Sess. xxv).

A NOTABLE ANNIVERSARY. An interesting article in the current

ary training school has been erected, devoted themselves in a special manner to the task of giving those without the blessings of the faith once delivered to the saints. The men who are behind the movement believe in the utility of the printed word. They keep the press hot, as may be seen from the fact that tons of Catholic mother of all that can redound to the good of civilization. They have printed word and the mose part, the mentatod of the metatod of the sluggard and coward, it good in his veins.

And we do not advocate any fantastic or have d reading matter are distributed. This is, of course, the policy of the saintly influence his generation relied upon neglect the use of the printing press.

American brethren should have their which look well enough in a museum University at Washington, but the are out of place in this generation. modern University, which all sorts and conditions of men attend from morning till night, is the newspaper and the book-stall. Friendly critics assure us that we do exceedingly ill to neglect it; and our enemies will be as much surprised as disheartened on the day when we take up the printing press with the same zeal which animated the Jesuit scholars, explorers and civilizers of three hundred years ago. Perhaps even a golden age may come when books written by Catholics will find a Catholic audience large enough to keep the writers from starving : and it will be considered as meritorious to support sound Catholic literature as to build

Church. For there are hundreds who, bewildered by attacks on the Bible, and by the contradictory tenets professed by their leaders, are only too willing to listen to anyone who has a remedy for the wants of the soul. Again, there are others, principally in remote districts, who, owing to lying publications, regard the Church as an abomination. Whilst on a tour who for the sake of money, or for the purpose of waging dishonorable warefare against us, put into circulation works which should be frowned upon by every intelligent and self-respecting citizen. These people could be influenced by the Catholic press and preacher. We do not wish to say that a few discourses or pamphlets will batter down the stronghold of ignorance and antagonism in which they are entrenched, but they may cause them to think there are two sides to the question: that the stories with which they are accustomed to regale themselves may not be founded on fact and the claims of the Church are worthy of consideration and respect. It may do representation which has been and is

and our own carelessness. Witness the good effected by sermons to non-Catholics. These sermons are town? Ministers and non-Catholics are listened to by large congregations and invariably present at such gatherings. we venture to say that a remembered sentence or two may be to some of the auditors the first gleam of the "Kindly Light" which shall guide them to the fold. At any rate they pave the way to correct thinking about us. And the reports of these sermons go far and wide and cause in many a hamlet into which a Catholic book rarely enters a ripple of excitement and discussion.

SALES.

Certainly, says the writer of the Christianity prevalently preached from quent these meetings are notorietyarticle, it is not harsh to say that the statements of doctrine: which seeks to dulge in vapid criticism. escape such questions as miracle, Morever, we are not living in this House.

Christ's divinity, the nature and seat | country in sufferance. Our fathers have of religious authority: which professes

good of civilization. They have principles and facts at their command to Father Hecker, who in his efforts to prove this. They show also how glorious is the independence and how wide inspired men indeed, but did not the sphere of the Catholic thinker. Their methods may be novel to some It is all-important, said Rev. Dr. people, but their personal initiative is Barry, in this connection that our no bad thing and fossilized methods

OUR DUTY AS CATHOLICS.

In the course of the article the writer urges what we have tried to say, that to think and act is our privilege as citizens and our duty as Catholies who would work for souls. To hold aloof is the fatal thing. Abstention on the part of Catholics from the intellectual, social and patriotic movements of the age and country has largely brought about the weak and spiritless condition of French Catholicity which gives free field for persecution to tyrants like Premier Combes. Cardinal Manning's warning is to the point, in which he declares that one of

an interest in all that concerns the Church we have reference only to those Catholics who do good from 'a supernatural motive. They, and they only, who can advance proof that the love and truth of which they speak are not things without substance, can effect Idaho missionary, baptised one of them, any permanent good. The species of a former Mormon bishop, in the Salt Eρiscopal pronouncements with the contempt or criticism which are noticeably absent when there is question of adopting a political programme, does not count. He is not respected by non-Catholics. They may use him for various purposes, and these served may throw him aside or he may in exchange for his manhood get some well-lined

PRACTICAL CATHOLICS NEEDED

But we refer now to men-the Catholies who are conscious of their duty not only to themselves but to society. If we have principles which can cast light upon social difficulties why do we not something towards clearing up the miszens willing to contribute our quota made possible by bigotry and prejudice to good government and to do good to our fellows, why are we so seldom at the public meetings held in our Surely our talk about what we have done, and can do, is not merely to while away the hours at our seasons of festivity. It is all very well to descant on the great deeds of those past and gone, but unless we endeavor to show that their spirit has entered into us, our talk, so far as the outside world is concerned, is futile and profitless. The average man does not take kindly to Mountain Home. cemeteries, but he is always interested FOLLOWING ST. FRANCIS DE in life that manifests itself in works.

HOW TO REMOVE PREJUDICE.

It may be said that they who freseekers. Even so it is better to seek

toiled and died for it, and we should see no deeper dogmatic content than God's to it that its future moulding and upfatherhood and man's brotherhood, and building shall not be without our aid no wider moral scope than how to be and guidance. We are not serfs to ethically good. These souls must have labor and to bow down at the behests proved to them the authority of Christ. of others, but freemen who should give issue of the Catholic World is the When they understand that Christianity the services of heart and brain to Tenth Anniversary of non-Catholic Missions. The author recounts the work which has been done during that period. Thousands of converts have been made; bands of diocesan missionaries have been established; a missionarie have been established; a mis preachers to non-Catholics adopt for prudence. We have heard that poor and many priests and laymen have the most part, the method of St. Francis excuse, and though it may sit grace devoted themselves in a special manner de Sales. They content themselves fully on the sluggard and coward, it Pargatory and the practice of praying

Rev. W. S. Kress, in the Missionary As there is nothing doing in Ohio As there is nothing doing in Onlo during the summer months, I packed my grip late in May and started for the big country beyond the Rockies. I was looking for a dry spot just then, and found it on the other side of the continental divide. My objective point was Id the where Bishen Gloriany said. was Idsho, where Bishop Glorieux said I could find a good field for non-Catholic work. The pastor of Pocatello said I might give a mission both to his Catholics and to his non-Catholics. I had not been feeling well all spring, but was transformed into a new man the moment I got into the mountainous country and could breath its dry and pure air. The mission continued two and a half weeks. The pastor was well pleased with the work done; but the propensity of his guest for strenuous THE APOSTLESHIP OF THE PRESS.

At the inception of this movement, the CATHOLIC RECORD pointed out that it could not but be of service to the Church. For there are hundreds who, RESPECTED.

When we speak of Catholics taking n interest in all that concerns the hurch we have reference only to those latholics who do good from a superpresident of the Church," were some of them. Eight converts are the result of the non-Catholic mission up to the present, Father Hendrickx, the Union's

> missionary: in other places he might tell what the Catholic faith can do, if lived up to; here he could discard the qualifying "if." I funcied myself living among the early Christians; theirs is the same simple faith, ardent enthusiasm, and saintly living. There is no Protestant organization and no Mormon church building in the entire Dempsey valley. The Mormons are using a school-housefor their meetings, and are facing a steadily decreasing attendance. Father Hendrickx, on the other hand, is gaining one convert after another, through preaching and untir-ing, aggressive, personal work. It looked to me as if the entire valley might in time be swung over to the

I visited Father Hendrickx in his He can boast of a Montpelier home. suite of rooms nailed up against the rear of his church. His sleeping apart-ment is large enough to accommodate a ot, and his combination parlor and sitting room measures seven feet by five feet. There is a little stove in the latter room, which serves for cooking and heating. Pastor quarters in Idaho are generally built on this plan, except that some priests own a folding - bed, when one room is considered sufficient.

I had the pleasure of receiving into the Church Mrs. Alice Strickland and her son John, sister and nephew of my friend Stephen W. Wilson, who left the Episcopal ministry in Cleveland a year Episcopal ministry in Ceverand a year ago and is now studying for the priest-heod at Baltimore. Mother and son travelled thirty-five miles by stage to meet Father Hendrickx and myself at

The priests of Idaho and Wyoming The priests of Idaho and Wyoming live far apart and usually have several counties to attend. Before long, however, Idaho will have doubled and trebled its population and quadrupled its wealth. Wyoming is moving along more slowly. "In order that the Church may do more than hold her own in Wyoming," Bishop Keane, of Cheyenne, said to me, "every priest of mine should which refuses to be formulated into notoriety than our own ease and to insaid to me, "every priest of mine should

PURGATORY.

TEACHING OF THE CHURCH UPON THE

As the month of November is especi ally devoted to the poor souls, the fol-lowing brief discussion of "Purgatory" from the San Francisco Monitor will not be untimely:

What is the teaching of your Church

"The argument for the existence of

sins of the dead. \* \* \* It is therefore a holy and wholesome thought to
pray for the dead, that they may be
loosed from sins.' The historical value
of this book of Scripture cannot be denied by those who reject it as canonical. for we have even to this day the witness of the orthodox Jewish Prayer-Book to the fact of such prayers. Its inspirathe fact of such prayers. Its inspira-tion rests on the same authority as Genesis and the Apocalypse—the divine witness of an infallible Church of God. If the doctrine of Purgatory were an innovation of of the Pharisees, surely it would have under the condemnation of the Saviour, for there can be no doubt that in His day it was, as now, a Jewish that in His day it was, as now, a Jewish

belief.
"There are, moreover, proofs of the doctrine in the New Testament, as we learn from the interpretation of the Fathers of the early Church, viz., (Matt. xii, 32), in which Christ speaks of slight sins being forgiven in the world to come: (1 Cor. iii. 13-15, in which St. Paul mentions the fire shall try every man's work, and through which he himself shall be saved: (1. Peter iii., 18-20), in which St. Peter tells how our Saviour preached the fact of His redemption to those spirits that were in prison (Cf. Matt. v. 26).

"It is, indeed, strange how, in the face of this overwhelming testimony, the early Reformers dared the doctrine. Paul mentions the fire shall try every

face of this overwhelming testimony, the early Reformers dared the doctrine. They believed that nothing defiled could enter heaven, and that 'the eyes of God were too pure to look upon iniquity (Apoc. xxi., Habacue i., 3). What, then, was to become of the millions of souls who were not perfectly pure from sin at the hour of death? The denial of Pursatory, implies either the cruel sin at the hour of death? The dental of Purgatory implies either the cruel doctrine that the greater number of even devout Christians are lost, which in the reaction to-day outside the Catholic Church accounts in some degree for the common denial of eternal punishment; or the unwarranted and marrored assertion that God, by

ogy, chapter i., pp. 26-40).

"How logically is doctrine interwoven with doctrine in the clear, consistent graphs of Lear Consistent gospel of Jesus Christ, so that a denial of one central dogma means the overthrow of all. Luther's new theory of justification by faith alone led him to deny the fact of temporal punishment, the distinction between mortal and venial sin, the efficacy of Indulgences, the existence of Purgatory, and the usefulness of prayers for the dead.

"The doctrine of Purgatory follows clearly from the doctrine that some die with the burden of venial sins on their souls, or with the temporal punishment due to forgiven sin still unpaid. How few souls are fit to be ushered into the awful presence of God! Are there not many slight sins in our lifetime that we never even ask pardon for? And, again, do you believe that a perfect!y ast God would grant heaven immediate ly to the death-bed penitent who had not time to satisfy for all his sins, or to pay to the last farthing the debt of temporal punishment?"

# A CONSOLING THOUGHT.

"It is a consoling thought," says the Denver Colorado, "the assurance that some day we will meet again those of our friends who have gone on before. A few years, more or less, and we shall meet again those from whom we have been parted. All Catholics believe in the future life. We know that the faithful in this world and the faithful dead are part of the same body, and that sin alone can separate us from it. Our loved ones leave us for a while, but they are not lost forever. We will meet again, nevermore to part. Our union will be in a world where there is no more pain, no more sorrow, but joy forever more. This thought gives us the courage to continue our life work even unto the end. Stumble and fall in our path we are sure to do, for such is man, but we do not despair. The goal we are striving for the goodness and mercy of God will enable us to

"SINS OF A SAINT."

The following review from the pen of Rev. Father Johnston, of Baltimore, formerly of the Catholic University, Washington, is printed here by request.
The student will admire not only the author's learning, but the fearlessness with which he invites verification by indicating book and page of citation, something the writers of these

a slander both upon a great man and upon the Catholic Church, of which he is an honored saint. This is strong romance, and it is beyond all doubt language, but I use it deliberately and

toward removing many a prejudice against us. We advice our readers to remember the words of Cardinal Newman:

"Oblige men to know you, persuade them, importune them, shame them into knowing you. Make it so clear what you are that they cannot affect not to see you nor refuse to justify you."

NON-CATHOLIC MISSIONS.

Totullian writes (about 204 A. D.):

"We make, on one day in every year, obligations for the dead, as for their birthdays' (De Corona, n. 3).

"The evidence of Scripture (II. Mach. xii., 43-46) shows the belief of the Jews you are that they cannot affect not to see you nor refuse to justify you."

NON-CATHOLIC MISSIONS. thousand drachms of silver to Jerusalem for sacrifices to be offered for the sins of the dead. \* \* It is therefore a holy and wholesome thought to turber of the realm, treacherous to his king, prosecutor and murderer of an innocent maiden—in a word an in-carnation of political ambition un-checked by any consideration of honor, virtue or even humanity. So much for Dunstan.

The Papacy is also the target for the most savage abuse of the tone to which we are accustomed in the reading of such books as the alleged "Confessions such books as the alleged Confessions of Maria Monk," et al (pp. 44, 56, 74, 75, 95, 102, 162, 105.) The monks are painted in colors which would make even "Friar Tuck" ashamed. They are drunken, revengeful, cruel, murderous, and so on. Every person and everything dear to Catholic members is held up to scorn and abused in language which at times is so foul, so intemperate as to excite

our pity for the writer.

Now what justification in history is there for such awful charges against English Catholicism of the Tenth Century? None. Before the time of Lingard, Dunstan's character had, it is true, been a favorite theme for the attacks of anti-Catholic writers like Hallam, Hume, Turner, Southey, Henry, Rapin, Carte. The charges of these men were fearlessly and successfully met by Lingard, chiefly in chapter XIII. of his " History and Antiquities of the Anglo-Saxon Church" (2 vols. 1845). Since that time the tide has almost completely turned in favor of Dunstan; anyhow, the old virulence of style has entirely given place to moderate critic-ism, even in quarters most anti-Catholic. Since Mr. Aitken makes a great show of historical learning I will men-

adverse to that given by our author.
The same with Green, who pays a
flattering tribute to Dunstan, both in his "History of the English People" (chap. IV. vol. I.) and in his "Short History of the English People" (chap. i. p. 57, et seq., edition of 1899.) Mr. Aitken even quotes (chap. i, p. 57, et so 1899.) Mr. Aitken 1899.) Mr. Aitken even quotes Stubbs, a great authority on this matter. Here again the same story. Stubbs in his "Memorials of St. Dunstan" (R. S., Lendon, 1874) gives a glowing picture of the saint, as glowing as the most sensitive Catholic could desire, fully as flattering as that given by Lingard (see pp. 193 to 199 and 117 to 120. Introduction). Finally, our author 120. Introduction). Finally, our author has the effrontery, on p. 221, to quote even Lingard for the substantiation of "the main facts of the conduct imputed imputed to him," i.e., Dunstan, the conduct referred to consisting in the bloody mutilation of a woman. On the contrary Lingard distinctly states the opposite. Mr. Aitkin's reference is nothing less than an outrage upon all

historical decency.

So much for the authorities cited by the author. I have gone further and examined others of even a more recent date. In them I can find nothing whatever to justify such an attack upon Dunstan and early English Catholicity. And these authorities are all Protestant. Foremost is one of the latest and in most respects the ablest one volume "History of the Church of England," by H. C. Wakeman (1897.) His estimate of Dunstan and of Dunstan's works, both as Archbishop and as statesman is highly flattering (pp. 67 to 72). A similarly favorable for to 72). A similarly favorable judgment is found in "The English Church in the Middle Ages" (pp. 45 to 52) by the Rev. William Hunt (1895.) The "Student's History of England," by no less a competent and fair writer than Mr. Samuel Rayson Gardiner than Mr. Samuel Rawson Gardiner (1900) says enough in its brief way (pp. 65 to 79) to entirely discredit Mr. Aitken's romance. A very recent and have no certain ground to hope from able "History of England" by E. F. Powell and T. F. Tout (pp. 39 to 43)

gives a favorable estimate of Dunstan his work. Lastly even an habitually anti-Catholic historian like W. F. Hook, says of Dunstan ("Lives of the Archbishops of Cantertreely criticises, that despite his 'many and great faults,' he was "nevertheless a good and virtuous man, deserving though often our censure, yet always

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our respect."

From the preceding you can therefore see very plainly that Mr. Aitken's To the President of the International Catholic Truth Society:

Dear Sir—At your request I have carefully examined the "Sins of a Saint," by J. R. Aitken. (D. Appleton & Co., New York, 1903.) The following is the conclusion I arrived at regarding it:

It strikes me as amateurish as a novel or romance, and it is beyond all doubt. authors cited by him or else maliciously It may be romance, though a poor thing

> I am sorry to have spent so much time over such a worthless and really venemous book. But I have done so for good reasons. In the first place the author has made such a show of historical knowledge that the incautious are likely to bow down before his superior wisdom. A prominent morning news-paper here in Baltimore spoke of the book in very flattering terms. The reviewer was evidently scared by the pretentious array of English authorities quoted in the foot notes.

even at that, but it surely is not "his-

Then, too, the book at bottom and in intention is not so much a romance as an attack upon the Catholic Church in the form of a novel. As such it is sure to have a large circulation, particularly among Anglicans. Lastly, it is issued by a well known firm—Appleton & Co. —whose prestige alone can win a large audience for almost any book. Why this firm should lend its name to such an infamous attack upon its Catholic an infamous attack upon its C patrons is rather hard to see. Had the book any real literary merit one could understand. But it is decidedly amateurish, even as a novel. In the absence of any proof of intentional anti-Catholic bias on the part of this firm I suppose the most charitable conclusion to come to is that the scholarship of its literary critics is simply of a very low order, whilst that of its historical critics is beneath contempt, - Lucian Johnston in University of Ottawa Re-

## THE POOR ARE THE SUFFERERS.

When Henry VIII. plundered the English monasteries and drove out the monks, the poor suffered keenly, be-cause the monks were there benefactors. The London Anglican paper, the Pilot shows that a similar state of affairs has resulted from the spoliation of the Church in Italy. It says:

"There is no provision whatever made by the State in Italy for its poor.

We are so accustomed to our alms-houses, workhouses, etc., at home that it takes some little time for the English person abroad to grasp the fact that, whereas the 'Paternal Government of last year we had occasion to visit now Catholics whose sole reading matter consisted, so far as we could discover, of books which reeked with all the slander that a diabolical hatred of the Church adiabolical hatred of the Church adiabolical hatred of the could invent. And these poor people had never a suspicion that they were not reading a truthful description. They were simply imposed upon by those who for the sake of money, or for the traly' (I speak as an enlightened Pro-testant) has spent much time in steadily endeavoring to suppress the religious orders, and annexing a considerable part of their properties it has hither to 1876) of chap. IX., vol. II., you will doors, and 'per l'amore di Dio e San find an estimate of Dunstan completely Francesco' (for the love of God and St. Francis ) were kept from absolute starvation and misery by the monks,"

Some rich folk, who have front pews in charch, often come late to Mass, and grandly walk up the aisle regardless of the distraction and disedification they give. An eminent Jesuit Father, now dead, corrected this late habit in a certain lady of the congregation. She was accustomed to stroll in leisurely at High Mass, usually during the sermon, and go to her pew near the altar. ing endured it patiently a long time, the Father, one Sunday, seeing her enter late as usual, stopped short in his ermon and did not resume until she "Good morning, madam." The eyes of all were upon her and she realized her indiscretion. She did not risk getting a second rebuke, but thenceforward made a point of being on time.

—Catholic Columbian. point of being on time.

### What We Hope for and Why We Hope for Them. Hope has for its primary object eternal

life—that is, God Himself, Whom we hope to enjoy: the secondary objects are the means to obtain everlasting happiness, which are divine grace, and our good works, which we perform with the assistance of grace. The motives of hope are: 1, the omnipotence of God by which He is able to save us; 2, His mercy, by which He wishes to save us; and 3, the fidelity of God to His proglish mises, to bring us to glory through the merits of Jesus Christ, provided we pray to Him for salvation through the merits of Jesus Christ. Behold the promise: "Amen, amen, I say to you, if you ask the Father anything in my name, He will give it you" (John 16: 3). Without this promise, we shall

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