

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON.

Sunday Within the Octave of Christmas.

THE BUSINESS OF LIFE.

What is the real business of life? The answer to this question is found in the words of our text: "Did you not know that I must be about the things of my Father?"

To fulfill the commands of God, or do the things of the Father, is not always the things of human nature. It was no pleasant to our Saviour to leave doubt painful to Him everywhere for three long days without finding Him.

He knew that His Blessed Mother and St. Joseph would derive great profit and merit out of this painful abandonment, because they would willingly accept the pain of it, and present it over and over again as an offering to their heavenly Father, who does everything right and for the best.

The example of the Blessed Virgin Mary and St. Joseph should always be before us and make us accept the things of our Father in heaven, no matter how painful they may be, with resignation, and constant prayers for it if we do not feel it, and for help not to give way to murmuring and dissatisfaction because God does not treat us in some other way than He in His divine wisdom and love actually sees fit to treat us.

If we would only say constantly, and on all occasions, "What is the business of my Father?" I must make it my business to do it, it would save us many a sorrow and many a sorrow, and constantly accumulating merit. O my brethren! what fools we are, and how short-sighted, not seeing what is perfectly plain, and what no reasonable being can think of denying.

Everything we do should be one of the things our Father in heaven. We should consider His will about rising from sleep in the morning, and idle slothfulness, and should do the same about going to rest at night, giving ourselves sufficient repose and not spending the hours of rest in dissipation and luxury. All the business of the day should be done, first and above all, as a thing of the heavenly Father, acting with honesty, with fraternal charity, and with sobriety, serving our Lord Jesus Christ, and not men or our own selfishness.

Our conversation should be something which is of God, not being in a hurry to speak of our neighbor's faults or to advise him, but in all things seeing in him the image and likeness of God. Let us remember that he as well as ourselves is an heir of immortal glory, and that Christ has loved him so much as to die for him. Bright and innocent conversation, from which all spite and malice and all badness is excluded, is a thing of the Father and a joy to men and to angels.

And all that happens—bad weather, sickness, failure to carry out our desires, death of friends; all come from the permission of the Father, and are handed out to us. In all these things let us conceal the most glorious opportunities of pleasing God and securing our salvation.

Let us often say to ourselves what Jesus said to His Blessed Mother: "Do you not know that I must be about the things that are My Father's?" Do you not know that here lies the whole of your life? Do you not know that your whole happiness lies here? Rise up, then, O my soul! and go on courageously; let no obstacle stop you; look on all things with the eye of faith, and not according to the ways of the world. Then shortly you can say with St. Paul: "I have run the course. I have fought the good fight, and now there is laid up for me the crown of glory which God will give not only to me but to all who love His coming."

Scotch Converts. "Monsignor Fraser, rector of the Scotch College in Rome," says the Pittsburgh Observer, "states that of the thirty-two students for the priesthood at present in that institution, six were until recently ministers in the Presbyterian Church of Scotland."

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A CONVERT'S DEFINITION OF "CATHOLIC."

From the Glasgow Observer.

Father Angus, of St. Andrew's, who writes so pleasantly in the Tablet article, "Here and There," in which he furnishes some interesting and illuminative remarks on the use of the word "Catholic."

The word "Catholic" is much in use here and there among our Episcopalian friends. Of course they may call themselves Catholics; the difficulty is to get other people to do so. But the fact is that they are using the word in a sense differing from that in which we use it. An Anglican seems to think that he becomes a Catholic by believing in the teaching, but I accept the teaching because of the Teacher. I belong to a divine society, and I accept, simply because the society is divine, and therefore infallible, and I accept her teaching as proposed and I accept her teaching as proposed or proposed to me by her divinely appointed Head and Mouthpiece, the Bishop of Rome, the Pope, the Vicar of Christ."

Father Angus modestly disclaims possession of what he calls a "theological mind." We imagine that theologians will find nothing to quarrel with in the sentences quoted. If the writer has not the gift of a theologian's mind, he has evidently the gift of clear perception and lucid exposition.

IRISH PROTESTANTS AND THE EMBLEM OF CHRISTIANITY.

The Right Rev. Dr. Meade, Protestant Bishop of Cork; Lord Justice Holmes and Mr. Savage French, J. P., constituted a diocesan court of inquiry which sat in Cork on Saturday to hear an appeal of Mrs. Axford, wife of a staff surgeon in the royal navy, for permission to re-erect a cross over her brother's grave in Kilbrogan Cemetery.

From the evidence it appeared that the lady had caused a plain Celtic cross to be erected over the grave in April last, but it had been removed and thrown on the roadside by the Rev. B. C. Fawcett, B. A., incumbent, and two church wardens, Mr. Samuels, K. C., who appeared for Mrs. Axford, urged her case in vigorous language. He could not see what objections there was to the cross which was the emblem of the common faith. Evidence was then given as to the strong feeling which existed amongst the Protestants of the parish against the cross. The judgment of the court was that it does not interfere with the refusal of the defendants to permit the erection of the monument, although the Bishop said that there could be no more appropriate emblem put over the grave of a Christian man or woman than the cross. What a precious judgment! It should be treasured up by opponents of the Cross everywhere. "Strong feeling" is all that is necessary in order to have it banished or thrown on the roadside.—Dublin Correspondence of the London Catholic Times.

SCIENCE SUSTAINS REVELATION.

A favorite theory with the materialist school of philosophers is that matter (which they substitute for the Deity) is, while ever mutable, ultimately indestructible. This theory, like some others is tottering to destruction, owing to the recent extraordinary discoveries. While a change of elements from one substance (radium) to another (helium, the matter of the sun as disclosed by the spectrum) is demonstrated by the latest experiments, the total annihilation of both as the final result of transmutation has also been observed.

The facts of the case, as told by Sir William Ramsey, are simply astounding. In his lecture before the London Institution he said that radium gives off a heavy gas which slowly changes into helium and then vanishes. This gas can be collected in tiny flasks, measured and weighed and used to display the characteristic properties of radium. It is not permanent, however; in about a month it entirely disappears. The question then arises, what becomes of it? Sir William Ramsey claims that he caught this emanation in the act of vanishing. "He found that after it had been collected for a couple of days its spectrum—which previously was entirely unlike and yet studied—began to display the typical yellow line of helium, the gas first known and christened by its presence in the sun. In four or five days the helium lines grew brighter, and in another week the spectrum of helium was positively blazing in the hermetically sealed tubes that had been filled with the pure emanations or gaseous output of radium.

In other words, one element had been literally seen to change into another of quite different nature under the eyes of the experimenters." This other finally became sought. The whole case, as it stands, disposes of the grand theory of the indestructibility of matter, and proves that as God created the whole visible universe out of nothing but His almighty will, so can He dissolve it at a breath.—Philadelphia Catholic Standard and Times.

Secure in H. pe. The soul in purgatory, though suffering grievously, suffers with such resignation and conformity to the will of God, that it experiences neither confusion nor terror. It is strong in patience; pain does not deaden its love of God, and therefore does not disturb its peace, which is firmly established in the hope of future glory.

Worms cause feverishness, meaning and foolishness during sleep. Mother Graves' Worm Exterminator is pleasant, sure and effectual. If your druggist has none in stock, get him to procure it for you.

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. COLXXXII.

I have already given various facts which have led me to recede from my original assumption, that vulgar virulence towards the Catholic Church is most largely rife among the Methodists, and to close with the opinion of the Ave Maria, that this evil emanates, in this country, belongs rather to the Baptists. Of course I am not speaking of such gentlemen as would be found in the teaching forces of Brown or Rochester University, or Newton or Rochester or Crozer Seminary, or other Baptist seats of learning, than which there are none better. We may, in this matter, sometimes find careless, or even disingenuousness among them, but we do not look for blackening us all, nor do I know anywhere such exactness of scholarship in these matters as that of Dr. Yoder of Crozer.

I seldom see the Watchman, or Examiner, but I have not gathered the impression that these are commonly virulent or intentionally slanderous. High scholarship (setting aside that illustrious school, the University of Virginia) is less common in the South than in the North, and also more of speech. Therefore it is natural enough that my examples of Baptist virulence and calumniousness have been chiefly from the South, which moreover is the chief seat of this great denomination. John Christian's book is as much wickeder than Lansing's as Lansing's is wickeder than that of a decent Christian man.

Yet there is one influential Baptist paper of the Mississippi Valley, bordering on the South, which, although commonly more temperate in its forms of speech, has no more care of truth, or justice, or charity, towards the Roman Catholics than either Lansing or Christian.

A dear friend of mine, now above, a theological professor, once wrote to me: I wonder when our religious papers will be religious. This is an inquiry which still awaits solution. Our so-called religious papers are a queer phenomenon for the most part. They remind me of nothing so much as the sermons of Herod and elders who gathered around Herod in conglomeration to learn that the Holy One was already in the world, and was likely to sweep the cobwebs of their fantasy into the purifying flame. No wonder that a leading paper of this class once exclaimed that we have no need of Christ in these happy times, and must put off His second coming as long as possible.

However, the Baptist organ in question appears to go beyond all admissible bounds, and to speak as if it held, with Anne Hutchinson's followers, that the moral law, above all the law of veracity, lays no obligation on the consciences of the elect. I do not name it for family reasons, (although the editors are no kinsmen of mine) but its name may easily be guessed.

Of course the dull commonplace of their usual tone is not to be imputed to the editors as a sin, besides that it is nothing uncommon anywhere. Nor should we reproach them that they are no gentlemen, for perhaps they would be gentlemen if they only knew how. Nor should we find fault that they have only reached the lower level of a "regular" education, for what more is required? No very delicate edge is needed to give notices of Association meetings, or of immersions, or church societies. I believe this paper draws the line at the ecclesiastical cakewalks and evangelizing, and would positively refuse to publish the fact if a ready deacon should stand on his head for the amusement of the brotherhood and ad majorem Dei gloriam.

Still there are certain principles of morality which I think we have a right to urge upon the consciences of the most orthodox editors. One is: Thou shalt not lie. Another is, that we are strictly obliged to give a candid explanation of any evidence to the contrary. Now to these two principles of common honesty the two editors pay no attention in the case of Roman Catholics. I know of only one exception. They lately, to throw discredit on certain rather eager Methodist candidates for the General Conference, urged against them the disinterestedness of Rampolla and Sarto in the Conclave, who worked and energetically for each other and against themselves. The commendation was not very exalted, it was pleasant to be able to acknowledge the commendation.

Take our second principle of morality, that we are bound to give a creditable explanation of fact when there is absolutely no reason to the contrary. Apply this to a particular case. The late Dr. Roswell D. Hitchcock, President of the Union Seminary, died worth \$2,000,000. Would these two editors have tolerated the imputation that Dr. Hitchcock gained this money by extortions from his parishioners, and afterwards by tricks against his fellow-professors? Of course not. They would have said, which is the simple truth, that Dr. Hitchcock, who I believe married wealthily, was an uncommonly good business man, and that therefore his prudent investments grew under his hands.

Yet when a Western priest died leaving a fortune not to be compared in amount to Hitchcock's these two men at once cried out: See what may be the gains of an extortionist priest in a large city parish! They did not pretend to have the slightest evidence that this clergyman was extortionate. They knew perfectly well that very few priests, however large their parishes, leave fortunes behind. Of course then the only inference permitted by common honesty would be that this clergyman had inherited wealth, or had early, like Dr. Hitchcock, made singularly judicious investments. Not at all. The deliberate malice of these two Baptist leaders of the Centre—and I speak after an amply adequate examination of their columns—is always on the watch to find, not evidence, for that is superfluous, but the most tenuous pre-

text, for bringing dishonorable imputations against the Catholics, above all against their clergy.

Now this deliberate malignity, always on the watch, utterly independent, in its accusations, of anything but the wish to accuse, is evidence of a far more deeply seated evil of heart than appears in the wild vituperations of Lansing or Christian, besides that these hardly alight with any such settled purpose on individuals. How can we call those two men good men, or honest men in any sense? Only if we assume, which is of course possible, that sectarian malvolence has, from the beginning, so taken possession of one department of their being as to render it at present quite inaccessible to the principles of charity or integrity. This would be very dishonorable to profess to the leaders of the Church of God, but it would at least leave room for the possibility, after severe future discipline, of an ultimate healing of the moral being. Therefore we may assume it to be true. To these men, probably, a Catholic priest is no more a human being than a tiger or a hyena. If we saw a tiger fresh from the jungle, and said: No doubt this fellow has eaten three or four men, we should laugh to be called on for our proof. So if these two men should be called on for evidence of some disgraceful imputation against a Catholic clergyman, the demand would provoke them to grim derision.

It is a small thing in comparison, but it proceeds from the same principle of evil surmising as something which faithfulness to the Blessed Reformation requires always to be cherished towards the Papists, that the same men, declaring—I do not know how authentically—that Pope Leo was at first willing to sell the friars' lands in the Islands for a certain sum, and afterwards, when conditions were more favorable, demanded a much larger amount, call him "the crafty old Pope." Imagine the righteous exasperation of one of these editors, if somebody should say: "Dr. Smith," which is not the name, "lately offered his house to Mr. Brown for \$10,000, but as Brown held off, and real estate is rising rapidly in that suburb, he now tells him that he can't have the house for less than \$20,000. Crafty old Elder!"

However, Dr. Smith would doubtless have said to me: "The wealth of the sinner is laid up for the just. Now Pope Leo is the sinner, and I am the just. Therefore for me to get market-price, or more, for my possessions is a godly act, but for anti-Christ to ask it is plainly against the rights and interests of God's elect. Therefore that which is simplicity in me is craftiness in him. If you insist that the same principles of morality apply to a bargain with a Baptist Elder and with a Roman Pope, you are merely an Achan that troubleth Israel. These were the principles on which my spiritual forefathers in Cromwell's time proceeded in their transactions with Popish and Anglican Malignants. O that these holy days might return!"

The farther we go on with these men, the worse we shall think of their morality.

CHARLES C. STARBUCK. Andover, Mass.

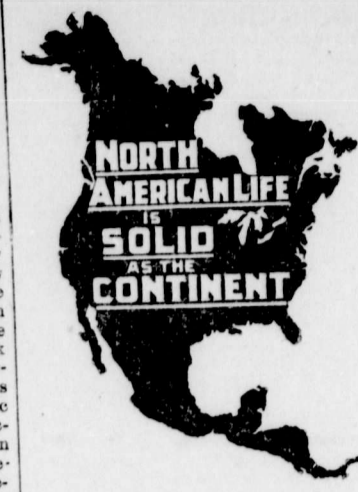
HOLY MARY MOTHER OF GOD.

The third and last part of the Angelical Salutation, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death," was added by the Council of Ephesus, which met at Ephesus in the year 431. In opposition to the teaching of the Church that the Blessed Virgin was the Mother of God, Nestorius and his followers contended that she was only the Mother of Christ. In other words, maintaining that the person of Christ was different from the person of the Son of God. To condemn this error and specifically to define the dogma was the purpose and work of the Council of Ephesus. That the doctrine had become deeply cherished by the faithful and was not new to them is evidenced by the fact that the people of Ephesus received it with great joy, which they manifested by illuminating the city.

Mary, therefore, is the Mother of God, and this exalted dignity she could not enjoy without being holy. Quite properly then is she styled Holy Mary. Nestorius would have two persons in Christ. Not so the Church. In Christ there are two natures, namely His divine and His human nature, subsisting in one person. In other words, the Second Person of the Blessed Trinity and Jesus, who is the Son of Mary, is also the Son of God. Therefore the same person is both God and Man. Consequently the Blessed Virgin is truly the Mother of God. Again, as Jesus, the Son of Mary, is the same person as the Son of God, and truly God, it necessarily follows that Mary is the Mother of God.

The error of the Nestorians, however, was no less serious than is that of modern sectarianism, which attacks us for the use of the words, "Pray for us, sinners." It is because of them that we are falsely accused of worshipping the Blessed Virgin in place of God, by our separated brethren. But they are mistaken. Catholics worship God. They adore His Mother. They regard the Blessed Virgin as the most powerful advocate in heaven. They feel that as the Queen of Heaven, and the Mother of God she can intercede for them to her Divine Son. By invoking her aid they in reality pray to Him. They confess themselves as sinners, therefore, in need of her assistance. As we see the influence of the power of the world in affairs, so we seek the aid of Mary in our spiritual necessities.

We ask her aid "now," because the dangers that beset our souls are ever present. Constantly, therefore, are we in need of her protection. We ask it at the hour of death, for then above all times do we need a defender against our spiritual enemy. We ask it after reciting the Lord's Prayer, that our intercession coupled with her own petitions be the more readily secure for us the petitions of the Our Father. If the Church has so honored the Mother of God, how becoming in her children to do likewise?—Church Progress.



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CHATS WITH

At the beginning of our lives we are wholly to Jesus. I live even more earnestly, to seek His glory in Him. Let us as the whole century to our Most Holy Christ.

I passed a stagnant life beneath a rockling wall. No sorrow pool was I. I thought, "How long! And clean and white!"

Next day from out the door I passed a novel room. The signs of poverty I saw the grim and dead. The walls of iron for I said: "The gates I to those within the room. I from out the door. Came one to rule the door."—Strickland

Faithfulness is many a successful quality, ability and the that may be given one's efforts, but daunted faithfulness in the very face hindrance and obstacles. The developed by devoted smallest undertakings for glorious achievements found the secret of

The Best Type. The annual report of the Catholic Young Men's Union was held at the Cathedral, P.

The sermon was Rev. Mr. Justice. It was in substance: "I am deeply grieved for the present this mind with many Twelve or thirteen augured the cure for the altar of around the altar order to give evidence of your faith and datum presented. The means Cathedral was not prohibited. The right idea was amply. What was the end result? I was drawn inward.

The religious of young men. The than that of Catholic. It is an intellectual faith. They are row of the bones would give up it.

"The best type" one who is present is frequently seen most edifying at the altar. Such young men thousands in our industrial, honest of aged parents. Are they every? What is there are they lacking? a lack of apostolic men religion is to be spoken of religion a subject of conversation would not act as yet we are told is ripe for the young men cannot do. The into contact with those in the work of conversion, it must be done by the laity. It has been in religious training has been given educated than in many instances instruct those true as are the opportunities are.

If much were done by those outside the yon and the preaching of the showing what God abiding lips, but being world and blameless Church can show and be proud. The world as at us when the in the college the majority, be proud. Their daily life them. They imbue with whom they how the men societies and accordin delphia Cath

Center Y. There is more than a receiver. He generously, he would detest, if he would Give or starve of your own starve, men. The man what he has the farmer who the convict drought and of crops, the corn. He is the crib, the

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