criminality amongst the Irish people, as the name has a somewhat Irish sound. Not at all, dear correspondent. It is not Irish. About twelve years ago a notorious English criminal, who passed as a promoter, and who succeeded in weaving a net about the necks of a variety of dukes and lords, and whose name was Ernest Terrence Hooley, was given a long term of imprisonment for crooked transactions in the financial world. Amongst the men on the street he was referred to as Hooley, and later on the name Hooligan was settled upon him. So you see, friend, the Irish are not the Hooligans.

JUDGE CALDWELL, of Cincinnati, is an exception to the average divorce court judge. He gave umbrage to the litigants in a divorce case and mortal offence to the divorce court lawyers by refusing a petition for a divorce because the parties were of full age and presumable good judgment at the time of their marriage. He stated that the law should not be appealed to for furthering their selfishness and mutual ill will, and advised them to settle their differences and make the most of a bad bargain. It is not likely they will do this, however, because they can cross the state line and get a decree from a judge of another sort. The divorce mill in the United States is a terrible smirch on the country.

TO DEAL WITH A VILE SHEET

GOOD WORK FOR THE KNIGHTS OF COLUMBUS

Writing from Rome, the correspondent of the Philadelphia Catholic Standard and Times, gives us the following interesting budget of news in regard to one of the Masonic anti-Christian papers.

It is now several months since the correspondent of The Catholic Standard and Times, when conversing in Rome with an English-speaking Archbishop on that vilest of sheets, the Asino, remarked that it was sold extensively in some parts of America, and even in Philadelphia, the "City of Brotherly Love." And the Archbishop could scarcely credit the latter fact, for "the Knights of Columbus would never dream of allowing it to circulate there." But the dirty thing is sold there and in other Catholic centres.

Now, did you ever really form a notion of the enormity of the insult that sheet offers week by week to every Catholic in the vicinity of where it is sold? I suppose you have not. Neither have I. For in Rome, anyway, the sentence of excommunication is attached to buying and reading it. But from the illustrated cover how much you feel outraged on seeing the prisoner of the Vatican caricatured so grossly by a handful of libertines whose minds are as full of impurity, of malice, of ignorance as an egg is of matter. And there are the last sacraments that we all hope to receive on our bed of death. See how vilely they are represented by those blasphemous scribblers many of whose readers have died roaring for a priest to administer those very sacraments that they had despised when in good health.

VIOLENCE AND REVOLUTION

But, leaving aside its obscene and blasphemous caricatures and items against religion, turn for a moment to the civil side of the question. Violence and revolution are weekly preached; outrages are heaped upon sovereigns who, as the cowardly writers know well, cannot stretch out and lay their hands on them. Of course, on the few occasions that they had the hardihood to offend Victor Emmanuel the Asino was sequestered for that week, and its few filthy-minded readers in the back streets had to console themselves with the next worst thing at hand, a yellow journal. Accordingly the pompous little man in the Quirinal was avoided for the future by the Asino, but the gentle Pius X., and occasionally the aged Emperor of Austria and the brave young King of Spain are allotted plenty of space in its lurid columns.

With regard to the countries that do not allow the circulation of the Asino within their limits, it may be a surprise to many that Russia—bitter, schismatic Russia—is now added to the list. Several American countries have prohibited its passing through the post—thanks to the energy of individual Catholics and the sense of decency of honorable-minded non-Catholics. And let us hope the others will be added to the number, as they surely shall be added if the Knights of Columbus take the matter in hand.

One of the latest foreign comments on the Asino comes from the Saturday Review, of England. "It is decidedly an international scandal," it says, "that the Italian Government permitted the circulation of the Asino of August 15. Everything it contained was an instigation to violence and revolution in Spain. * * * Truly, for a long time past all honest people wonder how can the Italian Government support so long the nauseating vulgarity of this caricature of a newspaper."

The writer in the Review should have added that the Italian Government is either unable or unwilling to suppress the sheet. More than once the question has been tried in the Italian law courts at the instigation of Catholics here in Rome, with a view to its suppression: but, owing to Masonic trickery, the Asino wriggled out of the case, for—you will scarcely believe it—the authorities could not really find anything immoral or indecent in the paper! Another reason why it still lives is that, instead of keeping doggedly in pursuit of the nasty thing until success crowned their efforts, the Catholics here grew either tired or discouraged and ceased the holy war. This shall not be the case with the Knights of Columbus if they deem it worth while entertaining the suggestion that they take the matter in hand. From what we know of that powerful body, it has been a factor of sterling worth for many years throughout America in the cause of morality and public decency, and often here in Rome one reads of what they are doing to stem the tide of indecency.

SUBSIDIES FROM SOMEWHERE

It will be of interest to the readers of this column to have particulars regarding the business details of the Asino. It is sold to the news venders, I am informed, for tui centisimi (less than half a cent), and retailed by them to the public for ten. Many of the news venders are paid, in addition to obtaining the sheet at a low price, from twenty to thirty-five francs a week for exhibiting copies on their stalls in a position low enough for the children to be able to read it. Of course, as there are no profits made by the publishers of the sheet, subsidies must come from somewhere. In this connection large sums come monthly, I am told, from France to keep the organ alive in the interests of Masonry and anarchy.

There is nothing the Italian Government fears to-day as much as public opinion in foreign countries. It likes to stand well with all, especially with America, for America taught Italy a sharp lesson on one or two occasions that she has never forgotten. Hence the value of American efforts now to bring aid to an insulted Pontiff who is of himself absolutely helpless. The Catholic Standard and Times has already done much in this cause, so also have other individual journals. But efforts so far have been spasmodic, for a few individual newspapers can do no more than point out the way—the hard work rests with those corporate bodies that are capable of running it to a finish.

FATHER LAMBERT'S STORY

VETERAN EDITOR RECALLS WHEN HE WAS ASKED TO DEVOTE LIFE TO RECONCILING CATHOLICITY AND FREEMASONRY

When a young priest, writes Rev. L. A. Lambert, LL. D., in the Freeman's Journal, we became acquainted with Col. Ashley, of Southern Illinois, who as contractor built the southern part of the Illinois Central Railroad. He was a man of ability and education, a Protestant and a Freemason. He was a man of fine character and of attractive personality, and we became intimate.

One day in a soul to soul talk, he said: "You are a young man beginning your career. Every young man should set before him some one great purpose in life, some ideal towards which he should labor and never lose sight of in all the various occupations that may engage his attention.

"Now, there is a noble end towards which you might devote your life."

What is the end you would propose, Colonel?

"It is the reconciliation of the Catholic Church and Freemasonry. I have been a Freemason for many years and I have never seen anything wrong in it, or in its teachings. In fact some of its proceedings and ceremonies are similar to some of those I have seen in Catholic churches. I have become greatly interested in the Catholic Church. In fact I have thought seriously of joining it, but I find I cannot do so without leaving Freemasonry, and I do not like to do that."

Suppose I undertook that enterprise, how do you think it ought to proceed? How begin?

"Well, you might represent to the authorities that there is nothing wrong in Freemasonry."

POINTED QUESTIONS

If I did that they would smile on me benignantly, and ask: "Are you a Freemason?" I would have to answer, "No." Then they would ask, "What induces you to think you know more about it than we do?"

I would say, a very reliable Freemason told me so.

But, they should say, "This reliable mason was under oath not to tell you the secrets, the mysteries and esoteric doctrines of the order. If so, he broke his oath and is therefore not reliable. In fact we know all that you know, and more."

"What would I say to that?

"Well, you might suggest that the Pope become a Mason and then he would know all about it."

That is to say, Let the mountain come to Mahomet. If the Pope found something wrong in Masonry he would be bound under the oath he had to take not to reveal it. He would therefore have to be untrue to the Church or untrue to the Lodge, I think I would not like to make that suggestion to him.

"Well the Pope might let a Cardinal join the Masons and he could report to the Pope."

After taking the oath not to report, he could not report to the Pope, or if he did the Pope could not have confidence in him. I fear the line of action you suggest would result in a loss of time and nothing more. Ashley thought for a time in silence, then said: "There ought to be some way out of the tangle. Anyhow think over it.

COL. ASHLEY BECOMES A CATHOLIC

Some time after that talk Col. Ashley went to Santa Fe, New Mexico, where he had interests in silver mines, but finally returned to southern Illinois. He told me he had become a Catholic, and of course had left the Masons. I recalled the suggestion he had made some years before about reconciliation and what I should do about it.

"Oh," said he, "that was mere fool talk; there is a radical antagonism between the Church and Freemasonry. They are the two great moral and social forces in our civilization. They are face to face, and the ultimate success of either implies the fall of the other.

The more we have thought of these words of Col. Ashley the more profoundly we believe them true.

THE EXCOMMUNICATED COMET —WHENCE THE MYTH

If Calixtus III. did not excommunicate the comet whence came the myth? The question was proposed some months ago, and a thorough research was begun. The library of St. John Berchman's College, rich in folios of the Middle Ages, furnished material that is not at the hands of every investigator. Such facilities united to the untiring toil of the Rev. J. Thirion, S. J., director of the Astronomical Observatory of St. John Berchman's College, though better known to the scientific world as the Secretary of La Societe Scientifique de Bruxelles, has resulted in the appearance of a neat booklet, bearing the title of La Comete de Halley, son Histoire et la Legende de son Excommunication." The article appears also in the current number (October, 1909) of la Revue des Questions Scientifiques. A glance at the fruits of Father Thirion's research show that the myth is not only false but even without foundation.

The history of the myth is interesting. The French astronomers have been the chief offenders. Laplace in his "Exposition du Systeme du Monde" (Bk. IV; chap. iv. p. 283, edition 1829) tells us that "Calixtus ordered public prayers to conjure the Comet and the Turks." Next comes Arago, who tells us that the Pope "excommunicated at the same time the Comet and the Turks. Some years later we find Babinet writing that Calixtus cast an anathema on the comet and on the Turks. And so the myth runs; the story is ever substantially the same—conjure changes into excommunicate, and this is replaced by anathematize, but for the writer they express the same idea.

So far no one gives an authority for the myth he has quoted. Robert Grant, however, is a little bolder, telling us that "Pope Calixtus II. (sic) ordered prayers . . . He issued also a Bull in which he anathematized both the Turks and the comet" (History of Physical Astronomy, London, 1852, p. 305). We now have solid ground to work upon: there is a Bull of Calixtus excommunicating the comet. But Grant does not say where he read this Bull, and he has good reason for not naming the Bull, for no such Bull exists. The "Bullarium Romanum" was searched, the Bulls of Calixtus III. read, but not a word about the comet was found.

Next we find Dr. Andrew Dickson White ("History of the Warfare between Science and Theology in Christendom," London, 1896) writing: "no such Bull is to be found in the published Bullarium." So far we have an advance in the way of the truth; unhappily he adds: "Then, too, was incorporated into a litany the plea 'from the Turk and the Comet, good Lord deliver us.'" Simon Newcomb ("Popular Astronomy," London, 1878) gives the same story of prayers ordered against the comet. "This," he says, "is supposed to be the circumstance which gave rise to the *popular myth* of the Pope's Bull against the comet."

A careful research of the letters of Calixtus III. showed that no prayers were ever ordered by Papal authority against the comet. Whence then this second myth? Chas. De Smedt, S. J., (Revue des Questions Scientifiques, Jan., 1877, p. 177) gives us the answer. "We believe," he says, "that the first offender was Francois Bruys, born in Maconnais in 1708, who, after abjuring Catholicism to join the Reformed Church, published at The Hague (1732-1734) his book, Histoire des papes, depuis Saint Pierre jusqu'a Benoit XIII." Bruys quotes in the said history, "Platina, Vita Calixti, p. 283," as the authority for the myth in question. At last we are back to a contemporary of Calixtus III. Let us take a glance at Platina. If we read the work entitled "Rerum Italicarum Scriptores, tomi 3i pars altera. Calixti papae III Vita a B. Sacho e Vico Platina" we shall find a single paragraph in which Platina speaks of the Comet, of the pestilence then raging in Rome and of the Turks; he ends the paragraph by saying that the Pope (Calixtus) ordered prayers that God might help those fighting against the Turk. Those were days of great suffering in Rome; when Halley's Comet appeared in 1456, there was the famine, the pestilence and the hardships of war. As was the wont in like times, processions were undertaken and litanies sung. Perhaps some local priest may have added to the litany he said the plea: "From the Turk and the comet, good Lord deliver us"; but there is no historical proof. However we do know that such a plea was never ordered by papal authority.

Another contemporary of Calixtus III. St. John Capistrano, who was preaching the Crusade at that time, declared that the comet was a sign of God's help to the Christian host in their war against the Turk. With such an assertion preached everywhere—for a Crusade preacher covered much ground—it seems hardly likely that the folk would pray: "from the Turk and the Comet, good Lord deliver us."

Such is the fruit of historical research, the excommunication of Halley's comet is a myth and nothing more. Let us hope that it may no longer return with the periodicity of the comet to which it clings like a satellite. —J. E. T. in America.

THE READER'S CORNER

CONDUCTED BY "COLUMBA"

"When by night the frogs are croaking,
Kindle lent a torch's fire
Ha! how soon they all are silent!
Thus truth silences the liar."
—LONGFELLOW.

COLUMBA INTRODUCES HIMSELF

Through the courtesy of the editor, dear reader, this corner of the RECORD has been surrendered to you and me for a little weekly chat. Let's draw our chairs close up to the fire then and make a beginning. There are so many topics we can discuss—men and events, writers and their books, social, religious and scientific happenings from a Catholic standpoint. We will remember, of course, that we are not in the professorial chair, but rather seated round the tea table. And lest we should approach the border-line of the *verbum otiosum* our purpose will be to interest, to elevate, and to amuse. So without more ado I move that "Columba" take the chair. The "ayes" have it. Enter "Columba."

THE POWER OF THE PRESS.

English speaking Catholics are slow to realize the importance of a well directed press propaganda. It is no exaggeration to say that it is from the editorial chair, and not from the pulpit that the message of the future will go forth. This is above and beyond all else a reading age. Education and the multiplication and consequent cheapening of books have made it so. There is a library in every home, a paper on every breakfast table. That is one fact. The literary world is a Godless world, that is another. The great news agencies are controlled and financed by Jews and Atheists; there are thousands of books wherein religion is openly attacked and the very existence of a Creator laughed out of court as a bogey we have outgrown. This is the mental pabulum our people feed on. And the result is inevitable—you cannot touch pitch without being defiled. Constant dropping wears the hardest stone, and can we wonder that even our Catholic people, seeing religion attacked, its ministers calumniated, its God denied, seeing vice pictured in all its seductiveness, licence masquerading under the guise of liberty, morality scoffed at, conscience ignored, should gradually succumb to the baneful influence! But what can be done, you will say. The people will read. Yes, they will read, but it is *what* they read that matters. Supply them with an antidote to this insidious poison. Give them a Catholic press. Give them the world's news at first hand through Catholic sources. Do not force them to see things through the coloured glories of Jewish syndicates in Paris or London. Create and foster a powerful Catholic daily press. Meet the atheist on his own ground and the victory will be with the Cross.

THE READER'S DUTY.

For the most part the attitude of our people toward the support of their Catholic newspapers and publications is simply scandalous. They subscribe generously enough to church building, they erect marble altars, they endow hospitals, but they never think of subscribing to a Catholic paper. They built churches in France. They founded 200 Catholic newspapers in Germany. The churches are empty in France today, but we know that when Bismark tried his hand at the game in Germany the monks remained, but Bismark went—to Canossa. The moral is plain. People have to go to the church, the newspaper comes to them; "it is mighter than the sword or the word." Shall we leave the field to the infidel? Shall it be said the children of this world are wiser in their generation than the children of light? A little self-examination on this point might be no harm at the beginning of the year. Let one of your new year resolutions be to subscribe regularly to a good Catholic paper.

A STORY OF CANON SHEEHAN.

Apropos of the publication of Dr. Sheehan's new volume, "The Blindness of Dr. Gray," the following true story is worth the telling. Dr. Sheehan was making some purchases in a well-known Dublin bookshop when he came upon his own book, "The Triumph of Failure." Perceiving that he was unknown to the assistant he gravely enquired if he could recommend the book.

"Oh," said the assistant, "that is Canon Sheehan's "Triumph of Failure," and between ourselves it was a failure too."

Just then the proprietor appeared and cordially greeted the distinguished author-priest. We can well imagine how fervently the assistant prayed the ground to swallow him. But the genial Canon only laughed.

"I think I'll take your advice," he said, "I won't buy that book."

In passing I may mention that "The Triumph of Failure" is said to be the author's favorite amongst his own literary children.

NAPOLEON AS AN AUTHOR

An English contemporary publishes in its December issue a short story written by Napoleon Bonaparte. It is hard to imagine the Dictator of Europe, the maker and unmaker of kings, plotting aught else save war's grim reality. And yet he has left us a history of America, a novel of Corsican life, several short stories, a few poems and numerous essays, all written before his twentieth year. But he soon found literature was not his vocation. He was to write indeed, but with the sword of the soldier, not the pen of the author, not on the virgin page but on the face of Europe. And surely to the most brilliant imagination of the novelist never occurred anything half as wonderful as the story whose last chapter was written at Waterloo.

STEAD'S LATEST HOBBY.

W. T. Stead is a man of many parts. He has filled many roles, and not a few of them well. Amongst other things he originated the Peace Crusade and opposed the Boer War. Through the Review of Reviews he has the ear of the world readily disposed to listen to anything he has to say. And W. T. S. has always something to say. Just now he tells us quite seriously he has succeeded in establishing communication with the world "from whose bourne no traveller returns." Hamlet may have been a good student, but apparently he didn't know anything about Julia's Bureau. The Discovery of the North Pole pales into insignificance before Mr. Stead's "First Report on the Exploration of the Other World," in the Fortnightly Review. Amongst others whom Mr. Stead met in his tour of exploration are Mr. Gladstone, Mr. Parnell, Lord Salisbury and Cardinal Manning! And Stead believes this. He is no impostor in the strict sense. It would be laughable if it were not so pitiful. Those whom the Gods wish to destroy they first make mad. He who runs may read.

FATHER BENSON ON SPIRITUALISM

In the Dublin Review Father Benson, the distinguished convert priest and author, discusses spiritualism. The Church has always taught, he says, that the spiritual world is so real and accessible a thing that communications from it, even in tangible form, are possible events. But except in extraordinary instances, where an adequate need is served by the revisit of a soul to the earth, all such phenomena as those put forward in spiritualistic seances are to be attributed to the work of the demons. The church holds that "all intelligent beings who inhabit the spiritual world, with the exception of one department, are better employed than in deceiving or playing tricks, or at the best, echoing religious sentiments round drawing-room tables."

"Columba" would like to hear from his readers. Interesting letters will be discussed in the "Corner." For the present, address "Columba," care "CATHOLIC RECORD," London, Ontario.

It has been said by a great saint that "meditation regulates our affections, directs our actions and corrects our faults."

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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AND IF—

A father walking with his little son stopped short, turned back a few steps, and looked through a gap in the hedge by the roadside. "What are you looking at?" asked the boy. "I thought the field was on fire," was the answer. "Who set it on fire?" "Nobody," replied the father; "it was not on fire." The boy was silent for a few moments, and then propounded this unanswerable question: "If it had been on fire, who do you think would have set fire to it?" The father was silent. Less wise than he the sad spinners of what they call rational biblical criticism waste their brief hours of life in attempting to answer questions as unanswerable and unprofitable. "If Christ did not really rise from the dead, but lives in the Church only by His spirit produced in it in some inexplicable way by such a conviction of that unreal resurrection as prompted the apostle to preach a gospel He never gave them, in a way He never dreamed of, how did they reach that conviction?"

Loisy, who is represented by the father in the true story just narrated, is ready with an answer. "Probably by means of visions, for they certainly believed that they had seen Him rise from the dead." "If so, were these visions objective or subjective?" A writer in the current Contemporary Review hints that the answer to this had better be deferred until the Society of Psychical Research, by which such phenomena are for the first time being scientifically investigated, gives its report. But the small boys of biblical criticism are in no mood to wait, and Loisy is ready with his answer: "Probably subjective." The problem has now taken this form: "If Christ did not rise from the dead; and if the existence claimed for Him be but the persistence in the Church of His spirit introduced by the apostles, who believed they had seen Him alive and thus were impelled to undertake the propagation of a religion He never taught them, in a way He never dreamed of; and if the persuasion that they had seen Him risen was brought about in the apostles by means of visions and if these visions were only subjective, the result of self-suggestion how are they to be explained?"

The writer in the Contemporary Review has no humor, otherwise he would not have suggested that after nearly two thousand years of existence, the Church might await the ending of those purblind mewlings which the Society of Physical Research calls scientific investigations, to receive a clear knowledge of its own fundamental facts. He proposes the hideous question, in simpler terms, it is true, than we have done, and undertakes in all seriousness to answer it. After looking it over carefully his conclusion is that it is unanswerable, not on account of its infinite absurdity, for he seems to tolerate all its hypotheses except the last, but because the facts can not be explained by self-suggestion, and thus he seems to find himself in an impasse. Were the subject not so tremendous, one might adapt to it the history of the wise men of Gotham, and stir up laughter at the farcical situations to which the wisdom of the flesh has brought its followers. But for us who, face to face with the glorious reality of the Catholic Church, hold the only sane position, that of St. Paul, "If Christ be not risen then is our preaching vain and your faith is vain," the matter is one not of mirth, but of unspeakable lamentation.—America.

COME, YE BLESSED OF MY FATHER

The glorious Feast of the Immaculate Conception of the Blessed Virgin displayed striking contrasts of joy and grief at Loretto Abbey, Toronto. In the chapel the Holy Sacrifice of the Mass was offered at the usual hour. The altar was magnificent in its floral decorations and myriad lighted tapers, the organ pealed forth its sweetest notes to which were united the devotional singing of religious and pupils, striving to honor as best they could the Redeemer's Immaculate Mother. But a few feet from this scene, in the nun's infirmary, another, earlier oblation, —not unworthy the Creator's gracious acceptance—had been made; an immolation, in comparison with which, the consuming of the tapers, the perfume of the flowers and strains of sacred song while beautiful, each in its kind, were less than ephemeral compared with the holocaust that had been consciously, gladly spending itself in His honor for forty-four years.

That fragrant flower; that bright light; that sweet-toned instrument that had given forth only words of comfort, encouragement and charity, had burst its frail tenement of clay, had become attuned to celestial harmony and was fitted to unite with the angelic choirs, in a never-ending song of praise. The well-known and much beloved Mother M. Francis Murphy, who entered the Institute of the Blessed Virgin Mary in her sixteenth year, yielded her sanctified spirit into the hands of her merciful Saviour, and passed to the enjoyment of her treasure, laid up where the rust and moth do not consume, nor the thief break in and steal.

During her religious life she had filled many onerous offices: She had been Superior at Hamilton and Stratford, Mistress of Schools and Mistress of Novices at Loretto Abbey, also Assistant and Secretary to the Chief Superior. Hers had been no weak, aimless life but one full and strong, replete with high and holy aspirations. Could the love and tender care of her superiors and community have saved her, she had not gone.

Her hallowed memory needs no touching panegyric, no high-sounding eulogies, for by her religious, charming personality, her sincere, unostentatious piety she unconsciously erected for herself, not a lofty monument of cold marble, but warm, ineffacable admiration and affection in the hearts and memories of numerous devoted friends. Thus the cloud of sorrow is silver-lined; nay, more, it is gilded by the rays that emanate upon it from the Sun of Righteousness.

May we, O reader! have the wisdom and grace to follow in her wake, along the narrow way. Then may we confidently hope to receive from the Son of Justice the reward of a well-spent life, and the promised recompense, "Possess the Kingdom prepared for you."

KINDNESS AND CONVERTS

The ease with which conversions are sometimes brought about was strikingly illustrated by Father Robert, the well known Passionist, in an address at a recent meeting of the Catholic Convert's League in New York.

Patience and kindness, said Father Robert, are indispensable factors in converting non-Catholics. They have been led to believe the wildest and most absurd yarns about the Catholic Church and this erroneous impression can be removed in a great many cases if Catholics will only go about it in the right way.

As an instance he cited the case of a non-Catholic woman whom he met during a thunder-storm in the town where both lived. The woman sought temporary shelter in the doorway of the monastery. As this was only a partial protection from the rain, the priest invited her to come into the reception room.

"But I'm not of your religion," she exclaimed.

The priest told her that made no difference, and the woman reluctantly entered and stood in the vestibule. It was the first time she had ever been in a place of the kind, she said.

She expressed the greatest surprise when portraits of the Madonna and saints were explained to her. Her astonishment was intensified when a confessional was shown her and the sacrament of penance explained to her. The story was so much at variance with what she had been taught that surprise gave way to curiosity and the woman began asking questions.

Finally she left and said she would call again for further information. She did, and in a short time became a Catholic. She then went to work and was instrumental in converting several of her friends and acquaintances, all of whom still profess profound sorrow over their failure to familiarize themselves with the doctrines of the Catholic Church earlier in their lives.

REPLY TO "J. P. T."

Editor CATHOLIC RECORD:—

I have read the article in this week's (20th Nov.) RECORD, signed "J. P. T.," wherein he undertakes to prove that the proper name of Holy Church is the "Roman Catholic" Church. Of course we are all aware that the present seat of the Holy See is in Rome, and it may be permitted to remain there. At the same time, God in His infinite wisdom may allow a change, and, in that case, it would be the Roman Church no longer.

The Apostle's Creed gives us the name as the "Holy Catholic Church."

The Nicene Creed calls it the "Holy Catholic Apostolic Church," and it seems to me that this is correct, Catholic being Universal, and Rome a locality. To carry out J. P. T.'s line of reasoning in different words it would read: I believe in the local universal Church. How can it possibly be universal and local at the same time. Supposing; for instance, that the seat of government of the Holy See was moved from Rome to, say, Cork, would it be in order to say I believe in the "Holy Corkonian Catholic Church"? I notice that most of our secular press, in speaking of the Church, call it the "Roman Catholic Church," evidently for some purpose of their own, or to imply that there are other Catholic Churches.

If the Head of the Church wishes, or requires us to designate the visible Church as Roman it will be in order to cheerfully comply. Until that time comes will it not be better to continue to use the name given to us, viz., the Holy Catholic Church?—E. E. B.

VIOLATED SHRINE, BECOMES A MANIAC

A special dispatch from Rome to The Sun, New York, date of November 20, says:

"An anti-clerical butcher at Potenza violated a shrine of the Madonna recently and forced his dog to lick the image. The butcher fell senseless and assumed the rigidity of death.

"He was conveyed to a hospital, where he recovered, but he was mad. He barks like a dog.

"The inhabitants of Potenza are convinced that a miracle was performed, and are flocking in pilgrimage to the shrine, where solemn functions in reparation of the outrage are being held."

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This Well Known Gentleman Strongly Recommends "Fruit-a-tives" to all Sufferers.

JAMES DINGWALL, Esq.

"I have much pleasure in testifying to the almost marvellous benefit I have derived from taking "Fruit-a-tives." I was a lifelong sufferer from Chronic Constipation, and the only medicine I ever secured to do me any real good was "Fruit-a-tives." This medicine cured me when everything else failed. Also, last spring I had a severe ATTACK OF BLADDER TROUBLE WITH KIDNEY TROUBLE, and "Fruit-a-tives" cured these complaints for me, when the physician attending me had practically given me up.

I am now over eighty years of age and I can strongly recommend "Fruit-a-tives" for chronic constipation and bladder and kidney trouble. This medicine is very mild like fruit, is easy to take, but most effective in action."

(Signed) JAMES DINGWALL.

Williamstown, Ont., July 27th, 1908.

50c a box, 6 for $2.50—or trial box, 25c—at dealers or from Fruit-a-tives Limited, Ottawa.

For The CATHOLIC RECORD.

A PRAYER

Sweet Lady, with my head low bowed,
Before thy feet, I humbly pray
To thy dear Son, for purer heart,
To offer thee to-day.

The lilies white, have given thee all
Their fragrance, to perfume
Thy chapel dim. Outside the door
The roses red in clusters bloom.

The birds have piped for thee, their lays
So full of love, the whole day long.
And now as home they fly to rest
They sing to thee an evening song.

So while the lilies incense sweet
By winds of earth is heavenward borne,
While roses with their beauty strive
Thy chapel to adorn.

And while the birds loud song of praise
Floats on the twilight air,
Sweet Lady, ask of thy loved Son
To grant my earnest prayer.

No offerings do I bring to Thee
Of beauty rich and bright,
Of incense rare, to fill the air
With vanishing delight.

No song of rapture do I sing,
My heart of woe is full;
And all my lips can find to say,
"To me be merciful."

But when on High, my prayer is heard
And purified my heart,
Then deign to take it for thine own
And ne'er let it depart.

So when grim Death, my spirit calls,
When life has fleeted past,
You'll wrap me safe in cloak of love
And keep me to the last.

—ALMA M. MCGARRIGLE.

CHRISTMAS TREE ORNAMENTS

Forty-five cents per dozen. Holly Vine, Rose Vine, Chrysanthemum Vine, Ivy Vine, Pointe Settia Vine, and very pretty Christmas flowers. While they last at $1.40 per dozen yards. Write at once. Box 45, Brantford Artificial Flower Co., Brantford, Ont. 1625-2

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