dealing with the meaning of faith as viewed from the sandpoint of Catho-licism. The church was filled to its

capacity.

Rev. Father Frigon said, in part:
"There is perhaps not a word which
has been subjected to graver miscon ceptions and to more false interpreta tions for the last three centuries than this word faith. It is, therefore, a this word faith. It is, therefore, a matter of the highest importance to understand precisely what faith is, in what it consists and what the dispositions of mind which it would seem to

Some have made it to mean an insurance of salvation. Believe and you are saved, which so far from being a supernatural virtue looks very much like a wicked and dangerous presumption. Others have gratuitously identified it with a sort of religious sentiment or emotion, which it would be difficult to define no matter the share it assumes, cannot be the faith of the gospel and of the Apostolic teach

According to the doctrine of the Catholic Church the true faith is a gift from heaven, a supernatural virtue which enables man to believe withou the least doubt or hesitation all tha has been revealed by God, and that upon the strength of his own word and testimony. It is a gift in so much as it is granted by God, without any right on our part, and it is a virtue in so much

we put it into practice.

No man can have faith by himself to accept mysteries, doctrines that we cannot understand, a mere act of the will is not sufficient, but it necessarily requires a special grace from above.

"How is it that this great super

natural power was given unto some while it was refused unto others? This is another mystery of Divine Provid ence, and it does not rest with us to

try and penetrate it.

"After all, God is the Master of His gifts and no one, neither on earth nor in beaven, has a right to bring Him to an account for such, or such distribu tion as He judges proper to make of

"Now, is this blessing, which we have received with baptism, duly appreciated by all who have had the happiness of receiving it? Alas, no. And the reason is very simple; it is because in present days, we but too easily allow ourselves to be led by the maxims of the world instead of by re-

ligious and Christian principles.

Thank God, there is still faith in our people, but it is weak, sleepy. The bearts are still Christian, but there are so many whose life resembles that o pagans; so many who pretend that they believe but do not mind acting as if they did not.

The chilling atmosphere of worldli ness and mundane ambition seem to have wilted the beautiful flowers of faith and pious conduct; flowers that can only blo m into fruits of duty and virtue in the bracing atmosphere of staunch Cath-olicity. Moreover, we have our share of fair-weather Christians, easy-going Catholies, who profess a great venera-tion for religion, but at the condition that it will remain within the wall of the church, never coming out to interfere with the r way of living or doing business, and still less with their views in politics and public welfare, even when there is a question of justice, a matter of conscience at stake; just as if religion had not for a divine mission here below to guide and enlighten our conscience He who heareth you heareth me also and he who despiseth you despiseth me

Some go further still and wonder how they can be expected to believe in doctrines where human reason is apparently not taken into consideration, such as, for instance, future life, eternity retribution in the next world, and par ticularly hell

"First, there is no question but that unberief, in this case, comes from two wants: want of power of mind or want of purity of heart. You never hear a good Christian, a practical Catholic, a man of honor and duty, express such doubts. Then, it is rather strange that, with all the big common sense they claim to have, those self styled philosophers do not perceive the incon sistency of their reasoning. How many things there are in this world that they accept, although their intelligence can not reach them. Take for instance the scientific discoveries of the age; what do they know about them? Still they believe without the least hesitation.
And why? Because they are told that it is so by men of superior intelligence

These great scientists might be mistaken, but their doctrines are ac cepted just the same, without discussions. Why should we act differently when it comes to religious matter? We cannot question the authority on which the supernatural tru hs are grounded, because it is God, Truth it self. Who has told us what we are to believe and what we are to practice. And as St. John says: 'If you believe the word of man, with much more reason id you believe the Word of God.'

that faith demands from our under-standing a blind assent, thus putting reason altogether out of the way. The reason altogether out of the way. The service of religion, in the Catholic Church, is essentially reasonable, to use the very words of Holy Scripture, and any other notion of it is an erron

" Faith clearly understood and operating in its proper sphere, cannot be inconsistent with reason, since there cannot be any contradiction, no more than one truth can be opposed to an-Far from extinguishing the

TRUE FAITH IS THE GIFT OF
HEAVEN.

San Antonio Daily Express.
Rev. Father J. B. Frigon, Superior of the Oblate Fathers in Daluta, Mina., preached in St. Mary's church recently a sermon rep'ete with philosophical interpretations of the Catholic religion, dealing with the meating of faith as dealing with the meating of faith as the country of the catholic religion, dealing with the meating of faith as the country of the catholic religion.

the annihilation of human intellect. Such is the reason why we Catholics accept with the greatest firmness of mind all and every one of the dogmas presented to our belief by the Church. I say by the Church because we consider as an undentable fact that the Church has been established by the Savior and endowed with infallibility in teaching to enjugate me and to leave. in teaching, to enlighten us and to lead us safely to heaven. Faith, however, as understood by Catholics, must not be idle, fruitless and merely specula-tive. No we must practice what we believe. Faith must manifest itself in our daily actions, and particularly so when the glory of God or our neighbor's good require it. 'Faith without works is dead in itself,' says St. James. And St. John was expressing the same idea, the same truth when he said. 'What the same truth, when he said : shall it profit if a man say he hath faith out hath not works?

"Be true to the faith of your bap-

tism and of your first Holy Communion. Show your grateful appreciation of the great virtue by using it according to God's will, that is, by practicing what you believe. Be true to your holy faith in all circumstances of life. And should there ever be a conflict between your sprightal and temporal interest. your spiritual and temporal interests, between your conscience and worldly goods or pleasures, hesitate not to act according to the dictates of faith and according to the dictates of faith and conscience, according to the promises of your baptism. Faith then shall call down God's blessings upon you during life, and it shall be some day your passport to eternal happiness.'

THE LATE REV. DR. STAFFORD.

It is well known that Dr. Stafford's success on the platform was phenome-nal, but perhaps the most remarkable feature of it was that in a city where he had been preaching constantly for ten years, and where he had been lecturing for nearly twenty years, he still commanded the largest and most repre-sentative audiences possible to gather

in his city.

If Dr. Stafford had wished it, he could have been a wealthy man. One of the greatest theatrical firms in the country offered him \$65,000 for a single series of lectures, but he declined. In recent years he withdrew more and more from the platform to meet his

constantly increasing parish work.

An article on "The Palpit Orators of America," written for "The Lyceu mite and Talent" by Willard French, contains the following tribute to Dr.

"The force of his superb declamation, the exquisite grace of his diction, the infecting inspiration of his eloquence, the breath and depth of his cosmopolitan information, the courageous individuality of his sentiments, his brilliant, scintillating rhetoric have created demands that again and again have brought him to the lyceum platform, the rostrum and the forum, before audiences distinctly Protestant, Jewish and infidel, as well as Roman Catholicalways with the same result, the result, which one sees whenever he preaches at St. Patrick s. His Shakespeareau, philosophic, historic and secular themes have given him a wide reputation as a scholar and public orator second to none in America. * * * However, he belongs distinctly to the pulpit. Other fields are simply accessory. He is ideally a pastor and a preacher. He stands, par excellence, a pulpit orator. indorsing every day the assertion of Cardinal Gibbons: 'There is no reason or excuse that pulpit oratory should decline. It has as wide a scope and as sublime a mission now as it ever had.'

"Father Stafford's pulpit eloquence and pulpit oratory bas directness of purpose dominating the decoration of every thought. With an unfailing com-mand of the most graceful English, he seems to gather all the noblest instincts and aspirations of humanity, to stretch them like strings upon a harp, and play thereon the very music of the soul. The even in spite of you, with thrills of in-fectious inspiration. He renders a sub ject fascinating with his rare diction, but there is never a superfluous side-step from the logical development of the vital argument to insert a burst of The eloquence is therealways there-but always a vital part

of the direct issue. The art of the great orator embellishes every thought but the thought is predominant.
"They say that Dr. Stafford is an actor—a consummate actor. So he is. Facile princeps. Without half trying, he might have been the greatest tragedian on the stage to-day, for precisely the same reason that he is the great pulpit orator—the inherent naturalness of the man. His acting is not artifice. It is supremely nature—instinctive inclinations. All that he is and says and pes is neither more nor less than the refined and cultivated product of spon taneous impulse. Tais is so very true that to fully appreciate Dr. Stafford before the footlights one must know him behind the scenes. What he is before his vast congregation is simply what he is to you alone, intensified and

magnified. " He is tall and strong-built for ar athlete—but graceful, courteous and gentle as a woman. He is a man of imperturbable dignity, deliberate, not moderate, in speech and action. With natural and professional reserve, he is frankly cordial—democratic for a priest. You know that you face a man of selfreliance, ready to assimilate whatever comes to hand, because he has the cour age of his own convictions and is not age of his own convictions and is not atraid. He is strikingly handsome, but it is not a quality of beauty to which 'skin deep' is applicable. He is only forty seven, and even that is not appreciable. The shock of curling brown other. Far from extinguishing the light of right reason, it doesn't even oppose it. On the contrary it enlarges our intellect wonderfully and adds to the stock of natural knowledge.

"We consider faith as the radiant sun of Christian life. To us it appears as a spark of divine wisdom, a help, a most anything—anything but farce and



The PEDLAR People

comedy-but even when burning elo-quence from the lips is setting hearts on fire it remains always absolutely impassive. His gestures are very few and always deliberate. He speaks with out notes, and often, even in moments of almost tragic intensity, his eyes close while the sentence grows upon close while the sentence grows upon his iips. His words are short, his rhetoric is never complex. His voice alone, deep and strong, beautifully musical, perfectly modulated, follows the theme of his thoughts and the sentiment of his words. It carries sentiment of his words. It carries every syllable, clean-cut and finished, to the farthest corner, in perfect sympathy with each emotion. The contrast between the voice and the impassive speaker is sometimes startling, always forceful. But if you sit near enough you will see drops of perspiration con-stantly trickling down the speaker's temples, and you will realize that the impressive calm is but a shield for

CANDLEMAS

On Sunday, Feb. 2, we again cele-brate the feast of the Purification of the Blessed Virgin Mary. In common speech we call it Candlemas, because on this day the candles prescribed for divine service are blessed. The candles must be made of beeswax. This is so imperative, that the Church has prerites performed without lights rather than have those used that are not made of this material. The very word candle (Latin candela) in the language of the Cnurch, always signifies a candle made of beeswax. Tallow, sperm, paraffine, patent wax or any other than beeswax candles cannot be blessed, and are forbidden to be used for divine

It is an ancient and praiseworthy custom for Catholics to procure at least one wax candle for this day, and, after it has been blessed, to take it home to use it at the bed of the dying, or during a storm, or for any other proper end as the Church wishes. Good Catholics. we know, are not satisfied with this slone; they offer one or more candles for the service of the altar, thus follow ing the example of Mary, who, though not subject to the law, offered a sacrifice in the temple.

CARDINAL TO DEAF MUTES.

EAD GOOD LIVES ON EARTH AND YOUR VOICES WILL RING LOUDLY AND SWEETLY IN HEAVEN.

Baltimore, January 6 - With an address by Cardinat Gibbons, forty-five Catholic deal nutes, who are under the instruction of the Institute of Mission Helpers, McCallon street, near Biddle, formed a Sodality of the Blessed Virgi Mary yesterday afterno n. Tee Sodal ity was formed of men, women and children. Before being received they followed a three days' retreat, con-ducted by Rev. Thomas A. Galvin, of the Redemptorist order of New York city.

city.

Prayers were recited and hymns sung
The Cardinal in the sign language. The Cardinal seemed much impressed, and declared t was one of the great events of his

"After celebrating Mass and preach After Celebrating Mass and preach ing in the Cathedral and giving a re-ception, I would naturally feel fired," said His Emisence, "but the thought of this visit and seeing my deal mute friends refreshed my spirit.

"You are band ng yourselves to-gether as a body of Catholic deaf mutes o encourage one another in the prac tice of your holy religion. I wish you to thank the zealous Redemptorist to thank the zealous Redemptorist missionary, Father Galvin, for he apostolic efforts among you. It is owing to his love and care of you in these last few years that this grand scene and the rganization of this scene and the rganization sodality is a happy fact to-day.

"You, dear children, are afflicted with the loss of speech and hearing, but God will compensate you in heaven for your privations on earth. Lead good lives on earth and your now mute voices will ring as loudly and sweetly as the best in heaven."

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health, and enables it to resist

winter's extreme cold.

The Rev. Albert Knapp, O. P., one of the most distinguished members of the Dominican Order, who has been nominated to the Archbishopric of Trinidad, in succession to the late Archbishop Flood, O. P., is an Englishman and was formerly a member of the Church of England, for the ministry of which he at first thought to study. Later he decided to enter the medical profession and went to France to prose cute his studies. While assisting in cute his studies. While assisting in the hospitals he was impressed by the devotion and charity of the Sisters, and this led him to investigate the claims of the Catholic Church. The result was his conversion, and he then, deciding to become a priest, joined the Dominican Order.

Postponed.

Postponed.

The Sisters of Charity, St. Vincent de Paul Hoepital. Brockville wish to announce that the Heepital Benefit, which was to be held in January, is postponed to a later date, and may not take place until the beginning of Juns. The Sisters will be very grateful for any assistance rendered to make the bazaar a success, and request that those holding tickets will please make returns.

1527-2.

Inspector Sullivan.

On Saturday evening some friends of Mr. J. F. Sullivan. B. A. recently appointed inspector of Separate Schools and who leaves in a day or two for London, Ont. to assume his duties there, assembled at his house, 612 Cooper street, Ottawa, and presented him with an address and a handsome morocco bound travelling companion as a oken of their friendship and in remembrance of the very pleasant association of the past few years. Mr. Sullivan was taken completely by surprise. In a few words he thanked the donors for their gift, their expressions of friendship and eastern and their best wishes for his fu ure success. Mr. Sullivan has lived in Ottawa for about ten years, having formerly resided in Peterborough.

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NEW BOOKS.

The Directorate of the Home Bank of Canada has appointed James Cooper Mason to the position of Assistant General Manager. The General Manager of the Home Bank of Canada Licut-Col. James Mason, has gone on a business trip to England and will return late in February.



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TRANSLATION. Thy door throw open wide that Christ your king.
May enter with His poor; and bring From out thy board to them a worthy feast,
That thou may worthy be to dine.
In heavenly banquet with your Lord divine.

MARRIAGE. EGAN KENNEDY—At Corkery, Oat, on Tues day Jan. 7, 1998, by the Ray Father Cavanagh Mr. Wm. J. Egan to Miss Matgaret E. Ken nedy, both of Corkery.

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-REV. P T. O'REILLY.

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