

Advertisements for teachers, situations wanted, etc., go under each insertion. Remittance to accompany the order.
Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.
Messrs. Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD. Agent for Newfoundland, Mr. James Power of St. John. Agent for district of Nunavut, Mr. M. Reynolds, New Liskeard. Subscribers changing residence will please give old as well as new address.
Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 25 cents.
When subscribers ask for their paper at the post office it would be well to tell the clerk to give them their CATHOLIC RECORD. We have information of cardholders in a few places on the part of delivery clerks who will sometimes look for letters only.

LETTERS OF RECOMMENDATION.

Apostolic Delegation,
Ottawa, June 13th, 1905.

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 intelligence, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good 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 Catholic families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,
DONATIS, Archbishop of Ephesus,
Apostolic Delegate
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1905.

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

LONDON, SATURDAY, DECEMBER 11, 1905.

HALLEY'S COMET.

From astronomical calculations we learn that this famous comet will reappear next spring. Its special feature is the part it plays in the anti-Papal bugbears. This is the comet our friends the enemy would have us and the credulous world believe the good Pope Calixtus excommunicated. As an object of science the celestial visitor will undoubtedly attract great attention. It has been a regular caller in the nightly highway of the solar system. It tells us not where it spends the rest of the time. Nor is it likely to explain why it has thrown away its tail and substituted a hood. We do not deal with the scientific side—or undertake to explain the irregular regularity with which this sky rambler comes and goes. We take up the old story about the Pope repeated lately in all seriousness as a fact which cannot be denied. Here is what a Western paper at Spokane says concerning the appearance of the comet in 1456: "The Turks had taken Constantinople and were threatening to overrun Europe and everything seemed ripe for destruction when the comet put in an appearance and seemingly depriving men of what little wit they had left. It was then that according to tradition Pope Calixtus issued his famous bull against the Turk, the devil and the comet. He at least ordered special prayers to be said and the church bells to be rung at noon, which practice continues to this day." In making charges of a kind implying absurd superstition or excessive fear writers ought to be quite specific. Stripped of its rhetoric this newspaper's statement that the Pope of that time published a certain bull—and if he did not publish the bull he proscribed prayers and ordered the church bells to be rung at noon—is untrue. The writer forgets to tell whether the prayers were against the Turk, the devil, the comet, or whether they were only against the comet, or whether they were for general protection and the help of God. Again since the practice of ringing the church bell at noon, and he might have added, morning and evening lasts to this day it can have nothing to do with the comet. This gives the Spokane newspaper away. Church bells take a very significant part in the devotion of the Catholic Church. Nothing is more touching than the voice of the parish bell calling the people three times a day to pause and bear witness by faith and prayer to the great mysteries of the Incarnation and the Redemption. It was established by Pope Calixtus III. And although the comet was a coincidence it had no connection. Let us come to that again. The first and most important statement is that a certain Pope issued a bull against a comet. We deny it with disdain. Let us examine some of the history upon the subject. It is the most absurd lie in all history. People are asked to believe that a Roman Pontiff in the year 1456 hurled the anathema of the Vatican against a comet. The story is told *ad nauseam*. An Episcopalian minister wrote fifty years ago what the Spokane reporter writes to-day, how that Pope Calixtus III. stated that the comet was in league with the Turks and ordered the Ave Maria to be repeated three times daily and directed the Church bells to be rung at noon. And the prayer was added: "Lord, deliver us from the devil, the Turks and the Comet."

Calixtus III. devoted all his energies to organize Christian Europe against the Turks. Nuncios were dispatched to the various powers entreating them to bury their jealousies and arm against the common foe. Missionaries were sent throughout the world to preach the Crusade. The Sovereign Pontiff filled with a sense of his paternal responsibility had sworn on his accession to use every effort to regain Constantinople. To fulfil that oath he mortgaged the pontifical estates, melted down the sacred vessels, and ordered special prayers. An important witness is missing. Pope Calixtus instituted the Angelus that he might secure the protection of the God of armies and not to spare away the comet which did not appear until the following year. The order of dates is: Fall of Constantinople 1453; Accession of Calixtus to the Pontifical Throne and Proclamation of the Angelus, 1455; Appearance of the Comet, 1456. No such Bull is to be found. There is not in any of the Bulls of Calixtus III. a single word about the comet. Nor was any prayer ever ordered by him against it either. In some work of a contemporary of this Pope there is, says America, a single paragraph in which he speaks of the Comet, of the pestilence then raging in Rome and of the Turks; and he ends by saying that the Pope ordered prayers that God might help those who were fighting against the Turks. St. John Capistrano, who was preaching the Crusade for Pope Calixtus, declared that the comet was a sign of God's help to the Christians against the Turks. Earthquakes, pestilence, war and other unusual terrors filled the people with consternation. Pope Calixtus availed himself of the opportunity to detach them from the perishable things of earth and to induce them to use their energies and goods for the glory of God and the preservation of their Church and homes. This is the only basis upon which rests the mythical tale of the Bull and the Prayer against the Comet.

PROSPECTS IN ITALY.

There is hardly a time since the first Pentecost that the Church has not been made to feel the weight of the world's hatred. Scarcely has there been an age when she was suffered to pursue her mission without hindrance. People might claim liberty for themselves. They had none for the pillar of truth which would indeed make them free. In our views of the Church the persecution-laden past does not make us pessimistic for the future. There is the immortal promise of its Divine Founder to encourage us. There is the assurance so often in dark hours made manifest that the gates of hell shall not prevail against the Church. Nor can we forget that our Blessed Lord has overcome the world. Things sometimes go particularly hard. The night grows darker. This is especially the case just now in Italy where anti-clericalism is amassing its forces in and out of Parliament to wage war against the Papacy. Protestantism presents countless divisions. But when any question arises against the Catholic Church, its ranks close; they are of one heart and mind. It is so with Italian parliamentary opposition. Radicals, Conservatives, Socialists, Republicans have all joined hands under the standard of anti-clericalism. The new Italian Block issued its policy by an address of one of its members. It is to destroy "the hegemony of the clerical party which constitutes the sacred phalanx of the government now in power within the house, and in the country is a perpetual plot against the civil consciousness of the Italian people." Forty years have fled since the Italian Parliament first met. Not a single one of its hundreds of laws is not more or less inimical to religion. One of the first of these consecrated the property of the religious orders. In Italy a priest is not allowed to enter the schools where the children entrusted to his spiritual care are receiving instruction. Religious marriage has no legal sanction whatever. All religious teaching in a school may be suppressed by the commune if the majority so decide. Some few years ago the Catholics strove to form a Centre party similar to that of Germany. The President was the other day obliged to resign on account of failing health. At the time of his resignation he could not muster more than 70,000 members out of a population of 30,000,000. Compare this with the German Association of the Volkverein: 1,000,000 out of 20,000,000 Catholics. Fearfully aggressive and active our enemies everywhere show themselves, woefully placid and heedless are the true and the faithful. These form a double force to anti-clericalism. As our Holy Father once put it: "The great strength of the enemy consists in the apathy of the good."

A CORRESPONDENT.

One of our friends puts a few questions to us since she is far away from other and better sources of information. An Anglican minister had told her that priests were forbidden to debate. In answer to this peculiar and trifling infringement upon a priest's liberty we are not aware of any regulation upon the subject. That there may be mandates as well as unwritten law against priests entering upon public controversies, either oral or written, in matters religious or political, need astonish no person. Such debates are unprofitable. They are seldom convincing and more rarely charitable. Beginning at one point they end anywhere and everywhere. Priests have full liberty to defend truth when it is assailed. Their duties are too pressing and multitudinous to allow them to be called aside to contradict the legion of pigmies who seem to have nothing else to do than to attack the Church or calumniate the Popes.

The scene is changed. This same Anglican minister told our friend that the Anglican Church was the first Church. We recommend our friend to get a few books such as "The Question Box," "Faith of Our Fathers" and the series of publications by the Catholic Truth Society. The minister is artfully dragging too many herrings across the track for a weekly paper to keep up to him. All history is against his presumptuous claim. Even supposing we admit that Christianity was first introduced into Britain by St. Paul, our Anglican friends have an unbroken union with Rome from the time of St. Augustin down to Henry VIII. and Elizabeth. Nor are these legendary beginnings of much value. To St. Gregory the Great belongs the honor of evangelizing the Anglo-Saxons. The English Church was a Roman colony; Canterbury its primal seat. Saint after saint occupied it—all wearing the Roman pallium, all yielding submission to St. Peter's successor. It is all very well for Anglicans to hazard a statement when they have only one simple listener. He told the same party that the Pope was continually adding to our religion. We have no idea what he means? Our friend will oblige us by asking for particulars and the proofs of these statements. We are quite positive that our religion is still the same as when the Apostle's Creed was written. Explanations have been given to which we most cheerfully subscribe. Decrees of new Councils have cleared many matters. At no point of our history has any new doctrine been put upon the children of the Catholic Church. This Anglican minister should be more candid. It looks bad to see a man take advantage of a woman's knowledge of theology. If he referred to the Immaculate Conception of the Blessed Virgin or the Infallibility of the Pope he is entirely wrong. However, let him say what he means. We pause; for it is impossible

to refute generalities. Here is another question suggested by some remark of this minister: "Is it so that what one Pope affirmed another denied?" Not at all; but let him give names. Finally, the second Pope and immediate successor of St. Peter was St. Linus.

THE END AND THE MEANS.

We are frequently told that the number of witty jokes is limited. So it is with the slanders against the Church. They have to do double work. Contradict them to-day you will meet them again to-morrow. Deny them in Ontario they will reappear in Quebec. Old and worn out, they are paraded as fresh recruits in the army of falsehood. Ministers, journalists, professors con them by rote. "Ex's" declaim them with a rhetorical make-believe. Missionaries give them a foreign coloring more attractive to the eye and less repulsive to the ear. Few of these slanders are so hackneyed as the old charge that the Catholic theology teaches that the end justifies the means. It is especially directed against the Jesuits, either because they are the most hated of our religious orders or because they are the leading moral theologians. The latest utterance upon the subject comes from Salem, Mass., stated that the Jesuits taught this theory. He repeated the assertion quoting or misquoting as follows:

"Busenbaum's 'Marrow of Moral Theology,' approved by the Propaganda Fide as late as 1876, says: 'When the end is lawful, the means also are lawful.' Again he says: 'To whom the end is lawful the means also are lawful.' Gury says, in his 'Cases of Conscience,' 'Where the end is lawful the means also are lawful, when in themselves indifferent.'"

Layman, another Jesuit doctor, says in his 'Moral Theology,' 'To whom so an end is permitted, are permitted also the means appointed for that end.' Busenbaum, a great moral theologian, born A. D. 1600, taught the very opposite of that which is charged against him. There is no such opinion as that given in the Salem minister's pretended quotation: "When the end is lawful the means are lawful." Busenbaum explicitly excludes unlawful means. When the end is lawful then is the use of means indifferent in themselves permitted. This is Gury's teaching also—and that of all Catholic moralists. Means which are in themselves indifferent, i. e., neither good nor bad, may be employed and are continuously employed to attain a lawful end. A man may borrow money at a usurious rate of interest to pay a debt. Indifferent means are not unlawful. Even though every Catholic theologian and teacher throughout the Church scorns the allegation and denies the imputation our enemies will unblushingly repeat the charge which St. Paul was the first to reject.

SPECULATION INVITED.

The "Ex" is a man to be generally avoided. Broken vases hold little water. We have a regular genius of the kind just now. He resembles the mine speculators and premium donors. We give him the benefit of our remarks but warn our people to be quite sure of their pay. They should be careful to accept nothing but marked cheques. Money promised by an "Ex" is not always guaranteed. Here is the pamphlet, vulgar, illiterate and pompous. The first sentence of a decree from the Council of Trent contains many mistakes as it does lines. Let such trifles pass, for we do not expect "Ex" to know enough Latin to correct typographical errors. He offers thirty rewards of \$100 each to any priest or layman who will prove from Scripture various dogmas of our holy Church and other subjects. We give three specimens:

"\$100. Reward to any one who will produce a text of Scripture proving that we ought to pray to the Virgin Mary."
"\$100. Reward to any one who will produce a text of Scripture to prove that Peter was Bishop of Rome."
"\$100. Reward to any one who will produce a text of Scripture to prove that Christ did not believe in freedom of conscience and freedom of speech."

There is no further information as to the conditions under which the proofs are to be examined or who is the judge. The whole thing is too thin—and should be treated with the most silent contempt. Our only excuse for touching upon it is to warn the simple and unwary and to show the extremes to which an Evangelist "Ex" can resort.

If the "Ex" is to be the self-appointed judge we hope that the candidates applying for the rewards will apply also for the man's credentials. He claims to have been a Capuchin. We have a letter about him. His name is Harold Patrick Morgan. He has opened a controversial bucket-shop in Ottawa. He

is an ungrateful fellow who forgets what was done for him at Ushaw College and turns upon the Church into which he was received as a convert. The weeds from the Pope's garden are nearly all of a kind—and Morgan is no exception. The man was never ordained priest, nor did he make his religious profession. We have complimented him in styling him "ex." He never got so far, since he was neither priest nor monk. How he raised this sum of money to devote to controversial premiums is not our affair. It would be more to his credit if he returned what was spent by a too generous priest upon his education some few years ago.

THE EMBER DAYS.

The Ember Days of the winter quarter will fall upon Wednesday, Friday and Saturday of next week. Upon Ember Saturday many young men will be elevated to holy orders. Not without reason has this day been designated for the ordinations. The Church desires that her aspirants to the priesthood should have the suffrages of all the faithful before being raised to such a dignity. And during Ember week the laity should unite with the clergy and beseech the Lord, in fasting and prayer, to ordain "fit ministers of the New Testament." We learn from the Acts of the Apostles that Saul and Barnabas were ordained to the apostolate while the Church of Antioch fasted and prayed. They always followed the practice themselves, and sought the suffrages of their converts when ordaining priests for the churches they had founded at Derbe, Lystra and other places. In this they fulfilled the command of Christ, Who enjoined upon the faithful the duty of praying for a zealous priesthood, laborers in the harvest of souls.

The clergy and laity have common interests. An old proverb says "the glory of children are their fathers." This is equally true in a spiritual sense. St. Paul, speaking as a pastor to his flock, expressed the same truth: "We are your glory, even as you also are ours." And mindful of the Communion of Saints, during the ordination ceremony, the Bishop first invokes the Church triumphant and then implores the suffrages of all the faithful on earth in behalf of the candidates for holy orders. The Roman Pontifical reminds the Church militant that both clergy and laity are concerned with the ordination, "just as the master of a ship and the passengers have common motives of security or fear."

At the end of next week many who have been long years in training will be taken from among men, and ordained for men in the things that appertain to God. They will leave the Seminary and go to their various dioceses to bring forth fruit that we trust will remain. Like the early Christians, we will assist them before the imposition of hands by fasting and praying during Ember week. Knowing that the harvest is so great, and the laborers so few, (at least three hundred priests being urgently required in Canada alone, according to a recent utterance of Archbishop McEvay), we will observe the ember fasts and redouble our prayers to the Lord of the harvest, that He send forth laborers into His harvest.

WAS EVER A POPE A FREE-MASON.

This is the question put us by a correspondent. The question it seems was forced upon the party by a Catholic friend. We would recommend the Catholic friend to hold very different ideas about the Popes. Strange and by no means creditable to people's judgment as well as unworthy of their religious loyalty is it that the cock-and-bull stories about these matters make such an impression. Some would like to quote a case of this kind as an excuse for their own conduct. Others are inclined to take a morbid pleasure in discovering faults in public men. The majority treat the rumors about as they deserve. All are by instinct inclined upon first impression to believe the statement made by a friend. Whilst that phase of credulity is quite laudable it is the contrary when the report collides with any first principle. The idea that a Pope could belong to the Society which in his official capacity he condemns is a contradiction. A general cannot command two opposing armies. Our chief aim so far is to strengthen our readers against the absurd, malicious tales which our enemies and false friends have told about the Popes and others of the hierarchy. The only Pope that we ever heard of in this respect was Pius IX. of holy memory. In 1865 Pius IX. formally renewed the decrees of his predecessors against the Grand Orient. Thereupon a number of the more frenzied sectaries strove to make it appear that while Pius IX. as Pope might condemn Freemasonry Giovanni Mastai-Ferretti was in heart a devoted adept of Square and Triangle: that he had been initiated into the mysteries while visiting the United States. The gossip mongers claimed that Philadelphia was the city where the future Pope was made a

Master Mason. The Masonic, Protestant and Jewish journals of the world gloated over the morsel. But the story refuted itself. Mastai Ferretti never visited the United States, and was never in Philadelphia. Five months after the starting of this calumny the Masonic World (a French journal) admitted that if Pius IX. was made a Mason in any place it certainly was not in Philadelphia, since the Grand Secretary of Pennsylvania certified that the name of John Mary Mastai-Ferretti was not on the registers of any of the lodges under the jurisdiction of the Grand Lodge of Pennsylvania.

THE OLD ENEMY — DIVISION.

A friend has sent us a copy of a paper entitled "Sinn Fein" published in Dublin, Ireland. He has written us to the effect that the editor is in the pay of Dublin Castle and that the people who are back of the enterprise and who support its policy are all traitors to Ireland. In this we are not prepared to go quite as far as our correspondent. Many good men may be found supporting the policy enunciated by the Sinn Feiners, but we believe they are unconsciously doing the work which would be most gratifying to the officials of Dublin Castle. In the present crisis there should be only one party in Ireland and that the Irish Nationalist Party. Movements in opposition to the work they are doing in the British House of Commons have for object the making of Ireland a divided house once more, the consequence of which will be that Home Rule will be farther off than ever. If the Sinn Feiners were to confine their work to the encouragement of Irish industries, the uplifting of the Irish people in various ways, promoting a spirit of unity and friendliness amongst all classes, their work would be most commendable and every Irishman would wish them God-speed; but when they set up a political movement in opposition to the programme of the Irish Nationalist Party the trade mark of Dublin castle becomes only too visible. For generations the people of Ireland have had men of this calibre in their ranks. The loud-mouthed orator who is striving for the impracticable and the impossible is no friend of Ireland or the Irish people, but merely a tool in the pay of the enemies of Home Rule. There are to be found even in this country good, well-meaning Irishmen who place faith in the leaders of the Sinn Fein movement believing that they are sincere and that their scheme will be more conducive to Ireland's advancement than that of John Redmond's party. But it appears to us they are but wasting sympathy upon men who have but ends of their own to serve. Let Ireland, say we, be united. Let all Irishmen worthy the name rally round the standard of John Redmond and when a generous system of self-government is achieved the Emerald Isle will be given a degree of prosperity and contentment which she has not known since the English occupation.

REVILING IRISH CATHOLICS.

It is the custom of Orange orators from time to time to cast aspersions upon the Irish people save that small contingent of so-called "Loyalists" who live in a corner of Ulster. We were much pleased to see in a recent issue of the Globe the following very clever letter from Mr. Garret O'Connor of Bridgeburg, Ont., regarding this matter. The conditions pictured by him will be a revelation to many who have a false opinion regarding the affairs in the Emerald Isle:

As ambiguous remarks regarding Ireland are very productive of misunderstanding I crave a brief space to make a few remarks in reply to Rev. Wm. Patterson's allusion to "north" and "south." Many people, hearing Mr. Patterson speak, might think that the "whole" south of Ireland was arrayed against the "whole" north. Let us have a little truth. Ireland's 32 counties in the Parliament of the United Kingdom are represented by 84 Nationalists (including 8 Protestants) and 19 Unionists—men who value union more for the Conservative party of Britain than with the natives of the country they were "planted" in some 250 years ago. The provinces of Munster, Leinster and Connaught are solidly National. The opposition to Nationalism is confined to a small corner (the northeast) of Ulster. Of Ulster's 9 counties, 5 are National, 2 split about even, while 2 more (Antrim and Down) are strongly anti-Nationalist. The reader will please understand that all the Catholics of Ireland and a steadily increasing number of Protestants are Nationalists, i. e., working for the good of Ireland, first, but very willing to be the best of friends with the English and their own Celtic cousins, the Welsh, Scotch and Scotch-Irish, the latter peoples being their own blood brothers, the descendants of the Scots of Ireland, named after Queen Scotia of Kerry, who settled in the Highlands under Feigus, so of Ece, in the fifth century, and laid the foundation of

the present Scotch nation. The Scotch-Irish have a strong prejudice against their Irish brethren, but Irishmen are honestly gratified to know that it lessens as the years roll on. In a word 85 per cent. of Irishmen are a unit for Home Rule, having the sympathy of the world, the solid backing of British Liberals, the more qualified sympathy of British Conservatives, but the opposition of a handful of their own blood brothers inhabiting a small corner of the Green Isle. Their Irish National brethren are willing to strive to forget the past, to shake their hands in friendship. Why do they not respond? The onus is on them. Some of our most loved and respected Irish leaders have come from their ranks. The real Irish do not value men for their religion, but for their personal worth. They have proved it countless times. Let me through the courtesy of The Globe raise my small voice in an appeal to them to join hands with their countrymen for the good of Ireland. I beg of them to do it now.
GARRETT O'CONNOR.

THE POPE AND THE FERRER CASE.

So strong is the belief in Rome that the Holy Father, moved by clemency and a spirit of forgiveness, intervened on behalf of Francesco Ferrer, that even the Messaggero, the Socialist morning paper, has become convinced of its truth. It gives from "an authoritative source" minute details of the Pontiff's "Modus Agendi" in appealing directly to the Spanish Government. "From all we have said," it observes, "it may be seen—and we emphasize the fact—that our information has been obtained from the very best source—that Pius X. was the only sovereign who took any initiative on behalf of Ferrer on the sad occasion."

Rev. M. ...
sermon to ...
days ago ...
hear that ...
church, I ...
because, ...
the bitter ...
lands. ...
Prince of ...
heroic mo ...
him to C ...
Cranmer ...
even Je ...
thought ...
not ha ...
at the c ...
tired he ...
Order w ...
bigotry. ...
read or ...
resolution ...
protest ...
John T ...
ada. C ...
he has p ...
Premier ...
olic, or ...
"Papist ...
try are ...
for civi ...
Orange ...
Mr. Bi ...
claimed ...
anti chu ...
sion ch ...
and he ...
the san ...
people. ...
But do ...
take a ...
would ...
trine to ...
in the p ...
Binnie ...
spirit ...
men to ...
Orange ...
dians a ...
ies of ...
other c ...
We ...
H. Sp ...
Allian ...
paigu ...
branch ...
for loc ...
with M ...
the w ...
temper ...
classes ...
howev ...
best t ...
wheth ...
consu ...
where ...
the ef ...
house ...
liquor ...
when b ...
ing h ...
have ...
would ...
drink ...
and p ...
bition ...
tiller ...
would ...
sorts ...
liquor ...
would ...
favor ...
most ...
regar ...
effect ...
amon ...
ever ...
ance ...
custo ...
their ...
to be ...
are ...
woul ...
care ...
form ...
eral ...
and ...
T ...
the ...
est ...
ion ...
and ...
han ...
of t ...
In ...
sen ...
alm ...
leg ...
fre ...
our ...
the ...
the ...
only ...
abs ...
of t ...
me ...
sow ...
the ...
est ...
of t ...
no ...
be ...
pr ...
on