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The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ENGLAND

DEATH OF CANON BAGSHAWE.

We deeply regret to announce the death of the Very Rev. Canon Bagshawe, D. D., which occurred at Brighton. The deceased, who had been in failing health for some time past, had ministered to the spiritual wants of the Catholics at Richmond for the long period of forty-four years, and previous to that he served as chaplain to the troops during the Crimea War. He was the author of several interesting works, notably "Catholic Sermons," "Skeleton Sermons," and "Conversations on the Blessed Sacrament," all of which had an enormous sale. May he rest in peace.

We have just received the report of the half-yearly meeting of the Catholic Truth Society at the Archbishop of Westminster's residence at Westminster. His Eminence Cardinal Vaughan (President of the Society) was in the chair, and amongst those present were: The Duchess of Newcastle, Lady Anabel Kerr, Lady Herbert of Lee, Bishop Hanlon (Uganda), the Hon. Mr. Fraser, the Rev. J. Gerard, S. J.; Mr. Lister Drummond, K. S. C.; the Rev. C. H. Bowden, Monsignor Myles, the Rev. Basil Maturin, Mr. Evelyn Stansfield (treasurer), the Rev. W. H. Cologan and Mr. James Britten (hon. sec.), etc.

Mr. Britten gave a brief sketch of what the Society had done during the past year. The most interesting event had undoubtedly been the conference of the Society at Newcastle. No preceding conference had exceeded this in the usefulness of the papers and the discussion of them, and in the local interest which it evoked. There was great need for extension in the matter of membership, which now reached 1,300. There was also a great necessity for the Society to supply the antidote to the attacks, some of them of an offensive type, which were flooding the country. The Jesuits had been attacked with more than usual violence, and the hospitality to religious orders from France had been a pretext for an outbreak against them, and great criticism has been directed against Catholicism generally. It was, however, a matter for congratulation that these attacks had gained for them sympathy, and he had no doubt, would ultimately tend to their advance (hear, hear). He was glad to say that, on the whole, Catholics in these controversies got fair treatment from the press. He wished the progress of Catholicism here was as great as the attacks of their enemies would seem to indicate. If it were so, the conversion of England would not be far off (hear, hear).

Cardinal Vaughan said they were grateful to Mr. Britten for his exposition of the work of the Society, which had gone on progressively during the past six months. He was pleased that there was some promise of a very considerable addition to the literature which the Society would circulate, for it was indeed, very much needed. The account of the work of the Society, given by one who had first knowledge, ought to give them considerable encouragement (hear, hear).

Mr. J. B. Evelyn Stansfield (treasurer), having alluded to the satisfactory financial condition of the Society, spoke of the necessity of an effort being made to bring new recruits into their ranks. Bishop Hanlon (Uganda) testified to the work the Society was doing in India, China, Japan, Africa and even Uganda. The people of Uganda were now getting very anxious to learn English, and he had himself introduced amongst them publications of the Society.

The Rev. J. Gerard, S. J., observed that all along the line there was an attack upon every Catholic. Charges were raked up and the spirit of animus shown was positively bewildering (hear, hear). It was their duty to show the truth of those attacks. Several clergy and laymen then

spoke as to the best means to be adopted to propagate Catholic principle. Amongst the speakers were the Rev. C. H. Bowden, the Rev. Basil Maturin and Mr. Lister Drummond.

The last-named said he had often mixed with Anglicans, and he learned enough from them to know that many of them were getting tired of the "Mr. Facing-both-ways" of their Church. In his opinion, the chance for the Catholic Church was now greater than it had ever been before (cheers).

The other gentlemen who addressed the meeting referred chiefly to the attacks made on Catholicism.

Cardinal Vaughan said he has just had handed to him a copy of "The Bible Reader's Very Best Companion," which was a specimen of what Catholics had to contend with. His eminence laughingly read from it the following extract: "That religious impostor and blasphemer, Cardinal Vaughan, is guilty of the crime of supporting the old swindler, the Pope of Rome, and both of them ought to be sent to jail as religious rogues and vagabonds. Cardinal Vaughan is also guilty of breaking the law of 1850, and if he had his deserts would be imprisoned as a dangerous criminal. Possibly he will be at an early date. Let him expect to be dealt with in a thoroughly effective manner by several true Protestants, who are determined to cleanse our Protestant Empire from the pollution of his leprous presence. He is a most dangerous Jesuit, absolutely unfit to be allowed to live under the British flag" (loud laughter).

A vote of thanks was then accorded to Cardinal Vaughan for the use of the hall for the meeting.

His Eminence in reply said he was glad the first meeting should have been in connection with the Catholic Truth Society, (hear, hear). He thought there were at the present time a good many people who had become a little scared by the violence of attack of some of their non-Catholic opponents. There was no need, however, for that. To ascertain the position about a year ago he sent to the clergy of the Diocese of Westminster for a return of the number of converts during the previous year, thinking that possibly it would be less than for the previous year. To his surprise when the returns were tabulated he found that the number of converts during what it was supposed would be a disastrous year, had run up to about three hundred more than in the preceding year. There were 1,500, as against 1,200 (cheers). Therefore they need have no fear of the bluster which had been made (hear, hear). Let them keep a good temper, and be good friends with their opponents through all their controversies (cheers).

SCOTLAND

CATHOLICITY IN SCOTLAND.

Wednesday last, 24th October, witnessed at Aberdeen a ceremony which stirred the hearts of Catholic Scotland. This was the dedication and opening of the new church erected at Blair's College, Aberdeen, at the expense of some £17,000, defrayed by Mgr. Lennon, of Liverpool. High Mass was celebrated by the donor, Mgr. Lennon, the Rev. Dr. Mullen (St. Patrick's, Glasgow), being deacon, the Rev. E. Milley (Dundee) sub-deacon, and Professor Welsh (Blair's College) master of ceremonies.

At the first gospel the Right Rev. Bishop Chisholm preached an eloquent sermon. He did not know (he said) in whose heart that day vibrated the feelings of greater joy, in his own who was celebrating the first Mass in that church, the offspring of his own large-hearted generosity, or in his (His Lordship's) who was but the medium of his munificence. He did not forget his other dear and venerable friend, Provost Tochetti, to whom they owed the internal fittings of the church, the most gratifying feature

of which was that he had been pleased to express himself well satisfied with the result. After expressing his gratitude to all benefactors, His Lordship proceeded to give an interesting historical account of the trials which had attended the founding of Scanlan Seminary, in 1712, on the banks of the Crombie, amid the wild hills of Upper Banffshire. Twice within sixteen years of its commencement

ITS INMATES WERE DISPERS- ED BY THE SOLDIERY.

In 1746, after the defeat of Prince Charlie, the college was completely burned down and the students compelled to flee to the hills for their lives. It was, however, shortly afterwards established, and a more commodious house built, on the opposite bank of the mountain stream, and added to from time to time, notably by Bishop Hay, until its transference to Aquhorthies on the banks of the Don. In January, 1797, Bishop Hay obtained 107 years' lease of the farm of Aquhorthies, the house to be fitted up to accommodate thirty students besides masters and servants. It was a great advance on the old Highland home. Scanlan was a house of two stories and an attic—thatched as was the custom then—about 50 feet in length and 16 in width. Compared with Scanlan, Aquhorthies was a mansion. It was a building of solid granite three stories high with an attic 80 feet in length, and 22 in width. At the western extremity was the chapel, 20 feet by 14 feet, rising to the second floor. The small congregation attached had an entrance from the outside, while the students had theirs through a door leading to a gallery on two sides, one of which was occupied by the Leslie family, to whom the Bishop was indebted for the house and the long lease of the farm. The room on the same floor as the boys' entrance to the chapel at the eastern extremity had a small closet to the back, and this was Bishop Hay's room, in which he died in 1811, at the age of 82. Yet though the change was for the better both as regards amenity and surroundings, they had the good Bishop expressing his sorrow at leaving Scanlan, round which a history had grown, and a tradition formed. What gave them

A VERY VIVID PEN PICTURE OF THE TIMES

was the fact that the Bishops had contemplated building one college for the Highlands and Lowlands, but by the advice of the Government—which was inclined to be friendly to them—the scheme was abandoned on the plea that a large establishment would be certain to rouse the bigotry and enmity of the people against them. The Lord Advocate advised them to begin with a few students, and increase their numbers by degrees. The Bishop of the Highlands, Bishop John Chisholm, accordingly began to collect funds for a new seminary, and purchased a site in the island of Lismore, with a good substantial house, which cost £4,900. It is closely connected with the names of the two brothers, Bishops John and Aeneas Chisholm, but, like Aquhorthies, its existence was not long enough to create a history and a tradition, and the students of both colleges were transferred to Blair, where the combined college for all Scotland was established by the princely munificence of Mr. Menzies, of Pittodrie, who, in 1827, made over in free gift the estate of Blair, with mansion house and gardens. In the first year at Aquhorthies Bishop Hay informed them that there were twenty-one students. In 1829, when Mr. Badenoch conducted the students to their new home on the banks of the Dee, he brought thirty-one boys with him. When he (the right rev. preacher) entered the college as a student, in 1848 there were forty-five students, several of whom had taken refuge in their old Alma Mater from the storm of the French Revolution. The memory of the students of Scanlan has almost passed away, but with Aquhorthies and its inmates they were more familiar. The names of Dr. McPherson and Dr. Strain, the latter of whom was the first Archbishop of Edinburgh; Bishop Kyle, upon whose worthy shoulders fell the mantle of Bishop Hay, Fathers Donald Carmichael and James Sharp, the procurators, the Rev. John Sharp, who may be called the first rector of Blair; that grand old priest, the Rev. Charles Gordon, of Aberdeen; Monsignor James Clapperton, whose name was the first in the college books of Blair College, and who but a few short weeks ago looked forward with great interest to be present with them that day, but was not permitted to see the rising walls of the new wing and the college tower, with which his name connected as a generous benefactor—these names, and many more of old Aquhorthies boys, rose before them that day. How they would have rejoiced to see the days that they had seen and

REJOICED IN THE FRUITS OF THE SEED.

which they had sown in toil and hardships, in prudence and foresight. And Blair—dear old Blair—so closely connected with the history of the Catholic Church in

Scotland since its opening in 1829! Almost every Scottish priest in the country since that time has passed through its portals. What a hallowed tradition had grown round it. How many life-long friendships had commenced within its walls, how the cares and toils of mission life had been softened and melted by the old associations and the old memories. Many names rose before them I turn to you, my fellow-priests (continued the Bishop); as you sit in those beautifully-carved stalls perhaps a little feeling of envy might be natural enough that such things were not in your days. But do you not look back upon the old chapel, with its plain row of seats, with feelings akin to those of Bishop Hay when he left the rude surroundings of Scanlan—the old chapel, with its associations of days of innocence, and the many graces and favors you received there in prayer, in preparation for the life before you as toilers in God's vineyard? and now my Lords, fathers and brethren, we find ourselves in the church of New Blair. A new Blair is rising up to take the place of the old house—and the home. It is not for me to contrast the new house with the old—the present with the past; it is not for me to say, look upon this or upon that. But as we look back upon the past the vista of the old days rises before us, and we see the smallness and insignificance of the old order of things. We see the struggle for a bare existence, we see the steps taken one by one, cautiously, steadily, ever in advance. But we know that with it all from the beginning and through it all was a Presence—the same alike in the little room at Scanlan, in the more capacious chamber at Aquhorthies, in the chapel of the old college, in the stately altar of the new church—whose power is not restricted by His surroundings; a wisdom sweetly and strongly disposing of all things; Adonia, the key of David, and expected of nations; the presence of Him who called Himself the way, the truth, and the life; the presence of Him who said of Himself, "Heaven and earth may pass away, but My words shall not pass away;" the presence of Him whose promise, "I will be with you always." His Lordship concluded: Need I say more. We are

GRATEFUL BISHOPS, PRIESTS, STUDENTS, AND LAITY,

that our hopes and expectations are being realized in the completion of new Blair and its college church—nay, the realization has gone far beyond our most daring hopes, our most sanguine anticipations. I feel grateful to Almighty God that He has been pleased to make use of me in any way as the medium and instrument of His designs for the good of the Church in Scotland. The thought fills me with wonder and with a sense of humiliation when I consider the great men, the giant minds of those who laid the foundations. But if, like Paul of old, they planted and watered, it was God that gave the increase.

FRANCE

RELIGIOUS AFFAIRS IN THE REPUBLIC.

A good deal of attention has been bestowed in France on the appointment of Dom Benzler, a Benedictine of the Maria Laach Monastery, near Bonn, to the See of Metz. This bishopric of the great Lorraine city, lost to France since 1870, has been vacant for the past two years. The cause of this was the reluctance of many priests, both secular and religious, to accept the heavy charge of a diocese where they would have to reconcile the solicitude due to their clergy, who are all French, or nearly so, with the loyalty due to the Kaiser, and not only the clergy, but many of the lay Catholics, of Metz, still turn their thoughts towards France, and are practically in the same position. Dom Benzler has thought fit to assume the tremendous task of reconciling the conflicting elements, but, according to the first despatches from Metz, he was very coldly received by the Catholics of that city. Later despatches from the capital of Lorraine state that the new Bishop has proved that the coldness displayed towards him on his arrival was a mistake. There is a revulsion of feeling in his favor, and he is winning the veneration and the confidence of both French and Germans. However this may be, the new Bishop has a difficult task before him. His Lordship was received by the Kaiser at Potsdam in a manner which was intended to be very impressive, but which the French correspondents treat as theatrical. The Kaiser, clad in Garibaldi's uniform and seated on a throne in the Festival Hall, received the oath of fealty of Dom Benzler, who subsequently lunched with the Imperial family in the Castle.

The usual denial has been given to the news agency reports about the meeting between the Sovereign Pontiff and H. H. Cardinal Richard. It is absolutely false that the Pope talked to the Cardinal Archbishop of Paris about the Concordat and its bearing on the situation brought about in France by the Associations Bill. His Holiness confined himself to deploring the acts of sectarian animosity committed



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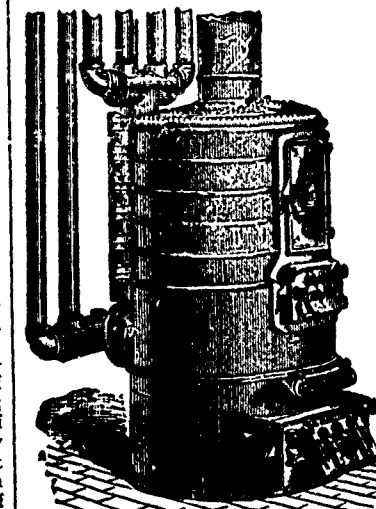
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in France. The Cardinal has written to Paris to say that he found the Sovereign Pontiff in excellent health. The rumors to the contrary were flying very thickly in the French papers. There was a falling off in the number of preachers belonging to Religious Orders in the list for the great day of All Saints, which is observed with solemnity in Paris, even by many of those who are not punctual attendants at Mass. The French, as many competent observers have pointed out, and as Zola has admitted in his book on Rome, have always a haunting dread of death even in the midst of apparent frivolity. They, therefore, keep with as much fervor as possible the two days of All Saints and All Souls. On these days the visits to churches and cemeteries are numerous, but, as a matter of fact, people have been thronging the churchyards throughout the whole week. With reference to the preachers for All Saints' Day, most of them were seculars, including, however, some religious, who, owing to the new state of affairs, have adopted the title of secular priests. Three Jesuits preached, including Father Du Lac, who occupied the pulpit of the Faubourg St. Claude, in the Faubourg St. Germain. The Franciscans were nearly

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