

monstrated by the numer-
s which have occurred from
be stopped once for all,
any other so called sport
be shown to be equally
or whose tendency is to the
human system. There
ringent legislation on this
we rejoice to find that the
have been stirred up by the
ference to apply an effectual

OCITIES IN ARMENIA.

stated on apparently good
that the atrocities perpe-
the Turkish soldiers in
ceeded in horror the worst
hitherto been said of them.
of Great Britain, France
at Erzeroun have been
their Governments to pro-
ce to the district to make
into the transaction simul-
with the Turkish investiga-
tion, of which they will be
t. It is not for the pur-
suing any special authority
European nations in the
these three powers send
s, but because they are the
whose representatives are
th to the spot to take
action. They will not take
y in the Turkish investi-
gation, they are supposed to
the Turkish Government
uty in making their en-
t that they will watch the
to see that they are not a
nce: thus the people of ill
ill have more confidence
tigation.

Committee of consuls will make
reports to their respective
s, and thus, it is presumed,
have a correct report of
f the matter, at the same
the Turkish Government
make its investigation a
as has been the case on
other occasions. The Gov-
ll, in fact, be on trial, and
be taken by the European
s will be decided on when
is fully known. It may be
that the Governments thus
in the investigation will
re measures to ensure the
against future Turkish
or that if they show any
to act, public opinion
em to do so.

ted by the officers of the
Patriotic Association that
have already given one
tage to the Turks by the
have so far occurred in
the investigation, as the
ow covered with snow, or
the arrival of the con-
pot, so that it will be im-
them to see for themselves
the outrages in all their
y. The dead bodies and
ich has been shed will be
er the snow. For this
owers taking part in the
are blamed; but the
y that if their grievances
ssed by the Powers acting
they will appeal to Russia
and deliver them from the

is rendered more compli-
the fact that news has been
Armenian refugees at
the effect that new atroci-
een committed by Bakir
Kurd Governor of Van,
ember 11 led his troops to
additional Armenian vil-
district of Erdejki and
ruins. Similar excesses
eady committed were also
on this occasion, and one
twenty six peasants were
and imprisoned at Van
they were insurgents.

ORIENTAL CHURCH.

decisions arrived at by
ces held at Rome to con-
sion of the Eastern and
arches, there are several
hoped will convince the
Orientals that it is not the
Pope to Latinize the East,
the Oriental rites used in
on of the holy offices of the
is one of the objections
the Orientals against re-
Pope aims at abolishing
and Latinizing the whole
not merely for the pur-
suing them that their fears
ess that these decisions
ached, but rather for the
reserving the ancient rites
gh differing from the
the perpetuity of the one
down from the Apostolic
the diversities of race and
With such a grand object

in view, it could not easily be the
desire of the Pope to obliterate
this testimony to the Unity, Catholic-
ity, and Apostolicity of the Church.

For the purpose of better preserving
the Eastern rites, it has been deter-
mined to extend the jurisdiction of the
Patriarchs so that each one will be in
the fullest sense at the head of all those
who use the rite to which he himself
appertains. Thus, whether laymen, or
priests, secular or religious, in Europ-
ean or Asiatic Turkey, or in the colon-
ies which use Oriental rites as in Sicily,
Leghorn, Venice, Istria, and Dalmatia,
they will be spiritually under the juris-
diction of the patriarch of their rite.

Bishops of each rite will be author-
ized to reside in Rome as Consuls to
the Congregation of the Propaganda
for Eastern Affairs, beside the Procur-
ators who at present represent those
rites. Educational institutions of each
rite will also be established, in which
the course of instruction will be given
in the language corresponding to the
rite to which the students pertain.
The course of canon law and ritual in-
struction will also be in accordance
with the rite used; thus there will be
need for Eastern students to receive
their course of instruction under Latin
missionaries, and the Holy Father will
himself contribute largely to a fund
towards maintaining these institu-
tions, which will also receive aid from
the Congregation de Propaganda
Fide. From these measures, which
are to be acted upon at once, even the
Eastern schismatics will see that the
prestige and prerogatives of the East-
ern Church will be increased instead of
diminished, and their strongest objec-
tion to reunion will be removed.
These steps are of great importance
toward bringing back to the fold the
one hundred and twenty millions of
schismatics who, though having prac-
tically one faith with the Catholic
Church, are now kept out of the one
fold of Christ by motives of pride and
political considerations. The wise
policy of Leo XIII. in adopting these
measures must sooner or later bear
fruit in bringing back to the fold the
millions who still keep aloof.

EDITORIAL NOTES.

In the Congregational Church in
this city, on last Sunday, Rev. Dr.
Wild referred to the death of Sir John
Thompson. He said that he knew him
personally, and in the course of his re-
marks said that he had criticized the
premier from the standpoint that he
could not see how he could serve the
country and his Church at the same
time. Sir John, he said, acknowledged
to him that he was embarrassed.
When it is borne in mind that Rev.
Dr. Wild is engaged in the same line
of business as Rev. Dr. Chiniquy, Rev.
Mr. Widows and Rev. Mrs. Shep-
herd, there is large room for the con-
clusion that he did not know Sir
John personally and that Sir John
never made him any such statement
as the one referred to. We cannot help
thinking that the *Free Press* might fill
up its columns with a better class of
matter than the ravings and roarings
and rantings of the Rev. Dr. Wild.
The Church that has engaged his ser-
vices is one which will grasp at any
straw so that its life may be prolonged
yet a little while.

The annual meeting of Hackett
Orange Lodge of this city was held on
the 18th. Worshipful Master R. D. A.
Hillier delivered an address of the
usual kind. He referred in warm
terms to "the encroachments of the
Romish Church," and denounced those
Orangemen who violated their obliga-
tion by not resisting those "encroach-
ments." We would not refer to this
circumstance were it not that most
people, Protestants and Catholics alike,
have become heartily sick of the utter-
ances of these Orange demagogues.

Every one knows that such men as Mr.
Hillier have only one object in view, viz.,
to obtain a following amongst an
illiterate and unthinking class and
thereby put forward a claim to recog-
nition at the hands of those in whom
is vested the dispensing of patronage.
Brother Hillier, however, is not
worldly wise else he would not at the
present day seek fame and place by
such methods. Contempt, not glory,
now awaits the Orange orator when
he delivers one of the dear old
speeches that long ago counted
for something. If the worthy
Brother would bear in mind the position
at present occupied by Mayor
Esery, of London, Alderman Wm. C.
Coo, and Mr. Henry Macklin, general
jobber in politics, bankrupt stocks, and
the P. P. A., he would, we feel sure,
be in a different frame of mind, and
conclude that good citizenship is the

surest road to distinction, and that the
demagogue will, sooner or later, find
his level.

We hear that Mr. John O'Meara,
barrister, of Ottawa, is an applicant
for the Judgeship of Nipissing. The
people of Nipissing—the French people
especially—have petitioned for a judge
capable of speaking French. They
do not, however, ask that the
man should be a Frenchman. Mr.
O'Meara, although an Irishman, is a
good French scholar. Not only
in this regard, however, would he
make a most capable judge. He is
likewise on all hands recognized as
holding a high place in the legal pro-
fession. We hope his claims—which
are very strong—will be recognized
by the Government. His appointment
would give satisfaction to all classes.

WHILE the Know-Nothings of the
day are so ready to bring accusations
of lawlessness against Catholics, and
to accuse them of conspiring against
the peace of the community, it is
worth while to record the doings of
the citizens of Perry County, Ken-
tucky, a few days ago. In this
county, which contains scarcely any
Catholics, assassinations are a common
occurrence, and the Judge of the
Circuit Court gave an order for the
bringing of two murderers to trial,
but as the citizens do not seem to like
that their prerogative of murdering
whom they choose should be interfered
with, they drove the Judge from the
bench with a shower of bullets, so
that he was compelled to take refuge
in a house near by. The house was
attacked next and the Judge was
again forced to flee for his life. His
friends advised him to resign his
position as judge, and he will prob-
ably be compelled to do this in order
to save his own life.

THE strange influence of hypnotism,
by which it is asserted that the hypo-
tized mind obtains complete control
of that of the hypnotized subject, is
causing much excitement in Eau
Claire, Wisconsin, where a young
woman has accused a doctor and his
son of having hypnotized her, and in-
flicted grievous wrong upon her while
in the hypnotic state. The people of
the town believe the accusation and
threats of lynching the two accused
persons are freely indulged in, and
their lives are in constant danger. It
does not appear, however, that the
hypnotic power is so well demonstrated
as to show that this influence is all
that is claimed for it, and until this
is established, at all events, it would
be like going back to the unreasonable
Salem laws against witchcraft to
accept the unsupported evidence of
the girl who declares that she was
delivered from the doctor's hypnotic
influence by another hypnotist, and
that under this last influence was able
to discover the doctor's guilt. The
courts are not likely to accept the
accusation as proof of guilt.

OWING to the title of Venerable con-
ferred by the Pope on Jeanne d'Arc,
thus entitling her to recognition by
the Church in a religious sense, there
is greater enthusiasm than ever among
the French Catholics all over the world
for that heroine and martyr. A special
service was recently held in New York
in her honor, at which the French Am-
bassador and his staff were present,
having come from Washington to
assist at it. The French Consul and
officials at New York, and all the
French military battalions also attended
in full uniform. Mgr. Goesbriand,
Bishop of Burlington, Vt., celebrated
the High Mass, and the Rev. V. L.
Saillat, Provincial of the Order of the
Fathers of Mercy, one of the most elo-
quent orators of the order, preached the
panegyric.

MR. GLADSTONE'S opinion of purely
secular education, or education without
religion, is well worthy of the attention
of those who are constantly clamoring
for the elimination of religious in-
struction from the schools. He said
recently in regard to the London School
Board election:

"In my opinion which I have en-
deavored recently to set forth, in the
pages of the *Nineteenth Century*, an
undenominational system of religion,
framed by or under the authority of
the State, is a moral monster. The
State has no charter from heaven such
as may belong to the Church or the in-
dividual conscience."

The well-matured conviction of the
truly religious Grand Old Man and
profound thinker, is worth more than
the thousand and one parrot-like ex-
pressions of opinion of those who are
so thoughtlessly fond of saying: "I
think, and all reasonable people
must think with me, that the schools
should teach only secular things, and

that religion should be left to be
taught at home by the parents." Most
parents have neither the time nor the
ability to give religious instruction at
home—and there are very few who
have both time and ability to do this.
They might as well be expected to
devote their time to teaching arithme-
tic and writing, and if the reasoning
is worth anything, school teachers
ought not to be employed at all.
Religious teaching needs all the care
that is applied to the teaching of any
branch, and it is the most necessary
of all branches.

PROBABLY for the first time in the
history of the non-Catholic Theological
schools of the United States, Father
Doyle, a Catholic priest of the Paulists
of New York, was recently invited to
deliver a lecture on "Methods of
Preaching" before the students of the
Union Theological Seminary of New
York, a Presbyterian Divinity school,
the same one in which Dr. Briggs, who
was condemned by the General
Assembly for Rationalistic teaching, is
one of the teaching staff. Dr. Briggs,
on introducing the lecturer to the
students, spoke very highly of Pope
Leo XIII., with special reference to the
Holy Father's appeal for Christian
Unity. He said: "I am glad to wel-
come Father Doyle here as a representa-
tive of the great Mother Church of
Christendom, whose head recently
issued a touching appeal for the re-
union of the Church. It breathed a
spirit like that of the Master Himself."
Father Doyle's lecture was very in-
structive and was well appreciated and
received by the students of the seminary.
While we do not by any means en-
dorse Dr. Briggs' theological teaching,
or his attempt to belittle the authority
of the Inspired Volume, we must ad-
mire his liberality of views which
have thus to break through the nar-
row bounds of Presbyterian traditions,
by acknowledging practically that the
Holy Father is not the anti-Christ or
Man of Sin, as the Westminster Con-
fession declares him to be.

THE CIRCULATION OF CATHOLIC LITERATURE.

The following suggestions by an
esteemed correspondent are well worthy
of the consideration of all our readers
who are anxious for the dissemination
of Catholic truth. Our correspondent
is, as we think, correct in saying that
the circulation of good Catholic jour-
nals is the most efficacious means of
doing this; but to attain this end it is
needful that Catholics in every parish
should co-operate. All that a Catholic
journal can do is to furnish the matter
which ought to be circulated: it is for
zealous Catholics everywhere to assist by
increasing the circulation or by sub-
scribing for extra copies in order to
circulate them:

To the Editor of the CATHOLIC RECORD:
Dear Sir:—If I may be permitted to ex-
press my views in your paper, I would like
to call your attention to an important matter
in regard to Catholic publications.
Have you ever considered the fact that our
best Catholic journals are not read by Protest-
ants as much as they should be. Our Cath-
olic newspaper should not be supported
merely for the sake of entertaining Cath-
olic readers, but it should be an organ read
by all Catholics. How could this be ac-
complished? By organizing societies in
every Catholic parish in the length and
breadth of the land, which would have
for object the distribution of special copies
known to our Protestant brethren the truth
regarding the doctrine of the Catholic
Church.

It is all very well to say Let Catholics show
good examples to Protestants, and in that
way the latter will learn to appreciate the
value of the Catholic religion. But we must
not forget also that Catholic literature has
done a great deal to enlighten Protestants
with regard to the doctrines of the
Catholic Church. The good that has
two hundred and fifty thousand cop-
ies of "The Faith of Our Fathers,"
has done, both in Europe and in America,
is simply marvelous. Why not make known
the excellence of this publication by means
of our Catholic newspapers to every man,
woman and child in the length and breadth
of the land? The fact is it would be no easy
matter to circulate "The Faith of Our
Fathers," by Cardinal Gibbons, among our
Protestant friends as freely as we could a
newspaper, for the simple reason that it
would be too expensive for most individuals.
Let every important article bearing on Cath-
olic dogma, which often appears in some of
our best Catholic weeklies be looked for, and
then let every Catholic reader send copies of
it to his Protestant friends. In this way
much practical charity would be done, and
those not of our faith would not remain
ignorant of Catholic dogmas and ceremonies
as they really are. The teachings and cere-
monies of the Catholic Church told from
mouth to mouth among Protestants cannot
be so properly done. Let our Protestant
neighbors, who are, as Father Elliot says,
"an intelligent class of people and good
listeners," read for themselves the truths of the
Catholic Church. "Reading maketh a full
man." When so many ignorant Catholics of
little faith become apostates every year
through such low publications as those of the
pervert Chiniquy, of this city, it is not time
that the truths of the Catholic Church be
made known among those not of our Faith?
If it does some good at least it will do
them no harm.

If proper measures were taken in
this direction our Catholic publications
would prosper, and Protestants would
thank us for giving them what is reason-
able to believe, and what is still better,
we would feel the happier for having done
at least our duty towards God.
Montreal, Nov. 14, 1894.

How much pain have cost us the evils that
have never happened.—Jefferson.

For the CATHOLIC RECORD.

DR. BATAILLE.

The Devil in the 19th Century.

The San ho heoi is the secret society
of Devil worship of China. Lucifer of
the Palladium, — Brahma Lucifer of
India—is here called *Tschenn Yang*.
Its votaries go still further, if possible,
in their blasphemies against God, whom
they call *Devil*. They call Jesus the
pig Jesus and represent Him crucified
under that figure. As mentioned
before, the San ho heoi of China does
not depend from the Supreme Pontiff
as members of the Palladium, Odd-
fellows and Indian fakirs are received
there as brothers. The San ho heoi,
having its headquarters at Shanghai,
admits no women. It has only one
degree of *sublime and discreet atonement*.
It is especially vowed to assassinate
Catholic missionaries. No stranger is
admitted into their meetings except
under the influence of opium. This rule
admits of no exception. The candidate
is then carried in a senseless condi-
tion. Through this means I too gained
an entrance to a meeting at Shanghai,
the object of which was to stir up an
agitation against the Catholic mission-
aries. The temple was a large quad-
rangular hall brightly lighted through
the glass roof. On the altar was the
statue of a *Baphomet*, the upper
part of which represented a Chinese
dragon—the he goat not being in
favor among the Chinese. A coffin
was brought into the middle of the
room. The speaker explained that it
contained the skeleton of a Chinese
Christian who still frequented the
secret meetings of the San ho heoi in
order to betray their secrets to the
Christians, for which treason he was
killed and the skeleton preserved.
Then eleven brothers sitting around
the coffin joined hands and the speaker
addressed a speech to Whang-Tschin
for the spirit of the skeleton, calling
upon it to re-animate the skeleton.
The skeleton arose, looked all around
the hall, and stepped out of the coffin,
sitting down on a chair placed behind
it by one of the brothers. The skele-
ton was told to answer by three strokes
for *yes* and by two for *no*. After a long
abstention and a threat that he would
be forced to speak by means of a relic
of Baal Zeboub, the speaker asked:
"Tell us, are missionaries now on
their way from Paris to China?"
Answer: Three strokes of the foot
(yes). Question: How many? An-
swer: Eleven strokes, with both feet
alternately. Question: How long are
they on the way? Answer: Twenty-
four (days) strokes of the hands. Ques-
tion: Are they Franciscans? An-
swer: The skeleton shook his head.
Question: Lazarists? No. Ques-
tion: Jesuits? The skeleton nodded
yes.

Now an English visitor asked
whether he could put a question, and
received permission. The visitor had
sincerely begun to impart his magnetic
fluid to the skeleton. Before he said a
word the skeleton drew back its arm
and delivered a terrific blow with closed
fist in the full face of the questioner,
rose from its seat and with threatening
fist pursued him. The terrified ques-
tioner withdrew as fast as he could,
throwing chairs against the ghost-foot
which, however, the latter overstepped
with his clattering joints. Finally the
questioner fell: the skeleton jumped on
him and gave him a fearful beating.
Help Baal Zeboub, help Lucifer!
shouted the Mason. But no one dared
to interfere. Finally the skeleton
abandoned its bleeding victim and fell
inert and motionless to the ground.
I examined the bleeding victim and
found that he was more scared than
hurt. The skeleton was replaced in
the coffin and removed.

In the middle of the room there was
a large stone vase of water with a
wooden cover on it. The cover was
removed. We gathered around the
vase. In the water was a diminutive
figure. The chief prayed and conjured
in Chinese over the water and agitated
his magic wand over it to create a
typhoon which was to destroy the ships
of the coming missionaries. All at
once a strong wind arose in the hall,
but in spite of all the conjurations the
water remained tranquil. Later we
went into another room with its dragon
Baphomet. The Most Wise Grand
Master, with two assistants, entered a
little room and soon they returned
clothed in chasubles, as worn at Grand
High Mass, but turned around the back
on the breast. A boy carrying a cross
turned upside down led the procession.
Then a wardrobe was opened and a
lot of instruments were drawn
out. From another box a figure
which I first took to be a
real Catholic priest in fetters was
brought. This figure, dressed up like
a priest, was put on trial before a
mandarin and condemned to torture and
death in order to injure the traveling
missionaries. During the torture
horrible blasphemies were pronounced
against God and Jesus. Afterward
Christ, under the figure of a pig, was
treated as in the Passion by the Jews.
Then a human sacrifice was offered
after a choice had been made by the
drawing of lots.

Life Insurance.

Those who contemplate taking out a
life insurance policy would do well to
read the announcement of the Ontario
Mutual Life Assurance Co., in another
column. This is one of the safest and
best companies in the Dominion. The
advantages it offers are surpassed by
none.

For every sort of suffering there is sleep
provided by a gracious Providence save that
of sin.—Southey.

AGNOSTICISM AND ITS CAUSES.

CONTINUED FROM PAGE ONE.

kings, breaking in pieces the gates of
brass." The man with whom God was
so well pleased and by whom He was
so glorified and who was a type of
Christ Himself, the patriarch Job, was
no Jew, but a Gentile. There were
great and holy men in those outside
nations who served God according to
the lights they possessed and are now
happy with Him in heaven. The
Scriptures of the Old Law bear testi-
mony to the fact that God had care of
the Gentile nations and called fre-
quently on these Gentiles to praise His
name. In the New Testament Christ
assures us that "Many should come
from the East and the West and shall
sit down with Abraham, Isaac and
Jacob in the kingdom of heaven, but
the children of the kingdom shall be
cast into exterior darkness. There shall
be weeping and gnashing of teeth."

DIFFERENCES AMONG CHRISTIANS.
With regard to differences among
Christians, I do not believe that any
enlightened members of any Protestant
denomination maintain that the mem-
bers of other denominations or the mem-
bers of the Catholic Church shall be
excluded from salvation simply be-
cause they belong to such organiza-
tions. I am quite certain that the Cath-
olic Church does not exclude Jews,
Gentiles and Protestants from salva-
tion. She leaves such judgment to
Almighty God, who alone knows
each individual soul and can alone
judge of its merits or demerits.

When the question was proposed to
the great St. Thomas Aquinas what
would become of the soul of an Indian
who only knew of the Great Spirit and
worshipped and obeyed Him according
to the best of his knowledge and ability,
would such a man, because unbaptized,
be excluded from heaven, the great
theologian, expressing the mind of the
Catholic Church, replied that if baptism
were essential to the salvation of such
a man God would sooner send an
angel to baptize him than allow him to
be lost. Has this doctrine the ring of
bigotry or exclusion?

Again, the Catholic Church teaches
that Protestants who are in good faith,
and whose fault it is not that they are
not aggregated to the body of the
Catholic Church, may belong to what
is designated the soul of the Church,
and be excluded from heaven, and
will not be excluded from salvation.
If, however, they feel that the Church
is true and are prevented by human
respect or any worldly motive from
joining it, they cease, of course, to be
in good faith, and, therefore, are not
in the way of salvation. As to the
smart hit at invincible ignorance, I
beg to say that it is quite capable of
being misunderstood if we look to the
mere words "invincible ignorance."
The theological meaning is a want of
knowledge which is inculcated and
involuntary, and, therefore, implies
neither sin nor stupidity.

This is but one of the many mis-
understandings of Catholic doctrine.
What we want above all things is a
more thorough knowledge of one an-
other and of our real principles, and
this reproach of our differences as a
cause of agnosticism must lose much of
its force.

WHY SHOULD THERE NOT BE UNION?
But why should there not be Christian
union? How much have we not in
common? Belief in God and His
providence, belief in future rewards
and punishments, and, above all, the
unitive power of the world—Jesus
Christ. Around His standard let us
gather who love Him. Let us re-
member the incident related in the
ninth chapter of St. Luke's Gospel,
when the Apostle St. John said to our
Lord, "That there was a man who was
casting out devils in Thy name and we
forbade him, because he followeth
not with us." And Jesus said: "For-
bid him not, for he that is not against
us is with us." In another place
He said: "He that is not with me is
against me." But the man that cast
out devils in Christ's name was evi-
dently not against Christ, though he
did not associate with His followers.

I believe the first factor in the re-
union of Christians will be a greater
personal love for our Lord. It is the
sentiment on which there is most ac-
cord and seems like the fulfilling of
the prophecy, "And I, when I shall
be lifted up, will draw all things to
Myself." The remedy for agnosticism
and all the religious differences
and dividing isms of the day is the
same now as in the time of St. Paul.

Now as then "the Jews look for a
sign and the Greeks seek out wisdom,"
and we should "preach Christ and
Him crucified," to the Jews a stumbling
block and to the Gentiles foolish-
ness, but to them that are called
both Jews and Greeks, Christ the
power of God and the wisdom
of God. King of the kings of
thought, He is the wisdom of God.
There is no one else to bring back lost
sins to Christians like the Lord. And
for those who are not Christians, how great
are the attractions of His glorious
humanity. "The most beautiful of the
sons of men, He unites in Himself all
the perfections of our nature. What
strength and power in denouncing hypo-
crites in highest places." "Whitened
sepulchres, fair without and within
full of rottenness and dead men's
bones" in scouring the avaricious
host of buyers and sellers from the
temple, and yet so sensitive, so tender
and compassionate to the penitent and
broken hearted. His worship is in its
true sense "the religion of humanity,"
and around Him should gather all the
children of men. It is remarkable that
now even the reformed Jews have

learned to esteem Him and publicly
glory in the fact that He was one of
their race, and the agnostics of our day
who ever knew Him in the past do at
times irresistibly proclaim His praise.
Renan, once the Sulpician student,
whose heart was warm with the per-
sonal love of Christ, abandoned Him
for the errors of agnosticism and wrote
a life of Jesus intended to dethrone
Him.

Yet it describing the last act in that
life the old fire of love seemed for a
moment to burn in his heart and he
cried out to his dead Lord in these
words:

"Repose now in thy glory, noble
Founder. Thy work is finished: thy
divinity is established. Fear no more
to see the edifice of thy labors fall by
any fault. Henceforth, beyond the
reach of frailty, thou shalt become the
heights of divine peace, the infinite
results of thy acts. At the price of a
few hours of suffering, which did not
even reach thy grand soul, Thou hast
bought the most complete immortality.
For thousands of years the world will
defend Thee. Banner of our contests,
Thou shalt be the standard about
which the hottest battle will be
given. A thousand times more alive,
a thousand times more beloved
since thy death than during thy pas-
sage here below, thou shalt become the
corner stone of humanity so entirely
that to tear Thy name from this world
would be to rend it to its foundations.
Between thee and God there will be no
longer any distinction. Complete
conqueror of death, take possession of
Thy kingdom: whither shall follow
Thee by the royal road which Thou hast
traced, ages of worshippers. * * *

Whatever may be the surprises
of the future, Jesus will never
be surpassed. His worship will
grow young without ceasing; His
legend will call forth tears without end;
His sufferings will melt the noblest
hearts: all ages will proclaim that
amongst the sons of men there is none
born greater than Jesus."

Remarkable words of an agnostic
that sound like the cry of the Centurion
at the foot of the cross: "Indeed, this
was the Son of God."

Here at the cross is the focus, here
the unitive point. When men meet
here and learn what are the real doc-
trines of the old Church of God, and
when that Church makes such conces-
sions as are not inconsistent with her
articles of faith and which her present
great Pontiff certainly is prepared
make, then may we hope by Christ a
union to silence this objection of his
unbeliever.

And, oh, may that day soon come
when "He shall draw all things to
Himself," and the Jew and the
Gentile and the Catholic and the
Protestant and the converted agnos-
tic will kneel together in the great
universal Church of God at the foot of
the Cross!

A. CONAN DOYLE.

The Popular Novelist—Is a Catholic
and Former Pupil of the Jesuits

A. Conan Doyle, who is now com-
pleting his American tour, is, we are
informed, a Catholic. He was for a
time a student at Stonyhurst, the En-
glish Jesuit college. His uncle who
designed the cover of Punch, resigned
from that publication sooner than car-
icature the Pope.

A. Conan Doyle was born in Edin-
burgh. He remembers as a child
Thackeray visiting his father's house,
and yet he was only three years old
when Thackeray died. This was his
first personal acquaintance with litera-
ture. In his youth he was an omni-
voracious reader. At the age of fourteen
a simple incident transpired which
influenced his whole life. At seven-
teen years he left school a hero wor-
shipper of authors.

STARTS STORY WRITING.

In 1878 he wrote a short story and
sent it to *Chamber's Journal*. It was
accepted, and he received in return
enrolled him in the army of
literature. For ten years he continued
writing short stories. During all this
time he only made \$250 by his pen.
He spent seven months in a whale ship
on the Arctic Seas and some time on
the West coast of Africa. The charac-
ter of Sherlock Holmes he drew from
one of his professors at the university
who, by simply looking at a patient,
could tell his age, place of birth, oc-
cupation, etc. Since writing his
"Sherlock Holmes Adventures," he has
received numerous letters from people
asking him to come and solve some
mystery. He had no idea there were
so many mysteries before! The his-
torical Romance offers the most attrac-
tion to Conan Doyle. In seeing the
reading public so enthusiastic about
his "Sherlock Holmes" he feels like an
artist who finds his sketches take better
with the public than his oils. Before
writing his "White Company" he read
115 books. To write of the medieval
ages he found the study of heraldry
necessary, as also that of archery,
armour and monastic institutions. It
takes more to write a novel than the
ink and pen. It took one year's read-
ing and six months writing to com-
plete "The Refugees." He thinks the
custom in England of keeping the
writer of stories anonymous is a wrong
one. Better for an author to be criti-
cised than ignored. While the profes-
sion of literature is not so lucrative as
that of law or medicine, still it is a
privilege to exercise the art one loves
and a desideratum to carry one's busi-
ness about with him.

The Annual Favorite.

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