

# The Catholic Record.

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

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### CAPITAL AND LABOR.

On the relation between employer and employed Professor Goldwin Smith writes as follows: "It must be in the employer's interest, as a rule, to concede as much as he can, to keep the same men, and if possible, to attach them to his service. Unhappily it is not with the man alone that the employer has to deal. He has to deal with the agitator between whom and himself there is no sort of tie and who is apt to be thinking of his own ascendancy and playing his own game."

But the men ought to be able to see through the devices of the professional "mouth artists" who advocate extreme measures for the redress of grievances. To be consistent they should resent oppression from any quarter. If they refuse to be bound by chains, forged by capital, they should also refuse to be manacled by the worn-out platitudes of the walking delegate. They should not be hurried into a strike at the behest of the talker, who often has little at stake, and is, in a dispute between labor and capital, dominated by the desire of victory for himself or the organization he represents.

### THE LINE OF LEAST RESISTANCE.

The Archbishop of Canterbury is diplomatic in his advice to his subjects regarding the Deceased Wife's Sister Act. Marriages under the Act should not be encouraged, but clergymen may, without incurring the charge of disloyalty or disrespect, perform such a marriage if they so decide. Which reminds us of the genial cynicism of the late Harold Frederick, who says that the "Church of England drives with an exceedingly loose rein: you can do anything you like in it, provided you go about it decorously;" or, it may remind some of our readers that the "glorified journalist," M. Cauley, called the Established Church "the most absurd and indefensible of all institutions non-existing in the world."

### A CITY OF CONFUSION.

The generalization of the Anglican Church, as a hundred sects battling within one church, finds some justification in the advertisements which appear in The Church Times. In one issue, Sept. 27, there are appeals by Anglican clergymen for clerical help of all grades, sound, not extreme, good, etc. We read: "A Catholic assistant priest, neither moderate nor married, is wanted." Another seeks the services of an "earnest, manly, definite Churchman." Again: "Assistant priest wanted. Daily Mass. Catholic indispensable. Curate wanted—sound Character. Bachelor."

This doctrinal mobility is not a credit to the authorities. But they, we must remember, are members of "a political institution, established, created and protected by law, absolutely dependent on Parliament."

### OVERHEATED IMAGINATION.

An individual, who is somewhat of an autocrat, has sent us a communication condemning our "meddling in politics," and incidentally our criticism of H. Hamilton Fyfe. We beg to remind our mentor that we are not awed by his threat to "stop the paper," and that his sphere of influence is as narrow as is his dollar-obscured mind. Time was when gentry of this type extended platitudes, which to their families and dependents were gems of wisdom; but just now we place character above money and we give little heed to Catholics who, either snobs or praters, are, so far as the State and Church are concerned dead ones.

So dear indignant subscriber please do not overheat your imagination. If you persist in using the dollar as a mirror you may take yourself too seriously; but if you choose to emulate the Canadians who are doing something besides money-grubbing you may have little time to pose as an arrogant and ignorant oracle.

Our comments on the Fyfe person were pruned so as to fit to print. He came to us, and wandering from place to place, found an abundance of

cess-pools. He consorted with those who regaled him with stories of political corruption; he fattened on filth and calumny, and spread it upon the columns of the Nineteenth Century. The qualities of the men who are upbuilding Canada were not visible to the writer; their services, as sound as their integrity, were not touched upon. H. Hamilton Fyfe can be dismissed with Carlyle's characterization of Swinburne and his disciples, "as persons immersed in a cess-pool, eagerly endeavoring to add to its foulness by their personal contributions." But why a parveyor of dirt is allowed within the precincts of the Nineteenth Century passes our comprehension.

### THE HOPEFUL BRIGADE.

The young and the inebriate, according to Aquinas, have it in common that they abound in hope: that is, so far as hope is classed among the emotions or passions enumerated by Aristotle. So they who are sure of the triumph of Modernism are blind to the origin of the Church, to its resources as well as to the teaching of the experience of the centuries. Ere this, Gnostic and Montanist, Arian and Nestorian, and other negations of misbelief had filled the world with their clamor, but cut off from the living Body of Christ—the Church—they decayed and died. We fancy that the Arian of the fourth century had his dreams of victory. He wrote much: he declaimed against Rome, and, emboldened by the support of the world, dashed himself against the Rock only to be shattered into pieces. Pride swept him into the vortex of rebellion and ruin. He wanted license in doctrinal matters, as if the Church which we are commanded to hear could dispense him from belief in truth. He set himself up as an unfold of divine mysteries, thinking the while, that the applause of traitorous hearts was a proof of the correctness of his position. To-day he is remembered only on account of the Church. And the busy editors tell us that the Church, in dealing with Modernism, is face to face with the most critical moment of her life. How and why this is, is not stated by scribes whose scholarship is beyond reproach. So the editors of de Lamennais' time spoke when he withstood the Vicar of Christ. But outside of the shadow of the everlasting Church his influence waned, and his days were ill-distended. Books and letters and appeals to science will not sap Catholic vitality. "The Church," says Cardinal Newman, "is ready for any service which occurs; she will take the world as it comes; nothing but force can repress her. She is the same as she was three centuries ago, ere the present religions of the country existed: you know her to be the same: it is the charge brought against her that she does not change: time and place affect her not, because she has her source where their is neither place nor time, because she comes from the throne of the illimitable, eternal God."

### OUR GREAT NEED.

CATHOLIC LAY LEADERS. WITH TRAINED INTELLECTS THE HOPE OF THE CHURCH. SAYS JESUIT EDUCATOR.

"One of the great needs of the day is educated Catholic laymen," said Rev. Francis Cassilly, S. J., at the recent dedication of the new St. Viator's College at Bourbonnais, Ill. "We need them in the press and on the rostrum; we need them in the drawing room and in the market, in the social club and in the organizations of labor. We need leaders of Catholic thought, promoters of Catholic movement, we need Catholic statesmen, speakers and writers. And where shall we get them, if not from our Catholic colleges? This is the age of the people, and we to the people if they have blind leaders and selfish distillers. This is the age of democracy, and never had the individual so fair a field of contest. But we must train up our youths for the conflict. We must teach them the use of modern weapons, philosophy, literature, history and science and then send them out to do battle for the right. The time has passed when our Catholic men can hold aloof from their fellows; they must be up and doing. Let them go into the fight with no misgivings for the future, for the truth must win."

### BATTLING AGAINST NOTHING.

The Spectator, (London), in the course of an article on "An Open Letter to Pius X.," says that "its writers, with intense earnestness, and not without bitterness, reproach the Pope for hindering every man who is trying to destroy the antagonism between the Roman Church and science, the Roman Church and the masses."

The letter, we are informed, is by a group of priests. It seems to us that these priests, if any exist at all, play the game according to the rules of misrepresentation. Their letter is to those who are soaked through and through with prejudice.

The Pope hinders nothing that can redound to the good of man. Not a vain assertion this, but one that is substantiated by his services to science; by his patronage and support of those whose names are in letters of gold on the annals of research, invention and discovery. But he does hinder the men who attempt to deface the Truth committed to him and he will continue to hinder them, despite the murmurings of those who view her through the glasses of pride, or mayhap, of disappointed ambition. And who are these people who are bent on destroying what does not exist—the antagonism between the Church and science? They knew, once upon a time, that both natural and supernatural truth came from God, and that between them there can be no real antagonism. The Church is not opposed to science as a spiritual organization. She is not concerned with science whatsoever; but she is opposed

to speculations and theories which conflict with the deposit of faith, as well as to speculators and theorists who presume to do our thinking and to feed us on drivel that is worthy of a low grade hater of Rome. The writers of open letters are wedded to the idea of their importance, and they pause not to think that the many who are not troubled with a rush of theories (adapted from the German) to the head have no desire to follow them. Now it seems to us, that when a man like Pasteur—a man who proved that original thoughts are compatible with a devout Catholic life—these other gentlemen who are scientists on paper should not disturb the atmosphere. When a man like Brownson declares that Catholic dogma gave him a mental freedom, which without her fold he had not possessed, we must bear with what grace we may the pipings of men who are in every respect inferior to the American philosopher. Were these writers to pray before they wrote we might not have letters proclaiming that the faith which stimulated the great thinkers like Albert of Cologne and Aquinas, inspired Dante, and was for great artists an ever-living well-spring of beauty, must be restated to fit their theories. But, as St. Augustine said of those who proclaimed the Church's downfall, nigh, "I see them," he said, "sink into the grave while she marches on."

### THE REVIVAL AND QUEBEC.

Some time ago a Methodist preacher announced that Quebec was in need of conversion. Before setting the hearth or fire he wrote a series of articles to prove that the Church was an enemy to progress, etc. Mr. R. Sellars is of the opinion that the Church in Quebec is advancing too rapidly. After laboring us in the old way of the preacher's enthusiasm died down, and he informed us that nothing but "revival meetings" would save Quebec. This opinion, we venture to say, is shared by the normal-minded non-Catholic. For revivals have lost their power, and the fervor which distinguished the first Methodists would be looked at askance by the average congregation of to-day. Impassioned declamation which work people into a highly emotional state may be good for something which we cannot recall at this writing. But, says a well known New York preacher, "Whenever you meet with a region of country that has been burned over and over again with the fires of revivalism, there an almost utter and very general indifference to religion eventual supervenes." If then, revivals are not honored among many Protestants why should they be resorted to by Quebec which has no intention of substituting religious sensationalism for historic Christianity.

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"Can we hope for Catholic leaders from our secular colleges? Have any come from them? A few, born outside the fold, have worked their way through secular colleges into the brightness of the light. But not many there are who, born in the true fold and educated in secular institutions, have learned there to love the Faith and cherish its ideals, and then gone forth to do battle for Catholic truth. And for one who has withstood this ordeal successfully, probably ten have suffered more or less severely."

As pictures, photographs, statues, souvenirs, bring departed relatives near, even after the lapse of years, so the statues, images, relics of the saints recall them and their virtues to our presence after the passing of ages.

### HAECKEL'S IGNORANCE EXPOSED.

Ernst Haeckel is the Bob Ingersoll of Germany. The coarseness and brutality of his attacks on religion, the revolting vulgarity of his references to the Sacred Person of our Lord, the shallowness of his unbelief and the persistence of his vicious propaganda recall the American atheist, whom, however, he leaves far behind in unscrupulousness of method and disregard for truth. A profound philosophical system, however irreligious it may be, does not directly affect the faith or the morals of the masses. It is the cheap atheism, the superficial sophisms of men like Ingersoll and Haeckel that catch the imagination and stir the pulses of the crowd. The latter's "Riddle of the Universe" has attained a circulation of more than two hundred thousand in Germany alone and has moreover been translated into most European languages. It advocates what is commonly called "Monism," or the theory of the existence of one eternal substance, namely, matter, as opposed to Christian belief in dualism or in two substances having essentially distinct properties, namely, spirit and matter. The great minds of Germany, theological and scientific, have been alarmed and disgusted by the spread of Haeckel's atheistic views. Professor Reinke, one of the leading German biologists, proclaimed in the Prussian Diet, of the upper house of which he is a member, that Haeckel's propaganda is demoralizing the lower classes. He says its influence is only intelligible on the principle that the world loves to be humbugged. Scientific men of world-wide fame, like Paulsen and Adiker, have declared that Haeckel's system is utterly devoid of scientific justification. Professor O. D. Chowleson, the famous professor of physics in the University of St. Petersburg, has published a work entitled "Haeckel and the Twelfth Commandment," which is the German apologist, Dr. Denner, as quoted in the October issue of Current Literature, considers "an absolutely crushing proof of the unscientific character of Haeckel's researches in natural philosophy." Chowleson's twelfth commandment is: "Thou shalt not write about a thing which thou dost not understand." "He examines," says the writer in Current Literature, "Haeckel's work in all its details from the standpoint of a physicist and comes to the conclusion: 'The result of our investigation is simply amazing. Everything that Haeckel lays down in connection with questions of physics is totally and absolutely false, is based on an ignorance of the most elementary questions that is worthy beyond belief.' He adds: 'And it is this statement true only of Haeckel's researches in the department of physics? Certainly not! We are fully justified in declaring that in other branches of natural sciences he shows exactly the same characteristics.'"

"The children of this world are wiser than the children of light," and the apostles of the Evil One are more zealous than the heralds of the truth. No hall in the city was large enough to accommodate the crowds that flocked to hear Haeckel's lectures in Berlin. He has organized a society called the "Monistenbund" for the purpose of popularizing his views in books and pamphlets. "He even contemplates in writing," says Frederick Harrison and the Positivists by establishing churches in which the phenomena of worship will be kept up in order that the human soul may feed its hunger for religion on unsubstantial shadows. In a recent interview with an American journalist he said: "I can see the church of the future. We will use some of the old customs. Christmas will be the feast of St. John the summer solstice. Easter will be the resurrection of Nature from its long winter sleep, Michaelmas the close of the summer. Sunday, the day of rest, will remain as such, but instead of cultivating on that day some mystic faith, will be a day for the spreading of knowledge. The churches will not be filled with the pictures of the saints and with crucifixes; they will be ornamented with artistic representations from the inexhaustible storehouses of Nature. And in place of the high altar there will be a 'Urtaal,' which will show the movements of the celestial bodies and at the same time the omnipotence of the eternal substance law."

It is somewhat surprising that in a country like Germany, where an in suit to the Kaiser is a crime severely punished under the name of *lese majeste*, Haeckel is permitted to offer gross outrages to the religious feelings of a majority of the citizens by publishing the most diabolical fables about the genealogy of Our Blessed Lord. They have been carefully expressed in the English editions. But we cannot consistently condemn the German authorities for tolerating profane ribaldry, which has been freely practiced in the United States in a still grosser form by the Philippine editor of The Philistine.

—New World.

### A Convert.

Protestant Episcopal circles in Reading, Pa., were surprised early this week by the announcement of the resignation by Rev. W. Emory Henkell of his charge as rector of St. Barnabas' church. Coupled with this came the information that Mr. Henkell was about to enter the true fold, and, being unmarried and in the prime of life—about forty-five years old, would study for the priesthood.

Arrangements have been completed for the convert's formal reception into the Catholic Church, and it is expected that the ceremony will take place in St. Peter's church, Reading, Pa. Rev. Thomas S. McCarty, the rector, officiating.

### AS TO SPIRITISM.

Readers of the lay newspapers will have noted that Spiritualism or Spiritism has had within recent times, a considerable recrudescence of its own. London has afforded us the spectacle of a Church of England Bishop confounding the claim of the most noted professional spiritist in Europe. Heretofore recently in New York, Doctor Godfrey Raupert, a convert to the Church and a contributor to many Catholic publications abroad, has delivered a lecture on Spiritism, to an audience composed of Catholic priests, scientists and students, in the course of which he gave some of his experiences as an investigator of transliminal phenomena.

At the close of his lecture Doctor Raupert delivered himself of the following advice to Catholics, namely, to keep away from the study of the spirit world because it involved a great injury to the medium—that is to say the cerebral system.

He quoted scientists and statisticians as having said that 10,000 persons were in insane asylums as the result of effort to get in touch with the spirit world. He knew of a medium that took written messages who was called upon so constantly that he was wrecked by the effort to meet the demands of the message-senders.

While it is not proposed to go into the history of Spiritism, nor to give any account of the highly remarkable and authentic phenomena which have occurred within recent years both in Europe and America, we think it as well to specify what the attitude of the Church is in regard to Spiritism, fully agreeing with Doctor Raupert that there is nothing so injurious to us as an over-enthusiastic enquiry into matters the exigent results from which can lead to nothing that in any way advances the cause of science or faith, when exerted in a haphazard, untrained and unscientific way.

The casual investigator has never added anything to the particular department of human science in which he has happened to take a temporary or a perfunctory interest, and it is safe to say that in the case of the occasional seeker after truth which lives in purely psychic spheres much more harm, either in loss of faith or reason, is likely to be the result for the individual, than good to mankind.

Father Hugh Pope, a Dominican, tells us in the Ecclesiastical Review (Philadelphia), what constitutes the Catholic view on the subject of modern Spiritism.

To the Catholic theologian, he tells us, the answer is very easy, and an amply adequate cause for all these phenomena may with confidence be assigned. There is a spirit-world as the Scriptures teach us and as the Church has defined. This spirit world is divided into two hosts which are marshalled respectively under the banners of good and of evil—the angels of God who stand firm in the conflict, satan and his hosts who rebelled.

These latter are mighty intelligences, even though fallen; they are the instruments of God Who works His will and carries out the government of the universe through His good angels, and His all-wise Providence, permitting the powers of evil to strive for the mastery with Him over the souls of men.

"For God created man incorruptible and to the image of His own likeness He made him. But by the envy of the devil, death came into the world; and they follow him that are of his side."

And that these angels appear to men and walk and talk with them, not merely in the imagination of those who have beheld them, but also as objective realities, is proved by St. Thomas in an argument which may be applied again and again to show the insufficiency of the explanation of spiritistic apparitions by mere thought transference.

"There are some," says St. Thomas, "who declare that the angels never assume bodies and that all we read in the Bible about apparitions of angels took place in prophetic vision, that is, were merely in the imagination of the beholder. But this view is opposed to the evident sense of the Scriptures. For what is seen by an imaginary apparition is only in the imagination of him who sees it and hence is not seen by everybody indifferently."

But the Bible tells us sometimes of angels as appearing as to be seen by all alike. Thus the angels who appeared to Abraham were seen by him and by his whole household; the angel who appeared to Tobias was seen by all.

In order to explain these apparitions St. Thomas suggests that probably these bodies were formed of air which, when condensed, is capable of being moulded into shape and also of receiving color, as is clear from the case of the clouds.

We may argue then, continues Father Pope, that illusion will explain many so-called apparitions; that thought transference and telepathy will explain certain others and that fraud undoubtedly plays an important part in many cases.

Nevertheless none of these causes is adequate to explain persistent phenomena visible to many at once. If we once grant the existence of a body of evil spirits, so well known to St. Peter (I Peter, 5:8), and if we recollect the craving of the human mind for contact with the world beyond the veil, a craving which insists on being satisfied whether by true or false religion, it is easy to go a step further and allow the possibility, nay, the probability that when man unduly craves such knowledge, the evil spirit will be

only too willing to help him. For he has marvellous power over the elements and the forces of nature and why should he not use them for the seduction of foolish men, as he did of old in Pharaoh's court? . . . He may use those forces of nature at whose existence we have only recently begun to guess, and of which wireless telegraphy has afforded us such an astounding revelation; he may use telepathy and thought transference; he may know the secrets of brain waves; the undulations of the ether and the sensitiveness of the brain-cells to various impressions may be no mystery to him.

Treating of the question of Spiritism, Father Roure, S. J., in Etudes (Paris), has the following pertinent remarks to make: "The revival of the spiritistic correspondents usually with unsettled periods in which society seeks some diversion from the monotony of its miseries or troubles."

It is certain that Spiritism becomes all the more acceptable as faith grows colder. Protestant or non-Catholic countries are invariably more affected than Catholic. As for the Church, while she is far from encouraging the use of magnetism by all sorts of persons, she by no means forbids it absolutely. According to the Church, the very possibility of setting the activities of evil spirits in motion is the worst of the whole matter and is always to be condemned.

Those who without investigation dismiss the phenomena which are admittedly as marvellous as they are as yet inexplicable, are as much to be censured as those who rashly and accept the view that the growth of man's mental powers is gradually showing itself in the knowledge he is obtaining over the unknown in nature.

Let the good Catholic always remember that Our Saviour Himself suffered the devil to tempt Him. And St. Paul says: "Put ye on the armor of God that you may be able to stand against the assaults of the devil, for our wrestling is not against flesh and blood but against the principalities and powers, against the rulers of the world of darkness, against the spirits of wickedness in high places." Yet how does he work his marvels, this spirit of darkness? It is not for us to seek out his methods, but rather to be always ready to oppose him with Faith.

### CATHOLIC NOTES.

St. Peter Claver's Church, Dallas, Texas, was recently the scene of an unusual ceremony, when nine colored converts were received into the Church.

For tuition alone, without including cost or maintenance of buildings, the parochial schools save to the city of Cleveland the sum of \$600,000 every year.

The death is announced in Belgium in his 81st year, of Mgr. Lamy, the celebrated Scriptural and Oriental scholar of the Louvain University. He was a contributor to the Dublin Review, and a member of the Society of Biblical Archaeology, London. He was engaged at the time of his death on the proofs of the Homilies of St. Cyril of Alexandria.

The late Archbishop Flood, O. P., of Port of Spain, Trinidad, died practically penniless, "as those who know him might easily have surmised," says the Catholic News, of that place. His personal assets amounted to something like \$100, which proved less than sufficient to cover his liabilities. His personal belongings go without exception to his successor.

Reliable statistics show that the total Catholic population in the Philippine Islands is 6,862,413. Ministering to the needs of this vast body are 1,078 secular and regular priests, an average of one priest for 6,365 Catholics. In the United States, with a Catholic population conservatively estimated at 13,000,000 in round numbers, there are 15,093 priests, one priest for 867 Catholics.

### WHY NOT TO-MORROW.

With reference to the decree on "Frequent and daily Communion" the Holy Father has, it seems, manifested some regret at finding that this most important pronouncement, which throws open a means of salvation for souls in our day, should be so little known.

"Let each and every one of us," says a great Catholic organ, La Croix, of Paris, "protest against the conspiracy of silence that seems to exist in reference to this decree, which man's Bishops have declared the most important yet delivered in relation to our day."

We cannot, of course, say how far the Holy Father's regrets may apply to Canada, but we can vouch for the literal truth of the following anecdote which may serve as a straw to show how the wind is blowing with us.

In a certain parish of a diocese within this province during the episcopal visitation this summer, after the young candidates had for the first time received Holy Communion, followed by a most touching and fervent exhortation on the part of the Ordinary, the parish priest proceeded to appoint the day and date for the second Communion of the children, instructing them "to return on that day week." But here the venerable Prelate himself intervened with the exclamation: "Why not to-morrow?" And so the matter was settled.

One-half of the native Hawaiians in the Sandwich Islands are members of the Church. There are twenty five priests and twelve Catholic schools with 2,105 school children attending them.







In a false position, and to-day we have in this country a sect for every day in the year, each professing to have its religion on the Bible and the Bible only, and each interpreting it in a contrary manner. Well, the position to which I have referred is one that I have never held and never understood, and possibly, therefore, I may have misrepresented it. Now with reference to the next position, which I have called the Moderate position, Moderate Anglicans believe all that the Low Churchmen believe. They believe the Bible contains the whole of the divine revelation and believe all that it contains. They go farther and say that although the Bible contains everything it is not exactly sufficient that there must be some authority to interpret it. They say that in the early centuries the Bible was interpreted by divine guidance; that the doctrines of Christianity were made plain; that all the old Church, from the first five centuries, and that then corruptions began to creep in. Then in the first century they say error began to creep in when the Bishop of Rome began to declare that he was the head of Christendom, and it was said that this declaration has ruined the whole course of Christianity. Then ambitious people, they say, began to invoke the saints, to teach a superstitious reverence towards the sacraments, such errors began to creep into Christianity, and gradually the holy faith was covered up and hidden, and the revelation became almost entirely obscured. Then they declare that there came a glorious reformation, that the Church washed her face, that above all she had cast off the authority of the Bishop of Rome, but that although changed she was still the old Church. Now these, moderately speaking, are the theories held.

by the Moderate Anglicans, and it was in this position that I was educated and brought up. In the school to which I went, if any theories of religion were taught at all, they were based on those that I have mentioned, and I received the same teaching in my own home. Subsequently I went to read for Anglican orders with Dean Vaughan of Lansing, who was a Low Churchman, but who held partly to the second or primitive theory. That was his position, and I have great respect for him. I was ordained in the Church of England, and I entered afterwards into a sphere of work in East London, where I remained for two years. At the end of that time my father died, my health broke down, and I went abroad, visiting Egypt and the Holy Land. Up to that time I don't think any doubt had crossed my mind to shake my religious convictions, and it then seemed to me that the only decent, respectable theory regarding religion for anyone to hold was the one that I held myself. It was in Egypt that

THE FIRST SHADOW OF DOUBT as to whether my position was a really sound one crossed my mind. I remember at Luxor, where I was stopping, I went out one day for a ride, and passing through a little mud village I noticed standing at the side of one of the small streets a building of mud surmounted by a cross. Something prompted me to enter. I found myself in a Catholic church, the ugliest, most wretched, and one of the smallest I have ever seen, and it was a very extraordinary thing that it was there that I felt the first faint touch of doubt about my religion. Near my hotel was a charming Anglican chapel, the music at which was good and the congregation excellent. But the chapel belonged to the hotel and it gave me the impression that the Church of England religion had been taken out in connection with the business. It was then that I thought of the humble little Catholic Church, and of belonging to the people, but for the same universal doctrines of the Catholic Church were taught and practised throughout the world; the same ceremonies, the same altar, the same service, the same every thing. I was struck, and I said to myself then for the first time: "Is it possible that this Church to which I belong is only the Church of England, and

NOT THE CHURCH OF CHRIST. Well, my conscience was only just touched, and I tried to cover it up, for in reality I thought that the doubt that had crossed my mind was only a temptation, and indeed often afterwards I was certain that it was a temptation of the evil one. I left Egypt for the Holy Land, passing through Jerusalem, to the north, and proceeding to Greece, and from there proceeding to Rome. In the Holy Land another thing struck me, and that was that the Church of England appeared to have no right or position there. Although her clergy were allowed to celebrate the communion service in the chapels of the schismatic Eastern churches, they were not permitted to share the altars, but every little Eastern sect was. The Catholic priest went to the chapel altars to say mass, but the Anglican clergyman never. And yet here was I, claiming to belong to

THE TRUE CHURCH OF CHRIST, that was the same now as she was six hundred years ago, that had not been broken at the Reformation, but had continued directly from the time of the apostles. Why, then, had her clergy not a right to offer the communion service upon the altars at Jerusalem? I felt that my Church was nowhere; that she was not recognized; that she was not counted; but I tried to reassure myself of the soundness of my position. At Damascus I had a shock: I saw in an English newspaper that a distinguished Anglican friend of mine had been received into the Catholic Church. His name was Father Martin. Well, I had great faith in him, and I am glad to think that I wrote to him at that time expressing sympathy with him and nothing else. From Damascus I went on to Rome, but I must confess that I was not much interested in the Eternal City, because at the time I visited it I was going through a great domestic anxiety. Having remained in Rome for a brief period, I returned to England, and set-

led down to a second curacy in Kent. It was about this time that I began to ask myself ideas with regard to the teaching of Christian doctrine by the primitive Church. I began to think that the theory of testing everything by the early Church was untenable. Who, I asked, is to say now what the primitive Church did teach? It is all very well to look back to the ancient Church for guidance in religious teaching, but did those who did that find the same teaching? For example, at a certain ecclesiastical parliament that was held six or seven years ago an appeal was made to the primitive Church, and one Ritualist pointed to certain observances of the primitive Church in proof of the point he was urging. "Yes," replied the Archbishop of York, "but that is one of the points on which the primitive Church went wrong." Of what use, then, was an appeal to the authority of the primitive Church if, when that authority decided against you, you refuse to believe and say that the authority is wrong? Again, in appealing to

THE ANCIENT CHURCH why and by what right do you draw the line at the sixth century, and say that it was after that period that corruptions crept in? Who are you to say that up to that time it was pure, and that after that it fell into error? What was the primitive Church that was appealed to? Some appealed to its teaching of the first three primitive councils, others to the first four, whilst others accepted the first seven, and so men professed to appeal to authority, and they did not know what it was or where it stopped. They allow the Holy Spirit of God to speak for the first six centuries, and after that they silence it. On the hypothesis that at the end of six centuries the Holy Spirit ceased its guidance, what became of our Lord's promises that the gates of hell should never prevail against his Church, and that his Holy Spirit should guard it from error? The suggestion that "he had broken his promise and that he had withdrawn his guiding hand is not worthy of argument. Yet you know that it is stated in one of the Homilies of the Church of England that "for over eight hundred years the whole of Christendom was sunk into

A DAMNABLE PIT of idolatry," and that homily is still accepted by the Anglican Church. Again I ask what became of the promises of Christ if for eight hundred years the whole world was submerged in damnable idolatry? To continue, I regard the idea of appealing to the primitive Church, first, because I did not know what the primitive Church was, secondly, because I did not know what reason I had for appealing to it, and lastly, what right had I to say that in the first century the Church was pure and that in the sixth it was not? Well, for two years I remained in the sphere of work to which I have referred, and having recovered my health I felt that I should like to do more work, and so I left the parish not, however without great sorrow, for the vicar, the parishioners and myself were very beautiful and edifying. I then joined one of the few orders of the Anglican Church—Birmingham, whom I have the warmest love and esteem for. This order had a house in Yorkshire, and it was there that I went. I believed then in the theory of appealing to the agreement of Rome, Moscow and Canterbury, for I said that these three divisions of Christendom made the Church, that where they agreed that was the revelation of God, and that where they disagreed that was the revelation of man, and that where they agreed that was the revelation of pious opinion. The lecturer next proceeded to briefly explain the principal points of Christian doctrine that divided the three divisions. Passing on to an account of his life in the Yorkshire Anglican monastic institution, Father Benson said: "At that time I believed, and that we had the true priesthood, and that we practised Catholic doctrine. We had what we believed to be the Mass, we observed silence during the greater part of the day, we wore a certain kind of habit with a girdle, and some wore a beretta. We used the Anglican Book of Common Prayer, supplementing it with a great part of the Catholic breviary, and I for months—I might say years—before I became a Catholic

REGITED MY ROSARY every day. We taught the doctrine of confession, and I can tell you at the conclusion of the missions which I conducted as part of my public work I used to hear far more confessions than I have ever heard as a Catholic priest. People came perfectly naturally to confession, and I think that that is the only way in which I can believe that the Church of England appeared to have no right or position there. Although her clergy were allowed to celebrate the communion service in the chapels of the schismatic Eastern churches, they were not permitted to share the altars, but every little Eastern sect was. The Catholic priest went to the chapel altars to say mass, but the Anglican clergyman never. And yet here was I, claiming to belong to

great mass of the Highland Catholics to the lockers of the Holy Charley. The progress of Catholicity is also traced from the days when Mass was celebrated in secret with scouts watching the approaches, till happier times. Each chapter affords pleasant reading, the more serious narrative being enlivened by anecdotes which yet help to impress their lesson on the mind. The book is gotten up in good style, being well printed, well bound and well illustrated. The history of the Church in Scotland resembles that of Ireland and England during the same period, though the persecution of Catholics was not so violent in Scotland. This book affords interesting and edifying reading to every Catholic and especially to those of Scotch descent. The homes referred to in these pages are principally the places where the priests took refuge during the years of persecution.—COM.

LETTER FROM ROME. Every class in Italy has come to realize that the root of most of the disturbances for which the peninsula is making for itself such an unenviable reputation before the world have their origin in Masonry. The Italian Government is hampered by it, because many of its officials are connected with the dark brotherhood; nearly every municipality in Italy holds some of them within its bosom. Of the present Roman municipality Masonry forms a large part, and thus arises anxiety for the coming year in the city. Several journals, however, have initiated a struggle to combat the evil, and this in no unmeasured terms. The *Attezza*, of Milan, says: "The Roman elections teach Italy not to indulge in any more illusions. Only by a strong alliance, and with men hostile to Masonry and devoted to its subversion, can we hope to defend that order and that liberty that are indispensable to all honest aspirations for progress." "Il Gazzettino del Popolo," of Rome, has set itself to rouse the masses against the fraternity. It calls upon them to root out the evil, if they wish for peace, fair-dealing or common rights; and points out the danger of entering into other rings, no matter what may be the bait held out.

THE USUAL RESULT. A case of interest to Catholics came on for trial last week in Mileto, Italy. It goes to show how calumnies of Italian Socialists against the clergy, usually ended when followed up. It seems that the Socialist journal, *Il Pane*, published several articles grossly defaming the character of Canon Gasparino Laruffa. The aggrieved priest promptly took an action against the manager, Dr. Lombardi, and the editor, Pisto, of *Il Pane*, resolved to thresh matters out to their fullest extent. On the 17th inst., when the case was called on court, before an eager house, Canon Laruffa asked permission to read, before any evidence should be taken, a declaration of the effect that the present lawsuit had been entered upon merely to clear his character in the eyes of his Bishop, brother priests and the faithful. Then the journalists asked permission to read a statement of a very different kind. Having obtained the necessary leave, the chief accuser read a full apology, which we think worth giving in its entirety: "Francesco Lombardi declares that he published in good faith in the journal directed by him, *Il Pane*, a series of articles and correspondence, and particularly the one which has been the cause of the present action, concerning Canon Agostino Laruffa and the institutions of which he has control. And that, since all the charges published have been long after investigation, to be not only incapable of being sustained, but even absolutely false, he (Dr. Lombardi), through a sense of honesty, affirms the non-existence of the facts published, and consequently recognizes the duty of not repeating such in his journal; moreover, he assures Canon Laruffa of his esteem and friendship." As the case was no further necessary, expressed himself satisfied, and withdrew the action.

A NEW JOURNAL BY THE POPES' ORDERS. The increasing interest in journalism every day is due in no small measure to the influence of Pius X. As Bishop and Patriarch he was the life and soul of his people, and as Supreme Pastor he gathered in his mind even as far back as the first week of his pontificate, "THE MARTYRS OF CHICAGO."

In consequence of the suppression of the demonstration intended to be made by the anarchists of Rome in memory of those men whom they term the "martyrs of Chicago," a private meeting was held by these "unsubscribable citizens" protesting against the arrest of their ringleaders, and promising a public gathering of their forces on the 17th inst. Everybody in Rome expected that the Government having already prohibited the first, would act similarly with the second demonstration. However, to the surprise of all, the anarchists were allowed an open air meeting, and that of the most violent kind. At the Orto Agricola the meeting, composed of some four thousand anarchists and Socialists, was held on the date fixed. Two battalions of soldiers had been drafted the previous day from Florence and one from Genoa for the occasion; these, with the available troops in Rome, were told off for the gathering.

The anarchist rabble held its meeting under the eyes of the military, denounced the Government of Italy in all moods and tones, declared they would never rest until monarchy lay in the dust and clericalism should be uprooted, and then went on march through the city in a body, with the object of showing their power. Unfurling the red banner of anarchy, this dangerous crowd, inflamed by the

speeches of reckless men, decided to hold hostile demonstrations in front of the residences of individual ministers and Government buildings. Things then began to look dangerous for all sides, so the troops got the order to keep their bayonets in readiness and quietly march after the crowd. Going down towards the Pantheon, the rabble made a really savage demonstration outside the French Consulate. Meeting then with two foreign priests, they attacked them with sticks, while the bearer of the banner tried to fall one of the strangers with his burden. A Government official coming along quietly on his bicycle, found himself suddenly in the midst of the band, and realizing his danger proceeded to cut a way through in a rather novel manner. Raising his bicycle aloft, he lay about him in every direction, and thus made a passage as far as the military, who ran to his aid. By degrees the crowd dispersed, after a few were arrested as the result of several scuffings with the troops. And this is free and united Italy!

NOTES. The action of the Archbishop of Munich in requesting the "Regio Placet" before publishing the Papal encyclical "Placendum" is authoritatively stated to have taken place without the knowledge or approval of the Holy See. Notice has been given by Cardinal Feratta that five miracles reported to have been wrought by God through the intercession of Joan of Arc, Maid of Orleans, are taken under consideration by the Sacred Congregation in connection with the cause of her beatification. Among the American visitors to Rome are Mr. and Mrs. Nolan Murray, of Philadelphia, who have arrived after a protracted stay in Venice. Arrangements have been made for an audience with the Holy Father for them within a few days. Another visitor of interest to English-speaking people is the famous Abbot Gasquet, O. S. B. There is a rumor about the elevation of this priest to the purple at no distant date. However, it is only a rumor so far.—Roman correspondence of the Philadelphia Catholic Standard and Times.

THE "YELLOW PULPIT." Dean Sumner's indictment of the "Yellow Pulpit" in his sermon last Sunday at the Episcopalian cathedral was a timely warning against the disastrous consequences which must inevitably result from the vulgar and inanity to which our city Protestant ministers are resorting to-day as a desperate means of securing audiences and of justifying their profession. If we may judge from the copious reports in the daily press, the Protestant pulpit has degenerated to such an extent in our American cities that Christian truths are no longer explained and Christian morals have come to be taboos as an interesting and unpopular, their place being taken Sunday after Sunday by lurid party politics, or by something equally inappropriate to and unworthy of the preacher and of the temple. Only a few Sundays ago every prominent Protestant minister in Chicago, including one of their bishops, disgraced their profession, besides insulting the intelligence and decency of their congregation, by advertising from the pulpit and recommending even to the children a novel written by an atheist and free love advocate as a popular medium of her unsavory and pernicious ideas. Is it any wonder that notwithstanding the "attractive" sermon, or in the words of Dean Sumner, the "Yellow Pulpit," the Protestant churches of the city no longer invite. What a pity it is that our Protestant ministers cannot realize that by their "popular" sermons they have been the means of driving into the ranks of the agnostic and the atheist and the indifferent thousands of honest and well-meaning Christian men and women, incredulous, if not embittered against, a Christianity which is caricatured and profaned even in its temples and by its chosen exponents and ministers. The worst of it is that a great many preachers, not content with "yellow" sermons, are turning their attention to cheap services with a view to making them also "attractive," or in other words, "yellow." Only the other day we received from a correspondent in Springfield the following clipping from the Daily Journal of that town: "While sitting as a new drinker in evangelistic attractions was introduced for the first time to a Springfield audience last evening at the Laurel M. E. church. A 'Whistler's Chorus,' composed of a dozen young men and women, assisting Evangelist Fred L. Boken of Texas, started a big audience into enthusiasm with their novel rendition of religious airs and hymns. Whistling may be just the thing at the street corners where the bums congregate. Elsewhere it is considered a mark of disrespect on the part of the whistler towards the company. When introduced into church and during divine service it simply makes of the church a cheap vaudeville house and of religion a burlesque.—New World.

THE CONVERT'S STORY. "Get thee to the woods!" "But, doctor," I protested, "I cannot leave my affairs at this critical—" It was no use. The grim old practitioner was obdurate. So within a week I found myself camping in the very heart of the Maine forests. The guide and I were rendered more or less uneasy by a prowling panther, whose thrilling cries could be heard at midnight as the wily beast crept cautiously about our settlement. Resolving to be rid of the deadly menace, I armed myself with a Winchester and started for the spring where I thought the panther would visit about daybreak. Climbing into a tall tree which commanded a view of the spring, thirty yards away, I patiently awaited results. As I thus sat guarding the watering place a missionary priest, who had probably spent the night in the woods, came suddenly into the clearing. Having

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ted his pony to a tree near where grass was plentiful, the man of God unfastened the saddle bags and began preparation for Mass. Having been taught in childhood that the Mass was a superstitious rite invented by the Catholic priesthood to lure the hard-earned dollars from the ignorant members of that Church, I determined to watch the new arrival very closely, and see if he really believed in what he termed the Holy Sacrifice of the New Law. Without the least knowledge of my presence in the vicinity, the priest erected a rude altar upon a rock in the centre of the clearing, then, donning the required vestments, began the prayers with the same reverence I have often noticed in crowded cathedrals. The sincerity and devotion displayed by that humble missionary came as a distinct shock to me, and I sat wholly absorbed in the impressive scene. Just as the priest blessed the bread and wine, and washed his hands in preparation for what my extensive reading taught me was the most solemn part of the Mass, I noticed the dark, graceful figure of the panther invisibly creeping upon the celebrant. In a moment my rifle was at my shoulder, ready for instant action. As I was about to take aim, however, the priest made a profound genuflection and elevated the Host. What it was that terrified the panther I am unable to say, but nevertheless the beast suddenly paused, trembled violently, stepped backward about ten paces, turned and fled. In a few moments the service was ended, and I, stepping down from my hiding place, congratulated the clergyman on his fervent celebration of the Mass and upon his seemingly miraculous escape. Then I invited him to take breakfast at the camp. The meal finished, we retraced our steps to the spring, and while seated upon the rock which had previously served as an altar, the priest, at my request, carefully explained to me the doctrines of the Catholic Church. My reading along theological lines had been quite extensive, so that I humbly craved baptism at the hands of the forest missionary. Thus in the depths of the Maine woods I, a poor unworthy sinner, was received into the Church of my fathers by the

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PIOUS FADE.

A good Catholic hardly knows whether to be pleased or annoyed at some of the evidences of imitation of Catholic practices he sees about him. Now-a-days it is the fashion to affect a kind of dilettanteism in devotion, to carry fadism into religion.

A Protestant (or infidel, for that matter) will carry a rosary from a reverent, half-superstitious sentiment. Another will profess great love and admiration for Catholic ceremonies, or perhaps he (or more likely she) owns a Catholic prayer book and reads it, or carries an image of St. Joseph, or recites prayers to the Blessed Virgin, or invokes the Catholic saints because they were "so delightful" and "so romantic."

St. Francis of Assisi is a favorite because he was so chivalrous in his devotion to the poor. Even the exalted mystic, St. Teresa, is not without her share in this superficial veneration of people who can not understand what her life means.

And so it goes; every one ready to pick out this or that little beautiful accompaniment of our holy religion, for the mere sake of its beauty, but none of ten lights and inconstantly declining to examine further for fear of encountering the difficulties, and meeting the essence of Catholic devotion, self-denial. We hardly know whether to be glad that what we love is coming to receive even a little appreciation from outsiders, or to be vexed because the faddists are so thoughtless and superficial as not to dig for a foundation to their little devout (?) practices. However, we can afford to be kind and charitable to them. These half attempts at understanding this love for the picturesque accessories of worship, are rather pitiful than blamable, and they may be considered as an unintentional, serious person, who will confront the problems of faith and wrestle with them, is more promising for conversion than fickle butterflies who only rejoice in the sunshine and cluster about the fragrant flowers of Catholic devotion.

UNION WITH GOD.

Should it not encourage us to do good to one another the fact that it is really God that is doing the good through us? All goodness comes from Him who is goodness itself. Just as all natural light comes from the sun and is reflected and transmitted in turn by the other heavenly bodies, so all our good is from God and is the extension and reflection of the infinite goodness of Him Who is the giver of all good, the Creator and sanctifier of the whole human race. Let this thought, then, help us to renewed good will for one another and by peace and union keep ourselves all the more united to God.

But everything should unite us to God. Nature which surrounds us and whose advantages we enjoy tells us of God's bounty and the gratitude with which we should repay it. This we can do by making good use of all things. The trials we meet with are only meant to keep us prayerful, our needs to keep us humble, our success to make us grateful. There is no circumstance of life that comes by chance and regulated by the providence of God. All then, is to be accepted cheerfully and gratefully since it comes from His holy hand. Sorrows are better than joys, and joys are only better than sorrows in turn as God is pleased to send them at the time. God never changes; He is ever good and is always doing the best for us. We must never lose confidence in Him. Men may and will fail us, but God will always fulfill our expectations and this the psalmist declares when he says, "Blessed is the man who hopes in the Lord. He will not be confounded forever." Let us, then, as Cardinal Manning said, "find God in all things and all things in God." He must be the centre of everything for us—the object of our thoughts and actions for ourselves, the motives of our thoughts and actions for others.

God should be the beginning and end of everything. He is, as we know, our first beginning and our last end; since He has been our Creator and is to be our reward eternal if we are faithful to Him, but is He not, likewise, creating us every moment of our existence and permitting us also to make our own reward or to incur punishment? "Whatsoever a man sows that also will he reap," says holy writ. We are, therefore, preparing now by union with God, for everlasting union with Him in heaven, or we are preparing our separation eternally by keeping away from Him. "Our host is made us for Thee, O Lord," says St. Augustine, "and it is restless until it rest with Thee." O what a happy future in store for us to be with God and the elect forever in heaven! What peace, what joy awaits us after our exile here! How great and grand the reward for the few years' service! All this we may participate by the present happiness we enjoy through union with God, and we make it everlasting by our perseverance, for the blessed are but reaping what they sowed. They were united with God in time, they are not separated from Him in eternity.

Finally, that it is by grace only that we can accomplish any real good or do any thing meritorious for eternal life. For grace is His life to the soul and it is what imparts light to the mind, affection to the heart and strength to the will with which to know, love and serve God. As the Holy Ghost is the principal agent in the Godhead, proceeding from the Father and the Son, and thus completing the Blessed Trinity, or three divine persons, yet one and the same God, so it is through grace or the action of the Holy Ghost, "God's best and perfect gift," as Scripture calls the third person of the Blessed Trinity, that we are united to God and made acceptable to Him by keeping His holy law. Thus the saints were saints because of that union, as St. Paul declares, "What I am I am by the grace of God," and as St. Augustine said, that there was not a sin committed but what he, too, would commit, unless helped by the grace of God. But it is for us, as we desire union with God, for as much as God would be united with us, He will not infringe on our free will. And yet with whom should we desire to be united if not with God Who made us and Who promises heaven to those who serve Him? Who has loved us with an eternal love and would love us to the end and through all eternity if we but love Him and keep His commands.—Bishop Colton in Buffalo Catholic Union and Times.

MARRIAGE.

McGinn-McGinn.—At St. Francis' church, Aurora, on Nov. 27, 1907, by the Rev. Wm. McCann, Mr. Patrick J. McGinn to Miss Katie McGinn.

DIED.

O'Connor.—On Friday, Nov. 22nd, at the Hotel Dieu Hospital, Montreal, Miss Agatha Eileen O'Connor, second daughter of Judge O'Connor, of St. Marie, Ont. Aged twenty-four years. May her soul rest in peace.

TEACHERS WANTED.

TEACHER WANTED FOR R. C. S. S. NO. 1, HOSKIN, for 1908. Duties commencing Jan. 3rd. State salary, experience, and salary, etc. to J. Gatchens, Sec. Treas., Hoskin, Perth Co. 1521-1.

TEACHER WANTED FOR SCHOOL, section No. 12, Belleville for 1908. Duties to commence Jan. 2nd, 1908. State salary expected, and experience. Address Joseph H. Farrell, Linwood, O. Ont. 1520-2.

EXPERIENCED TEACHER WANTED FOR 1908 first or second class, having a Normal training, for R. C. Separate S. S. No. 1, Sherwood at Perry's Bay school, Chatham, Railway station, and Post Office at the village. Duties to commence the 3rd January 1908. Fully stating salary received, experience and qualifications to James Murray, Sec. Treas., Perry's Bay, Ont. 1520-2.

R. C. TEACHER WANTED FOR S. S. NO. 1, 4 Township, holding professional certificate. Salary \$100. Duties to begin after Xmas holidays. Apply to J. M. Bickley, S. T., Marysville, Ont. 1521-2.

SEPARATE S. S. NO. 2—TWO ROOMS.—Two teachers wanted—Senior to have second class professional certificate, and one holding a third class certificate. Applicants state salary and experience. Apply giving experience and references to J. G. Givens, M. Carroll, Ont. 1518-1.

TEACHER WANTED FOR R. C. SEPARATE school in the town of Cache Bay. Duties to commence after Christmas holidays. One holding a first or second class certificate and one holding a third class certificate. Applicants state salary and experience. Apply at once to D. A. Chenevix, Sec. Treasurer, Cache Bay, Ont. 1519-4.

WANTED TWO FEMALE TEACHERS holding a second class professional certificate for the Separate school, Cornwall, Ont. (Graded school). Duties to commence January 1908. Salary \$325.00 per annum. Apply giving experience and references to J. Talbot, Sec. Treas. R. C. S. S. B. Box 560, Cornwall, Ont. 1519-3.

TEACHER WANTED FOR R. C. S. S. NO. 6, Elliot and Logan. Male or female holding first or second class certificate. Duties to commence on January 2nd, 1908. State salary and experience. Address: T. Coughlin, Sec. Treas., Kirkcubria, P. O., Ont. 1519-3.

QUALIFIED TEACHER WANTED FOR R. C. Separate school No. 3, Tibury East, Ont. capable of teaching English and French. Fully experienced and references to J. Talbot, Sec. Treas. R. C. S. S. B. Box 560, Cornwall, Ont. 1519-3.

TEACHER WANTED HOLDING A second class professional certificate for R. C. Separate school of the village of Dublin. Duties to commence on January 2nd, 1908. State salary and experience. Address: Bernard O'Connell, Secretary Treasurer, Dublin, Ont. 1519-3.

TEACHER WANTED FOR R. C. SEPARATE school, No. 4, Biddulph. Professional experienced lady or gentleman holding first or second class certificate. State salary and references. Address: Michael Blake, Biddulph, P. O. 1520-3.

TEACHER WANTED FOR R. C. SEPARATE school. Duties to commence Jan. 2nd. Salary \$325. Apply to E. D. O'Connor, Marston, Ont. 1521-1.

TEACHER WANTED FOR S. S. NO. 6, Stock, Ont. Duties to commence Jan. 2nd, 1908. Address stating salary and experience. School is conveniently situated near Chatham, Post Office, and Station. Address: H. Bush, Secretary, Stock, Ont. 1521-3.

WANTED NORMAL TRAINED TEACHER for R. C. S. S. No. 8, Rimley. Duties to commence Jan. 3rd, 1908. Send materials required. Salary \$150. Address: Matthew Dillon, Merlin, Ont. 1521-2.

TEACHER WANTED FOR ROMAN Catholic Separate school, Section No. 7, P. O. Dover, Kent Co., holding first or second class certificate and capable of teaching French and English. Duties to begin Jan. 1908. Address all communication to James St. Pierre, Sec. Treas., Dover South, Kent Co., Ont. 1521-2.

SIX PROFESSIONAL SECOND CLASS Teachers for Roman Catholic Separate school, Arriprit, Ontario. Salary \$350. Duties to begin in January. Applications received up to 17th Dec. 1907. E. C. Armand, Secretary, Box 341, Arriprit, Ont. 1521-2.

SCHOOL TEACHER FOR NO. 7, HUNTLEY, a second class certificate eligible to teach in the County of Carleton. Salary \$350 per annum. Duties to begin Jan. 1st. Apply to Patrick Carroll, McKillop, P. O., Ont. 1521-2.

WANTED FOR THE REOPENING OF School after Christmas, a Catholic lady teacher, holding a second class professional certificate and having sufficient knowledge to teach and converse in the French language. Salary \$35 per year. Apply to Rev. Touman, Sec. J. J., Sec. Scotford, P. O., Scotford, Ont. 1521-3.

A MALE PRINCIPAL FOR THE PETERBORO R. C. Separate school (boy's department). Duties to commence Jan. 2nd, 1908. Applicants please send references, state qualifications, and salary required. John Corkery, Secretary Separate School Board, Peterborough, Ont. 1521-3.

WANTED A TEACHER FOR R. C. S. S. NO. 2, Osgood, a holder of Ontario certificate for 1908. Duties to commence Jan. 2nd. Sec. J. J., Sec. Scotford, P. O., Scotford, Ont. 1521-2.

TEACHER WANTED—FIRST OR SECOND class professional certificate preferred. R. C. Separate school, Adajia, Colgan, P. O., Ont. Salary \$300 a year and allowance for continuous term classes extra. Apply immediately to Daniel Gavin, Secretary-Treasurer, Colgan, P. O., Ont. 1521-3.

POSITION WANTED.

A PRIEST'S HOUSEKEEPER. CAN give best of references. Address: Box 35, Catholic Record office, London, Ont. 1521-2.

"Great souls suffer in silence, for they know that death, not words, attest and indicate worth. The best is a quiet life and a busy life—still, but stirring, like the stars, which seem at rest, but are forever moving."

Behold the cross is all, and in dying to thyself all consists; and there is no other way to life and to true internal peace but the way of the holy cross and of daily mortification.

Resolution of Condolence.

At a regular meeting of Branch No. 4, C. M. B. A. the following resolution was passed unanimously:

Whereas, it has pleased Almighty God to call to his reward, the late Rev. Father Barry, while he was yet only in the beginning of his most noble calling of the priesthood, and we recognize with profound sympathy his over-whelming grief in the bereavement of his father, Bro. Garrett Barry, who is our Branch Treasurer, Be it therefore Resolved, that we express to Bro. Barry as well as to Mrs. Barry our most sincere condolence, and we pray that our dear Lord may comfort them in their sad affliction. Be it further Resolved, that a copy of this resolution be spread on the minutes of our branch and also published in the CATHOLIC RECORD and Canadian.

PROTESTANT DIVINES AND CATHOLIC TOLERANCE.

From time to time enlightened Protestants publicly admit that the Catholics of Ireland are not the intolerant bigots they are so frequently represented to be by those who differ from them in religion. One of the latest to bear testimony to the fact is the Right Rev. Dr. Moade, Protestant Bishop of Cork. Speaking at a Synod of the diocese recently, he said that although

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Two ex-students recently placed in positions at \$12,000.00 per annum each. Two other ex-students just refused \$1,500.00 jobs. Still another student refused a \$2,500.00 position because the one he has is now worth more and he expects it to improve.

Within two weeks we offered seven other students of last session, engagements, offering wages ranging from \$60.00 to \$1,200.00, but most of them would not change, because the positions they were in were as good, or promised equally as good or better for the future. Those of those were young ladies.

The general public will hardly credit us when we tell of the high wages our students are commanding, and the opportunities which are continually being offered for placing bright, brainy, earnest young men and women.

With such opportunities at our command, WOULD IT NOT BE WISE THAN FOLLY TO GO ELSEWHERE FOR YOUR TRAINING? when ALL RAILWAYS BRING OUR LONG-DISTANCE STUDENTS FOR HALF FARE. We pay railway fare up to \$8.00. Good board at \$2.50 to \$3.00. Our handsome catalogue will tell you all about this high-class school, and the grand work it has been doing during the past 31 years.

If circumstances will not allow you to come to Chatham, take our Home Courses. Hundreds, or even thousands of miles may separate you from us, but distance cannot hinder you from profiting by the excellent instruction given in our home training department.

they differed in religion and politics from the majority of those around them, yet they were living in kindness and good will with them. This is highly gratifying, coming as it does from one who has lived amongst the Catholics of Munster for a considerable time. The Rev. Mr. B. Byrge, rector of Milltown Malbay, speaking at a concert in Rathmines in aid of the life boat fund, on Saturday, paid a tribute to the people of quality and district, not only for their magnificent courage, but for the courtesy they show to those who differ from them on religious or other grounds. He, as a Protestant clergyman, had an experience of thirty-four years in the district, and never had an unkind word been used or an ungenerous act performed to ward him by these Catholic fishermen were among the bravest and most fearless, and at the same time they possessed that natural courtesy of true Irish gentlemen.

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We want you to become familiar, by actual use, with all of the tooth and toilet preparations sold under the name SANITOL. We are therefore making you a special introductory offer of full-size packages of the following 10 Sanitol preparations for only \$1.00. The total regular price of these 10 products, if purchased separately, is \$2.70:

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- Sanitol Bathing Cream . . . 25c
- Sanitol Tooth Brush . . . 25c
- Sanitol Shaving Cream . . . 25c
- Sanitol Violet-Elite Soap . . . 25c
- Sanitol Face Powder . . . 25c
- Total Retail Price . . . \$2.70

All these for a \$1.00 bill. Cut out this advertisement and mail at once with \$1.00 and we will deliver these 10 products to you through your own druggist. In writing for this assortment give 1st. Your druggist's name and address in full. 2nd. Your name and address in full. 3rd. Pin to the letter a \$1.00 bill and address your letter. Sanitol Chemical Laboratory Company, 1-5 Boyle Ave., St. Louis, U.S.A.

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ORGANISTS WANTED. WANTED FOR A CATHOLIC CHURCH. Arthur, Ont. An organist and choir leader. Applicant must have a good soprano voice and be tactful in choir management. Capable person will have good opening for glass in vocal and instrumental music. Address Box A, Catholic Record, London, Ont. 1521-3.

FOR A COUNTRY CHURCH. MUST BE young—a good singer and a good musician. State age and qualifications. Apply: D. Care of CATHOLIC RECORD, London, Ont. 1521-1.

AN EXPERIENCED ORGANIZER FOR the Catholic Order of Foresters. Duties to commence not later than in January, 1908. State terms, experience and whether you speak French and English fluently. Communicate with Vincent McBrady, K. C., Prov. Chief Ranger, C. O. F., Canada Life Bldg., Toronto, Vincent Webb, Pres. Secy., P. O. Box 143, Ottawa, 1521-2.

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C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month at 8 o'clock, at their hall, in Aldon Block, Richmond Street, M. J. McGrath, President; P. F. Bovin, Secretary.

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New Books. By Father Hugh Benson. THE MIRROR OF SHALOTT.—Being a collection of tales told at an unprofessional symposium. A 12mo book bound in solid cloth cover with an elaborate side and back stamp in colors. Price \$1.35 delivered. THE SENTIMENTALISTS.—A most amusing and interesting novel. 12mo. bound in solid cloth with side and back stamps. Price \$1.35 delivered. The "Daily Mail" of London, England, says of Father Benson: "He is a practical matter-of-fact man; he is a good priest before the altar; he is a writer of great skill and of peculiar interest to his readers. If you look at him and talk with him you cannot very well understand how he came to 'go over'; if you read his work you understand it in a flash." CATHOLIC RECORD, LONDON, CANADA.