance is Supposed to have rent the yeil of darkthe great love and admiration in ed these militant Protestants that King Edward was likely to receive Cardinal Vannutelli, who was to bring a he is held by those who know him best. It is a feeling in which the whole coun-try shares. Bishop Spalding is a man courteous message from the Pope. Ah think of the danger! Another Papist who has never sought popularity. He has been all his life a teacher and plot ! Vannutelli proposes—who knows : --to convert England to Popery, and has been all his life a teacher and preacher of the highest and most austere ideals, predominantly, it would seem, an intellectual then re-establish the Inquisition, and then Smithfield! There is nothing too ideals, predominantly, it would be up intellectual man, a man to appeal more intellectual man, a to the heart. Yet it is silly for such silly people to believe. THEY ARE NOT CHRISTIANS. supposed to have rent the veil of dark ness that hung over the world during the long night of the Middle Ages, so ubtful if there is a better-loved man in the hierarchy to-day than the Bishop of Peoria. He has not only attracted That law-if such a law there still i -is obsolete. To insist on its observ-ance, to forbid the Cardinal to land in too, new ideas of religion and a new co admiration but in an exceptionally gen-eral sense he has won affection. Greatception of Christianity were to form new epoch in the religious history of England, to forbid the king to receiv Daring theories were set him and accept a kindly world. hearted as he is great-minded, he is him and accept a kindly message from the Pope at Rome, to forbid the Euchforth by Catholics in works which were is known. This is loved wherever he aristic Congress to march in procession, would be indecent, un-Christian But these men are not Christians, for Christians love one another; and the nurness of their corganization is to be quoted and read all over the evident in the attitude of his priests and people in his ill-health. It is even more world, m agazines were created for the express purpose of expounding and pronotably evident in the genuine feeling pagating them, other periodicals hitherwhich has marked the comments of th secular and religious press all over the purpose of their organization is to hate orthe dox began to show favour to advanced doctrines which would have horrified their founders, the movement country on his resignation. From many nd devour their neighbor. We do no tributes the following by the editor of the Western Watchman, of St. Louis, is believe that any such law will be en-forced. The Christian sentiment of the spread into the daily press, it penetra-ted into many even of the seminaries where professors instilled its principles especially worthy of quotation : "Bishop Spalding was a man whom everybody in the whole land respected country would not allow it. Doubtles ther laws granting their rights to Cath into : olics have indirectly if not formally re receptive minds of their young and all Catholics dearly loved. His writings, full of vigorous thought and original views, have been read and enpupils, it formed a common topic of con-versation not merely among the studious pealed this ancient and obsolete a Let the Eucharistic Congress hold but even in the gilded salons of the worldly. To confess that you were not its next meeting in the United States. original views, nave been read and en-joyed by millions, and have been trans-lated into every known tongue. Bishop Spalding will be longest and best re-membered as a great literateur, one of It will be welcome in Washington. The President-Mr. Taft, we presume, who superficially informed on the new religious movement was to confess your deplorable ignorance, to admit that you had no sympathy with it was in the went as a Legate from the United States to Rome to settle about the Friars' lands-will receive courteously the greatest this country has produced. d no sympathy with it was in the many to admit that you were an eyes of many His style is captivating, as is his ora-tory. There is no man before the American public who can hold an audiany kind message from the Pope, and will reply in similar terms. We warrant curantist with a mental horizon inded by the ideas of an age that was it will be safe; it will not make a Catho irrevocably past. When it began to be bruited abroad ence so firmly and draw them so powerlic of President Taft nor Catholics of our people. We do not any longer take special pride in the designation of Profully without resorting to any of the aids of elocution, as the Bishop of Peoria that the Holy Office had instituted a searching examination of the whole while the range of subjects that called for his best study was not as wide as it might have been on his favorite topics he was a speaker without an equal in the United States. His tastes were conant. It was good enough once, but we call ourselves Christians, and estant. wement cries of alarm, and indigna-on and menace filled the air. The tion and we allow the name of Christian to thos cardinals and consultors of the Holy Office were a body of reactionary theoequally who worship God the Father and His Son Jesus Christ as we do, but also adore the Virgin somewhat more than we do. But they have their equal rights. We do not all of us agree with them, but we do not think of protest-ing against them, for we no longer need to. There is not a denomination in this country that has the word Lyon the United States. In its cases were con-fined to certain lines of enquiry; but in them he was without a peer. Bishop Spalding loved life and gloried in man-hood, and his favorite books were those which treated of the largest, the highlogians who knew nothing of the wonders ^modern thought and discovery; they re about to condemn the great Carwere about to condemn the great Car-dinal Newman who was the real chief of the movement; they would inevitably make a fatal break between science and est and the best life. He was a philoreligion which would estrange from the Church all her most cultured and intelsophical poet and was not beautiful and nything that was not beautiful and vivid and forceful. He hated a syllo-ing to get rid of it. We declare for; lectual members.

THE CATHOLIC RECORD

gism and had no respect for formulas, or other substitutes for vigorous and original thought. He loved Emerson as much or more than he did St. Thomas; but he loved almost to adoration the the Angelic Doctor. But there was always a fresh and pure atmosphere, and an odor and spell offspringtime in all his withing the there was the bone aster gamble and had bestowed his sympathy upon his Catholic subjects, and shown his contempt for the mischief-

ah odor and speri offspringtine in all ins writings that made them unique and splendidly personal of the writer. "Bishop Spalding was a good Bishop and has built up a model diocese. His priests have copied the tastes of their Bishop, and are above the average in Bishop, and are above the average in etters and scholarship. But the proof of a Bishop's success is the love and veneration of his priests and people; and this Bishop Spalding possesses in a very extraordinary degree. The whole city of Peoria was proud of Bis-hop Spalding, and in their sorrow over his retirement they have one consolation; and this is that he will be in the source of the spale in the start of the space one consolation; and this is that he will continue to abide with them. The whole country will be comforted by the assurance that the retiring Bishop will still continue his lit-erary activity. The man who, in a crit-ical period of the country's industrial life, was called by the President to settle a most portentous strife between 30,000 a most portential strike with their employers laboring men and their employers and who settled the dispute in a manner that endeared him to a manner that endeared him to both parties to the great controversy, will be watched in his voluntary retire-

nent; and the words of wisdom he will speak will be accepted by a reveren public, who honor the great man and respect the devoted Christian Bishop, who with a mind to see the right, has a heart for those whom that right some-times pinches ungently. Last of all, the Bishops of the country will lament the necessity that compels the retirement of a man who has always shed lustre on their body, and who was a light to guide them in their councils, and a source of comfort and good cheer to them in all their gatherings. The whole Church of Inited States will miss John Lan caster Spalding."

"PROTESTANTISM GONE MAD." HE INDEPENDENT'S OPINION OF THE

LATEST EXPLOSION OF THE ENGLISH PROTESTANT ALLIANCE.

The Independent, as its readers know is none too friendly towards the Catho-lic Church. But the recent eruption of bigotry in London was too much for its influence; on the oreach millions who otherwise sense of American justice and fair play, and it came out with the following vigprous denunciation of the bigots. This represents the general sentiment of fair minded Protestants, both in this country and in England :

It is not mere madness—it is badness of heart, nothing less, that has stirred up the cranks of British Protestantism o protest against the visit of an Italian gentleman and priest to attend a religi ous meeting in London. There has been held an international conference of the Congregational churches of the world and then the Lambeth Conference of al the Anglican Churches of the world and now there is to be an Internation Eucharistic Congress of the Roman Cath olic 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 Christiansor Pagans But there is an Imperial Protestant Federation that thinks otherwise. Car dinal Vannutelli has been detailed by Pius X. to preside at the Congress, and these imperial and imperious Protestants declare that there was a law passed three hundred years ago which forbade any Papal Legate to enter the country --that was in the time of Queen Eliza

beth. The law, they say, has never been repealed. Doubtless nobody thought of repealing it. Catholics are in both houses of Parliament; they have been allowed equal rights in the universities, and we imagined that all the disabling laws had been abrogated except that which requires the King on we do not protest against. We are hoping for unity; not looking for division. King Edward will not receive the

Legate; he is going to a horse-race that week. We wish he had given up makers.

THE BISHOP OF SALFORD AND THE PRESS.

In the anticipation of the opening of the Annual Conference of the Institute of Journalis in Manchester recently, special sermons were preached in some of the sermons were preached in some of the churches. The Bishop of Salford, who churches. The Bishop of Salford, who occupied the pulpit of St. John's Cathe-dral at the High Mass, spoke of the way in which newspapers had absorbed part of the power of the pulpit, of books, and of politicians, and repeated his protest against the character of certain Sunday newspapers. We append the report of His Lordship's sermon as given by the Manchester Guardian: The gathering of the journalists, said the Bishop, was the more interesting be-cause the Institute took its rise in the

city of Manchester in 1884, and the first of its annual conferences was held in the same city in 1889. The Institute, representing as it did the whole of the Eng welcome from all classes and conditions of people in both Manchester and Salford, for the press, the newspaper press, was in itself a body so important that aeither Church nor State could afford to be indifferent to it or to its works. He supposed he might almost venture to say that the press was the greatest power in the country at the present day, and that the outstanding feature in the history of the last hundred years was the phen omenal growth of the power of the press and particularly of the daily newspaper. That power had grown by absorbing into itself various other energies and power of influence. It had very largely ab-sorbed, it must be admitted, the power

of the pulpit, for while it was an unfor-tunate and a well-known fact that the attendance of the people of this country at church, in all forms of religious wor-ship, had very largely diminished, that there were now many sections of the people who never went near a church and that the pulpit was no longer able would come under its influence; on the other hand, the numbers to whom the press had access from day to day had grow with almost amazing rapidity during th last century, and especially during the last half century.

The newspaper has absorbed to a large extent, the Bishop said, the power of the book. It is true that now that reading has become universal, and that literature has become so very cheap as to be within the range of everybody there is a great amount of bookreading but it cannot be denied that, great as has been the growth of popular reading there are millions who, though they never think of opening a book of any kind, are daily, regular consumers of the products of the newspaper press It has to a large extent absorbed even the functions of our Parliament. Al-though it is true that Parliament still debates and that speeches are still made on one side and the other in the liscussion for measures that are proposed for legislation, still every ob-server knows that much of the speaking in Parliament is directed not to tho who listen but to the readers of the press, and that through the columns of the newspapers our great statesmen and politicians are haranguing not those who happen to be listening but the millions throughout the country who read the newspapers, and who are influenced in their opinions on the different measures of legislation. It is also true that there are great bodies, very great organized bodies of men-for instance, such bodies as the trade-unions that work, and necessarily so, very largely through the press. It is through the reports of great meetings of various

bodies of this kind, through the reports which are read throughout the length and breadth of the land, that public opinion is formed, and that these great opimion is formed, and that these great organizations are able to exercise a power which would never belong to them if they were simply dependent on the spoken word heard by those present at the gatherings. So that the fact relittle book just published the story of the origin of his famous song, "Father O'Flynn." The sprightly air to which his charming words are wedded, and which has long enjoyed wide popularity in this country, is stated to be the Kerry version of "The Top of Cork Ror." M. Graves first heard it played mains that this enormous growth in the power of the press is the most striking in the historical facts of the nineteenth

by that most powerful of all the professions — the profession ournalism. The newspaper p professions beneficent could exercise a great beneficent power; it could further the moral and piritual welfare of the race, and it could exercise a most malignant and pernici us influence both upon bodies of me and upon individuals.

It has become a commonplace, the Bishop continued, that the press can make and has made wars, and we may go

so far as to say that wars between nations are generally made by the press. But if the power of the press be great enough to drive nations into war, with all the attendant horrors and miscries, how much greater into a superior of the press of the press box much greater into a superior of the press of the press box much greater in the press of the press of the press box much greater in the press of the press of the press box much greater in the press of the press of the press box much greater is in the press of the press ow much greater is its power in further ing the cause of peace! We should do all we can to recognise and stimulate the beneficient action of the press in the promotion of international peace. It may be that this twentieth century will be a century of peace. There are indications that the press is beginning to realize in this country and other countries its great power for peace and desires to use that power. God graat it may be so, for no work would be mor blessed than that of endeavoring to preserve the peace and good-will of which the angels sang on the first Christma

But the press has also terrible powers on the moral life of the individual, be cause the reader to a large extent, and especially the less-educated reader, is almost a hopeless victim in its hands. So the press that is healthy, sound, pure, moral will do the work of an apostle. will form a sound and a healthy, pure, honorable and upright generation of readers.

Alas! the press that, on the other hand, feeds the minds of its readers upon that which is immoral, which is unhealthy, which is filthy-this press is ruining the minds and souls and bodie of men. On Easter Sunday of last year I elt it my duty in this pulpit to utter in rather strong words my protest against certain section of the press-a cer-tain Lumber of St**n**day newspapers that are read wholesale in my diocese, papers that serve up week by week bage immoral and filthy, and which week gar doing untold harm to the souls of people. I felt it my duty to protest against the existence of these prints, to people. varn my people, and especially the younger ones, from reading them, and to appeal to the good sense of those who have the control of the newspaper press that they would, in the interests of the moral well-being of our people, give us a supply of healthy, good Sunday literature. I am afraid my words have been those of one crying in the wilderness, but I wish to call your attention to the

fact that during the last month one of our Manchester papers has taken up this cry, and in a series of admirable articles had raised a protest against the bominations of Sunday newspapers. The Bishop said he heartily agreed with this protest, as also he did with the statement that it would be unjust to group all the Sunday papers together and to declare them all liable to the

He appealed for support not making to the charge of making evil their god. He appealed for support not merely to the police or to the ministry, but to the journalists themselves. "I appeal to them because I believe that if the pro-fession as a body were so to create pub-lic opinion upon this subject if townal. lie opinion upon this subject, if journal-ists as journalists were to declare that still this thing should cease to be, then, and then only, would the evil be stamped out. I do not oppose Sunday newspapers as such. It seems to me that they have come to stay, and that our people will have them. They will have the reports of the latest sports, whether cricke football or whatever it may be. The

Sunday paper has come to and we must reckon with but cannot the healthier, stay the sounder and the purer elements in journalism band together to supply our young people with such a Sunday paper as shall be at least innoxious and that at least innoxious and as none of the garbage which is the characteristic of many of our Sund prints, which are doing untold harm ? of our Sunday

THE STORY OF "FATHER O'FLYNN."

WHEN CATHOLICS WERE NOT TOL-

ERATED IN NEW JERSEY.

In an article on the present status of

the Catholic Church in New Jersey, the Elizabeth, N. J., Times, says: "Many of our readers are no doubt unaware of the fact that there was a time

in the history of what is now the Com-monwealth of New Jersey when Cath-olics were prohibited from even coming

here, and that for many years grave dis-

criminations at the expense of member-of the Catholic religion were expressed in the laws of the colony.



5

Suffered From Constant Headaches Cured by "Fruit-a-tives" When Doctors Failed.



"I was a sufferer from fearful head-aches for over two years, sometimes they were so bad that I was unable to work for days at a time. I took all kinds of medicines, was treated by physiciana, and yet the headaches persisted. I was rarely free from headache. A short time ago I was advised to try "Fruit-a-tives" and I did so with, I must confees, very lit-tle faith, but after I had taken them for three days my headaches were caster and in a week they left me. After I had taken a box of the tab-lets my headaches were quite cured. My appetite was dways poor and my stomach bad and how my appetite is splendid and my digestion is excel-lent. I her become thin and weak from the constant headaches, but now not only have I been cured of all these ayful headaches, but my strength is growing up once more. these awful headaches, but my strength is growing up once more, and I feel his a new man. I have taken in all three boxes of "Fruit-a-tives," I am acceedingly grateful to "Fruit-s-tives" for ouring me, and I great his unsoliticat jestimonial with some other sufaray of headaches will be induced to try "Fruit-a-tives" and will be oured."

(Sgd.) B. Cornell.

"Frait-s-fiver is now put up in the now ito trial size as well as the reg-ular ito borna. Write Fruit-a-tives Limited, Ottawn, if your dealer will not supply you.

referring to Catholicism. Again, in 1698, we find in a proclamation issued by the lieutenant-governor a reference to the English sovereign as one 'who has so often and so generously exposed his royal person to imminent danger to re-duce us from the growing danger of popery and arbitrary Government.' "In the course of time, this bitterness

against Catholicism moderated, though it was not until the middle of the nineteenth century that Catholics were per-mitted to exercise complete privileges of citizenship. "How the times have changed!

What legislator to-day would dare to propose any law discriminating against propose any law discrimination with the Catholic Church and the members of that religion ? And even though they more not numerically so powerful, who were not numerically so powerful, who is there of any intelligence in New Jersey who fears the 'aggressions' of the Pope? Instead, Catholics are treated with the same respect and deference considered due to other people, and members of that religion are everywhere among the leaders in business, polities and society. The con-ditions are so different that one can hardly understand that there was a time when, in New Jersey, a Catholic would not be tolerated."

" EPISCOPACY."

The natural law works out against the rebellious Protestant idea ; individual-ism is found an unworkable principle when the lines of geography widen out. It is a law that operates somewhat like that of attraction on the mariner's compass as the ships approach the poles of the earth, causing the needle's point to turn downwards instead of northwards. A writer in the Reformed Church Messenger notes the tendency towards epis-

habit of reas recently ake by Mr. ate for the had finished i turned his k which cut s were made nt and it ender was a 3," said Mr-"the man's iarm, but-" 1 years, who waiting for st the sort of " It would herings the 'ere given a

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o the minds we gone to ricts of the priests are stween, the ring sound. amilies. A mall library ks will be of which it We cannot holics going la to make ervation of The priest e cannot do id mothers. e provided. Keep out terary rubth.

century. None of us, the Bishop continued, can on an old fiddlie by a celebrated Munster fiddler named James Buckley, and the great delight of his early boyhood was be indifferent to this great and mighty power. Church and State must reckon with it, and that is the reason why I The air lingered in his thoughts with many recollections of his Munster home feel that an occasion like this gathering of journalists in Manchester is one that and it was when he met an Irish priest might be turned to very great good if properly used and properly directed. For if I had the power to speak to the journalists of England as a body I would say : We recognise and acknowledge your power, but we would wish to remember one thing, a fact too often forgotten by those who are possessors of a mighty power—that your power must be carefully used. You re-member, that Shakespeare wrote:

strength, but the possession brings with it something that the holders of strength thereafter was assured. should never forget. It brings with it responsibility. That is the lesson that the wise man teaches us in a few verse I have read from the Book of Wisdom that were addressed to the kings and rulers of the people. But much of the power over the people, over the minds of men, and over public opinion has passed into the hands of the press, and herefore the very same warnings that the wise man gave to the holders of power upon earth as to their responsi bility before Almighty God are applic able to that agency that we call the

able to that agency that we can the newspaper press. The Bishop went on to say that bodies of men, professions, and groups of human activities are subject to the divine law

"For example, here is part of the oath of allegiance which, in 1675, the New Jersey assembly approved: 'And I do further swear that I do from my heart abhor, detest and abjure, as impious and here the the sum of the state of t and have the same share of responsibil-ity as any individual, and it was this ity as any individual, and it was this thought that should be borne in mind by every profession, by the med-ical and legal profession, and, above all, heretical, this damnable doctrine,' etc.,

copacy in the foreign missionary field Alfred Perceval Graves tells in a

saying : "Our Baptists are extremely Congregationalistic at home; yet the American Baptist Missionary Union has just pro-moted Rev. Dr. Dearing, a missionary to Japan, to the position of "general missionary" for Japan, China, and the Philippines. Call him what you will, superintendent, secretary or general missionary, he is, in fact a Bishop. The exigencies of practical missionary work seem to demand some sort of pacy.

Long ago the Methodists discovered the existence of this law, and acted ac-cordingly. They boldly faced the awk-wardness of the situation it created for a body founded on secession or rebelwho was of the old school and who possessed the cumulative humanities of the old stock, that he penned his rollick-ing eulogy, and 'twined it with that air lion against episcopal control, and called their general superintendents Bishops. They found they could not have discipline without authority, and which put his feet in rythmic movement in the days of the youth. In the spring of 1875, Mr. Graves first conceived the idea of writing "Father O'Flynn." The words came into his head as he walked to they could not have authority without system. Thus one by one the ideals of revolt are being shattered, and soundness of the ancient orderly sys the Home Office from Eastbourne terrace, system On reaching his desk he wrote down the verses and sent them to the Spectator, of a graduated authority, centering in an adjusting power, like the diamond in the balance wheel of an chronometer, is by which it was first printed. It was not published until 1882, when it appearbeing tacitly confessed by the heirs of revolt.-Philadelphia Catholic Standed in its author's well-known collection "Songs of Old Ireland." The success ard and Times.



Is absolutely pure, strong and healthful. Delightful in flavor, nourishing, economi-cal. Cocoa should be boiled three or four minutes in either milk or water to produce best results.

The Cowan Co. Limited, Toronto. 8

O, it is excellent bave a giant's strength; but it is tyrannous use it like a giant It is excellent to have a giant's

FIVE-MINUTE SERMON.

6

Eighteenth Sunday after Pentecost

TRUE FORGIVENESS.

ng it feared and glorified Goo power to men."(St. Matt. i x, P Who had given such power to men."(St. Matt.ix.) In the holy Gospel which has just been read we have a foreshadowing of that gift to man of the power to forgive sins which, after our Lord's resurrection, He expressly and clearly conveyed when He said : "Receive ye the Holy Ghost: whose sins you shall forgive, they are foreiven; and whose sins you shall

whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained." Some of the scribes, when they heard our Lord say to the man sick of the palsy, "Son, thy sins are forgiven thee," had said within themselves, "He blas-phemeth," and, as we read in St. Mark's Gospel, they proceeded to give the reason: "Who can forgive sins but God only?" Our Lord, recognizing, we may ?" Our Lord, recognizing, we may that this was a real difficulty, pro only? sav. say, that this was a real dimenity, pro-ceeded to remove it by teaching them that while it is necessarily true that God alone can forgive sin, yet that He had given to our Lord, as man, the power to impart the forgiveness which comes from himself alone. "But that you may know that the Son of Man hath power on earth to forgive sine. He said you may know that the Son of Man hath power on earth to forgive sins, He said to the sick of the palsy : Arise, take up thy bed and go into thy house. And he arose and went into his house."

And truly wonderful is the dignity and bonor which, as our holy faith teaches us, has been conferred on man by Almighty God. It is not merely that In God's bocoming man human network in God's becoming man human nature has been exalted to His own throne above angels and archangels and princi-palities and powers, and all the host of eaven. He has gone farther than that He has willed to associate weak human beings with Himself in that work of beings with Himself in that work of redemption which He accomplished. The forgiveness for sin which He pur-chased by His most precious blood, He has willed should be imparted by the ministry of His priests. The sacrifice of His Body and Blood, which He Himself first offered on Calvary, He has willed should be offered by the hands of men to the end of time.

men to the end of time. But even this is not all. It is not merely that He has chosen some men to be His ministers, and given to them these supernatural powers and this greater than angelic honor. It is not too much to say that He has made the salvation of each one of us to depend upon the way in which we treat our fellow-men. In other words, He has made our fellow-men the arbiters and deciders of our eternal destiny, and of our fellow-men those who are the poor-

est and most lowly and humble. And how is this? Listen to the words of St. John: "If any man say, I words of St. John : "If any man say, I love God, and hateth his brother, he is a liar"; and notice the reason which he gives: "For he that loveth not his brother whom he seeth, how can he love God whom he seeth not ?" If, then, we God whom he seen not a solutely neces-wish to be saved, it is absolutely neces-new that we should love our brother. sary that we should love our brother. In the words of St. John : "This commandment we have from God, that he who loveth God love also his brother." This love is not to be an idle and merely sentimental love, but one which while existing in the heart manifests itself in deeds and actions. To quote St. John again : "He that hath the substance of again : "He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him ?" And then to show the kind of love which is necessary, he adds "My little children, let us not love in nor in tongue, but in deed and in

But of what I have said I can bring in proof the words of a greater than St. John—the words of our Lord Himself. Of the last great day, on which we shall all have to render an account of our deeds and to receive either everlasting reward or everlasting punishment, He Himself has given us a clear descrip-tion. You remember, I am sure, this description, and 'you remember also what it was that distinguished the goats from the sheep—those on the left hand from those on the right.

Father Tim has been a benefactor to Divine Will that have been thrown omcless men. He has given them a throughout the ages on the screen of nomeness men. He has given them a place to go where the surroundings are good and the men know it. Personally the priest himself is the ideal man to run such an institution. He is a big man, and when he says there are no fights around the place, and that no one "jumps his board bill" of ten cents, we can believe it. If Father Tim is on the can believe it. If Father Tim is on the ground, the institution will never need a "bouncer," for nobody will need to be "bounced." His sunny face is an invita-tion to good behavior. His big arm and strong body show that there is constituenes between the time is and strong body show that there is something else to back up the smile. It would take a good man to pick a quarrel with the head of "Father Demsey's Hotel.'

Why cannot we have a Father Tim in every large city? It is a practical way to extend the influence of the Church.

LONDON'S ANTI-CATHOLIC MOB.

Disgraceful as was the recent anti-Catholic manifestation in London, it was a very mild occurrence compared with riots against Catholic which have occurred in the metropolis of England in days gone by. We take it that the jostling and jeering of the Catholic pro-cession, by the rowdy Protestants of London the other day, was only the last gleam of that flame of bigotry which once burned so flereely in the hearts of the Devicement of Excland. In 1720 the Processants of England. In 1780, instigated and led by Lord George Gordon and other bigots, a terrible "No Popery" riot took place in London, a very vivid description, of which is given by Dickens in his novel, "Barnaby Rudge." This mob proceeded to pillage, hunge. I his not proceeded to pinage, burn and pull down the chapels and houses of the Roman Catholics, for nearly six days. As is usual in movements of great popular disorder, the riot soon out ran its original purpose, and many houses and institutions were attacked which had no connection whatsoever with the Catholic Church. The Bank of

England was attempted, and the jails opened. On one day thirty-six fires were blazing. At length by the aid of he armed associations of the citizens, the

calculation of the citizens, the regular troops, and the milita of several counties, the riot was quelled. The loss of life was 210 killed, 248 wounded, and the loss of property amounted to almost a million dollars. Again when the hierarchy was stored in England in 1850 the

Popery" manifestations were many; mobs collected outside Catholic churches and broke their windows, and contemand broke their windows, and contemporary journals gave news of incidents such as the following: "The Pope was burnt in effigy on Peckham Common. A van drawn by four horses drew up, fronting a house on the green, from which emerged some dozen men, armed with various weapons, each leading a man attired in the surplice of a Romish clergyman, the latter being tumbled into the vehicle amid shouts of several thousand persons. The next brought out were two atheletic fellows, one attired as a Cardinal and the other as his chapas a Cardinal and the other as his chap-lain : a few yards in advance stood an Herculean fellow bearing a burlesque effigy of the Pope and having in his hand what purported to be the late memorable Bull. The procession proceeded to-ward Camberwell, followed by at least ten thousand parsons. It was halled in ten thousand persons. It was hailed in its progress through the various streets

Its progress through the various streets with the loudest acclamations, and cries of 'No Popery,' 'Hurrah for the Queen,' and 'No foreign priesthood.'" The recent anti-Catholic affair—bad as it was—was only a reerndescence of the old-time bigotry. In spite of it all, the cause of Catholicity in England goes steadily forward.—Sacred Heart Review.

THE CATHOLIC CHURCH AND THE HERESY OF MODERNISM.

For more than a century, declares E. Van Roey, writing in La Revue Gener-ale (Brussells), Modernism has been defrom those on the right. "Depart, you cursed; for I was hungry and you gave Me not to eat; I was thirsty and you gave Me not to drink; I was a stranger and you took Me not in the pantheistic tenets of the new think-ers, since they were not of her fold. But the new thinkers ultimately succeeded

Kant, then, it is clear, is the philosopher of Protestantism. Hegel, in a large measure, followed the same ideas showing that nothing existed outside the

THE CATHOLIC RECORD

Do

Spirit. Here is something of the theories, first postulated by the two afore-men-tioned philosophers, now accepted by the Modernists of all creeds: Religion is the intimate contact with God. It comes not from dogma, or Bible, or tra-dition, but is in the heart of man from his very beginning. Faith in Christ is independent of anything He ever taught.

taught. Thus, says Van Roey, it is clear that man may make God just what he wishes. His conception supplies the criterion; and he may regulate his conscience according to the manner in which he conceives God to be all-wise and infinite-transfer the superstant set.

concerves God to be all-wise and infinite ly perfect. Here, truly, the way is open for the idea of Pragmatism—or action practically untrammelled by conscience —and there is little difference between the tracking of Way Thread the tracking he teaching of Mr. Tyrrel and that of Nietszche, when the results are reduced to their most simple expressions.

This philosophy Nictszche learned from the teaching of Goethe—in Faust, for example—and Goethe in his turn was wholly affected by the individualis-tic militarism of the Napoleonic period and, above all, by its greatest exponent Napoleon, the incarnation of action with

All Modernism, as the Freeman All Modernism, as the Freeman's Journal has before pointed out, can be reduced to this expression, namely, Pragmatism, or action, without refer-ence to other morality than that which ne creates for oneself. - New York man's Journal.



MANY WERE COUNTED AMONG THE BRIGHTEST AND MOST RESPECTED OF OUR PROTESTANT BRETHREN.

"There has been going the rounds of our Anglican Church papers," says the Lamp (Protestant Episcopal), "an article of the Rev. Richmond H. Ges-Messenger, which quotes from the English Church Review, the Pulpit of the Cross (ten years deceased) and other sources, periodical and individual, to show that all the conversions, whether clerical or lay, are not from the Episco pal Church to Rome, but that the Epis copal Church does a thriving busi making recruits to her ranks of deser ters and stragglers from the Roma

army. "In measuring the relative loss of gain to the two communions we should into consideration quality much take more than quantity. When has Romlost to us a Newman, a Manning or Faber, or, to come nearer home, a Bis hop Ives, a James Kent Stone, a Wadhams or a Walworth? But if mere numbers are to count, what are the four or five Roman elergymen (Italians) received by Bishop Potter, (R. I. P.) in a single year out of a total for the United States of 15,665 Roman Catholic priors, (Catholic Dimension, 1998).

"Instead of employing such pusillan-imous methods of consolation for the loss of nearly a score of priests in a single year to Rome we might better be single year to home we might better be employed in mending our fences, taking heed to a warning which Newman uttered after the publication of Tract 90, 'If this state of things goes on, I manufelly, propherer metry and suc-cessful in their striving there does not mournfully prophesy not one or two, but many secessions to the Church of but many se

Apropos the high "quality" of the converts to Catholicity, the following observations in Extension for September The recent death in England of George Matthews Arnold, the brother of

Sir Edwin Arnold, the author of 'The Light of Asia,' calls attention once more to the character of converts veloping itself progressively, in the once more to the character of converts is why, with the passing of Protestant-heterodox world, under the name of to the Catholic Church. It is a favor-"Liberal Protestantism." During all ite bit of backbiting on the part of those of the Protestant Church, so many who her influence only over the uneducated and an attraction mainly for the ignorant. The roll of converts, however, in solations, are turning to Catho licity.' this country and in England tells quite a different story. Those who come to us are among the brightest and most intelligent and above all are among the



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I was a stranger and you took Me not in naked and you covered Me not; sick and in prison and you did not visit Me," and this neglect which deterin imposing their fanciful doctrines upon section of the true fold, and then in the memorable Encyclical Pascendi, the Pope spoke with all the energy of which mined their eternal destiny consisted in not assisting Christ's poor on earth. " Amen, I say to you, as long as you did it not to one of these least, you did it not to Me." Is it, then, too much to say that God has made our fellow-men the Church is capable. Modernism (as the Freeman's Journal has more than once pointed out), is not at the present moment, says Van Roey, confined to any particular religion. Be-sides the Catholic religion, it has conarbiters and deciders of our eternal lot?

iderably affected the Jewish, the Luth-Let us not, then, vainly imagine that aran and the Anglican forms of belief. All have been affected, not through religion consists exclusively in going t Church and in receiving the Sacrament any concise form of religious thought which has operated upon the mind, but we cherish hatred and revenge, if we are harsh and dishonest ; if, in short, v rather through the unconscious effect do not really love our fellow-men, all which modern science is mak men's way of looking at things. our church-going and Sacrament-receiv ing will be fruitless and even injurious

FATHER DEMPSEY'S HOTEL.

There is a priest in St. Louis-Rev. Timothy Dempsey his name is written, but more often is he referred to as Father Tim—who has done something which is worthy of study.

Father Tim rented an abandoned publearly learly show the source from which 'Catholic'' Modernists have derived lie school building and set it up as a hotel-not a fashionable hotel, but on eir heterodoxies. Kant, above all others, carried Pro

hotel—not a fashionable hoter, but our for homeless men. Father Tim objects to the word "hobo." He'calls the men her come to him his "guests." He Kant, above all others, carried Pro-testant subjectivism to its highest point. Individualism, in deciding as to beliefs and dogmas, their validity or the con-trary, is the key-note of his teachings. who come to him his "guests." He gives them a clean bed, a reading room. freedom has no meaning practically sing a hymn before they begin says Kant.

to eat, but he does encourage them to be clean, sober and industrious. If they are Catholics, he expects them to they are Catholics, he expects them to Is this not Modernism ? Is this not If the prime spirit of the modern revolt go to Mass on Sunday, and to say their prayers when they know themselves they manence, if it does not mean that man prayers when they know themselves they ought to say them. Strange to say, Father Tim does not run this home as a chariful to say the Divine in a certain measure, and was a charity when it that consequently, he may be a law charity. started. charity. It was a charity when it started. To-day it is a self-supporting institution, and we strongly suspect. From the way Father Tim smiles when he talks about the financial end, that he has a little money laid aside to buy the building when the time comes. that consequently, he may be a law unto himself in the disposition of his life ? Even Luther was less ultramontane no authority. Luther held that the human mind owed submission to God and to the highest manifestations of

Socialism.

Question .- "Was the Father McGrady, t serious and most respected our Protestant brethren. Of wrote and talked on Socialism, Catholic priest in good standing ? Did

of Protestant clergy. score men who have come to us during the past year nearly every one was distinguished among his fellows, looked Answer.-Father Thomas McGrady was suspended from the priesthood fo was suspended from the priesthood for his socialistic views. It was reported in the papers that before his death he called for a priest and made his submis-sion to the Church. Eugene V. Debs maintains that he made meader are been in biup to by all those who knew him, respected even by those who were mere acquaintances, and generally considered to be one of the chosen among men. This has been the rule among conmaintains that he made no change in his views anterior to his death ; but what verts to the Church. Mr. George Arn took place between him and his confessor old, whom we mentioned a moment ago, was a distinguished antiquarian who

in the intervals of his leisure from his vocation as a lawyer, found time to Modernism, and we say it without fear contradiction, is the child, says M. Van Roey, of Protestant Theology. It make a magnificent collection of the is the product of philosophic subjectism which postulates the placing of all anthority solely in the intelligent being, Universe.

Roman antiquities of Britain. He was so much respected by his fellow-towns-men that he had been elected no less than eight times the Mayor of Grave-cond England and puts aside all idea of the law being laid down for one. A study of the "Liberal Protestantsend, England.

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making upon

"Not long since the editor of the Tablet, in reviewi' g 'Who's Who Among the nineteenth century will Catholics in England?' recently edited by the distinguished editor of Punch, Sir Francis Burnand, himself a convert, pointed out how many of the converts to Catholicity in the last generation are from among the best families in England, in the sense of the families who have had opportunities for culture and education for many generations. Among literary folk the converts to Catholicity are especially noticeable. The more intellectual they are the more sure they are to join the Catholic Church. John

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he die in the Church ?' is known to one living peron alone, and his lips are sealed in silence. We know, however, that if he received the sacraments, he must have retracted that for which he was suspended.—Catholic SEND \$1.00 **PURE FOOD INSURES** SOUTHCOTT & CO., 9 Coote Block, London **GOOD HEALTH** O'Keefe's Liquid **Extract of Malt** MAGIC BAKING POWDER

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at Melleray, Iowa, when Mr. and Mrs. Charles Johnson, farmers, and their ten children were baptized and became Catholics, the parents and five of the children receiving First Holy Communion together at the hands of the ve able pastor of the parish, Father David, who gave the family instructions in the

faith they had accepted. Mr. and Mrs. Johnson belonged to no Mr. and Mrs. Jonnson belonged to no church. They lived in a neighborhood which had a strictly Catholic atmos-phere, and they drew closer to the faith day by day. Finally they made up their minds to join the church and inter-

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perties of a nerve onic, inducing s and refreshing sleep. O'Keefe's Liquid Extra of Malt is made solely with this object in view and is the best made.

the grain into easily

viewed Father David.

The aged priest was only too happy to assist them in their quest for knowledge and their conversion soon followed.



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mounted to \$7,081,402-a gain over 1906 of \$1,577,855 bringing up the total insurance in force to \$51,091,848-a gain over 1906 of \$4,179,440, and yet the operating expenses were just about the ame as last year.

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CHATS WITH YOUNG MEN The Biggest Day in the World's History

Some one says, "Upon the brink of mighty things we stand." Never before in the world's history have we stood upon the brink of such mighty we stood upon the brink of stem mighty things as we do to-day. All the past ages have been a snowball rolling up to this day. It is a summing up of all the centuries. It is a storehouse into which ages have poured their treasures. Every inventor, every discoverer, every thinker, every workman who has ever lived has contributed the results of his forts to this day. To-day is the biggest day in the world's

To day is the biggest day in the world's history, because it is made up of all the days that have gone before it, and in it are packed all the success, all the achievement, all the progress of the past. What a starting-point for the youth compared with the corresponding date a century or even a half century

How we have been emancipated from drudgery by steam, by electricity; by the discoveries in chemistry, in physics! the discoveries in chemistry, in physics : What immunity, what emancipation we have won from the discomforts and slav-ery of the past! The masses to-day have luxuries which the world's monarchs did not enjoy a century ago.

The Current that sets Toward the Dollar.

Is it not a fact that, with a few grand exceptions outside of our business Napo-leons, America with all its vast possibilities and resources, its wonderfully stim-ulating conditions, and all its brag and bluster, has produced very few master

There is no other country which gives there is no other country which gives such encouragement to young men, which gives such a powerful stimulus to ambi-tion, such liberty of choice and such freedom of pursuit of the ideal, as A merica; and yet the great trend of American ambition sets toward money-mak-ing, and not man-making.

This current that sets toward the dollar with such terrific force, sweeps in the majority of our youth, and often silences the call of art, of music, of literature, of scholarship, the call of the pulpit, the call of useful service, the call of the

chool and the college. In spite of teaching and preaching the contrary to our children, the whole at-mosphere of their training is so strongly surcharged with the dollar that it tends cover up their aspirations for higher things.

Their pastor, their teacher, the books that are put into their hands, tell them of the beauties of man-making, woman-making, life-making, but the actual examples about them are nearly all set toward the dollar. In all sorts of ingenious ways they see men everywhere fighting like demons for the dollar Everything seems to center in it. Every-body around them seems to think that the possession of money is the possession of power; that money will buy about everything that is desirable.

Brought up in such an atmosphere, i it strange that the children should catch the contagion ?

How few youths start out in life with he determination that they will first be real human beings, and second, busines men ! It is usually the reverse. The youth finds everybody struggling beloved young reader, in earnest ?

and straining for the almighty dollar, and he can not be blamed for doing himself what he sees older examples all about him doing.

He may have an idea struggling within him that making a life instead of a living ought to be man's first great aim; but somehow, before he realizes it, he is putting the greater emphasis upon the dollar.

him.

Changing life into dollars and pleasure eems to be the dominant note in the ves of a large percentage of Americans. Whatever else comes to them is merely incidental, and, as a rule, was not deliberately planned.

With most people the struggle is not for character, is not for usefulness, not for the building up of a magnificent man-hood, a well-rounded, symmetrical, comlines.

in them with gratitude and moderation, withdrawing from them sometimes in order to punish yourself, without waiting till you are forced to so do by neces Bear constantly in mind that we

have two great vices to beat down and destroy—pride and sensuality; and two great virtues to acquire—penance and humility. Lift your heart to God from time to

Lift your neart to God from time to time, and think upon the sorrowful pas-sion of our Lord, in order to neutralize by the contemplation of His mangled and bleeding body the involuntary impression made upon you by objects you are condemned to see.

Choose some poor person, and relieve him regularly according to your means, and look upon him as Jesus Christ Him-self ; visit him, talk to him, and if you have the courage, kiss his clothes or his feet sometime. There is a little pardonable heat in his answer; he goes his way then, with a heart clear before God, and seeks friends more worthy of a " child of the light" feet sometimes. Fasten yourself in spirit to His cross, and hand yourself over to His execu-

tioner. To dwell upon the thought of chastisement and to undergo it mentally is a suffering in itself. The martyrs

had offered themselves as victims a hun dred times in their hearts before they were sacrificed in actual deed.

Think, too, how many of the down-trodden and of the poor scarcely get anything to eat save a little bad bread moistened with their tears and even with their blood.

Try to be good, amiable and simple in your bearing towards every one, and do not think that Christian life is erossgrained or melancholy. St. Paul con-tinually tells the faithful to rejoice. The true Christian is full of inward joy even in the midst of sufferings; he bears his cross good-humoredly; illtreatment and disgrace do not affect his spirits; he offers up his body to what-ever kicks and cuffs Providence may see fit to send him without losing his peace of mind : imprisonment, hunger, thirst, rags, fire, the scourge, the sword, (death —in all these he finds matter for rejoic-ing. He loves and is loved—what more does he need ?-Lacordaire.

OUR BOYS AND GIRLS. BOYS WHO ARE MEN.

" Boys are good for nothing." Just a moment, my dear young friends. Have these words caught your

and I will tell you something. That is what I wished them to do—that only, Do is so far from being manly, that it is even beneath contempt. Tell me which you think the real man; the boy who faithfully fulfils his duty of studying, for example, or the one who idles his you not see the quotation marks? That first line is not mine at all, but if it has won your attention I am well pleased, time away, and, in a superior manner calls the studious one " a little fool ?' for I want to have a little chat with you. You may get a pencil and cross out the first line if you like. I have known hundreds of boys and would be glad to know every one who Which is the braver-which performs

the harder action ? I know, and you know too. It is, without doubt, a sad sight to see will read these lines. I am only writing them because to talk with boys has ever been a real pleasure to me. This time so many boys, even those with good nomes and kind parents, boys, who might been a real pleasure to me. This time you will have to pardon me, if I would rather talk to you than with you, for, from force of circumstances, I shall have to do most of the talking. But, if any boy wants to ask any questions, or has difficulties, he may write me a let-ter, which I shall be glad to get and answer. He will find my address below. Before going any farther, however, let

honor.

be brave, generous fellows, true as tested gold, deceiving themselves, and making of themselves, in this way, mere snobs to the disgust of all who see them -to the deep sorrow of those who love them. Let a boy stand still for just one second by the clock, and ask himself, "Am I going to make of myself a mere excuse for a human being?" Many boys Before going any farther, however, let ne put a little question. Are you, my beloved young reader, in earnest? Do

to, by others against our principles.

are doing so to-day, ruining their "I will be somebody!" beloved young reader, in earnest ? Do you want to make something of your-self—to be *somebody* ? If you are in earnest, and eare about these things, there is my hand on it—we shall get on together. But for the other kind of "I have but one life. I am going to live it aright. I am going to make a beautiful thing of it."

Beloved Catholic boys! Does each of you want a test, a living test, as to whether you are a man in the real sense oy-nobody has any time to waste with of the word, worth something in this world—worth the care of parents or guardians—worth the regard of friends? Do you know what I once heard a man say?" That boys may be good enough as very little fellows, but that after twelve years of age they are a useless lot ! I did not agree with him Here is the test; listen: Do other boys when they notice you coming, immed

at all, for a very good reason : I was then myself a boy just beyond twelve. And most certainly, in all the dealings I ately leave off low or unbecoming talk? A hard test isn't it. But if that is the case, then you are a man, and, as a Catholic I am proud of you; and know, have had with boys, I have not come to agree with that man since. I would as soon as put my name to the untruth we that above all, your Savior is proud of you, and counts you on the staff He has chosen for His bravest. crossed out in the beginning of these

hood, a well-rounded, symmetrical, com-plete character, not the making of the world a little better place to live in, but to get more money. This is the great life burden, and there is nothing too sacred to grind into dollars. We coin our ability, our energies, our health, our friendships, our homes, our families—everything into the dollar. All Do not try to squirm away from this

THE CATHOLIC RECORD

Learn to say no. A good-hearted roung fellow is invited by his friends o have a drink at the bar. He has re-trition in preparation for death. One solved, for his mother's sake (he loves his mother) and for his own soul's sake, of their number openly began his act of contrition with a big Sign of the Cross, never to touch a drop of spiritous liquor; and when he made that resolu-tion, in the sight of God and his angel, when all of a sudden the tomahawk fell from the grasp of the chief, who ex-plained to his men : 'Stop, we brothers, we children of the Great Father!" He "No, thanks, I don't care to drink." "Come on," they laugh. "I didn't think you were a milksop," took each of the Highlanders by the hand and gave them the necessary per-mission. Then his followers drew near, and the Highlanders had to shake hands with each of them." "He isn't big enough, yet, boys

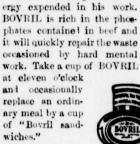
he has to grow up," remarks another. He is urged further; but hear his The Indians themselves (Micmacs), several reservations of whom exist in Nova Scotia and around Cape Breton, answer : "Fellows, I have said no ; and when I say no I mean no, and it will never mean anything else from me." are likewise faithful Catholics. All attempts to proselytize them have been without avail.-Ave Maria.

STAGE IMMORALITY.

Boys, I'd like to know that chap. London and New York, to say nothing of a number of less important cities, and to pass over Paris altogether, have latterly been seriously confronted with the problem of stage immorality. A certain lewd dance which certainly Wouldn't it do one good to meet him just once? Of course, for the example have chosen can be substituted many mother action, that we may be tempted Very few boys would like their chums to say of them (when these "friends" think they are not near.) "That fellow? Why he's a contemptible coward ! I know he's a fraid of me. I held up my finger at him and he'll do anything I certain lewd dance which certainly would not have been tolerated ten years ago in England was this year witnessed publicly by tens of thousands as a matter of course ; as late as a year ago it was forbidden on the stage of New York, but say. He has no spirit or independence, no more backbone than a clam. I'll bet this year it has not only been able to re-turn there, but it has given rise to a host of still lewder imitations in the minor music-halls which continue day you I can get him to do just what I

please." We are all disgusted with such a after day with hardly a word of protest from any section of the public. But things have turned out very differently in Buenos Ayres and Montevideo. In character, and rightly so. He has no real friends. His apparent ones would walk on him the moment they could gain advantage by it. Yet how many young fellows are of just this stamp both of these cities the impresarios of the two principal theatres recently the two principal theatres recently announced that among the repertory of the present season would figure the opera containing the dance which has been permitted in London and New York. The ladies of both towns first though I trust that none of my readers are. Boys of that class are entirely wanting in the strong, manly independence and fearlessness, on which an American is supposed to pride himself. They are slaves of what is called "Human Respect," a base weakness, which robs them of that nobility of Christian manhood, which it should be protested in the newspapers, and then held meetings at which they decided to boycott the theatres in question unless the impresarios withdrew the objection-able performance—and to such purpose their aim never to abdicate or to dis-

that their efforts have been entirely successful. Here is surely a field where the example of the Catholic ladies of Yes-of course. Every boy wants to South America might be followed with profit in Europe and North America .--Rome.



Nourishment

not food merely. Ordinary

food sooner or later throws the

system of the brain worker out of gear, but he must have nu-

triment to make good the en-

Our American Nuns.

There 121 different Catholic sister-noods in the United States and 21 independent convents. The various Fran-ciscan orders, 24 in all, count 6,600 sisters : four Notre Dame orders count GEORGE E. LOGAN, Assistant Manag 5,700 sisters, and six Sisters of Charity orders count 5,000 sisters. Thus these 34 orders alone, with 17,300 members, outnumber all the secular and regular clergy. Accurate statistics of all the American sisterhoods are not available, but counting novices and postulants, 45,000 would seem to be a reasonably correct estimate. Education and charity form the life work of most of this great and noble army of women. If we allow one teacher to every fifty pupils in our parochial schools, it will require 24,000 teachers to take care of the 1,200,000 parish school pupils. Fully 20,000 of these teachers are sisters.

French Pilgrims Greet Pope.

The Pope on Monday received eight hundred French pilgrims, who presented greetings on the jubilee. His Holiness made a long speech, dealing with the present situation of the Church in France, saying in part: "I hope the day will never come for France in which, her churches being destroyed, Newman."

Striking tributes to Cardinal Newman are always welcome. Lord Coleridge, the Protestant Lord Chief Justice of England, utters these remarkable words : "Raffaelle is said to have thanked God that he had lived in the days of Michea



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the faithful shall be obliged to take re-fuge in other countries. In these days, while the holy secrement is exalted in Protestant England, and while the holy wafer is honored throughout the streets of London, in France is trampled on by brutal force, serving those who declared war on God to the detriment of France."

The Pope ended by recommending union to the French Catholics and clergy.—Catholic Union and Times.

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crushed out in the scramble.

He was just going to help a neighbor when he died. He was just going to send some flow-

ers to a sick friend when it proved too He was just going to reduce his debt

when his creditors "shut down" on him. He was just going to stop drinking and dissipating, when his health became wrecked.

Wreeked. He was just going to provide proper Protection for his wife and family when his fortune was swept away. He was just going to introduce a bet-ter system into his business when it went to smash

to smash. He was just going to call on a cus-tomer to close a deal when he found his competitor had preceded him and secured the order.

He was just going to quit work awhile and take a vacation when nervous prostration came. He was just going to repair his side

walk when a neighbor fell on it and broke

a leg. He was just going to provide his wife with more help when she took to her bed and required a nurse, a doctor, and a maid.

He meant to insure his house, but it burned before he got around to it.-Success

Rule For Young Men. Spend a fair share of every day upon be serious occupations of your state, th and look upon this work as one of your first dut es and as your personal fulfilment of that sentence passed by God upon our first father : "In the sweat of thy brow shalt thou eat thy bread."

if the majority of the boys, who will read these lines, are but true to the finest sentiments and graces are crushed out in the scramble. The Man Who is always "Just Going to." He was just going to pay a note when it went to protest. He was just going to help a neighbor the man just going to help a neighbor He was just going to help a neighbor the man just going the m

of the noble virtue of Fortitude which belongs to admirable manhood, with that freshness, beauty, and innocence of soul which the older men generally no longer

Here, some one of my young friends

"What is fortitude ?"

Surely you remember from your catech-ism. Fortitude means being strong, and is a gift of the Holy Ghost by means of which our souls are made strong—"stren-uous" in the way of God. It is a gift, but we must do our part, and exercise this virtue: otherwise it lies useless in us, like a muscle never used. It is there, but one would never be able to judge so. You know—

Oh-this is a sermon."

Is it? I knew that it. would be here, that some boys would begin to yawn and refuse to talk with me longer. But I know the earnest ones will go on. They are the only ones I want to go on. They are the only ones I want to go on. This is not a sermon, boys, but an un-planned—I fear, disorderly—talk. Read on to the end and you will see. I am anxious to make it a heart to heart talk

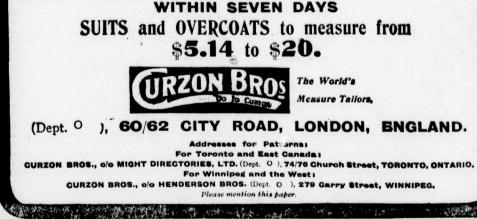
ought to do a thing, we will go on and do it, even if the whole world is opposed

Be honest with yourself. Strive to be always "at your best," and let your "best" be something strongly noble. Think of these things, boys. It is now time for us to leave off for a season. I have other things to say to you next month; but now you are tired, so fare-well until then. In the meantime may God bless your earnest efforts to be men, true and noble and strong.—Manomin in the Christian Family.

BY THE SIGN OF THE CROSS.

There are no better Catholics in the wide world than the Highlanders of Bonny Scotland ; and their descendants Bonny Scotland; and their descendance in America, we are glad to know, are worthy of them. The Rev. Father Campbell, S. J., who during the autumn of 1907 conducted a series of missions to 1907 conducted a series of missions to the Gaelic inhabitants, was enthusiastic in his praise of their lively faith and fervent piety. The pilgrim of Our Lady of Martyrs relates an interesting story which he heard from some of the pioneers among these Scotch Canadians: "A company of a dozen men took a boat from the Pictou and crossed the Gulf of Antigonish into Cape Breton. They were busy at work clearing the ground to make a home for themselves and their wives and children, left behind at Pictou, when all of a sudden they noticed a flotilla of Indian boats making anxious to make it a heart to heart talk with all boys who feel a longing to be manly and noble. If you don't feel that way you are not my kind, and we'll say good-bye, right here. This "being strong," then, this strength of spirit which I mentioned, will show itself mainly in a certain manly independence, in doing our duty. If we know we are in the right, and ought to do a thing, we will go on and king in those parts, and as they had not sought his leave they should all suffer

It is worth your consideration-the perfection of fit, style and finish at the minimum of cost. For years past we have made tailoring our special study, until to-day it is no exaggeration to say that our House boasts the finest equipment and organisation in the Tailoring World. We have specialised in the art of fitting clients residing over-seas, and, moreover, not only in fitting, but also in producing the real American fashions. There is no need to pay exorbitant prices for your tailoring requirements. The merit of our tailoring is backed by our unreserved guarantee to refund every cent of our clients' money where we fail to give absolute satisfaction. No other Tailoring House on either side of the Atlantic dare offer such an unqualified guarantee. Whether you desire your clothes tailored in latest New York style or latest London fashions, we guarantee absolute satisfaction. The process is simple. Merely fill in a postcard, and address same to us as below, asking for our latest assortment of patterns, together with latest fashion-plates, instructions for accurate self-measurement, tape measure, all free and carriage paid. We dispatch your order within seven days from receipt, and if you do not approve, return the goods, and we will refund your money.



SPECIAL NOTICE

As our Mr. J. H. GREENE is now touring the West and is not expected back to Winnipeg before thy brow shalt thou eat thy bread." As to the lawful pleasures of the maind, the heart or the senses, indulge that this, and this only is to be a man. The heart or the senses, indulge that this, and this only is to be a man. The heart or the senses, indulge that this, and this only is to be a man. The heart or the senses, indulge that this, and this only is to be a man. The heart or the senses, indulge that this, and this only is to be a man. The heart or the senses, indulge that this, and this only is to be a man. The heart or the senses, indulge that this, and this only is to be a man. The heart or the senses, indulge that this, and this only is to be a man. The heart or the senses, indulge that this, and this only is to be a man. The heart or the senses, indulge that this, and this only is to be a man. The heart or the senses, indulge that this, and this only is to be a man. The heart or the senses, indulge that this, and this only is to be a man. November 15th, customers desiring early delivery of their fall clothing would be wise in mailing us



THE CATHOLIC RECORD

Many of the young men in America to-day are not satisfied to live comfort-ably: they must live luxuriously. They live as extravagantly as the idle sons of CELIBACY OF THE PRIESTHOOD.

Both the Protestant who asks, "Why don't priests marry ?" and the Catholic who has never given the idea a moment's serious thought will profit by some recent observations by the Abbe Felix Klein.

ian societies, like the so-called Ortho-dox Church in Russia, for example, which admit both a married and unmarried clergy, the latter far surpass the former in the confidence and esteem of the people.

"Finally, reason is in harmony with experience. From the material point of view it is plain that the unmarried pricst is much less dependent on eco-nomic necessities, holds himself in greater private is much less adpendent on eco-nomic necessities, holds himself in greater readiness for duties or emergencies, is, in a word, more adjustable than the clergyman charged with a family, con-cerned for the health of his wife, the daughters. 'Happy will those be,' wrote Perreyve at twenty years of age, 'who are not burdened with the things of the world, when need of activity and freedom arises.' "There is pride and happiness for the priest of the parish in seeing the children whom he has baptized grow up around him, to whom he has taught the catechim, whom he has sustained in perseverance, consoled in bereavement, riumph in the world to come." After the absolution had been given the larg uneral cortege proceeded to Mt. Calvary cemetery Wyoming, where the interment took place. Father Tobin conducted the last sad rites at the grave of hi brother. Father Gnam, the pastor of the decase during the past twenty-two years, speaking of him a the Mass on the following Sunday, said that he wa an exemplary Catholic young man, a good son of good tather, and a generous contributor to the fund of the church. His good works have gone befor him. Let us therefore hope that his lot is the lot of the saints in light. May he rest in peace 1, and the

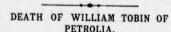
perseverance, consoled in bereavement, blessed on their marriage day; and of he prayed that his followers might be united in the Methodist faith. Our Sa-vior said 'Upon this rock I have built My church,' He said nothing about the Bap-tist, Presbyterian or Lutheran church, but of His church; the Methodist church, we Methodists have always thought I to of his pupils, when they are at once his friends, his disciples, his sons." He has this to say of the seminarian :

"The cause which has drawn a young man to the priesthood, and which be more and more dear to him as he grows in grace, is above all the most sublime, the most alluring. If many of our contemporaries, some of whom regard the life of the Catholic priest with pity, some with horror, could enter one of our large seminaries and could hear there Rev. Father Lehman of Mildinay, and others. The ceremonies opened with Pontifical High Ma in St. Mary's Church, which was celebrat d in the presence of a large concourse of people by Bish-Dowling assisted by Archbishop McEvay and a sco of cle gymen. During the p. ogress of the service complimentary auting the p. ogress of the service of Hamitton by Mesrs, W., J. Motz of Berlin and E. Day of Toronto, on behalf of the Alumni Associ tion in which and on the Alumni Associ the many expressions of sincers love for always been in favor of church union. I the people, for science, for progress, admit that I believe that a general move these cavaliers might not embrace the for science, for progress, with this end in view would result in all Christians becoming Methodists, as our doctrine has been considered so sound loving it."

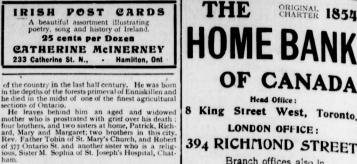
"God and Christ, the great causes which work for the happiness of man-kind, their friends, there spiritual sons, thought much of Catholics, but I was feeling so friendly that day that I was in fear that it will dry and wither in the lonely selfishness to which Michelet and many 'others see it condemned. It is not, indeed to the consecrated priest that is applicable the mighty words of St. John, 'He that loveth not a universal Church by showing him that he could not get away from the Metho-dist doctrine. We talked for an hour, and instead of converting him, he about made me believe that I am a heretic of

Cardinal Manning's mother was a Cath-olic. The London Tablet publishes some recently discovered letters written by the Cardinal's father, Mr. W. Mann-

ing, M. P., and concludes : "We seem in these letters to get a little nearer to the father of the Car-dinal. Who will make us better acquainted with the history of his mother, of which he himself knew little? That she was the member of an Irish family that had held land and slaves in the West Indies is perhaps generally known; but the secret of her profession of the Catholic Faith, preserved from motives apostics: 'As the Father hath sent Me, I also send you.' The man explained that Peter was the first head of his Church, and he rather stumped me. 'I agree with you,' said my neighbor, 'that there should be a universal Church. That is the meaning of the word Catho-lic—universal. For sixteen hundred DEATH OF WILLIAM TOPIN OF



It is only eleven months since the death of Thomas Fobin, father of Rev. J. V. Tobin, of St. Marys church a this city. The father's place in the home was aken by the eldest son, Wilham Joseph. Sad to say systems. On account of the radical changes and improve-ments continuously taking place, THE DOMINION RAILWAY SCHOOL, the greatest institution of



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Neil of Sf. Peter's Cathedral in this city preace e funeral sermon. He spoke very kindly of the ased, told how every person whom he had met good word for him and hoped that he was now ying the reward of a truly Christian life based the father and the prostration of the heart-boil other. "But," said he, "just as Christ's death u it the prelade to his glorious resurrection, so a e trials and afflictions of the good Christian s this do bus, prepare them for a glori-umph in the world to come."

DIOCESE OF HAMILTON. DITION TO ST. JEROME'S COLLEGE, BERLIN, DED

CATED YESTERDAY.

Toronto Globe, Oct. 1.

suitable terms. The new addition was formally blessed to thishop McEvay and Bishop Dowling, aft ich a banquet was tendered to the Alumni vis s, which was attended by about two hundre

ddress Dept.—THE DOMINION RAIL OL, WINNIPEG, MAN.

No doubt the greatest indu-day is Railroading. On the

OCTOBER 10, 1908.

Head Office : 8 King Street West, Toronto,

LONDON OFFICE: 394 RICHMOND STREET

Branch offices also in nam. The funeral took place on Saturday Sept. 26th, to St. Philip's church, Petrolea, where a solernn Re-nuiem Mass was celebrated with Rev. P. J. Gnam, P. a scelebraat, Rev. J. J. Craven, of Galt, first cousin of the deceased, as deacon, and Rev. P. J. McKeon of London as subdeacon. Rev. D. Forster was master of ceremonies. Besides these there were resent in the sanctuary, Rev. J. V. Tobin, Rev. Father Hogan and Rev. Father Dunn. Father O'Neil of St. Peter's Cathedral in this city preached the funeral sermon. He spoke very kindly of the de-ceased, told how every person whom he had met had St. Thomas, Ilderton, Thorndale, Lawrence Station, Melbourne

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416 Queen St. west TORONTO, Ont. MARRIAGE.

Toronto Globe, Oct. 1. Berlin, Ont., Sept. 30.—This was a red-letter, day in the history of St. Jerome's College, when the handsome new addition erected this summer at a cost of \$40000 wiss formally dedicated with impress-tive coremonies. In addition to practically all the members of the diocese in close proximity to Berlin, there wer present His Grace the Archibishop of Tor-onto: Bishop Dowling of Hamilton; Rev. John Solieszyk, C. R. of S. John's Kantius, Chicago; Rev. Frank Dembinski of Holy Mary of Angels, Chicago; Very Rev. F. Rohleder, Toronto; Rev. Father Kitod of Toronto; Rev. Father Stroeder of Zurich ; Very Rev. W. J. MeColl. Peterboro; Rev. Father Lehman of Mildmay, and others. O'CONNOR-KENNMAN. — On Wednesday, Sept. 10 908, at 9 a. m. in St. Basil's church, Toronto, by Rev freeory Kernahan, Anna, second daughter of Mrs ames Kernahan to Wm. O'Connor.

DIED.

FITZPATRICK.-At West Luther, on Sept. 16, Patrick Fitzpatrick, aged fifty-eight years. May his soul ----

NEW BOOK.

Graduale Sacrosanctae Romanae Ecclesiae. De Braduale Sacrosanctae Romanae Ecclesiae. De Maximi, Jussu Restitutun et Editum, Cui addita sunt Festa Novissima. Published by Frederick Pus-ter & Co., New York. Price \$1.80 net.

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SITUATION WANTED.

No doubt the greatest industry in the count to-day is Railroading. On the American continent thousands of miles of track are laid yearly. In Can ada alone these lines are extending until it is only matter of a few years before the Dominion will be network of rails. To equip these systems, orders fa rolling stock, aggregating many thousands of do lars, are being placed yearly, and many of the lar locomotive and car building shops are continuous working over time to complete their contracts. The operation of these trains requires a large arm vacancies that occur, offer to the tradesmen one, the very best channels of obtaining a good lived hood. The work is steady and few classes of lab pay the exceptionally large salaries as does that caliroading. WANTED SITUATION AS JANITOR O Church or Hall, Have been acting in th capacity for five years. Can run hot water, steam (apacity for five years. useful. Apply J. K., CATHOLIC F pay the exceptionally large salaries as does that of railroading. The work to-day is no more hazardous than many other trades, due to the railroad companies installing improved apparatus and being careful in the selec-tion of healthy, sober, honest, and so far as possible TRAINED men. With the latter (trained men) in view THE DOMINION RAILWAY SCHOOL WINNIPEG, MAN, was organized. Men familian with every phase of railroading compiled elaborate text-books, profusely illustrated, using many color designs and touching upon every vital and practical

C. M. B. A., Branch No 4, London

Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall, in Albion Block, Rich-mond street. THOMAS F. GOULD, President; JAM28 S. MCDOUGALL, Secretary.

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was restored after she had bathed in the healing waters. The following incident which was related to me will illustrate the fact that the spirit of piety which animated the pilgrims who made long incumous on fact is mediated there is the journeyings on foot in mediæval times

of France, suffering from an apparently incurable infirmity, made a vow to Our Lady of Lourdes that if she were cured she would make a pilgrimage on foot to her shrine in the distant Pyrenees. The leme, Rome, Tournay and Metz. Perhaps the most significant of them all is the Congress which met this year in London; and more particularly is in a few days she announced that her malady was gone and setting out on her

and from the shrine in heartfelt thanks

EARLY MARRIAGES. SHOULD BE ENCOURAGED IN MANY

The possibility of Catholicity being recognized in England, among the masses, as a religion worthy of the reverence in which it was held in pre-INSTANCES. Reformation days, M. Lilly ascribes to the influence of the late Cardinal Early marriages should, as a rule, says Vanghan, to his piety, and to the genius of the architect of the great fane at he Catholic Transcript, be recommend-

Vaughan, to his piety, and to the genius of the architect of the great fane at Westminster. These men did not work in vain for their faith, and it was they who brought about the long-awaited atonement and recomplense for the spilled blood of fourishing state of the Catholic Church in England, thus supplying the answer to Cardinal Newman's pathetic cry: "Can we as religious men suppose that " Can we as religious men suppose that the blood of our martyrs, three centuries ago, and since, will never receive its recompense? Those priests, secular and regular did they suffer for no end? Or Marriage is th Marriage is the only natural, proper and safe state for the majority of persons living in the world. It is a sure pro-moter of domestic happiness—" the only bliss of paradise that has survived the for an end, which is not yet accom-plished? The long imprisonment, the fetid dungeon, the weary suspense, the gibbet, the knife, the cauldron, the numberless tortures of those holy vie-tims, are they to have no reward? Is this Thy way, O my God, righteous and trime?" Among the first fruits of the days of sorrow and tribulation, the Eucharistic The rewards and the first fruits of the case of the other people of Greece. The reward of the source of the source

London. The event so long and so devoutly

The event so long and so devoutly prayed and wished for by the great Cardinal Newman, has, the Reviewer says, at last come to pass, and whilst there is no disguising the importance which it bears on the present, the effect it cannot fail to have upon the English Catholic Church of the future is almost incalculable, for good. The idea of a Eucharistic Congress first occurred to and was instituted by

first occurred to, and was instituted by Monsignor de Segur, at Lille, in 1881.

Since that time it has met in Avignon, Liege, Freiburg, Toulouse, Paris, Ant-werp, Jerusalem, Paray-le-Monial, Brus-

sels, Lourdes, Angers, Namur, Angou-leme, Rome, Tournay and Metz.

this so when one reflects that less than

this so when one reneets that less than a century ago, it was treason for a priest to say Mass in the same civic precincts, and perpetual punishment was the penalty prescribed for the offence.

P---8

Congress looms large. Among others, declares, in effect, a writer in the Lon-Among others, don Globe—one of the most Tory of all organs, a stern upholder of Church-and-State traditions, yet withal a broad-minded organ — is the happy sign of religious tolerance now evident among the vast majority of the English people. That an insignificantly small majority of anti-Catholic bigots exists, and expresses its open hostility, is perhaps good, inasmuch as the bulk of the nation will realize, at a glance, 'how much free-dom from religious intolerance has added to the happiness of the whole community, whilst the insignificance of the objectors will have the effect of promoting Parliamentary action in the which was once the glory and strength matter of erasing from the statute-books laws that have now no meaning, and only serve to bring into notice self-advertis-ing bodies which represent only a ridiculous portion of the national religious body.-N. Y. Freeman's Journal.

MIRACLES AT LOURDES.

From the Aberdeen, Scotland, Evening Gazette of Sept. 12, we take the ing Gazette of Sept. 12, we take the following interesting relation of some recent miracles at Lourdes. It is from the pen of Mrs. Victor Mitchell, until recently a resident of London, Ontario, Her husband, Mr. Victor Mitchell, was assistant city engineer in this city. Both took up their residence in Aberdeen, Mr. Mitchell's native place, about a

ambitious parents, on this false basis, have been most lamentable. Divorees in high society to day are proof abun-condres!" "Vive Maria!" shouted the Loudres!" "Vive Maria!" shouted the multitude in a frenzy of delight, and the ery was taken up and repeated again and again. I got quite close to the Bureau where the Knights Hospitalers were taking those whose restoration to On Saturday, August 10, the feast of Bureau where the Knights Hospitalers were taking those whose restoration to health created such frequent demonstrawere taking those whose restoration to health created such frequent demonstra-tions of joy. In the Burcau several doctors are always in attendance, and here the sick are examined on their arrival at Lourdes and their symptoms carefully noted. When a miraele is re-ported, therefore, the medical men are in a position to pass judgment on the change which has taken place in the patient's condition. A mongst those

THE EUCHARISTIC CONGRESS. The well-known English Catholic publicist, Mr. W. S. Lilly, contributes to the current number of the Dublin Re-view, an article concerning the Congress which has just come to a close in the world. The world out, and the doctors in the world. rich men. Necessarily they must live gation of medical men in every part of the world. There were other cures during the few days I spent at Lourdes, and although these did not normalized in the second sec can afford to marry if they will give up expenses which are always useless and often dangerous. Our American youth owe a duty to their Church and their country which they neglect with criminal indifference. An early marriage is the best beginning for the majority. It gives at once an object and aim to life. Marriage is a holy state, established by God, as the ordinary means for the happiness and salvation of the greatest number of the faithful. As a rule it is the safest state for persons living an ordinary life, and and although these did not come direct-ly under my observation, I heard of them from others whose word could not be doubted. These included a girl who had been blind from infancy, whose sight was restored after she had bathed in the still survives :- In the early half of the year, a young girl residing in the north for persons living an ordinary life, and for many it is the only one that is safe

A MINISTER'S EXPERIENCE. RESULTS OF HIS EFFORTS TO CONVERT

CATHOLIC. The following taken from the Atchison Globe of a recent date gives the experience of the Rev. Mr. Twine, a Methodist minister : journey walked several hundred miles to "For a good many years, as a pious Methodist, I have found fault with the

Methodist, 1 have found fault with the people for not accepting my doctrine. I have often quoted St. Paul, who ranks heresy with murder and idolatry, and who declares that the authors of sects shall not possess the kingdom of heaven. I have believed, of course, that Metho-dism is the truest doctrine. When Christ said, 'I pray for them also who through their word shall believe me :

through their word shall believe me that they all my be one,' I believed that he prayed that his followers might be we Methodists have always thought. It is clear that Jesus intended that His church should have one common doctrine f young men. The morality of the Christian, the

wisdom of the philospher, and the know-ledge of the man of the world, favor which all Christians are bound to be lieve, and I have always urged not only sinners to join the Methodist church but Presbyterians. Baptists, Lutherans, etc., as well, to the end that we may agree with Cor., xiv-33; 'God is not the God of dissention, but of peace.' I have always regretted that there are

is one of the brightest gems in the crown of the "loved Ireland of sorrow;" the that to investigate it must bring convic-tion. I have become so full of church union that the other day I approached a Catholic neighbor, and suggested that we all go together in the near future,

practice of early marriage contributes in great measure to this morality. The pernicious practice of marrying late in life, which prevails generally in France, is one of the chief causes of the licentiousness of that gay and gallant and agree on one doctrine, and sweep the world with it. I have never thought much of Catholics, but I was nation. Unfortunately a tendency towards late marriage has been gradu-ally growing among the American people, ornegially in our barro stiller.

This is one of the most dangerous and threatening signs of the times. It rises from a love of luxury and display which made me believe that I am a heretic of

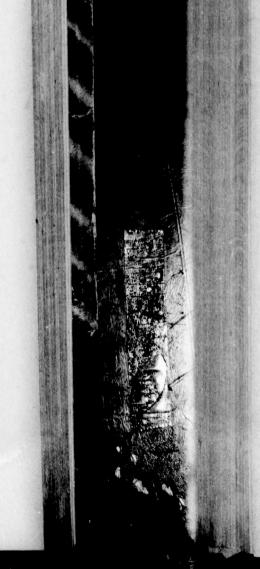
the worst kind. In the first place, he said that his Church was founded only Parents are unwilling that their daughters should marry young men who are not well-to-do, forgetting that they themselves were poor when they mar-ried, and that their wealth has been amassed by long years of constant toil. thirty-three years after Christ died, while mine was founded over seventeen hundred years later. His Church, he said, was founded by Saint Peter, who received his authority from Christ Him-Themistocles when asked if whether he would prefer to marry his daughter to self. He claimed that Peter, the prince of apostles, and the vicar of Christ, was a poor man of merit, or to a worthless man of estate, replied : "I would prefer a the first Bishop of Rome, and that there is not a link lacking in the chain which man without an estate to an estate with binds the humblest priest in the land to the prince of apostles. Jesus said to His The trend, in our country, is towards apostles: 'As the Father hath sent Me, wealth and titles. Those who have but little of this world's goods seek to be affiliated with wealth, and those who

have wealth covet titles which are for-eign to the simple tastes of a republic. Neither appreciate real worth. The consequences of marriages arranged by ambitious parents, on this false basis,

In conclusion he says :

their earthly family. If it be true that the heart of the priest may quench its thirst at all these sources of love, I have

tors, which was attended by about two hundre people. Rev. Dean Mahoney of Hamilton, president of th Alumni, presided, and after a brief congratulato speech by Bishop Dowling, an address was presents to Archibishop McEvay of, Toronto by the facult congratulating him upon his new honor. H Grace delivered an eloquent address in rep Speeches were also made by Rev. W. J. McColl Peterboro ; Dr. H. G. Lackner, M. P. P.; W. Mackenzie King and R. Reid, Mr. King, in an e cellent address to the young students, referred to t great need of young me in public life, and intim ted that the candidates in North Waterloo h agreed to conduct a clean campaign, and hoped show all Canada that elections can be conducted, a higher and more creditable plane. OPPORTUNITY_IN RAILROADING.



re

us

The statking those whose restoration to health rescated such frequent demonstration to participation to pass judgment on the participation. The second this are examined on their hist, George Peabody, Napoleon III, and you get the steep and their symmetric the medical men is provered to the object of the second to the participation. This is My ported, therefore, the medical men is proved to the second to the provide to the Berefore, the medical men second to the provide to the Berefore, the medical men second to the provide to the Berefore, the men second to the provide to the Berefore, the second to the provide the transferred his successors. Peters is the first aposite for a more second to the provide the second the second to the provide the second the second

especially in our large cities.

of our nation.

out a man.'



. Harris all all a state and a second

receive it on the authority of the Catho-lic Church, which was the sole guardian of the Scriptures for fifteen hundred years. Peter himself tells us that no prophecy of Scripture is made by private

 Process which had disfigured her fair body?
They, teo, w re healed, and nothing but
the scars remained. Next day, this
Italian giel took her place in the procession of pilgrims and wended her way
up the steep and winding pathway with
the best of them. In order that there
may not be a shadow of doubt as to the
grenuineness of the miracles wrough at
this wonderful shrine it may be mentioned
ed that five months are allowed to elanse this wonderful shrine it may be mention-ed that five months are allowed to elapse DR. CHASE'S OINTMENT. etc., have the same scorn and pity for me that the Catholics have ?"

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