THE REV. SIDNEY SMITH, S. J.

Father Sidney Smith, who has lived much in the eye of the Catholic reading public, chiefly through his work as writer and editor (for a time) of the Month, and his papers for the Catholic Truth Society, was born in 1843 at Margate. His father was Vicar of Worth in Kent, and was of the most rigidly orthodox school of Low Church Evangelism, to whom the leaders in the religious movement which was at its height at this time of the future Jesuit's birth, were uncompromisingly anathems, and who saw with mingled bitterness and relief the passage of many a fellow clergyman across the border through the dreaded gates of Rome. Hence the atmosphere of Worth vicarage was not such as was calculated, humanly spesking, to lead the young student, who laid the f undation of his future knowledge mainly in a sound home education, to the destined goal of the Jesuit novitiate. He was fitting himself for the profession of an architect Jesuit novitiate. He was fitting him-self for the profession of an architect self for the profession of an architect and incidentally interesting himself in church affairs. He came in contact and sympachized heartily with the ritualist movement. He fell under the influence of Machonokie and saw the admirable work of Louder among the poor of feast Lonion. In the Margaret Street Church, to which a chance hostile remark had led him, he heard a sermon of Upton Richards, which first set the Catholic leaven working in his mind. The time came, after three set the Catholic leaven working in his mind. The time came, after three years' drifting and those bitter days of doubt—to have passed through which is to have acquired the power of helping others—when the conviction dawned that the logical issue of the "Catholic" position was Rome. A visit to Mundies and the casual introduction to Robert Wilherforce's duction to Robert Wilberforce's Church Authority by the chance of its lying on the table, contributed subin 1863. The secession of a friend of this time gave further impetus, and there followed a visit to Manning at Bayswater, who helped, yet at the same time rather frightened the young inconter. The Legal Father Albary inquirer. The Jesuit Father Albany Christie, himself a convert and a great fisher of men, in those days and for many afterward, completed the work, and Sidney Smith was received into the Church en the Feast of the Precious Blood in 1864, being then twenty one years of age. Two years later he en-tered the novitiate of the Society of Jesus. After his years of preparation, noviceship, studies and teaching, he was ordained in 1877. He had the chair of Ethics at St. Mary's Hall, Stonyhurst, and afterward passed to those of Theology and Scripture at St. Beuno's College, the Jesuit Theologate. He left St. Bruno s in 1889, and from that time has devoted himself to writing. His work has been almost entire-ly in the form of articles for the ly in the form of articles for the Montl, the well-known and capably edited journal conducted by the Eng lish Jesuits. He has been largely con-cerned with the Anglican Orders controversy, and I have heard him regret that this has been so, both on account of the pain that this discussion must of the pain that this discussion must necessarily give, and because it is only a secondary issue in the wider controversy. However, he was gradually drawn into it, and as a convert was necessarily much in communication with those of the English Church, whose faith had been shaken in the Establishment, and thus was able to Batablishment, and thus was able to be of much assistance in this and other points of distute. On the Anglican Orders controversy he is counted a apecialist, and has been consulted in that capacity by official committees. Articles touching on this subject may be found in the pages of the Month from 1890 to the present date. Partic ularly we might note that on the theories of Mr. Dalbus and Monsignor Duchesne in the October of '94 and the two succeeding months, and on the Primitive Saints" controversy between Father Luke Rivington and Father Pullen. Another study of note is his lengthy review of Parcell's "Life of Manning," which has a more than common interest.

Another useful undertaking of Father Sidney Smith's has been the editing of a series of Scripture manuals, prepared by Fathers of the Scriety of Jesus, for the use of Catholic scholars at the Oxford and Cambridge local examina s. The commentary on St. Mark is work of Father Smith. On the death of Father John Morris, he took the editing of the series of Historical Papers inaugurated by that distinguished scholar, in which points of history burdened with controversy were set forth in their bearing on Catholic truth and consistency. This admirable series is published by the Catholic Truth Society, and has such contributors as Abbot Gasquet, the late Father Bridgett, and Father Thurston.

Again to Father Smith has falle the necessary and unpressure dealing with that unsatisfactory phesomenon, the escaped nun. "Ellen Golding, the Rescued Nun," received such treatment at his hands in a wide by circulated pamphlet of the Catholic Truth Society that the effect of her in tended campaign was very substantially discounted, and the pamphlet may be commended as a good specimen of literature of this kind. Barbara Whych, another of the same unfortumate class, was dealt with in a simi-lar manner. Calumnies against con-vents, and the vagaries of a notorious Protestant Alliance historian, Mr. Col sette, have been treated by Father Sidney Smith within the same valuable Happily the day of these controversies is rapidl passing. Only avery small and discredited, if noisy, memnant of this unsatisfactory form of snilitant Hyperprotestantism survives and the purse strings of enthusiastic and undiscriminating spinste's seem more or less closed to the campaigners.

In the series of some eighteen arti lately very completely discussed the such debated question of the Suppression of the Society of Jesus by Gregory XIV. Father Smith has some right to think that an affair of such far reaching consequences was a matter of theological and historical sketch of confession as it is understood and practiced in the Cathothink that an affair of such far reach-

Catholic Book News.

The fault finder does not attract. There is something about his face, gait and manner, as well as about his temper and words, that repel. Sweet ness, gentleness and charity are lack ing in his composition, and people fight shy of him. Men become a bane to themselves and to society when dominated by a critical, carping and harsh spirit.

SEPARATION OF CHURCH AND STATE.

The following letter, addressed to the Baltimore Sun by a Protestant clergyman, is well worthy careful perusal. Some of the ministers of this province will find in it food for reflection. It is high time they realize the fact that the blow aimed at the Catho lic Church by the French infidels is aimed at all denominations of Christians. Too many of them, we regret to say, entertain such a deep hatred for the Catholic Church that they look with favor upon the abominable work of the Atheists in France:

of the Atheists in France:

Please permit me a few thoughts which I have not yet seen expressed in the discussion going on in your columns upon the subject of the French law for separation of Church and State, Is not this law justly open to the charge of being a deliberate attempt to destroy the Roman Catholic Church in France, and hence an attempt to overthrow the Christian religion therein, for the Roman Catholic Church is the only representative of uch religion to about ninely-nine hundredins of the population of France? For what more deadly blow can be dealt religion than to turn out the co-gregations from the churches throughout France and the ministers of religion from their homes on a designated day next Deember? Can it be said the Church will have herself to blame for this for not forming the "cultural associations" required by law? Suppose this is granted, yet how can such an excessive and outrageous penalty for non observance of law be defended as this one of expuision from all churches and parson spea? And then the penalty falls on the innocent and helpless—the priests and laity of the parishes. It is impossible for them to form the "associations" because forbidden by their bishops and the Pope. And yet these helpless congregations are to be punished for what their superiors developed in the control of their places in worship for not doing what, by reason of the prohibition of their hierarchy, they are usterly unable to do. Will it be said they should disregard these prohibitions and comply with the law? That would be simply disruption and prohibition of their hierarchy, they are utherly unable to do. Will it be said they should disregard these prohibitions and comply with the law! That would be simply disruption and disorganization of their church—a result doubtess atmed at by the cunning framers of this vile law. These millions of helpless worship pers throughout France are off-red by the law simply the alarmatives of either creating a schism in their church by defying their hierarchs or of being expelled from their parish churches throughout the land. Where is the justice of this penalty of universal "incrdiction" against the unoff-eding lalty and parish priests for not doing what they are unable to do without breaking up their church! If the framers of this law had not designed the distinction of the church and had only designed to indicate the state's supremacy how easy to have provided that on that chosen day in Becombar the state would bersalt takeposes is not the churches at the chosen day in Sien of the churches at the world hereafted the state's under the world hereafted the world worship to condince as it wend the action of the churches at the churches as the world hereafted. sion of the churches as trustee in place of the lecking "association," and would then allow the accustomed worship to continue as it would have done if in charge of "association." But no—the state is then to take possession only to turn out the helpless worshipers and to alienate the buildings to secular uses. If this is not a deadly, malignant and inexcusable blow to church and religion I know not what could be such. No matter what may be thought of the course of the Roman Catholic authorities in refusing to form the "associations" required, how can any respecter of religion vindicate the turning out of millions of the course of the Roman Catholic authorities in refusing to form the "associations" required, how can any respecter of religion vindicate the turning out of millions of the surface of the french law should meet the indignant censure and protest of Carristians of all denominations throughout the world, for it is the work of the common enemy—atheism—of Christians of every name—Protestan's as well as Catholics—and the success of this foul blow against the Church of Rome would only turn over France to infidelity and not to Protestantism. The writer of this is not a Roman Catholic, but a clergyman of the Protestant Episcopal Church, whose foelings are ever moved by wrong and injustice wherever he sees them.

CURTIS P. JONES Baltimore, October 10. CURTIS P. JONES

THE CATHOLIC CONFESSIONAL

We have much pleasure in publish ing the enclosed testimonials sent Father McKeon, P. P., St. Columban, regarding the book entitled "The Catholic Confessional," of which he is the author. The price has been reduced to 15 cents and we will mail copies, to any address on receipt of that amount. Address, CATHOLIC RECORD, London, Ont.

St. Peper's Cathedral.

St. Peser's Cathedral.

My Dear Father McKeon—I have read with great pleasure your little book on the "Cathedic Confessional and the Sacrament of Penance," and I hope it will have a large circulation and thus remove much ignorance and prejudice. Trusting you will continue the good work on other Cathedic subjects. I am, dear Father McKeon.

"The Catholic Confessional and the Sacrament of Penance," by the Kev. Albert Mc Keon, S. T. L. St. Columban Ont, is an interesting and instructive libits book, with a kind letter of endors ment by His Eminence Cardinal Gibbons. The work is above the ordin ary and the subject treated is handled with delicacy and with a view to instructing the most biased.—The Michigan Catholic, Descript, Oct 18, 1906.

Hamilton, Oct. 8, 1908
Dear Father McKeon—His Lordenip Bishop
Dowling, who is recovering from his late ill
less desires me to say that he thanks you very
sincerely for the copy of your little book on the
'Confessional.' Bishop Dowling jims your
own Bishop McEvay in best wishes for a large
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REV. A. J. SAYASE,
Bishop's Secretary.

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lie Church. The author evidently had non-Catholice in mind during the composition of this work. He has adopted a simple and popular style in order to tell what the Confessional to she who can rise above ignorance and projudice and who desire to know our side of the question. Moreover the author has added a number of historical facts to prove how deadly in ormest the Church is regarding the involability of the secret of the Confessional. This little book, which comes to us with flattering letters from Cardinal Gibbons and Bishop McKvay should meet with a wide circulation, Toe Canadian Messenger of the Sacred Heart, Montreal, November, 1906.

DEATH OF A RELIGIOUS.

The many friends of Sister Mary St. Felix O'Hara, were sadly surprised and deeply grieved to learn of her dea h which took place at St. Joseph's Hospital. Hamilton, on Wednesday Ott 31. Four weeks before that date she was solved with typhoid fever, and from the first little hope was held out for her recovery. Having entered the Sisterhood on Oct. 15, two years ago, and though her three years probation had not expired, by a special privilege she was permitted to take her vows. Her one desire to regain health was, that she might be spared to toil yet more for the aged poor and the tlittle orphans, feeling she had done too little in her short religious life. She leaves to mourn her early death, besides her sorrowing mo her, three brothers. Charles and James of Sullivan township. John of Chie go, and three sisters Mrs. Thomas Burns, Hanever, Mrs. Michael Burns. Chesley, and Sister Eughemia of St. Joseph's Community, Hamilton. The family have the sympachy of ef all who know the sweet and loving disposition of their dear departed one. Particularly deserving of sympathy is her bereaved mother who so generously gave up this dear daughter, the last of her children, that she might devo'e her life to Christ in ministering to his suffering members. The funeral took place on Friday morning. Nov. 2nd, from St. Joseph's Hospital largely attended by the sorrowing members of her condition of those who leave all to follow Him, Who laber and count not the cost.

The Late Mrs. M. Crough The Late Mrs. M. Crough.

At the last meeting of St. Martin's church Altar Society. Ennismore held on Nov, 4th 1996, the following rescription was passed:

Moved by Mrs. Dan Crough (Precident) and seconded by Miss Kate Mahoney. (Secretary). That having learned of the death of the late Mrs. Michael Crough sr., a member of this society, and mother of our esteemed Treasurer. Mrs. M. Maher we desire to extend to her ad all members of the family, our deep sorrow at the great loss they have sustained in losing such a kind, exemplary and loving wife and mother. other. Reso'ved that a copy of this resolution be int to Mrs. M. Moher Treasurer and also to the editors of the CATHOLIC RECORD and the Peterborough Examiner, for insertion in their respective papers

KATE MAHONEY, Sec. MRS DAN CROUGH, Pres.

SUBSCRIBER, Tottenham, Ont.—We should be giad to republish the matter to which you refer, but at this moment we cannot remember when it appeared in the RECORD. Could you give us the date.

QUIRK —In the township of Pasilneh. Ont., Cornelius Quirk, native of the County Kerry, Ireland. May his soul rest in peace!

FINN.—At Grand Rapids, Mich. at her home 67 Carrier S., on Oct. 12 1906 Mrs. Mary A. Finn, widow of the late Patrick Finn. aged seventy years. May her soul rest in peace!



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WANTED A CATHOLIC TEACHER (m.d. or female) fully qualified to teach and speak French and English for R. C. S. S. No. 3 B. Malder and tool heater North for the year beginning Jan. 3 1907. Applicants will please state salary and experience. Address D. A. Ouellette, Sec., Vereker, P. O., On. 1463 4

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Sec ion No. 1, Stanley, a male or female teacher Du'y to commen to Jan 1se 1907 Apply to Joseph Rau Drysdale Ont. 1464 3

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Normal certificate, for Roman Catholic Separate S. S. No. 4. Morning on Township. Duties to commence Jan 3. 1997. Apply, staring salary and giving experience and testimenials to J. Gatschine, Secretary, Hesson, P. O. 1465 if CATHOLIC TEACHERS WANTED, FOUR mile and three female norm trained teachers for next term. J. J. Knoll, T-acher, St. Albert, Alberta.

TEACHER WANTED FOR SEPARATE School Sec. No. 9 Gore of Downle. The bolder of second class certificate with experience. Duties to commence Jan. 2, 1907. State salary and experience also enclose testimental, Address Thos. Queenan, Sec., Conroy P. O., Ont.

TEACHER WANTED FOR S. S. NO. 9
Thus, Ont, for the year 1907 holding first or second class certificate, Applicant must furnish first class references, and state experience. Salary \$400. Apply to Hugh Lavery, Russelton, Ont.

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A TEACHER FOR THE R C. S. S., NO, 1 Ogrod., holding a second class profes-sional certificate, Daties to commence Janes 2nd, 1997, Apply stating salary to James OLeany Bray's Coasing. 1466-3 TEACHER WAN IED FOR SEPARATE school Section, No. 12 Wellesley, Duties to commence Jan. 2nd 1907. State salary and experience. Address M. J. Gibbons, Box 54, Linwood P. O., Ont. TEACHER WANTED FOR COMING YEAR

1 1907 in Elora Separate school: one who is a capable organist preferred Apply for particu-lars to the Secretary of Separate school Board Etora.

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