

**KENNEDY**  
**NTIST,**  
agauchiers St.  
West of Beaver Hall.  
**Directory.**  
SION NO. 8, meets on  
third Wednesday of  
at 1863 Notre Dame  
McGill. Officers: Al-  
Carthy, M.P., Presi-  
Carthy, Vice-President;  
Devlin, Sec.-Secretary,  
rio street; L. Brophy,  
John Hughes, Finance;  
35 Young street; M.  
Irman Standing Com-  
O'Donnell, Marshal.  
**T. A. & B. SOCIETY.**  
1863.—Rev. Director,  
Flynn, President, D.  
P. Sec., J. F. Quinn,  
mimique street; M. J.  
surior. 18 St. Augustin  
on the second Sun-  
month. In St. Ann's  
Young and Ottawa  
8.30 p.m.  
**DIES' AUXILIARY.**—  
5. Organized Oct. 10th,  
are held on 1st  
every month, at 4 p.m.;  
Thursday, at 8 p.m. Mrs.  
novan, president; Mrs.  
len, vice-president; Mrs.  
naugh, recording-secre-  
Inspector street; Mrs.  
le, financial secretary;  
Notie Sparks, treasurer;  
McGrath, chaplain.  
**CK'S SOCIETY.**—Estab-  
lished 6th, 1856, incor-  
porated 1864. Meets in  
St. Hall, 92 St. Alexan-  
der street, on the first  
Monday of each month.  
Officers: Rev. Director,  
unlvian, P.P. President,  
oran; 1st Vice, T. J.  
and Vice, P. Casey;  
John O'Leary; Corre-  
sponding Secretary, F. J. Curran,  
Recording Secretary, T. P.  
**YOUNG MEN'S SOCIE-**  
**TY.**—Meets in St. An-  
Ottawa street, on the  
ay of each month, at  
Spiritual Adviser, Rev.  
obe, C.S.S.R.; President,  
r; Treasurer, Thomas  
Secretary, W. Whitty.  
**ONY'S COURT, C. O. F.,**  
the second and fourth  
every month in St. Pat-  
ll, 92 St. Alexander St.,  
ly after Vespers. Com-  
Management meets in  
the first Tuesday of every  
8 p.m. Rev. Father Mo-  
Rev. President; W. P.  
at Vice-President; Jno.  
ng, Secretary, 716 St. An-  
et, St. Henri.  
**OF CANADA, BRANCH**  
organized, 13th November,  
ranch 26 meets at St.  
Hall, 92 St. Alexander  
every Monday of each  
The regular meetings of  
the association of business  
are the 2nd and 4th Mondays  
month, at 8 p.m. Spiritual  
Rev. M. Callaghan; Chan-  
r, J. Curran, B.C.L.; Pre-  
Fred. J. Sears; Recording-  
y, J. J. Costigan; Finan-  
etary, Robt. Warren;  
r, H. E. Feeley, Jr.; Medi-  
cal, Dr. H. J. Harrison;  
Connaught and G. H. Merrill.  
**TEL. MAIN 3090.**  
**F. TRIHEY,**  
**Real Estate.**  
ad on City Property and Improved  
Farms. VALUATORS.  
3, Imperial Building,  
ST. JAMES STREET.  
**TREAL CITY AND**  
**ICT SAVINGS BANK.**  
Annual General Meeting of the  
holders of this Bank will be  
held at its Head Office, 176 St.  
Street, on  
**DAY, 6th MAY NEXT**  
at 10 o'clock noon.  
reception of the Annual Re-  
d Statements, and the elec-  
Directors.  
der of the Board,  
**A. P. LESPERANCE,**  
Manager.  
eal, March 31st, 1902.

The Story of  
A Recent Convert.

Among the most notable of recent conversions is that of Mr. Rudolf Clement Altschul and his entire family, seven in all. For some years he exercised the ministry in the Protestant Church, and at the urgent request of the editor of "The Missionary" he presents a short account of his religious history:—  
I have been asked to define my reasons for entering the Catholic Church, and I confess that the task is a most difficult one. There are certain questions which will not yield to human arguments. There are certain questions which will not be subjugated to our reason. Yet the question, "Why are you a Catholic?" is put to me by both sides. Catholics and Protestants alike desire me to explain why I gave up my ministry and my prospects for the future, and "went over to Rome." But is it possible to state with mathematical exactness the reasons which will bring about such a change? Can we define the influences which will produce such a transformation? In some cases the reasons are purely theological. Some men are actuated by exact logical deductions. With others early associations induce convictions, which sooner or later are bound to assert themselves.  
My reasons were certainly not purely theological. I have never tried to convince myself that one or the other passage in Scripture favored Protestantism to the detriment of Catholicism, or vice versa. I simply took it for granted that Protestantism was right in every respect; that Rome and Romanism were equally wrong, and that my duty as a Protestant minister demanded and justified such doctrine.  
I took it for granted, not on account of being convinced of the correctness of my position; or because my inmost convictions dictated such a course; but because I lacked the opportunity of comparison, and because I lived with and among people to whom the words Rome and Pope were abominations.  
Thus, when I entered the Protestant ministry, and was ordained in the lowest of low churches in England, I was ipso facto at war with everything which even nearly smacked of Romanism, vestments and candles. I admired Kensitt in his crusade against the High Church, and applauded his courage of pulling the crucifix from the altar of St. Paul's Cathedral. I considered it my bounden duty to arraign the Catholic Church and to stigmatize her teachings as false and misleading.  
Yet in spite of all this a sneaking, shamefaced liking for Rome and Romanism made itself felt as time wore on; a liking which defied the rules and regulations of my church, a liking which I could not analyze, but which prompted my admiration where I should denounce, which made me love and bless where I was supposed to curse.  
I was born in Prague (Bohemia) one of the most ultra-Catholic cities in the world. From childhood I associated with Catholics, and while my home atmosphere was one of perfect religious indifference, I was neither encouraged nor forbidden to enter Catholic places of worship. Well I remember how I used to steal into a church to hide behind the high, dark pews, watching with awe and wonder the priest at the altar, the figures and pictures of the saints. How I used to envy the people and my schoolmates for being entitled to enjoy all these glories freely and openly, and how the fragrance of the incense had to me the flavor and the sweetness of the forbidden fruit! But tempus fugit. Soon school and boyhood days passed away; the family removed to Vienna, and in that gay city, among new surroundings and new aims, the impressions of church and altar and incense faded away like a mist. I was preparing for civil engineering, travelling all over Europe, and had to serve my regular term in the army.  
This passed, I went to England, married and settled down to the humdrum life of the average man, without a special aim and without faith in anything but a well filled purse. But it should not remain thus.  
One day I passed a building where "Gospel Meetings" were held, and entered. As the dandy said: "I got religion" there and then, or at least what I supposed to be "religion," and a short time after I decided to study for the ministry. In due season I was ordained, and for some time acted as assistant to Bishop Richardson, of the Reformed Episcopal Church.  
Then the old restlessness came over me again, and for many years I travelled around lecturing and preaching. My travels extended to Southern Germany, Bavaria, and Switzer-

land and there again I came into contact with Catholicism and Catholic priests. Once more the recollection of days gone by, the memories of boyhood became animated, and the soft vibrations of chords long untouched, almost forgotten, made themselves felt and demanded recognition. In the first instance I was inclined to ascribe the sensation to a disordered mind. I hoped and prayed that the sensation would pass by, and leave me again in a proper "Protestant" frame of mind. But it was not a passing sensation. It was not a momentary emotion. Deep down in the heart the still small voice was pleading day and night, demanding recognition, refusing to be comforted with the old worn-out phrases with the vain protests of a divided, shaky, apostasy. I knew and I felt that I would have to make a clean breast of my doubts, and that I could not possibly go on in an unsettled state of mind, for I felt it would be to live a lie. Thus, on returning to the States, instead of arranging for lectures or continuing my literary labors, I spent my time in searching the Scriptures and in preparing myself for the final, the unavoidable step.  
My reasons? The intuitive, the satisfying knowledge that I was doing right, that the Catholic, and none but the Catholic Church was the Church of Christ, and that the Holy Father and nobody else, or could be, the visible head of His Church. Some months ago I wrote to his Grace Archbishop Corrigan, for an interview. I explained to him my position, my state of mind.  
With his natural kindness and grace he met my difficulties, and introduced me to Rev. Father A. P. Doyle, of the Paulist Fathers, who instructed myself and family in the doctrines of the Catholic Church.  
On the 22nd of February, 1902, (Washington's birthday), I, my wife and five children, were received into the Church at the Paulist Fathers' Church.  
On the 24th of March we were privately confirmed by His Grace in the vestry of St. Patrick's Cathedral.  
Almighty God and the Blessed Virgin have been wonderfully good to me and mine.  
I dare not contemplate what my feelings would have been if any member of my family should have opposed my desire to join the Catholic Church.  
As it is, we are all in the fold, all happy.—Rudolf Clement Altschul.

else the the Rock Island tornado might sweep it out of existence. Then, while this tempest is abroad, the "Church Economist" tells us of the cash balance of \$1,800,000 possessed by the Congregational Church of New York city, and of pastor Jefferson's intention of turning the Broadway Tabernacle into a Congregational Cathedral. When this is done, it is claimed that they will still have a balance of \$775,000 of a church fund. Here we have the press and the millions in hard cash turned against us and erected into barriers to Catholic progress. Such some of the obstacles that the Church has to face and overcome in the Western hemisphere, while in the far East we find a perfect combination against her. It is thus that the Constantinople correspondent of the "Catholic Standard and Times" pictures the situation over there:—  
"It is not only in France that the Church is undergoing a period of travail. Catholics in the Orient are at the present time being subjected to a species of persecution that is almost unendurable. The religious congregations devoted to the regeneration of the East have been singled out by the Government, and the heavy hand of the law is laid upon them to the openly expressed delight of sectarians, Free Masons, Levantines, Jews, Greeks, Gregorians, Protestants and Moslems. Since the passage of the stringent law these elements publish exultant articles in the press which express delight at the approaching downfall of Catholicism in the Orient. There are grave fears that the exultation of these enemies of the faith is not ill founded. The example of France is not without its effects here, and there are those of us who dread the day when it will be necessary to abandon this territory consecrated by so many Christian souvenirs. The heretodox branches of the Church here denounce the impolitic and treacherous act of the French secretaries for having endangered French influence by the pass of these iniquitous laws. They contend that in striking at religion these bigots strike at the French nation as well and they fear that the influence of their country will wane with the waning influence of the religious associations."  
Irreligion in France, infidelity rampant in the bosom of so many Catholic countries, and the sectaries of the world in antagonism against her—Is it then any wonder that the Holy Father should in his last encyclical, lament so strongly the falling away into irreligion in all parts of the world? Yet greater, more numerous, and mightier forces have in the past assailed her, while she triumphed over every enemy and proved the Divinity of her Founder and the immutability of her own organization by the perpetual carrying out to the letter of the promise given by Our Lord that He would be with her unto the end of time.

dead. He thought the intermediate place where the soul rested before going to its final place was somewhere in the lower regions of the earth."  
Here is an admission of an intermediate place, but a queer effort to get rid of the Catholic doctrine in that regard. Then in discussing the matter Rev. L. W. Hill said that we have no information from the other world concerning the soul's state after death; and he added:—  
"After death there was, he thought, no change as the Roman Catholics held, but a gradual development."  
What is a development but a change? The soul, according to our belief, being defiled by sin—the sin being pardoned but the punishment remaining unremitted—certainly grows purer as time, as prayers and time, combined, bring it closer to the end of its purgatorial stage. Rev. Dr. Brookman thinks the soul sleeps, because the Scripture says that after death we sleep, and when we sleep we are unconscious. Rev. Mr. Thomas was horrified at this awful thought of one remaining in sin after death, and he argued "if a spirit is not conscious, how is it God lives and is active?" Now Bishop Du Moulin, of Niagara, thinks the souls are aware of our doings and pray for us, and that we should join with them in the prayers they offer; yet he stops short at our reciprocating by praying for them. We will quote one special passage from the report of the Bishop's (Anglican) sermon, as it is of great interest:—  
"He asked his hearers if it were repugnant to them to think of their departed friends as knowing about them, as interested in their life, and as praying for them to God to whom they were now so near? Was it repugnant to his hearers to think about their dead friends in this way, to think of them with happiness, and to join with them in prayer? What a pity it was that such a large part of Christendom looked with unnatural dread upon the blessed dead, consigned them to the cemetery, turned the pictures to the wall, put away every reminder of them, and did not like to think of them. Should they not rather cherish their memory and think of them with joy? The saints' days which the church celebrated were not the days of their births, but the days of their deaths; the days when they entered into a larger, better life. Instead of feelings of gloom they should pray and give thanks for all those who had departed this life in faith and fear of God, that with them they might be partakers of Christ's resurrection."  
Here we are again! As soon as it comes to the doctrine of prayers for the dead—the logical outcome of all that has been said—each and all of them draw the line, and go off into the vague generalities. Are we not justified in believing that these expounders of Christian doctrine ignore that grand and consoling teaching, simply and only because it is a doctrine of the Catholic Church? If so, where is the Christian sincerity? If so, where is the honest desire to possess and to publish the truth? Why do they not be consistent and logical to the end?

150.12. Of this last mentioned sum \$20,000 is to be applied in payment of the Montcalm street land upon which a school has been erected.  
**THREE SCORE AND TEN.**—There are in London, Eng., 52,000 persons aged more than 75 years.  
**ARMY OF SMOKERS.**—The medical journal of New York says:—  
The Board of Health of the State of Pennsylvania has adopted resolutions requiring cuspidors in the trains of the Pennsylvania Railroad and Philadelphia and Reading Railway, and is attempting to secure legislation inflicting a penalty for infringement of the rule. The provisions of the resolution require a cuspidor for each seat in the smokers' cars and one at either end of the day coaches. In the communication to the railroad companies the board cites the fact that the latest statistics of the United States Government show that three-fourths of all the men use tobacco, 80 per cent. expectorate, and 12,000,000 smoke.  
**EXECUTION OF FILIPINOS.**—The Buffalo "Express" says:—  
The question of atrocities committed by the American Army in the Philippines has been directly brought before the people by the trial of Major Waller on charges of unwarranted execution of natives. In his own defense Major Waller has testified that his orders were to kill and burn; that the ter his superior would be pleased; that he was not to take prisoners, but was to make Samar a howling wilderness and these savage orders were to apply to all natives over ten years old. Three other officers testified in corroboration of these orders, although General Smith, who is alleged to have given them, swore on the previous day that he had given no special instructions to Major Waller and was not aware that natives had been executed until his attention was called to the fact by General Chaffee. There is just a possibility that General Smith's orders were misunderstood. He has said that when he ordered Waller not to burden himself with prisoners, he did not mean to kill them. But, however that may be, apparently they were executed. That is not the sort of warfare the American people countenance.  
**TEETHING TIME**  
Is the Critical Age in the Life of all Little Ones.  
During the teething period great care should be taken of baby's health. The little one suffers greatly; the gums are hard and inflamed and any disorder of the stomach or bowels increases the peevishness of the child and often fatal results follow. Mother's greatest aid at this period is Baby's Own Tablets—the surest of all remedies in curing the minor ailments of children. Among the many mothers who testify to the value of these Tablets is Mrs. R. B. Bickford, Glen Sutton, Que., who says:—"My little baby suffered much from teething and indigestion. I procured a box of Baby's Own Tablets and it worked wonders in baby's condition—in fact I believe it saved my little one's life. I sincerely believe that where now many a home is saddened through death of a little one, joy would be supreme if these Tablets had been used. I consider them baby's best doctor and would not be without them."  
Baby's Own Tablets when given in accordance with the directions prevent restlessness and nervousness—cure simple fever, diarrhoea, constipation, colic and all stomach trouble. Guaranteed to contain no opiate or other harmful drug. By dissolving a Tablet in water it can be given with absolute safety to the very youngest baby. Sold by druggists, or direct by mail, post paid, at 25 cents a box, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.  
**THE K. C.'S MOVE.**—According to a correspondent of the "Catholic Columbian," the Dongan Council of the Knights of Columbus has appointed a committee bearing the appropriate name "The Watch Tower," whose duty is to correct errors concerning the Church appearing in the daily papers. Each member of the council, no matter in what paper he sees an error or calumny against the Church, informs this committee and it acts promptly.  
**CATHOLIC SCHOOLS.**—The local board of Catholic School Commissioners held a meeting a few days ago, when the financial statement was submitted showing that the appropriations necessary for the coming year amounted to \$207,797.63 and the total receipts to be \$228,947.35, leaving a surplus of \$21,

balloons, and favored goldbeater's skin. The reason for the use of this material is that in the first place the size of the balloon reduced, but also the weight of the equipment, when cylinders of compressed gas were taken out to the field of operations for the purpose of filling the balloon. The fragility of the substance might be overcome. Mr. Bruce said, by combining layers up to any desired thickness. He then gave an example of the great use of balloons in war, taking the siege of Ladysmith for an illustration. From its elevated position the captive balloon used could locate the guns, and the aeronaut, by dispatching telephonic messages to earth, could insure the accuracy of the artillery fire. The translucent South African atmosphere particularly lends itself to balloon observations, as in England at a height of 1,000 feet the range of effective vision is seven or eight miles, while in Africa it is ten or twelve miles.  
Mr. Bruce related how some years ago he applied electric-flash signalling to a captive balloon so that the operator might remain on the ground. In this system, since the weight of the car and the operator was abolished, the balloon could be made of such a size as to be portable, easily inflated, and easily manipulated. The emergency balloon was a specially portable form of signalling balloon. To obtain lightness in goldbeater's skin was used instead of varnished cambric. Mobility was also secured by improvements in the electric storage batteries used, which rendered them very portable. The smallest possible size for an emergency electric signalling balloon, according to Mr. Bruce, would be seven feet in diameter. This would lift a light cable and the lamps a few hundred feet, and only requires one gas cylinder of 120 cubic feet capacity for inflation. Mr. Bruce also spoke upon the solution of the problem of a navigable balloon capable of being useful in war, and said he thought careful quantitative experiments would be of much more use than any number of sensational journeys, such as those of Santos-Dumont, under the conditions of money prizes, in which the scientific desiderata were not sufficiently taken into account.  
**THE FORCE OF GRAVITY.**—The force of gravity over the land is determined by counting the number of swings of a pendulum of known length that occur in a known lapse of time. Dr. Hecker of Potsdam has recently made an attempt to determine the relative force of gravity over different parts of the Atlantic Ocean between Hamburg and Bahia by means of a barometer and a hypsometer (a boiling point thermometer). The barometric formula contains a term depending on the intensity of gravity at the place of observation. The hypsometer is independent of this influence. A comparison of the results of simultaneous observations by the two methods affords a means of determining the force of gravity approximately. The preliminary results indicate that gravity of the deep ocean is nearly normal and they confirm Pratt's hypothesis in regard to the isostatic arrangement of the masses of the earth's crust.  
**Topics of Catholic Press**  
**IRISH AMERICAN MAYORS.**—Pretty soon there won't be any other than Irish Catholic mayors in the New England cities. Boston has Mayor Patrick Collins; Bridgeport has Mayor Denis Mulvihill; another Connecticut city has Mayor John Foley; and now comes Mayor Ignatius A. Sullivan, who was elected mayor of the aristocratic old city of Hartford on Monday. If this thing keeps up, the name of that section will become New Ireland. The English are going from it—going with a vengeance!—Catholic Union and Times.  
**THE CATHOLIC LAYMAN.**—The apostolate of the Catholic Church is not confined to the clergy. Every layman in the Church is also an apostle. Upon him rests the obligation, in proportion to his gifts, to carry the true faith to those around him who know not the truth and beauty of the Church. Every Catholic should have a reason for the faith that is in him and be able to answer those simple questions concerning the Church which many of us find so puzzling. But the best means of bringing home to your non-Catholic neighbors the truth of the Church is good example. A good life is more convincing than lengthy arguments.—The Sacred Heart Review.  
**HEART OF A MARQUIS.**—An interesting burial in the Crusaders Alamanac, a publication issued by the (Continued on Page Six.)

THE  
METHODS  
OF  
PROTESTANTISM.

(By an Occasional Contributor.)

IMMORTALITY  
OF  
THE  
SOUL.

Various Notes.

**AN IRISHMAN PROMOTED.**—Col. Michael V. Sheridan, of the United States army, has been promoted to the rank of brigadier-general. He has a fine record, and is a brother of the famous General "Phil" Sheridan, who died in 1888.  
**REMAINS TO GO TO IRELAND.**—The movement inaugurated some time ago to arrange for the removal of the remains of the noted Gaelic scholar, Rev. E. O'Growney, must have been successful, as an exchange reports that the body will soon be transferred from Los Angeles, Cal., to Ireland, where it will be interred in Glasnevin cemetery.  
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With the Scientists.

**AGAINST CANCER.**—The Royal College of Physicians and the Royal College of Surgeons, of England, together have sanctioned a scheme for the systematic investigation of cancer. It is proposed to raise \$500,000 for a special laboratory to work under the direction of the most distinguished medical scientists.  
**WAR BALLOONS.**—The use of balloons in war was recently discussed before the British Society of Arts, a paper on the subject having been read by E. H. Stuart Bruce. Mr. Bruce first spoke of the material for