

The Catholic Record

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THOS. COFFEY, LL. D., Editor and Publisher.

Advertisement for teachers, situations wanted, etc.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface...

Letters of Recommendation. Apostolic Delegation. Ottawa, June 13th, 1909.

Mr. Thomas Coffey

My Dear Sir—Since coming to Canada I have been reading your paper. I have noted with satisfaction that it is directed with intelligence and ability...

Yours very sincerely in Christ. DONATUS, Archbishop of Ephesus, Apostolic Delegation.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1909.

Mr. Thomas Coffey

Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published...

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

LONDON, SATURDAY, JULY 10, 1909.

CALVINISM.

This heresiarch whose fourth centenary takes place to-day, founded a system which is a repetition of nearly all previous heresies. He was as severe in his iconoclastic tenets as any of the old emperors. He carried predestination farther than the early Predestinationists...

SERVETUS.

In a sketch of Calvin given by Elfie Ross in Toronto Globe of June 24th the trial and execution of Servetus are, as if by magic, smoothed over with the brief remark that it was a regrettable incident...

You can and you can't; You will and you won't; You'll be d-d if you do And you'll be d-d if you don't.

God chose some to glory, others to reprobation, no account being had of the merits or demerits, God's foreknowledge of each man's conduct in particular to the contrary notwithstanding. There is no medium between the two. Omnipotence sweeps through the generations of men as it will, brushing to one side without pity or relenting some and drawing on the other side those whom from eternity it had chosen with unchangeable

will. The elect are the Church. The reprobate have only apparent faith. In appearance both classes may closely resemble each other. The reprobate may experience fervor and account themselves saints. They are hypocrites who by no effort can attain to salvation.

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all of heartfelt gratitude remembrance of his silver...

HIS GRACE the Archbishop of Toronto has taken steps to have a new church erected for the parish of Our Lady of Lourdes.

FROM Bordeaux tells us Cardinal Andrieu appeared in court to answer to the summons Judge charging him with a breach of the laws which he pronounced at the end of his term.

THE BLESSING vouchsafed us by the discovery of the wireless telegraph is incalculable. A few weeks ago it enabled the great steamer Slavonia, wrecked off the Azores, to save her passengers and crew by summoning aid which came in goodly time.

IN A LATE issue we reprinted from a contemporary that Bret Harthe had been received into the Catholic Church. This was a mistake. The gentleman named died in 1902. It was the son of Bret Harthe, together with his wife, who had become Catholics.

DR. BRIGGS DEALS IN FUTURES. Dr. Briggs seems to know so much about the future that one should expect him to show a more accurate knowledge of the present. In an article on Modernism in the North American Review for June, he ventures to predict the coming Catholicism.

THE MEMBERS of the A. P. A. were not on the watch tower when Mr. Taft was a candidate for the Presidency of the United States. The startling announcement comes to us that his daughter, Miss Ellen Taft, had been a student of the convent at Santa Catalina where her father was head of the Philippine commission and Governor-General of the Islands.

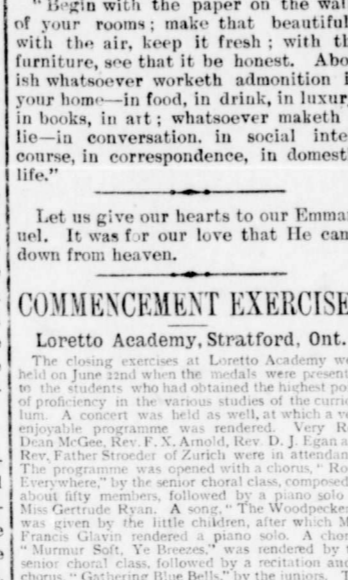
scraping the stomach. Dangerous and Painful Operation. Avoided by Taking "Fruit-a-tives."

LORETTO ACADEMY, Stratford, Ont. The closing exercises at Loretto Academy were held on June 2nd when the medals were presented to the students who had obtained the highest point of proficiency in the various studies of the curriculum.

TO BE A CHRISTIAN. Bishop Spalding, being asked how a man should begin to be a Christian answered: "Begin with the paper on the walls of your rooms; make that beautiful; with the air, keep it fresh; with the furniture, see that it is honest. Abolish whatsoever worketh abomination in your home—in food, in drink, in luxury, in books, in art, whatsoever maketh a lie—in conversation, in social intercourse, in correspondence, in domestic life."

DR. HENRY SMITH WILLIAMS, in McClure's Magazine, tells us that if alcohol is taken habitually in any quantity whatever the physical structure of the stomach will be injured, as also the liver, kidneys, heart, blood vessels, nerves and brain. He also states that the capacity for work in any field of labor will be lowered by the consumption of intoxicants. The aesthetic sense and morals will also be dulled. A pity it is that this matter is not taken into serious account by the foolish men who keep the cash registers busy in the bar rooms.

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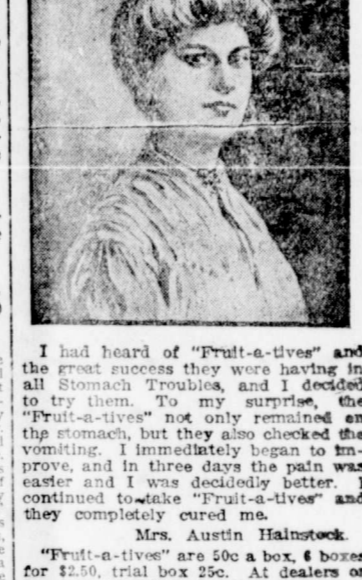


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COMMENCEMENT EXERCISES. Loretto Academy, Stratford, Ont. The closing exercises at Loretto Academy were held on June 2nd when the medals were presented to the students who had obtained the highest point of proficiency in the various studies of the curriculum.

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MIDSUMMER SALE of PIANOS and ORGANS. HERE'S A LIST OF BARGAINS that provides a good Piano or Organ for you at the right price.

ORGANS. Bell A small 5 octave Parlor Organ in walnut case with low top. Has 8 stops, 2 sets of reeds throughout, knee swell and octave coupler. SPECIAL SALE PRICE \$29

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UPRIGHT PIANOS. GREAT UNION Cabinet Grand Upright Piano by the Great Union Piano Co., New York, in ebony case, with overstrung scale, tri-fold treble, double repeating action. This piano is in first-class condition, and is especially good value.

UPRIGHT PIANOS. MENDELSSOHN An attractive upright piano of small size, modern design of case, with full length plain polished panel, 3 pedals, practice muller, 7 octaves. This piano is manufactured by the Mendelssohn Piano Co., Toronto, and has been used less than a year. Just as good as new. Manufacturer's price, \$275. Sale price, \$210.

UPRIGHT PIANOS. MASON & RISCH A Walnut Upright Piano by Mason & Risch, Toronto, in small studio size of case, with fancy walnut and plain polished panels. Has 7 octaves. This piano has been thoroughly re-constructed and is an excellent instrument.

UPRIGHT PIANOS. WILLIAMS A Cabinet Grand upright piano by the R. S. Williams Co., Toronto, in ebony case, with plain polished panels. Has 7 octaves, full cabinet grand scale, nicely regulated action. Original price, \$400. Special sale price, \$320.

UPRIGHT PIANOS. MENDELSSOHN A very handsome Mahogany Upright Piano, by the Mendelssohn Co., Toronto, in case of new design, with full length plain panels, automatic folding fall board and music desk. Has 7 octaves, 3 pedals, ivory and ebony keys. Has been used only a year. Manufacturer's price, \$240. Sale price, \$243.

UPRIGHT PIANOS. GOURLAY A Cabinet Grand Upright Piano of our own make, the Gourlay, "the high-priced piano that is worth its price," case in figured walnut, full length panels and music desk, 3 pedals, ivory and ebony keys, etc. This piano has been used for fifteen months, but shows no indication of its use. In tone, action and appearance, is a very beautiful piano.

Gourlay, Winter & Leeming 188 Yonge St. Toronto, Ont.

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FIVE-MINUTE SERMON.

THE DIGNITY OF HUMAN NATURE. "Many prophets and just men have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them." (St. Matt. xiii. 17.)

For those who have always lived through God's goodness, with peaceful hearts in their Father's house—the Church—the truths which God has revealed and which are the inheritance of the faithful have become so familiar as to be accepted very frequently in a certain dull, matter-of-course way, and too often their immense value and importance are far from being sufficiently realized. This morning I propose to speak about one of these well-known truths, and to point out the advantage which even the simplest and humblest of Catholics possess over the greatest and best of those who did not have the light of faith. This advantage consists in the knowledge which every Catholic has of his own dignity and destiny. And in order that this may be seen more clearly, I shall place in contrast with our knowledge the ignorance and blindness in which the mind of one of the greatest and most sincere and earnest men of past times was wrapped on these all-important points.

Now, let us go to the writer and thinker of whom I am speaking and see what he has to tell us about man. Here are his words and the sum and substance of his teaching: and not only of his own teaching, but of all he could gather from the great philosophers of the past: "Like the race of leaves, the race of man is. The wind in autumn strews the earth with old leaves, then the spring brings the woods with new endowments. All men are born in the spring season, and soon a wind hath scattered them, and thereafter the wood peopled itself again with another generation of leaves." Here we have the pagan summing-up of man's life. This is all it appeared to be worth in the eyes of the great philosophers. Men are as valueless as the leaves which come and go with spring and autumn.

And what shall we think of the actions of men, their toils and struggles? Listen again to our pagan teacher: "Hath the ball which one casteth from his hand any profit of its being, or loss as it descends again, or in its fall? or the bubble as it grows and breaketh on the air? or the flame of the lamp from the beginning to the end of its history?" In other words, the toils and labors of man, his struggles and aspirations, his joys and sorrows are of no more profit to him than is its rising and falling to the ball which a man throws, or the bubble which a child blows.

Let us turn now to the teaching of the Church. What does she tell us man is? What in her eyes is the value of man's actions? Of course she admits, nay, insists, upon the fact that one who joins here is but for a short time, but at the same time she tells us that we have a never-ending existence, that for good or evil, for weal or woe, we shall never cease to be. She tells us, too, that our souls, each and every one of them, came from the hands of an all-perfect and infinitely holy Being, and that this all-perfect and infinitely holy Being has given them to us to take care of, and that according as we take good care of them or not for the few years we are in this world, so our lot and state will be for endless ages. She tells us that these souls of ours were made in the image and likeness of God, and that it is our duty to preserve and keep this image and likeness in which they were created, and that it is by the acts of our daily life that this image and likeness must be preserved and kept.

Scientific men say that we cannot set in motion even a small object, we cannot throw a ball into the air, without its having an effect which reaches to the utmost bounds of space. Something similar may be said of each and every one of our actions. Not one of them is indifferent. Not one of them but will have an effect in some way or other which will be felt for all eternity.

Do not these considerations open up to us a view of man's dignity and of the value and importance of his actions, which should render our lives precious in our eyes, and renew the warmth of our attachment to those truths which we have always taken for granted, and to our holy Mother the Church, who has so carefully preserved them for us?

"LET US GO TO SWEETNESS."

A touching and very lovely legend relates that, when our dear Lord was a Boy in Nazareth, His neighbors, if in sorrow or trouble, would seek the holy home where Jesus, Mary and Joseph dwelt in heavenly peace; and this was what the troubled neighbors would say one to another: "Let us go to Sweetness!"

What a celestial thought! How it makes us realize what the boy Jesus was in Nazareth, and what we Christians ought to be in the places where we dwell. The inhabitants of Nazareth knew by experience that when they went to Jesus, they were going to find One Who was tender-hearted, self-forgetting, patient, gentle, full of kindest love. No criticisms or sharp, cutting words would come from those mild lips; no cold, repellent expression would hurt them, in those benignant eyes; an infinite love dwelt in that boyish heart, a love that had companion for all men—a tireless compassion that never failed in its welcome of the tedious; an unflinching love.

Why should not our homes and our welcomes be like His? Let us begin now to train ourselves, by God's help, to say kind things, pleasant things about our neighbor: nay, more, and first, to think kind and pleasant things. Let us make it our endeavor to find out the good that exists somewhere in every one, for there is always "an angel hidden beneath the clay." We are not obliged to make intimate friends of everybody, but we are obliged to have charity.

And what is charity? St. Paul, in the famous thirteenth chapter of his first epistle to the Corinthians, answers thus: "Charity is patient, is kind; charity envieth not, dealeth not perversely; is not puffed up; is not ambitious, seeketh not her own, is not provoked to anger,

HOW'S THIS?

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thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth away.

It would be a very good thing for us fault-finders, if we would turn these words of St. Paul into a prayer, beseeching God daily to grant us the very great gift of true charity, and naming over, in our prayer, those qualities of the charity which we desire to obtain. Ah, what happy homes and happy hearts would be ours, if within them were ever ruled the charity that is "patient, kind, and possesses all the other qualities named by St. Paul.

It would be useful for us, also, to make frequent meditation on St. Paul's words, asking ourselves, "What is patient charity—kind charity—charity that deals not perversely?" and examining our consciences as to our failures in these matters, and trying to find out why we fail. Perhaps it is really because we think we are zealous for God's honor; and yet—"the wrath of man worketh not the righteousness of God." We must not do evil, that good may come.

Then too, let us consider how we will try to act, the very next time we are tempted to say some hard, critical, uncharitable word. Let us practice saying something kind—or nothing at all—instead of blurting out some violent remark. Oh, let us turn in thought to the Holy Home in Nazareth;—let us "go to Sweetness!"—let us learn, of that divine and infinite Sweetness, how to love our fellow-men in holy charity.—Sacred Heart Review.

WAS NOT A CURE; A RESURRECTION.

GIRL WHO HAD WASTED TO A MERE SKELETON MADE WELL BY PRAYER,—ANOTHER MIRACLE AT LOURDES.

Rene Gaell, a writer in the Nouvelle Revue de Bordeaux, gives a graphic account of perhaps the most wonderful cure in the long list of remarkable cures at Lourdes that have baffled men of science for fifty years past. We give here a brief summary of the facts in this case.

Ernestine Guilleaume was a strong, vigorous, healthy young woman of about twenty-three years of age. In February, 1906, she was laid low with tubercular peritonitis. She was bed-ridden for two months, never fully regaining strength. This was followed by enteritis and tuberculosis. She could now take no solid nourishment; being confined to a diet of milk and "tisanes" or diet-drinks. After some months even the milk was abandoned. She continued in service as chambermaid in a house at Thouars, France; dragging herself painfully about in the performance of her duties.

But on February 11th, 1908, she succumbed entirely. The tuberculosis had spread through her system and invaded the intestines. Her entire body was devoured by the implacable disease, which spread with frightful rapidity. Soon it was impossible to move her on her bed; the slightest touch causing intense suffering. Her attending physician, Dr. Volla Brochart, states in his medical certificate that many physicians whom he consulted "declared the affection absolutely tuberculous, and developed to such an extent as to render any intervention useless."

On April 13th Ernestine was taken to the hospital at Niot, where she was declared incurable. A physician having proposed an operation, Dr. Colon refused, declaring that the decomposed tissues would fall apart at the least touch. The frightful malady ate into her obstinately, taking possession of all the vital parts of the stomach and intestines. Taken back to her home, her physician marvelled that life could continue in a body already in a state of decomposition. From the month of May she fell into swoons which lasted for days, with short lucid intervals. Death seemed to play with its victim.

In August she begged to join the pilgrimage from Poitou to Lourdes. Her request was complied with by her mother, despite loud protests from many who denounced the folly and "criminal" nature of moving her in such a pitiable condition. When she reached Lourdes, on August 23, 1908, she weighed about forty-six pounds, her thigh measuring about eight inches in circumference. For several months her physicians had used hypodermic injections to sustain life.

During the procession of the Blessed Sacrament at Lourdes, on August 27th she remained seemingly dead. That night they thought she was dying. At 2 o'clock the prayers for the dying were recited over her. But, at 5 o'clock in the morning, her mother, lying close to her, suddenly caught the faint whisper: "I wish to return to the grotto." Despite the doctor's vigorous protests, they decided to obey. At 8 o'clock on the morning of August 28th they returned to the grotto carrying Ernestine, now once more apparently lifeless corpse. A deathlike immobility has again taken possession of her. Prayers, pour forth; hymns break out about her; invocations, imperious and supplicating, resound on all sides.

Mass is just finished. The Blessed Sacrament is re-exchanged in the Church. Heads are bowed in silent adoration. Ernestine's mother, bowed down with

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the rest, raises her head once more. Her startled gaze rests upon the empty litter; and before her, standing erect is her daughter's skeleton, resting lightly on the arm of a litter-bearer, and walking towards the Church of the Holy Rosary. Following her is a rapidly-increasing crowd, singing a triumphal "Magnificat," in an uproar of enthusiasm.

A mere skeleton of dry bones covered with the tightly-drawn skin, without flesh and seemingly without muscles. Ernestine enters the bureau of verifications, and presents herself before the assembled physicians for examination, which is a long one. She moves about apparently without muscles, the natural means of locomotion; she speaks, sits down, bends herself, performing all the vital acts of a healthy body.

At length Dr. Boissarie, usually so reserved, cautious and non-committal, presents her to the five Bishops who happen to be present, with the simple statement: "This is not a cure; it is a resurrection!"

And, when Rene Gaell saw her two weeks later in her own home, she was

Think What It Would Mean Should Your Income Permanently Cease. The fact that death will at once terminate your salary or wage earnings ought to make you think what that would mean to your loved ones, and should lead you to take immediate steps to ensure proper provision for them when you are no longer at hand to help. At reasonable cost you can secure a policy which, upon your death, will guarantee the payment of \$50 to your family every month for a period of twenty years or longer if desired. Consult one of our representatives to-day or write for particulars to the North American Life Assurance Company. HOME OFFICE - TORONTO

PEWS ALTARS PULPITS FONTS LECTERNS INTERIOR FITTINGS and PANELLING The Valley City Seating Co., Ltd. Dundas, Ont. A thought, a simple look at the God of goodness residing within us, maintains our union with Him.—Slster Mary Droste Zu Vischering.

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