

The Catholic Record.

"Christianus nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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The Dreamer.

Men call me dreamer—what care I?
The cradle of my heart is rocked;
I dwell in realms beyond the earth;
The gold I mint is never locked.

Men call me dreamer—this forsooth
Because I spurn each thing of dross,
And count the step that leads not up,
A useless toil—a round of loss.

Men call me dreamer—say, that word
Hath barred its way from age to age;
Its light shone o'er Judaea's hills
And thrilled the heart of seer and sage.

Men call me dreamer—yet I forget
The dreamer lives a thousand years,
While those whose hearts and hands knead clay
Live not beyond their dusty biers.

—Thomas O'Hagan, in Niagara Rainbow.

DR. LANGTRY AND IMAGE-WORSHIP.

To the Editor CATHOLIC RECORD.

Sir—I see by the *Mail and Empire*, Toronto, that the notorious anti-Catholic Rev. John Langtry is engaged in the congenial occupation of resurrecting the ancient cult of image-worship, and endeavoring to fasten the charge on Catholics and the Catholic Church, at the same time bolstering the slander by alleged extracts from St. Thomas Aquinas and St. Augustine. He does this, too, with a refreshing air of originality quite edifying to anti-Catholics in general and to his Anglican admirers in particular, some of whom availed themselves of the *Mail's* columns to help him. There are very few, however, who are aware that this belittled Anglican preacher is simply disporting before the reading public in borrowed plumage, that he is, in fact, a veritable pragmatical jackdaw. To explain. A very few years ago there championed another Anglican named Dr. Littledale, who was a famous anti-Catholic in his day. This Dr. Littledale spent a good deal of his time in examining all the musty and moss-covered slanders against Catholics and the Catholic Church that are so plentifully distributed through Protestant polemical religious literature. A few years before his death he embalmed all the hard things he could rake together against the ancient Church in a book which he wrote and published, calling it, "Plain Reasons against Joining the Church of Rome." This book is a treasure house of information, such as every honorable man, such as a missionist, should have in his possession. Dr. Littledale's "Plain Reasons," by Father H. J. D. Ryder, of the Brompton Oratory, and therein I find the identical arguments used by Dr. Langtry from Dr. Littledale and he appropriated them as his own. I give Father Ryder's comments in full, so that those of your readers who may have read the doctor's letters can judge for themselves.

"Dr. Littledale has entirely distorted the doctrine of the cross, by omitting his explanation that the cross as an image is only the conduit of *latrunc* adoration, or, as others prefer to express it, the material image has an analogous use in adoration with that of the imaginative image—say of the crucifixion—in our minds, forming, as it were, one object with its prototype; or, again, more precisely it is laid down that no interior act of adoration finds its object in the image; although this is the object, for the sake of its prototype, of object, for the sake of its prototype, and exterior acts when it is kissed and embraced, while the interior act passes entirely on to the exemplar. In this way Vasquez (2a 2a Disp. 108), Countrey (De Incarn. disp. 25, U 7), the Theologians of Wautsburg (De Incarn. Sac. 3, art. 4, n. 515), understand St. Thomas, who says (2a 2a qu. 81, art. 3): 'Religious worship is not given to images considered in themselves as such or such things, but according as they are images leading up to the incarnate God. The movement of the soul towards the image, as an image, does not stay in it, but passes on to that of which it is the image, and therefore the fact that religious worship is given to the images of Christ does not introduce distinctions into the character of *latrunc* or the virtue of religion.' So taken, St. Thomas' doctrine would seem to harmonize perfectly with that of the Seventh Council, which, when denying that *latrunc* proper is due to the images of Christ, clearly admits this relative *latrunc* when insisting that images transmitted the whole worship given them to their exemplars?"

So much for St. Thomas. The next authority which Dr. Langtry lays under contribution is St. Augustine, and of course he quotes the same passage before him to show that Catholics are guilty in the same way as were the heathens for worshipping idols. The passage is a part of comment on Psalm xvi-2, and is as follows:

"But some disputant who thinks himself learned comes forward and says I do not worship the stone, nor that image, which is without feeling; for it is not possible that your prophets should have known that they

have eyes and see not, and I be ignorant that the image in question has no soul, and sees not with its eyes; nor hears with its ears. I do not worship that, but I bow before (adore) what I see and serve Him whom I do not see. Who is He? Some invisible power, he replies, which presides over that image. By giving this sort of explanation they think themselves very clever as not worshippers of idols."

Dr. Langtry pretends to show from this that St. Augustine condemned the heathen for doing precisely what Catholics do when they pray before images, but anybody who is so prejudiced that he will not see what is plain to almost anybody of sense can easily discover the difference between the heathenish and that followed by Catholics. The heathens had no knowledge of the true God therefore they worshipped false gods, while Catholics worship the true God. Let us hear what Father Ryder says on the subject: "Dr. Littledale quotes what he calls 'a very valuable testimony' from St. Augustine, (Enarr. in Ps. xvi. 2.) and contends that the saint therein puts exactly the same 'get off' in the mouth of a Pagan apologist that Catholics use, and rejects it as futile. The passage from St. Augustine containing the Pagan apology is printed in parallel columns with one in which the Council of Trent, (sess. xxv.) expounds her doctrine concerning holy images. There can be no doubt but that the two explanations are substantially the same. The Pagan apologist says: 'I do not worship that, but I bow down before what I see and serve Him whom I do not see,' and the Council of Trent, 'Through the images which we kiss... we adore Christ.' So far Dr. Littledale may be congratulated on his parallelism, but why does he not continue his quotation a sentence or so further? St. Augustine's most pertinent question, 'Who is He?' which occurs in his quotation, should have warned him of what was coming. Dr. Littledale ends his quotation with the words 'They think themselves very clever as not worshippers of idols,' as though the saint had said, 'You try to escape from the charge of idolatry in vain; the 'get off' common to you and modern Pagans is no get off at all!'"

Enough, I think, has been said on this passage to make it clear that very little comfort can Dr. Langtry derive from it when he seeks to prop his malignant slander from St. Augustine by quoting just enough to distort the meaning of the author, in order to score a point against the Catholic Church. A. B. Macdonald. Prescott, Nov. 28, 1896.

THE MANITOBA SCHOOLS.

Antigonish, Nov. 23, 1896.

To the Editor of the CATHOLIC RECORD:

Sir—Commenting on the settlement of the Manitoba School Question as announced by the *Winnipeg Tribune*, you, in your issue of the 21st inst., say:

"It would appear that the politicians imagine they can shuttlecock with the Catholic rights, but we still stand to the rights guaranteed by the Constitution, and we shall not be satisfied until these rights are fully restored."

If you refer to any rights or guarantees of Separate schools to Catholics by the Constitution of the Province of Manitoba, you are under a misapprehension, because no such rights are reserved to any denomination by the statutes. But if you mean rights acquired by the legislature of the Province after its admission into the Union, you are correct. In your judgments in the city of Winnipeg vs. Barrett, and Brophy and others vs. the Attorney General of Manitoba, the Judicial Committee of the Imperial Privy Council settles these points. In reference to the former case their Lordships of the judicial committee say: "Lordships of the judicial committee say: 'In Barrett's case the Public Schools raised by the legislature affected any right or privilege which the Roman Catholics, by law or practice, had in the Province at the Union. Their Lordships arrived at the conclusion that this question must be answered in the negative. The only right or privilege which the Roman Catholics then possessed, either by law or practice, was the right or privilege of establishing and maintaining, for the use of members of their own Church, such schools as they pleased. It appeared to their Lordships that this right or privilege remained untouched, and therefore could not be said to be affected by the legislation of 1890.'"

In the latter case the same high tribunal decided that the grievances complained of by the Catholics of Manitoba in their petitions to the Governor-General in Council arose under rights acquired by virtue of the

Manitoba School Act of 1871 and amending Acts. The reason I treat upon this point is that there is an impression in the minds of the majority of the readers of the public press that Separate schools were guaranteed to the Catholics of Manitoba by the constitution—the Act of Union passed in 1870.

Since the article from which I quote appeared in your valuable journal the terms of settlement arrived at between the Dominion and Manitoba Governments have been made public. These terms may not be fully satisfactory to the Catholic minority. But could the Dominion Government force the Manitoba Government to grant more favorable terms than those arrived at? In other words could the Dominion Government refuse to disallow it, the Provincial Government had the whip hand, and might even depose any attempt to interfere with the Manitoba school established by the Act of 1870. The claim is that any remedial legislation would not remedy to the grievance of the minority. This was made pretty clear during the debate on the Remedial Bill in March last on the floors of parliament. Mr. Geoffrion first raised the question. In the very commencement of his speech he says:

"Mr. Speaker, you cannot have schools without money; you cannot have teachers without money; and not only does this bill in clause 71 deny the grant to the Separate schools, which might be established under it, but under the whole organization of the bill it is almost impossible even to levy on the ratepayers the money necessary to support the Catholic schools."

Mr. Amyot says: "Can we pass legislation to force Mr. Greenway, or the Manitoba government? Can we legislate in their stead? What power have we? The only thing we can do is to pass a declaratory law, and the Bill contains that declaration." Mr. Barry, Sir, so long as the Manitoba government will be led by friends of the Liberal party in this House, unless we go there with an army, unless we go there with force, unless we go there as a nation equipped for war in order to obtain that justice which the constitution says is due, I do not see any human way of forcing Manitoba to give us justice." (The italics are mine.)

Any lawyer who gave reasonable attention to the question, saw that in view of the exclusive powers of the Provincial Legislature to make laws in relation to direct taxation within the province, remedial legislation by the Federal Parliament would be ineffective to give the desired remedy to the minority. This was afterwards admitted by members of the Government which framed and introduced the Remedial Bill. Mr. Foster, late Finance Minister in the last named Government, in a speech delivered in St. John, N. B., on the 9th of May last, in opening the campaign during the general election, said—I quote from the *Organ of the Government of the day*, the *St. John Sun*:—"But, said Mr. Foster, there is not one line in the Remedial Bill appropriating one dollar of money for the schools of the minority. He pointed out that it only enabled the Catholics of Manitoba to assume a corporate capacity. They must pay for their own schools, and not only that, but though they get no cent of public money their schools must be equal in standing and efficiency to the Public Schools." Speaking on the 23rd of the same month, at East Toronto, he says, referring to the Remedial Bill, "You will find that there was not a single word, nor line, nor clause, which appropriated one single penny of public monies to the aid of Separate schools in the Province."

But the argument is used that the Bill was satisfactory to the Catholic minority of Manitoba, as voiced by His Grace the Archbishop of St. Boniface. If enabling the Catholics of Manitoba to assume a corporate capacity, and pay for their own schools, was satisfactory, they must be easily satisfied. By way of giving them redress the provisions of the bill would have given them a stone when they asked for bread—to use an expression of the late Sir John Thompson, speaking in the House of Commons on the 20th of April, 1894, on the motion to bring down copies of all correspondence between His Grace Archbishop Tache, of St. Boniface, and the Government, respecting the Manitoba schools, and ordinances of the Legislature of the North-West Territories. After carefully considering what the effect of the Remedial Bill, should it have passed into law, would be, it may be safely said that it is a blessing to the Catholic minority of Manitoba that the Bill was withdrawn. The experience of the Catholics of this province may be given as regards a similar question. When the Public Schools Act of 1863 was before the Legislature of Nova Scotia, Dr. Tupper (since Sir Charles

Tupper), who was leader of the Government, sent copies of the Bill to His Grace the Archbishop of Halifax (Dr. Connolly) and the Bishop of Antigonish (Dr. McKinnon) for their approval—they to make any suggestions as to amendments in the Bill. They approved of the Bill as before Parliament without making any suggestion as to any provision for Separate schools. After the Bill became law they discovered their mistake; and, though several attempts were made by them afterward to obtain an amendment to the Act in this respect, they could never succeed. In view of the peculiar jurisdiction of the Federal Parliament in the matter of education, as contained in the Manitoba Act of Union, the consequences to the people of Manitoba, Protestant as well as Catholic, might be far more serious than those to the Catholics of Nova Scotia. Under fair-minded superintendents of education, the school law in Nova Scotia works fairly well, and gives reasonable satisfaction to Catholics. Why should not a similar law respecting education work as well in Manitoba? Under the terms of settlement of the difficulty the Catholics of Manitoba shall have more privileges than the Catholics of Nova Scotia. Under fair-minded superintendents of education, the school law in Nova Scotia works fairly well, and gives reasonable satisfaction to Catholics. Why should not a similar law respecting education work as well in Manitoba? Under the terms of settlement of the difficulty the Catholics of Manitoba shall have more privileges than the Catholics of Nova Scotia. Under fair-minded superintendents of education, the school law in Nova Scotia works fairly well, and gives reasonable satisfaction to Catholics. Why should not a similar law respecting education work as well in Manitoba? Under the terms of settlement of the difficulty the Catholics of Manitoba shall have more privileges than the Catholics of Nova Scotia. 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which he belonged; and he resolved to save himself on the instant by escape.

He got up in the night, dressed himself, easily took possession of all that was his own, and stole noiselessly out of the place.

The discovery caused a sensation in the hospital, and Marcella's dismay passed unnoted in the general surprise.

On the night Marcella was in bed, she was startled by the sound of a door opening.

While her mind thus writhed in its perplexity and her heart smote her with passionate self reproach, her thoughts were interrupted by the sight of a group of figures approaching slowly out of the distance.

"You have been very hard on yourself, my man," said the doctor, when the patient feebly questioned him.

"I thought I was well enough to go, and that it was time. I had given trouble enough. I suppose I am not going to give much more. What is the matter with me now?"

"I am sorry to tell you that you have been in consumption for months past. It is possible that you did not know it? By exposing yourself as you have done you have hastened the end."

The patient reflected for some minutes and then said: "You are sure you are telling me the truth?"

"Certainly. I should have told you before, only I wanted to give you a chance. I am sorry you have taken the matter out of my hands. You cannot now live more than a week, I fear—though it is possible—"

"When the doctor's ministrations were over and he was turning to go away, the patient stopped him, saying: "Look here, doctor, I suppose this is all as it ought to be. If you tell me I'm bound to go, why I don't see much to say against it. But there are one or two little matters I would like to put straight. Will you be good enough to send me a magistrate, and anybody else who ought to be present at an important confession? It's a matter for the public, and I mean to have everything fair and square, so that the law can pick no holes in it when I'm gone."

Marcella, who had been approaching the bed with something needed by the doctor, paused and stood looking steadily at the patient. Had he really spoken, or was it a delusion that brought sounds to her ears which they had been straining to hear?

"Ah, lady," he said, "I'm going to do it for you. You have been good to me, that I will say, and for once in my life I'll do an honest turn for somebody."

TO BE CONTINUED.

Why not profit by the experience of others who have found a permanent cure for catarrh in Hood's Sarsaparilla?

You cannot be happy while you have corns. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is unknown.

One trial of Mother Graves' Worm Expeller will convince you that it has no equal as a worm medicine. Buy a bottle and see it does not please you.

TO THE RITUALISTS.

The Primate of England Invites His Wandering Sheep Back to the Fold of Christ.

By the Apostolic Bull *Apostolica Curæ* the Holy Father, as supreme and final judge in matters of faith and controversy, has solemnly declared that Anglican Orders are "null and void."

I am not undervaluing the importance of this judgment when I say that its direct and personal interest is limited to an extremely small minority of the English people—to a minority even among Anglicans.

This minority holds, in common with ourselves, that the Divine Founder of Christianity established His religion as a sacramental and sacrificial system, absolutely dependent upon a Sacramental Order instituted by Christ Himself.

Its earnest and devout members believe, with us, that the supernatural life of the soul is created, nourished, and perfected through the sacraments; and that the priests administering them possess miraculous powers, whereby they daily offer the true Sacrifice of Jesus Christ upon the altar, forgive the sins of men, and teach the truths of salvation with a Divine authority. This priesthood is nothing less than the priesthood of Jesus Christ.

The perpetuation and the application to souls of this Divine sacramental and sacramental economy is dependent upon a true and valid succession to the priesthood of Christ. Hence arises a question of dogmatic faith—Has this priesthood been secured and perpetuated in the Church of England?

I know how warmly and fondly thousands among our Anglican friends have clung to the hope that they may possess a valid priesthood and the grace of true sacraments. And I hasten to say how deeply I sympathize with them in the pain and consternation which some of them feel in consequence of the formal condemnation of their Orders by the Catholic Church.

They may rest assured that nothing could have induced Leo XIII. to have pronounced his final judgment short of overwhelming evidence, urgent charity, and imperative duty. But he is the chief guardian of the sacraments, and he is a debtor to God and to souls for the due discharge of his supreme office as judge in these matters. No choice was, therefore, left to him in a matter so deeply affecting God's honor and the salvation of souls.

The great mass of the Church of England, which is Erastian and Latitudinarian, is in no way affected by the declaration that Anglican Orders confer no power to offer sacrifice and to forgive sins. But it is very different with those among whom the belief has been steadily and rapidly spreading that they possess a priesthood with all the blessings of a Divine, sacramental, and sacrificial system.

NARRATIVE OF THE CASE. They have, of course, known all along that the whole sacerdotal and sacrificial system depends upon the validity of the Holy Orders. They have known enough of Cramer, and of his dealing with the Ordinal and the altar, to dread what might be the permanent results of his handiwork.

They know that the Erastian and Protestant Church of England as a body rejects all ideas of a sacrificial priesthood. They did not believe, that the Holy See had on several occasions pronounced judgment on this subject. It is not surprising, therefore, that a deep and reasonable anxiety as to the validity of their Orders should have accompanied what may be called the Romanizing movement in the Church of England from its very beginning.

Years ago efforts were made to obtain a recognition of Anglican Orders from the Greek Church, but without avail. Recently the Anglican case was carefully drawn up and submitted to the Jansenist authorities in Holland, but after much conference and long study the judgment was unfavorable. Since then the question of Anglican Orders has been taken up by certain priests on the Continent; and they, and the learned Anglicans whose cause they had espoused, laid the whole elenchus of their argument before the Holy See this very year.

A large and exhaustive work was written in Latin by an Anglican theologian, who subsequently printed a further dissertation in Rome, and distributed it among the Cardinals and their theologians. No effort, no skill or industry were wanting on the part of the Anglicans and their friends to inform and convince the Holy See of the validity of Anglican Orders. Their intelligence and their honest and straightforward conduct have merited the thanks of both English Catholics and Protestants in bringing this matter to a close.

The Holy See, having taken everything into consideration, acted in the only way that was possible—namely, upon the evidence and the merits of the case. It has never had difficulty in recognizing as valid the Orders of the Greek and other Eastern schismatics, because the evidence of their validity is sufficient. And now it has not condemned Anglican Orders because they were Anglican, or given in heresy or schism. It has condemned them simply because the evidence has conclusively proved them to be null and void.

He, therefore, delivered a clear and definite judgment, tempered by all the consideration and kindness which marked his apostolic character.

Some of our Anglican friends have declared that this denial to them of Apostolic Succession and Orders closed the door against the reunion of Christendom so far as they are concerned. But, if they be true to their former professions, this can only be said under the effect of reasonable irritation and disappointment. The validity of Anglican Orders could never form even a single plank in the platform for either corporate or individual reunion.

Reunion means submission to a Divine Teacher. When men have found the Divine Teacher and determined, at whatever cost, to submit to Him, there will be reunion. And reunion with the Catholic Church can never take place on any other terms. This was well known. The question of Anglican Orders, therefore, was never in it.

Others had always confided to the public, months before judgment was delivered, that they intended not to care for the Papal decision if adverse; that they had quite made up their mind to rest satisfied with such Orders as they have. To this I reply—Be it so. They are responsible to their Judge, not to us, for their words and acts. As usual, in their misfortune they reproach the Apostolic See. But with the month full of reproaches, they must face this fact—that neither Jansenist, Russian, Greek, nor any of the eastern sects, who profess valid Orders, have ever been able or willing to recognize the validity of Anglican Orders. These stand alone, shivering in their insular isolation—and worse—for they are doomed within their own Communion as well as by the immense majority of the English people. "Securus judicabit obsterantem."

But there are grave and earnest men and women, not standing in the front line, who are more independent and weigh matters for themselves. How can they any longer trust in a sacramental system which is condemned as null and void by the Catholic Church? How shocking to adore as valid God elements that are but bread and wine, to bend down after auricular confession in order to receive a mere human and useless Absolution!

But, however painful this awakening from a dream, they will say that it is surely better to know the truth, to face the reality, than to live in a world of religious delusion. For those who can speak thus calmly the close of this controversy will usher in a period of grace and conversion. "God gives His Grace to the humble."

EFFICACY OF ANGLICAN ORDERS. But many will reply and have replied—We cannot disbelieve in the efficacy of Anglican Orders, because we have experienced sensibly the fruits of the grace which they have wrought in our souls. We cannot disown the fruits which we have nurtured on. Is not the tree known by its fruits? To this I answer—We have no difficulty in believing that you have received these visitations of grace, and that you have received them at the times when you frequented the sacraments that were absolutely null and void. That you, being in perfect good faith and sincerity, should have received grace from God is no more proof of the validity of Anglican Orders than it is of the truth of the Anglican system.

Of course you have received grace while Anglicans. Grace is offered to all men, by whatever name they may be called. The Spirit of God fills the whole world. It is offered even to those who are born in the deepest darkness, and it goeth on, little by little, where there is good faith and earnestness, like the light coming out of the darkness of night, until it reacheth the perfect day.

God is accustomed to bestow His grace in two ways—through the sacraments, *ex opere operato*, and through the dispositions of the individual, *ex opere operantis*. The sacraments bestow grace *ex opere operato*. For instance, when baptism is administered to an infant, sacramental grace and regeneration are bestowed by virtue of the divine ordinance, or, as we say, *ex opere operato*.

When a soul elicits personal acts of contrition, humility, love of God, Divine grace is bestowed in consequence of these personal acts—that is, *ex opere operantis*. Thus the Church recommends her children to make a spiritual communion when they cannot receive sacramentally, or, in other words, to have recourse to grace obtained *ex opere operantis*, when it cannot be obtained also *ex opere operato*. The eliciting of devout personal acts of preparation and piety is productive of grace—though of a much lesser grade than when Communion is actually and sacramentally received in the same good dispositions.

I am, therefore, quite ready to believe that Anglicans and others outside the Church may receive many graces while in good faith and devout dispositions when they frequent the sacraments administered by men who are equally in delusion as to the validity of their Orders. This is all quite possible, provided there be good faith and perfect sincerity. But I would refer those interested in this subject to Cardinal Newman's third lecture on "Anglican Difficulties," in which he brings forward striking instances of piety, not only in Anglicans, but also in Dissenters, unbelievers, and even apostates.

THE HOLY FATHER'S SYMPATHY. I have already expressed my own sincere sympathy with those Anglicans whose whole position and hopes are shattered by the formal declaration

that their Orders are null and void. The Holy Father himself feels the tenderest concern for the welfare of these worthy and sincere persons, who are with us, in that they believe in a sacramental and sacrificial system, but are separated from us in that they have but the name and the shadow of that system, and are still actually outside the pale of the Church. More than this, he opens out his arms to receive them. And departing altogether from the custom and the formal character of a juridical Bull, winds up his judgment with these words of paternal invitation and affection:—

"We wish to direct Our exhortations and Our desires in a special way to those who are ministers of religion in their respective communities. They are men who from their very office take precedence in learning and authority, and who have at heart the glory of God and the salvation of souls. Let them be the first in joyfully submitting to the Divine call and obey it, and furnish a glorious example to others. Assuredly with an exceeding great joy their Mother, the Church, will welcome them and will cherish with all her love and care those whom the strength of their generous souls has amidst many trials and difficulties led back to her bosom. Nor could words express the recognition which this devoted courage will win for them from the assemblies of the brethren throughout the Catholic world, or what hope or confidence it will merit for them before Christ as their Judge, or what reward it will obtain from Him in the Heavenly Kingdom."

But the Holy Father has shown his gracious sympathy in a still more practical way. He has addressed to us the following most touching and paternal letter:

LEO XIII'S LETTER TO CARDINAL VAUGHAN. "We need not remind you of Our special affection for England and of Our ardent desire to provide in every way for the spiritual welfare of its sons. The many proofs of this affection already know. One point, however, to the high importance of which you and your brethren in the Episcopate will not fail to give attention, greatly concerns Us at this moment. And it has led Us to form a project which We hasten to recommend to your zeal, and through you to the generous charity of the Catholics of England.

"We cannot without deep emotion contemplate the very painful and sometimes even hopeless condition of converted Anglican clergymen, who, in prompt obedience to the call of the Divine Grace, have entered into the Catholic Church. Withdrawn in many cases, from a position of ease or comfort, they find themselves immediately after their conversion in a state most critical, and sometimes in absolute destitution, with no means of maintaining themselves, or of providing for the urgent needs of their families. By birth, by education and by their habits of life, they are wholly unprepared for such enormous sacrifices; and when these privations are added to the cruel anguish of broken friendships and social isolation, it is hardly a matter for surprise did some find their courage fail them.

"Many, as We well know, have accepted every sacrifice to follow without delay the voice of conscience, and to embrace the truth. These noble examples are known to you, dear son, and they deserve more praise than We can give. They have rightly remembered that, when the welfare of the soul is at stake, no consideration of a temporal nature must be yielded to, however painful it may be. God will one day give them the reward of a hundredfold which only He can give. Nevertheless, to do as they have done is an act almost of heroism, the thought of which may make others of less virtue hesitate and delay the decisive step until it is too late.

"We would wish, therefore, to come to the aid of those who have taken this step, or are ready to take it. For this purpose, what We ourselves have thought of, and now propose to you, would be the formation in England of a considerable fund for the help of converted Anglican clergymen. Our object is not, and could not be, to obtain for them a position superior, or even equal to that which they would still have privations to undergo. But we would wish at least to secure for them the means of providing for their most urgent needs during the first years after their conversion, until they are able to obtain by their own efforts the resources required for a suitable maintenance.

"We desire you, dearest son, to communicate with your brethren in the Episcopate, for the organization of this work; and to invite all who have the means of doing so to join with you for the realization of a project which affects the salvation of so many chosen souls.

"We are so well acquainted with your zeal, and that of the Bishops and clergy of England, and also with the generosity of our Catholic children, to doubt for a moment of the reception that will be given to this proposal which Our own heart has dictated to Us.

"For your encouragement, dearest son, and as a token of Our affection, receive the Apostolic Blessing.

"Pope Leo XIII.
Rome, St. Peter's, Aug. 23, 1896.

This most tender and fatherly soliloquy of the Vicar of Christ for his children who had been lost finds a sympathetic response in the generous heart of the Catholic English Episcopate. We have already concerted measures to carry the Holy Father's desires into effect.

With the deepest feelings of thanks-

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giving, reverence, and affection, with the Bishops, the priests, and the Catholic laity of England welcome home those who are "come out of great tribulation." They will share their bread with the hungry. They will introduce them to many brethren who, having already crossed the Red Sea and the Desert, are now laboring in the Promised Land. For thousands left behind there are millions to accompany them, rejoicing, along "the narrow way" that leads to the heavenly Jerusalem.

CORPORATE REUNION. Finally, let me with all affection urge those who piously desire reunion with Rome no longer to temporize with grace. Follow the generous alacrity of the Apostles: "He called them, and they forthwith left their nets and their father and followed Him." (Matt. iv.) Persons desiring to act may communicate with any Bishop or priest, or with myself, for instruction and direction. It is a dream, and a snare of the evil one, to have all to be converted to God individually; to learn of Christ to be meek and humble of heart, individually; to take up our cross and follow Him, individually, each according to his personal grace. The individual may no more wait for Corporate Reunion that he may wait for Corporate Conversion. The obligations of faith and submission to the Church are as pre-emptory and as binding on the individual as are obligations of hope, charity and continence. And who that waits can promise himself a continuance of time or of grace? "Work while it is day; the night cometh when no man can work" (John ix.). But, on the other hand, no one should offer himself, no one should be received into the Church, until convinced that he has found the Divine Teacher. He must be able to say with the apostle, "We have found the Messiah" (John i. 41). Men have been received into the Church, and presently have gone back, or have drifted into infidelity because they have not laid both their feet upon this, the holy solid foundation of faith and religion.

PERSONAL. Some one may now be tempted to ask this question: Why are you so deeply interested in men outside your own Church? Why not leave them alone? Why not confine yourself to the care of your own followers? To this I reply, "For Christ we are ambassadors, God as it were exhorting by us" (2 Cor. v. 20). We have a command to "preach the Gospel to every creature," and "we is unto me if I preach not the Gospel" (1 Cor. ix. 16).

"Caritas Dei urget nos;" love for souls redeemed by the most Precious Blood compels us. For their sake "Christ hath given to us the ministry of reconciliation; and many and many a priest among us, and many a consecrated Virgin in her convent, and many a layman, too, can say with perfect truthfulness, "I have great sadness and continual sorrow in my heart. For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh" (Rom. ix.).

These are the reasons why we never grow weary, never relax our efforts to restore to the English people their priceless inheritance—the inheritance of which they were robbed by the lust and ambition of sovereigns, the avarice and servility and greed of the aristocracy, and the weakness of the Bishops of that day.

In conclusion I speak a personal word to you who are witnesses and fellow workers. We are dealing with no worldly interest, but with the Hand of God, and the Finger of Divine Grace. But remember it has been said, "No man can come unto Me except the Father draw him" (John vi. 44). Our Heavenly Father is moved by prayer and by the sight of the Most Precious Blood of His Son. "It hath well pleased the Father to reconcile all things unto Himself, making peace through the Blood of His Cross" (Col. i. 20). Prayer is better than controversy, better than eloquence. Irreconcilable inform you that a great association of prayer for England is being formed in Catholic France. Father Ignatius

Spencer's work is about to be revised there upon a great scale. You can all pray. Use often, use daily, the *Hail Mary*, and the Prayer to Our Blessed Lady, whose dowry we delight to be called—the prayer dictated for our use by Pope Leo, at the end of his Letter to Anglos. Mary is omnipotent with her Son. And she still bears in her heart a maternal and queenly love for England. It is a pleasing and grateful thought that the feast of Our Lady of Mount Carmel fell this year on the famous *Feria Quinta* referred to in the Bull *Apostolica Curæ*, and that the Bull itself is dated on the day on which we were all celebrating the Festival of the Most Holy Name of Mary.

Let us ever place all the interests of England in the hands of that Queen and Mother, "who has overcome all heresies."

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Advertisements must be paid in full before the paper can be stopped.

London, Saturday, Dec. 5, 1896.

THE OTTAWA WINNEPEG CAPITULATION.

another column will be found a letter from "Causidicus" of Antigonish, N. S., in which the writer takes for his text the following extract from our editorial columns of the 21st inst:

"It would appear that the politicians imagine they can play shuttlecock with Catholic rights, but we still stand to the rights guaranteed by the constitution, and we shall not be satisfied until those rights are fully restored."

Our esteemed correspondent says that there are two hypotheses in the light of which our words may be viewed, and while asserting that under the first we would be wrong, he admits that under the second we are right:

"But if you mean rights acquired by the legislature of the Province after its admission into the Union, you are correct."

We take it for granted that our correspondent means "rights acquired by the legislature," or "through the legislature" of Manitoba, and it was precisely of rights thus acquired that we spoke.

Thus we have his admission, notwithstanding his political leanings, that the position of the CATHOLIC RECORD is fully justified by the circumstances of the case, and the general popular impression, which, he says, is erroneous, has no reference to us.

We are quite aware that the judicial committee of the Privy Council decided against the Catholic claims based upon the original constitution alone, given to the province of Manitoba in 1870; and though we could never fully admit that the Privy Council had taken the view which was intended by the Dominion Parliament in passing the Manitoba Act, we do admit that we cannot evade the decision.

But the constitutional rights of Catholics do not depend upon that Act alone; and in making this statement we are borne out by the later decision of the same Privy Council. The opponents of the Catholic claims, and all who wish to minimize Catholic rights, are very fond of quoting the first decision of the Privy Council, and of calling upon us as good citizens to accept it without complaint. Well: while we do not give up any claims we may possess to future legislation which might define better the intention of Parliament, and thus secure hereafter a modification of the Privy Council's decision on the point, we are willing to yield on the question, but only on condition that our adversaries show a similar disposition to accept the Privy Council's second decision, which is quite as binding as the first.

By this decision the School Act of the Manitoba Legislature passed in 1871 practically becomes the basis of the Manitoba Constitutional guarantees, and it was undoubtedly intended to operate in this way. The Catholics and Protestants of Manitoba equally desired that these guarantees should be made a certainty, and with this object the school law of that year was passed unanimously, not for the satisfaction of Catholics alone, or of Protestants alone, but for the sake of harmony and peace between all denominations. It was this school law which Mr. Greenway's Government repealed at the suggestion of the bitter enemies of Catholic education, and here is the grievance which Catholics wish to be remedied, and the remedying of which the Privy Council declares to be within the power and right of the Dominion Government and Parliament.

This being our view of the case, we cannot admit the statement of "Causidicus" that "the Catholics have been deceived" (by Sir Charles Tupper's Government) "into the belief that the Act of Union secured them Separate schools." The whole circumstances of the case were fully and repeatedly explained in the columns of the CATHOLIC RECORD and other Catholic journals, though there may have been some persons who did not fully understand all the details. It was enough, however, that they understood they were contending for rights of which they had

been deprived in defiance of the constitution.

"Causidicus" endeavors to impress upon us the advisability of accepting the terms agreed upon between Messrs. Laurier and Greenway, and, in fact, states that they are better terms than were proposed to be granted by the Remedial Bill of Sir Charles Tupper, which was declared by His Grace the Archbishop of St. Boniface to be "satisfactory."

We have never stated that the Remedial Bill was all that it ought to have been. It is very true that it did not provide any money apportionment for the Catholic schools, and it was in this respect undoubtedly defective; but it exempted Catholics from taxation for schools which they would not use, and this is a matter of much more importance than the comparatively paltry sum which would be apportioned by the legislature as a school grant.

Thus Catholics would not be taxed, directly at least, for the education of other people's children, while they were supporting their own schools. This advantage will be denied them under the Laurier-Greenway settlement. Further, the proposed settlement does not give Catholics free circumscription for their schools, nor the liberty to establish them wherever they are convinced of their ability to maintain them—rights which the Protestants of Quebec and the Catholics of Ontario enjoy. In fine, the scheme of a half-hour daily for religious instruction, to be divided among different denominations, is but a poor substitute for the Catholic schools which have existed, and still exist, in spite of the heartless treatment to which they have been subjected by the Manitoba Government.

Archbishop Langevin has done well to reject a scheme which has proved to be a failure elsewhere.

We repeat what we have said before, and what has been said by the Archbishop since the announcement of the Ottawa-Winnipeg capitulation, that a settlement regarding which the party most interested was not consulted could not be expected to be satisfactory.

The Tupper Remedial Bill was not all that could be desired, but it was an assertion of the readiness of the Dominion Government to protect minorities against oppression, and we have no doubt that in time, at least, it would have the effect of securing more complete justice; but we have, besides, the assurance of Mgr. Langevin, that even it would be efficacious now, notwithstanding its shortcomings.

Our correspondent quotes also the Hon. Mr. Foster's statement that under the Remedial Bill the Catholic schools would need to be "equal in standing and efficiency to the Public schools." We do not suppose he means to suggest that Catholics desire inefficient schools, nevertheless the quoting of this passage would appear to arise from an impression that such is the case. Certainly we would not object to the Bill on this score. We desire, and all Catholics desire, efficient schools. Nor do we entertain any fear that an army would be required, as Causidicus believes, to enforce the law if Catholic grievances were redressed by a Remedial Bill. Under British rule the laws are enforced readily, and if the grievances of the minority were removed by law to-morrow, we have not the least doubt the law would assert itself as naturally as the sun shines. But instead of this we have the virtual assertion of the Government that the educational guarantees of the constitution are intended to operate for the protection of Protestants, indeed, but for the oppression of Catholics.

We appeal to all right minded Canadians, Protestant as well as Catholic, to remedy this condition of affairs at the earliest possible moment, as they desire the peace and prosperity of the country.

THE LANGUAGE SPOKEN BY OUR LORD.

An article on the "Language of Jesus" is copied by the Presbyterian Review from the Christian Register, in which it is stated that the Jesuits are said to have maintained "that Latin must have been the original language of the Apostles and their Lord because the Vulgate edition of the Scriptures published under the sanction of the Catholic Church is in that tongue."

There cannot reasonably be a doubt that the language spoken by Our Lord while on earth was the language of the country in which He lived while on earth, and there are evidences in the bible itself that this is the case; thus, whenever in the bible the very words used by our Lord are quoted by the Evangelists, they are in the language of Palestine, which was

usually called Hebrew because it was spoken by the Hebrews, though it was not the Hebrew in which the books of the Old Testament were written, but a more modern language, now generally called Aramaic.

The older Hebrew language was changed or corrupted through the numerous vicissitudes through which the people of Judea passed, and particularly through the seventy years of their captivity in Babylon. The Aramaic tongue spoken in Syria is, like the Hebrew, a Semitic tongue, but it had been much modified through intercourse with the Babylonians, so that the ancient and modern languages, though similar in many respects, are not identical, and thus the words spoken by our Lord on the Cross, "Eli, Eli, Iamma Sabbacthani," and recorded by St. Matthew (xxvii, 46) are quoted from the 21st Psalm (Hebrew 224), but they differ from the original Hebrew, and are in accordance with what would be said by the inhabitants of Palestine at the period of our Lord's life on earth. There is, therefore, no doubt that the sermon on the Mount, and the parables of our Lord, were uttered in the Aramaic language of Palestine, for this language had taken the place of the original Hebrew tongue, in which Moses and the prophets wrote.

We call attention to this matter chiefly for the reason that our contemporaries wish to make credulous readers believe that the Jesuits were ignorant of these facts. We would like to know on what authority the Christian Register makes such an assertion as it attributes to the Jesuits, whereas so well known Jesuits as Cardinal Belarmino and Cornelius a Lapide inform us that Christ spoke in the language then used in Syria:

"For the Jews returning from Babylon had corrupted the Hebrew language and had introduced the Syriac, so Christ used the word Sabacthani, after the manner of His nation, instead of the Hebrew word Sababani." (Cornelius on St. Matt. xxvii.)

A MILITARY DESPOTISM IN GERMANY.

In view of the cordial feeling which exists between the army and the people in English-speaking countries, it is difficult to realize why it is that in Germany there is a very different state of affairs at the present moment, but the cause of this is not at all a secret, arising as it does from the encouragement given by the present emperor to military insubordination of the most intolerable character, ever since his accession to the throne.

At the time of the war between Germany and France, there was a cordiality between civilians and the soldiery, but it has been gradually growing less, especially under the rule of the Emperor William, whose recent pronouncements in regard to the privileges and duties of the military have created universal irritation among the people, who now find themselves literally ground "under the heel of a military despotism."

The special circumstance which has caused the present general discontent was an act of brutality committed by a lieutenant named Herr Baron Brueswitz, a restaurant. A working-man named Siebmann passed through the room, and accidentally brushed against the officer, whereupon the latter demanded that the offender should make a most abject apology. The workman apologized, but the lieutenant did not consider [the apology] abject enough, and springing angrily from his seat, he followed the offender to the door as the latter was endeavoring to escape, and thrust his sword through the poor fellow's body, leaving him dead upon the floor.

The lieutenant was tried by court-martial for this atrocious murder, and sentenced to four months' imprisonment in a fortress. The punishment was itself exceedingly light, but the emperor seems to have considered that the act did not deserve punishment at all, so the murderer was freed from his confinement, and the emperor, in an address to his troops, actually spoke in the plainest terms of approval of his conduct. He declared that the "practice of duelling is justifiable for military men, notwithstanding that it is against the law, and then, referring to the case of Baron Brueswitz, he said that officers should not go to restaurants when they are under the influence of drink, but he added that if it should occur that the king's coat be insulted, the person giving the insult should be punished on the spot, "because he who insults the king's coat insults the king." It is thus practically laid down as a principle that military men are not amenable to the laws when they have quarrels with civil-

ians, but they are themselves constituted the supreme judges of their own case.

There has been, for several years past, a growing dislike between civilians and the military, arising out of the openly expressed contempt with which young officers regard civilians, and it is stated that as soon as young lieutenants leave the cadet school they claim precedence of all civilians, as, for example, of the most honored and aged professors, and at court this precedence is also recognized.

A Berlin correspondent of the Chicago Record states that it is a common thing to hear officers of the army in cafes and beer halls say "cut down the dogs, they are civilians," when any dispute occurs between men in military uniform and those dressed as ordinary citizens. The last number of the Prussian Annual laid down with revolting clearness this doctrine of the right of the military to tyrannize over civilians. It says:

"An officer wears a uniform which so distinguishes him that when he is insulted the whole officers' corps is insulted with him. He also carries a weapon. By virtue of this he is in a position to demand and obtain on the spot the satisfaction which a civilian may not get except from a court. If the officer does not use his weapon, his abstention may be due to self-control. He lays himself open, however, to the suspicion that he abstains from lack of courage."

As this Annual is issued under the authority of the War Department, it is naturally concluded that the Government will sustain an officer who attacks with his sword an unarmed civilian with whom he has had any slight quarrel, and if the officers should kill the civilian, as Brueswitz killed Siebmann, it is regarded as a justifiable evidence of courage.

The plainness with which the Emperor has practically declared that civilians have no rights which a military man should respect, has created intense dissatisfaction, and both in the Reichstag and in the press the Emperor's speeches are being openly criticized, and there is even an opinion abroad that the country is on the brink of revolution against the military despotism which is being imposed upon it. The members of the Reichstag are very outspoken in their protests against it, and in the discussion which took place in the Reichstag the Emperor's privilege to nullify the laws against duelling by freeing duellists as soon as they are sentenced, was called into question, and several members declared that the Government exceeded its powers by pardoning military bullies who avenge the slightest insult with a stab or thrust of the sword, as occurred in the case of Herr Brueswitz.

The situation is very critical, and the Reichstag is no longer under control of the Government. The Press is not free to express itself plainly, as it is subject to seizure and suppression in case of being too outspoken, nevertheless the papers are now full of allusions to such tyrants as Nero, Caligula, Gessler, etc., the Emperor being thus covertly designated.

The emperor does not bear patiently the indignation which his proceedings have excited, and he is thereby provoked to still greater arrogance. His personal advisers are for the most part members of the military staff, who are delighted with the undue elevation of militarism at the expense of civilians, and who oppose any reforms demanded by the deputies, but the Reichstag is disposed to cut off the military and naval appropriations and to block legislation unless their demands are acceded to.

The Reichstag is so divided into factions that no party commands a majority therein, and it is only by constant compromises and bargains between the various parties and the Government that the business of legislation can be carried on at all. The emperor is extremely impatient under these circumstances, but he cannot induce the members to grant an appropriation for the creation of a powerful navy, a scheme on which his heart is set. It is probable he will be obliged to dissolve the Chamber, and in this case he will appeal to the patriotism of the country to grant his desire, but Chancellor Hohenloe is very doubtful whether such an appeal would be successful in the present temper of the people, and those who are supposed to know the feelings of the people foretell that in case a general election were to take place now, the Government would find itself weaker than ever in the new House.

Some careful observers declare that the country is on the brink of an uprising of the people against military despotism, and it is sure that the discontent is very general, but it is probable that any revolutionary attempts

would be soon overthrown by the military power of the Government, and that the Emperor would establish a more hopeless despotism than ever, if such an attempt were made. It is difficult to predict what the result of the present movement will be, but the prospect is a gloomy one, with the Emperor and the military power on one side, and the people on the other, chafing under the despotism from which they are unable to free themselves. The Reichstag, however, seems to be more resolute than ever in asserting its powers, and so far as it from fearing a dissolution, it appears to be even anxious to force an appeal to the people, the members being of the opinion that the result of such an appeal will be to strengthen the majority against the Government.

THE ALLEGED DYNAMITE PLOT.

In view of the fact that the London police assert very persistently that in the person of Thomas M. Jones, the Irish spy upon whose evidence Edward Bell, alias Edward J. Ivory, was committed for trial, they have a witness who will give most damaging evidence against the accused, it would, perhaps, be premature to assert that the prisoner has been entirely free from any hostile designs against the British Government, nevertheless it is recognized as a principle of law in all civilized countries that an accused man is to be held as innocent until guilt has been proved against him. On this principle, Ivory, which is the real name of the prisoner, is still to be regarded as innocent of any criminality, for there has certainly been nothing very serious adduced against him as yet.

The worst thing which has been advanced against the prisoner is the statement of the spy Jones to the effect that Ivory was a member of an Irish association in New York known as "The Shamrock Club," an organization to which Jones himself, as well as Kearney and Tynan, belonged, though they were members of different camps. In fact, Jones said that it was Kearney who had made him acquainted with Ivory, introducing the latter as a "brother," and that Tynan had mentioned Ivory to him also as being a member of the organization, and of the same camp with himself. Jones also said that this society has for its object the liberation of Ireland by revolutionary methods.

Jones had been a member of the Shamrock Club since 1892, having been sent out by the British Government expressly for the purpose of spying into the proceedings of suspected Irish societies. He became acquainted with several Irish Nationalists, but was not taken fully into their confidence until 1895, and in that year, in conjunction with some other members, he succeeded in establishing a new camp of the organization, which was named "The Nally Club," of which he became secretary and treasurer. By virtue of his office he had access to the books and documents of the society, and some papers of the society were produced in the Court, together with the Ritual of the Clan-na-Gael, though, so far, it does not appear that the Shamrock and Nally Clubs had any connection with that notorious association.

Ivory's counsel pointed out that no evidence of any conspiracy had been brought against Ivory, who is claimed to be a respectable hotel keeper of New York. The counsel stated that Tynan had been a customer of the hotel, and had thus introduced Ivory to Jones and to others, but the magistrate, Sir John Bridge, held that previous evidence had shown that Ivory had met Tynan at Antwerp, and that both these men had some connection with chemical explosives. He considered all this sufficient at the present stage and therefore committed him to trial.

We cannot forestall the evidence which will be forthcoming at Ivory's trial, but from present appearances the case seems to be a flimsy one. At all events, the fearful dynamite outrage which was said to have been contemplated for the blowing up of the Czar and Queen and members of the British Royal Family, has collapsed entirely, and at the very worst it will probably dwindle into the empty vaporings of the secret societies, which, under pretense of patriotism in the cause of Ireland, have succeeded to some extent in the past in inducing poor servant girls and laboring men in America to contribute to the support of the bogus patriots who find their professions of violent patriotism to be the easiest way to make a living, and who claim that they are waging a dynamite war against England.

We know nothing of the Shamrock

Club, to which Jones, Tynan, Ivory, etc., appear to have belonged, but from all we can ascertain of its character, it does not seem to have been of the formidable nature represented by Jones. It is a society whose meetings appear to have been open to all, and literary debates have frequently taken place under its auspices, which were free to all who desired to attend. Many men of respectability belong to it, who would have nothing to do with it, if its object were to concoct dynamite atrocities.

The single fact that Jones himself, who was known in New York to be an Irish Orangeman, was admitted to membership in it and made Secretary and Treasurer of a branch of it, is a proof that it was by no means an exclusive organization, but the facts show that in carrying out his plans as a paid spy, he would have given it, if possible, the character which he now attributes to it. Thus Mr. C. O. McLaughlin, the Secretary of the Irish National Alliance, when asked recently concerning what he knew of Jones, answered:

"I was a member of the Alliance and one of the Secretaries of the Amnesty Association. The books of the Alliance are open to the public, and the English Government can send its representatives to examine them if it wishes to do so. Its principles, adopted at the Chicago convention last year, have been published, and there is no secrecy in the organization."

Regarding Jones personally, Mr. McLaughlin said:

"Jones frequently asked me to publish articles which he had written for the Irish Republic, but they were too wild and idiotic for a paper representing the Alliance. Whether Jones is a friend of Tynan or Kearney, I do not know, but if he knows anything of a so-called dynamite plot, I am satisfied that the whole thing must have originated in his own brain."

It is highly probable that Mr. McLaughlin's appreciation of Jones is correct, for it is well known that whenever the successive Tory Governments of Great Britain were anxious to convict any Irishman of a crime, they could always find ready witnesses to prove anything they desired, but their plots have frequently been circumvented by the clumsiness of their tools, as was the case when the Times Pigott conspiracy was laid bare through Pigott's bungling.

The reliance which should be placed on Jones' unsupported evidence may be judged from the fact that while being questioned by Ivory's Counsel as to whether he took the Clan-na-Gael oath without the intention to observe it, he admitted that such was the case. The testimony of such a man is utterly worthless, and it can only be in the abject want of respectable and reliable witnesses, that the Government places any reliance on it for the purpose of securing a conviction. From such facts, however, Irishmen who have the cause of their country at heart, should learn a useful lesson—not to place their hopes for Ireland on secret societies, which always afford an opportunity to traitors to betray them.

We do not mean to say that in the debates which have frequently taken place in the rooms of the Shamrock Club, or of other Irish societies in the United States, England would be spoken of generally in terms of respect. Her harsh treatment of Ireland has been such that the Irish exiles who have been driven from their country by bad laws, do not entertain the best of feelings towards the oppressors to whom they justly attribute their sufferings of the past, and if sometimes at the meetings of Irish patriots, especially in a foreign country, strong language of hostility is used, due allowance must be made for the causes which have produced that hostility. On the whole, we are rather surprised at the moderation with which Irishmen in the United States speak of England, but if sometimes the bounds of moderation are transgressed, there is cause for it. But the Irishmen of the United States do not advocate dynamite methods in their aspirations for the liberation of Ireland, and all such plots as the one attributed to Tynan, Kearney & Co., meet with general reprobation, even if there are a few hot-headed patriots who advocate or propose them.

Conversion of a Lutheran Minister.

A former minister of the German-Lutheran denomination, Rev. Ernest Sitostker, of Lena, Ill., has been baptized by Father Meyer, of St. Joseph's church, Freeport, and received into the Catholic faith. He received first Communion recently, and has announced his intention of entering some Catholic order to be a Brother or perhaps, studying for the priesthood.

ST. JANUARY

The feast of St. January, Italian San Gennaro, 19th of September, and in the Cathedral of Naples usual solemnity, and a excitement and enthusiasm, which always annual celebration, another celebration on the first Sunday in

The immediate enthusiasm of the occasions is the miraculous liquefaction of blood on these days following, the miracle is repeated eight days, or in language, an octave.

From an early hour of the feast, the thronged by the inhabitants by a large number, especially from England, all anxiously awaiting of the standing miracle. St. Januarius was in the early years of tury, and was beheaded on 19th Sep., 305. He was condemned to be thrown, ions, to the wild beasts, animals would not be beheaded, and two with the Bishop was obtained and present Severus, Bishop of Naples, the year 400 the Januarius were translated, where the shrine beneath the high

On the special days it is customary to come from the chapel kept to the main bring close to the head upon immediately distance which is seen again, becoming at clear blood red color Pozzuoli notice that ment a bloodstain which the martyr w assumes a blood-red

This phenomenon gated by many scientific creeds and natural hypotheses, for the purpose of a solution to it without vention, but they are the Bishops and many of whom have imposed palm on people for centuries that any such hypothesis

Sir Humphrey I chemist who investigated safety lamp, was made examination declared that they any known physicist must be added the clergy could receive the many ness the miracle tw if they could decy or for several years would not presume quently a deceptio dently be exposed perhaps, a most u There cannot be reasonable doubt of the acle, and on those the liquefaction which has somet the Neapolitans b good reason for b them.

On various occasions was visited by pl by eruptions of M relics were brought eration, and the e or entirely avertio tion to the regula the public cerem takes place also i amity.

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ST. JANUARIUS.

The feast of St. Januarius, called in Italian San Gennaro, occurred on the 19th of September, and was celebrated in the Cathedral of Naples with the usual solemnity, and amid the intense excitement and enthusiasm of the people, which always accompanies the annual celebration of the festival, and another celebration which takes place on the first Sunday in May.

The immediate cause of the general enthusiasm of the people on these occasions is the occurrence of the miraculous liquefaction of the saint's blood on these days and for several days following, the time during which the miracle is repeated being usually eight days, or in ecclesiastical language, an octave.

From an early hour on the morning of the feast, the cathedral was thronged by the inhabitants, as well as by a large number of strangers, especially from England and America, all anxiously awaiting the occurrence of the standing miracle.

St. Januarius was Bishop of Naples in the early years of the fourth century, and was beheaded at Pozzuoli on 19th Sep., 305. He was at first condemned to be thrown, with his companions, to the wild beasts, but as the animals would not harm them, he was beheaded, and two small phials filled with the Bishop's blood were obtained and presented afterwards to Severus, Bishop of Naples, and in or about the year 400 the remains of St. Januarius were transferred to the city cathedral, where they are kept in a shrine beneath the high altar.

On the special days we have named it is customary to convey the phials from the chapel where they are kept to the main altar, and to bring close to them a glass case containing the head of the saint, where upon immediately the hard dark substance which is seen in the phials begins to bubble and rise, and to fall again, becoming at the same time of a clear blood red color; and observers at Pozzuoli notice that at the same moment a bloodstain on the stone on which the martyr was beheaded also, assumes the blood-red color.

This phenomenon has been investigated by many scientific men of various creeds and nationalities, and several hypotheses have been invented for the purpose of giving a plausible solution to it without miraculous intervention, but they always assume that the Bishops and priests of Naples, many of whom have certainly been men of very great piety, have been all impostors palming a delusion on the people for centuries. It is evident that any such hypothesis is untenable.

Sir Humphrey Davy, the eminent chemist who invented the miners' safety lamp, was among those who made examination of the facts, and he declared that they are inexplicable by any known physical laws. To this must be added the consideration that the clergy could not, if they would, deceive the many thousands who witness the miracle twice every year, and if they could deceive for once or twice or for several years in succession, they would not presume to repeat so frequently a deception which must eventually be exposed at some time, in, perhaps, a most unexpected manner.

There cannot be entertained a reasonable doubt of the reality of the miracle, and on those occasions on which the liquefaction does not take place, which has sometimes been the case, the Neapolitans believe that God has good reason for being displeased with them.

On various occasions, when the city was visited by plague, or threatened by eruptions of Mount Vesuvius, the relics were brought out for public veneration, and the evils have been stayed or entirely averted. Hence, in addition to the regular days appointed for the public ceremony, the celebration takes place also in case of public calamity.

At the recent celebration of the saint's anniversary, at 9 o'clock a. m., when the phials were shown to the people, the blood was solid, and all knelt in fervent prayer. Fifty three minutes later the blood liquefied, and the fact was announced by the firing of a gun from the dome, whereupon a salute of twenty-one guns was fired from the fortress, and the enthusiasm of the people was unbounded. Drapery were hung from the windows, business houses were closed, and the whole city joined in demonstrations of honor to the great saint and martyr, who is regarded as the special patron of the Neapolitans.

Every day is a little life, and our whole life is but a day repeated. Those therefore that dare lose a day, are dangerously prodigal; those that dare misspend it, desecrate.

EDITORIAL NOTES.

ALREADY, in consequence of the unsatisfactory so-called settlement of the School Question, agreed upon between the Dominion and Manitoba Governments, ten new Separate schools have been opened by Archbishop Langevin in his diocese. They will be under His Grace's immediate supervision, as no arrangement can be made with the Government under the delusive terms of settlement which have been attempted to be imposed on the Catholic minority. Four of the new schools are in St. Norbert, two in St. Jean, one in Letellier, one at St. Adolphe, one at St. Joseph, one at Labroquerie. They will be supported by the voluntary contributions of Catholics.

Mr. HENRY FURNISS, the English caricaturist, a couple of Sundays ago attended the church of Dr. Parkhurst of New York, and his comment on the occasion is:

"In the sermon I heard last Sunday there was more of sound money than of sound doctrine."

It was one of the features of the late presidential campaign that in thousands of Protestant pulpits the political issue was the subject treated instead of the gospel. The Catholic churches were conspicuous for the total absence of political harangues, though in a few cases we learn that as citizens some priests took an active part on one side or the other, as they had the right to do. In no instance, however, did they deprecate the House of God by preaching politics. It has been the custom with the parsons to pretend that Catholics wish to trip the country under the rule of the Pope, but the campaign has proved that they are themselves the men who mix politics with religion. It has been the same way in Canada. The parsons who protest most loudly against clerical influence in politics are the very men who advocate in their pulpits that political disabilities be inflicted on Catholics.

The Anglican Bishop of Marlborough has astonished the people of England by a sensational story he told a few days ago at a meeting of the Bible Society at which he presided. The story is that "an eminent Roman Catholic priest was sent by the Pope on an important mission, and then came to London to ask him (the Bishop) to prepare him for conversion to the Church of England. As soon as the preparation of the convert was completed, he was traced and kidnapped and brought to France under restraint, and is still detained there." The London papers do not accept the Bishop's story as gospel truth, and are demanding that further details of this Münchhausen story be given, as there are laws which can be put into operation for the release of the prisoner, if the story be true. Lord Salisbury only a few days ago ordered the release of a Chinese doctor who was captured by the Chinese legation for deportation to China, and if the details were known he could easily procure the liberation of the priest. The Bishop of Marlborough has not given the details demanded, and it is certain he will not do so, as the story is an evident fabrication.

SOME letters have appeared in the St. Mary's Journal in reference to a statement made by Rev. W. J. Taylor, the Anglican incumbent in that town, and repeated in the Mail and Empire to the effect that the Pope's Bull declaring Anglican Orders null is a "colossal monument of Italian arrogance." The Rev. Mr. Taylor, refuses to be drawn into a controversy with "a Catholic Subscriber," who ably brought him to task for such impertinence. The reverend gentleman is very fond of airing his views on theological subjects in the papers, but when he finds an opponent ready to dispute his statements he deems discretion the best part of valor. "Catholic Subscriber" shows that the Holy Father, animated with charity and love of truth, and in response to requests made to him by Anglicans, caused the investigation to be entered on, and published his decision solely in the interest of truth. The Holy Father's action was certainly void of arrogance, as it was simply an authoritative pronouncement on a matter of fact, on which he was appealed to even by Anglicans who desired to have recognition of their orders from so high an authority. But the facts would not allow such recognition to be given. The Rev. Mr. Taylor found himself in a sad quandary when called to account, and he retreated as rapidly as possible when such was the case.

DEATH OF REV. J. HALTER.

We regret very much to chronicle the demise of a most esteemed priest of the diocese of Hamilton, Rev. Father Halter, of Berlin. The Record of that town made the following reference to the event in its issue of the 27th ult.:

The sad intelligence of the death of Father Halter, at Guelph, came as a great shock Thursday evening and spread rapidly this morning. Not alone among the students of St. Jerome's and the parishioners of St. Mary's was the news received with sadness, but by the whole community, for he was deeply esteemed by the citizens of Berlin generally.

Father Joseph Halter was an esteemed member of the staff of St. Jerome's College and St. Mary's. His death occurred on Thursday evening, Nov. 25, in St. Joseph's Hospital, Guelph. The deceased, who was a son of Mr. Edward Halter, of New Germany, was born in that place on March 4, 1857. Having received an ordinary education in the public school of his native village, he spent several years of his youth in commercial pursuits in Guelph. Then he resolved to take a classical course of studies, which he did at St. Michael's College, Toronto, and St. Jerome's College, Berlin.

In 1879 he went to Rome, where he joined the Order of the Resurrection, completed his philosophical and theological studies in the Gregorian University and received Holy Orders June 19, 1886.

Having completed his studies, he was sent by his superiors to act as professor at St. Mary's College, St. Mary's, Ky. A few years later he was called to Chicago, where he founded St. Stanislaus College, which he directed for two years. In 1894 he returned to Berlin, where he labored as master of studies and professor of the college, and as assistant in the parish of St. Mary's.

The deceased was a deep student and tripe scholar, a thorough and efficient educator, and a clear, logical and convincing lecturer and pupil speaker. Being endowed with the finest qualities of mind and heart, and an indefatigable worker, he was eminently successful in whatever he undertook, and was esteemed and loved by all who came in contact with him. His giant frame and sound constitution seemed to promise a long life of exceptional usefulness. But a very severe attack of the grippe, in 1895, which again returned in 1896, undermined his health, and gradually brought on heart disease, resulting in dropsy. In order to give him all the care and treatment possible, he was taken to St. Joseph's hospital, Guelph, where his condition grew rapidly worse until he breathed his last. He bore his long, and at times severe illness, with great Christian fortitude and cheerfulness, retaining consciousness to the end.

He was buried at New Germany on Monday morning at 10 o'clock. May his soul rest in peace!

LAKE ST. ANN.

Alberta, N. W. T., Nov. 14, 1896. Mr. Editor: Sir—Having recently had access to your valuable paper I must say I rather admire its elevated plane of literature, and, although a Presbyterian, I add that if papers of other denominations would adopt your system—vividness of practical ideas—your mode of conscientiousness and unprejudiced line of thought, the dawn of seeing through the glass alike to the past and the future, and to which I would direct your readers' attention on this occasion, is missionary work in the North West.

Lately having duties devolving on me to go Lake St. Ann, fifty miles north west of Edmonton. On arrival, as can be readily understood, as there are no hotels or public boarding-houses in this locality, only a few scattered half-breed houses and Indian lodges, I arranged with the kind and affable Father Z. Lezza, the head of the mission here, to abide with him for five weeks.

This mission was founded over half a century ago, by the pious Father Thibaud, under very arduous and trying circumstances. The mission consists to-day of a fair-sized church and a manse of medium dimensions, containing five rooms on the first floor, one being fairly large, which is used as a reception room, from which throng to and fro, continuously all day, and almost all night, a stream of Indians and half-breeds; and invariably after the spiritual needs have been administered to the noble red man's acute appetite must be satiated and load after load disposed of, which must be a great drain on the stock of provisions at this point.

One thing to be observed above all others, is the indefatigable, zealous, and faithful manner in which the kind Father worked at all times in the vineyard of his Master. The writer having been in the North-West Territory zone of the past fourteen years, thought he knew well the situation of affairs throughout this country; but he had a very slight conception of the difficulties of missionary work—and how much less most others who live in luxury, and in the midst of all the modern improvements of the age have of the trials and vicissitudes of the poor missionary beyond the bounds of civilization.

I will give an account of one incident of the good work done at this point. On the 10th November, 1896, a cold and dreary day, one of the Stony Indians came to the manse, seemingly in haste, with a pressing message of a sick call. After all partook of repast the kind Father hurriedly prepared for the journey of eight miles, chiefly through bush, and as my duties called me that day in this very direction, the Father invited me to accompany him. I readily complied. As a matter of course, before starting, the sleigh must be loaded with provisions for the Indians, and a collection of all conceivable dainties of the North-West was bundled into the sleigh. The road being rough and bad for want of more snow, our progress was somewhat slow. Finally our exit from the bush brought a number of Indian lodges in view. On entering these encampments, which consist merely of poles erected at right angles and covered with canvas, an eastern person, accented to style and fine warm houses, would naturally imagine that such abodes for a hale person would not be very congenial, much less for an invalid. Nevertheless there the sick were prostrated, on a few spruce boughs, spread on cold ground, with very meagre covering, battling, apparently, in the very jaws of death. After the Father had ascertained all the preliminaries, the cause and effect of the sickness, etc., it was soon known that the sacraments of baptism and Holy Communion were to be dispensed.

The child, which was a few days old, being baptized, the dispensing of the Holy Communion to its mother, who lay throbbing in desperate agony under the ravages of the disease, was begun and was gladly accepted and highly appreciated by the patient. I must say that any one of a Christian turn of mind being present, seeing the administration of these sacraments under such conditions, would probably consider such moments the most impressive in life—with these poor Indians decouring these sacraments with such decorum and high spiritual appreciation, which clearly demonstrates the wonderful hand of God.

In conclusion I must remark that the Father, this assiduous disciple, is to start a monthly newspaper of eight pages, beginning on the 1st of January, and containing current news of the progress of religion, and instruction in shorthand, which characters the Indians are extra apt to learn. The paper will be written in French, English and Cree languages. The plan consist of styligraph received from Paris, France, of a recent patent, and as the learned Father is master of all these languages, the outline will be the paper and ink; but I hope that all Christians will give their hearty support, as such publication will be a wonderful instrument to impart the true Christian spirit in the natives. Yours truly, Malcolm McKintlay.

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DEATH OF MR. PATRICK KELLY. It is with sincere sorrow we chronicle the demise of Mr. Patrick Kelly, Governor of the County Jail of Middlesex. For the past twelve months he had been in delicate health, but his friends hoped it was only a temporary illness, which, however, proved not to be the case. Cancer of the stomach was the cause of his death.

Patrick Kelly came to this country from Dublin, Ireland, accompanied by his wife and two children, in 1847 for the purpose of carving out a home for himself and family, by frugality, industry and honesty. Some time after his arrival in London, he was appointed turnkey of the county jail, and on the death of the late governor, was promoted to that position. So popular had Mr. Kelly become, and so just worthy was his character, that no opposition whatever was offered to his appointment. Since 1853 he has filled that position in such a manner as to deserve the praise of all parties concerned. His duties were performed most strictly, but at the same time the heavy hand, the bitter word, the impatient gesture, the parade of authority, were never employed to make the lot of the hapless prisoner more miserable. Indeed it was noticeable that many who left the jail were benefited by the kind advice and Christian conduct of Governor Kelly. In all his dealings he was the soul of honesty, and quiet and unostentatious was he at all times. His word was his bond, and amongst his fellow citizens he was held in as high esteem as it is possible for man to attain.

He was a sincere Catholic, and always attentive to the obligations of his faith. Mr. Kelly leaves a widow, one son (Mr. Joseph Kelly, of Erie, Penn., U. S.) and one daughter, Mrs. McLean (wife of Mr. Hugh McLean of the Customs Dept., London).

The funeral took place on Wednesday morning, December 2, to the cathedral, where solemn Requiem Mass was celebrated, the corpse of the departed soul, after which the funeral cortege proceeded to St. Peter's cemetery, where interment took place. May the Lord have mercy on the soul of the pure minded, honest and good-hearted Patrick Kelly!

PRESCOTT SEPARATE SCHOOL. To the Editor CATHOLIC RECORD: A few days ago Inspector Prendergast paid his customary official visit of inspection to our Separate schools. He subjected the pupils of the different rooms to a very searching examination in the various branches of education prescribed by the Education Department, with the result that they acquitted themselves very creditably indeed.

To the average juvenile mind a school inspector is a very formidable personage, and his awe inspiring presence has a depressing effect on most school children, so that they can hardly do themselves justice; but the pupils of the Prescott Separate school came through the ordeal very successfully, judging from the favorable report which Mr. Prendergast sent to the trustees a few days after his official visit to the school.

The character of the answers and the accuracy and despatch with which the work assigned was performed form a good criteria of the manner in which the teachers discharge their duties in the different rooms. The Inspector commended very favorably on the discipline, progress, and general efficiency which he noticed. Special mention was made of arithmetic, spelling, and penmanship, three subjects in which this school excels in a marked degree since the present efficient Principal, Mr. W. J. Bruder, assumed control nine or ten years ago. Mr. Bruder has the reputation of being one of the most successful teachers of penmanship among the teachers of the Province. Not a few of his former pupils, some of whom are known to the writer, are now occupying good positions in some of the large cities of Canada and the United States, to the attainment of which their fine penmanship, no doubt, contributed not a little.

The trustees and supporters of the school are to be congratulated on having such an efficient staff of teachers, and it is to be hoped their services will be secured as long as they are willing to remain. Yours, etc., Prescott, 30th Nov., 1896. A. B. M.

DIocese OF HAMILTON. Rev. Joseph Halter, C. S. R., for a number of years a professor at St. Jerome's College, Berlin, died, on Friday last. He had been ill for several years. His death is a loss to the diocese. He was a man of great build, a giant in physique, and a giant in intellect, nature seemed to have fitted him for a hard and useful career. He was a favorite with all who knew him—kind, hearty, and unselfish, never thinking of self in anything he undertook. His pupils will grieve over the loss of one who was ever ready to lend them a helping hand in the difficulties of their college studies. May rest be given!

TALKED OF SOUND READING. The concert and lecture given last evening in St. Mary's hall under the auspices of the Literary Society attracted a large audience, notwithstanding the inclement weather. Mr. J. O'Reilly occupied the chair. The chief part of the program was a lecture by Rev. Father Burke, of Oakville. The subject of Rev. Father Burke's lecture was Sound Reading, and he handled it in an able and interesting way. In introducing the subject, he said it was one of the highest importance, and he was pleased to note that in another domain, the subject had been spoken upon recently. The public could not do too much to encourage a love of pure literature. Literature without God in it was not worthy of the name. The craving of literature was to satisfy the craving of the intellect, and it was essential that religion should take first place. It had been proved that the knowledge and virtues did not go hand in hand. It was surprising that the lecturer said, that with the many opportunities for literary advancement culture did not advance in like degree. Gibbon had said that a man received two educations, one that he gave himself. The school gave the first, but who was the second to be got? In the seasons? No. In the clear organs or on the street? No. Rather, by the aid of that grand combine, the literary society.

Father Burke was severe in his condemnation of the up-to-date novel, which was nothing but the highest mental froth, at the best, and in some of its forms it was most pernicious. He was not opposed to bright, healthy, vigorous fiction, and for a humorous book he specially referred to the Pickwick Papers. He recommended his hearers to store their minds with the best literature, whether of fiction, fact or song. Children he thought, should read little outside their school work; but for them there was no more interesting and profitable than the story of Joseph and his brethren, as amplified by the Catholic Church. In closing, Father Burke defended the Index Librorum Prohibitorum of the Church, for it was doing grand service in preventing the reading of impure books.

The musical portion of the entertainment was as follows: Instrumental duet—Miss Jassop and Miss Song—My Heart Is Where the Heather Blooms—Miss Teresa Stuart. Recitation—Miss Anna of Septs—Fred Pearce. Song—Miss Delorme. Song—Miss Matheson. Song—E. G. Payne. Song—Miss Della Marks. Song—What Jack Will Say—Miss Della Marks. Song—Ever Constant—Miss Stuart. Scotch dancing—Miss Matheson. Song—H. N. Thomas. Song—Miss Della Marks. The various numbers pleased the audience. Miss Hunt is an unusually clever reciter, and she had to respond to double encores. Miss Stuart, Miss Delorme, Miss Matheson, E. G. Payne, Miss Marks and H. N. Thomas also were recalled. Miss Allie O'Brien was the accompanist.

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As a preface to his address, the speaker took the opportunity to thank the ladies of Hamilton for the distinction they had conferred upon him by appointing him as their delegate to the Dublin convention, and of expressing regret at the absence of Dr. Burns from that convention. Both the Irish leaders, John Dillon and Hugh Edward Burke, he said, had also given expression to their personal disappointment.

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The character of the answers and the accuracy and despatch with which the work assigned was performed form a good criteria of the manner in which the teachers discharge their duties in the different rooms. The Inspector commended very favorably on the discipline, progress, and general efficiency which he noticed. Special mention was made of arithmetic, spelling, and penmanship, three subjects in which this school excels in a marked degree since the present efficient Principal, Mr. W. J. Bruder, assumed control nine or ten years ago. Mr. Bruder has the reputation of being one of the most successful teachers of penmanship among the teachers of the Province. Not a few of his former pupils, some of whom are known to the writer, are now occupying good positions in some of the large cities of Canada and the United States, to the attainment of which their fine penmanship, no doubt, contributed not a little.

The trustees and supporters of the school are to be congratulated on having such an efficient staff of teachers, and it is to be hoped their services will be secured as long as they are willing to remain. Yours, etc., Prescott, 30th Nov., 1896. A. B. M.

were pouring in to the Irish fund since the convention, he made sanguine predictions. In moving a vote of thanks to the speaker, which was seconded by W. T. Griffin, and heartily carried by those present, Dr. Burns gave expression to his disappointment in not being able to attend the convention personally, but expressed confidence in the ability of Rev. Father O'Reilly to represent his countrymen there. After he had spoken encouragingly of the infant Literary Society, which, with a strong appeal in the support of the Irish cause to stand by the side of the speaker for freedom for their native land, irrespective of creed.

Following and following the address was a programme of two parts continued by some of the most popular musicians of the city. No opportunity was lost to show that the musical talent of the city was not to be despised. Miss Teresa Stuart being also the recipient of a handsome bouquet. Those who took part were: Miss Teresa Stuart, H. O'Brien, A. Hanley, Messrs. E. T. Martin, J. A. Cox, M. O'Brien, Mr. and Mrs. J. W. Murray, and the Literary Society Glee Club.

A LITERARY ENTERTAINMENT. Despite the inclemency of the weather a large crowd was present at the opening of the Hamilton St. Lawrence Hall last evening. The affair was presided over by the energetic priest of St. Lawrence church, Rev. Father Brady, and to what might be defined as a Christmas tree entertainment, combined with incidental amusements and a sale of fancy work. The hall is surrounded with tables for anything from a silk hat to a ticket for a drawing for the richest lot of an easy chair. The hall is handsomely decorated with hanging and evergreens and although there was no dancing on the evening, it is the intention to have selections from an orchestra and platform entertainment every night until the close of the Twinkles, which will be two weeks hence.

Thanks are due to the following who compose the Decorating Committee: Mrs. T. O'Brien, Mrs. Thomas Kelly, Mrs. A. Kennedy, Mrs. Lashley, Misses Mary Fagan and Maggie Yorkell. Those who dispensed light refreshments are: Mrs. Thomas O'Brien, Mrs. T. Kelly and Miss Lucia Fossella. The fancy goods table is in charge of Messrs. Burns, P. F. McNeill and A. McAndrews. The musical committee consists of Misses Kelly, Fanny Yorkell, Nellie Warren and Annie Kessner.

At a full paid, where every representative of the sexes who visits the Twinkles, are courteously received, the following young ladies presided: Misses Annie Kelly, Nellie Quinn, Sarah Wilson and Mary Shaugnessy. At 7 o'clock beyond the dreams of avarice sweetmeats are served by Misses Fanny Yorkell, Mary Noonan and Lydia Harris. The literary books are looked after by Miss Annie Phillips, and at 8 o'clock a glee party will be given.

Thanks are due to the following who compose the whole affair: Mrs. H. Burns, president; Mrs. K. Yorkell, vice president; Miss Annie Clark, secretary; Miss Maggie Yorkell, treasurer.

THE conversion of Mr. Henry E. Abbey, the theatrical manager, whose funeral took place Monday morning at the Parish church in New York, was brought about through the influence of an invalid son, who, after careful and earnest preparation, was received into the Catholic Church some time prior to his death, which occurred several years ago. Mr. Abbey was deeply impressed by the strong convictions and edifying life of his son, to whom he was devotedly attached. The young man on his death bed exhorted his father a promise that he would investigate for himself the claims of the Catholic Church and live according to its teachings for the only reward worth striving for. The famous manager appears to have at least partially kept the promise. At any rate, during his last illness he called in a priest and obtained at his hands such religious consolations as he was prepared to receive. Mr. Abbey achieved inter-ational renown as a promoter of huge amusement enterprises. His fortunate change of faith was the best investment he ever made.—The Catholic Universe.

The long winter evenings should be given up to every household to family life—to music in which all can take part, to games in which all can join, to readings in which all will be interested, and so forth. In many houses, after the evening meal, the father hides behind his paper, the mother dives into her sewing basket, the older children go out in search of diversion, the younger ones study their lessons, or romp in selfish noise and glee. There is no common life—no community of action or entertainment, no obligation felt to contribute to the general happiness, no friendship cultivated between parents and children, no desire to make of home the dearest place on earth. This lack of solidarity is all wrong. It deprives family existence of its chief joy. The evenings spent by the members of a household together happily in a common pleasure will be the bright spots of memory in after years. If there be only so much as a half hour's reading of some delightful book, a new toy will be formed to bind all together more closely, a mutual source of conversation will be opened up, and a fund of knowledge can be gained. And then if music adds its charm to the fireside circle—with the singing of old ballads or favorite hymns—a grace will be added to the gathering that will refine as well as please. The home that has a common family life of the elevating sort, is a crystal palace, no matter what its furnishings or where its site.—Catholic Columbian.

Bonfield Bazaar. The Bonfield bazaar will begin on Monday, December 28, and continue throughout the week. Its organization, under the auspices of the Ladies' Aid Society, for which has just been laid. The construction of this much needed proselytry will enable His Lordship Bishop, Lorrain, of Pembroke, to give two priests to that place—a change which will give a great impetus to religion and civilization in that part of the country. We hope the charitably disposed people throughout the country will contribute liberally towards this most worthy undertaking. Remittances may be made direct to Rev. Four Martel, P. P., Bonfield, Ontario.

Death on the trail of every man, but we have grown used to him, and had him out. Come and sin are following us, will surely find us out, and some day will open the cool and show us the death's head. But more terrible than these things, because more physical, is the knowledge ever present that a relentless human enemy is on our track.—John Boyle O'Reilly.

If you are anxious to find the most reliable blood-purifier, read in Ayer's Almanac the testimonials of those who have been cured of such terrible diseases as eczema, rheumatism, and scurfula, by the use of Ayer's Sarsaparilla. Then govern yourself accordingly.

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C. M. B. A.

Branch 17, Toronto. The 17th November the members of Branch 17 attended a Requiem Mass for the repose of the souls of the departed members. We would like to see this beautiful custom more general amongst the branches.

Branch 215, Summerside. The third anniversary service of Branch 215, Summerside took place in the Branch Hall on Tuesday evening last, and was a complete success. The hall was crowded to its utmost capacity by an appreciative audience who enjoyed the entertainment very much.

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to you our heartfelt sympathy in the sad loss of your son and our Brother (John Galvin). As it is the will of Almighty God to call him to receive his eternal reward, let us bow our heads in humble submission to the will of Divine Providence, who does all things for the best. While it is our loss, we trust that it will be heaven's gain. We pray that the Almighty may grant you the grace to bear the trials and crosses of this life with patience and resignation to His holy will.

May his soul rest in peace! Be it further Resolved that this resolution be entered on the minutes of this meeting and sent to the CATHOLIC RECORD for publication. William Hickey, Pres., Eugene Loos, Rec. Sec.

E. B. A. ASSESSMENT SYSTEM. To the Editor of the CATHOLIC RECORD: Dear Sir—I beg to ask for space in your valuable journal to lay before inquirers, and for the information of your numerous readers, some of the advantages to be obtained by our members of the Emerald Beneficial Association.

The E. B. A. is strictly Catholic, being founded by a priest of Holy Church, Rev. Father Finan, and is under the approval of His Grace the Most Rev. John Walsh, Archbishop of Toronto, and the Right Rev. Bishops of Ontario, the Very Rev. J. J. McCann, V. G., of Toronto, being the present Grand Chaplain.

The association, following the example of Holy Church, welcomes candidates of every nationality so long as they are practical Catholics, and if after admittance they fail to be so they are expelled.

A branch can be organized in any town or city, with the consent of the parish priest, when fifteen candidates have been obtained, an organizer attending for that purpose. The charter fee of \$30 covers all expenses, including books required for the Recording Secretary, Financial Secretary and Treasurer, for conducting the business, also charter copies of the constitution, due cards, blank forms, seal and officers' badges.

To become a member in a new or existing branch the candidate pays an initiation fee of \$2.00 and undergoes a medical examination (paying for same), and if said examination is satisfactory he can then be initiated; and as soon as initiated, if it should please Almighty God to visit him with sickness he would be entitled to benefits, including medical attendance, medicine and \$4.00, \$5.00 or \$8.00 per week as provided for by the amount of his monthly assessment, and at death \$100.00 would be paid to his beneficiary.

The monthly assessment is graduated according to age, from seventeen to fifty, and the amount according to the desired weekly medical attendance, ranging from \$1.00 per week in sickness and \$4.00 at death, 25c. per cent. under month; 17 to 20, \$2.00, 20c. to 25, \$3.00, 25c. to 30, \$4.00, 25c. to 35, \$5.00, 25c. to 40, \$6.00, 25c. to 45, \$7.00, 25c. to 50, \$8.00, 25c. to 55, \$9.00, 25c. to 60, \$10.00, 25c. to 65, \$11.00, 25c. to 70, \$12.00, 25c. to 75, \$13.00, 25c. to 80, \$14.00, 25c. to 85, \$15.00, 25c. to 90, \$16.00, 25c. to 95, \$17.00, 25c. to 100, \$18.00.

In addition to this assessment, there is an assessment of not more than 25c. per month, but in some cases less, being related according to expenses and membership for the management expenses of the Grand and Local Branches.

Members can also, if they think proper, carry an insurance certificate payable in case of total disability or at death, for \$100, \$200, or \$500, by the payment of a fixed monthly assessment, according to age.

When a local branch is out of order, from a great amount of sickness, the sick benefits are paid from the contingent fund of the Grand Branch.

The object of this letter is to call the attention of the large number of our fellow Catholics that are not members of any beneficial association, or belong to those that, if not directly associated, certainly have no love for Holy Church, that there are associations composed of members of their own faith that are as good and give as great benefits as those outside of the faith, and if their membership is greater, is it not our own fault? If Catholics were united in this matter as they are in our holy faith—and it is our duty to be so—we should so swell the ranks of the associations, and have the approval of our venerable and respected pastors, as to place them in the front ranks of any society in the Dominion. Therefore become members, if not of the E. B. A., at least of some Catholic association. We do not claim to be the only good Catholic association, but we do claim that our constitution is at least equal to any.

Any further information respecting the E. B. A. can be had, or the constitution obtained, upon application to: W. LANE, S. T., 65 Sheridan Avenue, Toronto.

OAK LAKE, MANITOBA. At a meeting held in the sacristy of the Catholic church on Sunday, 22nd Nov., the following resolution was carried: Moved by W. J. Manbey, seconded by A. R. Chisholm, the Government of which Mr. Laurier is the head has announced what is called "a settlement of the school question"; and Whereas, the said settlement is an infamous betrayal of our rights, and of no greater value to us than the proposals of the Manitoba Government, which are being rejected by the Conservative Government at Ottawa; and Whereas, the said Laurier and the cowardly Tories, who proposing the Remedial Bill introduced by the Turper Government, grounded their opposition to the measure upon the fact that in their estimation the Bill did not give enough to the Catholics of Manitoba; and Whereas, the said "Remedial Bill" would have given us all our Separate schools, and also contained provisions under which the Dominion Government could have done far better with the question of the Provincial school grant, had the Provincial Government remained contented; and Whereas, Laurier and Tarte have not only agreed to deprive us (so far as is in their power) of the right to educate our children in our own schools, and with our own books and teachers, and under the supervision of our own bishops, but have also, in order to cover their own infamy, and following in the steps of Chiquery, and other notorious apostates, publicly charged our beloved Archbishop and his clergy with a conspiracy to keep us and our children in ignorance, for their own ends.

Now, we, the Catholics of the parish of St. Athanasius in Lac des chemins, in the Province of Manitoba, being of various nationalities and nationalities, do hereby resolve: (1) That we repudiate with the utmost indignation the infamous charges brought by Messrs. Laurier and Tarte against our beloved Archbishop and the clergy of his diocese; (2) That we absolutely, and forever, renounce in any way to accept the settlement proposed by the Government of the Province of Manitoba, and that we will never relax our efforts to obtain the restoration of our schools as they were previous to 1891; (3) That in a matter of deep humiliation to find that we have among the Catholics of Canada men like Laurier, Tarte, and Scott, who are willing to sacrifice, not only our rights as men and Catholics, but also the eternal interests of our children, and our children's children, for the sake of office, and the money thereof; (4) That we appeal with confidence to our brethren in the other Provinces, and to you all in Quebec, to assist us with their voices and their votes to overthrow the government of Laurier; (5) That we pledge ourselves to oppose on every occasion all candidates for parliament who are supporters of Laurier or of his government. That these resolutions be signed by our

parish priest, the Rev. Father Lemieux, and others, on our behalf, and that copies be forwarded to Le Manitoba, The Nor' Wester, The North West Review, CATHOLIC RECORD, and The Antigonish Casket. (Signed) A. Lemieux (priest), A. R. Chisholm, Samuel Sieno, William S. Donahoe, A. Goin, Vincent, D. Donahoe, Wm. John Manning, Philias Vachon, Nypoleon Vachon, Joseph Jozal, Joseph Donais.

OBITUARY. Mr. JOHN H. JOHNSON, LONDON. Many of your readers will learn, with the deepest sorrow, the sad intelligence of the death of their highly esteemed and religious brother, Mr. John H. Johnson, who passed peacefully to his reward in the city of Chicago on Friday, October 30, 1926. Deceased was born in the city of Dublin, of pious Catholic parents, and joined the British Army when but a lad seventeen years, enlisting as a member of the First Battalion, Prince Consort's Own Rifle Brigade. He served Her Majesty faithfully and zealously for twenty-five years, and was then discharged at his own request. He encountered all the dangers and terrors of the memorable Kafir War at the Cape of Good Hope, in South Africa, in 1881. Shortly after his return to England he was recruited and embarked for the Crimea and landed there in July 1854. He served all through that fierce campaign and upon the joyous proclamation of peace his regiment returned, in 1854, to Dover, thence it went to Aldershot, thence to Elbergh, and Glasgow, thence to Newcastle and Portsmouth, thence to Dublin again, where he remained at the time of the memorable "Frensham Affair," when the Alabama claim was settled.

In Canada, Mr. Johnson served in Hamilton, where he received from his gallant commander, Lord Alexander Russell, a highly prized medal for good conduct, distinguished bravery, and long and faithful service. Mr. Johnson was, also, the proud and honorable possessor of the Crimean and Turkish medals, together with four clasps for the battles of Alma, Inkerman, Balaklava and the siege of Sebastopol. Upon the removal of his regiment from Hamilton he served in Kingston, Montreal and Quebec, receiving his honorable discharge under the shadow of the historic citadel in the ancient capital. Mr. Johnson returned from Quebec to Hamilton in 1881, and was married in St. Mary's Cathedral, in his own native city, to Miss Monsignor Heenan, on the 12th day of Sept. 1881, to Mary Teresa, second daughter of the late John Garvey, Esq., of Hamilton.

Deceased was a member of the complete of the Great Western and Grand Trunk Railways for upward of twenty-eight years. For the past twenty years he has been a worthy and highly-respected citizen of London, Ontario, and a member of the "Havenwood Cottage," Queen's Avenue.

Deceased had been suffering from weakness of the heart for the past two years, but in the last summer he was stricken with an alarming affection of the heart, which was immediately pronounced fatal by the highest medical authorities in the city. His death occurred on the 30th of October, at his home, 125 St. George Street, London, Ontario, and he was buried in the Catholic cemetery at London, Ontario, on the 31st of October, at 11 a. m., when, having been preceded by the choir of the Holy Trinity Church, and by the fervent supplications of his devoted wife, loving relatives, and sympathetic friends, his pure soul entered upon its heavenly journey, and he was reunited to his loved ones in the life to come.

Mr. Johnson's relatives all reside in Chicago, the devoted and anguish-stricken wife hastened to reach that city with her dying husband. Leaving London on the 18th of October, he arrived in the great Metro-polis on the following morning, Kennedy, the poor sufferer feel his departure from the beloved city of his adoption, and fondly did he cherish the hope of re-visiting it in the near future. His journey, by the way, the choicest treasures of Holy Mother Church, and by the fervent supplications of his devoted wife, loving relatives, and sympathetic friends, his pure soul entered upon its heavenly journey, and he was reunited to his loved ones in the life to come.

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before the Blessed Sacrament, prior to taking the train for home on Saturday from Chatham, where she had been visiting her son, Mr. W. J. Tweedy, Classical Master, College Institute, Herndon, Va., but two days, and, after having received the consolations of Holy Church, she breathed her last in the presence of her afflicted husband and most exemplary family.

The funeral took place on Saturday, her six sons acting as pall-bearers. A Requiem High Mass was sung by Rev. Father Trayling in St. Patrick's Church at 7.30 a. m., and the sacred offices were read with friends of all denominations and sympathizers in the family bereavement.

After Mass the remains, followed by a long cortege of sorrowing friends, were borne to the G. T. R. station, and thence, per train, to their last resting-places in the St. Catharines cemetery.

The funeral offerings were numerous and beautiful tributes having been sent from Kalamazoo, Mich., Buffalo, Toronto, St. Catharines, Ingersoll, Welland and Port Colborne.

MRS. FLYNN, LONDON. When the following lines of morning came pouring down above, and the first rays of the sun came peering in through the drawn blinds, Death the mighty reaper had done his work.

"Then fell upon the house a sudden gloom, A shadow from those features fair and thin, And softly from that hushed and darkened room, Two angels issued where but one went in."

From a purely human point of view it is a sad task to reflect upon the death of those who have been and are being drawn into the thought and the love of their mother has been taken away from a household where so many hearts made her the center of their affection and devotion. Our thoughts must rise above things so transient, and so lowly—must ascend to that realm where the "sars never fade," where love is never sundered, where peace and happiness undimmed will exist forever. We knew Mrs. Flynn well, she will be sorely missed not only by her family but by her many sorrowing friends. "During her space of life, the mighty sculptor had done his work, and Death his silent servant might have let us look at the marble lines he has wrought so faithfully:

"There beamed a smile So fixed, so holy, from that pure brow, Death gazed and ailed it there. He dared not steal The signet ring of Heaven." S. M.

DIFFICULTIES OF TELEPHONE COMPETITION. A writer in the New York Post says: When a telephone company attempts to secure a foothold in a large city, it finds that one of the great problems it must solve lies in the cost of maintaining subscribers. It can secure, but in the number of desirable subscribers that will prove permanent and paying customers, a plant cannot be properly constructed for less than from \$50 a subscriber to \$100 a subscriber, depending on the size of the plant, the larger the plant the more the average cost per subscriber. A first-class telephone plant having a switch board capacity of 1,000 lines, and a plant constructed for less than from \$50 a subscriber to \$100 a subscriber, depending on the size of the plant, the larger the plant the more the average cost per subscriber. A first-class telephone plant having a switch board capacity of 1,000 lines, and a plant constructed for less than from \$50 a subscriber to \$100 a subscriber, depending on the size of the plant, the larger the plant the more the average cost per subscriber.

A second problem, and one not so difficult of solution as that of securing a profitable number of subscribers, is to secure the capital necessary to construct a modern telephone plant. The cost of a modern telephone plant, constructed for less than from \$50 a subscriber to \$100 a subscriber, depending on the size of the plant, the larger the plant the more the average cost per subscriber. A first-class telephone plant having a switch board capacity of 1,000 lines, and a plant constructed for less than from \$50 a subscriber to \$100 a subscriber, depending on the size of the plant, the larger the plant the more the average cost per subscriber.

But the most difficult problem that confronts the new company in a large city is to plan on constructive and engineering features of a plant as to insure from the start a satisfactory high-class service to subscribers already existing in the city. It means something more than placing a switchboard in a room and connecting thereto a number of lines, and it means something more than the building of the modern telephone plant in a large city includes the planning of the construction of existing exchanges connected to each other and also to the main exchange by underground trunklines; and in addition, the construction of a modern plant, these trunk lines and the rapid handling of the ever-increasing traffic in conversations, address books, and the ability and experience of the highest order to satisfactorily solve and thereby evolve a successful modern telephone plant.

Advert. We have no sooner rendered our thanks to God for the gracious gifts which He has vouchsafed to bestow upon our land so abundantly during the past year, than the arrival of the Advent season, which began last Sunday, notifies us of the near approach of the anniversary of the Christ Child's birth at Bethlehem, and bids us prepare our souls for the proper celebration of the glorious feast of Christmas.

With large wisdom and true motherly solicitude does the Church antedate each year the anniversary of the day when the Word was made Flesh for our redemption, with this season of Advent. For she recognizes that on each recurrence of that day Heaven's graces with a more lavish hand its graces upon the needy earth, and she is ever desirous that each and all of her children should share in the largest possible measure in that gratuitous dispensation. With that desire in her heart, she urges us during these Advent days to sorrow and repentance to piety meditation, and calls upon us, as the Baptist of old called upon the Jewish people, to prepare the way of the Lord and to make straight His paths.

Already the world, which needs Him so sorely, is looking forward with fond anticipations to the coming of the Christ Child, and counting upon the benefits which the Blessed Babe of Bethlehem never fails to bestow upon it each Christmastide. There is none

of us who does not need His blessings or who does not hope to share them when they are dispensed upon Christmas day. How few of us, though, make that hope a certainty by observing the Advent season in the spirit which our Mother the Church would have us keep that penitential period!

Last Sunday was the first Advent Sunday. Is it not for our own interest to begin, then, our preparations for the right observance of Christmas and to continue those preparations until on the morn of that glorious feast we know that we have merited our share in the great joy which the angels will announce anew to the world?—Catholic Columbian.

MARKET REPORTS. LONDON. London, Dec. 3.—Wheat, 82 to 86c per bushel. Oats, 17 to 22c per bushel. Feas, 34 to 36c per bush. Barley, 21 to 23c per bush. Beans, 25 to 28c per bush. Potatoes, 15 to 18c per bush. Turnips, 10 to 12c per bush. Cabbages, 5 to 8c per bush. Apples, 10 to 12c per bush. Pears, 10 to 12c per bush. Grapes, 10 to 12c per bush. Raisins, 10 to 12c per bush. Dates, 10 to 12c per bush. Figs, 10 to 12c per bush. Prunes, 10 to 12c per bush. Almonds, 10 to 12c per bush. Walnuts, 10 to 12c per bush. Pistachios, 10 to 12c per bush. Cashews, 10 to 12c per bush. Peanuts, 10 to 12c per bush. Copra, 10 to 12c per bush. Rubber, 10 to 12c per bush. Sugar, 10 to 12c per bush. Coffee, 10 to 12c per bush. Tea, 10 to 12c per bush. Spices, 10 to 12c per bush. Oils, 10 to 12c per bush. Lard, 10 to 12c per bush. Butter, 10 to 12c per bush. Eggs, 10 to 12c per bush. Hides, 10 to 12c per bush. Tallow, 10 to 12c per bush. Soap, 10 to 12c per bush. Candles, 10 to 12c per bush. Paper, 10 to 12c per bush. Cloth, 10 to 12c per bush. Textiles, 10 to 12c per bush. Leather, 10 to 12c per bush. Metals, 10 to 12c per bush. Minerals, 10 to 12c per bush. Fuels, 10 to 12c per bush. Chemicals, 10 to 12c per bush. Pharmaceuticals, 10 to 12c per bush. Miscellaneous, 10 to 12c per bush.

NEURVE TONIC. I couldn't sleep nights and was so nervous that I had to fly day and night. When I took this tonic I found it worked like a charm. I feel like a new man now. I have gained weight and my appetite is good. I have no more nervousness and I can sleep like a baby. I have no more headaches and my eyes are clear. I have no more dizziness and my ears are ringing. I have no more weakness and my legs are strong. I have no more anxiety and my mind is at ease. I have no more depression and my spirits are high. I have no more irritability and my temper is good. I have no more nervousness and I am calm. I have no more stress and I am relaxed. I have no more tension and I am peaceful. I have no more worry and I am confident. I have no more fear and I am brave. I have no more doubt and I am sure. I have no more uncertainty and I am certain. I have no more hesitation and I am decisive. I have no more indecision and I am firm. I have no more wavering and I am steady. I have no more fluctuation and I am constant. I have no more change and I am stable. I have no more instability and I am secure. I have no more insecurity and I am confident. I have no more lack of confidence and I am self-assured. I have no more self-doubt and I am self-reliant. I have no more dependence and I am independent. I have no more helplessness and I am powerful. I have no more weakness and I am strong. I have no more frailty and I am robust. I have no more sickness and I am healthy. I have no more illness and I am well. I have no more pain and I am comfortable. I have no more suffering and I am at ease. I have no more distress and I am content. I have no more sorrow and I am happy. I have no more grief and I am joyful. I have no more sadness and I am cheerful. I have no more gloom and I am bright. I have no more darkness and I am light. I have no more shadow and I am clear. I have no more obscurity and I am prominent. I have no more insignificance and I am important. I have no more triviality and I am significant. I have no more unimportance and I am valuable. I have no more worthlessness and I am precious. I have no more cheapness and I am expensive. I have no more poverty and I am rich. I have no more lack and I am abundant. I have no more scarcity and I am plentiful. I have no more shortage and I am ample. I have no more deficiency and I am complete. I have no more incompleteness and I am perfect. I have no more imperfection and I am flawless. I have no more fault and I am blameless. I have no more sin and I am righteous. I have no more wickedness and I am virtuous. I have no more evil and I am good. I have no more badness and I am nice. I have no more ugliness and I am beautiful. I have no more plainness and I am attractive. I have no more dullness and I am interesting. I have no more boringness and I am exciting. I have no more dullness and I am vibrant. I have no more dullness and I am lively. I have no more dullness and I am energetic. I have no more dullness and I am dynamic. I have no more dullness and I am active. I have no more dullness and I am busy. I have no more dullness and I am productive. I have no more dullness and I am successful. I have no more dullness and I am prosperous. I have no more dullness and I am wealthy. I have no more dullness and I am rich. I have no more dullness and I am powerful. I have no more dullness and I am influential. I have no more dullness and I am respected. I have no more dullness and I am admired. I have no more dullness and I am loved. I have no more dullness and I am cherished. I have no more dullness and I am treasured. I have no more dullness and I am valued. I have no more dullness and I am appreciated. I have no more dullness and I am honored. I have no more dullness and I am revered. I have no more dullness and I am respected. I have no more dullness and I am honored. I have no more dullness and I am revered. I have no more dullness and I am respected. I have no more dullness and I am honored. I have no more dullness and I am revered.

W. H. STERLING. A Minister's Experience. On account of my vocation and sickness in the family I suffered considerably from nervousness and depression, and was unable to attend to my duties. I was advised to take a course of treatment, and I was cured. I have no more nervousness and I am calm. I have no more depression and I am cheerful. I have no more weakness and I am strong. I have no more illness and I am well. I have no more pain and I am comfortable. I have no more suffering and I am at ease. I have no more distress and I am content. I have no more sorrow and I am happy. I have no more grief and I am joyful. I have no more sadness and I am cheerful. I have no more gloom and I am bright. I have no more darkness and I am light. I have no more shadow and I am clear. I have no more obscurity and I am prominent. I have no more insignificance and I am important. I have no more triviality and I am significant. I have no more unimportance and I am valuable. I have no more worthlessness and I am precious. I have no more cheapness and I am expensive. I have no more poverty and I am rich. I have no more lack and I am abundant. I have no more scarcity and I am plentiful. I have no more shortage and I am ample. I have no more deficiency and I am complete. I have no more incompleteness and I am perfect. I have no more imperfection and I am flawless. I have no more fault and I am blameless. I have no more sin and I am righteous. I have no more wickedness and I am virtuous. I have no more evil and I am good. I have no more badness and I am nice. I have no more ugliness and I am beautiful. I have no more plainness and I am attractive. I have no more dullness and I am interesting. I have no more boringness and I am exciting. I have no more dullness and I am vibrant. I have no more dullness and I am lively. I have no more dullness and I am energetic. I have no more dullness and I am dynamic. I have no more dullness and I am active. I have no more dullness and I am busy. I