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The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Paclan, 4th Century.

VOLUME XXXII.
LONDON, ONTARIO, SATURDAY, JANUARY 29, 1910

The Catholic Record

YELLOW JOURNALISM

Some time ago The Christian Guardian, forgetting the appeal it had made for fair-play and decent journalism, ridiculed the Church's stand in France against the atheistic tendencies of the public schools. It failed to note that the thoughtful Protestant is in accord with the Church on this point, and that the highest praise has come to her from great secular papers. And with a wondrous disregard for truth and his responsibilities as a dispenser of mental food for the family the editor dipped his pen into the gall of prejudice and wrote, hoping to make a hit with his public. Either his antipathy to us must be of a malevolence not amenable to reason or he must depend upon the bewilderment credulity of his readers. For how else can we explain his amiability towards atheism? And by what standard can we judge his comment on Father Morice's history—a book, however, which is as yet not on the market. This editor has not seen a line of it, and yet he endeavors to impugn Father Morice's integrity. He damns the book he has not seen because "it is hardly likely," he says, "that Father Morice can write without prejudice on such a subject." He holds up Father Morice, because he is a Catholic priest, to the suspicion of his readers and also because, blinded by prejudice, he can neither see clearly on any question affecting things or persons Catholic nor give utterance to words that would indicate a bowing acquaintance with honour. He condemns a man without a hearing, forgetting that editors of this stamp, who foster race-war and perpetuate prejudice, are among the greatest menaces to the stability of this country. This paper is the Guardian of interests we know not of, but its use of the name Christian Guardian should be justified by an adherence to Christian standards.

Why Don't They Read?
We wonder why the scribes, who re-echo the old charges against the Church, do not read the non-Catholic scholars who have any standing in the world of intellect. Why not let the sunlight into the rooms labelled by the bogies of the past. If they have, as they insist, a new and better system than ourselves why not show the world its intrinsic merits and let men choose. But to say that we are opposed to the Bible, progress, science, etc., elicits a gesture of contempt from the longest scholar. Even the average man cannot be persuaded into believing that fanaticism and credulity account for our existence. If with the search-light of investigation playing upon our history, our tenets subjected to a merciless and minute analysis, and all the resources of modern enlightenment in the hands of our enemies, if with all this at their command the Church thrives apace it should cause anyone of common sense to suspect at least that we are not the things some preachers would have us. And we are told that the criticism of the century has left the Church unscathed, and has debarr'd no honest scholar from being a Catholic. We read, also, that according to Matthew Arnold the Christianity of the future will be the form of Catholicism. If these preachers who so everlastingly berate us, would put away their wooden swords with the caricature they fashion of the Church, and make an honest endeavor to see it as it is, there would be less noise and more charity.

A NOTABLE EVENT
On the occasion of the investiture of the Right Rev. Rector of Washington University with the insignia of a domestic prelate, Rev. Dr. Hyerstadt pointed out, after outlining the history of the dignity conferred, that it remained Mansignor Shanah that he was appointed to act and speak in the Washington University for the highest authority in the Christian world. "Nor is," he said, "the solemn announcement of the dignity conferred of less significance for the Catholics of this country at large. For it is a token of the interest the Holy Father takes in the great institution created for their benefit, and a pledge that their children will be taught here not only human wisdom but also what constitutes the surest foundation and the most glorious crowning of a scholarly education, the vivifying principles and rules of our holy religion."

UNLIKE THE GUARDIAN EDITOR
At a Catholic mission, given a short time ago in Harrisburg, a regular attendant was a Methodist minister. This gentleman also shortened his Sunday service to allow his people to hear the Catholic sermon. Evidently he is as far from the type of the Christian Guardian editor as he is near to Wesley who says in his "Rules of a Helper": "Believe evil of no one unless you see it done; and take heed how you credit it." The Harrisburg minister seems to be of the opinion that "Destroy," to use the words of a Protestant, "the Church, which dates back to the apostles, to which the Fathers belonged, and around which are gathered the most tender and sacred associations of Christian history, and Protestantism will be involved in the general wreck."

CAUSE FOR REJOICING
We rejoice when any of our organizations endeavor to get out of the kindergarten stage. Eucure and games have their uses, but we should not suffer them to take up all our time and energy. The society that is but an amusement centre is generally a sleepy hollow, peopled by those who have no real relation to life—who talk much and do little, and never suspect that they are as dead as Ramees II. But the organization that is alive is ever increasing its sphere of usefulness. It inspires ambition, is thought provocative, no braggart prosing about things that do not exist, and is stamping its vigor and intellect upon the community. Its members are not mere-

ly content with looking into the temple of prosperity and being fed upon scraps and leavings; they try to fit themselves for a seat in that temple. It creates an atmosphere that clears the heart of despondency and shows the way to Catholic manhood. Its members amuse themselves, but they are not beguiled into believing that their grey matter should be frittered away on cards and entertainments. Any organization with red blood in its vein, with a definite aim, and a ban against the "kicker" and the "spouter," can be a powerful weapon for truth.

CONVERSION OF SCOTLAND BY ST. COLUMBKILLE
St. Columbkille, born 521.—We are accustomed to rank great discoverers in the first rank of geniuses. Surely that man is not the least worthy of the divine attribute who reclaims the wandering savage to the knowledge and worship of the true God.
He is not less the genius that the benefactor of mankind, who carries the torch of learning into the dark recesses of ignorance—introduces the elements of civilized life where before primal barbarism existed, and in the seeds he had sown laid the foundation of a prosperity which has raised the descendants of his first converts high in the scale of history and of mankind.
It is on this ennobling task that we especially found the claims of the Irish saint to the highest honors and rewards of genius. He it was who after many years of sanctity in his own country followed the example of the first propagators of Christianity, and carried it to the country of the Picts, the glorious lamp which St. Patrick bequeathed to the saints and scholars of Ireland.
He it was who founded that famous monastery, the burial-place of Kings and Princes—the Pictish of Scotland. "He it was," says Dr. Johnson, "whose piety would not grow warmer over the ruins of Iona." Much more he is to be prized, because by three thousand pupils, by his twenty-five years he was ordained a priest, and returned to his native Tiremone, and as the first fruit of his sanctity, founded the monastery of Daire Galach, on the right bank of the river of Lough Foyle. From this the modern name of "Derry" is derived. He subsequently founded the famous Abbey of Downpatrick, in the south of ancient Meath, and which retains the name to the present day.
But the most remarkable event in the life of St. Columbkille was his mission to Scotland where he reclaimed a wild and idolatrous race from the darkness of paganism and carried the light of the Gospel to the Northern Picts. "He went forth," says the Venerable Bede, "to preach the Gospel to the provinces of the Northern Picts."
St. Adamnan, who wrote the life of our saint, thus says of him at this period: "In 563, and in the forty-second year of his age, St. Columba, resolving to seek a foreign country for the love of Christ, sailed from Scotia (Ireland) to Britain. From his boyhood he had been brought up in Christian teaching, the study of wisdom and truth, the grace of God had so preserved the integrity of his body and the purity of his soul, that though dwelling on earth he appeared to live like the saints in heaven."
"For he was angelic in appearance, graceful in speech, holy in work, with talents of the highest order, and consummate prudence; he lived a solitary life for Christ forty-four years in an island. He could never spend the space of an hour without study, on prayer, or writing, or some other holy occupation. So incessantly was he engaged night

and day in the unwearied exercise of fasting and watching, that the burden of each of these austerities would seem beyond the power of all human resistance. And still in all these he was beloved by all, for a holy joy ever beaming on his face revealed the joy and gladness with which the Holy Spirit filled his inmost soul."
St. Columbkille passed over into Scotland in the year 563 and obtained a grant of the island of Ily, or Iona, from his relative, King, King of the Picts. He reached the island with twelve of his followers, and, having created a church and monastery applied himself to the great object of his mission—the diffusion of the Gospel beyond the Grampian Hills. The territory of the Northern Picts included all that portion of Scotland which lies to the north of the Forth, ramping range. The royal residence of their chieftain, Brude was on the shores of Lough Ness, and thither Columbkille proceeded with his disciples.
Of Columbkille's prophetic revelations, Adamnan thus relates: "When returning from the country of the Picts, where he had been some days, he bled his eye, and when he was against him to confound the Picts, and made as rapid a voyage as if the wind had been favorable. On other occasions, also, contrary winds were at his prayers changed into fair. In that same country he took a white stone from the river and blessed it * * * and that stone, contrary to nature, floated like an apple in the water. This divine miracle was wrought in the presence of King Brude and his household."
He encountered the Magi in their struggle with the elements of nature, and succeeded in the conversion of the King. In subsequent visits he established the Faith throughout the entire territory of the Picts. In the histories, also, it is related that he also planted the banner of the cross, erected churches, supplied teachers, and formed religious establishments. It appears from Adamnan's account that the Picts were Saxons; and as the preaching of Columbkille preceded the arrival of St. Augustine in Britain, it is not improbable that the glory of having converted the first Saxon to Christianity is due to the Irish apostle.
In his solitude for the spiritual interests of Scotland he did not forget his native country. An important event occurred in the year 572 which directed back his footsteps to Ireland. On the death of Conal, Aidan succeeded to the throne of the British Scots. A claim, however, was advanced by the descendants of the ancient Dairid Princes, having been disputed by the Irish monarch, it was argued by him, as descendant of the ancient Dairid Princes, that he should be discharged from all tributes and burdens imposed on the rest of the kingdom. The Irish monarch disputed the claim and the right of exemption. The matter was referred for arbitration to the wisdom and justice of Columbkille, who declined. St. Columba accepted the delicate task, and declined against the claims of the Scottish Prince.
"Having visited for the last time all the churches he had founded in Ireland, Columbkille returned to 'the Isle of his teaching' when he was seventy years of age, as he fondly called Iona. There he spent the remainder of his days in the care and discipline of the many institutions he had founded, and in the exercise of his beneficent and glorious career. Having been forwarded in a dream that he would die on a certain day, he rose on the preceding morning and, ascending a small hill, lifted up his hands and blessed the monastery. Then descending from the eminence and returning to the monastery, he took a book and laid it on the altar. After attending evening prayers he returned to his cell and, reclining on his bed of stone, delivered some instructions to be communicated to the brethren.
When the bell summoned to midnight prayer he was the first to enter the church. Throwing himself on his knees, he began to pray, and his brethren, soon returning, found him in the same posture. All gathered round him, silent in tears, when Deirdred gently raised up the right hand of the saint to receive his last blessing. This venerable father sought to die, and in the effort, breathed his last. The following entry appears in the 'Annals of Innisfallen': 'Rest to Columbkille. Died A. D. 597, on Sunday night, the 5th of the Ides of June—the thirty-fifth year of his departure and the seventy-sixth of his age.'
"In Ireland," observes Moore, "rich as have been her annals in names of saintly renown, for none has she continued to cherish so fond a reverence, through all ages, as for her saint Columbkille, while that Isle of the Waves with which his name is now inseparably connected, and which, through his ministry, became the 'luminary of the Celtic nations,' has far less reason to boast of her tombs of Kings than of those heaps of votive offerings left by pilgrims on her shores, marking the path that, once led to the honored shrine of her saint."
So great reverence was rendered to the remains of Columbkille, that, when the Danes began to infest Iona under the reign of Kenneth III, he had the bones of the saint removed to Dunkeld,

which were deposited in a church dedicated to his memory. His crucifix, some of the relics, and the original copy of the Four Gospels in Columba's own hand, and richly ornamented with gold, fell to the share of Ireland. The last precious relic was long preserved at Kells, and is now in the Manuscript Library of Trinity College. On the margin the author of the Ogygia has written the following:
"But this book was written with his own hand—by Columbkille."
Columbkille left behind him numerous works, the best known of which is the "Prophecies of the Saints," once so fondly cherished by the people, and transmitted by tradition from lip to lip to a far later age. His most popular and authentic prediction was of the arrival of the English. Of this, Giraldus Cambrensis gives a very interesting account.
"Then," says Giraldus, "was fulfilled the prophecy of St. Columbkille, of Ireland, as it is said to be, who long since foretold that in this war there should be so great a slaughter of the inhabitants that their enemies should swim in blood. He was in Waterford, when great events: all of which were manifested completely in John Courcy, who is said to have held the Prophecy Book, written in Irish, in his hand, as the mirror of his works."
One reads, likewise, in the same book, that a certain young man with an armed force should violently break through the walls of Waterford, and having made a great slaughter of the citizens, should pass himself of the city; that the same young man should march through Wexford, and, at last, without difficulty, enter Dublin. All of which, it is plain, were fulfilled by Strongbow.—N. Y. Freeman's Journal.

PAPAL VIEWS
Especially pleasing to us is that noble determination of yours to oppose and uproot the hateful vice of drunkenness, and to keep far from yourselves and those united with you all incentive to it, for, in the words of the wise man, 'I goeth in pleasantly, but in the end it will bite like a snake, and will spread abroad poison like a basilisk.' Wherefore, with all our heart we desire that your example and zeal may benefit others, in order to the destroying, or at least the lessening, of the evils which we understand you so properly lament and dread.—Leo XIII.
We esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it be doubted that this determination is the proper and the truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this in their hearts, by how much the greater are the dignity and influence of those who give the example. But the greatest of all in this matter should be the zeal of the priests, who, as they are called to instruct the people in the world of life and to mold them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, in order to the destroying, or at least the lessening, of the evils which we understand you so properly lament and dread.—Leo XIII.
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BACK TO PAGAN BELIEFS
THE DIFFERENCE BETWEEN SPIRITUALISM AND SPIRITISM.—"MODERN" SPIRITISM IS A REVERSION TO HEATHEN PRACTICES AND BELIEFS.
When the Spiritists placed the following inscription on the old house near the town of Palmyra, N. Y., where the Fox sisters began their spirit rapping manifestations they perpetrated an historical untruth:
"Spiritualism Was Born
March 31, 1848."
It is this House.
Spiritualism, meaning by the word a belief in the existence of non-material, non-extended intelligences having the power of communicating with human intelligences in this physical plane of existence, is as old as the human race, or as far back as historical records and traditions—the memory of the race—gives an account.
Modern spiritism is simply a reversion to heathen beliefs and practices, and that is the reason we have heard this article "Apocatastasis," which in the present case means progress backward, as a return to heathen practices.
The medium of to-day is the pythones of old. Were the Witch of Endor living to-day she would be considered a successful medium and superstitious people would crowd her with the same eagerness as the pagans consulted the pythones of Delphi. Moses had to deal with this species of idolatry and he prohibited it under the heaviest penalties. He said: "Neither let there be found among you that consult soothsayers, or observe dreams or omens; neither let there be any wizard, charmer, or enchanter, or one that consults sybilic spirits, nor fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these he will send him, and he will destroy them." (Deuteronomy, xviii, 1-12.)
This prohibition proves the existence of the practice of consulting the dead—as the modern Spiritists do—as far back as the time of Moses, and that it has never had any existence.
In the New Testament we have many references to manifestations of evil spirits, and how these malignant spirits were treated by Our Lord and His apostles. We find in Mark i, 23-24, the following: "There was in their synagogue a man with an unclean spirit, and he cried out saying, 'Why doest thou do with Thee, Jesus of Nazareth? Art Thou come to destroy us? I know Who thou art, the Holy One of God. And Jesus threatened him, saying, 'Be silent, and get out of here.' And he went out with a loud voice, went out of him, and came to pass as we went to pray, a certain girl having a pythianic spirit, met us, who brought to her masters much gain by divining. This same following Paul and us, cried out saying, 'These men are the servants of the Most High God, who teach you the way of salvation.' And this she did many days. But Paul being grieved turned and said to the spirit: 'I command thee in the name of Jesus Christ to go out of her.' And he went out the same hour. But her masters seeing that the hope of their gain was gone, apprehended Paul and Silas and brought them into the market place to the rulers. It is to be noted here that St. Paul did not address the girl; he addressed the spirit that possessed her, and commanded it to leave her and it obeyed him, and the girl lost the power of divining. Her masters, that is, managers or agents who take their lucrative occupation was to bring to her and her companions before the magistrates who had them stripped and flogged.
"Thus while the Founder of Christianity and His apostles, by the fact of the fact of spirit manifestations and the existence of malignant spirits, they treated them as enemies and showed that there is an irrepressible conflict between the Church of Christ, against which He de-

clared that the gates of hell shall not prevail. That has been the attitude of the Catholic Church during the centuries; it is her attitude to-day.
Besides the Scripture evidence of the antiquity of Spiritism, profane history is equally positive. In addition to these sources of information there were men and women, numerous as the spren of Egypt, by whose aid all sorts of spirits could be evoked and controlled. The method of consulting the spirits of the dead were by means of oracles, omens, magical divination, magical statues and necromancy and direct conversation with the spirits of the dead. The intercourse of these various kinds were not uncommon and rare but frequent, constant and among the daily events of daily heathen life.
Such was ancient heathen Spiritism; and such is with some immaterial differences of methods, modern Spiritism. The modern instead of being something new is apocatastic, a return to old pagan beliefs and practices, veiled by a modern terminology.—Freeman's Journal.

THE HARBINGER
"Ees com' da' spreeing?" da people say, An' waeter-me woss gar' away, I hope ees true, ha' yess, you know, I am so sock' wath' ice an' snow; I am so sock' inside my soul 'For gaita loy so moosicool coal, An' 'overral, an' 'warra e'oles, An' 'haukeel' for blow my nose.
"Ees com' da' spreeing?" da people say, An' so I am com' out to day 'For just see ees ees true, An' 'play da musica for you 'Da second ees cold' 'ough for mak' 'Me wanta stop an' gona back, But som' 'being w'eeppen ees ear; 'Ees com' da' spreeing? Da spreeing ees here!"
"Ees com' da' spreeing?" da people say 'Da pass by an' 'hear me play 'Eesta' on my stree'ed' coal, 'Oh, see da Dago musico-man! 'Dey say: 'Dat's mean da wooter's past."
I never hear sock' funny theeing; 'Dey taga' on my stree'ed' coal, '—A. P. in Catholic Standard and Times

CATHOLIC NOTES
The six Canadian nuns who departed in the early fall from Montreal arrived at Canton, Oct. 8, after a pleasant voyage. "They find the Chinese sympathetic," writes the Bishop, "and are very fond of the little orphans under their care."
Abbe Peroni, the priest-composer, has finished a new oratorio which is commemorative of the recent death of his father. It is entitled "In Patria Memoria," as the music represents the anguish of the composer for his father's death.
For the first time in the history of the United States a class of Negroes received First Communion at the Mission of St. Benedict the Moor, that city, on a recent Sunday. Most of the Negroes who attend the mission are converts. It is in charge of the Capuchin Fathers.
The Catholics of Berlin have built a church for use in isolated missions on the River Spree and neighboring canals. The church is the property of Sisters of the Holy Infant Jesus, the mother-house of which is in France.
By the will of Mrs. Sophia Braun, who died in Denver some weeks ago, the St. Clara's Orphanage for girls in that city receives \$2,000. The gift was a complete surprise, as Mrs. Braun was not a Catholic, but she recognized the good work the Sisters were doing in training, applying girls to be efficient housewives and capable of taking care of themselves, when they left the Asylum.
Sister Bernadette Indave, mother superior of a Spanish Benevolent Institution, was shot and killed by Antonio Sarda Rius, reported to be an Anarchist recently from Buenos Ayres and a native of Catalonia, Spain. The man had been cared for in the home, and after a longer remain there, as it was known he had obtained work. Rius, in a rage, shot the mother superior. He was arrested.

RESTITUTION THROUGH THE CONFESSIONAL
A remarkable case of restitution of stolen money through the confessional took place recently in Trent, the capital of the Italian province of South Tyrol, known as the Trentino, and the meeting place of the famous council of the sixteenth century. On Aug. 30th last it was discovered that the sum of over 200,000 lire had been stolen from the Banca Cooperativa di Trent. In spite of rigid investigation and search by the police no trace could be found of the thieves, and the excitement grew very intense as the incident was made capital of for political purposes. Employees of the bank had been imprisoned on suspicion, but no evidence against them was forthcoming. On Nov. 3rd the director of the Banca, Signor Cian, received a note from a well-known historian, the Rev. Mare Morizzo of Borgo, requesting him to call on important business which turned out to be none other than the turning over to the director of a sealed package, containing one-half of the stolen money. This package had been received by Father Borgo from another priest coming from another country, who in turn had received it from a peasant who the request that it be restored to the Banca Cooperativa. "In order that the innocent might not suffer, financially or otherwise, for the guilt of a few," Nothing further could be told by the priest first named without violating the seal of confession. The case is very striking and edifying and a convincing example of the power of the sacrament of penance.—America.

OUR CHEERFUL BRETHREN
Some of our optimistic brethren seeing brightness ever, where—on the edge of the storm, the sun—back of the black cloud the blue—see no indubitable proofs of our progress. It is a habit, a good one we admit, that is, if we can get some reason for it. We are not pessimistic, but due, perchance, to a defective vision or to our environment, we cannot indulge in the visions that inspire the very pleasant words of our brethren. We think that in some sections we are apathetic and indifferent to our interests, and that we are not following in the footsteps of our forebears. Families that formerly carried our banners in social and commercial circles are but memories. Their

descendants are alive, but they seem to lack the determination, the persistency, the chivalrous faith of their fathers. The cause of this we leave to the discernment of our readers.
BROWNSON AND THE PREACHER
A subscriber has sent us an extract from an address by a preacher, stating that Protestant ministers are far superior in scholarship to the Catholic clergy. We prefer to allow Dr. Brownson, the noted convert, who saw both Catholic priests and Protestant ministers at close range, to answer:
"I have known long and well," he says, "the Protestant clergy in the United States, and I am by no means disposed to underrate their abilities in their learning or science. . . but our Catholic clergy can compare more than favorably with them in the correct and classic use of the English language. They surpass them in every logical training, in theological science, and not infrequently in the extent of their erudition. Compare an Irish or Spanish priest with an English or German peasant, the learned Benedictines of St. Maur or the Ballandines of your most erudite scholars or critics, or the great medical doctors with your most learned Protestant theologians, the difference in mental lucidity, acuteness and strength is so great as to render all comparison almost ridiculous."

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"For he was angelic in appearance, graceful in speech, holy in work, with talents of the highest order, and consummate prudence; he lived a solitary life for Christ forty-four years in an island. He could never spend the space of an hour without study, on prayer, or writing, or some other holy occupation. So incessantly was he engaged night

and day in the unwearied exercise of fasting and watching, that the burden of each of these austerities would seem beyond the power of all human resistance. And still in all these he was beloved by all, for a holy joy ever beaming on his face revealed the joy and gladness with which the Holy Spirit filled his inmost soul."
St. Columbkille passed over into Scotland in the year 563 and obtained a grant of the island of Ily, or Iona, from his relative, King, King of the Picts. He reached the island with twelve of his followers, and, having created a church and monastery applied himself to the great object of his mission—the diffusion of the Gospel beyond the Grampian Hills. The territory of the Northern Picts included all that portion of Scotland which lies to the north of the Forth, ramping range. The royal residence of their chieftain, Brude was on the shores of Lough Ness, and thither Columbkille proceeded with his disciples.
Of Columbkille's prophetic revelations, Adamnan thus relates: "When returning from the country of the Picts, where he had been some days, he bled his eye, and when he was against him to confound the Picts, and made as rapid a voyage as if the wind had been favorable. On other occasions, also, contrary winds were at his prayers changed into fair. In that same country he took a white stone from the river and blessed it * * * and that stone, contrary to nature, floated like an apple in the water. This divine miracle was wrought in the presence of King Brude and his household."
He encountered the Magi in their struggle with the elements of nature, and succeeded in the conversion of the King. In subsequent visits he established the Faith throughout the entire territory of the Picts. In the histories, also, it is related that he also planted the banner of the cross, erected churches, supplied teachers, and formed religious establishments. It appears from Adamnan's account that the Picts were Saxons; and as the preaching of Columbkille preceded the arrival of St. Augustine in Britain, it is not improbable that the glory of having converted the first Saxon to Christianity is due to the Irish apostle.
In his solitude for the spiritual interests of Scotland he did not forget his native country. An important event occurred in the year 572 which directed back his footsteps to Ireland. On the death of Conal, Aidan succeeded to the throne of the British Scots. A claim, however, was advanced by the descendants of the ancient Dairid Princes, having been disputed by the Irish monarch, it was argued by him, as descendant of the ancient Dairid Princes, that he should be discharged from all tributes and burdens imposed on the rest of the kingdom. The Irish monarch disputed the claim and the right of exemption. The matter was referred for arbitration to the wisdom and justice of Columbkille, who declined. St. Columba accepted the delicate task, and declined against the claims of the Scottish Prince.
"Having visited for the last time all the churches he had founded in Ireland, Columbkille returned to 'the Isle of his teaching' when he was seventy years of age, as he fondly called Iona. There he spent the remainder of his days in the care and discipline of the many institutions he had founded, and in the exercise of his beneficent and glorious career. Having been forwarded in a dream that he would die on a certain day, he rose on the preceding morning and, ascending a small hill, lifted up his hands and blessed the monastery. Then descending from the eminence and returning to the monastery, he took a book and laid it on the altar. After attending evening prayers he returned to his cell and, reclining on his bed of stone, delivered some instructions to be communicated to the brethren.
When the bell summoned to midnight prayer he was the first to enter the church. Throwing himself on his knees, he began to pray, and his brethren, soon returning, found him in the same posture. All gathered round him, silent in tears, when Deirdred gently raised up the right hand of the saint to receive his last blessing. This venerable father sought to die, and in the effort, breathed his last. The following entry appears in the 'Annals of Innisfallen': 'Rest to Columbkille. Died A. D. 597, on Sunday night, the 5th of the Ides of June—the thirty-fifth year of his departure and the seventy-sixth of his age.'
"In Ireland," observes Moore, "rich as have been her annals in names of saintly renown, for none has she continued to cherish so fond a reverence, through all ages, as for her saint Columbkille, while that Isle of the Waves with which his name is now inseparably connected, and which, through his ministry, became the 'luminary of the Celtic nations,' has far less reason to boast of her tombs of Kings than of those heaps of votive offerings left by pilgrims on her shores, marking the path that, once led to the honored shrine of her saint."
So great reverence was rendered to the remains of Columbkille, that, when the Danes began to infest Iona under the reign of Kenneth III, he had the bones of the saint removed to Dunkeld,

which were deposited in a church dedicated to his memory. His crucifix, some of the relics, and the original copy of the Four Gospels in Columba's own hand, and richly ornamented with gold, fell to the share of Ireland. The last precious relic was long preserved at Kells, and is now in the Manuscript Library of Trinity College. On the margin the author of the Ogygia has written the following:
"But this book was written with his own hand—by Columbkille."
Columbkille left behind him numerous works, the best known of which is the "Prophecies of the Saints," once so fondly cherished by the people, and transmitted by tradition from lip to lip to a far later age. His most popular and authentic prediction was of the arrival of the English. Of this, Giraldus Cambrensis gives a very interesting account.
"Then," says Giraldus, "was fulfilled the prophecy of St. Columbkille, of Ireland, as it is said to be, who long since foretold that in this war there should be so great a slaughter of the inhabitants that their enemies should swim in blood. He was in Waterford, when great events: all of which were manifested completely in John Courcy, who is said to have held the Prophecy Book, written in Irish, in his hand, as the mirror of his works."
One reads, likewise, in the same book, that a certain young man with an armed force should violently break through the walls of Waterford, and having made a great slaughter of the citizens, should pass himself of the city; that the same young man should march through Wexford, and, at last, without difficulty, enter Dublin. All of which, it is plain, were fulfilled by Strongbow.—N. Y. Freeman's Journal.

PAPAL VIEWS
Especially pleasing to us is that noble determination of yours to oppose and uproot the hateful vice of drunkenness, and to keep far from yourselves and those united with you all incentive to it, for, in the words of the wise man, 'I goeth in pleasantly, but in the end it will bite like a snake, and will spread abroad poison like a basilisk.' Wherefore, with all our heart we desire that your example and zeal may benefit others, in order to the destroying, or at least the lessening, of the evils which we understand you so properly lament and dread.—Leo XIII.
We esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it be doubted that this determination is the proper and the truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this in their hearts, by how much the greater are the dignity and influence of those who give the example. But the greatest of all in this matter should be the zeal of the priests, who, as they are called to instruct the people in the world of life and to mold them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, in order to the destroying, or at least the lessening, of the evils which we understand you so properly lament and dread.—Leo XIII.
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BACK TO PAGAN BELIEFS
THE DIFFERENCE BETWEEN SPIRITUALISM AND SPIRITISM.—"MODERN" SPIRITISM IS A REVERSION TO HEATHEN PRACTICES AND BELIEFS.
When the Spiritists placed the following inscription on the old house near the town of Palmyra, N. Y., where the Fox sisters began their spirit rapping manifestations they perpetrated an historical untruth:
"Spiritualism Was Born
March 31, 1848."
It is this House.
Spiritualism, meaning by the word a belief in the existence of non-material, non-extended intelligences having the power of communicating with human intelligences in this physical plane of existence, is as old as the human race, or as far back as historical records and traditions—the memory of the race—gives an account.
Modern spiritism is simply a reversion to heathen beliefs and practices, and that is the reason we have heard this article "Apocatastasis," which in the present case means progress backward, as a return to heathen practices.
The medium of to-day is the pythones of old. Were the Witch of Endor living to-day she would be considered a successful medium and superstitious people would crowd her with the same eagerness as the pagans consulted the pythones of Delphi. Moses had to deal with this species of idolatry and he prohibited it under the heaviest penalties. He said: "Neither let there be found among you that consult soothsayers, or observe dreams or omens; neither let there be any wizard, charmer, or enchanter, or one that consults sybilic spirits, nor fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these he will send him, and he will destroy them." (Deuteronomy, xviii, 1-12.)
This prohibition proves the existence of the practice of consulting the dead—as the modern Spiritists do—as far back as the time of Moses, and that it has never had any existence.
In the New Testament we have many references to manifestations of evil spirits, and how these malignant spirits were treated by Our Lord and His apostles. We find in Mark i, 23-24, the following: "There was in their synagogue a man with an unclean spirit, and he cried out saying, 'Why doest thou do with Thee, Jesus of Nazareth? Art Thou come to destroy us? I know Who thou art, the Holy One of God. And Jesus threatened him, saying, 'Be silent, and get out of here.' And he went out with a loud voice, went out of him, and came to pass as we went to pray, a certain girl having a pythianic spirit, met us, who brought to her masters much gain by divining. This same following Paul and us, cried out saying, 'These men are the servants of the Most High God, who teach you the way of salvation.' And this she did many days. But Paul being grieved turned and said to the spirit: 'I command thee in the name of Jesus Christ to go out of her.' And he went out the same hour. But her masters seeing that the hope of their gain was gone, apprehended Paul and Silas and brought them into the market place to the rulers. It is to be noted here that St