

The Catholic Record.

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

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Remove.

The day had brought me sin's burden,
And I turned to the night for peace,
As I prayed that the voice of the tempter
With the coming of dark might cease.
But day kept close behind me—
I could hear his stealthy tread,
As on and on in the darkness
My sin haunted footsteps sped.

And my heart grew sick within me
As I felt his panting breath;
And I cried aloud in my anguish:
"O God! I must this be 'ill death'?"

And there in the hush and the darkness,
For pardon I knelt to pray,
When Hopadrew near in her brightness,
And gone was the phantom of Day.
—Ave Maria.

THOSE PRELIMINARIES.

N. Y. Freeman's Journal.

Last week we stated certain conditions which must be observed by any one who quotes General Council against Pope, for the purpose of showing that the Catholic Church has contradicted herself in her teaching. We will repeat them in brief before commenting on some statements in Dr. McAllister's letter to us.

1. Infallibility is claimed not for all kinds of Church Councils, such as diocesan, provincial or national. These represent but a part of the Church.

2. It is claimed only for General or Ecumenical Councils, and for these only in so far as they have received the official sanction of the Pope as head of the Church.

The reason of this latter condition is evident from the fact that a General Council represents the whole teaching Church—that is, the *Ecclesia Docens*—and it is absurd to say that the whole teaching Church is represented in the absence of its head—as absurd as it is to suppose a man to act and pass judgments with his head severed from his body.

A General Council, then, is an assemblage of Bishops, with the Pope at their head—a council called by or with the approval of the Pope and presided over by him directly, or by legates commissioned to represent him, and whose dogmatic decrees are subsequently sanctioned by him.

The necessity of this sanction to give force to the decrees is somewhat analogous to the necessity of the President's signature before laws passed by Congress have force. The President's veto prevents the law from becoming a law of the United States. The analogy, however, is not complete, for the veto of the President stands only when the majority passing a law is less than two thirds. But no majority in a council can override the Papal veto. The veto prevents the utterance of the council from being the infallible voice of the Church.

The utterances of the Catholic Church are true, but, in the presence of the veto or in the absence of Papal sanction, they cannot claim to be infallible.

2. Papal infallibility is not claimed for what the Pope may say as a private individual, as a theologian, logician, philosopher or scientist. It is not claimed for what he may say of things outside the field of faith and morals, nor of things within this field unless it is said *ex cathedra*—that is, speaking officially as the head of the Church.

For the benefit of those who cannot see the difference between a personal act and an official act we refer to our own courts. A judge may state his opinion in a given case, but that statement is not binding, is of no force, and is not binding on the law until he speaks in his official capacity as the court. It is then said to be handed down, and is binding. Just so with the supreme judge of the Church. It is only when he speaks from the bench—*ex cathedra*—that his decisions are infallible.

It is astonishing what misconceptions men of reputation for learning have concerning the doctrine of Papal infallibility. For instance, there is Dr. Draper, who, in his "History of the Conflict Between Religion and Science," says:

"Infallibility means omniscience. Infallibility embraces all things." "It is omnipotence," says Prof. Schulte, "and has invested the Pope with divinity." Mr. Kingsley, when his Cardinal Newman quizzed in his "Apologia," says: "The dogma of infallibility means that the Pope of Rome had the power of creating right and wrong; that morality had immortality depended on his setting his seal to a bit of parchment."

"And, so," says Dr. Littledale, "the faith of Roman Catholics depends now on the weakness or caprice of a single man." "It means that the Pope can do no wrong," say others; and so on through most non-Catholic theological literature. Led by such misconceptions, it is not surprising that many, with less claim to knowledge, denounce the doctrine as "preposterous, blasphemous, irrational, revolting to common sense," etc.

We come now to Dr. McAllister's first statement of contradiction between council and papal infallibility. He says:

"It is an indisputable fact of unimpaired Church history that a number of General Councils of the Roman Catholic Church, such as the Councils of Constance and Basle, held that infallibility did not belong to the Roman Pontiffs."

It is not an indisputable fact, for the simple reason that it is disputed.

And it is denied that any Council having the conditions of ecumenicity has ever issued a dogmatic decree declaring that the Pope is not infallible when teaching *ex cathedra*.

As to the Council of Constance, it is not recognized in all its sessions as ecumenical. It is only from its forty-second to its forty-fifth sessions—over which the Pope presided—that its character of General Council is unquestioned. It is needless to say that in these legitimate sessions Papal infallibility was not denied. Of course, with councils of doubtful ecumenicity and with decrees other than dogmatic we have nothing to do. They are ruled out by the condition that any council quoted must be of undoubted ecumenicity.

As to the Council of Basle, Cardinal Hergenrother writes: "The Council of Basle, which a contemporary writer calls a 'semihistorical' council, was headed by schismatics, and never met with recognition from the Church. Eugenius IV. confirmed the holding of the council, but only under two conditions, which were not fulfilled. These conditions were—first: That every thing which that council had done contrary to the authority of the Apostolic See should be declared null and void; second, that his legates should have the virtual presidency. He never, however, ratified the canons of this assembly." (Church and State II., paragraph 8.)

But neither of these two councils, quoted by Dr. McAllister as denying the Pope's infallibility, declared that *ex cathedra* teaching was not infallible. We may then dismiss them for the present.

The doctor continues:

"And still more, it is no less indisputable that a number of Roman Pontiffs have denied their own infallibility, referring that attribute to a General Council."

If the doctor were allowed to run along in this way, making "indisputable" assertions, his task would be easy indeed. He is so innocent as to accept without proof. We dispute his indisputable assertion, and call for his proof that any Pope, from St. Peter to Leo XIII., ever denied *ex cathedra* teaching.

He was infallible when teaching *ex cathedra*, or that he ever affirmed *ex cathedra* that a council without the Pope is ecumenical or infallible. General statements will not do.

He continues:

"Not to go too much into detail, it is enough to state, in harmony with Church historians generally, that during many centuries, by Roman Pontiffs, General Councils and standard theologians of the Roman Catholic Church, infallibility was sometimes ascribed to the whole body of the Universal Church, at other times to a General Council representing the whole Church and acting independently, at other times to a General Council in conjunction with the Roman Pontiff, and at other times to the Roman Pontiff in his definitions of himself."

It would be better if Dr. McAllister would go more into detail. It is more interesting to hear of general, loose and tangled statements. We object to this musing in of historians, councils, Popes and theologians in the lump. It is too irresponsible a way of talking. There is but one way to deal with these gratuitous assertions. It is to gratuitously deny them, and call for the evidence. To do this we must unravel the above twisted sentence and deny directly each thread of it that is not true.

1. It is not true that for many centuries, or ever, historians generally, or Roman Pontiffs, or General Councils, or standard theologians ascribed infallibility to the whole body of the Universal Church. Catholics recognize two divisions in the Church—the teaching body and the taught body. The *Ecclesia Docens* and the *Ecclesia Credens*. Infallibility has always been ascribed to the teaching body, which alone received from Christ the commission to teach.

2. It is not true that for centuries General Councils, Pontiffs, historians and theologians ascribed the infallibility to General Councils independently of the Pope.

In view of these denials of his statements Dr. McAllister is expected to produce dogmatic utterances of general councils and *ex cathedra* utterances of Popes to prove them. No other kind of evidence is competent to prove dogmatic collision between Pope and council and Pope and Pope.

To disprove infallibility prove that General Councils—that is, Councils having all the conditions of ecumenicity, have contradicted the *ex cathedra* pronouncements of Popes, and that Popes speaking *ex cathedra* have contradicted *ex cathedra* decisions of other Popes.

If he make such contradictions manifest by a comparison of official decisions of councils and Popes, he will have proved what he set out to prove. The opinions of historians and theories of theologians, whatever they may be, are nothing to the purpose. We want the authentic records of official acts.

The doctor continues:

"As a matter of intelligence, and in the plenitude and accuracy of your learning, you know that these conflict-

ing theories of Popes, councils and standard theologians were the principal cause of the calling of the Vatican Council."

We have nothing to do with the conflicting theories of theologians, Popes and councils, or with what caused the calling of the Vatican Council. What we are after are conflicting dogmatic decrees of Popes and councils. These are what you undertook to produce. These alone can serve your purpose of proving that the Pope, speaking *ex cathedra*, is fallible. Less generalizing and more detail is what is wanted.

There are some other points in Dr. McAllister's letter that we will look into in due time. Meanwhile it is time for him and us to come to some understanding as to a common medium of publishing what we have to say.

PLACENTIA—THE "KILLARNEY OF NEWFOUNDLAND."

For the CATHOLIC RECORD.

The line of railway spanning Newfoundland from St. John to Port a Basque, on the south western side of the island, is now nearly finished, and early this fall—possibly about the first week in October—a passenger steamer, the "Bruce," will ply between Port a Basque and Cape Breton across Cabot straits, and so bring Newfoundland within a few hours' reach of the American mainland. When means of daily communication shall thus be given, it is quite certain that a number of tourists from the United States and Canada will avail of it to see for themselves the many advantages possessed by this too long unknown island as a sporting-ground, and a place of unrivalled scenery, both coastal and inland.

In fact, the great bays along the sea front of Newfoundland, guarded by towering headlands, and sheltering so many creeks and harbors, give such a series of picturesque contrasts as to make the places altogether unique. But amongst the many pleasant spots of resort all over the shores of the island, none, outside of St. John's, is more sought after than Placentia, the ancient capital of the colony.

By reason of its rare natural beauty of scenery, its sea arms, stretching miles inland, and its environment of lofty hills, giving to the climber every possible vista, Placentia has been well named the "Killarney of Newfoundland." But it may also be called a Gibraltar, for here the French were entrenched for many a year and held the place, despite determined efforts to root them out. It was finally ceded to the British, but never taken by force of arms. Right Rev. Bishop Mullock, in lectures delivered in St. Bonaventure college, St. John's, some thirty years ago, thus speaks of Placentia: "The French on the other side of the peninsula (of Avalon) founded the town of Placentia. The evering hills, the two arms of the sea with a rapid tidal current, reminding the French of the arrowy Rhone in their own land, induced them to call it Plaisance, a pleasant place, now Placentia. They provided for its security by fortifications. It is remarkable that several properties are still held in Placentia by virtue of original French titles, and such importance did the government of Louis XIV., the Grand Monarch, attach to the possession of the place, that all the grants are signed by the King's own hand and counter-signed by his minister, Philippeau. Nor were the French oblivious of the necessity of religion in their new settlement. A convent of Franciscans, a branch of the convent of Our Lady of the Angels, of Quebec, was established there in 1689 on the site of the present Protestant church and burying-ground. A few French tombs of the dates of 1690 and 1690, yet remain to mark out the place where it (the convent) stood. Newfoundland was held under the jurisdiction of the Bishop of Quebec, and in 1689 the second Bishop of that See, Monseigneur St. Vallier, made a visitation of Placentia and the neighboring parts, in company with Father Gorgieu and some of the Franciscan community of Quebec. The records of the foundation of the convent and of the episcopal visitation are in the Archiepiscopal archives of Quebec." Thus speaks the learned Bishop on this ancient French settlement, and from his words we may deduce the historical interest attaching to Placentia, so jealously preserved for two centuries ago by the two great nations that fought for empire in the Western World. The French forts, tombstones and documents are still in Placentia, and witness to their occupation of the place, but the Frenchman himself has passed away. The faith, however, did not leave forever with the going forth of the first settlers. It was borne in again about the beginning of this century by children of Erin, who planted the shamrock in the soil from which the fleurs de lis had been removed. The forts on Cartel hill and Mount Pleasant, several ancient canon, documents, etc., together with the old court house, will all appeal to the visitor who takes an interest in relics of old colony days.

Ecologically and politically Placentia is as full of historic interest as any part of North America. It has been the successive home of three races—French, English and Irish—and each has set its stamp upon the secular and religious life of the place. The artist's taste of the Frenchman, who, two hundred years ago, called Placentia a "Plaisance" will be ratified by the modern tourist who goes there by train. He will find that

"Nature has shed o'er the scene
Her purest of crystal and brightest of green."
Coming near the place his eye is caught by the woodland beauty of the "Sound Valley" slinking down from the side of the railway and flanked on the further side by high sloping hills. This gorge is one mass of waving foliage, and through the thick screen of birches, alders and red flowers may be had occasional glimpses of a bright stream emptying into the sound harbor, a beautiful vista of channels and headlands with settlements along the hills. Whether seen in summer when all is verdant, or in autumn when the leaves are tinted with green, gold and yellow, the sound valley is a fairytale picture. But further on is the famous North East arm, a salt water inlet seven miles long. At first it opens up narrowly between the hills, then broadens out into a great sea and again narrows, as the points run out. At one place it is dotted with inlets; again a chain of lakes—and then a broad expanse. Such are its different aspects as the train advances. At one place as blue as the sky, then silvered by the strong sunlight, until it rounds to the left at Mount Pleasant and is terminated on the north side by Jersey side hill, at the end of which is the castellated height where the French made good its ground. Such is North East arm, in all its windings, creeks and bays, and when we remember that another such arm runs in a south-easterly direction and that into these inlets run rivers teeming with trout, we easily understand how Placentia has come to be the resort of the sportsman and the artist.

OUTLOOK IN IRELAND.

Interview With Archbishop Walsh.

Archbishop Walsh, who has just returned from Ireland, with his health quite re-established, made some remarks to-day upon the conditions prevailing in Ireland. Regarding the contradictory cable reports of increasing distress in Ireland, the Archbishop said: "The weather during the month of July was exceedingly pleasant, but during the month of August rain fell. This long continued wet damaged the potato crop very seriously and caused it to be on the whole a failure throughout the country. The reports made to the Bishops and priests as to the deplorable condition of the crop may be relied upon." As to famine, Archbishop Walsh added: "It is to be feared that in some part of the country famine will prevail. I do not anticipate such results in the more favored portions of the country. The financial position of the people is not satisfactory, owing on the one hand to the low prices for the produce of the country, and on the other to the exorbitant rents."

Speaking of the visit of the Duke and Duchess of York to Ireland the Archbishop said: "Their visit was managed by the Lord Lieutenant with great tact, for he made it plain from the first that they came not as favoring any class of politicians or any religious denomination, but simply as the guests of the Irish people. Their reception was respectful and hearty."

As to political conditions, Archbishop Walsh said: "I did not concern myself with it, my visit being solely for the benefit of my health. Besides, as a matter of fact, the prospects of Home Rule are as well understood on this side of the Atlantic as on the other."

OCTOBER DEVOTIONS.

Prayers and Indulgences for the Month of the Rosary.

October is the month of devotions in honor of the most Holy Rosary. Our Holy Father the Pope enjoins that in all parish churches and churches dedicated under the invocation of the Blessed Virgin, the following prayers be recited from the 1st of October to the 2nd of November:

At least five decades of the Rosary, with the Litany of Loretto, either every morning during the Holy Sacrifice of the Mass or in the evening during exposition of the Blessed Sacrament; such exposition to be followed by the customary Benediction.

The Holy Father has granted an Indulgence of seven years and seven times forty days to all who shall attend any one of these religious exercises; and also a Plenary Indulgence, with the usual conditions of confession and Holy Communion, to all who shall attend at least ten of these exercises in the church, or who shall say the prescribed prayers in private when they cannot attend the public devotions.

His Holiness also grants like plenary indulgence to all who, on any festival of the Holy Rosary, or on any of the subsequent eight days, shall recite the sacraments of penance and the Eucharist and pray to God and the Blessed Virgin in any church for his intentions.

Below is given an authorized translation of the prayer to St. Joseph to be offered throughout the Catholic world during the month of October:

"O Blessed Joseph, we fly to thee in our tribulation, and having implored the help of thy Most Holy Spouse, we confidently ask for thy protection also. By that affection which united thee with the Immaculate Virgin Mother of God and by the fatherly love with which thou didst foster the Child Jesus, we mercifully beseech thee look kindly on us who are the inheritance purchased by the blood of Jesus Christ and help us in our necessities by thy powerful assistance.

"Protect, O Most Prudent Guardian of the Divine Family, the elect race of Jesus Christ; banish from us, O Most Loving Father, all taint of error and corruption; do thou, our strongest support, assist us from the height of heaven with thy efficacious help in this struggle with the powers of darkness; and as formerly thou didst snatch the Child Jesus from the danger of death, so now defend the Holy Church, O God from the treachery of her enemies and from all adversity, and shield each one of us with thy lasting protection, so that following thy example and supported by thy help, we may be able to live a holy life, die piously and obtain eternal happiness in heaven. Amen."

To those who piously recite this prayer an Indulgence of seven years and seven times forty days is granted for each time.

MONTREAL NEWS.

The colleges, convents, and schools of this city are now having their annual retreats, and as there are many schools in each parish, the retreat priests and curates are working hard, and this is a very trying season on them with so many to attend to.

Sunday last Archbishop Bruchesi paid a visit to St. Patrick's church. He blessed the statue of St. Patrick, before Mass. Father McCallum was the celebrant at High Mass, assisted by Rev. Fathers M. Callaghan and Fallon. After the gospel an address was read to the Archbishop, from the pulpit by the pastor, Rev. Father Quinlivan, which was responded to by Mgr. Bruchesi, from the altar steps. In the course of his remarks His Grace urged the people to support Catholic newspapers and schools, and spoke about the High school which it is proposed to establish here. He said that it surely could be kept up. His Grace could be heard all over the church, his voice being remarkably clear and distinct, and his English very good.

This is a very trying time for Mgr. Bruchesi, as he has to listen to addresses, visit churches, convents and colleges, bless bells and statues, and do many other things presented to him. He is now in Montreal, now in St. Jerome, and now in L'Assomption, and, in fact, all over his extensive diocese.

On last Monday afternoon, at 3 o'clock, all the school girls of the Holy Ghost, the Holy Mary and St. Ann's schools, gathered to present him with an address. After Benediction and after Mgr. Bruchesi had given the Apostolic Benediction the children dispersed.

The boys had the same ceremony two weeks ago. The League of the Sacred Heart (women's section) had a reunion last Sunday at the cathedral. His Grace the Archbishop was present, and spoke from the high altar and gave the Apostolic Benediction. There was an English and a French sermon by Rev. Fathers M. Callaghan and J. J. O'Reilly, S. J., Rector of Loyola College. The reunion lasted from 5 o'clock till about 6:30.

At 7:30 the same evening the men's section had a reunion, likewise at the cathedral. Mgr. Bruchesi was again present and spoke a few words.

Rev. Father Turgeon, S. J., Rector of St. Mary's College, gave the sermon. Both reunions were well attended. The Church on both occasions being packed to the doors.

DIocese of Hamilton.

Visitation of Indian Missions.

Last week the Bishop, accompanied by Rev. Fathers Halm, Kehoe and Wedel, made a second visitation of the Indian missions, the first having taken place in the latter end of June when he visited Cape George, and the second by a large number of priests, Sisters of St. Joseph and excursionists from Owen Sound, numbering over one hundred persons. They were accompanied by the Hon. Mr. Gault, who with the Bishop and other members of the party, accompanied the procession, which formed from the steamer to the church, which was decorated exteriorly and interiorly in true Indian fashion.

Rev. Father Dufresne, S. J., who afterwards interpreted in the Indian language a long and instructive discourse delivered by the Bishop, proposed to them very satisfactorily, and the total absence of pledge was administered to twenty-first year. The visit last week was to the Saugeneer reserve, situated about seven miles north of Southampton. The Bishop and clergy met in the morning at Southampton, and the Bishop, in company with the other members of the party, proceeded to visit the mission, which was a large one, and had been in existence for many years, and was under the protection of the Holy Father. The Bishop and clergy at once vested in Latin vestments, and the Bishop was solemnly blessed and consecrated to God, under the patronage of St. Thomas Aquinas, as patron saint of the church by special request of the Indians themselves.

The Bishop then proceeded to celebrate High Mass *coram populo*, assisted by Fathers Grandher and Buckley, of Owen Sound, and several priests and teaching hymns in their own language. The chief from Cape George, who is a Catholic, and afterwards acted as sponsor for the boys who were confirmed. Mrs. John Eldridge, the wife of the chief benefactor of the church, doing similar service for the girls. The Bishop, after the gospel, preached a very instructive sermon, explaining the meaning of the Holy Sacrifice of the Mass, and the efficacy of the sacraments of the Catholic Church as divinely instituted channels of grace, conferred by an expression of heartfelt love for his Indian children, and adding that he hoped that

A HIT.

The general post office of the Dublin *Nation* happily hits off the idiosyncrasy of the Duke and Duchess of York in these verses:

"It may be too early to tell, mamma,
But I fancy that after a spell, mamma,
I'll stand in good grace,
With this sensitive race,
For, Lord Morris is coaching me well, mamma."

"Their language I'm learning to speak,"
mamma,
And, though my beginnings are 'wake,'
mamma,
I can ask for a 'pogues'—
In an 'illigant bogues'—
But, of course, it is all for your sake, mamma."

"And truly 'twould please you to see, mamma,
A crowd of them glad as could be, mamma,
When one day, in the Park,
They heard me remark, in place love for
Bogorra, acushla machree, 'mamma.'"

The building of this church would be the beginning of a new era of blessing and prosperity for the Indians of the Reservoir. Many of the congregation were many prominent Protestant gentlemen, who afterwards expressed their pleasure and gratification at the explanation they had heard, some of them for the first time Catholics in their own prayers. At the end of Mass the Bishop solemnly blessed all the congregation, including his hearers of other denominations and thanked them for their generous offering, which amounted to forty-five dollars. He also thanked the ladies, clergy and lay in general manner Mr. John Eldridge, who charitable collected funds and supervised the construction of the church. His Lordship further announced that by special arrangement with the Society of the Holy Family, a lady who would visit them four times a year, who would in the winter season spend a month, or two in their midst. The Bishop is extremely anxious about the spiritual welfare of these poor neglected Indians, many of whom in the past unfortunately fell away from the faith, owing to the absence of Catholic missionaries. The Bishop wishes to have a special love for his Indian children since the day he first visited them as Bishop of Peterborough in the islands of Manitowish, Garden River, Sillery, St. Mary, St. Paul, Arthur and Fort William.

The number of Indians confirmed at Saugeneer amounted to nineteen—seven boys and twelve girls. In the afternoon the Bishop drove back to Southampton, visiting the church there, teaching, instructing and confirming the candidates who had received their first Communion in the morning. As the father of attending this parish has been too great for Father Walsh, in his present state of health, the southern part will be attended every two weeks from Walkerton by Rev. Father Kelly and his assistant, Rev. J. Weir. Rev. J. Weir, after a vacation of two months has returned to the diocese, and has been appointed pastor of Formosa, in place of Geo. Brothman, who has been appointed pastor of St. Clemeus.

Next Sunday being the first Sunday of October the annual collection for ecclesiastical education will be taken up in all the churches of the diocese. There are at present no less than eleven students in the diocesan college. In Rome and in different parts of the Province, studying for the diocese. It is expected that two will be ordained priests by the next Christmas. The total number, confirmed by the Bishop this summer during his visits to the northern parishes, of the diocese amounts to one thousand four hundred and ninety-two, the majority of whom being children, have taken the total abstinence pledge until they arrive at the age of twenty-one.

All the city schools have been opened, with an increased and satisfactory attendance.

SEPARATE SCHOOL WORK.

Fallowfield, Ont. Sept. 23, 1897.

Dear Editor—The many readers and admirers of your truly Catholic paper in this district have learned with great pleasure, from recent numbers of the CATHOLIC RECORD, of the success of our Catholic schools in different parts of the Province. It is, evidently, late to speak of what our Separate school took in the recent June examinations, held at Richmond, Ont. but even at this late date, your many subscribers will, no doubt, be pleased to learn that it secured a marked success. Five of our children—Mrs. Martha Trevelyan, known as N. O'Meara, Catherine O'Meara and Thomas Sloan—tried the entrance and Katherine May Troy and Margaret Dawson tried the Public school leaving examinations, and the one and all passed very successfully. Catherine May Troy having obtained the highest number of marks of any of the candidates.

Thinking you beforehand, I beg to subscribe myself, Mr. Editor, sincerely and gratefully yours,
A Separate School supporter.

NEW BOOKS.

Benziger Bros. have lately published a new edition of the ever popular tale, "The Lamp of the Sanctuary," by Cardinal Wiseman. 48 mo.; boards, 25 cents.

"By Brancome River" is the title of another volume from the pen of Maria Jones Faggart, the author of so many interesting stories for Catholic juveniles. Publishers, The Messrs. Benziger. Price, 50 cents.

"True Piousness," a treatise addressed to Catholics, by the Abbé Francis Bonome, Honorary Canon of Marseilles, formerly Superior of the Poor (L'ars of that city), from the French, by a Visitation of the Holy Spirit, Price, 60 cents. Published by Benziger Bros.

The Illustrated Prayer-Book for Children (price 35 cents) is a very attractive appearance, and the publishers are their enterprise in this direction. Its full-page illustrations are really excellent, the type is large and clear, and the paper good. Besides the ordinary prayers, it contains special devotions for children. The work bears the imprimatur of the Archbishop of New York.

A very neat getting-up prayer-book is the "Lamp of the Sanctuary," published by Benziger Bros., 36 Barclay street, New York according to the printing, "Archbishop of New York."

The Minister's Revenge.

The Atlanta Constitution tells how a minister got even with a mean man, who had invited him to dinner. The mean man had plenty of money, but he didn't spend it on his table, which on that occasion showed but scant fare.

"Parson," said the mean man, "times are hard and groceries high, but such as it is, you're welcome. Will you ax a blessing?"

"I will," replied the parson: "fold your hands." And then he said: "Lord, make us thankful for these greens are about to receive—for these greens are without bacon, this bread without salt, without bacon, this and soft w/o this coffee without sugar, and servant who received it give Thy strength to get home in time for dinner."

Advertisement for City Shorthand, London, Ont. featuring a shorthand system by A. E. B. Spetz, President of the Shorthand Association of Toronto.

Advertisement for Harrison Business College, Toronto, offering shorthand, typing, and bookkeeping courses.

Advertisement for the Catholic Record, mentioning its volume and issue date.

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