

The Catholic Record.

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

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The Star of Bethlehem.

From the Parish Monthly, Smith's Falls.
Away! Away! In the distant years,
When human hopes lay dead;
Despair's wings a world o'erspread,
Dainty stoops to Nature's sighs and tears!

And hearkens to man's restlessness;
Thro' woman's heart, and mother's love,
A son is born by Power above,
Jesus appears in humbleness.

Worth from the plain in starlit night,
Climbs the Judean hills,
Virgin heart with Mother's thrills,
With patient toil to Bethlehem's height,

Birth-city of Mary's royal race,
Whi darkened eyes unkind,
Sees not the hope enshrined,
Within the breast—heav'n filled of grace.

Bethlehem! Bethlehem! on Juda's mount
Know'st not thine awful destiny?
Out of that night's mystery,
Flashes a world—an undreamed fount

Of sublimest thought, transcending far,
Nature's past and future tread,
Till time itself shall end
Christ—Humanity's King and Star!

—The Editor.

EPIDEMIC OF UNBELIEF.

WEAKENED FAITH THE SOURCE OF FALSE PRINCIPLES UNDERMINING MORALITY. THE LIBERAL CATHOLIC.

A noteworthy and timely discourse warning Catholic men against the insidious modern contagion of weak faith and moral flabbiness was preached by Rev. Dr. Garrigou, of Philadelphia, at the annual Thanksgiving Day Memorial Mass of the Knights of Columbus of that city. Dr. Garrigou said in part:—

Ideal Catholic life must be founded on ideal Catholic faith.

"Without faith it is impossible to please God. For he that cometh to God must believe that He is, and is a rewarder to them that seek Him." (Heb. xi:6.)

One of the fondest dreams that comes to pious Christians every now and then is to imagine how beautiful a place this world would be if all Christians lived in a Christian manner. True, indeed, this world would still be a vale of tears, but those tears would not be tears of bitterness; true, we would still have trouble, and trial, and affliction—those thorns that line the narrow path that leads to salvation—for these are the inheritance left us by our first parents; but if sin were not here, and crime and degradation, if the Gospel were the norm by which all Christians lived, then indeed would this world be beautiful, then in very truth, even in this land of misery and exile, could we from our hearts repeat those words of the Apostles on Mount Thabor: "It is good for us to be here."

Oh, dear friends, how widely differs the real from the ideal! How sadly is that dream of beauty shattered, as in the words of the poet-priest, Father Ryan:

"I walked in the world with the worldly,
I crept what the world never gave,
I found a seat in the sun and in the shade,
That shines like a star on life's wave
I was wrecked on the shores of the real,
And sleep like a dream in a grave."
—RYAN, (Song of the Mystic).

WORLD SEEN THROUGH THE NEWS-PAPERS.

When we look out upon the world and see it in all its wretchedness and foulness and abomination; when we see the iron rule of passion and the sway of sinful desires; when we see the commands of God ignored and the precepts of Mother Church despised, then indeed do we see our "ideal wrecked upon the shores of the real." And if we would contra this idea of the world we need but look for a moment at the world through the eyes of the newspapers, that give daily record of the world's doings. What a fearful account they give day by day of crime and sin and infidelity; contracts broken, promises violated and injustices done are the burden of their pages. Murders, suicides, robberies, drunkenness, fighting, quarrelling and those sins that St. Paul says should not even be mentioned among Christians form their ever recurring news list. And if we add to these the greater number of crimes and abominations that are never detected by man, that never find their way into the daily papers, surely then we would not be exaggerating by using the words of St. John that "the world is seated in wickedness."

And we ask ourselves why? Why is the world so filled with sin and crime and abomination? It is because the faith of the world is failing, and as it fails man's only true end and very purpose in life—the next world—ceases to impress its beauty and its brightness on man's mind; then little by little it fades away and disappears from his conscience. Faith, man's only guide to things supernatural, loses its hold, languishes, dies out and leaves him in spiritual darkness, leaves him to the insecure and faulty guiding of his reason and gives an example of "the blind leading the blind and both falling into the pit." There are, you know, dear friends, men who dilly dally with reason, who would have reason supplant faith and take its place as our only guide to human righteousness. They call themselves philosophers, rationalists. But, dear friends, reason can never stem the tide of wickedness when faith is dead. Faith and faith alone can strengthen us against ourselves, the world and Satan. Reason is good enough when it is directed by faith and has the principles of faith to work upon but can never of itself supply motives strong enough to make us resist sin and degradation.

THE SUICIDE'S LOGIC.
And this is shown with clearness and cleverness by one of the foremost Catholic writers of the day, who draws his

argument from a crime so terribly prevalent nowadays—the sin of suicide:

"A man commits the atrocious crime of self-destruction, and it may indeed be said that he has violated reason, and truly. But why do we say so? Because we are supposing him to possess the Christian faith. We suppose that he believes in God, who forbid self-destruction; in the punishment due to his act, and in the duty of exercising patience and resignation under the trials and miseries of this life, by which he may reap a reward eternal. But if for a moment we change our supposition, the case at once takes on a different complexion. Suppose the man who drowns or poisons himself or blows out his brains has already persuaded himself that there is no God, no heaven, no hell. Suppose that he is so lost to all sense of religion that he has at last succeeded in convincing himself that no hereafter exists, and that death ends all. In that case why should he live one moment longer than he thinks desirable? Why should he prolong an existence which has lost its charm? When once a continuance of life comes to mean only poverty, disappointment, disease and shame, why should he not end his existence? Why? Because God forbids self-destruction? But this wretch does not believe in God. In order then to merit by patience and long suffering a higher place in heaven? But he denies that there is a heaven. At least then for fear of hell? No. Hell to his mind has no reality. The simple fact is that the absence of faith has removed all the solid motives that support him. Reason remains, but has no motive to influence it. From his point of view he has acted reasonably enough. It is not his reason that is at fault; it is his faith that has failed. The cause of that man's suicide is not want of reason, but want of the true belief in God, in future judgment, in heaven and in hell. And the only thing that can stem the tide of this fearful crime is to restore to men the great theological virtue of faith, without which it is impossible to please God."

THE MAN WITH MANY CONSCIENCES.

The same can be said of all the other passions and evil propensities to which human nature is heir. Weakened faith is the fruitful mother of those false principles that are sapping the very moral life of many of our Catholic men and bringing scandal to those outside the Church and opprobrium to her fair name. Weakened faith it is that destroys firm consistency of moral character and has made too common in the minds of many Catholic men that absurd, stupid, impious persuasion that the application of the moral law changes with the circumstances of persons, places and times. In other words, that a Christian can, as it were, divide himself into two distinct persons, and according to the circumstances either assume or reject moral responsibility. Mere opportunists, they are after the manner of Pontius Pilate in the trial of our Blessed Lord.

It is this persuasion that distinguishes in a man the various consciences so commonly heard of nowadays. There was a time when a man was supposed to have but one conscience, his guide and judge in every phase of life. But now it is common to hear of a civil and a religious conscience, of a political conscience and a Christian one, of a public and a private conscience, of a social, and a scientific, a diplomatic conscience. All dear friends, iniquitous subterfuges by which foolish men deceive themselves trying to make themselves believe that what they cannot do as Christians because it is a sin and the law of God forbids it is perfectly lawful for them as citizens, or officials or diplomats, professional men or scientists.

LIBERAL CATHOLICS.

But if weakened faith does so disturb our moral life, incomparably greater is the damage it does to our life of faith itself. In fact, it is to weakly undermined faith we must trace the origin of perhaps the most dangerous enemies the Church of to-day has to combat. We call them Modernists when they deal in philosophy and theology and strive to cover their errors with abstruse reasoning and eumbrous phrases that neither to themselves nor to any one else have a precise meaning. They are termed Liberal Catholics when they act upon the principle that religion is a thing for the Church alone and must never be allowed to interfere in any way with social intercourse. There are many Catholics who delight in being called liberal-minded, broad-minded, but believe me, dear friends, 'tis but another name for indifference. Their slogan—first principle—is to respect the opinions of others. Education, civility, ordinary courtesy demands as much. And they will hint, these liberal Catholics, at the superstition and intolerance of the Middle Ages, and even the inquisition will loom up before their minds if any one should dare to call by their right names the blasphemies that nowadays mask under the name of religion. "Respect the opinions of others," they say. And I agree with them. We must respect their opinions as we ourselves are respected. But it would be interesting to define just what is an opinion. Opinion, according to philosophers, can be held only about things that are certain, neither certainly true nor certainly false. It is a judgment formed on reasons that do not produce certainty, as, for example, in the realm of literature there are many opinions as to the relative merits of various authors; in medicine there are different opinions as to the different schools; in philosophy there are, for instance, various opinions as to the origin of ideas. In a word, so long as the truth or falsity of a matter is not clear and sure, you may have your own opinion of the matter, and it would be arrogance on the part of any one who would deny you respect for your opinion. Whilst then you remain within

the realm of opinion others may combat it, they may repudiate it, but ordinary politeness demands that they respect it. But tell me, dear friends if a man were this morning to proclaim to you the doctrines of the Communists and Extreme Socialists; that private property is theft; that capital is a tyranny; that the family is a mere conventionalty; if he should say that it is lawful for you to steal, to calumniate your neighbor, to lie, to lay snares to corrupt the fidelity of your wives and the purity of your daughters, would it be unbecomingly, intolerant, fanatic for you to raise your voice in indignation against him? But should that same man deny the divinity of Christ, the eternity of hell, the divine institution of the sacrament of penance; should he maintain that the Catholic Church is not the one true Church, the Pope is not the Vicar of Christ; should he assert that the soul dies with the body, there is no distinction between the good and wicked in the next world, the liberal-minded Catholic tells you must respect his ideas. It would be intolerant, fanatic, bringing the barbarity of the dark ages into the enlightened twentieth century not to do so. "In matters of religion you must respect other's opinions," But tell me, is it an opinion that Jesus Christ is not God? Is it an opinion to deny the existence and eternity of hell, the immortality of the soul, confession, the Church? Oh, no. Now you are within the realm of Catholic faith, and that which denies those eternal truths is not opinion; it is error. It is heresy, and we cannot, must not have respect for heresy. Any compromise with heresy means a denial of Christ before men.

A MODEL LAYMAN.

I cannot better conclude than by offering for your imitation a Catholic life made ideal, made saintly by strong yet simple ideal Catholic faith. It is not a St. John the Baptist, the model of strength of character. His austere life, his superhuman penances, his perfect humility might frighten you. Nor is it some saintly Bishop, whose prayers and fasts and ecstasies and miracles would awe you into silent wonderment. Nor yet is it some holy martyr who braved the wrath of cruel tyrant and gave up his life rather than deny one tittle of his faith—although all these and many more are products of the faith. But I would propose to your imitation a layman like yourselves—a man who lived within the memory of some here present—a man who was always faithful to his noblest self; a man who with gentle heroism accomplished the vow of his youth of spending and being spent to the last beat of his pulse for "the truth that had given him peace;" a man who consecrated his life and labor to the noble conflict of the Catholic faith against the infidel politics and Voltairian society of France, a model of Catholic youth, Catholic manhood, Catholic fatherhood, Catholic citizenship—Frederic Ozanam. And I will let Cardinal Manning, a contemporary, speak of him:

"Frederic Ozanam was a pure and noble soul on fire with charity to all men, especially the poor; consumed by zeal in the service of the truth; pious with a filial tenderness; exemplary in every path of life; more eloquent in the supernatural beauty of his thoughts than in the loving words that fell from his lips, more illuminated with the ardor of Christian faith than with the manifold lights of literary cultivation. Such a man bore in him a Catholic heart full of all instinctive loyalty, as ready to give his life for a jot of title of his faith as he was to counsel the Archbishop of Paris to tread in the steps of the Good Shepherd and to lay down His life for His sheep. May God raise up on every side laymen like Frederic Ozanam!"

MAN'S DUTY TO HIS FELLOWS.

SERMON OF CARDINAL GIBBONS IN BALTIMORE CATHEDRAL, RECENTLY.

For the first time since his return from abroad Cardinal Gibbons preached Sunday at the Cathedral, Baltimore. He occupied the pulpit at Solemn High Mass at 11 o'clock and the great auditorium was crowded.

Taking as his subject, "Bear Ye One Another's Burdens," he spoke of the sympathy of Christ for the poor and emphasized the duty of men to help their fellows.

"There are three kinds of persons toward whom the Christian is specially directed," the Cardinal said—"those who were the victims of corporal infirmities or mental sufferings and the poor—the very classes of people who are overlooked or despised by the world."

"How correctly does the parable of the Good Samaritan portray the compassion of Jesus toward those who suffered from bodily diseases, for the Good Samaritan is none other than Jesus Himself. A traveller, while going from Jerusalem to Jericho, falls among thieves. They rob him of his money. They strip him of his garments and leave him on the roadside covered with wounds. His countrymen pass by, but pay no heed to the bleeding man. A Samaritan who is of a different country and religion also comes along and lifts up the wounded man; he pours medicine into his wounds and binds them; places him on a beast of burden, provides for him in an inn and sends him back to his family. Is not this an epitome of the life of Jesus, whose whole public career was spent in healing diseases and mitigating physical suffering?"

"Not less marked was the benevolence of Christ toward those who suffered from mental anguish. What a notable example of His mercy to this class of afflicted is furnished by the raising to life of the widow's son. She is following to the grave the remains of

her only child, the solace of her declining years. Jesus, as if by accident, meets the desolation of the widow's heart. His omnipotent hand touches the bier, and that same almighty power which in the beginning infused a living soul into Adam calls back the spirit into the lifeless body of the young man and restores him to his mother.

"We have only three instances recorded in the Gospel of persons being restored to life by Our Saviour—Lazarus, the daughter of Jairus and the son of the widow of Naim. These examples are given as earnestness of Christ's merciful power. But how many millions are annually raised by His power from the grave of sin to a life of grace and virtue! How many families are made glad that a cherished member is brought back to them! How many a mother sheds tears of joy because a 'son who was lost is found, and having been dead, is to come to life again!'"

"But nothing is more manifest in the Gospel than the sympathy of Jesus for the poor. He wished to stamp with the spirit of the world which estimates a man's dignity by his wealth, and his degradation by his poverty. He chose to be born of humble parentage, in an obscure village, in a wretched stable. Nearly His whole life was spent in a town which was looked on with contempt. The saying was 'can anything good come out of Nazareth?' He led a life of poverty and abjection. He was despised and hardly he said of a tramp: 'The foxes have holes, the birds of the air, nests, but the Son of Man hath not whereon to lay His head.' He chose His twelve apostles from the humblest walks of life; men without wealth or learning, or influence, or any of the qualifications regarded as essential for the success of any great enterprise. He commanded them to preach the Gospel especially to the poor. He wrought greatest miracles in their behalf. His choicest promises are made to them: 'Blessed are the poor in spirit, for theirs is the kingdom of Heaven.' 'The Spirit of the Lord is upon Me. Wherefore He hath anointed Me to preach the Gospel to the poor. He hath sent Me to heal the contrite of heart.'"

"I have set before you these features of the life of Christ, not merely for your admiration, but still more for your emulation and example. He is the ideal we are to follow. The closer we resemble this Divine Model the nearer we shall approach Christian perfection.

"We are social beings; we were created to live in society. No man is sufficient unto himself. We are all mutually and reciprocally dependent on one another, just as the organs of our body are sustained by one another. An injury to one organ involves a shock to the entire human system so should the community at large feel a practical sympathy for their fellow-beings in any grievances by which they may be oppressed.

"The eye," says St. Paul, "cannot say to the hand; I have no need of thee; nor again the hand to the feet; I have no need of you." And likewise in the social body, the strongest member has need of the weakest.

"I care not how rich and powerful you are. You might possess the wealth of a multi-millionaire, but what would it profit you, if you had no servant to minister to you, no companion to cherish you, no friend to grasp your hand? You would be poor, and miserable, and blind and naked.

"I care not, on the other hand, how limited may be your resources or how circumscribed your influence, you have a personal mission from God in the Christian Commonwealth, and you can exert some good in your day and generation.

"Society is like the planetary system, which is composed of greater and lesser bodies held together by reciprocal forces. The moon is the smallest body in our system. And yet what control she sways in the flow and ebb of the ocean tides! How much we would miss her monthly visits when she sheds over the earth her pale and silvery light. She generously shares with us the effulgence she borrows from the great orb of day.

"And so, no matter how insignificant you may be, you can exert some beneficent power over the tide and flow of human passions and diffuse a calm and blessed light on those that fall within your environment.

"The benevolence of Christ was not exercised in promiscuous alms-giving. His beneficence usually consisted in removing diseases from the bodies of men, or in bringing them such timely relief as would enable them to stand on their feet and resume some honest vocation of life. Thus we find Him healing the paralyzed man that he might use his arms to support life; cleansing the leper that he might take his place again in society and feeding the multitude to enable them to return to their respective homes.

"But perhaps you will say: 'Why should I concern myself about other people's affairs? I have my own business to attend to. Am I my brother's keeper?' These were the words of Cain the first murderer. What would have become of you and me if Christ the Lord had said, 'Am I my brother's keeper?' We would be groping to-day in the darkness of idolatry or infidelity. What would have become of society if the Apostles had said, 'Are we our brothers' keeper, and if they had returned to their homes, and closed their ministry after the death of their Master? We would be deprived to-day of the priceless blessings of Christian civilization.

"I say: You are, you ought to be, your brother's keeper. You cannot, indeed, like the Saviour of the world, give sight to the blind or hearing to the deaf,

or speech to the dumb, or strength to the paralyzed limb. But you can work miracles of grace and mercy by relieving the distress of your suffering brethren. And never do you approach nearer to God than when you alleviate the sorrows of others. Never do you prove yourselves to be the children of your Heavenly Father more effectually than when you bring sunshine to hearts that were darkened by the clouds of adversity. Never do you perform a deed more like to the creative act of the Almighty than when you cause the flowers of joy and gladness to bloom in souls that were desolate and barren before. For St. James tells us that charity is the essence of religion. 'Religion pure and undefiled is to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.'

GOD'S MAGNITUDE.

MGR. JOHN VAUGHAN AT WESTMINSTER CATHEDRAL—THE STUDY OF GOD THROUGH HIS WORKS.

Mgr. Canon Vaughan preached the second of a course of sermons which he is giving at Westminster Cathedral, on Sunday, at the last Mass. Dealing with the subject of the greatness of God. He said that it would never be given to man nor even to the angels to realize fully the magnificence and perfection of God. Even God Himself, though infinite in power, could not create an intelligence capable of understanding Himself, because such an act would involve a contradiction. To create such an intelligence would be to create another God. But though it was impossible for human beings to understand Almighty God, nevertheless they could form some estimate of Him. This they might do by contemplating the works of God. They might consider the great creation as a precious volume written by the hand of God, and in this book they could read something of the infinite perfection of the Creator.

It would be absolutely impossible for him (the preacher) to speak to them fully about this infinite perfection, but he would select one item of the creation to give AN IDEA OF THE WONDERFUL POWER OF ALMIGHTY GOD.

Let them consider the earth, which was their home for a few short years. Few of them had been able to travel round it or examine it fully, and yet this earth was but a small planet in comparison to other planets in the universe. The planet Jupiter, they were told by astronomers, was nearly a thousand times the bulk of the earth, and it would require not less than eleven globes the size of the earth, placed side by side, to represent the diameter of the planet Jupiter. But then let them consider the sun which was greater than Jupiter. The moon was 240,000 miles distant from the earth and yet they were told that if the sun were hollow they might take the earth and put it in the sun, and the moon might be put in it and could revolve around the earth at the same distance, 240,000 miles. And yet astronomers told them that there were a great many more planets, larger and more brilliant than the sun, and that it was only because of the comparative nearness of the sun human beings found it so bright and beautiful. Having dealt with the vastness of the universe, the preacher went on to show the insignificance of the earth in comparison with other parts of the creation.

It was, he said, only as a grain of dust amongst the surrounding bodies and if it were destroyed it would make no more difference than would the destruction of one grain of sand to the configuration of the land. It would make no more difference than the taking of one drop of water from that vast ocean.

This would give an idea of the vastness of the universe, but great as it was, Almighty God could as easily create a second universe greater than the first, and a third greater than the second, and could go on for ever creating worlds without exhausting His omnipotence. When they tried to realize these things they might form a meagre idea of the greatness of God.

At present they were walking in darkness, but in the end, when the veil would be drawn aside and they would see the great King in all His majesty, then should no man take their joy from them, and they would abide with Him for ever and ever, so long as God would be God.—London Catholic News.

BETTER NOT DRINK BEER.

FOR some years a decided inclination has been apparent all over the country to give up the use of whisky and other strong liquors, using, as a substitute, lager beer. This is evidently founded on the idea that beer is not harmful, and contains a large amount of nutriment. This theory is without confirmation in the observation of physicians. The use of lager beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammations of both the liver and kidneys—all of these symptoms are constantly present. Intellectually, a stupor amounting to almost a paralysis, arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger which are senseless and brutal. In appearance the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. The constant use of lager beer every day gives the system no recuperation, but steadily lowers the vital forces. Recourse to lager beer as a substitute for other forms of alcohol merely increases the danger and fatality.—Scientific American.

CATHOLIC NOTES.

A new college for Foreign Missions has been opened in Ireland near Castlebar, County Mayo. The Archbishop of Tuam is much interested in the foundation.

The Holy Office has decided that Christian burial shall be refused to Catholics who are married to non-Catholics by non-Catholic clergymen or by civil functionaries.

Out of a population of nearly 300,000 in the upper peninsula of Michigan, approximately 100,000 are of the Catholic faith. This has been determined as a result of a census taken by the priests of the various parishes and missions.

Psoria county, Ill., holds the Illinois divorce record, according to the records from Nov. 1, 1907, to Nov. 1, 1908. During that time one divorce was filed for every four and two-thirds marriage licenses.

The library of the Vatican was commenced 1,417 years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo and many Hebrew, Syrian, Arabian and Armenian Bibles.

Archbishop Stagni of Aquila is slated soon to succeed Archbishop Diomedo Falsonio, as apostolic delegate at Washington, according to the Rome cable. The change is but one of a number that are said to be contemplated for the immediate future.

Archbishop William H. O'Connell, of Boston, is making preparations for a second visit to Japan, and will start for Tokio early in the new year to become a factor in the important diplomatic events that are changing the world's relations with the empires of the East.

In his address delivered before the Missionary Congress in Chicago, the Very Rev. A. P. Doyle, C. S. P., rector of the Apostolic Mission House at Washington, gave the number of recorded conversions in the United States during 1906 as 25,056.

The Bee, of Sacramento, Cal., properly commends the attitude of the authorities of St. Mary's college, Oakland, conducted by the Christian Brothers, in declining the proffered assistance of the Emeryville race track people for the erection of a gymnasium on the college campus.

Father Vaughan's concert at the Albert hall, London, resulted in collecting £1,000 for poor children. For this he is greatly indebted to the generosity of Mme. Patti, who emerged from her retirement and once more drew thousands of music-lovers to the hall which has witnessed so many of her triumphs.

Russel J. Wilbur, one of this year's many distinguished converts from the Episcopalians, is now in Rome, a student at the American College. A press dispatch states that the opening of a special house for converts who wish to study for the priesthood in Rome is under consideration.

The Presbyterian church in Scotland is determined to furnish its quota of minister converts to the Catholic religion. The Glasgow Observer, in a recent issue, asserts that during the next few weeks three other ministers of the Presbyterian fold will probably come over to the ancient faith.

The Liverpool Daily Post and Mercury was, no doubt, mistaken in giving to the world the news that the Eucharistic procession had been stopped at the instigation of the King, who had sent the Premier a cypher message complaining that it interfered with his prerogative. A distinct official denial has been given to the report.

Rev. Michelangelo Draghetti, O. S. F., renowned throughout Italy for his power as a pulpit orator, has been sent to this country by the general of his order to give missions to the Italians for two years, in order to assist in strengthening the faith and religious practices of the many sons of Italy who have immigrated to this country.

There has been established in Wallaceburg, Ont., a new Ursuline convent built of brick with the ornaments of Ohio freestone. This will be a great boon to the Catholics of that district and we congratulate Father Brady, the pastor, upon the possession of an institution which will add materially to promote spiritual blessings for his people. The new convent and school will afford the children of Wallaceburg splendid educational advantages.

"I won't be with you much longer. The doctors tell me that I may live a month, but not longer than six months." In a voice that showed no more emotion than he might exhibit in one of his regular sermons, Rev. James P. McCloskey, assistant pastor of the Church of the Immaculate Conception, Toledo, Ohio, and one of the best beloved of Toledo clergymen, last Sunday told his congregation that his death is near. He informed his listeners that he was suffering with cancer of the esophagus, an incurable disease, and that his physicians had told him an operation would be useless. He is forty-six years of age and was ordained twenty years ago.

Although several residents of the place have been evicted by ghosts, the latest being Nance O'Neill, the Sisters of Notre Dame Academy of Lowell have bought the handsome Tyng mansion at Tyngsboro, Boston, and will occupy it as a convent and probably an academy. Attached to the mansion is beautiful gardens, orchards and farm land covering two hundred and eighty acres together with three lakes. The Sisters laugh at the idea of spooks haunting the place and declare they will not bother them. The property sold, a few years ago for \$100,000, but because of the intrusion of "ghosts" it is said the Sisters secured it for \$15,000.