

REMARKABLE CONVERSION IN SPAIN.

SEBASTIAN DE LUQUE, NOTORIOUS ATHEIST AND RADICAL WRITER, SEES EADY IN THE CATHOLIC CHURCH.

The Correo Espanol, a secular paper of Madrid, brings an account of a remarkable conversion which has just taken place in Spain. The subject of a remarkable cure is the famous Spanish poet, Sebastian de Luque. De Luque has, for years, been an atheist and one of the most radical writers in the land of the Cid. His poetry has ranked with the work of the greatest poets of France and Spain, but his philosophy has been that of the schools of Haeckel and other free-thinkers of Germany. He has been a contributor in Spanish, French and Italian to the leading radical publications of Europe. His style is eminently correct, facile and elegant, and his prose the equal of his verse, but his whole message has been the coming of a new humanity which would not recognize the existence of a God or of any law founded upon religion of any sort. While his style was most classic and artistic, his subject matter was considered the most deadly of any Radical writer in Europe.

Of course there was great Liberal clamor of praise for him and he lived hearing constantly the hosannas of such free-thinkers as Cristobal de Castro, Julio Camba and Zamacois. Yet a change was at hand. Suddenly the midst of his success he was struck down by paralysis, to which were attached an affection of the heart and congestion of the brain, and for two years he was stretched prostrate. The leading physicians of Spain, such men as Rovira, Sempurn, Guedes, Olano, Cervera, Veymut, and finally the great specialist, Mariani, treated him, but all retired, saying his case was hopeless. He was finally left practically alone in No. 18 in the Princess Hospital in Santiago. He was only twenty-nine years of age, but pale and a nervous wreck. Already mortification had set in around his throat and his eyes had that fixed, glassy stare that comes before the end.

While he lay there, a Sister of Charity passed through the hospital and began a conversation with him, pitying his youth and hopeless condition. She finally said to him, without knowing his personality: "Senor, may I ask you a favor?" "You may, Sis. er," he replied. She then told him that there was soon to be celebrated the feast of the Blessed Virgin of the Miraculous Medal, and asked him to join with her in a novena for the cure of his infirmity. At first he scoffed at her proposition, but finally agreed with her that it could do no possible harm. The novena was begun and his suffering increased. On the eighth day it seemed that death would ensue at any moment. The famous Mariani was again brought in, but, noticing his respiration, said that death might occur at any moment. Later he lapsed into unconsciousness.

At 8:30 on the morning of the ninth day there was another change. The unconscious man awoke with a cry, declaring that he was sound and well. He arose and, to prove his recovery, got up and walked about the room in the presence of several who had been attracted by his cry. The doctor was called, and after an examination, declared that he was completely cured. From that moment to this, Sebastian de Luque, has lived in complete health and not only his bodily health perfect, but he has a firm belief in and hope in Christ. He declares that hereafter his poems and all his other works shall be dedicated to the cause of Christ and in honor of the Virgin of the Miraculous Medal, who has given him back health of soul and body.

The prominence of De Luque and the remarkable character of his cure, have made the incident create a sensation throughout Spain.

INCONSISTENCIES OF A NEW YORK PREACHER.

Loose thinking and vague expression seem to be the dominant characteristics of the Protestant pulpit. As one reads the excerpts of the various sermons to which congregations have listened with more or less patience one is forced to repeat, "words, words, words."

It is really astounding that men of at least some learning and mental training can mount the pulpit and pour forth words and phrases that defy comprehension. Is it because vacuity of thought has become the desire of the present hour or because the pulpit orator has really nothing to say, no definite message to impart and therefore seeks to hide the poverty of his ideas under a torrent of meaningless words?

We have just read the two discourses which the Rev. Dr. Aked, pastor of the Fifth Avenue Baptist Church of New York City, delivered recently and unless the morning paper had taken the care to tell us that both had the same author, we would have been led to believe that one was delivered by a Christian preacher while the other might have come from the exponent of any sect that denied the spiritual authority of Christ.

Speaking of the recent catastrophe in Sicily at the Harvard Congregational Church on Sunday morning, the New York divine said: "We are led to ask what is God? Is He a Deity who destroys life or is He helpless to prevent calamities, or does the good in such calamities overbalance the harm? No adequate answer to these questions can be received from the intellect. We have not the faculties sufficient to frame or to comprehend an answer to them. But the intellect is not the only nor the highest faculty for apprehending God. If a man feels the spirit within him then catastrophes will not lessen his faith in God." "No, land is so great, so pure, so free as not to need to pray, Lord God of Hosts, be with us yet, lest we forget, lest we forget."

With this we find little fault, though the ideas might have been expressed far more accurately; we quote it, however, in order that our readers may compare it with the utterance of Dr. Aked on Sunday evening. Preaching in Appleton Chapel, Harvard, he took for his text Matt. vii, 29: "He taught them as one having authority."

From this text the New York preacher, we know not by what laws of exegesis or common reasoning, attempts to prove that Christ taught the multitudes "As one having authority, not by authority." Just where the distinction comes we cannot possibly see, but admitting a distinction without a difference, we need only to refer to a few places in the New Testament to show beyond all question that Our Blessed Lord taught men by the virtue of the power and authority which He received from the Father, so that He taught not only as one having authority, but by authority, for He was sent by the Father and it was in virtue of this authority which He possessed that He taught men and demanded that they accept and believe His teachings.

To show the error of Dr. Aked's statement, we quote these few places from the New Testament: "If anyone will not believe Me, let him believe the works that I do, for they give testimony of Me that the Father hath sent Me." Again in St. John we read: "He that despiseth Me and receiveth not My words hath One that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself; but the Father Who sent Me, He gave Me commandment what I should say, and what I should speak. And I know that His Commandment is life everlasting. The things, therefore, that I speak, even as the Father said unto Me, so do I speak." To cite a third passage from the Scriptures to reveal the absurdity of the preacher's remark, we will take the place in which Christ confounds the Pharisees and shows them how He is teaching by the authority of God. "And the Pharisees being gathered together, Jesus asked them, saying, What think you of Christ? Whose son is He? They say to Him David's. He saith to them: How then doth David in spirit call Him Lord, saying: 'The Lord saith to my Lord: Sit on my right hand, until I make Thy enemies Thy footstool?' If David, then, call Him Lord, how is He His Son? and no man was able to answer Him a word; neither durst any man from that day forth ask Him any more questions."

But apart from this egregious error, his advice to those whom he was addressing is unsafe and unsound. Continuing, he said: "No man can certify truth to you. I certify that you have a right to think as you want. In astronomy it is your right to repudiate the doctrines of all astronomers that have ever lived and worked before you; but no man or body of men can dictate what you shall think. It is your right to do thus and so, claim your right and you will be many times the laughing stock of a large audience. Do not claim your right by authority, but as one having authority. If any man wants to know whether Christianity is true or not, let him try it."

It is evident from a mere reading of these concluding remarks that Dr. Aked has badly confused right and liberty and placed on the same level the authority of God and that of man. This New York preacher is supposed to be the exponent of the principles held by his Baptist congregation; it is to preach their faith that he assumed the office of their spiritual pastor. But from these two discourses it appears that Dr. Aked is far from consistent in his teachings, that he does not represent the sect which supports him and even gives one a suspicion about his sincere belief in the divine mission of the Founder of Christianity.—Boston Pilot.

EFFECTIVE TRAINING OF PRIESTS.

An emphatic tribute to the superior training of the Catholic priesthood as compared with the ministry of the Protestant churches is that which proceeds from the pen of Dr. Henry S. Pritchett, former president of the Massachusetts Institute of Technology and now president of the Carnegie Foundation for the Advancement of Teaching, in an article on "Professional Education" in the Outlook. Dr. Pritchett says:

Much has been said in recent years of the decay of churches and the weakening of church ties, particularly among Protestants. Many explanations have been given of this tendency. No doubt many factors have a share in the result which we see. Among these one of the most evident is the inefficiency of the ministry, due in the main to low standards of admission. In the Protestant churches, where the power of authority has largely passed by, the work of the church depends on the quality of the religious leadership of its preachers. The efficiency of this leadership is low. In the small towns one finds the same conditions which exist among lawyers and physicians. Four or five ministers cke out a living where one or two at most could do the work efficiently. Like the doctors of their villages, these men concern themselves with chronic cases and specific remedies, while the great problems of the moral health of their communities go untouched.

The old Mother Church has pursued a more far-sighted policy in this matter than the majority of her daughters. She requires of all her priests a long and severe training. He ever one may criticize the kind of education which they receive, or the large factor of loyalty to the ecclesiastical organization which forms part of it, the wisdom of the requirement is unquestionable. To it is due in very large measure the enormous moral power of the Roman Catholic Church throughout the world, particularly among the great masses of working people in the cities, where Protestantism has been so markedly ineffective.

To be just to our Protestant ministers a very worthy body of men, by the way, it seems to us unfair to hold them responsible for the failure of the Protestant church. Nor can this failure be due in our opinion "to the low standards of admission," equally mistaken is the opinion that the success of the Catholic priest is due to his "severe training" or to any human cause or agency. Dr. Pritchett, therefore, in the above expressed opinion seems to us to be as far astray as was the versatile and eloquent Thomas Babington Macaulay when he attributed the success of the Church to its human wisdom. Are Protestants deficient in wisdom? Have we not the testimony of the Independent

and of similar oracles that the Pope the very head of the Church, in refusing to follow their advice is constantly blundering and leading the Church astray? Indeed humanly speaking, their opinions in this regard appear to be well founded. The Pope, like St. Paul, "comes to us not in loftiness of speech or of wisdom, but like that same blessed apostle in his humility, he knows nothing but 'Jesus Christ and Him crucified.'"

The success of the Church "particularly among the great masses of the working people" is not, as has often been said, due to the ignorance of these masses, but rather to their humility and docility; for "God resists the proud and gives His grace to the humble."

But aside from this, the Pope and the priests come to us as sent by Jesus Christ: "Go teach all nations. . . and behold, I am with you all days, even to the consummation of the world." To ignore this cause of the priest's success and of the success of the Church is willfully to close one's eyes to the truth, and to the only reasonable explanation of the phenomenon which Dr. Pritchett and thousands beside him observe.—Sacred Heart Review.

BISHOP McQUAID DEAD.

HEAD OF THE DIOCESE OF ROCHESTER SUCCEEDS.

Surrounded by many priests in his parish, and without pain, Right Rev. Bernard J. McQuaid, Bishop of Rochester, died on January 18th after an eight month's illness, at the episcopal residence in Rochester. The 17th was the sixty-first anniversary of the Bishop's priesthood, and it usually has been celebrated in all the churches of the diocese, but owing to his grave condition Right Rev. Thomas F. Hickey, coadjutor Bishop of this diocese, announced that no special services would be held. The change for the worse in the Bishop's condition came last Wednesday, although for many months he has been just alive. He grew rapidly worse after Wednesday's change.

Bishop McQuaid was born December 15, 1823, in New York City. He re-

ceived his early training at Chambly Hall, near Montreal and then at St. John's College, Fordham, from which institution he was graduated.

After work in the preparatory seminaries of New Jersey he was elevated to the priesthood on January 16, 1848. On March 3, 1868, he was made Bishop of the diocese of Rochester, and on the 12th of the following June he was elevated to the episcopate.

Thomas F. Hickey, as coadjutor Bishop succeeds to the bishopric as second Bishop of Rochester.

An Archbishop's Stories.

Speaking at one of the London Eucharistic Congress sectional meetings, Archbishop Bruchesi told two stories, one of a sister bringing her negligent brother back to the frequentation of the sacraments by telling him that she would fast until he went to communion, and replying to his argument that she would starve herself to death by asking him if he was not starving himself into a worse death by his a'sence from the holy table, with the result that he promised he would be at the altar rail next morning.

The other story was in reference to altar servers. In Paris, the Archbishop said at the Basilica of Montmartre, his Mass was served with devout care, by a man of seventy-five, who thanked him for doing him the honor of allowing him to serve Mass. "He was a soldier," said the Archbishop, "who had fought for the Holy See and for France, and commanded Canadians as well as Frenchmen. You all know his name and his story. It was General Charette."

President Roosevelt practices what he preaches. He told this story at a Catholic meeting in Music Hall, Boston, November 15, 1896, and has often told it since: "Of all the evil movements in our country there is none like the A. P. A. While I was civil service commissioner I was in doubt as to the selection between two men for the chairmanship of a board of a town—I have forgotten their names, but will refer to them as Donnelly and Jones. I received a letter purporting to be signed by a

AT DEATH'S DOOR

Doctors had to give her Morphine to ease the pain

Five boxes of "Fruit-a-lives" Cured Her

ENTERPRISE, Ont., Oct. 1, 1908.

For seven years I suffered with what physicians called a "Water Tumor". I would get so bad at times that I could hardly endure the pain. I could neither sit, stand, nor lie down. Hypodermics of Morphine had to be given me or I could never have borne the pain. Many physicians treated me, but my cure seemed hopeless, and my friends hourly expected my death. It was during one of these very bad spells that a family friend brought a box of "Fruit-a-lives" to the house. After much persuasion I commenced to take them, but I was so bad that it was



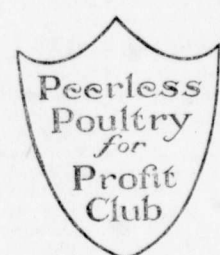
only when I had taken nearly two boxes that I commenced to experience relief. I kept up the treatment, however, and after taking five boxes I was cured, and when I appeared on the street my friends said, "The dead has come to life." And this seemed literally true because I certainly was at death's door. But now I can work almost as well as ever I could, and go camping and berry-picking with the girls. I will be glad if you will publish this testimonial, if it will further the interests of "Fruit-a-lives". They should be in every household. Yours very truly, Mrs. JAMES FENWICK.

Through the whole country around Enterprise, Ont., people are talking about this wonderful cure. By their marvellous action on the kidneys, "Fruit-a-lives" cured Mrs. Fenwick when the doctors said she could not be operated on and was doomed to die. "Fruit-a-lives" cured Mrs. Fenwick when all else failed. Try them for your trouble. 25c. and 50c. a box, at dealers or sent postpaid on receipt of price. Fruit-a-lives Limited, Ottawa.

majority of the citizens of the town, which stated that the town was an A. P. A. one, and urged the appointment of Jones. That letter solved the question, and I immediately selected Donnelly."

We are grateful to the ancient Irish saying for the comforting adage, "That, if God shuts one door to your endeavor he immediately opens two in another direction."

Every Owner of a Peerless Incubator and Brooder gets the Free advice and help of the Peerless Poultry-for-Profit Club and a chance to compete for the \$5100.00 in Cash Prizes



The Peerless Poultry-for-Profit Club offers free advice and help to every Canadian farmer

EVERY Farmer in Canada should raise poultry.

You will never realize what big money there is in this department of your farm until you start raising poultry right.

It has been estimated by an authority that the value of the table-poultry and eggs produced by Canadian Farmers during the year 1908 amounted to \$25,750,000.

Yet the supply was not sufficient to meet the demand.

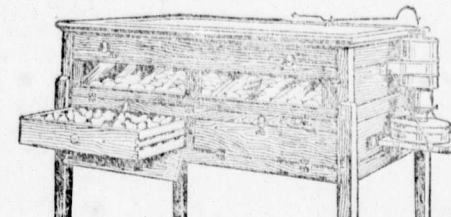
You should get your share of this money. You can if you raise poultry right—raise poultry under the advice and with the help of the Peerless Poultry-for-Profit Club.

Every Purchaser of a Peerless Incubator—every one who owns a Peerless Incubator now becomes a Member of the Peerless Poultry-for-Profit Club without paying one cent and is entitled to advice and help absolutely free.

This advice deals with every problem that may come up in poultry raising and is given by experts who are raising poultry now and making money out of it.

The first step towards becoming a member of the Peerless Poultry-for-Profit Club, is to write for our Booklet "When Poultry Pays." Write for it to-day and start raising poultry right—profitably.

The Peerless—the most successful Incubator because it is built to suit Canadian conditions and climate



WE who make the Peerless Incubators are closely allied with the largest and most successful poultry farm in the Dominion—the Poultry Yards of Canada, Limited.

It was raising poultry on this farm looking for every means to make it more successful more profitable, that induced us to produce the Peerless Incubator.

We tested every incubator on the market—gave each one a thorough and careful trial.

Not one of them came up to the standard which we were looking for. The best United States machine failed because they were not built to suit Canada's climate. The Canadian incubators were mere copies of obsolete United States machines—built to sell, not to hatch chicks.

So we built the Peerless Incubators and Brooders out of the knowledge and experience which actual poultry raising in Canada taught us.

Write for our Booklet "When Poultry Pays"—it tells the whole story.

Why don't you try for one of the 103 Cash Prizes which we offer Canadian Farmers?

WE want to help the Farmers of Canada raise more poultry and make more money out of it.

We want them to investigate the Poultry Department of their farms and see what big money they can make out of it if they go about it right.

For this reason we offer 103 prizes to the Farmers of Canada who meet with the best results in poultry raising.

The Prizes are as follows:—

First Prize \$100.00
Second " \$50.00
Third " \$25.00

Ten prizes of \$10.00 each, Twenty prizes of \$5.00 each, Twenty-five prizes of \$2.00 each and Twenty-five prizes of \$1.00 each, making a total of \$510.00.

Professor A. G. Gilbert

Chief of the Government Poultry Department at Ottawa, has kindly

consented to act as judge and when the winners are decided upon the names will be published in this journal. This competition is open to every owner of a Peerless Incubator.

Write to-day for full particulars of the contest.

We ship the Peerless Freight prepaid.

LEE Manufacturing Co., Limited, 634 Pembroke St. PEMBROKE ONTARIO, CANADA