

fumigated with drugs which are said to be very useful in incantations. A magic liquid was produced by the alleged witch, a package of hairs from the back of a black cat and some pins, all of which were used in the incantations which were to bring the husband back.

Something was thrown by the witch upon the fire and it made a great squeak which frightened the woman Samuels; and this was supposed to be a black cat, but the witness would not swear positively on this point.

The deserted wife was also frightened by the alleged witch into believing that if she did not make the payments regularly, her husband would never return.

From all this it may be seen that witchcraft still exists, or rather the alleged practice of witchcraft is asserted to be a means of controlling human beings, their lives and actions. Such practices do not exist among Catholics, or scarcely ever exist, as most Catholics know well the little catechism which tells us that among the things forbidden by the first commandment are all dealings and communications with the devil, and inquiring after things lost, hidden, or to come by improper means: all incantations, charms and spells; idle observations of omens and accidents, and all such nonsensical remarks.

We are never credulous as to any superior, or even infernal power being actually in league with fortune tellers, who go from town to town to ply their trade, but we have the welfare of our fellow-Canadians, Catholic or Protestant, at heart. We say that whether or not these itinerant impostors have actual intercourse with the devil or other evil spirits, they are to be avoided; for you cannot engage them in your cause without either giving countenance and honor to evil spirits, or you encourage impostors, aiding them to gather in money under false pretenses.

PIUS X'S PONTIFICATE.

ACHIEVEMENTS OF THE "PEASANT POPE" IN A PERIOD MARKED BY THE SEVEREST TRIALS.

From the New York Sun (Editorial) November 18, 1906.

Since the Patriarch of Venice became Pope under the name of Pius X. many difficult problems have been pressed upon his attention which, unlike his predecessor, he was not qualified by long experience in diplomacy and statecraft to solve. What was to be the relation of the Papacy to the civil power during his pontificate, not only in such storm centres as Italy and France, but also in Germany and Russia, and even in Spain? To none of these problems has a definite solution yet been found, but it must be acknowledged that in more than one instance the interests of Catholicism have been upheld with sagacity and skill, and that Pius X. has thus far succeeded in avoiding in any country a bitter war with the civil authority such as was waged between Leo XIII. and Bismarck.

In Italy it is manifest that the relations of the Vatican and the Quirinal are more amicable than they have ever previously been since the loss of the Pope's temporal power. Pius X. has not, indeed, revoked the mandate by which faithful Catholics were forbidden to take part in Parliamentary elections, but he has suspended it sporadically by leaving its enforcement optional with the Bishop in each diocese. It is well known that the effect of the suspension has been to strengthen materially the Conservative party in the Italian Chamber of Deputies and there is reason to believe that a still more marked recoil from Socialism will be witnessed on the next appeal to the electors. There is no doubt that the royal Government would welcome an intimation of a willingness to accept the subvention allotted to the Pope by the Italian Parliament some thirty-five years ago, together with the arrears, which now amounts, with interest, to tens of millions of dollars. It is true that Pius X. has given no such intimation, and still depends for support on the voluntary contributions of faithful Catholics; but he must be judged with satisfaction the striking change in the attitude of the civil power, which, formerly hostile, has now become conciliatory and friendly.

In France, too, the same method of proceeding, "savante in modo, fortiter in re," has averted collisions that might have caused a civil war, for, although refusing with firmness to sanction the cultural associations prescribed by the separation act, the Pope has carefully refrained from any provocative word or act, and has given the Radicals and Socialists no excuse for the exhibition of anti-clerical rancor. The result has been that the Clemenceau Cabinet has put the most liberal construction possible on the text of the separation act, and has announced that Catholics will be at liberty to worship in the churches for a year from December 11; and although other Church property will be taken possession of by the Government on the date named, it has been hinted that this might be transferred by a Ministerial decree to cultural associations, should such be formed during the coming two months. The spirit of forbearance thus evinced by the civil power is obviously a response to the calm and gentle, though unwavering, tenor of the Pope's encyclical to the French Bishops.

In Spain also a Pope who had no training in diplomacy and statesmanship is showing the virtue of the soft answer that turneth away wrath. The Dominguez Cabinet, which represents a coalition of Liberals and Constitutional

Democrats, is following to a certain extent the example set by the anti-clericals in France. But although it is resolved upon the introduction of civil marriage and upon subjecting to Government control those religious associations which engage in teaching, particularly those which have emigrated from France, it is expected to stop short of a rupture with the Holy See, partly because all its members are Catholics and partly because the Vatican has avoided provoking it by giving an encouragement to the Carlists, who would start a rebellion in the northern province; to morrow if the Bishops and priests would say the word. According to a telegram sent from Rome on November 11, an authoritative declaration has been made on the part of Pius X. that the differences between the Vatican and the Spanish Government have been much exaggerated by Spanish and French newspapers, and that, as a matter of fact, the negotiations between Rome and Madrid are most friendly.

The freedom accorded to Catholics in Russia by a recent ukase may justly be regarded by Pius X. as an achievement that reflects honor on his pontificate. There is no doubt that the instructions issued by him to Catholic Bishops in Russian Poland had much to do with preventing the outbreak of a formidable Polish insurrection, and they deserved regard at the hands of the Russian sovereign. In Prussia there are some signs of tension between Church and State because the Pope has thus far hesitated to comply with Emperor William's request that he operate strenuously in the process of Germanizing the Poles in the province of Posen. It is scarcely credible, however, that a sovereign who remembers the lesson administered to Bismarck will under any circumstances attempt to renew the Kulturkampf.

On the whole, it will be generally acknowledged that, although Pius X. has had to endure some of the severest trials to which the Papacy has been subjected since the occupation of Rome by Victor Emmanuel, he has emerged from them with dignity unimpaired and remains a sympathetic, interesting and impressive figure.

MEDITATIONS ON THE ROSARY.

The Sorrowful Mysteries.

THE AGONY.

In the garden of Gethsemani, Jesus suffered the most excruciating mental anguish, more acute than any man has ever suffered or ever will suffer, and his sweat was that of great drops of blood which fell from His brow, but He submitted all His sufferings to the will of His heavenly Father, and cried "O My Father, if it be possible let this chalice pass from Me, nevertheless not as I will, but as Thou wilt," and the Angel of the Lord appeared from Heaven and strengthened Him.

Christian Soul, unite all your mental anguish with His, and pray not only for yourself but for others also, that in all your difficulties, trials and mental weariness, the issues of which you are unable to foresee, you may have the grace of resignation, and to say, not my will, but Thine be done.

THE SCOURGING.

Pilate took Jesus and scourged Him. He submitted Himself to the hands of His persecutors, and meekly endured their torments, though guilty of all offence towards men. He was bruised for our transgressions, yet He opened not His mouth, the chastisement of our peace was upon Him, and it was with the stripes which He received from men, that He has brought healing and peace to our souls.

Christian Soul, in this decade unite the persecutions and contempt which you receive at the hands of men with His divine sufferings, and pray in behalf of yourself and others for the grace to endure contempt, persecutions, injuries, slanders and malicious treatment from fellow men in spirit of true forgiveness, in meekness and silence.

THE CROWNING WITH THORNS.

On that beautiful head, to which the most costly diadem of earth's choicest jewels could not confer the smallest portion of the honor that was due to Him, Who is the King of Kings, and Lord of Lords, His enemies placed a rude crown of sharp prickly thorns which caused Him such terrible suffering, that though He spoke not, though He cried out, He uttered piercing sighs, like one in the extreme of physical torture.

Christian Soul, unite yourself in spirit with Him, and ask His Blessed Mother to obtain for you and for those for whose intention you pray, the grace to endure patiently for Christ's sake headaches, fatigues, sicknesses and all bodily pains which you may now be suffering, or which you may be called upon to suffer in the future.

THE HEARING OF THE CROSS.

Jesus offered His Cross to His eternal Father, then it was laid upon His shoulder by those for whose sake He bore it, and the sorrowful procession wended its way to Calvary. On the way He was so weary that He fell three times, and at length it became so heavy that Simon the Cyrenæan, though unwillingly, was compelled to assist Him. He did not murmur or complain of His Cross, but each time that He fell, He rose up again, and continued His journey to the bitter end.

Christian Soul, offer yourself to His and your eternal Father in union with Jesus Christ, and ask His Blessed Mother to pray for yourself and for those for whose intention you pray, that you may have grace to take up your cross daily and follow after Him, and that however hard that cross may seem, you may bear it cheerfully without murmuring or complaining of its weight.

THE CRUCIFIXION.

The melancholy procession arrived at Mount Calvary. The cross was laid upon the ground, the sacred form of Jesus was laid upon it; the cruel nails were thrust into His Sacred hands and feet, causing Him such terrible agony that His Blessed Mother could no longer bear the sight. The cross was then raised and placed with a rude jax into a hole in the ground and at that

moment Jesus cried "Father forgive them for they know not what they do." He hung there for many hours, until worn out with physical pain and with the burden of the sins of men for whom He was making atonement, He yielded Himself into His Father's hands, saying, "Father, into Thy hands I commend my spirit." His work of redemption was done and He gave up the Ghost.

Christian Soul, ask His Blessed Mother for yourself and those for whose intention you are praying, to obtain for you and for them that you may so live in this life, doing the will of your Heavenly Father here below, that when your last hour shall come, you may be able by the grace of God, to say, "Father, I have finished though so imperfectly, the work that Thou hast given me to do, into Thy hands I commend my spirit."

THE IMMACULATE CONCEPTION.

The glorious holiday of obligation which occurs on Friday of this week, Dec. 8, the feast of the Immaculate Conception of the Blessed Virgin Mary, is to us, the people of these United States, a festival in an even more exceptional manner than is found elsewhere, for it is the patron feast of the United States. This was it chosen and appointed by the prelates of the Church in this country, in solemn council assembled.

The meaning of the event which this feast celebrates is frequently misunderstood by non-Catholics; it may even be misunderstood by certain Catholics who are supposedly well educated and well informed. Therefore, it is advisable to dwell from time to time on this important doctrine, and to make it clear in its real aspect and proper meaning.

The Immaculate Conception of the Blessed Virgin means that from the very first moment of Mary's existence she was absolutely free from the slightest stain of sin. The dark shadow of Adam's sin, that sin which caused the terrible taint of original sin, the seed lot of the human race since our first parents' awful fall from grace, never rested for one single instant on Mary's soul or body. Satan had no dominion over her for one slightest moment's space.

Why was this so? It was because this woman, thus perfectly immaculate, was to be the mother of the All Holy, the tabernacle of the Eternal God, the resting place of Him before Whom all salute sanctity and blinding majesty the angels veil their faces with their wings. In type and prophecy she had been foretold and prefigured in many ways. She was "the lily amongst thorns." She was "the eastern gate of the Temple, kept for the King;" of her it was said by the prophet: "He brought me back to the way of the gate of the outward sanctuary which looked toward the East; and it was shut. And the Lord said to me: This Gate shall be shut, it shall not be opened, and no man shall pass through it, because the Lord, the God of Israel, hath entered in by it, and it shall be shut for the Prince."

To Mary apply the words of the great apostle of the heavenly love: "O my Mother, My perfect one is out of me. . . . Thou art all fair, O My love, and there is not a spot in thee. . . . My sister, My spouse, is a garden enclosed, a garden shut up, a fountain sealed." O Mary, from the moment of her conception, the Church exclaims: "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?"

This is the "woman crowned with the stars, and treading upon the serpent, straight down beneath her sinless, triumphant feet. This is she who destroys hereby, she who has caused woman to be no longer man's slave or tool or toy, but his help, indeed 'meet for him';—this is our pattern, our mother, heaven's queen, God's mother—and why? Because she was beautiful, fair, wise, loving, winning, noble? All fair and wise she is, beyond all women that ever were or shall be; but her unique place in the economy of God's kingdom is because of this great fact, that she was immaculate, stainless, sinless, spotlessly holy, from the moment of her conception in Anne's womb.—Sacred Heart Review.

CHARITY.

Faith, hope and charity. But the greatest of these is charity. For when faith and hope have passed away into heaven's attainment, charity will still remain the first law of heaven.

Men have called order the first law, but God is love, and from love came order in heaven and in nature.

Charity is the fountain whence flows all that is good.

Violation of charity—for charity is a law from God to men—brings in its wake a numerous train of ills. The father ill treats the child, the child will hate the father. The government mistreats its subjects, and they in turn will strain every nerve to destroy it. An angry word, and human blood is shed. A hungry man is refused assistance, and robbery follows. A guard baits a convict and one of them becomes a corpse. Millions hold Christianity in contempt and class it all as one homogeneous mass. Why? A heathen human being goes to the house of a priest, a minister or a lay man who professes to be a follower of the Saviour, and says "I'm hungry, give me something to eat," and is turned away—nay, oftentimes insulted. The man, burning with rage, the dregs of which will be in his heart forever, finally gets a position. In the boarding house where he is living there are fifteen fellows, like himself, compelled to do the unclean, sweaty and dirty toil of the universe. A member of this group brings up religion for discussion and essays, maybe, to speak an evangelizing word in its favor. Like the rage of a wild beast caged, the smoldering effects of the insult the man received who was turned away while temporarily distressed bursts forth, to the eternal hurt of Christ and his own soul. He is an infidel now. He tells his story to his astonished listeners; how

Grace, step by step, he was led through images and shadows into the full light of God's revelation which is entrusted to the Catholic Church, and from that moment there was neither doubt nor hesitation, but perfect peace and tranquility of mind, in spite of all the difficulties and disappointments and contradictions which so painfully marked many aspects of his life. He became a pillar of strength to others, and imparted to them his own steadfast convictions, so that to many souls his life and his teaching were the mainstay of their spiritual existence, while to others the thought of him was the first argument leading them to see and to accept the witness of the Catholic Church.

"We have his own assurance oftentimes repeated as to the peaceful certainty which was the outcome of his submission to the Catholic Church. May I read to you a further testimony which, perhaps, may help some hesitating soul, even though more than fifty years have passed since the words were written. It was addressed to my own father, who, then a young man and a very recent convert from Anglicanism to the Catholic Church, has been disquieted, like many others, by the persistent rumors that Dr. Newman was contemplating a return to the Established Church, and had written to ascertain the real truth from him to whose writings he owed under God his own reception into the Church. This letter is dated from Maryvale on June 13, 1838:

"Dear Sir: I return an answer to your inquiry, which made me more than a little uneasy. It is wonderful that people can satisfy themselves with rumors, which the slightest examination, or even attention, would disprove, but I have had experience of it long before I was a Catholic. At present the very persons who saw through and reproached the evangelical misrepresentations concerning me, when I was in the Church of England, believe of me things quite as extravagant and as unfounded. Their experience of past years has taught them nothing.

"I can only say, if it is necessary to say it, that from the moment I became a Catholic I never had any feeling but one day of joy and gratitude that God called me out of an insecure state into one which is sure and safe, out of the war of tongues into a realm of peace and assurance. I shrink to contemplate the guilt I should have incurred, and the account which at the last day would have lain against me had I not become a Catholic, and it pierces me to the heart to think that so many excellent persons should still be kept in bondage in the Church of England, and should, among the many good points they have, want the great grace of faith, to trust God and follow His leadings.

"This is my state of mind, and I would it could be brought home to all and every one, who, in default of real arguments for remaining Anglicans, amuse themselves with dreams and fancies. I am, dear Sir, truly yours, "JOHN H. NEWMAN."

"It may be said, my brethren, that these things which I have spoken could be affirmed about every great preacher and every great writer in the Catholic Church in every age of her existence. All without exception have been witnesses to the supernatural and to the faith, and all alike have continually and have found peace and rest in the bosom of the Church. We should, therefore, have a very incomplete view of the providential place given to Cardinal Newman were we not to dwell upon the personal and peculiar way in which he accomplished the mission which God held and entrusted to him.

"I think that we may safely say that he was raised up to convey the old unchanging message in new words and in a fresh setting which would be acceptable to the Englishmen of his day. No voice has fallen on English ears so persuasively as his. Many have taken up his words, attracted solely by the beauty of the languages in which he has clothed his thoughts, and they have been led to consider and to see the truth of the thoughts themselves. He has gained a hearing for the Catholic Church in places where no one else could have obtained audience, and he has broken down prejudices that were deep rooted and centuries old. The Catholic Church has a different position

CARDINAL NEWMAN LAID BY ARCHBISHOP BOURNE.

The sixty-first anniversary of John Henry Newman's reception into the Catholic Church was fittingly commemorated recently by the handsome church which has just been erected at Edgbaston, Birmingham, England.

The proposal to build the church was first made at the time of the Cardinal's death in 1890. In 1901 the Oratory Fathers revived the project and addressed an appeal to the Catholic world for funds to build an edifice that should be a fitting memorial of the life and work of their illustrious founder. That appeal met with considerable success and made it possible to put the work in hand. The church which only has now and has not yet been completed, is a fine example of Italian architecture. With certain modifications it has been designed upon the model of St. Martino, in Rome, and one of the chief features of the interior, which is practically a copy of an early classical basilica, is a series of six noble marble columns which support the roof on either side of the nave.

We are assisting at the opening of a church which is set up to give glory to God by recalling to men's minds a life devoted entirely to His Divine service, and which sixty years ago on this very day was given to the Catholic Church. * * *

Greater than all mere material blessings are the gifts of heart and of mind which God has been pleased to bestow upon chosen souls, making them the organs of His truth and His glory. We should, therefore, have a very incomplete view of the providential place given to Cardinal Newman were we not to dwell upon the personal and peculiar way in which he accomplished the mission which God held and entrusted to him.

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"What, in brief outline, was the mission confided to him, and how did he accomplish it? "He was meant to be a witness to the supernatural in an age which, for the most part, was forgetful of everything but the concerns of material existence.

"Again, he was a witness to the necessity of faith, to the great fact that if God exists, and if He had made us, there must be many things in His existence and in our creation and in the providence which is a continuing of the creation, which we can never understand, which we can never adequately explain and which we must, therefore, accept simply and humbly on the word of God Himself, who has been pleased to make them known to us.

"Lastly, he was a witness to the supremacy of faith. No one, perhaps, was ever more sensible to the difficulties of revelation, and no one could state them more cogently and put them in a form more difficult to refute. And on this account Cardinal Manning did not hesitate to call him 'our greatest witness for the faith,' because in spite of the clearness of his perception of difficulty, he saw how God's own inspired word must prevail against all difficulties, and that when there is a certainty that God has spoken there can be no place for doubt. Thus he followed the guidance of Divine

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now in the minds of thousands of those who do not accept her teaching, because Cardinal Newman has lived, and preached, and written. As Cardinal Manning said in his funeral sermon: "No one who does not intend to be laughed at will henceforth say that the Catholic religion is fit only for weak intellects and unmanly brains. This superstition of pride is over." * * * He has taught us that beauty and truth are inseparable, that beauty resides essentially in the thought, so that nothing can make that to be beautiful which is not so in the plainest words that will convey the meaning. The English people have read the thoughts through his transparent words, and have seen the beauty of Eternal Truth as it shone forth in his mind. A position has been given to the Catholic Church in the minds of Englishmen from which she can never be removed."

SAVED BY THE APOSTLES' CREED.

The value of a religious education was once experienced by Hume. He fell one day off a temporary bridge connecting old and new Edinburgh, and found himself embogged below. After many cries for assistance, an old woman at last drew near and began to make preparations for saving him. But as soon as she saw who it was he would save, she desisted and bade the vile atheist bide where he was. "I am no atheist," protested Hume. "I assure you, good woman, you are mistaken." "Well, then, if you can say your belief and if you cannot do that I will be no aid to save an infidel." Hume accordingly, embogged in the swamps—do profound—recited the Apostles' Creed, and having made no mistake in the recital was duly saved by this good Samaritan. If he had failed—

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