

## The Catholic Record

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REV. GEORGE R. NORTHGAVES  
Author of "Mistakes of Modern Indulgence,"  
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LETTERS OF RECOMMENDATION.

Apostolic Delegation,  
Ottawa, June 13th, 1905.Mr. Thomas Coffey:  
My Dear Sir:—Since coming to Canada I have  
been a reader of your paper. I have noted  
with satisfaction that it is directed with in-  
telligence and ability, and, above all, that it is im-  
bued with a sincere Catholic spirit. It strenu-  
ously defends Catholic principles and rights,  
and stands firmly by the teachings and author-  
ity of the Church, at the same time promoting  
the best interests of the country. Following  
these lines it has a great deal of good to do  
for the welfare of religion and country, and it  
will do more and more, as its wholesome  
influence reaches more Catholic homes. I  
therefore, earnestly recommend it to Catho-  
lic families. With my blessing on your work  
and best wishes for its continued success,  
Yours very sincerely in Christ,  
DONATUS, Archbishop of Ephesus,  
Apostolic Delegate.UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1906.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read  
your estimable paper, THE CATHOLIC RECORD,  
and congratulate you on the manner in which  
it is published. Its matter and form  
are both good; and a truly Catholic spirit  
pervades the whole. I can recommend it to the faithful  
Catholic and wishing you success, believe  
me to remain,  
Yours faithfully in Jesus Christ,  
D. FALCONIO, Arch. of Larissa,  
Apost. Deleg.

LONDON, SATURDAY, APR. 13, 1907.

## A WORD TO A CORRESPONDENT.

An esteemed correspondent has sent us certain objections with the request that we would answer them. It seems that our friend has been talking religion with a non-Catholic who is an admirer of Renan. In fact most of the objections are taken from this writer's Life of Christ, or from the theoretical view of Christ presented first by Strauss and afterward rehabilitated in French by Renan. Our friend tells us that his controversialist regards Renan's work as the greatest book ever written. Our idea of a great book is altogether different. Truth and edification, not doubt and destructive criticism, form, in our opinion, necessary elements of a great book. We would not place Renan's Life of Christ amongst the great books of religion, science or history. Before approaching the questions we deem it advisable to suggest to our correspondent that it is very difficult to convince people holding the views of his controversialist. Again, these answers are not intended so much for the benefit of our general readers who, we trust, will not be disturbed by the specious objections, as for a limited few. Whilst we deem it an honor always to use our columns in defence of truth, we feel that by far the greatest majority of our readers profit more by a simple exposition of some article of our creed, or some historical fact pertaining to our Church than by answering the errors of non-Catholics, or the distorted interpretations of Scripture issuing from the countless forms of rationalism. Nor will it do to enter upon these questions without saying a few words about the school of which Renan is the chief French exponent. Without tracing its history farther back than is necessary, the school is that of Strauss, a leading disciple of Hegel. Taking the theory of Hegel, that Being is an Idea, Strauss applied it to Christianity. The Incarnation was no longer the Son of God come down upon the earth—no longer the Word made flesh Who dwelt amongst us. The Incarnation was the idea which goes to form the warp and woof of Christianity. Such was the philosophy. But then they had to reckon with history. To deny the existence of Jesus Christ, to make Him out a myth, to convert His resurrection, is to change the course of all history. Yet this was the task which Strauss and his followers made necessary for themselves when they perverted the very philosophy which to faith is the power and wisdom of God. History had to be reconstructed. Criticism tore away the very walls of humanity's temple to examine them, but not to replace them. Most especially was the life of Jesus Christ to be reviewed and His mysteries explained. Renan made the attempt. Keen of intellect, bright in imagination, without heart and without faith, he approached the work with learning, with the idea, too, of presenting to the world a Christ, natural, rational, of the earth earthly. It was impossible—for Christ is ever the Supernatural. Bossuet used to say that the human spirit is short on some particular point. This is very true of Ernest Renan. His character all ran to intellect. He began life by Christian faith and believed the truths taught him. But the features of Christianity which were not purely intellectual did not appeal to him. On the contrary they served to turn him

against the religion of his fathers. Neither charity nor humility inflamed a heart cold with intellectualism, nor steadied with their bracing strength a character rendered unstable by rational tendency and the restless spirit of the age. What charmed Renan in Christianity was the interior life which it fostered, the high idea which it formed and the austerity it encouraged. In the same way the priest for him was the man apart. He was not the man going about administering to the sick, preaching to the poor. Nor was Christianity the religion of love and expansion and social action. His teachers had shown him Christianity founded upon all the memories of humanity, sin of man, prophecy, type and figure. Exegesis magnified in Renan's eyes certain difficulties. He sees gaps which harmony should fill. And because his heart has not penetrated the essence of Christianity he rejects the whole, and formulates his conclusion: Christianity is not proven by history. His teachers also had shown him Christianity founded upon the providential idea of God—that God, Who is infinitely good, ceases Himself with humanity especially and personally in revelation, the crowning of which is the Incarnation. Here at the threshold of his philosophical meditations he formulates another theory: God does not act in the world by special acts of His will. This was not an original principle of Renan's. It formed the basis of all rationalism and was exclusive of all religion. In fact it is atheism. God is as if He were not. He is confounded with His law, a law supreme, yet nothing but a law. Let whilst Renan was thus no longer Christian or religious he clung to all the beautiful ideas which Christianity had originated and developed in him. All that he had hoped for from religion he would hope for from science. All the homage that he had rendered to the former he would render to the latter. He brought to bear all his talent upon science of which he became priest and worshipper. He devoted himself with consummate ability to make war upon God's Church, to uproot faith from the minds of the people by presenting them not the Saviour of the gospel but a hero of romance, not the supernatural Christ but an ideal man so far as reason could know. His style, his mystic unbelief, his pretended learning gave him for him only too many admirers. No doubt he has done immense incalculable harm amongst the young, the unsteady and the half learned; but his book cannot be called a great book? To an old Breton who had lost his son Renan could with his science offer no consolation. And when asked to make a speech at the giving of prizes for acts of virtue, he could not understand the heroism of virtue or the sanctity of duty. He called these victims sublime fools filled with admirable illusions. A man, therefore, without faith, however learned he might be, could not write a life of Jesus Christ, as the gospels present Him to us. Striving to banish the supernatural in which he did not believe, Renan has left countless problems behind him without solving the very one he undertook to solve. We have deemed it prudent, before touching these questions, to lay before our correspondent the rationalistic trend of Strauss and Renan, both of whose objections are in these days the principal ones raised against Christ and His Church. In our following issues we promise to treat, in order, the questions submitted.

## THE CONFESSIONAL.

At the induction of the Rev. Mr. Clarke to the pastorate of St. Andrew's Presbyterian Church, Westmount, Montreal, the Rev. Mr. Mackay, of Crescent Street Presbyterian Church, was reported as warmly advocating the establishment of the confessional. The statement as it first appeared was afterwards modified by Mr. Mackay who explains his position thus:

"I do not believe in the confessional as an institution, nor do I believe that any man should stand between God and his fellow-man, by any other right than that which character and experience give him. But I do believe that the Protestant Church ought to have much more of that which the confession gives, viz., direct personal contact between the pastor and individual members of his congregation."

Between this explanation and the report as it appeared in the Montreal Daily Witness, we would, if we had been the gentleman himself, have stood by the report. The last state is worse than the first. However, that is not the point. Mr. Mackay in trying to justify himself and trim his sail to Presbyterian doctrine has well-nigh upset his boat. The illogical statement which he now makes is so full of fallacy that we hardly know where in our comments we had better start or how we can most fittingly bring the gentleman to task. Any place will do. What sort of a church is the Protestant Church?

There is no such thing on the face of the earth nor in the heavens above. Protestant is a relative term, and has no meaning at all except in contrast with the term Catholic. A Protestant Church has neither unity, apostolicity nor universality. Even if we admit its present entity, we must deny most absolutely its divine origin. For Christ to establish a Protestant Church would be, not wisdom, but folly. There is no such thing, there never was from the beginning, nor will there be. We have no doubt that the Rev. Mr. Mackay feels the want to which he refers. He is sincere; but he ought to be candid. The man who wills the end, wills the means. Mr. Mackay wants what the confession gives but does not want the confession. He desires the direct personal contact with individual members. That is right. Nothing can be more important both for the individual and his spiritual welfare than that confidence which a penitent bestows upon his confessor. Nowhere in the ministry is Christ's work so efficiently done as in the confession. This is far more than personal contact. Catholics do not go to confession because of the personal intercourse, or because they want help from him as a friend and man of experience. They go because they want pardon for their sins. To this Mr. Mackay makes the old objection that it is placing a man between God and our fellow-man. But what is Mr. Mackay himself doing when he pleads so strongly for personal contact? He does not admit any other right over his fellows than that given by character and experience. There must be some higher seal than human character—some better gift than the treasures of personal experience; or else the desire to which Mr. Mackay gives voice will go unanswered for three hundred years more. Personal intercourse may well be desired. We see its benefits amongst our own people. But its origin is from one source, guaranteed by divine origin and perpetuated by loyal faith. To disbelieve in the confession as an institution established by our blessed Lord is to refuse all the advantages which directly and indirectly follow therefrom. The rev. gentleman does not believe that any man should stand between God and his fellow. Why then does he want personal contact? God left His Church to men. The ministry of the word, the bestowing of the sacraments, the teaching, were all bestowed upon chosen men. "Go ye and teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost." "As the Father hath sent me, so I send you." "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven." We pause. As long as Mr. Mackay disbelieves the institution of confession so long will he be left solitary and without personal influence. In doing away with the sacraments Calvin and Knox and the others stopped up the fountains of the Saviour and shattered the whole economy of grace.

## GOOD FRIDAY OBSERVANCE.

For any class of people to regard Good Friday as a holiday is paradoxical, irreligious and sadly out of place. True, business is suspended; but that does not constitute a holiday. Here is the programme for one city of Ontario where people are rushing out of town or into town to spend it with friends: "The theatres will be open afternoon and evening, and it is expected they will play to capacity at each performance. The gun club will hold a big shoot at the club grounds. The road race is also on the sporting card, the event to start at 10 a. m. In the evening a recital will be given in the Methodist church. Services are to be held in the majority of the city churches."

Canada has a Sunday law. What it needs is a Good Friday law. To think that a people with any pretensions to be Christian should use Good Friday for sport, enjoyment and dissipation, is beyond comprehension. It is, of course, a scandal to the Jews and pagans around us. Their comments may be interesting. Here, they will say, is a people believing, or pretending to believe, in a Redeemer Whose death they commemorate this day. It ought to be to them a day of sorrow and prayer. They turn it into a day of merry-making. Either their Saviour cannot be true or else they cannot believe what they teach. That is what must impress these people whom we require to close their places of business. Then the Methodist church joins the sporting mob. In fact never a Good Friday passes without a social or some such event in a Methodist church. It is the gravest scandal—a church to lend itself for the sake of money to amusement on Good Friday. It is the love of greed and a betrayal of religion. No wonder churches are not frequented by the young. Railways, theatres, all forces in society combine to turn people away from recollection and prayer on a day which should be of all the days in the year one of sorrow

and compunction. For a church, therefore, to join with the enemy is an unpardonable scandal. But Methodists will be Methodists in spite of protest. And they love their little tea-parties and socials and recitals. They have more than three hundred other days on which to hold them. It ill becomes them to have them on the day on which our blessed Lord suffered death and redeemed the world.

## A SAMPLE OF IGNORANCE.

A respected correspondent in Cape Croker sends us a copy of the Warton Canadian, which contains an article on the Separate schools in Nova Scotia, reproduced from the Orange Sentinel. It would be unbecoming for a reputable paper to take notice of what appears in the Orange Sentinel and we are more than surprised that our contemporary, the Warton Canadian, should print an article from that publication. For the information of our friends in Warton we may say that the arrangement entered into between Catholics and Protestants in Nova Scotia has been considered very satisfactory by both parties. So much is this the case, that, a few years ago, the Hon. W. S. Fielding declared in the House of Commons that the Catholics and Protestants were a happy family. From which we take it that the Orange Association has not made much progress in that part of the country. Perhaps one of the most inexplicable things of this our day is to find men of education and common sense joining the Orange order and taking their inspiration from a paper whose utterances at times would bring a blush to the face of a fish wife. Here is one nugget which we take the liberty of reproducing. Speaking of the nuns who are teaching schools in Nova Scotia, he says their first ambition is "to advance the interests of the Roman Church rather than to give efficient education, and who are sworn to obey the Pope, before any other authority, human or divine."

Is this not enough to prove that the editor of the Warton Canadian needs to revise his exchange list. Truly the province of Ontario, with all its boasted enlightenment contains many men whose reading matter has not been well chosen, and who, when speaking of the Catholic Church, exhibit a density of ignorance which is simply disgraceful. There would be very little Orangism in the province of Ontario were there no mediocrities looking for prominent positions. Their only qualifications are the possession of a long array of Orange titles, from Grand Sovereign down to County Master.

Editor of the Canadian, please be more careful! Men are judged by the company they keep.

THE CATHOLIC RECORD sends congratulations to Judge McHugh, late Junior Judge of Essex County, who has been promoted to the position of Senior Judge. Judge McHugh is one of the ablest and most respected of the County Court Judges of the Province. His promotion is richly deserved and will receive the approval of all classes of the community.

## A BAPTIST MISSIONARY.

It is often the case, that when bigots wish to make an attack upon the Church, they invent some ridiculous story concerning one or more priests in distant places. It is a difficult matter to follow them up and obtain a correct version of the story. In a late number of the Canadian Baptist appeared a letter from a Mr. W. J. Bingham, from Chichicostanango, Dept. de Quele, Guatemala, Central America, in which he states that the Indians of that place are a debased lot, and the priest had a permit from the Government to make and sell them "the stuff," meaning liquor. In the first place, we believe that Mr. Bingham is bearing false witness against the priest. If, however, the priest were guilty of such conduct, and it is not beyond the range of possibility, he will in due time be disciplined by his ecclesiastical superiors. If he is such a man as he is represented to be, he is just the individual who would make an up-to-date ex-priest. If the editor of the Baptist would read Parkman, a Protestant historian, he would find that the early Jesuit missionaries often came into conflict with the government officials because they strenuously opposed the sale of liquor to the Indians. If a priest happens to go wrong the fact is heralded in almost every Protestant paper in the country, while if a minister goes wrong the circumstance is scarcely ever alluded to in the Catholic press. Why is this? Not long ago an actor in this city, replying to some strictures on the stage by a Protestant clergyman, published statistics showing that more preachers than actors were committed to prison in the State of New York for criminal acts. This matter was not taken up by the Catholic press, and no effort was

made by Catholics to throw discredit on Protestantism because of the incident. It is a pity there is so much un-Christian like conduct on the part of our Baptist friends in regard to the Catholic Church.

## MURDEROUS SECRET SOCIETIES.

The Anarchistic, and other secret associations which infest Europe, and even find an asylum on the free soil of America do not seem to be terrified into inactivity even by the almost sure punishment which follows their crimes. It would, indeed, appear as if the very great risk they run when they have perpetrated some peculiarly atrocious crime, fascinates them to the commission of new crimes outdoing in atrocity all that has been previously attempted.

This being the case, it is not so much a matter of surprise that they should have a special desire to do something which makes manifest their intense hatred of the Catholic Church, which is the great bulwark of society and good government against all secret societies.

An instance of this hatred of Anarchists against the Catholic religion occurred on Easter Sunday in Genoa while the Jesuit Father Passivich was preaching in the Church of San Siro. A bomb was thrown into the building from the main entry which exploded with great force. A tremendous panic ensued, but providentially, no one was injured though considerable damage was done to the building.

The bomb was filled with nails and iron wire, and the authors of the plot were captured and found to be two well known Anarchists named Ettore Campanini and Giovanni Belloni. In their lodgings a large quantity of material for the manufacture of bombs was found.

After the commotion, Father Passivich recited the hymn "Te Deum" with the congregation in thanksgiving to God for their escape. He then finished his sermon.

Almost simultaneously with this outrage, another Italian society called the Black Hand, which is known to be identical with the Sicilian society of the Mafia, is believed to have perpetrated a horrible murder in New York city. A young Italian woman was discovered with a bullet wound in her temple and her throat cut.

There is a theory that this was a case of suicide, but a self murderer could scarcely inflict the two wounds upon herself, while other circumstances give reason to believe that the dead woman was killed by the Mafia who thought her to be another woman who formerly lived in the same house, and who threatened to revenge the death of her father who is known to have been murdered by the Mafia or Black Hand society.

We may add that another horrible murder which was perpetrated in July 1906, has just been brought home to the Mafia. The victim in this case was a wealthy merchant at Partinico in Italy, on whom the Mafia had endeavored to levy black-mail. He had received many letters demanding money and threatening death in case of refusal. The actual murderer has been discovered, and found to be one of four detailed by the Mafia to do the bloody deed. The trial has brought forth the knowledge of numerous murders committed by this society both in Italy and New York. Is it any matter of wonder that successive Popes have prohibited all secret societies whose secrecy can be made a cover for such deeds? It would be lawful to forbid Catholics to belong to societies which make such things possible, even if they were not actually guilty of the evil deeds which have been over and over again brought home to the Anarchists, Mafia, and the European Freemasons, to say the least.

A new work on theology has been given us by Father Pourrat, Professor of Theology at the Lyon's Seminary. It is published in Paris by Victor Lecoffre, and contains 373 pages. A very complimentary notice of the book is given in the April number of the American Ecclesiastical Review. The editor states, that among the clever and remarkable books on Positive Theology that have been recently published, this is undoubtedly one of the most useful and suggestive. It is practically the fruit of the author's successful career as teacher at the Seminary of St. Sulpice in Paris and at that of Lyons, two institutions which have unfortunately been closed and confiscated under the terms of the anti-Christian laws of the present rulers of France. "It would be rather regrettable," the editor of the Ecclesiastical Review states, "if the recently mooted idea of boycotting French goods had taken effect by depriving American priests and students of such books as the one here mentioned."

## RUMORS REGARDING NEW CARDINALS.

Recent despatches from Rome state that at the Consistory which has been announced for April 15, six Cardinals will be created by the Holy Father, or perhaps seven, but none of these will be of the English-speaking countries, whether the British Empire or the United States. It is said, however, that there will be another Consistory held before the close of the year for the appointment of foreign Cardinals, and that on this occasion both these nations will be honored by having at least one prelate of each country appointed to this dignity, and possibly two. It is added that no absolute decision has been reached on the subject, but there are rumors to this effect in Vatican circles, and they are all the more likely to be realized because of the staunch loyalty to the Holy See manifested by the Catholic hierarchy and people under the flags of both Great Britain and the United States during the critical events which have been taking place in France.

There may not be any solid foundation for these rumors, but Archbishop Bourne of Westminster, Bishop Hedley of Newport, and the Right Reverend Francis Aidan Gasquet, Abbot of the English Benedictines have been named respectively as being three from among whom the selection will be made for England. For several years the name of Archbishop Ireland has been mentioned as an American prelate who is likely to be honored with the Cardinal's hat, and his name is still mentioned as being one on whom the dignity will probably be conferred. It has also been said that Ireland or Canada may also be honored by having one of their prelates promoted to the Cardinals. We may reasonably suppose that there is much which is merely hypothetical in all these rumors.

## An Honored and Remarkable Family.

Mr. Patrick Brady and wife, of Starnesborough, Huntingdon Co., Que., will celebrate the sixty-fifth anniversary of their wedding, April 11th, 1907. Eleven children, one doctor, one lawyer and two priests (Montreal and Hamilton.)

The aged couple are on the home-stead where they first settled, Mr. Brady having secured it four years before his marriage, sixty-nine years ago.

Mr. Brady is one of the oldest post-masters and J. P. in Canada. He prizes highly the old papers of his honorable discharge from the militia, after serving active service in defense of Canada during the troublesome times of 1838. Mr. Brady is now in his eighty-ninth year and Mrs. Brady (née Mary Murphy) is eighty-four years old.

## TWO PREACHERS—A CONTRAST.

THE SPECTACULAR PLATFORM EVANGELIST AND THE UNOBTURBATE JESUIT.

"One needs not be a Catholic," says the Catholic Union and Times, of Buffalo, "to feel the vast distance between the religious hysteria induced by the Torrey methods and those of the quiet, unobtrusive priests who appeal to reason at the missions held in Catholic church or chapel."

The foregoing remark was inspired by an article in the daily Times of Buffalo, contrasting the work of Dr. Torrey, who has been stirring thousands by his emotionalism at Convention Hall, in that city, with that of a simple Jesuit who conducted the retreat of Convent of the Sacred Sodality. Says the writer in the daily paper:

"Unlike Mr. Torrey, this Jesuit orator is unknown. Few of his hearers know even his name—the name, that is, by which he is known to his associates and fellow workers. He employs no adventitious aids in his work of reclamation. Seated at a table, with his back to the flickering candles and his face in the shadow, he preaches the doctrine of salvation. He uses no gestures to emphasize his points. Immovable, erect, contained, he delivers his message to the faithful. His voice is high-pitched, oracular, harsh, with the effect of coming from a far distance. His delivery lacks every element of the dramatic—yet it is terribly dramatic in its very simplicity."

"Men flock to hear him. The rough wooden seats of his chapel are crowded: the aisles are filled with chairs, a long line of men stand in the aisles and at the rear wall. They listen intently, not missing a word. They make no demonstration of emotion, they neither weep nor shout for joy, yet it is certain that every word of the nameless speaker sinks deep into their minds."

"Night after night the high-pitched, oracular voice denounces sin. After the denunciation follows the pleading. The harsh voice sinks to a whisper, searching, thrilling with a ghostly cadence. Humanity, weak humanity, is exhorted to righteousness. The origin and effect of sin are shown, the repentance, the restitution, and finally the reward."

"A tiny silver bell rings musically. The Benediction of the Blessed Sacrament—service sweet to the sin-laden soul—follows. The organ makes soft accompaniment to the choir of many voices, and the Sacred Host is held aloft while every head is bowed in adoration. Presently the last note of the 'Landate Domini' rolls away into silence, the last prayer is breathed, the lights extinguished, and more than six hundred serious minded men quietly disperse."

"This is the scene witnessed each night during the annual retreat of the Alumni Sodality in Convent College chapel."

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