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VOLUME XXV.

The Catholic Record. LONDON, SATURDAY, MAR. 28, 1903.

AN INSTANCE.

tered a large building in company with a young companion. The building was for the use of the public. All classes of society frequenced it. The builder intended that it should promote the cause of virtue. Accordingly it was ornamented with statues of different personages, and here and there with stained glass windows portraying some phase of well-doing. These different objects of art, we may mention, are intended that it should promote the beautiful, and we fired our young friend with the hope that he also might be worthy of donating statue or window and of having his name perpetuated from generation to generation. Whilst talking this wise, we stopped in admiration before an artistic stained glass ereation. They send them to college—and the following his name perpetuated from generation to generation to generation to generation to generation to generation and the plant of the pl that no one but the citizen who stood for the interest of the community was allowed to decorate this building. "Shucks" came the rejoinder, "That don't count. He had the ducats and that was enough. He mixed drinks and washed beer mugs and doctored his liquer and collected dimes and halfdimes from black and white, male and female, and managed to have enough cash to enable him to put his name on the walls of this building." Striking object lesson for the young! Shows how the path of fame and affluence is

there is the window. We could not help thinking that a citizen talking on temperance or any other subject of moment in that building would be sorely handicaped by the window of the gin slinger. However, money talks, and can get a hearing in most places.

within the reach of all! It conjures

up for the youth visions of the time

when he may be resplendent in white

coat and apron and weary his brain

with the serving of rum to customers.

He may grow despondent-but then

GIVE THE BOYS A CHANCE.

we say again, that some parents hereabouts treat their boys in a shameful manner. We refer to the matter of rewarded. They are thrown into the world at a time when mind and heart need disciplining. They must cope with evil with what arms they have. They mingle with the rough elements of society and in time become part of them. The instruction for first Communion is but dimly remembered if at all, and later on we meet them among those who hang around the vestibule of the church, shirk all acquaintance with parochial work and who know nothing of the beauty and glory of their holy religion. We must admit, however, that at times they are shown a very poor example by their more favored co-religionists. For they know the ways of the town and are cognizant of the fact that a broad-clothed citizen who occupies a front pew and exudes respectability on Sunday may be a giltedged "rounder" during the rest of the week. But this is another matter. We are not going to trench on the subject of the duties of parents. They may not have the reverence and love of that father who used to kiss the breast of his child as being the temple of the Holy Ghost, but they are aware, we presume, of their responsibility in regard to their offspring. Yet there is reason to doubt it, when we find that many children are sold into economic slavery. It is not the fault of the children. It is certainly not the fault of the ecclesiastical authorities, whose faces are as hard as flint against this inhuman; practice. It is the fault of parents who have not a spark of respect either for themselves, their children, or the Church. And in most cases there is not an extenuating circum-

our observation who does not spend more money on tobacco and drink than his boy earns running messages or the spend more money on tobacco and drink than his boy earns running messages or works of her doctors and of the Catholic lit is interesting, in this connection, his boy earns running messages or otherwise equipping himself for the lowest places. If they would but open their eyes to see this for themselves! One day, it matters not when, we en- Let them try to understand that the money which they squander in barrooms, and which goes to keep up the state of the bar-room keeper, would of society frequented it. The builder safeguard their children from misery. objects of art, we may mention, are And the father who turns a deaf ear to placed in this building by citizens of what he may term special pleading, estimable character. It was all very should study the methods of the bar-

parents who are fairly well off evince, so far as the boys are concerned, a contemptuous indifference for education. It is not so in reality, we suppose, though the facts tend that way. For instance, they take care to give their girls every educational advantage. They are taught to play the piano, to have a love for art, etc. Were we cynical we might say that a great many of them are misfits either at piano or easel that the music they delight in is ragtime" and the only evidence of their artistic attainments is the picture in the "best room" which is referred to by the fond mother as proof of the wonderful talent of her daughter and -her teacher. But be this as it may many of their brothers receive little attention. Said the Hon. Mr. Shaw: "You will bear with me that there is nothing in the world so well worth looking after as the boy, and I think you will agree with me that there is no being in the world so neglected as the boy. There is little place, scant room for him."

THE EBB AND FLOW OF THE OXFORD MOVEMENT.

WILLOUGHBY BRAITHWAITE IN CATHO-

this time that they are outside the o fold. And yet, though we hear of isolated and frequent conversions, we do not see that general conversion of large numbers which characterized the earlier years of the Tractarian Revival.

As an Englishman who has ministered for several years in the Anglican Church, and who has known most of the eaders of the modern Ritualistic party I know of the numerous causes which combine to prevent any great secession and as the ones which characterized the years 1840-1851. It is well known that every great movement has a tendency, when its original leaders have passed away, to somewhat change its course, and after a time to lose the enthusiasm and vigor which marked its origin. it cannot win all along the line, it settles down into a dull respectability or a sullen defiance of authority. were asked if the Oxford Movement spent its force, I should say that its original aim, namely, the restoration of the Catholic authority of the episcopate, and the frank study of the Catholic Fathers with a view to the discovery of the truth, and not to elever special pleading, has been turned aside. However, it still continues to raise the ritual and worship of the Established Church in the direction of Catholicity, and therefore it removes prejudice from the minds of thousands who never dream of listening to the voice of the Catholic Church, thereby indirectly substituting Catholic truth.

In the first place, it must be remembered that the whole attitude of the modern Ritualistic party towards the Catholic Church is entirely different from what it was torty or fifty years ago. The first Tractarians turned to Rome with deep reverence and regard; they were conscious that while the English Church had largely lost or overlooked Apostolic truths, here he greatest and grandest portion of the still adhering to the whole coursel of God, still witnessing boldly through good report and evil report for the truth of those doctrines which they We hear of family poverty as one of the causes of this, but there is scarcely a bread-winner who has come under the truth of those doctrines which they were striving to impress on the mind of the English people. They admired and tried to imitate the lives of her saints,

works of her doctors and of the Catholic Fathers, they reverenced authority, and never did they permit themselves to speak harshly of what they considered her faults. And the result of such devout, careful study is known: under the providence of God it led them into their true home, the Catholic Church. But a new second was springing up. a

doubts as to the wisdom of Tract 98, Newman at once hastens to assure him of his obedience. But all that was changed by the new school. Finding that the Bishops hesitated to approve of all the new Ritual developments and doctrinal teaching which were being introduced; and that their innate conservatism and their knowledge of the English Prayer Book and its history prevented their sanctioning the alterations that were being made in the services, a new tone towards them was adopted. Any one who reads the early alloyed. Any one who reads the early altered their sanctions of the Church Times or Church in the extreme men within her ranks. "Who, if we go, will get those glorious cathedrals, those numerous beautiful churches which stud the land? They will be desecrated, or devoted to heretically a support of the state in return. Their cry has ever been, "The Church in danger;" the Establishment must be saved at all costs. This feeling, amongst others, has tended very largely to retain even the extreme men within her ranks. "Who, if we go, will get those glorious cathedrals, those numerous beautiful churches which stud the land? They will be desecrated, or devoted to heretically a support of the state in return. Their cry has ever been, "The Church in danger;" the exceptions, have been Erastian to the exception adopted. Any one who reads the early files of the Church Times or Church Review will see, over and over and over again, the Right Rev. Fathers in God bullied, hectored, told that they were antiquated cld fossils, traitors, and enemies to Catholic truth. I have heard a well-known Ribualist say that the Bishops ought to be shut up, and only let out to ordain and confirm! That this attitude has to a slight extent changed lately, is due not to an increasing respect for the Bishops, but to the fact that Lord Salisbury and Mr. Gladstone have largely replaced the

We said before in these columns, and we say again, that some parents hereabouts treat their boys in a shameful manner. We refer to the matter of education. One cannot see the horde of messenger boys, etc., without thinking that the people who own them must be mindless. They leave school at an early age, and needless to say are out of the running for what is valued and rewarded. They are thrown into the But there are now signs of a further change still. It will be fresh in our readers' memory that a few years ago, on an appeal being made to the Archiveller. be fresh in our bishop of Canterbury as to the legality of incense and processional lights in Divine Service, he held a court, heard

arguments for and against their use and finally decided that incense, used ceremonially, and processional lights were both illegal in the Established were both illegal in the Established Church. The advanced clergy, hur-riedly summoned together by the Eng-type of the Society of lish Church Union and the Society of the Holy Cross, had held a meeting at which they declared their intention to adhere, at all costs, to the use of the condemned ceremonial; and remembering how they had fought the Bishop about vestments, lights, and the east-ward position, everybody expected an-other great struggle. But this time the Bishops were wiser men, and with singular discretion adopted the maxim, "Divide et impera." They let it be come known that they would harry no cleric about such details of ceremon as vestments, lights, or the eastward as vestments, lights, or the eastward position; nay, they would consider them loyal sons of the Establishment and visit their churches to preach and confirm. But should any Anglican confirm. But should any Anglicar minister continue to use incense cere nonially or to carry lights in proce would be ostracized, and the sion, he would be ostracized, and the light of his diocesan's countenance yould cease to shine on him. At one a division began; many thought that having gained so much, why struggle for more? Many professed a zeal episcopal control which convenies which conveniently hid a dislike for personal inconven ence, and many earnest men felt that an opportunity for peace had come. With but few exceptions the condemned points were given up in every diocese, some Bishops sanctioning a method of using incense which was certainly not ceremonial because it was a method no one had ever heard of before. Some stalwarts, however, all over the country, have sturdily refused to pay any deference whatever to their Bishop's deference whatever to their Bishop's orders, and reap a due reward; the Bishop will not confirm in their churches, nor will he allow them any

The early reverence for the authority of the Bishops has disappeared as well.

No one who reads the writings of Dr.

Newman, while still an Anglican, can fail to be struck by the deference and respect which he and his friends show to their fathers in God. "A Bishop's lightest words," he says, "are heavy."

To them he is the successor of the Apostles, the divinely ordained pastor of the flock of Christ, the source of all jurisdiction in his diocese. And so, when the Bishop of Oxford expresses doubts as to the wisdom of Tract 98, Newman at once hastens to assure him of his obedience. vented the split which, over and over again, has seemed on the point of taking place, I should reply, "The Establishment." It is like an iron band round a weak body welding all into one. Ever since the days of "Good Queen Bess" the Anglican Bishops, with few exemptions have been Essation to the will be deserated, or devoted to hereti-cal worship. The endowments of our pious Catholic ancestors will be alien-ated to secular purposes. Such are the inducements which, inter alia, make men feel it is their duty to remain men feel it is their duty to remain where they are, and to convert the English nation to a stately and Catho-lic National Church, in which they shall be free to teach the whole faith,

"Spartam nactus es, hanc orna." The Englishman, too, loves compromise; you have only to read history to see that. Here is a great national Church, reformed by Englishmen, he will tell you, yet retaining in her beautiful Prayer Book the essentials of the Catholic Faith. Her Bishops have the old titles, they trace their unbroken line from St. Augustine, they minister in their old cathedrals, and the English liturgy is dear to thousands of Englishmen who, Sunday after Sunday, worship within the walls of their venerable fanes. It is a system which suits The Englishman, too, loves compromable fanes. It is a system which suits English people, it has a certain amount of respectable antiquity, and yet it conforms to the new Tell your Englishman to study ways. Tell your Englishman to study history, to read who were the fathers of the Anglican Establishment, to investigate the changes of Elizabeth's reign; point out to him that no one else in the world allows his claims; hat the Catholic Church rejects his orders and questions his invisibilities. orders, and questions his jurisdiction; that his fellow-Protestants ridicule his belief of an Apostolic succession or a visible Church on earth,—still, like the

ostrich, he buries his head in the sand and refuses to look up.

We Catholies, then, must not be surprised if, for the reasons I have advanced, conversions from the Establishment in England should continue for the present to be few in number. God has done great things for us in the past, whereat we rejoice. He has worked, and is still working, in the great movement which, beginning with a few men in Oxford, has revolutionized the whole face of the Anglican Church. But I cannot help feeling that the movement has reached its high water mark, and that it will now tend to settle down and consolidate into a re-spectable uniformity. What shall be spectable uniformity. What shall become of the very advanced men of the Establishment remains to be seen. Either they must conform to the new ritual standard the Bishops have set up, or deserted as they will now be by the old-fashioned High Church party, they old-tashioned High Church, to set up a new small schi-m, or, which, God grant, to become Catholics. It may be, how-ever, that the bold profession of open unbelief in the fundamental doctrines of Christianity which not a few of its highly placed clergy are now making, will lead many a devout soul to see that his home cannot be in such a city of confusion, and that God is not the

author of discord, but of unity.

But if this seems to be true of the immediate future, another aspect of the norizon is full of hope. There is no longer the tendency to Agnosticism and infidelity, covert or open, that existed infidelity, covert or open, that existed some twenty years ago. It has been said by an eminent authority that Dar-large audience, for those sensational

winism is on its death-bed. I am assured that this great phenomenon is as manifest in America as in England, and

content with the manifold contradic-tions and incomsistencies of popular Pro-testantism. He will be led on to testautism. He will be led on to inquire further, and he will find himself confronted by the spectacle of a great, unvarying Catholic Church, always the same throughout all ages, ever claiming to be the teacher and repository of Divine Truth, and always surviving shocks which would long ago have destroyed any merely human institution. Ephemeral forms of religion passiand have their day; she alone stands and hands down the truth unchanged—"quod semper, quod ubique, changed—" quod semper, quod ubique, et quod ab omnibus."

So we may boldly look forward to the future, and teel that in the reviving faith of humanity lies the germ of a vast accession to the ranks of the Church in the future. Even if for the immediate present we must cease to expect the great flow of converts which marked the early years of the Oxford movement, we can confidently look forward to the time when a new generation, full of faith in a personal Christ, shall be led on calmly and dispassionately to examine the claims of the Catholic Church as their forefathers did some fifty years ago. Such an attitude of mind can only have Such an attitude of mind can only have the same result as it had then, namely the submission of devout souls to the One, Catholic, and Apostolic Church. This, I firmly believe, will be the outcome of the great religious movement on which we are now entering—the movement through which God, who has already wrought so great things for us, intends to bring an ever increasing number of our separated brethren to the one true fold.

WHY I AM A CHRISTIAN.

I. Rev. E. A. Higgins, S. J.

Taking for his general subject the Grounds of our Faith as Christians, the lecturer proposed to answer the ques-tion, Why are you a Christian? by reof Christianity, and the reasons for which we admit the Divinity of our Lord Jesus Christ. But first, by way of preparation, the lecturer glanced at the religious condition of the non-Catholic world in the United States, and showed how outside the Church the wrangling of discordant sects was fast giving way to a complete religious skepticism. Infidelity, he said, was prevalent in all classes and conditions of non-Catholic society; and infidelity the speaker defined to be the rejection the speaker defined to the speaker denned to be the rejection of all supernatural revelation and the denial of Christ's divinity. The causes of this widespread infidelity in the United States, the speaker thought, were principally two, namely, a God-excluding system of schools, and a skeptical or unbelieving pulpit. He might add as a third cause of the rapid growth of infidelity, the license of an irreligious press, but he was disposed to regard that as a result rather than a cause of the prevalent tone of skeptic-

The lecturer then devoted a few mo ments to the consideration of the first-mentioned cause, namely, a God-exclud-ing system of education. Whatever may be the theory of secularists, those who are concerned for the Christian civilization and the Christian religion of the people in the United States can have no doubts about the pernicious effects of the Godless schools. "By their fruits ye shall know them." It is precisely for this fruit of infidelity that the noisy faction of agnostics and secu-larists clamor so loudly against any in-terference with their God-excluding Passing on to the second cause of the

rapid growth of infidelity, the lecturer sketched the baneful influence of a skeptical pulpit. There is not a large city in the United States but supports preacher who is distinguished by his liberalistic views or his undisguis contempt for the most sacred mysteries From the vantage ground of religion. of a so-called Christian pulpit

they studied with a single-hearted purpose of discovering the truth in the works of her doctors and of the Catholic Fathers, they reverenced authority, and never did they permit themselves to speak harshly of what they considered her faults. And the result of such devout, careful study is known; under the providence of God it led them into their true home, the Catholic Church. But a new scaool was springing up, a school possessing perhaps far more worldly wisdom, more love of notoriety, but much less self-denial and learning than the early Tractarians. And the new Ritualistic school declared that these conversions to the faith must be stopped, a different line must be taken, the old gentleness and courtesy must be laid aside. From this period we can date the rise of the school of controversialists such as Littledale, men whose work it was to keep possible converts out of the Catholic Churchet, and the trise of the School of Churchet, and the tripe of the School of Controversialists such as Littledale, men whose work it was to keep possible converts out of the Catholic Churchet, and the pricests, insult her saints, garble and falsify quotations, and make a meckery of many sacred things; this was the of many sacred things; this was the of many sacred things; this was the control of the second will be "Stick to the pricets, insult her saints, garble and falsify quotations, and make a meckery of many sacred things; this was the control of the school of the second was pringing and the carly tractarians. We have a ready sale, and not only the wind blows. Works which deal and large and possible converts on the faith was to keep possible converts out of the Catholic Church at any cost. Ridicular the carly reported by the daily press, and they summified that the sain that the sain that the sain the faith on the faith on the faith on the faith of the price of the school of the dath of the sain that the sain the sain the sain the sain that the sain the sain that the sain the sain that the sain that the sain that the sain Wesley and Swedenborg. Without being aware of it, they are the latest product of that decomposition which is going on so rapidly in the body of Protestantism. We are witnessing the development of false principles to their legitimeter consequences. It is the legitimate consequences. It is the evolution of decay. They call it proevolution of decay. They call it progress, but it is the progress of dissolution. They reject creeds and dogmas; but what is this but to reject all definite religious truth? and this is skepticism. Deny the principle of authority in religion and substitute for it your own mere individual reason, and you must, if you are consistent, end in rationalism and infidelity. Follow the same process in the civil order and you

same process in the civil order and you

have anarchy.

As Cardinal Newman expresses it,

"There is no logical standing-ground
between the Catholic Church and infidelity." If you subject the religion
of Christ to the contentions of human
caprice, it will only be a question of
time till the wranglings of sects end in
the total rejection of the Christian
Faith. The preachers of infidelity are Faith. The preachers of infidelity are logical in carrying out to their ultimate conclusions the principles with which conclusions the principles with which the religious revolt of the sixteenth century began. But alas for them! They are logical and consistent only for evil. They are doing the work of anti-Christ. They are preaching a license of opinion which must inevitably lead to license of conduct. They are scandalizing their weaker brethren by throwing down the last barriers of in-fidelity and letting in the wild beasts of fidelity and letting in the wild beasts of pride, intellectual revolt, disobedience, contempt of God's authority, to ravage the fold of Christ.

If you want to pass for an educated person, they tell us, you must hold that Christianity is not a divinely revealed the state of the content of t

religion, which you must embrace under pain of eternal damnation, but only one pain of eternal damnation, but only one of many forms of religion, like Budd-hism, Paganism, Mahometanism, Juda-ism, Fetichism, all of which are equally hism, Paganism, Mahometanism, Judaism, Fetichism, all of which are equally false or equally true, just as you please. Contrast such teaching with the doctrine of Christ and His apostles, and you will see how anti-Christian it is. "Without Faith it is impossible to please God." "He that believeth and is baptized shall be saved, he that believeth not shall be condemned." "He that believeth not in Me, is already judged." "You believe in the Father, believe also in Me." "I am the way, the truth and the life." "No one gooth to the Father but through Me." "This is lite everlasting to know Thee, O God, and whom Thou has sent, Christ Jesus, our Lord." Here is the reason why Christians, who know what Faith means, have always regarded wilful unbelief as a most deadly sin, because it is the wilful rejection of God's word, of God's will and God's authority. No wonder that so many non-Catholics are lapsing into infidelity and stenticism. wonder that so many non-Catholics are y are you a christian would be the arguments and evidences lapsing into infidelity and skepticism. Many of those who should be to them as the salt of the earth, feed them on the poison of doubt and denial. Those who should be their religious guides are the very ones to extinguish in their souls the last faint glimmerings of are the very ones to extinguish in their souls the last faint glimmerings of Faith, and leave them to grope in the darkness of infidelity. The process of un-Christianizing the Protestant community, especially in our large cities, is carried on most efficiently by the high-priced clergymen whose eloquent lectures contain all things except the Gospel of Jesus Christ. It is a sad spectacle. Few of our non-Catholic spectacle. Few of our non-Catholic brethren realize the full meaning and spectacle. the awful consequences, for time and eternity, of the ravages which this in-fidelity works in the souls of men. The religious atmosphere is poisoned with it. We encounter it or feel it on every side. What is there, in Heaven side. What is there, in Heaven or earth, what principle of religion or morality, that is not obscured or total-

ly rejected? It behooves us then to be intellectually well grounded in our Faith; to protect it by the safeguards of prayer and study, of humility and watchfulness. We should review the evidences of our We should know why we are Christians, and be ready to give a reason for the Faith that is in us. We know that Faith is not a mere sentiment, but is a firm conviction wrought in the soul, both on the intellect and in the soul, both on the intellect and will, by the Truth and the Grace of God. We propose to strengthen our Faith and to enkindle our love by studying the words, the life and the character of our divine Lord, the Author and Finisher of our Faith. Like St. Paul, we should things loss except the excellent knowledge of Jesus our Lord." To know Him is to know everything. ignorant of Him is to know nothing that is worth knowing. This shall be the subject of our consideration next Sunday night.

The life of every man is a diary in which he means to write one story, and writes another.

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for conversions. Just the ret to a non-Catholic friend. sommended by many Bishops b. By Rev. William Stang. rior of the Providence Aposoc, paper.