TWO GOOD MISSION STORIES FROM JAMAICA

One day last May, as I was showing a Kingston gentleman through our new Cathedral, I met a lady, a Protestant, whom I had known for some time. She was accompanied by three ladies, one of whom was the wife of a Wesleyan parson. They joined us, and together we passed through the Cathedral. As we neared the door they turned to thank me for showing them about, when the following little talk was had:

Mrs. Wesleyan Parson, in a most confidential manner: "Now, Father, I want you to tell me, do you really believe that your people understand what you say when you preach to them in Latin?" (I felt like assistant to the like assistant to th

lieve that your people understand what you say when you preach to them in Latin?" (I felt like saying that many more learned had a difficulty.) One of her friends promptly answered: "How ridiculous! Priests never preach to the people in Latin. They say the altar prayers in Latin; but all the prayer books have the Latin and Egglish in twin columns on each page. If the people want to know what the priest prayer books have the Latin and Egglish in twin columns on each page. If the people want to know what the priest reads they can buy a prayer book for next to nothing."

Signed on behalf of your faithful children of the parish of Grand Forks, F. E. Haverty, D. A. McKinnon, M. Frankovitch, B. Lequinne.

next to nothing."

I sent to you last week a picture of what might be called a "spiritual outdoor meet." It was taken just before the meeting opened. On several of my missions I hold open-air meetings, with the hope of drawing souls into the Church. A bell is rung, a few minutes later two hymns are any. later two hymns are sang. The hymns are generally "raised" by one of my catechists. The hymns draw the crowd. are generally "raised" by one of my catechists. The hymns draw the crowd. I recite with the people the Acts of Coatrition, Faith, Hope and Charity, an Our Father, Hail Mary and Credo. A hymn follows, then a reading from the Bible. I preach on some point of faith; another hymn, the Litany of Our Mother; a sermon on some moral topic, a closing hymn and blessing. I generally hold these meetings on a Sunday afternoon, and at a point five or six miles away from the mission. My little talks get the people talking, discussing what I say. And thus my Catholics become more Catholic and my non-Catholics draw a little nearer. I have been holding these out door meetings for the last five years.

After one of my meetings a local Baptist preacher, a black man, asked: "Father, why do you invite us to your Church and prevent your people from coming to our Church?" "What as my Church?" Iasked. "You are a Roman Catholic," he answered. "And I believe that my Church is the only true Church." "Yes," he replied, "I know you do." "Then," said I, "since I believe that mine is the only true Church, would I not do wrong in going to other

McNell, of Vancouver, officiated at High Mass at the Catholic Church, Grand Forks, B. C., and administered the sacrament of confirmation to a class of thirty-seven children. This was the first visit of His Grace to Grand Forks,

A man who has been released from the awfui cravings of drink, and whose first thought is to help others, shows the sprint of true brotherhood and philanthropy. Read his letter:

"The Samaria Remedy Co. Toronto Out: "Will you please send me box on drink also circular relating to your valued remedy to the drink and in grow or verst, in misty canyon or versions and resource of the contents and the short of the contents and the same to ver all the faithful pursuing their ordained tasks, wheeler on gleaming snow crest, in misty canyon or versions and resource of the contents and the same transfer of the contents and the same transfer of the contents and the contents dant valley made glorious by rainbow-tinted flowers, the signet rings of that Beneficent Being who presides over our

Beneficent Being who presides over our destiny.

For one and a half years we have watched with keen appreciation your untiring zeal and devoted interests to the children of your Archdiouses, not alone in the spiritual influence of the Sunday School, but also in their preparation for that most solemn Sacrament which heralds their entrance through the portal of adolescent life and confirms them in this path which leads to the throne of the Most High and to eternal happiness.

Speak to many in the yway you wish in public H. Lillywhite, brigden, Ont.

Samaria Prescription is tasteless and doriess, and dissolves instantly in tea or coffee, or can be mixed with food. It can be given with or without the patient's knowledge. It removes the craving for drink, builds up the system and restores the flerves. Drink is a disease, not a crime. One drink of whiskey always invites another. The inflamed nerves and stomach create a craving that must either be satisfied

of the Most High and to eternal happyness.

We desire not alone to express our deep and heartfelt admiration for the interest you have displayed in the children, but we beg to express the sincere desire that the children of this parish may in the near future be benefited by the elevating atmosphere of a Catholic school, and, in conclusion, we humbly offer to our Heavenly Father our united prayers that he may for many years preserve and guard Your Grace

The inflamed nerves and stomach create acraying that must either be satisfied by more whiskey or removed by scientific treatment like Samaria Prescription has been in regular and successful use by Paysicians and Hospitals for over ten years.

If you know of any family needing Samaria Prescription, tell them about it. If you have a husband, father, brother or friend that is dritting into drink, help him save himself.

Wite to-day.

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In a recent copy of your paper I read an item about a certain non-Catholic lady who promised to go to church when the priest preached in Latin. I have a similar story that perhaps may amuse your readers.

Washes everything washable in the home—use it freely. Unlike ordin-

My Rosary

(To be read before the Pieta groupe

TRYING TO RUN AN EMPIRE WITHOUT GOD

Church." "Yes," he replied, "I know you do." "Then," said I, "since I believe that mine is the only true Church, would I not do wrong in going to other churches?" He agreed with me, though rather reluctantly. I asked again. "What is your faith?" "I am a Baptist." "And do you believe that to be the only true Church?" "No," he answered; "my faith is more broadminded than yours. I believe all churches are equally true." "Then, my dear friend," said I (and in the loudest voice I could summon for the occasion) "you are bound before God to attend some church, never mind what faith every Sunday, even though it be mine."

The crowd saw something to laugh at in my answer, and as I had a congregation gathering for evening service at the mission. I jumped on my little horse and galloped off.

I have afflicted you with all this because Mr. Lecesne, the gentleman sitting on the ground to my left in the picture, kindly sent me your paper.

MAURICE E. PRENDERGAST, S. J. Winchester Park, Kingston, Jamaica, B. W. I. October 2, 1911.

ARCHDIOCESE OF VANCOUVER

On Oct. 8th His Grace Archbishop McNeil, of Vancouver, officiated at High Mass at the Catholic Church, Grand Forks, B. C., and administered the present condition in England. A quarter of a century ago or more, he said, they were sowing Godless education, and to-day they were resping the result of their labors. We have been trying, he continued, to run a empire without God, and we cannot under they wore sowing Godless education, and to-day they were resping the result of their labors. We have been trying, he continued, to run a child in a nursery without God, and we been trying, he continued, to run a child in a nursery without God, and we they would despise the teaching. We call ourselves a Christian nation without Christ: we have taken Christ by the scall ourselves a Christian nation without Christ: we have taken Christ by the scall ourselves a Christian nation without Christ we have taken Christ by the scall ourselves in England. A quarter of a century ago or nove, he sa

Do not suffer maria with Booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free in a plain sealed package to anyone askin required, il relieve you at once you. 60c. a box; all sates & Co., Limited, set fyou mention this my to pay postage.

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ago, he said publicly at Manchester that things would come to this. There was no guarantee that Elegland might not become a democracy with the king as president. He appealed to them to teach character. They could not bave character without God; they could not have character without God; they could not have character without God; they could not have character without some ideal and some aim in life—some original whose features they must copy. Men had

features they must copy. Men had shifted their center of gravity; they were being taught to-day without ideals, without aims, without ambitions.

A RE-BIRTH OF SUPERSTITION

From the town of Pottesville in Pennyslvania comes the news that a certain woman "charges that a witch has caused a series of misfortunes upon her family, including the pining away of cattle, horses and poultry, and even human deaths"; also that an evil spirit in the shape of a cat makes sundry visits to her here and that seiders are to be the period.

From the town of Pottesville in Pennyslvatais comes the news that a certain woman "charges that a witch has caused a series of misfortunes upon her family, including the pining away of cattle, horses and poultry, and even human deaths"; also that an evil spirit in the shape of a cat makes sundry visits to her home, and that said cat is proof against lead.

We learn further that the town is convicted of the truth of the charges. While normal minds will be disposed to pity the Pottesville delusion, and to ascribe it to the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe it to the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe it to the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe it to the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe it to the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe it to the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe it to the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe it to the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe it to the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe it to the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe it to the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe it to the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe the workings of an abnormal minds will be disposed to pity the Pottesville delusion, and to ascribe the work and the Pottesville delusion, and to ascribe the work and the Pottesville delusion, and to ascribe the work and the Pottesville delusion, and to asc

Private judgment has given re-birth to the absurd old fancies and superstitions. The woman in Pottesville is her own prophet as every son of Protestantism is his own prophet, and while men charge the Church with fostering superstition, they are themselves believers in more superstitions than the Church was ever accused of was ever accused of.

This condition will exist so long as men order their attitude towards God by the faint light of individual reason and by the utter darkness of individual whim.—Providence Visitor.

thousands who believe in the genuineness of spiritualistic seances.

Men are moved to these absurdities by the great spiritual interest, everywhere prevalent outside the Church. Men want to believe in something spiritual and not knowing the Church, or knowing her, rejecting her claims, seek surcease of spiritual unrest at the cost of subjecting their reason and objusca-



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