WILL O' THE WISP "PRAYERS." Despite our many condemnations of "endless chain prayers," we continue to receive intimations that there may still be found Catholics weak minded enough to heed the anonymous "friend" who sends them these scrawls, and silly enough to copy and send the prayers to others. We referred very recently to one such unauthorized prayer which is being circulated in this vicinity, and which is identically the same as a is being circulated in this vicinity, and which is identically the same as a prayer which, according to our S sanish contemporary La Veriad, is going the rounds in Porto Rico. We have several copies of this prayer sent us by readers. Wretchedly bad hard writ-ing is one of the common characteris tics of these copies. They are exactly alike except for variation in spelling. Or rather mis spelling. The prayer human frailities and unworthiness, which we are the first to acknowledge and deplore, make him I se sight of and deplore, make him itse signt of that character, for he remembers that St. Paul, in spite of worse than human frailty, was chosen to the apos-tolate at the very hour that this per-secutor of the Church of God was seek-ing the condemnation and death of all mbo professed the Christian name. ing the condemnation and death of all who professed the Christian name. 'You have not chosen Me, but I have chosen you,'' said Our Blessed Lord, and His Apostle adds: 'Neither doth any man take the honor to himself, but he that is called by God as Aaron was.' So also Christ did not glorify Himself to be made a high priest, but was called by God, who said to Him: "Thou art a priest forever according to the order of Melchisedech'" (Hebrews vii., 17). alike except for variation in spelling-or rather mis spelling. The prayer purports be said by a certain bishop and to be enjoined by him upon the faithful. One copy says the "Bishop of Hamamese," another the "Bishop of Clarance," and the "Bishop of Ocha raff," as if the copists were in doubt as to the spelling. There are no such bishops. of course. A petalty is at bishops, of course. A penalty is at tached (this is an invention to catch and frighten the ignorant and supersti tions) for any one who refuses to say the prayer. She is threatened with a great misfortune and a very bad accident. The whole thing is a gross fraud. We hope our readers who receive or hear of any one receiving this prayer will do all they can to have it destroyed.

things spiritual as the voice of God, of whom we are the mouthpiece. Nay, more, so highly do they esteem this Divine vocation that they would have their priests angels if possible, forget-ting we are but men. Yet what a noble tribute they pay by such a desire to the sacredness of the sacerdotal In other parts of the country the In other parts of the county the endless chain prayer takes another form, as we may see from the following article in the Gesu Directory : "These circulating prayers go like

(Hebrews vii., 17). "So profound is the reverence of the

faithful for us as ministers of Christ

and dispensers of the mysteries of God

that they realily accept our voice in things spiritual as the voice of God, of

FROM THE BAPTISMAL FONT TO THE

" It is thus that in all our ministra-

GRAVE.

tions our people see in us not the man,

but the priest, from the baptism of their

first child till we close their own eyes in death. At the altar of sacrifice do

they behold us so intimately sharing the functions of the One Eternal High Priest, Jesus Christ, that He would

have us use His own words and renew through our unworthy hands the great

through our invorting in this gradient sections of Calvary, authorizing us to perpetuate it unto all time by the Sae rifice of the Mass. 'From the rising of the sun even to the going down My name is great among the Gentiles; and

in every place there is sacrifice, and there is offered to My name a clean ob

lation' (Malachias i., 2). When Catho-lics pour out their story of sin and

human frailty at our feet, think you

see the sacred character impressed upon

priest's ministry. If the priest preaches, the faithful acknowledge him as the

ambassador of Christ sent to teach God's

character.

the wind everywhere ; whence they come, no one knows; whither they go, who can tell ? but they come and go periodically like the measels, and they are catching, too. Some well meaning -woman, we suppose not content person-woman, we suppose in honor of with the beautiful prayer in honor of St. Joseph, with an indulgence by our targether a reigning Pope, strings together a harmless number of words, and sends the composition afloat from some luna tic asylum, perhaps. Has she wireless communication with St. Joseph? What foundation for the requests? Why impose conditions, and attach to them infallible certainty? Who is she, ow? The requests and conditions anyh are the main thing, the objectionable feature, the rear-end fire cracker at tachment that makes the thing go. You must say the prayer thirty days— twenty-nine or thirty-one would not do -beginning the day you receive it; next day the charm is gone. You may ask three requests - four would spoil the business and two would wreck the scheme; but they must be the same each day; no fooling here. You must make five copies-to extend the fraud -and give them to persons within a week, while the prayer is hot. To obtain your request you must not obtain your request you must not neglect a day; night does not count. "When will Catholics be satisfied with the beautiful prayers of the Church and cease chasing will-o' the wisps?"—Sacred Heart Review.

PRIEST AND PEOPLE.

A BEAUTIFUL SERMON.

word. They feel assured that it is God's word to which they listen: for is not their priest in communion with In the Cathedral, Baltimore, the follow his Bishop, the Bishop with the Pope, and is not the Pope the successor of him to whom Christ said: Go teach ing sermon was recently preached, the occasion being the silver jubilee of Rev. James Holden. The preacher was all nations, all truth. I am with you all Rev. J. A. McCallen. days to the consummation of the world:

After treating briefly but eloquently of Father Holden's zeal in the sacred What a consolation it must be to the Catholic to know that the Gospel to ministry during the quarter of a cen-tary that has elapsed since his ordinawhich he listens and its correct inter pretation rest on the solid foundation of the infallible rock on which Christ's n, especially during his pastorate of eighteen years at St. Jerome's, of which parish he was the organizer, Church was built, and not on the everchanging vagaries of any proud human McCallen branched out into a discussion of the why and the wherefore intellect. "If the priest assists at the solemn of the acknowledged authority, power nuptial ceremony is it not as the and influence which the priests of the Church's witness that holy and sacred Catholic church wield for the good of ties now bind two human hearts in one, and that they willingly and freely their own people, and, indeed, of all ties now bind two human hearts in human society. The preacher's ob servations in this regard are of a yield their mutual consent to this bond THE CATHOLIC RECORD.

ing. For his character is as sacred in his people's eyes as is the altar at which they worship, the pulpit from which they bear God's word and their home, to which his visit always brings peace, calm, for and consulation.

home, to which his virit always bridge peace, calm, joy and consolatior. "I have asked my question "What is the explanation of the priest's influ-ence? What is this wonderfully singular power which he exercises over men's wills ? What is the basis of this men's wills? What is the basis of this universal and unswerving confidence of the young and old, of the learned and illiterate, of the weak and the power-ful? What is this magnet which so gently yet so irresistibly draws to him the hearts and souls of an entire peo ple? What gives such authority to its

ple? What gives such autobridy to its words, such powers to his deeds ? "I have tried to answer the question —briefly, rapidly and for these reasons to me unsatisfactorily. But I have an swered the question. It is the sacred-ness of the priestly character."

A NORWEGIAN INCIDENT.

An incident that speaks strongly for the sincerity and good will of the Norwegians occurred a few years ago at Aalesund. Bishop Falize had sent there a priest who knew no one in the entire city. The priest inquired of the under Magistrate as to where he might hold a meeting and preach. The official received him cordially and introduced him to a Protestant pastor as one who could best advise him. The pastor likecould best advise him. The pas wise gave the priest a hearty and said: "I will get 'or you the large meeting hall of the working men's union -but on one condition. Don't tell out peeple the things they have known a long time about Christianity in general, but explain the differences which separ ate us from Catholicism, so at once and for all their predjulice may die. would scarcely believe what these good people think of Catholics ; they wil hardly admit that you are men like the rest of us. Show them that they are mistaken and you will have done well." The magistrate, the Protestant pas

tor and the Catholic priest then pro-ceeded to arrange the programme for the meetings, and the programme was en-tirely Catholic. Announcements were made in the newspapers. On the even ing that the instructions began the magistrate and the pastor above mening tioned occupied seats of honor, and an interest ardience filled the large hall. These missionary meetings are not now unusual. They have been held also in Molde and at Kristian sund.-Abbe Felix Klein, in Catholic World.

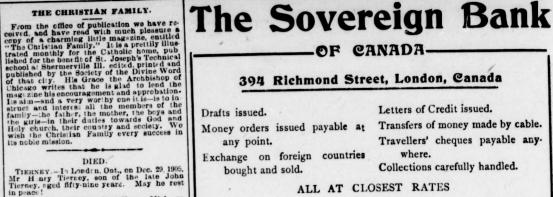
Let us endeavor now to walk more in they see the man? What! a poor sinful man, who must like them in turn seek pardon for his own faults? No, but they the presence of God. Let us offer Him our thoughts, wor is, and actions. Re-membering that He has made us for Himself, let us often say to ourselves : Is what we are doing, saying, or think-ing, pleasing in the sight of God?

see the sacred character impressed upon our souls in ordination by the spirit of God—the Spirit sent by Him, Who to that character added the power of re-conciling sinful man with an offended Deity. 'Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them and whose sins you shall DIOCESE OF PETERBOROUGH. forgiven them, and whose sins you shall retain they are retained' (St. John xx., 23). Thus it is all the way through the

AN IMPRESSIVE CEREMONY AT MOUNT ST

A most interesting ceremony took place at Mount S:. Joseph on Jan. 3rd at 9 o'clock when rine postulants took the Holy Habis. This was one of the largest numbers to take the Habit at one time in the history of the community of St. Joseph. The chapel in which the ceremony took place was crowded to the doors with the friends of the young ballow who to day entered the community as to the doors with the friends (I the yours, ladies who to day entered the community as novitistes. It was beautifully decorated with reses, lilies and carnations, and presented a most pleasing appearance. The young ladies who took the habit, with their names in religion.are: Miss Susan McDonald, Beleville, Sister Miss Sussa Mary Louise, Miss Teresa Turcotte, Chapeau Que, Sister Mary Faustina. Miss Frances Whittaker, Montreal. Sister Mary Anselm. Miss Helen Conway, North Bay, Sister Mary Miss Nellie Greenan, Lindsay, Sister Helen of the Cross. Miss Marion Carveth, Peterborough, Sister Mary Gabriel. Mary Gabriel. Miss Loretta Guiry, Ennismore, Sister Mary helreda. Miss Catherine Costello, Ennismore, Sister St Roch. Florence Dillon, New York, Sister Bertille. o'clock the young ladies entered the

At 5 0 clock the young latter wedding march hapd to the stains of the wedding march rom Mozards Twelfth Mass and took their disces at the altar where His Lordship, Bishop) Connor, asked them the questions require d required



In peace: MCINTOSH — Died. at Port Huron, Mich., on Dec 19 h. Mrs. Mary McIntosh wife of the late Ma'colm McIntosh, of West Williams, Oat., accd righty cight years. May her soul rest in

pesce! <u>BRADLEY-At</u> Picton, Ont. on December 28 h. Etward Bradley native of Londonderry, Jreland. May his soul rest in peace ! <u>KEARNEY.-Io</u> Downle, on Dec. 9, 1905, Mr Micheai J Kearney, aged twenty one years. May his soul rest in peace !

May his soul rest in peace ! KEATING-Of your charity pray for the soul of Mrs. Catherine Keating of 134 Beatrice street. Toronto, the last surviving daughter of Patrick McGoey, sr. late of Bartie, who died Dae, 25th in her forty-fourth year. May her soul rest in peace !

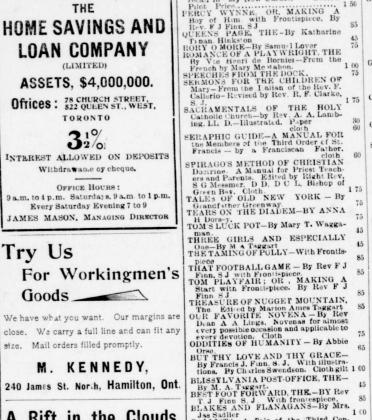
soul rest in peace ! MORAN - Suddenly, at Toronto General Hospital on Dec. 17, James E. Moran, aged thirty-eight years, son of Elward Moran of Weston, Oat. May his soul rest in paace ! MORAN - At Wes on after a lingering ill ness, Loretto Moran, aged thirty-one years, youngest daugater of Edward Motan. May her soul rest in peace !

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deeply interesting nature and will be a which no human power can source of instruction and edification to all lay readers, Catholic and non-Cath What God hath joined together let no man put asunder ' (St. Matthew xix.,6). "Finally at the deathbed, when the Father McCallen said in part : olic.

last words of mercy and pardon are heard, when strength and courage are so much needed, when amid the deep "Not often outside occasions like the present do we speak to the faithful of the priesthood. Yet what subject is nobler, more beautiful, more inspiring, more interesting and more ening gloom of death the Christian looks for help and consolation, oh! is it instructive, opening up as it does such a wide field for both thought and com to the man or is it to the priest the dying Christian's eyes turn, the dying dying Christian's eyes turn, the dying Christian's ears open, the dying Chris-tian's lips steak, the dying Christian's soul clings in that last battle with the powers of darkness? How often when ment? Let us, however, restrict our-selves to day to the one question and its answer.

"Why do our Catholic people love the dread su mmons has come suddenly have the dying lips feebly but firmly and reverence the priest? What is the cause and explanation of the priest's influence for good, the devo tion and tealty of the faithful? Is it and confidently whispered their urgent request, 'I want the priest. No, no, no not the doctor, but the priest first.' the man? I do not devy, brethren, that like others, the Catholic loves, admires and praises what is great and Cannot both the non-Catholic and Cath olic physician give testimony to this in many of the cases which have come noble kind and generous in any man under their observation? whom he may happen to know. I admit

whom he may happ h to know. I admit willingly that natural qualities in a priest necessarily endear him that much more to the flock. But such qualities do not explain the unbounded FACTS WHICH THE WORLD MUST ADMIT. "What a power is the sacred char acter of the Catholic priest, not only in these his spiritual ministrations among influence which he wields for good his flock, but in his relations with all influence which he wields for good among his people. Are there not men in all the professions of life who have many if not all these human qualities, some of them in possibly a still higher degree than has a priest, and yet have human society. The world may marvel, the world may call in doubt, the world may sometimes essay denial; but the power and influence of the Catholic riesthood for good are facts which to acknowledge that their personal inthe world must admit. It must admit that the priest is always on the side of fluence is in no way commensurate with their natural endowments? What, order and all just law the upholder of rightfully constituted authority, the brave, unflinching defender of right en, is the explanation of this marked

IT IS NOT THE MAN, IT IS THE PRIEST. "I shall tell you. The Catholic goes

difference ?

against wrong, of justice against in-justice, of virtue against inquity, of the indissolubility of the marriage tie beyond the man and sees his sacred against divorce and all its sad conse quences for the family and society. And character. For him it is not the man, it is the priest. It is the priest who challenges love, reverence, confidence, and these not from the few, but the many; from every class, high and $\log \pi$, the laity listen to his voice and obey, for they know he is the mouthpiece of God, the minister of Christ, the disenser of the mysteries of God, a mes learned and illiterate, young and old, senger of peace and good will from G d He sho to man, and yet all the while the peofrom every one who answers the cry of faith which is in him. The Catholic ple's champion when their just rights are assailed. They know, in a word, faith which is in min. The Control knows, as St. Paul so forcibly teaches in his epistle to the Hebraws, that there is only one priesthood in the Church of God—the eternal priesthood that he is man's wisest counsellor and society's truest, best friend. Hot indeed must be the heads, excited the pas-sions, furious with indignation the of Jesus Christ Our Lord ; that our priesthood is not something distinct, minds in any assembly of men which a something different, but that it is an intimate participation of this one priest by a word or gesture cannot con-priesthood ; that by the command of trol, at least to get a respectful hear-

O Connor, asked them the questions frquire a of them prior to their admission to the com-munity. In the ceremony His Lordship was assisted by Ven, Archefeacon Caeev of Liod-say, and Rev. Father McColl, while Kev. Dr. O'Brin acted as master of ceremonies. The postulants who were dressed in their bridal robes wanied answering the questions retired after this exercise to receive the Holy Habit. Policy.

Get the best procurable from

retired after this exercise to receive the Holy Habit. The sermon was preached by Rev. Dr. O'Brien whee subject was the beauties of the religious life, and the durise of these who were to day entering the Saterhood. Rev. Dr. O B ien was money and the saterhood. Rev. Dr. O B ien was emproprist to the occasion. The prices prosent in addition to Bis Lord-ship, and those already mentioned were: Rev. P J. M. Guire, Downeyrille; R.v. Father Betherton Hassinger, Rev. Father Fizzottick, Senismore; Rev. Father Phelan, Younge Point: Rev. Father Crowley, Sturgen Falls; Rev. Father Kelly and Rev. Father Galvin, of St. Feteria cachedra. The music incident to the occasion, and which was of a beautiful character, was rendered by the Siteles' choir, all of whom are members of the Community.

THE OULD TUNES.

A boy we had belongin' us, an' och, but he was A boy we had belongin' us, an' och, but he was gay.
An' we'd sooner hear him singin' than we'd hear the birds in May;
For a buildneh was a fool to him, an'all ye had to do.
Only name the song ye wanted an'he'd sing it for three burough.
Wid his 'Up now there !' an' his 'Lcok shous an'thy for it.'' so had the quarest songs of any ye could find" Poppies in the Corn" too, an' 'Mollie, never cry for it !'
" The retury for it.''
" The retury if I courted," an' "There's trouble in the wind."

Music is deludherin', ye'll hear the people

Music is deludherin', ye'll hear the people say.
The more they be deludhered then the better is their case:
I could sooner miss my dhrink than never hear a fiddle play.
And since Hughne up an'left us this has been another place.
Arrah, Come back, lad 1 an' we'll love you when you sing for us.
Sure we're getting oulder an' ye'll maybe come too late.
Sing "for us.
Still if a shake a foot to hear "The Pigeon on the Gate."

Oh Hughie had the music, but there come on

him a change, He should ha' stayed the boy he was an' never grown a man; I seen the shadow on his face before his time

An' I knew he sung for sorrow as a winter

robin can. But that's not the way'-oh, I'd feel my heart grow light again. Hugbie, if I d hear you at the "Pleasant Summer Rain." Onli sweet thnes, sure my wroug 'ud all

come right again. Listenin' for an hour, I d forget the feel o' -Moira O'Neil, in the January McClure's,

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