#### " HIS NAME WAS CALLED JESUS.

INSPIRING SERMON MARKS CELEBRATION OF PATRONAL FEAST AT THE GESU-PREACHED BY FATHER DORAN.

Philadelphia Catholic Standard and Times, At the late Mass in the Church of Gesu on Sunday last, the feast of the Holy Name and the patronal feast of the parish, the following inspiring sermon was preached with fine effect by Rev. Alvah W. Doran, formerly a inister in the Protestant Episcopa Canren, and new stationed at St. Bridget's, Falls of Schuylkill:

At that time, after eight days accomplished, that the Child should be circumcised, His name was called Jesus, which was called by the angel before He was conceived in the St. Luke ii., 21,

My dear friends, on the walls of the great Congressional library in Washington, as well as upon the walls of many other of our public buildings throughout the country, and even in our own city, are inscribed the names of men who have left their impress upon our civilization and institutions Is it the mere letters of the alphabe which we honor thus because of some peculiar combination or arrangement? man ; his life, his high ideals, his deeds, his contribution to history, to art of to literature-everything, in short, by the world happie brighter, holier or more learned.

It has been said: "What's in a name

A rose by any other name would smell as But though this may be a par tial truth, arising from man's imperiec. tion of knowledge, there is another side of truth which makes this look like falsehead. Our commonly received definitions of philosophy teach us that name are "signs of our intellectual concepts," e., of the knowledge of things which ve in our mind. Aristotle well would be impossible to ourdenour discussions of truth with cemplete definitions of the objects conerned, so that we affix names as sym them, just as merchants per formed their calculations by the use of

pebbles.' Moreover, when creation was still fresh from the hand of God and man stood forth on the sixth day as the read that God brought all the beasts of the earth and all the fowls of the air which he had made out of the dust of the ground to Adam to see what he would call them, and we read: soever Adam called any living creature. the same is its name," (Gen. ii., 19.) This, our theologians teach us, implies an inferior grade of knowledge in our enabling him to choose a st parent, name would accurately represent the thing. The peculiar import of the name is much insisted upon among the earlier children of Adam, and Almighty God displayed His favor to Abraham by a change of name, and at the other nd of Holy Writthe apocalypse assures all the ransomed the possession new name. A name, then, Revelation teaches us, is an almost sacramental symbol, having in the case of persons a mystical yet real connection with its

NAMED BY GOD THE FATHER But one is born into this world—only tately we have seen Him lying on His tately we have a seen him lying on His tately we have a seen him lying on His tately we have a seen him lying on His tately have a seen him lying on His tately have him lying on His tately have him lying on His tately have him lying But one is born into this world-only riest and King, containing in Himself all the treasures of wisdom and knowledge. Who shall give Him a name one that will accurately represent Him; one that out of all the ways in He touches creation shall be the Shall it be Joseph, because of his dignity as foster father of the Christ child? Cannot blessed Mary, the seat of wisthe hidden coun-Not by the argel; he is only a messen shores of eternity. His Son's obedience in becoming man. He has put the seal upon His exalted dignity. He has shown the burning love of the Blessed Trinity. He has selected the most important character Incarnation. God the

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touched the secret of the exaltation of that Holy Name above every other name. That secret is found, not in the fact that it was God the Father's own choice, nor from its taking the place in the new dispensation which the name Jehovah had in the old law, out of reverence for which no Jew suffered bimself to use it save only the High Priest once a year in the Holy of

Holies. St. Paul it is who teaches us the secret in his Epistle to the Philippians ii., 8-11. "He humbled Himself, becoming obedient unto death, even to the death of the cross. Wherefore God also bath exalted Him and hath given Him a name which is above every name; that in the name of Jesus every knee should bow, of those that are in heaven, on earth and under the earth, and that every tongue should confess that the Lord Jesus Christ is in the

glory of God the Father."

The Holy Name was formally bestowed upon our Redeemer at His circamcision, and was the seal of the covenant Christ made with God the Father, promising obedience to the whole law, to wash away the stain of our disobedience, while at the same time the name Jesus proclaimed His sinlessness and bound the human race to Him as the Second Adam.

OREDIENCE. Thus, my friends, obedience it was that put the Holy Name at the summit of heaven, nor can we really pay honor to it except by the same means. An angel first revealed the name to obedione to day can enter into the knowledge of the Saviour save by listening to the angel that now speaks in the world—the Catholic Church. Who outside the true fold can grasp the meaning of that Holy Name or worship aught but a maimed and mutilated Christ? Who Who outside the

can claim to know Jesus stripped of His ent of Love, the Blessed Euchar Who can know the extent of His mercy without the comforting doctrine of Purgatory? Or the generosity of His pardon without an acceptance of the overflowing treasury of indulgences frawn from His merits and those of His

Not a service of the lips only is required to honor the Holy Name. "He that will live the life shall know the doctrine" and keep entering into that fulness of the love of Christ which surpasseth all knowledge," which is St. Paul's prayer for his Ephesian dis-ciples. "If you love Me," also said our Redeemer, "keep My command-

As we survey the record of the Church's history we may find abundant examples to point out the name of Jesus as the name of perfect obedience. The Church is a living organism, and, pass over it, it lives and grows and puts forth here a branch, there a flower or a bud under the dew of the Holy Spirit, all increasing our insight into the mind and love of Jesus Christ.

So, in the sixteenth century, when that baneful antagonism to the Catho-lic Church raised its head, whose prominent characteristic was the thrust ing of private judgment into the seat of God given authority, was it less than an almost Divine inspiration which led the founder of that glorious society whose members preside over this noble church and its adjoining college? it not a type of the exaltation of the Hely Name that St. Ignatius made the prominent feature of his rule the profession of absolute obedience under authority, and at the same time would ake no lesser title than the Society of Jesus? Jealous as was the Holy Ro Church of making this blessed Name the property of a particular portion of her members, yet the Pope's ratification was a certain sign that God wished the world to remember that to worship Jesus rightly every creature must fol

ow His footsteps of obedience.
Such, my dear friends, is the lesson I wish to impress upon you this holy festival. Obedience is the true means to honor that Holy Name, which is so dear to us, by which alone we must be saved. Obedience for Jesus' sake is the true way to make the burdens of

life easier to carry.
IN THE NAME OF JESUS. His Sacred Name will be as a | mass of those live coal in the midst of the fuel of our eart which God made to love Him above all. With St. Thomas Aquinas we will realize how the Holy Name of Jesus justifies the sinner, delights the just, supports the tempted, increases grace and saves all who call on it." will come iuto our lives that so necessary tenderness of personal devotion to Who is fairer than the children of men," which will cause our exercises of devotion - prayer, confession, hearing Holy Mass, etc - to cease to be a burden, grumblingly borne, and give us a distaste for all, as says St. Bernard, where the Name of Jesus is not found. "Let your light," my friends, " so

shine before men that they may see your good works and glorify your Father, Who is in heaven, 'and His dear Son, Jesus Christ. As Catholics separated bretaren who are kept back by such inconsistent conduct from em bracing the fuller knowledge of Jesus claimed by His true spouse, the Catho-

Let Jesus be your shield in temptay as tion, the sword by which you fight the hattles of God and religion, your solace angel deprives him of that privilege. in tribulation, the song of your heart when the sun shines upon your the last word you frame in this life, els of God, can she not name her that it may be the first as your soul No; He is named already, falls at His feet in adoration on the

"O! Jesus Jesus, dearcst Lord, Forgive me if I say That Sacred Neme, for very love, A thousand times a day."

Such was the tribute of one whom the love of Jesus drew out of the land of darkness to the feet of the messenger who alone could teach him more - the

letters of gold.
May Jesus Christ be praised, to the ages of ages! Amen.

## TOTAL ABSTINENCE.

BISHOP CANEVIN DELIVERS A POWERFUL

ADDRESS ON TEMPERANCE. According to the Observer. Bishop Canevin preached a sermon on total abstinence at vespers last Sunday even-

ng at the Church of the Epiphany, Washington street, Pittsburg.

The subject of his sermon is noteworthy, because this is his first public

pronouncement since he has succeeded to the Bishopric of Pittsburg. Bishop Canevin said that it had been the aim of the Church at all times to associate her children for the purpose of combating evil, and to lead men to live higher and purer lives. He spoke of the Crusaders and their grand work for the preservation of religion. Later came the missions and those who united the work of charity and zeal in the Society of Jesus, and then on a still broader field of charity the Society of St. Vincent de Paul, and of other societies to combat evil, such, for example, in these modern days, as the great evil that stands forth arrogantly to the public gaze and comes forth openly to assail God, to weaken the forces of the Church for the preservation of religion. Later God, to weaken the forces of the Church

and the influence of the home-intemthat put the Holy Name at the summit of heaven, nor can we really pay honor to it except by the same means. An angel first revealed the name to obedident hearts, Mary and Joseph, and no ne to day can enter into the knowledge The Supreme Pontifi has ordered the supreme part to give the move-Bishops and clergy to give the move-ment special encouragement, and in a later encyclical letter has admonished

our young men to become total abstainers, knowing that a sober youth gives the best promise of a sober, hon-est and pure manhood, and that it was the very essence to endow the soul with

ower to resist sin. Dishop Canevin spoke of a boy who went with his father to dine with friends. The boy told the waiter to would take what his father did. When the wine was passed the father took the bottle to fill his glass. When he heard his boy again reply to the waiter's query that he would drive to the waiter's query, that he would drink the same as his father, the thought entered the parent's mind like a flash that he was leading his boy iato a bad habit. hand dropped quickly from the bottle as if it was fire and he said, "Give me The boy took the same. Oh! blessed be the fathers and mothers who give good example to their children.

This terrible passion, the appetite for drink, destroys not only the super natural but the natural powers of the soul, and destroys more effectively than any other sio, the immortal soul, the image of God in man, and brings him to the lowest, vilest and meanest depths that human nature can descend to, destroying every Christian virtue in the

We read of priests pleading with the poor, unfortunate drunkards to give ap drink, and how the poor, unfortunate drunkards will reply that if Christ was to come down and ask not give itup. Few habitual drunkards recover. History teaches us that when men become alcholized it is almost im possible to save them from the slavery of drunkenness. No one who drinks is safe; and every man, no matter whether he is a laborer, mechanic, artisan or professional man, should be a total ab stainer and have the protection of so

briety about his life.

Bishop Canevin spoke of his twentyfive years' experience among the people He had seen, he said, loftyminded men and women sink to depths of degradation through drink, and he was familiar with families who were once wealthy, but who are now dependent on charity for their supper and lodging to night, and all through drink. could during the same time, recall scores of others who thought they could drink moderately. How they had pitied scores of others who fell by the highways and resolved that they would not do the same, but, alas! they fell themselves.

When it is considered that total ab-"All whatsoever you do in word or in work, do all in the Name of the Lord Jesus Christ" (Col. iii, 17), says St. among our people, and that the great mass of those who compose the higher social life of the Catholic Church a not total abstainers, it might not be thought strange if this majority thoughtlessly or mischievously tried to over-throw the work of the minority, men who are following in the teachings of Father Mathew and trying to have put in our schools these trinciples, and to have our young boys and girls become total

It is a cowardly act for anyone not to be willing to face the awful effects of this evil, not to be willing to help to spread total abstinence amongst people. Anyone who is serious enough cannot help but see the ravages of drink, and ought not be indifferent Those who feign indifference must be interested in the traffic or else must be ipplers who have not the salvation of their brother's soul at heart.

If the Catholic people would open their eyes and look at the statistics of almshouses, jails, insane and orphan asylums, and see the great majority there-their own people-through drink, they might awake to the great necessity of taking an interest in this

St. Thomas said that drink is not sinful, and men and women may be virtuous who indulge in it, but the highest char-acter is attained through total absti-The Catholic Church in this country would have had a different history if all her children had been total abstainers. There are, of course, other great sins—impurity, divorce and violated homes—but I think the worst, and drink. You must offset this great evil by word and example if you want your young girls to grow up and be a credit to you, to be pure, good and womanly; if you want your boys to be clean, honest and upright, you must put Father alone has named Him, "before He was conceived in the womb," and named Him Jesus, "for He shall save His people from their sins."

However, my friends, we have not yet touched the secret of the exaltation of

## REFORM IN OPERATION.

THE ONLY WAY TO HAVE GREGORIAN MUSIC IS TO TEACH IT IN SCHOOLS SAYS A NEW YORK PRIEST.

Father Young, musical director at St. Francis Zavier's Church, New York, and Professor of Music at the Jesuit College, recently at a Vesper service gave an example of the Church music recommendations of Pope Pius X. put

into practice. There were Gregorian Vespers by the by choir, polyphonic singing by the men's choir, who chanted two motets, and finally singing of the psalms in Gregorian form by the congregation of one thousand two hundred men. These a special congregation could not always

be gathered. Father Young was delighted with the result, for it helped to prove his optimistic theory that American choirs and wants to hear them.

Father Young believes that Gregorian nusic and congregational singing could be restored to their places in the Catholic Church fully within ten

only way to make Gregorian Chant practicable in this country. Optimistic as Father Young is, he admits that there are difficulties to be

overcome at the outset. The material is very poor," he "and I have found in my own school very little to encourage a teach er to begin on. I was glad of that, however, for it showed how much my plan, even under difficulties, could acmplish. I have taken the boys while they are very young, and before they ave acquired many bad faults of speech vice a week I give them a lesson of

hree-quarters of an hour. should never waste five minutes eaching this singing in the schools I did not think it is the only means accomplishing a wonderful result. enter the school, the students can be carried further along in the study of the music until in their last years they may be able to learn even the Latin of the Psalms and the responses. ithin a decade, if this plan were put to effect, we should not only have all the materials for the choirs, but we could see the priests starting the salms and the music of the Mass and ll the congregation singing together ast as they did before the liturgical

became corrupted. The restoration of the Gregorian hant will bring the choirs to their ace by the altar. Not all of the fitted to receive them now, ith the withdrawal of the women from he choirs there will be no longer any why they should be kept in the organ loft.

### DOGMAS AND DOCTRINES.

The address of Dr. William S. Rainsfork at the Enanuel Church, Boston, last Sunday evening, is worth more than a passing notice; it may be regarded as a nurmur of the times. Dr. tainsford is Rector of irch, New York, and the occasion of is sermon was the annual service for devery year in Emanuel Church. There were present at the service students from Harvard University, fassachusetts Institute of Technology d other well-known institutions of

The subject of the address was "The easonableness of God's Call "-a rand theme, certainly, for the Doctor expose his idea of Christianity. And " We are beginning to see, said, "that Christianity is a life, d life is a growth. When a thing true the Christianity of Jesus is mber of definite statements. It is This utterance might be passed without any comment were it no at it is the foundation for interesting onclusions that follow later in the ser It is, indeed, true that Christian

ty is a life; that is, Christianity is destined to grow and to increase. But he Christianity of the soul and the hristianity of the body are two differnt things. The Christianity of edy depends upon the Christianity of more correctly speaking the life principle. The Christianity of the soul by which we mean the Christianity which life and growth body, is nothing Christianity of the more or less than the eternal truths which Christ came on earth to teach, and which when spoken with the mouth may be regarded as statements better word. Such state ments often appear in the form of dogmas when the reasons for them are not and can not be clear to the human intellect. It is upon th truths that Christ built up His Church for which reason He declared that the gates of hell could not prevail against her. Dr. Rainsford is in error, there-fore, when he exclaims "the time is these others is and doctrines which we cannot understand." Such dogmas and do trines to an extended and must be accepted as facts just as well as our own existence which we must Nowhere outside of his

the great mysteries of religion to their veit is one of his warmest admirers, own liking. But suppose one of the young men should imagine that he receives from his Bible an inspiration to kill the president of the United States; how, according to Dr. Rainsford's theology, could the government authorities. ology, could the government authorities hang the murderer? There is a nice distinction to be firawnin the doctor's naive consulted by President McKinley on tinction to be drawn in the doctor's naive tinction to be drawn in the doctor's naive example of the textbooks which is so example of the textbooks which is so land and President Harrison value'd land and President land and President land and Pre will gainsay those things which were really established as facts in the textbooks of a century ago? The text-books of to day may, indeed, present old facts in a fashion such that they were the alumni of the college who had attended the service. Of course such a special congregation could not always change the facts. In the matter of the congregation could not always change the facts. In the matter of the congregation could not always change the facts. youthful intellect; but they do not change the facts. In the matter of text-books, however, it may be well for the Doctor to know that modern text-books upon the Trinity and other dogmas and doctrines may be obtained in any Catholic college or seminary, in which the old truths are treated in an which the old truths are treated in an any catholic college or seminary, in which the old truths are treated in an any catholic college or seminary, in the work of the college or seminary, in his efforts to bring congregations can be taught to sing the kind of music in which Pope Pius which the old truths are treated in an

changing the old truths themselves.

In view of this fact it is strange that and labor. Dr. Rainsford should plead for fre Catholic Church fully within ten years and partly within five years if this kind of singing were taught in the parochial schools. He has stood for that principle for years, and has advocated it with greater enthusiasm since Pius X. expressed his wishes on the Pius X. expressed his wishes on the phicet of ecclesiastical music. and above all things for truth. He seems to imagine that truth is some-Father Young has a plan to form a class of parochial school teachers on Saturday to enable them to teach the should not have life in them, when His Gregorian Chant to school boys during hearers went away and declared this the week. He believes that this is the was a hard saying Our Lord did not

call them back. What would Dr. Rainsford say to such a dogma?—Pro-

## "BUSIEST MAN IN ROME"

THE HOLY FATHER, WRITES BISHOP COLTON, OF BUFFALO, WHO IS NOW IN THE ETERNAL CITY.

The Holy Father is the busiest man in Rome, for every one wants see him and he is ready to receive every one," writes Bishop Colton, of Buffalo, to the Catholic Union and Times, of that city. "He has been receiving all week the various pilgrimages which have come from almost every country in Europe. And his time meanwhile has been taken up with giving private audiences to the visiting Bishops, which, as I have already said, number three to four hundred, hoping for the honor of a private audience, notice of ourly expecting from Cardinal Gotti, whose hands this matter is placed. It is with joyful anticipations forward to those happy few minutes. I shall be permitted to converse with I shall be permitted to converse with the Vicar of Christ. Next to meeting with our Lord comes meeting with His appointed representative. hears you hears Me," said our Lord to Peter, and this he says of all Peter's successors. And so it will be like speaking with our Lord Himself. have always longed for this blessing, but hardly hoped to have it, but it in God's providence has come at last.
"Every priest hopes some day for

this favor, but few attain it. Now it has come to me, the desire and hope of my life, and I will be a few moments alone with the greatest man on earth, for such each and every Pope surely is, and we may say that he is more than for he is invested with powers greater than that of Kings and is enlightened with a wisdom more

#### THE WEALTH OF THE HIER-ARCHY.

Every little while some jaundiced outsider endeavors to poison the lay Catholic mind by referring to the wealth of the hierarchy. Even writers in the daily press from time to time nake such effort, and the average cular Rome correspondent now descants on the great wealth of the Papacy, with obvious intention of cutting off the revenues of the Church.

Very plainly, all this is part of the universal conspiracy against the Church -a contemptible exhibit of the propaganda of lies against the faith. of these writers, no doubt, are me clunderers; but most of them are malicous enemies who wilfully and deliberately misrepresent in order to delude.

The proof of their untruth comes out when the prelates they lied on die. During life they have held millions in trust for the Church, but when they pass the secular world is astonished to learn that personally they were ways poor men. Think of Archbishop Elder dying with only \$400 to his name. Bishop Phelan of bishep Kain of St. Louis dying with scarcely enough to found a corner grocery. At least fifty others might be med; but these are recent examples. It is silly to speak of America

It is silly to speak of American Bishops and Archbishops as holders of great wealth personally. The Church property of their dioceses is vested in their name, but when they die it passes they go before niless. Nowaday, with a number lying spirits abroad, it is well for Cath-olics to have the real facts recalled to memory.-Chicago New World.

## TRIBUTE TO BISHOP SPALDING.

PRELATE'S ILLNESS CAUSES GENERAL SOR N WASHINGTON-COUNSELLOI

OF STATESMEN. William E. Curtis devotes one of his letters in the Chicago Record-Herald onthusiastic

Nowhere outside of his own dio-cese, he says, writing from the na ional it.

The doctor then advises the young men not to stand aloof from Christianity because they cannot accept the doctrine of the Blessed Trinity; "they should be up to date; let it all go; where would they be if they had to depend on the text-books of 25 years ago in any department of science?" In other words let the young men settle the great words let the young men settle the young m taken an active part in political affairs; and if his sympathies were with one party or the other at any time it was because he was influenced by other

than political considerations. You will recall that he was a memup-to-date manner without in any way and unceasing in his efforts to bring about friendly relations between capital

> "Our young people," says the Catholic Citizen, "should be taught to shun the average cheap theatre as something hardly above the 'dive' in vulgarity To observe the galleries full of half grown boys, having their imaginations corrupted by the spectacle of brazen immodesty before the footlights, is to note a most deplorable instance of American decadence. The variety theatre is the high school of immorality

#### THE CATHOLIC WEEKLY AS AN AN IIDOTE.

If we cannot escape altogether the poison of secularism (in our reading), there remains but to take an antidote, and this we possess chiefly in the Catholic weekly. If it cannot cover so ex tensive a ground or exert such power as the daily journal, it is at least a protection "for the household of the protection "for the household of the faith." It will assert the teachings of faith as occasion requires, refute errors and calumnies, nail the lie, uproots prejudice and state in their true light facts that have been distorted against truth and religion. It is thus the great preservation of the Catholic family and by the feeling of fellowship which it fosters, it disposes and prepares the way for Catholic union. We are blessed with excellent Catholic weeklies. There is scarcely a city of any size that has not its weekly organ, and some of them are edited with an ability and leverness that are a credit to journal-

What is required of Catholics is that they support and encourage their weekford it or who takes his secular daily and neglects to subscribe to a Catholic weekly fails in a solemn duty toward his family. He fails to provide an antidote against the many errors with which the air is rife and against the contagion of secularism which he in-troduces into his home. It would amount almost to a miracle if his children grew not up worldly and secular and should not be addicted to vices which generally follow in the total rejection of it.—Caradian Mes-senger of the Sacred Heart.

#### A CLEAN BUSINESS ISSUE.

In this country the cause of temperance or total abstinence has come on as a matter of business. Large corporations especially, have to be somewhat sweeping, and obedience rigorous, simply temperance of the most to ind on the part of their employees; the kind that is so closely akin to total abstinence as to figure the same in the result. It is not a moral ques-tion, and—without wanting to discuss the question—it may be said that this is the right way to get at it. By saying it is question we mean that these prohi-bitions of drinking by the general business standard of the time are business standard ut on business ground, as if to say: You may drink water or wine your dinner, but it is at your own risk; sobriety is the rule of business. It is thus that the world is progressng along the better ways and men are becoming better, if on ne-higher ground than that "honesty-is the best policy;" in other words, because it pays.—Indianapolis News.

## SECRET SOCIETY EVILS.

An article in a recent issue of the North American Review discusses ome evils of secret societies. There the danger of inebriety brought or by fraternal conviviality business to attend initiations entertainments; the cultivation of sel-fishness in the male, leading to a foretfulness and neglect of the feebler, home" sex; the influence for political corruption which the members There is danger, too, in strange and powerful attraction in the nysticism of the ritual. gauge can measure the sorrow that comes to families through the too close attention of husband and father to the

Here we have it admitted that the secret society is an injury to domestic life. It is also a menace to churches, for even Protestant divines claim that the Masonic ritual aims to be a substitute for the ritual of religion, and attendance at the lodge is som deemed sufficient in the way of divine worship by the votaries of secresocieties - North Western Chronicle.

All of us would find our c easier to carry if we would know our Lord's journey to Calvary constantly in

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