

Calendar for Nov., 1906.

MOON'S PHASES. Full Moon 11. 40. a. m. Last Quarter 24. 45. a. m. New Moon 16. 43. 38. a. m. First Quarter 23. 11. 30. p. m. Full moon 30. 6. 4. m. p. m.

Table with columns for Day, Sun, Moon, High, Low, and other astronomical data for the month of November 1906.

The Message of Our Martyrs.

(By Rev. J. J. Holzkoeh, O. S. F.)

On a lonely grave in Dauphine Island, In the old State, Alabama, Bright moonlight is beaming; It is the grave of America's first martyr, Of a humble Franciscan, Father Asturiano. Around it trees and shrubs are growing, Telling of past sufferings of the noble martyr; Strong breezes, too, from the sea are moaning For the forgotten Saint in the solitude. Hark! through the tree tops a voice is speaking; Tell it, the message a forgotten priest brings To the nation most noble, brave, true; Greatest of people, a fate hangs over thee! But in my bosom hope's memories dwell, For thy martyr's intercession can save thee, Why sleeps the nation whose martyrs gave it life? Why sleep the birds and hush the notes of praise? Glory be to God in the highest and to his martyrs on earth. Yes, this is the message, from sleep awaking, Our first martyr to the breezes telleth, Then they carry the message to Oedar Key's Isle, Where is the grave of the first Dominican martyr, Of saintly Father Didaco de Penalos; Thence it fieth to the St. John's river, To a lonely grave on Cumberland Isle, Of the first Jesuit martyr, Father Peter Martinez, Again it seeks the Potomac, near Washington itself, Nearby on Virginia's shore rests Father Louis Quiros With his martyred brothers, Solis and Mendes, The valiant sons of Christ's champion—St. Ignace. Farther fieth the message, onward to northern isles, Wherever be a martyr's unknown grave; But on its way it rests 'neath the foot of the Cross, Near the site of Maryland's first altar, On the shore of Blackstone's Island; Here to Mary, Queen of Martyrs, the breezes sigh; Mother! bless the nation thine, our tears have cherished.

The "Black Pope."

The Journalists of Europe have been busily occupied for the last weeks in exaggerating an event which but for prepossessions and prejudices would be regarded as an ordinary one. The Jesuits have had to elect a new General, and because they have elected Father Werz, a German canonist of repute, all manner of far-reaching deductions have been drawn. The German Emperor has, it is alleged, been using his influence in the election in the hope of saluting the weight of the Roman Catholic Church on the side of his standing controversy with France. The Jesuit, it is asserted, have elected a German because he will be sure to punish France for dissolving the Concordat with the Pope; and the ambition of Berlin is to be gratified all through the world, and especially in German Austria and Spanish America, by the steady aid of the Church. Surely all this is a little absurd, and betrays something of prejudice as well as something of unreasoning fear. The Jesuits have a certain influence within the Roman Church, which is used in what Protestants must consider an unwise way; and being the ablest as well as the most cultivated of the priesthood,

Pains in the Back

An symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and a warning is frequently a healthy action of these organs. They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy melancholy and despondency.

Hood's Sarsaparilla

Cure kidney and liver troubles, relieve the blood, and build up the whole system. They have considerable weight with important individuals, especially with Roman Catholic Sovereigns, who have often reason to be dissatisfied about their souls, and with the eminent politicians who direct their action. For the rest, the sort of quasi-superstition power attributed to the Order by their enemies is merely a superstition led by dislike of the peculiar rules which are supposed to govern their conduct. They are assumed, on the strength of stereotyped assertions, to be utterly superstitious, and therefore to be immensely powerful, as if unscrupulous corporations did not constantly baffle their own objects by the hatred they are certain to inspire. A man who is always lying is always being detected, and always in the end destroys his own influence; and why should a corporation of whom the same thing is alleged escape the same result? An unscrupulousness at least equal to that of the Jesuits has not made the Russian bureaucracy strong; has rather fastened on them the suspicion and hatred at once of the intellectuals and the people. The Jesuits, again, are said to be dangerous because they implicitly obey the orders of their chief, a theory which implies that despotism is the most effective method of government, and agents who are drilled into automata the most competent of administrators. Why should a Jesuit General be incapable of blundering any more than a Czar or an Emperor of China? Even if the aspersions are well founded, which may be doubted, for most of the Jesuit Fathers are gentlemen, and the obligations of their restraint men almost as strongly as religious opinion, the success attributed to their machinations is for the most part a dreamy assumption. What have the Jesuits accomplished in pursuit of their alleged object of making the Roman Catholic Church supreme throughout the world? They helped when they were first organized to reform that Church, which had been sinking, through misgovernment at Rome and overmuch luxury elsewhere, into a sort of paganism; but since that period they have accomplished politically exceedingly little. Providence has certainly not favored them. The sovereignty of the world has passed into other than Roman Catholic hands. The great States which have gradually grown to power are either Protestant, like Germany, Britain, and the American Union, or schismatic, like Russia, or like France, so nearly agnostic that their usual governments are regarded by pious Roman Catholics as deadly and dangerous foes. Outside a limited area in Europe, and a congeries of every feeble, though very extensive, States in Spanish America, the world has escaped the direction of the Roman Catholic priesthood; and, though the Jesuits have remarkable skill in educating youth, they do not breed the men of genius who might reconsecrate the Empire of the Church. As to any special relation between the German Court and the Order of Jesus, we simply disbelieve it. They have not even wish that the house of Hohenzollern should be dominant in the world. The house is Protestant, and will always remain so. Its ideal of governing is absolute control in the ecclesiastical as well as civil affairs, and its people, even when they are Roman Catholic, have none of the Latin feeling that the one road to heaven is submission to the Church. The Depaties of the German Centre seek, sometimes even angrily, freedom from their Church, from a mixture of conviction and pride and thirst for their social liberty, precisely the motives which in the British Parliament move English Nonconformists. No one asserts that the Jesuits are hypocrites, or

that they are looking forward to any

end except the dominance of Roman Catholicism; and how is that to follow the overthrow of France by a Protestant Power, or the immense aggrandisement of that Power which would attend the absorption of the Roman Catholic provinces of Austria, or the acquisition of new and rich provinces on the American Continent? Yet all these objects are alleged to be among those which the new Jesuit General is actively to promote. As for Great Britain, the Jesuits regard her as the Vatican regards her,—as the one Great Power which, having broken loose from the true faith, still leaves to that faith an unwelcome liberty which is refused by every other schismatic State. Even in India, where the Government is absolute, the Vatican is often protected against the self-asserting independence of the Patriarchs of Goa. Wherefore, then, all this terror of the Jesuit body, which numbers only about sixteen thousand devotees, and the keen interest in the nationality of its new General, who must regard himself as above all the petty divisions of race and forms of government? That the Roman Catholic States should be keenly interested is natural enough, for the function of the Jesuits in such States is to watch the Episcopate, to bring the Bishops to heel in the interests of the Monarch enthroned at the Vatican, and to repress all those tendencies which might in the end make of the Roman priesthood an independent body. The statesman grows angry at what they think an unmanageable obstinacy, the Bishops grow irritated at what they deem unwarrantable interference, and the Liberal Pressmen within the Church complain that they are placed in most galling and most unwise, or, as they usually describe them, "mediaeval" fetters. Who make the force of the intrusions into the Church itself except the Jesuits? Nevertheless, the Jesuits hold to their policy, and it cannot be denied, restrain the clerics of their own Communion from thinking in a way which might in the end rend the Universal Church into a series of national churches, any one of which might become schismatic, as the churches which spoke Greek, and most of the Teutonic Churches did. That, and not any belief in their half-superstitionous cunning, is the root of the hatred which when Roman Catholic dignitaries are confidential, is so often expressed in Roman Catholic countries towards the Order of Jesus. They hold, indeed, a position closely resembling that of the followers of our own High Church, who will never allow the Bishops to forget that among their functions is to protect unity, to respect symbolism, and to repress the instinctive tendency of Englishmen towards what is sometimes, not perhaps judiciously, called "atomism." The clergy are to be a corporation, to form an entity, and not to be a collection of presbyters, each thinking for himself and expressing the ideas which seem to him true. In electing a German General as their head the Jesuits may have chosen the wisest man among them; but they have spread a new race suspicion among the Latin peoples who, after all are, and will probably remain, the only peoples who heartily believe that the Roman Catholic Church is the only true exponent of Christianity, and that outside her Communion man has only to treat, to the unaccounted mercies of God.—The Spectator.

A Warning to those who

Miss Sunday Mass.

The Editor of the English Messenger does not hesitate to trace the beginning of the ruin of many souls to the habit of neglecting Sunday Mass. A persistent neglect of Sunday Mass, says Father Barnas, is a certain cause of apostasy. When a Catholic's Sunday becomes a mere bank holiday we have reason to fear the worst. Heart-breaking are the too true stories that many a parish priest can tell of the direct consequences of a neglect of Sunday Mass in the case of many a promising young man or young woman the breaking of the Sunday precept has led to almost irretrievable ruin. With bitter tears many a mother will tell you that all was well with her son until he turned his back upon the altar of God. Jail obap

lains bear the like almost every

time they interview a Catholic prisoner. It is the same deplorable true story that every preacher of missions hears over and over again. Sunday Mass is for some the last tie that binds them to the body of the Church. When that tie is broken their condition is indeed most pitiful; whilst that bond remains whole there is always abundant ground for hope. To cut himself off from such a means of grace is one of the most serious mistakes that any sinner can possibly make. Regarded only as an external profession of faith, the hearing of mass is a matter of the greatest importance; but even to the most careless it is always so much more than a profession of faith. It is well-nigh impossible for a Catholic to come within range of God's aliar without making some kind of act of sorrow for sin. Pitiful indeed is the state of that Catholic who through his own fault fails to be present at Sunday Mass. "November is a month we love," says the Helper. "It is a source of happiness to see our friends honored, to have others as well as ourselves perform favors for our loved ones. In November those for whom we desire prayers are remembered in many Masses throughout the world, and millions of voices are raised in petition that the time of detention in Purgatory may be shortened. No soul in Purgatory is so friendless as not to have special prayers said to him in the month of November. But we must do our share of good works for the suffering souls." "In Catholic countries," says the Michigan Catholic, "princes, and nobles, and peasants, are not ashamed to carry a rosary. The daughters of the most illustrious Catholic families of Europe 'tell their beads.' So also do the sons of a nobility dating back many centuries take a pride in carrying the emblem of prayerful invocation. But there are some Catholics who, if a rosary fell from their pocket, in the street or at work, in shop or factory, would be more ashamed of their 'beads' before non-Catholic workmen, than they would if a 'race track gambling form' was discovered in their possession. Why be ashamed of carrying a rosary?" Says the Catholic Sentinel: "We often hear it said of a man—generally a man who amounts to something in the world's eyes, that he doesn't practise his religion, but he is a Catholic at heart. But is this correct? Is a man really Catholic at heart who does not care enough for the Church to keep himself inside of her very liberal law? Does this 'Catholic at heart' remain away from confession because he is wrongfully in possession of property for which his confessor would exact just restitution; or is he guilty of some grosser form of immorality which he expects to repent of in his old age or upon his death bed; or is it just plain indifference which keeps him from complying with the precepts of the Church? When we ponder these things can we conclude that the Catholic at heart who does not practise his religion has anything to be proud of? Is the title really a title of praise, and not, rather, one of dishonor?" "If there is anything thoroughly irreverent and to a refined mind disagreeable it is to see grown people staring and gaping around in church," says the Catholic Register. "Even children should be taught better manners. Places of amusement have become so numerous in every large city and the habit of going to balls for the purpose or being seen, as well as seeing, has become so prevalent that some persons get careless and forget that the custom usual in a public hall is decidedly out of place in a church. It should be unnecessary to remind any one that a church is a sacred place that should fill all with the thought that filled the mind of Jacob, namely, that it is a terrible place, a holy place, surely the house of God. It is unnecessary to say this; every one knows it. Therefore, to avoid distractions, to behave respectfully and to act reverently it is well to have our minds occupied with pious thoughts, to read a prayer book, to say the rosary or engage our minds in some manner to avoid giving bad example to others."

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MISCELLANEOUS

4 Late I morn the daz I spent, not wzyly but 2 well, When but a yung and guileless yuth, in luring how to spel; 4 skoolboys of this modern tym by learu-ed men I bid 2 spel the Inglish langwij like good old Josh Billings did. My dixynary's throne asyd, and I just feel around. Bec4 I start to rite a wurd, and spel it by the sound. And yet I sumbow do not think that this newswyng stitile Wil b adopted jenerly, 4 quite a littil while; 4 what a purson wunc has lurned it's pritty safe 2 bet, Wil lykly b a awful lot uv trouble 2 4get. 4 instanc, the wun's skolarship is re-gigged 4 and aft, Stil i-i-n-a-n-c-e kontinyuz 2 spel graff. A riter need not stop to think about biz speling long, No mater how he spels a wurd, just so he spels it rong. Tom 80, tyis, and the rest that yused 2 raze bim owt, He just can rite rite rite of the reel without the slightest dowt. And yet, alto I must konfoss the sistern's prity fyne, A clerk who erns a thousand pownds won't lurn to spel resine

Then back to Noah Webster

and the good old fashioned days When one must learn to spell one word a dozen different ways. If "right" or "write" or "rite" is right, though learning may come slow, We surely get our money's worth in know that we know.

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Mr. H. Wilkinson, Stratford, Ont, says:—"It affords me much pleasure to say that I experienced great relief from Muscular Rheumatism by using two boxes of Milburn's Rheumatic Pills." Price 50c a box. Suburbanite—You've got a new baby at your house, I hear! Townite—"Great Scot! Can you bear it over there in the suburbs?"

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Mrs Fred Laine, St George, Ont.

writes:—"My little girl would cough so at night that neither she nor I could get any rest. I gave her Dr. Wood's Norway Pine Syrup and am thankful to say it cured her cough quickly. "I hear your firm discharged you." "Yes; but I wouldn't mind that so much if they had; added insult to injury." "How?" "They advertised for a boy to fill my place."

Suffered Terrible Agony

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