Asst. General-Manager.

AMERICAN VISIT TO A SPANISH HOSPITAL AT SEVILLE.

Rev. Bernard O'Reilly in N. Y. Sun, 1882. i On the next day, Sanday, we were informed by our excellent acting consul, Mr. Alcock Anderson, that the King (Alfonso XII.) and Queen would visit in the atternoon the great hos pital of La Caridad, and at once went to witness the proceedings. There was a great crowd outside, but, as this was a great crowd outside, but, as this institution is exclusively supported by the confraternity of La Caridad, no one was admitted but the members and their families. My quality of a writer, and a wrizer on Spain and matters connected with Seville, opened all hearts to us and the gates of the hospital as well.

You pass into the first court-for there are several—and have before you one of those spacious paties which form so pleasing a feature of domestic and public architecture in Southern Spain. Two great fountains with groups of Two great iountains with groups of atatuary, stand at each end, surrounded by tropical flowering shrubs. A colon-nade, supporting a covered way of communications, runs across this court, uniting the two longer wings of the building, and permitting physicians and nurses to pass easily from one upper ward to another. Everything around us is exquisitely clean and fresh. The disting-nished crowd who fill the cloistered space steak in snodned voice, lest any load tones should jar on the ear and nerves of the sufferers within. The meres of times is so perfect that you might think the hospital stood miles away on the summit of one of the neighboring bills. The roar and bustle of the boring bulls. The roar and bustle of the great city, and the perpetual activity which reigns along vonder when which reigns along yonder wharves, amorg the double lines of steamers and amorg the double lines of steamers and sailing ships, seem to expire before they reach this home of the suffering poor.

After some pleasant conversation with the chief officers of the confraterairy, seats are placed for us beneath the windows of the first ward. Look into the lofty, cool and splendid hall, with its shining floor of black and white marble, its double row of polished marble columns. Along the walls, beneath the soaring arches, runs a double line of beds covered in blue and double line of beds covered in blue act white, out of which peep the heads and arms of the patients. It is palatial and yet comfortable and homelike. The Sisters of Charity, in their dress of gray and white, are moving silently about, followed by some of the lady

But here come their Majesties. They enter unheralded by drum or trum pet, for not even royalty itself will allow a noisy welcome to disturb the poor sick ones within. The king is in plain black, with a tiny bunch of violets in his buttonhole. He looks rested and fresh, while the queer, attired in plain black also, with the in-dispensable Spanish veil, walks by his side through the ranks of ladies and gentlemen who have come there to receive them. While they are making a short prayer in the chapel, we go into the ward we have just been describing, and by the side of the bed nearest to the door we await the coming of the royal visitors.

In Spanish hospitals it is a received we await the coming of the

dogma that Christ Himself is to be rev erenced, loved and tended in the person of every poor patient, and that the reverence, love and attention shown shall be in proportion to the sufferer's d. The brotherhood who maintain need. The brotherhood who maintain and govern this institution act upon the principle of Catholic faith, and royalty itself, when visiting the hos pitals, demeans itself as if it saw Christ present in every sufferer. This will explain what we were about to witness.

Their majesties, after worshipping a

Their majesties, after worshipping a moment in the chapel, came into the ward with quiet and measured footsteps. They went straight up to the bed near which we were standing. The old man, propped up with pillows was very nicely dressed, and the weary spent face watched eagerly for the sovereign's coming. The king first advanced, bowed.

TOOK UP THE HAND

which lay on the coverlet, and kissed it with a reverent and hearty warmth. What he said to the old man I heard not; I was too busy watching the man-ner in which he fulfilled the prescribed and most venerable custom. There came the queen. She looked faint and worn, as if all this state and ceremonial told upon her spirits and her constitu tion. Perhaps I was mistaken; but the way in which she kissed the hand of the aged patient seemed to me to lack the spontaneous and hearty warmth of Don Alforso's manner.

And thus from ward to ward the august visitors proceeded, saying a kind and cheery word to the inmates who looked for nothing more, so gen-erously are they provided for by the sons and daughters of the men to St. Ferdinand gave Seville in 1248.

CATHOLIC CERTAINTY.

Rev. John M, Charleston, formerly Prebyterian parish minister of Thornlie bank, has just been appointed by the Archbishop of Glasgow to the pastorate of Croy, an important and populous Charleston was converted to the faith about his years ago, and has published an extremely interesting account of the steps which led to this happy event. After his reception into the Church he went to Rome, and for several years studied at the Scots college. He ordained in the Church of St. Lateran by Cardinal Respighi, Vicar of Rome, on Ember Saturday of Advent, 1904; and said his first Mass in St. delle Frate - the Scottish Church of mediaeval Rome-at the altar of Our Lady of the Immaculate Conception, which was made famous sixty. Ave years ago by the sudden conversion of Alphonse Ratisbonne, a bigoted Jew, through an apparition of the Immaculate Mother beside this altar. In Father Charleston's first sermon to his new parishioners he described the As new parameters are described to his conversion. His closing words of thankfulness are worthy to be spread far and wide: "In exchange for the shadow he hath given me the substance; instead of the merely human notions of Protestantism." The Christian idea must again find

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e has given me divine faith; instract of the old doubt has given me Catholic certainty." — Catholic Standard and Times.

CHRIST THE REJECTED.

GERMAN STATESMAN ON MODERN WORLD'S SCORN OF CHRISTIAN IDEALS.

In his address before the recent convention of the Catholic Central Verein of America in the city of Dubuque, Ia., the Hon. Dr.F. Bitter, of Kiel, Germany, a member of the German Centre Party, spoke with force and eloquence of the relation of Catholics to modern life and modern tendencies of thought.

"What constitutes the signature of the modern world?" he asked. "Un-ruly, in continual haste and chasing alter fame and fortune, unbridled de atter tame and fortune, inbrided de-sire for unlicensed liberty, ever in-creasing immorality and the setting aside of the cross, these are marks of our times. And yet history teaches that in the cross alone is truth, peace, strength; that in the cross alone is contained all happiness. If we make a comparison between the culture of the present day and that of the ancient Romans, must we not, then, be alarmed? Must we not, then, fear that the time will come in our modern culture when this present-day brilliant body, devoid of soul, will sink in

"What, indeed, does the present-day world desire to know of Christ, who in truth and reality is the same yes er-day, to-day and in all eternity? The present day world declares that Christ does not fit into modern life, and modern life is not adaptable to Christ! Descend into the bowels of the earth and ask the miner, who in hard and laborious work digs coal and the precious ores; go into the factories, where the workingmen are engaged in smoke laden rooms at the hardest of physical labor; step up to the man of work and tell him: 'Look up, my friend; tarry a moment: Christ is here. Christ lives. Christ will emancipate you, not alone from moral degradation, but like wise from the social evils of the present day! And what will he abswer?
The man of work will reply: 'I need no Christ? I do not stand alone; back of me stand the organized masses, and with their aid we will levelthe classes of mankind; we will equalize all mon-kind, and when that has been accomplished I no longer need a Savior. I will emancipate myself from this social misfortune and inequality.

"Such is the answer which the falle principles of Socialism teach, and by which the unthinking workingman is ensnared, until he wants to kn ing of Christ, of that Christ, the Savior who alone can emancipate man-kind from the evils and miseries of kind from the evils and miseries or present day social life. Go into the study of the man of letters, who delves deep into his voluminous tones in order to find t uth, and say to him. 'Look up! Look on high! Christ will bring you the truth; Christ will bring you clearness of vision in all the in-tricacies of life.' And he will answer: 'Christ? He can bring me nothing. 'Christ? He can bring me nothing. You in turn look at the results that we have attained in all the domains of science; how we have subjugated the forces of nature, steam, electricity and water. Indeed, we shall make still greater conquests; we shall ultimately become the kings of creation. We need

no Christ here on arth!' THE ONLY WAY OUT. "There is no other way out of the intricacies and problems of the present day than the way which our present day that the way which our present day the way which ent day than the way which our present gloriously reigning Pontiff, Pope Pius X, at the very beginning of his pontificate, has shown — 'Instaurare Onnia in Christo!' The realization of this motto must become an actuality if our culture shall not disintegrate

expression, not alone in private it'e, but it ewise in the entire domain of social and political life. The state is composed of families. The families form the parishes, the parishes the state. If, then, the foundation on which the edifice of the state is reared is solid, then the state shall be permanent. Therefore, all efforts must be directed toward the inculcation of the Christian idea in the family. In this direction all must work with energy and unwearying activity.

"The SOCIAL QUESTION.

"The Christian idea must again be brought into all the complexities of social life, for humanity is likewise a social organism. But what do I mean by an organism? Mankind consists of many and unequal parts. Not al! men can be equal, It is false when many modern social political students endavor to make us believe that this inequality of mankind is a consequence of original sin, or was brought about by exploitation of the masses, an exploitation which only!co many have permitted themselves to practice upon their fellow men. This theory is inmitted themselves to practice upon their fellow men. This theory is in-correct. The inequality of man as such correct. The inequality of man assuce is instituted by a wise Creator, and constitutes the very fundamental principle of mankind. But in the conditions of mankind we find at present many inequalities which are not in conformity with the design of God. There exist today between the various classes and professions many inequalities which do not square with the conceptions we have of justice and fairness. The question whether the several classes of mankind stand in a position one to another which is based on justice and fairness is called the social questiod, and if the answer to this social question is that some classes of mankind are not treated on the basis of justice and fairness, then the social question revolves itself into the further question: 'How can the un-necessary and harmful inequalities be remedied?''

You will know that the great Centre party of Germany, through the enact-ment of most beneficial laws for the pro tection of the laborer, has done much toward the correct solution of the social question in that country. cratic party, which calls itself the workingmen's party, in the enactment of these laws shone only by its opposition and inactivity. It is likewise assolutely correct to assert that the state must aid in the solution of these social problems, but in a extraordinary men problems, but in an extraordinary man ner the Church must likewise aid. She teaches mankind that individuals, whether high or low, whether rich or poor, in the eye of Eternal Justice are equal, and that the soul of the poorest worker weighs equally as much as the soul of the richest millionaire.

"If only the egotism, the self love of the present day could be diminished, the social question would be better and more easily solved than by all the laws.
POLITICS AND RELIGION.

"It has been said that politics and religion have nothing in common. Surely it is true that politics and religion are about as unequal as are the Church and State, but if I say politics and religion are not identical, I do at the same time say they stand in o relation to another.

"For him to whom religion means

nothing more than a conception of beautiful thoughts and speculative ideas, for him religion may be a private matter. For the Christian man how-ever, religion is a duty of life. It sets aims and offers the necessary powers to attain them. The religion of Chris-tianity is the leaven which shall per-meate all conditions of life. If I then have this conception of religion, then I surely must entertain the wish that politics do not stray too far from the solid foundation of the Christian worldlative halls likewise work at the ment of laws which shall be filled with the spirit of the Christian idea.

"Let us not be deceived by the glittering but false doctrines of liberalism; by the insipid attempts at expla-nation of modern disbelief, or the obnoxious and false teachings of Socialism. Let us call to mind what is written in the annals of history, that there exists a fountain from which has flown to all nations, throughout the centuries and at all places, an inexhaustible stream of happiness and con tentment, a stream which has its foun-tain head at the foot of the cross. In the cross alone is all truth! In the cross alone is strength and courage! In the cross alone is salvation, and Christ crucified was the same day, is the same to-day and shall be the same in all eternity!'

IRREVERENCE.

The slangy preaching of such evan-gelists as the "Rev. Billy Sunday," the converted base-ball player, may not do any harm to his hearers, as the man seems to be intensely in earnest, and dwells upon certain religious truths, eternal punishment for instance, which more refined preachers would think it bad manners to present to their con-gregations. But the language of his prayers is shockingly irreverent at times. A man may employ al nost any familiarity in addressing his fellow men; his language should always be respectful in addressing God. When we re member the newspaper reporter's des-cription of a certain prayer as being "one of the most eloquent ever addressed to a congregation," we feel that we have a clue to Mr. Surday's shortcomings in this matter. Though nominally speaking to God in his prayers; he is really talking to the people in front of him. Another thought which occurs to us is that we, who have in our liturgy the prayers which Ruskin called the only human which Ruskin called the only human language fit to be used towards the Almighty, may sometimes forget as completely as Billy Sunday that we are speaking to God. If we do, we shall be more to blame than he is.—Casket.

Gentleness is not always cowardice, or if it is, then cowardice is sometime

L. A. Russel Received Into the

Mr. L. A. Russell, for many years one of the ablest and most prominent attorneys in Cleveland, has been received into the Catholic harch. He was baptized last Saturday at his home at 2432 E 40th street, by the Rev. William McMahon. Mr. Russell is the son of a Congregational minister, Rev. William Russell. His wife and two daughters are fervent Catholics, and their example and his long study of the doctrine of the Catholic Church and his long admiration of its uncomor the doctrine of the Catholic Church and his long admiration of its uncom-promising consistency, led him finally to embrace the faith. Mr. Russell has been in poor health for several months, but is gradually improving.

Make your own, in life, and in daily preparation for death, those words of Jesus: "Father, into Thy hands I com-mend my spirit."

Church

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CHINESE TRIBUTE TO 'ARCH-BISHOP WILLIAMS.

It was towards midnight on the eve It was towards midnight on the eve of our late Archbishop's funeral. In the great cathedral, on either side of the catafalque, the watchers had taken their places, and the people who all day long had been coming in an apparently endless stream of thousands, still approached singly or in little groups to gaze for the last time on the face of their lost sheeberd. A moment face of their lost shepherd. A moment of silence was broken by the footsteps of a young man who passed slowly down the middle aisle, looked reverently upon the august countenance of the dead, and hastening to a near by pew, knelt and blessed himself. He was a Chinaman, who after the day's hard work, had come from his laundry to offer a prayer for his spiritual

father.
The following morning, while prethe following morning, write pre-lates and priests were gathering and throngs of people were crowding the streets leading to the cathedral, the door-bell of the rectory was gently rung and the same Chinama. entered to announce that in a wagon outside there was a floral tribute from him and his fellow-countrymen, all converts and his fellow-countrymen, all converts to the faith. It was a magnificent and costly emblem, standing fully six feet, carefully and artistically arranged and bearing this inscription in gold letters on a band of silk, "From the Chinese Catholics of Boston."

The tribute of generous affection was placed in the vestry and afterwards carried to the place of honor in the crypt. It attracted the at ention

wards carried to the place of honor in the crypt. It attracted the at ention pointies do not stray too far from the solid foundation of the Christian world-conception, and that those men who have been called by the votes and the confidence of their fellow-men to legislative halls likely incompanies when afterwards declared that no feature of the day's wonderful service lative halls likely incompanies when afterwards declared that no feature of the day's wonderful service lative halls likely incompanies when afterwards declared that no feature of the day's wonderful service. this touching note of sympathy from the poor Chinese.—Boston Exchange.

DIOCESE OF PETERBOROUGH.

MISSION AND CONFIRMATION.

Rosary Sunday, 1907, was a day never to be forgotten by the people of St. Joseph's Douro. On that day came to a conclusion the mission preached by Rev. Fathers Woods and Schonnart, C. SS, R., during which twelve hundred people received Holy Communion.

Moreover, on that day His Lordship Bishop O'Connor administered the sacrament of confirmation to ninety five boys and girls The solemn High Mass, coram Pontifice, was celebrated by Rev. Father Schonhart, His Lordship was attended by Rev. Father Keilty the bloved and venerated pastor of Douro. It was indeed, a day never to be forgotten, a day to be spoken of by the children and children's children of those whose happiness it was tojbe present on the memorable loccasion.—Viator. MISSION AND CONFIRMATION.

Forestry.

Forestry.

The Department of Education for Ontario announces in a circular recently issued that the Fores ry Department of the Ontario Agricultural College, Guelph, will in the spring of the year, supply the following seedlings for planting in school grounds; Evergreen; Norway Spruce, White Pine, scotch Pine and White Cedar; Deciduons; White Ash, Black Locats, Mantioba Maple, Catalpa and Tulip-tree, These will be furnished free gratis on application to rural school trustees and it behooves the trustees of rural Separate schools to take advantage of the opportunity to beautify the grounds and morever the planting and cultivating of trees will be a good training for the children on a very important subject.



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TEACHER WANTED FOR ROMAN CATH l olic Separate School No. 2. Carrick Duties to be begin Jan. 3 1998. One able to teach German preferred. State salary and qualification. Address Joseph Schwehr. Sec Treas. Formosa, Oat. 1512-2

WANTED FOR THE ROMAN CATHOLIC Separate school in town jof Vegreville a female teacher, holding either a first or second class certificate, first preferred. Duties to commence January 3rd. 1908. Apply at once with references to Rev. Father Bernier, Sec. Treas. Vegreville, Alta.

FEMALE TEACHER WANTED FOR SEP arate school, Red Jacket, Sask. Services to begin in one month. Applicants state qualifications and salary wanted. School is a yearly one. Apply to James N. MacKinon, Sec. St. Margarets, S. D. No. 39, Red Jacket, Sask.

WANTED A MALE TEACHER FOR THE Wikwemikong Boys' school. Salary \$25.00 a month, board, lodging and washing included. Fine opportunities for private studies, lessons in French, Latin or Greek given gratis. Absolutely no expenses Apply to Rev. Father Th. Couture, S. J., Wikwemikong, Oat. WANTED CATHOLIC TEACHER FOR S

W S. S. No. 5. Glenelg. Services to begin January 7th, 1998. Applications will be re-ceived up to Oct. 30 h. State experience, qualifications, and salary expected. Apply to Jas. Morrison Sec. Treas Traverston, P.O. Grey Co. Oat,

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VOLUME X

The Catholic

LONDON, SATURDAY, C

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