







The Catholic Record

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allities alike. We believe the troubles of the French-Canadians in the States are greatly exaggerated in the resolutions of the Conference. Nearly all the Irish priests of the United States and Canada speak French, and many of them do so with great fluency; but in any case, congregations should not be exacting in regard to the nationality of their pastors, thus throwing difficulties in the way of the Bishops who always endeavor to do the best possible for the welfare of all.

THE MCKINLEY FAMILY.

On the occasion of the tragic death of President McKinley the newspapers of a certain class undertook to give the family history—the pedigree—of the lamented victim of Anarchism. To believe these venacious writers Mr. McKinley was of a mixed English, Scotch, Dutch—almost everything but Irish—ancestry. The Irish correspondent of the Montreal Star—who, by the way, is not given to a waste of ink in anything that may seem flattering to the Irish people—gives the following true account of the McKinley family in the issue of that paper of the 5th inst.: "Dercock House, County Antrim, the ancient home of the McKinley family in Ireland before their emigration to America, is still standing. It is a good substantial stone farmhouse. On an old stone slab by the hall door, the initials of the McKinley of a century and a half ago are thus inscribed: 'W. McK., 1755.' In the insurrection of 1798, arms and ammunition were found by the military in Dercock House, and a William McKinley, a namesake and grand-uncle of the late President, was arrested, brought to Coleraine, where he was tried by court-martial, convicted and sentenced to death. He was shot in the market place of Coleraine, and was buried in the churchyard of Dercock, where there is a head-stone—still in good preservation—over his grave."

CREED REVISION.

Dr. Minton, the present Moderator of the Presbyterian General Assembly and chairman of the committee appointed to present to the Assembly at its next meeting the formulas of creed revision which it is desirable should be made, gave out a few months ago a forecast of what is to be done in regard to the revision. He says there will be no new constitutional confessional formula. The new revision will be "an official pronouncement to which no one, however, is to declare allegiance in ordinance vows. It is to be popularly didactic. If any one wants to know what the Presbyterian Church believes, this statement will answer his inquiry. The Agnostic Journal comments very severely on this statement as being practically a permission extended to believe the old or the new creed, or neither just as each individual thinks proper. The Journal adds: "And it is hoped, no doubt, that the Jesuits, to meet successfully the attacks of those who, bringing history and common knowledge to their assistance, attempt to expose the secret teachings and workings of these ecclesiastical bodies."

THE NATIONALITY OF PASTORS.

The French Canadian Congress which met recently at Springfield, Mass., discussed very earnestly and with great animation the question of being furnished with French-Canadian pastors, and finally declared by resolution that one-half of the French people of New England and New York are ministered to by priests and missionaries who speak the French language imperfectly, and are not familiar with the customs, habits, and traditions of the French people, and they ask, therefore, that in all places where French-Canadians are numerous enough to constitute French parishes, and wherever they form a majority in mixed parishes, rectors of their nationality should be appointed. It is undoubtedly desirable that as far as possible and in accordance with the principles of religion, the rectors of parishes should be in unison with the majority of their parishioners in regard to national sentiment and aspirations, and especially in regard to language; but suitable rectors or priests do not grow like mushrooms, and it may frequently happen that a priest cannot be had to suit all the demands of a congregation. The Bishops supply priests to suit the needs of parishes as nearly as possible, but no cast iron rule of this kind can be laid down, and this matter should be left to their prudence and discretion. We may remark that we have never heard that an Irish congregation objected to any priest ministering to them, on the ground that he was not of their nationality, when such a case occurred. Let us not have too much of the exclusive spirit of nationality in the administration of Church matters as the Catholic Church is for all nations.

THE FRENCH RELIGIOUS ORDERS.

A Paris dispatch announces that the final motion has arrived when the new French Law of Associations is to be put into operation. Wednesday, October 2nd, was the last day when application for authorization could be made, and most of the communities have made the necessary application, but the law was chiefly directed against Jesuits, Assumptionists, Carmelites, and Benedictines, and most of all against the first named two of these orders, and for this reason these four did not apply for authorization, which would not be granted them if asked for. In consequence of this these orders have now, for the most part, left France. It is really because these orders have done their work well, and have sent forth thousands of students well equipped for the battle of life, and ready to maintain their faith at every sacrifice, that all the force of the enemies of religion has been brought to bear for their expulsion. The Jesuits especially have splendid colleges in all the large centres of population and have turned out thousands of young men who have gained eminence in every sphere of life, and who are at the same time earnest and fervent Catholics, and for this reason they are hated by the enemies of religion.

THE IRISH PEASANTRY.

Once in a while the Irish correspondent of the Montreal Star descends from his lofty perch whence he tells the readers of that paper of the doings of the Nobility, the titled owners of race-horses and hunters; military reviews; the goings on at Dublin Castle, never losing the chance of telling of the misdeeds of some misguided peasant. In the issue of that paper of the 5th inst. a more popular spirit seems to have entered into his mind, and he tells the following gruesome story about the condition of the Connaught peasantry: "Irish migratory labour is always an interesting subject, especially to those who annually see the great crowds of stunted Connaught men passing through Dublin on their way to and from the English and Scotch harvest fields. The returns, prepared by the carrying companies for the Government, show that this year 27,234 migratory labourers left Connaught for the English harvest work and according to the Government estimate of their average earnings in England at £7 11s per man, the total sum earned by them would be £255,616. This is a large sum for so poor a district, and it is important to trace what becomes of it. Seventy-six per cent. of the migratory labourers this year came from Mayo. The valuation of Mayo gives an average per acre of 2s. 4d. The judicial rents fixed by the Land Courts average 6s 6d per acre. In the province of Ulster the rent is 33 per cent. below the valuation but in poverty-stricken Mayo, it is 50 per cent. above it! By this it can easily be seen that the hard-earned money goes nearly altogether to pay the rents of the wretched little farms. "The number of migratory labourers (27,234) is considerably less than last year, when 29,217 crossed the channel. It is 632 less than in 1898, and 1,206 less than in 1899. This falling off is due to the reduced wages and fewer opportunities of employment at the English harvest. The Board of Trade returns for the past three years show that the use of self-binders has lessened the demand for casual labour during the harvest, and this year's returns show that in every district the supply of labor exceeded the demand. Last year, owing to the number of Englishmen in South Africa, there was a considerable increase in the number of migrants from Ireland, but the amount of employment was disappointing, and a great many of the laborers returned home almost at once. The reports to hand show that the earnings of the Irish migratory laborers this year will be sadly diminished, and that the sum brought home to poor Mayo will not be much more than half of that of last year. Mayo is the very poorest county in Ireland, and Swinford is the poorest union in that county, yet from this union this year no less than 13,642, or 2 persons out of every household in the district, crossed the channel to look for harvest work. The number of migrants from the whole County Mayo this year is 29,795, or 76 per cent. of the whole number from Ireland. Depending, as these poor people do, on the money earned during their annual migration, it is a very serious matter to return with barely half the amount expected, and I fear it means hard times in the West of Ireland this winter."

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SPIRIT ARTISTS AND SPIRIT PICTURES.

A strange story is published in the Toronto Daily News of Monday, October 7th, to the effect that Dr. B. F. Austin of Toronto has procured through the mediumship of the Bangs sisters, well-known spiritualistic characters of Chicago, a photograph of his little daughter who died some six years and a half ago. The only photograph the family had of the child, who was two and a half years old at the time of her death, was a five cent one which had been enlarged, but which never satisfied the family. It was for the sake of obtaining a more satisfactory picture that the Bangs sisters were requested to furnish one through the aid of spirit artists who are under their command or control. Dr. Austin states, indeed, that he was present when the picture was produced on canvas which had no marks upon it to serve as a basis for the painting or photographing of the picture, which was produced in his presence and while he was looking on. The picture, however, was to be not one of the child such as she was while living, but was to be a transcript of what she looks like now in the spirit land. The cost of the picture, paid to the Bangs sisters, is said to have been \$30. We may presume that Dr. B. F. Austin has no intention to deceive the public in regard to this matter; yet we must say that even his testimony is insufficient to establish the absolute truth of the strange story. There is a possibility, and perhaps a probability, that the doctor, who a few years ago left the Methodist ministry in order to follow spiritualism, has a judgment warped by his conviction that the spiritualistic so-called revelations from the other world are truthful; and it is exceedingly probable that he has been gulled into believing that this picture was produced by supernatural or preternatural means, just as Lawyer Marsh of New York was gulled by spiritualistic manifestations into divesting himself of all his property for the enrichment of a fair spiritualistic deceiver. The two cases are undoubtedly very like each other, and though Lawyer Marsh was more heavily mulcted than Dr. B. F. Austin, the latter gentleman paid dearly enough for the picture he obtained. We have no doubt the \$30 were sufficient inducement to the spiritualistic artists to draw on their imagination for a picture of what a baby of two and a half years might become when it should reach the age of nine. Dr. Austin asserts that there is a likeness to his child in the picture, especially about the eyes and in the color of the hair. Such a likeness is too vague to justify the conclusion that the infant would have grown up to be like the picture which the Bangs sisters have produced, especially as there is every good reason to believe that spiritualistic pictures are not altogether truthful, and may not be altogether devoid of a diabolical character."

THE ROMAN QUESTION.

Mr. H. M. Vaughn, in a very thoughtful article which appears in the Westminster Review for August, gives a much fairer view of the intolerable situation of the Pope in Rome, than is usually taken by Protestant writers who are almost always favorable to the notion of a "United Italy." At the same time Mr. Vaughn admits that those grievances are real which Pope Leo has declared to have produced "an intolerable situation." Mr. Vaughn remarks that neither the spiritual nor the temporal power is willing to retreat from the assertion of its authority, "yet neither is in an attitude to fight for ultimate supremacy. Now one of these two parties must retreat for the other, and the question is, which?" Mr. Vaughn admits that in this case the weak has been robbed by the strong, and no one can deny that this is the exact position between the two powers, from the merely temporal point of view which is that from which Mr. Vaughn reasons. As a temporal prince, Pope Pius IX. being weak, was stripped of all his possessions by Victor Emmanuel II. who founded the Italian monarchy, and Mr. Vaughn expresses himself as not surprised that there should be deep resentment on the part of the Pope and his supporters on account of the condition of affairs arising out of such a high-handed robbery. He says: "Is such a sentiment (of resentment on the part of the weak who has been despoiled) to be utterly ignored in this case? Is it not rather a reason for treating the aggrieved party all the more delicately, carefully and generously? But this is exactly what the Italian Government has refused to do in the case of the city of Rome. The feelings of the Pope and the clerical party with regard to the city which has been theirs for so many hundreds of years, have been harrowed without stint, so much that we may fairly conclude it has been the special object and desire of the present regime to humiliate and annoy the Vatican in every possible way. Churches have been torn down on the flimsiest of excuses, papal-seigneuries, often of fine workmanship and great historical interest, have been purposely destroyed or defaced; a statue of Giordano Bruno has been erected in the Campo dei Fiori with an insulting inscription on its pedestal, for all the country folks from the Campagna and the hills to read; but of course in the eyes of Protestant Europe, all these are trifles, mere pin-pricks of the ruling powers in Rome to vex the Catholic nations, for Catholics form a large percentage of the population of those countries which may be reckoned as Protestant. In Germany the Catholics are 35 per cent. of the population, in Holland nearly 40 per cent., in Switzerland about 41 per cent. With its new possessions, the United States has about twenty million Catholics. Great Britain has twelve million, and Russia ten million. All these countries have surely an interest in the independence of the Holy See equally with Austria, France, Spain, Portugal, and Italy itself, and it may well be expected that the time will come when they will all insist upon that independence; but when it does come, the Holy See itself must be satisfied with the arrangements to be made. We believe that the Roman question will come before long before the powers to be permanently settled, and we feel assured that such settlement will include that full independence of the Holy See which Pope Pius IX. and Leo XIII. have many times declared to be necessary for the well being of the Church. That Italy itself will be greatly benefited by such a settlement is evident from the growth of Anarchy in that country since its Government quarrelled with the Pope. Anarchy will continue to grow there until liberty be once more given to the Church, and Christian teaching be restored in the schools, as it existed before the Government of the country became anti-Christianized."

A WORTHY OBJECT.

The October number of "The Stella Maris" (Star of the Sea) a penny publication issued monthly from the office of the English Messenger of the Sacred Heart, contains an article advocating a very worthy object. It appears that Catholic sailors in the Navy are considerably handicapped in the observance of their religious duties, owing to the absence of Chaplains on board, as well as to the majority of foreign ports, where the vessels call occasionally. True, in the ports of Catholic countries there are numbers of priests, ready and willing to do all they can in favor of poor "Jack," but they, in turn, are handicapped through not being able to converse in English. To obviate this state of things in the future, as far as it can be done, the happy inspiration to educate young boys who show an avocation for the sacred Ministry has been entered upon. These boys are to be in all cases the sons of Petty and Warrant officers in the Navy. Being, as it were, born to the sea, it is considered they will take a more than ordinary interest in the welfare of the "blue jackets."

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In a short prospectus accompanying the "Stella Maris," it is stated that there are at present being educated by the fund two boys, both sons of Petty Officers; a third, the son of a Warrant Officer, has been selected and is awaiting admission to the St. Joseph's Apostolic College. The CATHOLIC RECORD in submitting this praiseworthy scheme to its readers is at the same time authorized to say that subscriptions will be received and forwarded by Mr. M. F. Walsh, of the Department of Marine and Fisheries, Ottawa, or they may be sent direct to Rev. J. Roche, Harbour

Chaplain, Spike Island, Queenstown, Co. Cork, Ireland, who is the originator of this commendable movement. The annual subscription is the modest sum of 1s. sterling. (25c.) Then by a remittance of \$1 several members of the family will be aiding in this act of "Christian Generosity" which is the "Intention of the Apostleship of Prayer" prescribed by our Holy Father during the current month.

AN ANTI-CATHOLIC ORGAN.

We have often drawn the attention of the management of the Toronto Mail and Empire to the offensive productions of one of its staff. Week in and week out every thing Irish and every thing Catholic is sneered at in a manner betokening the gross bigot. He may or may not get a certain lecture once in a while—we do not know. It is quite evident, however, if he does get such lectures that they have no effect, for he never allows an occasion to pass without airing his Orange proclivities. At this time of day when there is an effort made by the best people of the country, of all classes and creeds, to promote a feeling of friendliness between Canadians in every section of the country—at this time, too, when our future King and Queen have paid us a visit and have done their share to foster a harmonious feeling between every class, creed and color in the Dominion, it is most unfortunate that a couple of Toronto papers, notably the Mail and Empire, should lend itself to the task of perpetuating old hatreds, thus pandering to the lowest instincts of the rabble, or prompted thereunto by the office seeker, who has no qualifications for a place in the Councils of the nation save membership in a society—we mean the Orange Association—which has not a little to retard the progress of our country.

A GREAT CATHOLIC KING.

The celebration of the millenary anniversary of King Alfred's death, took place in Winchester, England, during the three days ending on Friday, September 2. There were present a large number of British and American educators who joined in paying honors to the memory of the great Catholic King, statesman, scholar, legislator and patron of learning who one thousand years ago died after having laid the foundation of England's future greatness, during his very eventful reign over part of the people of England for though Alfred was the ancestor of King Edward VII. and is justly reckoned as the predecessor of the modern line of British monarchs, the kingdom over which he ruled was very greatly circumscribed in comparison with the British Empire of to-day. Lord Roseberry was the principal orator on the occasion of the unveiling of the magnificent memorial statue which has been erected in Winchester to the memory of the great King, that city having been the capital of Alfred's kingdom of Wessex. The kingdom of Wessex comprised the Southern counties of England, and had an area of about two-thirds the size of that portion of Ontario which lies South of the Ottawa river, the Georgian Bay and Lake Huron. Beside the kingdom, England was divided into Northumbria and Mercia. Northumbria was a long and narrow strip extending along the Eastern coast from York to Edinburgh, while Mercia was the central kingdom. The statue of Alfred, which has been erected, is of bronze and is 18 feet high. It represents the King as standing on somewhat uneven ground which can be seen from the left foot to be slightly elevated and the left leg to be bent in consequence, making the attitude suggest the firmness of the warrior and ruler of men. This idea is further carried out by the shield which he holds by his left hand, the lower side of which rests upon the ground. His right hand is raised aloft holding upright a ponderous sword, the hilt of which, shaped like a cross, is intended to express that King, thoroughly and first of all things, Christian, and that Christianity was to be maintained in his kingdom. Lord Roseberry's speech on the occasion of the unveiling is described to have been happily phrased, and larded with graceful gestures and fitness of utterance. He described King Alfred as the pioneer of English greatness, and the embodiment of wisdom in wisdom we may say that he equalled Solomon. He appreciated and counted that quality of subjects, their absolute devotedness. In fact, King Alfred had a great burning in his heart, and he was bringing his people up to that point both by freeing them from the domination of rough barbarian invaders, were the foes of religion and civilization, and by establishing among them a system of education which should turn them up to his ideal.

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We have often drawn the attention of the management of the Toronto Mail and Empire to the offensive productions of one of its staff. Week in and week out every thing Irish and every thing Catholic is sneered at in a manner betokening the gross bigot. He may or may not get a certain lecture once in a while—we do not know. It is quite evident, however, if he does get such lectures that they have no effect, for he never allows an occasion to pass without airing his Orange proclivities. At this time of day when there is an effort made by the best people of the country, of all classes and creeds, to promote a feeling of friendliness between Canadians in every section of the country—at this time, too, when our future King and Queen have paid us a visit and have done their share to foster a harmonious feeling between every class, creed and color in the Dominion, it is most unfortunate that a couple of Toronto papers, notably the Mail and Empire, should lend itself to the task of perpetuating old hatreds, thus pandering to the lowest instincts of the rabble, or prompted thereunto by the office seeker, who has no qualifications for a place in the Councils of the nation save membership in a society—we mean the Orange Association—which has not a little to retard the progress of our country.

A GREAT CATHOLIC KING.

The celebration of the millenary anniversary of King Alfred's death, took place in Winchester, England, during the three days ending on Friday, September 2. There were present a large number of British and American educators who joined in paying honors to the memory of the great Catholic King, statesman, scholar, legislator and patron of learning who one thousand years ago died after having laid the foundation of England's future greatness, during his very eventful reign over part of the people of England for though Alfred was the ancestor of King Edward VII. and is justly reckoned as the predecessor of the modern line of British monarchs, the kingdom over which he ruled was very greatly circumscribed in comparison with the British Empire of to-day. Lord Roseberry was the principal orator on the occasion of the unveiling of the magnificent memorial statue which has been erected in Winchester to the memory of the great King, that city having been the capital of Alfred's kingdom of Wessex. The kingdom of Wessex comprised the Southern counties of England, and had an area of about two-thirds the size of that portion of Ontario which lies South of the Ottawa river, the Georgian Bay and Lake Huron. Beside the kingdom, England was divided into Northumbria and Mercia. Northumbria was a long and narrow strip extending along the Eastern coast from York to Edinburgh, while Mercia was the central kingdom. The statue of Alfred, which has been erected, is of bronze and is 18 feet high. It represents the King as standing on somewhat uneven ground which can be seen from the left foot to be slightly elevated and the left leg to be bent in consequence, making the attitude suggest the firmness of the warrior and ruler of men. This idea is further carried out by the shield which he holds by his left hand, the lower side of which rests upon the ground. His right hand is raised aloft holding upright a ponderous sword, the hilt of which, shaped like a cross, is intended to express that King, thoroughly and

OCTOBER 19, 1901.

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Lord Roseberry's speech on the occasion of the unveiling is described to have been happily phrased, and delivered with graceful gestures and distinctness of utterance. He described King Alfred as the pioneer of English greatness, and the embodiment of civilization. In wisdom we may not say that he equalled Solomon, but he is appreciated and his achievements are accounted that quality of a Saxon subjects, their absolute devotedness to duty.

In fact, King Alfred had a great ideal burning in his heart, and he aimed to bring his people up to that pattern, both by freeing them from the domination of rough barbarian invaders, who were the foes of religion and civilization, and by establishing among them a system of education which should bring them up to his ideal.

Lord Roseberry does not appear to have touched upon the thoroughly Catholic character of the great king. Indeed it has been even said of him truly that in the spirituality of his character, he excelled Charlemagne, Charles VI., or Otto I.; while in the wisdom which befits a monarch, even though we cannot assert that he excelled the wisest of men, he is said to have been at least superior to St. Henry or St. Louis; and his religious, civil and literary deeds were even more brilliant than his splendid warlike achievements.

Alfred was born at Wantage in Derbyshire in 849. England was then overruled by the Danes and in 851, when Alfred was two years old, one hundred and fifty Danish ships ascended the Thames, pillaging Canterbury and London.

Before this battle, Ethelwolf, Alfred's father, made a public offering of his army and people to God and subordinating to St. Peter, as a testimony of his zeal for the unity of the Church of God. He also promised that if he gained the victory over these pirates, he would make a pilgrimage of thanksgiving to Rome, in honor of those of the Apostles whose relics and tombs are there kept.

The victory was gained and in 855, when Alfred was six years old, the Danes being now thoroughly subdued, Ethelwolf fulfilled his vow, taking the child Alfred with him, together with a military escort so large that the chroniclers say that it was a veritable army. On the passage of this cavalcade through France, Charles the Bald welcomed him most heartily and accorded to Ethelwolf all the honors due to royalty. During this visit to Rome, the little Prince Alfred was crowned by the Pope as future King of Wessex, and Ethelwolf promised on behalf of his kingdom, a yearly gift of 300 marks to be paid to the Pope, 100 for St. Peter's Church, 100 for St. Paul's, and 100 for such charitable purposes as the Pope might deem worthy objects. We thus see that at this very early period the Church in England was one with the Church in Rome, and delighted to acknowledge its submission as a faithful child to the Holy Father, the Pope of that date, who was Benedict III.

A second time Alfred was taken by his father to Rome, but at the youthful age at which these visits to the Holy City were made, we cannot suppose that he retained a very distinct memory of them; but the knowledge that they were made, and that he was crowned by the Pope, would, no doubt, have a beneficial effect in making him more and more devoted to the centre of Catholic unity, the head of the universal Church, and that he was so devoted is evident from his career when he actually ascended the throne.

In 883 Pope Marinus I. received an embassy from Alfred which brought rich presents, some of which were to be laid on the tombs of the Apostles, and some to be given to the Pope himself in thanksgiving for the marvellous successes he had gained over the Danes who had infested the country continuously during his reign until down to the present moment when he had succeeded in overthrowing their power and establishing himself firmly on his throne.

In 878, when Alfred was in the age of thirty, the Danish power in England was already broken through Alfred's wise measures of defence and attack, and after this date he might have been annexed to his kingdom the now thoroughly disorganized kingdoms of Mercia and Northumbria; but he felt it to be too gigantic an undertaking to govern so large a territory after the desolation inflicted by the Danes. He did, however, make provision for their good government and he annexed about forty miles of territory on the banks of the Thames, as a protection against future incursions by his barbarous enemies whom he had driven out of the country and who had used the Thames as their highway into the heart of England.

He rebuilt London and fortified the banks of the Thames to London bridge, so that the piratical Danes could no longer enter by that way into England, though they did make a bold attempt to do so in 893. They were repulsed and they made no such attempts afterward by that roadway, though they did not cease to harass the country even down to date of the Norman conquest.

To Alfred was due the formation of a regular national army, and he laid the foundations of the British navy, having built ships on a pattern of his own invention much superior to that used by the Danish invaders. This contributed greatly to his final successful reign over the country.

As a legislator, the code of laws which he compiled from those of his predecessors was a wise selection, and trial by jury was established by him, which even though it sometimes brings failure of justice, at least generally secures to every class of subject a fair trial, and a decision founded upon the character of the people, and their sense of justice.

Alfred established the university of Oxford for the training of ecclesiastics and of students who desired to follow the learned professions. He also endeavored to bring it about by means of a system of schools in connection with the monasteries, that every English child should have at least a good English education.

For the use of the clergy he translated into the English of the period (Anglo-Saxon) Gregory's Pastoral Care, and sent copies thereof to every diocese in his Kingdom. He translated also the New Testament, and Bede's Church History of England and the Orosius' works, which gave the geographical description of the world as it was known in his time. Thus it is seen that Alfred was particularly anxious that his subjects should be well instructed in geography and the Church history of their country. Besides the books already mentioned, Alfred wrote or translated several other books, some of which are extant, but others have perished.

NEWMAN'S CONVERSION TOOK PLACE, OCT. 9, 1845. "On October 9, last it was fifty-six years since Cardinal Newman joined the Catholic Church. His conversion took place Oct. 9, 1845. At that time Newman was again in the public eye, in connection with the universal singing of his well-known hymn "Lead, Kindly Light." This was the late U. S. President McKinley's favorite hymn, and on the occasion of his death it was sung in almost every city. It was sung in hamlet from the Atlantic to the Pacific.

This hymn was written under peculiar circumstances. Newman, who was of Huguenot extraction, at an early age entered Oxford university. He took his degree, became vicar of St. Mary's at Oxford and finally seceder to the first religious disagreements arose. He journeyed to Italy in 1832.

While in Rome he held himself aloof from Catholic influences, but he called twice upon Dr. Wiseman, who was at that time rector of the English college in Rome. In Sicily he was attacked by a long and dangerous illness. His attendants despaired of his recovery, but he reassured them, saying: "I shall not die; I have not sinned against light." He declared afterwards that he did not know what he meant by these strange words. On his return voyage he became a whole week in the Straits of Bonifacio, and while there he saw the exquisite lines of the "Lead, Kindly Light."

The great spiritual reaction in England, known as the Oxford or Tractarian movement, attracted the attention not only of Englishmen but of the entire world. Inch by inch he stepped forth his way, and step by step he laid himself down on the threshold of the Catholic Church. In 1843 he resigned his position as vicar of St. Mary's, after making a formal retraction of the harsh things he had said against the Catholic Church.

In 1845, he was received into the Catholic Church, and he received the following letter speaks the thoughts of Cardinal Newman at the moment when he was standing on the threshold of the Catholic Church: "Littlemore, Oct. 8, 1845. "I am this night expecting Father Dominic, the Passionist, who, from his youth, has been led to have distinct and direct thoughts, first of the countries of the north, then of England. After thirty years' (almost) waiting, he was, without his own consent, here, but he has had his own to do with conversions. I say his own, for a few minutes ago, John Baptist's day last year, "He is a simple, holy man, and withal, gifted with remarkable powers. He does not know of my intention; but I mean to ask of him admission into the fold of Christ."

After studying for about three years in Rome, he was ordained, and was commissioned by Pope Pius IX. to establish the Oratorian, or the order of St. Philip Neri, in England.

THE CROSS AND THE LILIES. "My Strength and My Glorie." The most important epoch in the life of a religious community, after its formation, is the constitution and the rules are finally approved and confirmed by the Holy See.

At the close of such an event in the history of the Community of the Holy Names in St. Mary's Academy, has long been established in Windsor.

The apostolic that "Rome moves slowly but surely" is true, but it is also true particularly where the question of Catholic education in the United States is concerned.

On the 31st of August in 1871 a letter of praise and encouragement of the Sisters approving the constitution and rules was received. In 1881 the constitution and rules were approved for a limited time. In 1890 the general chapter of the Community was held at the mother house, and the constitution and rules were revised under the direction of the distinguished prelate Archbishop of Montreal.

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ST. MARY'S ACADEMY, WINDSOR.

St. Mary's Academy in 1881. The silver jubilee of the community and happy reunion of old pupils was celebrated with great joy by the community and happy reunion of old pupils on the 12th of November, 1881.

During the past decade years the universal depression in business circles was felt in St. Mary's Academy as well as in other institutions depending on the ebb and flow of trade. The Sisters did not venture during this period of stagnation in capital and upon any extraordinary outlay, erecting new buildings or enlarging the boarding school.

The present year opened with an encouraging forecast. In the school room at New Year's the public school curriculum was adopted. A class of eight—four religious and four secular—were for Part II Junior Leaving school examination. The whole class passed in the examination, six of whom were carried off honors.

In September the academy opened with fifty-seven boarders and in music fifty-five pupils. Sister Superior, in the event of securing permanent teachers, will commemorate the twenty-fifth year of Jubilee by commencing work on the foundation of a chapel for the academy. This when completed will cost about \$20,000.

The ceremony of closing the triennial on Sunday, 5th of October, linked with the approval of the constitution, the coronation of the feast of St. Michael the Archangel, the feast of the Immaculate Conception, the feast of the Holy Trinity, and the feast of St. John the Evangelist, was celebrated with the usual solemnity.

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thoroughly discouraged, one evening he absconded with the contents of the box of the town. Being discovered in time, he was returned to the county goal. During two days of incarceration he was treated as a madman, but his friends managed to quiet him and he was released. Christian influences were instrumental in his recovery, and he was induced to take the cure. For nine months he has not had a drop of liquor, all desire for it has gone (so he says) and now he has become a hopeful and energetic man of business.

This work of teaching the inmates of our town and cities is a class of missionary work which I feel should be more generally undertaken. It does not take a man away from his business duties, for he can be treated at home and upon his usual mode of living. It has been brought to the notice of such ecclesiastics as Mr. Merrett, Hon. Mr. Ross, Dr. Potts, Dr. Cavan, Father Ryan, and Bishop Swaitman.

It would suggest that the ministers of our church write Dr. McTaggart, whose address is Room 17, James Building, 107 King Street West, Toronto, Ontario, and procure from him a number of tracts which deal with his long and successful experience in teaching the hands of some of these sufferers or their friends. North Bay, Sept. 25, 1891. E. I. HAWK.

HONOR ROLL FOR C. SEPARATE SCHOOL, BARRY'S BAY. Class V—Charles Murray. Class IV—1st, Isaac Letang, 2nd, Eva Smith and Ethel Letang equal, 3rd, John Kinn and Dan Murray equal. Class III—1st, Gertrude McTaggart and Mary Letang equal, 2nd, Mollie Letang, 3rd, Mollie Letang, 4th, Mollie Letang, 5th, Mollie Letang, 6th, Mollie Letang, 7th, Mollie Letang, 8th, Mollie Letang, 9th, Mollie Letang, 10th, Mollie Letang, 11th, Mollie Letang, 12th, Mollie Letang, 13th, Mollie Letang, 14th, Mollie Letang, 15th, Mollie Letang, 16th, Mollie Letang, 17th, Mollie Letang, 18th, Mollie Letang, 19th, Mollie Letang, 20th, Mollie Letang, 21st, Mollie Letang, 22nd, Mollie Letang, 23rd, Mollie Letang, 24th, Mollie Letang, 25th, Mollie Letang, 26th, Mollie Letang, 27th, Mollie Letang, 28th, Mollie Letang, 29th, Mollie Letang, 30th, Mollie Letang, 31st, Mollie Letang, 32nd, Mollie Letang, 33rd, Mollie Letang, 34th, Mollie Letang, 35th, Mollie Letang, 36th, Mollie Letang, 37th, Mollie Letang, 38th, Mollie Letang, 39th, Mollie Letang, 40th, Mollie Letang, 41st, Mollie Letang, 42nd, Mollie Letang, 43rd, Mollie Letang, 44th, Mollie Letang, 45th, Mollie Letang, 46th, Mollie Letang, 47th, 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DIocese of St. Albert.

Right Rev. Bishop Legal, Coadjutor of St. Albert, left for Lower Canada. He will collect alms for several new diocesan works...

DIocese of London.

THE FORTY HOURS' ADORATION AT ST. AUGUSTINE. On Sunday, Oct. 14, the devotion of the forty hours' adoration was begun in the church...

DIocese of Peterborough.

Confirmation and the solemn blessing of the new cemetery. Sunday, Oct. 6th, 1901, shall ever remain dear to the hearts of the parishioners in general...

DIocese of Hamilton.

The second jubilee procession of the children of the Catholic and St. Lawrence. The procession was held on Sunday, Oct. 14th...

DIocese of Pembroke.

The following is a translation of the address to His Excellency Mar. Falconio on the occasion of His visit to Pembroke, read in French by Dr. De la Riviere...

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VOLUME XXIII. The Catholic Record.

London, Saturday October 26, 1901.

ROMAN NEWS.

We have more than once cautioned our readers against relying on the Roman news as published in the secular press...

THAT PROTEST.

Did we read that the Bishop of Calcutta denounced Kipling's Indian tales as libelous, or something of that nature?

SOUVENIR SPOONS.

The old lady over in New England who discovered Christian Science is coming in for some very hard knocks...

TEACHER WANTED.

A QUALIFIED TEACHER CAPABLE TO teach French and English was wanted for a school in Woodville...

TEACHER WANTED.

WANTED, A MALE CATHOLIC TEACHER, capable of teaching in the French and English languages...

TEACHER WANTED.

TEACHER WANTED, MALE, OR FEMALE, holding a second or third class certificate...

Father Finn's New Story.

"But Thy Love and Thy Grace" by FATHER FINN. Price, \$1.00, sent free by mail.

MR. CAINE AND THE CRITICS.

Hall Caine wants us to understand that never for one moment did he have any idea of saying anything derogatory to Catholicity...

As a cure of souls will soon be past, all shall feel the true force of our words, "He that forsaketh his wife and his father and mother, shall be united to his wife, and they shall be one flesh." - St. Matthew 19:5.