

CHRIST'S PRISON.

The Right Rev. Mgr. Korkeas, the Syrian missionary, who is in this country attending to the needs of his countrymen of the Maronite rite, was recently interviewed by the Butte (Montana) Daily Miner, on the reported find, by Greek archeologists, of the prison where Christ was confined while awaiting the trial before Pilate.

"The story of Christ's passion in the Scriptures," he said, "does not locate this dungeon. Tradition must be accepted for a great many occurrences in the absence of positive fact. The house in which Pilate condemned Jesus is impossible of identification, because it is not known where the Roman Governor resided at the time. Some authorities claimed that he probably lived in the great palace of Herod while others were most positive that Pilate must have lived in the fortress.

"The house of Caiaphas is now the property of the Franciscans. In a part of the mansion a dungeon was discovered which must have served all the purposes of a prison, because with its discovery were also found stocks and chain and manacles to bind prisoners of that day. Firmly believing that this was the real dungeon in which Christ was confined after His arrest in the garden of Gethsemane, and before His trial, the Franciscans have made it an object of pious devotion. An iron railing on the entrance, but the visitor perceives a statue of Christ with the hands crossed and manacled. Two of the lay monks stand guard over the place day and night.

"And you, monsignor, believe that this is the real dungeon and not the other that the Greeks discovered?" the reporter asked.

"With tradition and not positive fact before me," replied the priest, "I have the privilege of putting as much faith in the discovery of the Franciscans as the Greeks have in putting faith in their last find. When I say faith, I do not mean doctrinal faith. Any Catholic has the right to believe or doubt in such things as it pleases him.

"In the Garden of Gethsemane," he said, "there thrives an olive tree that was a sapling in the time of Christ. Nobody is allowed to enter the enclosure, but a lay brother presents each visitor with a leaf from the tree as a souvenir."

AN INTERESTING EXPERIENCE.

The following incident may, doubtless, be interesting to some of the readers of the Missionary. I give it inasmuch as it illustrates the principle back of the missionary endeavor to those outside the fold.

Anding, a hamlet in the rich county of Yuzoo, was the scene of the occurrence. This village is equipped with two churches, of the Methodist and Baptist persuasions, respectively, and a Public school, with a few Catholic families scattered around its environs, whose lives, it is true, were much better in the eyes of their non-Catholic fellow citizens than that presented to them through the distorted perspective of local ministers. I wish, which always seemed such esthetic writers as the author of the "Devil in Robes," "Thirty Years in Hell," etc., for a weekly spiritual pabulum for one of these congregations. The service of the Methodist Church was most cordially offered to my missionary for any length of time I wished to use it. I duly advertised my work and opened with a fairly good audience under the circumstances—say, three hundred.

As a drawing scheme I had advertised confession for the first night; for this doctrine is, down here, generally speaking, the mystery of mysteries in the Catholic system of belief. During my treatment of this subject, and when about half through it, a gentleman in my audience stood up, and holding up his hand, asked to be allowed to say a word. Whereupon I assented, being somewhat persuaded that I was addressed, possibly, by a local practicing physician, whose business would not permit him to remain longer, and whose native courtesy would lead him to state the reason of his abrupt departure. All these conjectures on my part were incorrect. He did not stand up to pay tribute to social tastes, nor to his own intellectual attainments; he proceeded, however, to advise me as to how I should handle my subject, injecting in the meantime a few good, old-time, nonsensical, hard-shell principles. From his lack of insight and formation on the subject and his total disregard of the amenities of life I could not but be a Baptist preacher. This time I was right.

At the conclusion of his harangue my remarks were along the lines of offering a salve for the presumably wounded feelings of my audience (and my interpretation was correct; they did take umbrage at his diatribe), and supposing that they, conjointly with me, regretted the uncalculated and ungentlemanly interruption of our service. With this I went on with my subject, for he did not advance anything serious in the line of argument. All that he kept back for the second night, so he stated. This I was made aware of on the evening of the second day, when two representative members of his denomination called on me, giving assurance that similar conduct as that of the previous night would be awarded with forcible ejection, and by them. He did not return, however. Exit minister No. 1, who was of the itinerant type.

As I concluded my work here I immediately set out to keep my next appointment.

The local Baptist minister of Anding, during the course of his regular Sunday service, reviewed my work of the preceding week and exoriated his people for their attendance at my lectures, which, however plausibly presented or ingeniously clad in the vesture of clerical adroitness, could not stand the test of the twentieth century's learning. So he opened the "book of books," "Thirty Years in Hell," and read therefrom the pure word as believed and professed by Catholics. His chief endeavor was to efface the good impression which I had made during my work. He referred to the Catholic teaching

concerning marriage as he found that distorted in his modern hand.

"Why go out to hear a Catholic priest who looks on your children as illegitimate!" he exclaimed.

"May it not be so?" the people asked themselves, "for Father never treated that subject. Let us investigate." And so they did. I received a letter setting forth their inquiries in language so emphatic as to indicate that they were intensely interested in a reply. I answered by fixing on a date when I would return, and with their permission, treat the subject of marriage from the Catholic standpoint. I did so, and in as sympathetic a way as I could, without any illusion whatsoever to the late manifestation of charity on the part of the ministerial cult.

The people were pleased with the presentation of Catholic doctrine and the good impression I had previously made became more fixed and lasting. In fact, so marked, subsequently became their disapproval of any innuendoes made by their minister against the Catholic Church that he discovered a lack of affinity between himself and his people; that he was wrongly mated and would betake himself to another field where his stock in trade would be in better demand. He sent in his resignation and it was accepted by his people.

Here was a people wedded to a belief that jarred with the Catholic creed, and deeply imbued with many erroneous opinions concerning the ways of our spiritual life, if by a stretch of charity they accredited to with any. The majority of them heard for the first time on that occasion a Catholic priest.

Surely the genius of the missionary movement which forbids attacks and contents itself with the simple explanation of Catholic truth is inspired of God, since such people, despite the prejudices of three hundred years and a religious activity that some of us well might rival, can be won to look so favorably to truth in its entirety; and that not by the sacrifice of any principle—no, not even of one jot or tittle of the law—but by a reversion to first principles, the principle underlying the Gospel of Jesus Christ, the explanatory principle, the principle of kindness and of love.—(Rev. P. O'Reilly, Hattiesburg, Miss.)

LIVES SACRIFICED TO ANTI-JESUIT PREJUDICE.

THE JESUIT OBSERVATORY AND THE HONG KONG TYPHOON.

The London Tablet of recent date noted that hundreds of lives were sacrificed apparently to religious prejudices in the recent typhoon at Hong Kong, by the refusal of some officials in that city to receive messages from the Jesuit Observatories. The telegram of Laffan's agency was as follows:

"The report of Siewwei Observatory at Shanghai shows that a published warning was issued against the passage of a typhoon two days before it struck Hong Kong. The latter place was not warned because for years the Hong Kong Observatory had refused to exchange warnings with the Jesuit Observatories at Shanghai and Manila. The public feeling here is intense over this disclosure. The Observatory methods for years have been the subject of public comment. A commission of inquiry is now sitting."

The Rev. Robert Brown, S. J., son of St. Francis Xavier's, Liverpool, writes in the Tablet of October 20: "I have been for the last four years one of the assistants at Manila of Father Algue, S. J., the director of the Observatory, having only returned to England within the last month, and I can therefore claim to speak with some assurance of the relations which exist between the various Observatories of the Far East. I do not think that it would be rash to say that had no anti-Jesuit prejudice existed at Hong Kong the number of lives and ships lost would have been considerably smaller.

A few words of explanation as to the present condition of affairs. Before the founding of the Hong Kong Observatory the British authorities consulted Father Faura, S. J., the Director of the Manila Observatory, as to the advisability of their project, and his encouraging them to proceed, the work of installing the Observatory was at once set on foot.

For some years the two Observatories of Manila and Hong Kong exchanged daily observations and typhoon warnings; but as time went on the relations between them became from one cause or another somewhat strained.

At the time of the American occupation of the Philippines matters came to a crisis. The cause of the final rupture was the sending by Dr. Dohereck, the Director of the Hong Kong Observatory, of a letter to the American authorities at Washington, in which he stated that the Jesuits of the Manila Observatory were unscientific and unreliable, and that they were in the habit of cabling sensational typhoon warnings to Hong Kong.

The American Secretary of War immediately sent word to Father Algue, S. J., forbidding him to cable any further warnings to Hong Kong. At once a storm of protest arose from all quarters. The Hong Kong Chamber of Commerce, the commanders of the fleets of the various nations then in those waters (including the English Admiral and Admiral Dewey, who was particularly emphatic) wrote letters attesting the value and reliability of the warnings issued by the Manila Observatory. Similar protests were forwarded to the American Government. Last of all, the Governor of Hong Kong declared that the letter of the Director of the Observatory had been written without his sanction and that the responsibility for it rested solely with Dr. Dohereck.

AMERICAN CONFIDENCE IN THE JESUIT OBSERVATORY.

To show how little foundation there was for Dr. Dohereck's allegations it will suffice to say that under the American regime the Jesuits of Manila have been entrusted with the direction of the official government meteorological service of the Philippines; that the two principal daily papers of Hong Kong

recently requested Father Algue, S. J., to furnish them with a daily weather note for the colony (a request which was of course refused out of courtesy to Dr. Dohereck, the chief of the local weather department, and that the typhoon warnings, issued from Manila are highly valued by the French in Saigon, by the English and German in Shanghai, and by the Japanese in Tokyo.

As a result of the protests aroused by Dr. Dohereck's action communications between the two Observatories were restored to the extent of a daily exchange of observations. The typhoon warnings, however, were no longer cabled to the Observatory at Hong Kong, but to the American Consul. The result of this arrangement is that the warnings fail to gain that degree of publicity they would secure if issued by the Government Meteorological Office of Hong Kong.

For this state of affairs Dr. Dohereck is alone responsible, the Observatories of Manila and Siewwei being only too willing to furnish him with all the results of their observations.

REFUTING A WORSE MANIFESTATION OF BIGOTRY.

Edward Raymond Barker in the same issue of the Tablet, takes up other press statements which would lead the public to infer that through something like personal pique the Jesuits at Shanghai and Manila failed to communicate to Hong Kong warning of the ravelling typhoon, the existence of which he knows to them two days before it struck the place last named. He writes:

"I have recently visited the Jesuit colleges and observatories not only at Manila, but also at Siewwei, near Shanghai, where I stayed for several weeks. At both places effective means are employed for keeping the public—and, above all, the shipping—informed as to prevailing barometric conditions in the neighboring seas, the breeding regions for typhoons, and the spots on that world-famous sea-front thoroughfare, the Bund at Shanghai, at the heart, so to speak, of everything relating to shipping interests, is a snug covered shelter on the walls of which are hung large framed charts, showing at a glance the latest isobars prevailing over various regions of Eastern Asia, and the adjacent seas. Twice every twenty-four hours fresh charts, drawn at the Siewwei Jesuit Observatory, six miles from Shanghai, are posted up at the little meteorological chalet on the Bund.

By the briefest inspection of the isobarometric lines, clear and conspicuous in red ink, appearing on the big chart like atmospheric whirlpools, the ordinary bystander can easily realize the progression and direction of any barometric depression whether it originates in the Japanese archipelago or in Northern Siberia. These lines, compiled, as I have said, twice a day, are based on reports received at Siewwei by telephone, telegraph and cablegram.

Thus, on the evidence of the Laffan telegram, during the two days preceding the dire destruction of Hong Kong, the existence of the fast-traveling typhoon must have been common knowledge at Shanghai and at Manila, which two places are now in direct cable communication. Shippers at those two parts would, of course, assume Hong Kong to be as well equipped in observatory work as are Shanghai and Manila.

The result of the inquiry instituted at Hong Kong to account for the extraordinary failure of the Observatory to issue a timely warning of the typhoon will be awaited with keen interest. In conclusion, it may be mentioned that scarcely a ship sails in the China seas which does not carry the barocyclometer, one of the inventions of the Rev. Father Jose Algue, S. J. This instrument, which I have heard highly praised by many sea captains, I found on the S. S. Coptic on a voyage from Shanghai to San Francisco. To quote a pamphlet now lying before me issued by a well known London instrument maker:

"Baro cyclometer is an instrument originally designed by Padre Jose Algue, S. J., the Director of the Observatory at Manila, for the purpose of finding accurately the position and direction of hurricanes, typhoons and cyclones of the tropical seas, and is based upon the results of twenty-five years' observations of the meteorological conditions attending these storms."

PRESBYTERIANISM BY THE PACIFIC.

(M. C. L., in Glasgow Observer.)

From the June issue of Life and Work, the Kirk of Scotland Magazine (Paisley edition), it appears that an attempt is being made to spread Presbyterianism in Chili. The sects have a fancy for trying to build on another's foundation; and undoubtedly it is less perilous to follow where the Catholic Church has civilized than to be first amongst the heathen and the savage. "The existence of a native Presbyterianism in a South American Republic is an interesting fact," writes the pious contributor to the magazine; "let us hope it will make progress and do much to leaven the deadness and superstition of the Roman Church in those parts." However, according to a preceding statement, the Roman Church seems to be very much alive, for he mentions that he spent a Sunday at Santiago, and noted that "the Roman Catholic Churches were well attended, and numbers of men who seemed to belong to what are called the better classes were present. The women all wore as a head dress a black mantilla. The effect of this uniform, sombre dress worn by hundreds of women in a great church was very impressive." Hundreds of women and numbers of men attending church on Sunday are curious signs of "deadness" Presbyterian divines at home would be particularly glad to have them amongst their "ain kind," judging by the recurrent and futile laments of Presbyteries and Assemblies over empty churches and lapsed Masses. Is it desirable that the devout Catholic Chilians should be brought down

This Washer Must Pay for Itself

A MAN tried to sell me a horse, once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I don't know anything about horses much. And, I didn't know the man very well either. So I told him I wanted to try the horse for a month. He said "all right, but pay me first, and I'll give back your money if the horse is freight that way, too. Surely that's fair enough, isn't it? Well, I didn't like that. I was afraid the horse wasn't "all right" and that I might have to whistle for my money if I once parted with it. So I didn't buy the horse although I wanted it badly. Now this set me thinking.

You see I make Washing Machines—the "1900 Junior" Washer. And, as I said to myself, lots of people may think about my Washing Machines as I thought about the horse, and about the man who owned it. But I'll never know, because they wouldn't write and tell me. You see I sell all my Washing Machines by mail. (I sold 200,000 that way already—two million dollars' worth.)

So, thought I, it's only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse.

Now I know what our "1900 Junior" Washer will do. I know it will wash clothes, without wearing them, in less than half the time they can be washed by hand, or by any other machine. When I say half the time, I mean half—not a little quicker, but twice as quick. I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that, in less than 12 minutes, without wearing out the clothes.

I'm in the Washing Machine business for Keeps. That's why I know these things so sure. Because I have to know them, and there isn't a Washing Machine made that I haven't seen and studied.

Our "1900 Junior" Washer does the work so easy that a child can run it almost as well as a strong woman. And, it don't wear the clothes, nor fray the edges, nor break buttons, the way all other washing machines do. It just drives soapy water clear through the threads of the clothes like a Force Pump might.

If people only knew how much hard work the "1900 Junior" Washer saves every week, for 10 years—and how much longer their clothes would wear, they would fall over each other trying to buy it.

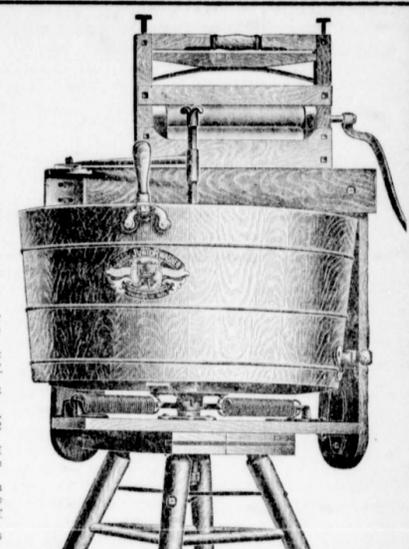
So I said, to myself, I'll just do with my "1900 Junior" Washer what I wanted the man to do with the horse. Only, I won't wait for people to ask me. I'll offer to do it first, and I'll "make good" the offer every time. That's how I sold 200,000 Washers.

I will send any reliable person, a "1900 Junior" Washer on a full month's free trial! I'll pay the freight out of my own pocket. And if you don't want the machine after you've used it a month, I'll take it back and pay you for it. That's how I sold 200,000 Washers.

Doesn't it prove that the "1900 Junior" Washer must be all that I say it is? How could I make anything out of such a deal as that, if I hadn't the finest thing that ever happened, for Washing Clothes—the quickest, easiest and handsomest Washer on Earth. It will save its

whole cost in a few months, in Wear and Tear on clothes alone. And then it will save 50 cents to 75 cents a week over that in Washerwoman's wages. If you keep the machine, after a month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

Now, don't be suspicious. I'm making you a simple, straightforward offer, that you can't risk anything on anyhow. I'm willing to do all the risking myself! Drop me a line today and let me send you a book about the "1900 Junior" Washer that washes clothes in 6 minutes. Or, I'll send the machine on to you, a reliable person, if you say so, and take all the risk myself. Address me this way J. H. I. Bach, Manager "1900" Washer Co., 355 Yonge St., Toronto, Ont. Don't delay, write me a post card now, while you think of it.



whole cost in a few months, in Wear and Tear on clothes alone. And then it will save 50 cents to 75 cents a week over that in Washerwoman's wages. If you keep the machine, after a month's trial, I'll let you pay for it out of what it saves you. If it saves you 60 cents a week, send me 50 cents a week till paid for. I'll take that cheerfully, and I'll wait for my money until the machine itself earns the balance.

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AT THY WORD

ABUNDANT REWARD FOR THOSE WHO OBEY CHRIST.

By Rev. T. C. Foote.

The person who works constantly to support a family is not doing anything distinctively Christian. Men did the same before Christ came. Atheists and heathen do the same now. It would certainly be most unchristian to neglect it. But the point is this: you may be working hard for a respectable living and yet not getting out of it what you were intended to have; that is, the happiness of Christian faith and hope and love, and God's blessing on all you do. The ordinary toil of life may be just as fruitless as Peter's was, if the ruling thought is not obedience to the Master, and it may be just as blessed as his became if one will do what he is told. Christ has told us the truth plainly enough—a man's life consisteth not in the abundance of the things which he possesseth. No matter how hard a man may have worked nor how much he has gained of earthly gain, the time will come when he will say, "I have toiled all the night and have taken nothing," unless the life has been under the direction of Jesus Christ.

It may require a distinct act of faith

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