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St. Bernard's

Once more Bishop McQuaid has issued his annual pastoral on the subject of Catholic Education with particular reference to the preparation of students for the holy priesthood.

The gratifying fact in the Bishop's letter is that, despite the many appeals for funds for various objects, the seminary collection for 1907 exceed that for 1906 by over \$700 being \$17,853.83.

The following paragraphs from the Bishop's letter are worthy of special mention and they are reproduced herewith:—

"Since last we had the pleasure of writing our annual letter, a financial crisis has come over the country, especially since the beginning of the year. Shops and factories have been closed, and many of our poor people have been thrown out of work. Necessarily this annual collection will feel the loss. This being so, it will be for others better able to try and make up the deficiency. There are two ways in which this deficiency can be remedied, if our richer people whose means are not so much crippled would double their subscription, or if the number of solicitors could be increased and the solicitors themselves bring to their aid others of good will and readiness to work. It will be important that a strong effort shall be made, because the number of students in the Seminary belonging to the diocese of Rochester will be largely increased. Additional expense will also be needed at St. Andrew's to bring it up to the requisite standard of studies.

"In all probability there will be a large renewal of business before Christmas, and therefore more employment for our poor people. Besides in this annual collection account is taken not alone of the living but also of deceased relatives and friends of contributors. Deceased relatives are to be remembered, remembered in the Masses offered in the Seminary, remembered in the prayers of the nearly 200 students at present in the institution; and there are not many individuals that will allow a dollar or an extra dollar to stand in their way of depriving their friends of all these spiritual benefits. It would never do just at the height of success of St. Bernard's Seminary to grow lukewarm or cold in regard to its financial welfare.

"In last year's report we announced that a collection would be taken up in the churches of the diocese for the furnishing and equipment of the new building. Owing to the financial depression of the present year we thought it better to omit this collection, and now we sincerely hope that in your renewed contributions you will bear this in mind, and do as much as you can to make up for the omitted special collection.

On the twentieth of August, the school term opens Monday and all children should attend on the opening day.

the new Hall of Theology. There were present at this ceremony eighteen bishops, and many others that would have come, were prevented, some being abroad, others on retreat, others hindered for various causes. Furthermore there were present monsignori in large numbers, and priests of distinction from various parts of the United States. But what was chiefly remarkable and entirely exceptional in character was the presence of an Irish bishop, Most Rev. Dr. Clancy of Elphin, representing the Irish hierarchy; Rev. Walter A. McDonald, D.D., head professor of dogmatic theology and prefect of the Dunboyme at Maynooth Seminary in Ireland; and a very eminent professor of history from the most renowned Catholic university in the world, Very Rev. Professor Alfred Cauchie of Louvain. These Europeans made great sacrifices to come these long distances in order to do honor to St. Bernard's Seminary. We are sure that our own priests and our own people join with their bishop in tendering their deepest gratitude and thanks to these conspicuous clergymen from abroad. No other Seminary can show such a gathering as was here in Rochester on the twentieth of August."

Interpreter

In a recent issue of the London, Ont., "Catholic Record" is found the following splendid array of argument in favor of the Catholic church written by a lawyer of that city who became a Catholic a few years ago:

"Protestants profess to believe that the Scriptures are inspired, but refuse to believe that God inspired men to write the truth, but they will not believe that God assists the Pope to teach the truth. Which is the greater gift the inspiration to right the truth or the supernatural assistance to interpret it? Why should it be thought incredible that God, who is omnipotent, should protect the Church which He established from teaching error? A moment's reflection will convince any one that it is impossible to know all that our Divine Lord thought unless we have an infallible teacher. If it is an easy matter to interpret the Scriptures, why do not the various Protestant ministers agree as to its meaning? Why do they differ regarding the most fundamental principles? For example, some believe in infant baptism, while others do not.

"We do not expect lawyers to agree upon the interpretation of a statute which was passed a year ago. As a matter of fact, they often differ upon the most essential points. But we have Judges to interpret the law of the land and we are bound by their decisions. It is true the decision of a Judge is not really infallible, but we are bound to obey it as if it were. Now, if it is necessary to have Judges to interpret a law which was enacted a year ago, surely it is necessary to have some one to interpret the Scripture, which was written ages ago, when manners and customs were so different from what they are now. If men have enough sense to appoint Judges to interpret the laws of the land, surely God, who is Infinite Wisdom, would provide a tribunal to interpret the laws of His Church. God promised that the gates of hell would never prevail against His Church, and what He has promised He certainly is able and will preform. Therefore the Church cannot teach error, and the Pope in his ex-cathedra utterances regarding faith and morals is necessarily infallible."

The Catholic Journal extends condolence to President E. J. Dwyer of the Common Council on the death of his estimable mother.

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Whether so intended or not, the Associated Press last Sunday tried to drag the Vatican into the meshes of the American national presidential campaign.

Probably if the incident really occurred, Monsignor Aversa had no idea that what he said was telegraphed to the United States for publication and in style designed to give the impression that the Vatican was deeply interested in the political battle in the United States and also that the success of Judge Taft was a consummation most devoutly to be wished by the Holy Father. It is not to be thought of for even a moment that the Vatican have as its dignitaries are and have for centuries been in the etiquette of diplomacy, would be guilty of trying to influence politics in America. In the first place such an attempt might easily result disastrously for the one in whose interest it was made. In the second place, the Vatican must deal with the authorities as they are.

Undoubtedly, Monsignor Aversa, in common with every person who has had opportunity to know Judge Taft personally considers him a fine gentleman, cultured to a degree and possessed of a wide knowledge of men and things. When one gentleman asks another of an acquaintance it is to be expected that the latter will say expected but what is pleasant and agreeable. Still more is it to be expected that a skilled diplomat will speak in pleasant terms of one with whom he may have to deal in at least a semi-official capacity—as, of course, official diplomatic relations are not now sustained between the Vatican and the United States Government.

That is all there is to the lurid headline story in last Sunday's papers to the effect that the Vatican is desirous of the election of William Howard Taft and of the defeat of William Jennings Bryan.

And what shall be said of the over-zealous editor who fondly imagined he was doing yeoman service in behalf of Judge Taft when he "featured" up the interview with Monsignor Aversa in such a way?

Were the American people as bigoted in temperament as they were in 1884 it might easily happen that Judge Taft's cause might suffer mightily from the Aversa interview, whether it ever was given or not.

The Boston "Pilot" has this to say: "Governor Hughes says that Americans are idealists. This is much better than eulogizing materialism. We need all the idealism in this country that we can gather. Idealism makes its mistakes, but the results more than make up for them."

"Freak Religions" about fit the mushroom organizations which are springing up all over the land.

Rochester welcome the democratic hosts and trusts their visit next week will be of mutual profit and advantage.

And still the list of auto fatalities grows. Probably the football fatalities will be far exceeded.

Secular editors are manifesting lamentable ignorance of Catholic belief, custom and ceremony. The other day a Rochester paper in describing the dedication of the new Hall of Theology at St. Bernard's said that the Apostolic Delegate wore "the mitre, a species of pointed cap, wore only by archbishops in performing high pontifical functions!"

The Catholic Press Association will meet in Buffalo, Sept. 12th.

A ROMANCE of the PRAIRIE

It was sunset, and an old man standing in the doorway of a cabin, shaded his eyes as he looked across the rolling prairie. Finally he called, "They be comin'" and a tall, beautiful girl came and stood beside him, watching the two tiny specks he indicated. Larger and larger they grew, until it was easy to discern two horses coming at a swift canter. Then the girl turned to the old man, saying: "Don't tell Rodney I am here. Let the surprise be complete" and went into the cabin.

"I beat him, Dad—I beat him!" An answering smile crossed the old man's lips as the riders drew rein and Zerappa, his little girl, his idol, sprang to the ground. "That's right," added her companion, "she beat me easy."

"Ye didn't expect to get ahead of her, did ye Rodney?" asked the old man, glancing at her fondly. But Rodney did not answer. Instead he stood gazing at the beautiful face which had appeared above Zerappa's in the doorway. With paling cheeks and unbelieving eyes he cried: "Blanche! Is it you?"

With a cry of "Rodney—my darling!" the lovely stranger was in his arms. For a moment Zerappa stood speechless staring at them, then, taking her father by the hand, she led him away, asking feverishly: "What does it mean, Dad? Who is she?"

But the old man could tell her nothing except that this girl had come asking for Rodney, and had waited until his return. "That's all I know," he said in conclusion. "Come, let us go back."

"No," firmly replied Zerappa, her face white and set. "I'm going to stay to-night at Nan's. I told her I'd be up soon—I'm goin' now."

Nan, living at the next ranch some 10 miles away, was the only girl Zerappa had, and it was nothing out of the ordinary for her to spend a few days with her once in a while, so the old man offered no objections.

With a sad, heavy heart, Zerappa started on her lonely ride. Every little while a sob rose in her throat and her head drooped lower and lower as she thought of Rodney and the stranger, until at last it rested on the shining glossy neck of Dick, and the tears rolled down her cheeks in spite of all heroic efforts to check them.

"What did it mean, Dick?" she whispered again and again. "Only to-day he told me he loved me—you heard him, Dickie boy, didn't you? That some day when he made his fortune he wanted to marry me. Was he only joking, Dickie, and is she some sweetheart he left behind in the East?"

On she rode, lost in thought, until suddenly starting up she cried: "How dark it is! Why, night has fallen! I ought to be pretty near Nan's now"—then rapidly glancing about her—"I've lost my way—I thought you knew better than that, Dickie boy—but we'll find it—we've been here too often to that."

Just then her horse reared, frightened at the sudden scream of a coyote, and with a cry Zerappa fell from the saddle and lay bleeding and unconscious on the ground.

"Poor little girl—is she badly hurt? Will she live?" The words, in a sweet frightened voice, fell on Zerappa's ear and recalled her wandering senses—slowly the big blue eyes opened and looked up into two tearful brown ones. Then she gazed about her in a puzzled manner—she was in her own little bed, while gathered around her were the stranger, Rodney and her dear old dad.

"Dad!" he cried feebly. "And with a fervent 'Thank God!' the old man clasped her in his arms. 'Dad, why didn't you let me die?' she moaned.

"Zerappa, my darling!" cried Rodney, but she turned from him with a little shudder, as he continued: "Don't speak like that, dear. When Dick came home alone we started out and searched everywhere for you, and all night long my sister has worked so hard—"

He paused, startled by the look in the deep blue eyes. "Your sister?" Zerappa repeated. "Is she your—your sister?" And as he nodded a little brown arm stole around Blanche's neck, while a trembling little hand was extended to Rodney.

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