schemes for the good of the community.

our principles, but these, we should

bear in mind, are not for ourselves

only, but for others, and should, when

occasion arises, be proclaimed publicly.

spective towns because the measure of

our love of God is the good we do

resoluting in our "halls," and criticiz-

BROTHERLY LOVE.

"long" in theory and "short" in

tion that it was our good fortune to hear a short time ago a wondrous ex-

"Be assured, my good man, that if

But knowing that these laborers

limit we fell to wondering at the assur-

were, thanks to their practical Cath-

eternal destiny. But that employer is

a pagan at heart. He has an assort-

ment of Christian sayings, but if Christi-

anity means the bearing of one another's

burdens, of love evidenced by deeds,

he has certainly much to learn. This is

the kind of man that feeds Socialism.

AN EFFECTIVE WEAPON.

allaying misery and discontent. It is

not for us to outline any method of

conduct. We presume that they all

valuable assets to the socialist.

VOLUME XXVI.

The Catholic Record.

ity, discussion and fair play: a love of activity is not on the wane. We can vigor and efficiency and a firm faith do this by taking part in movements that free institutions will prove to be for the common weal. Wherever there also fundamentally righteous and conis a demand for worthy citizenship sequently conducive in the highest there Catholics should be found. We degree to public welfare and happi- ought to be heard in discussions of ness. But that the love of freedom, publicity and fair-play is very much | We may flatter ourselves that we have in evidence we have reason to doubt. We remember how scornful the Coal Barons were of public opinion; and how, until President Roosevelt gave 1t the assistance of his power and influence, it resisted its every attempt at a guidance of the destinies of our recompromise. And now we are told the President is not a "safe" man because he said a word in favor of the sick and the poor, and compelled the mighty money kings to stay their campaign of ing in our parlours, imbued with the selfishness and destruction. It is also to be borne in mind that capitalistic interests can always get some public ish and the Church's influence be exprints to serve them. In this particular, recollect the contumely that was poured on the striking miners. They were described as the enemies of order: men who, despite a munificent wage, things set forth in fitting prose by those who saw conditions through golden-hued spectacles. All through the proceedings the magnates showed the proceedings the magnates showed they did not give a — well, just what Commodore Vanderbilt said of the public on a memorable occasion. And but for on a memorable occasion. And but for the timely interference of the President the Pinkertons might have been employed to repress any outbreak and to It seems to us that we are betimes

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ing those on whom they depended for a practice. As an instance we may menlivelihood. The assertion that free institutions cise it, as well as to the multitude who

teach the miners the necessity of obey-

you work steadily for ten hours a day all your life long, and if you drink nothing but water, or the very mildest beer, and live on very plain food, and Our greed, our superstitious belief in money as the only true God and Saviour never lose your temper, and go to church every Sunday, and be always conof man, hurries us on with increasing speed into all the venalities, dishonesties and corruptions, into all the tricks and trusts by which the people are disheartened and impoverished.

church every Sunday, and be always con-tent in the position in which Providence has placed you, and never grumble, nor swear, and always keep your clothes decent, and rise early, and use every opportunity of improving yourself, you will get on very well and never come to the parish." The chief concern should be to eliminate anything antagonistic to the spirit of these free institutions. But with capitalists holding the lives of thousands of human beings in their hands, and using them as money-making instruments, it is difficult to see where and how this public welfare and happiness will come in. With the young trained at home to regard the acquisi tion of wealth as the chief aim in lifeto view with approval, nay, with awe, the man who makes a million or so either by cornering the market or deceiving the publicit is not easy to discern how this hope will be realized. We desire to see it realized, but so long as gold can fashion public opinion, whitewash artistic swindles and dictate to legislatures, we may relegate its realization to the distant future. Education will not tame the animal in man. Academic discourse may be a soothing balm to the wounded, but it cannot cure them. Nor will plans formed by those whose effective breakwater against the tide of ruthless competition and oppression. But if, as Leo XIII. said, Christian precepts prevail, the two classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are the children of the common Father, that is, of God; that all have the same end, which is God Himhorizon is bounded by the world be an

LONDON, ONTARIO, SATURDAY, MARCH 5, 1904

the zeal and missionary spirit which should animate the Catholic.

We are all responsible in some degree for the souls around us. To influence them demands the public and careful profession of the holy Catholic faith. it is often said, writes the Bishop, and it is an undeniable fact, that the disedifying life of so many Catholics is one of the chief reasons why we gather so few souls into the Church. The prevalence of indifference, worldliness, drunkenness and dishonesty, cannot but repel non-Catholics, even those who are no better themselves. The truth is that the greatest triumph of the devil in a Protestant country is to corrupt and degrade the Catholic. To neglect prayer, to live It is often said, writes the Bishop, and to our fellows. And were we, instead of To neglect prayer, to live sense of our responsibility as apostles, without Mass or confession or Com-munion, and to let oneself be carried the prayers that were offered for his many prejudices against us would vanalong with the general stream, giving up all the week to worldly work, drifting into the habit of degraded amusements, feeding what intelligence one has on the scraps of the newspapers—this is to desert from the army of Christ . . . It is only Again: we are of one household; we are all brethren. Where is the

give evidence of love of our brethren. scoffing world. QUESTION BOX.

the robber capitalist. But we must our holy religion to a questioning and

"Shall we know our friends in

The Catechism of the Council of Trent says: "To enumerate all the delights with which the souls of the blessed shall be inebriated would be an whether they regard the powers of the mind or the perfection of the body: a consummation more exalted in the manner of its accomplishment than, to use the words of the Apostle, eye hath seen, ear heard, or the heart of man

From this it is to be inferred that we conceived, do see and know our friends in heaven? and such, in fact, is what all Catholics

"Are not fortune - telling, palmistry and such things expressly forbidden by the Catholic Church? Yet at most Catholic lawn fetes and fairs, such things play an important part, particularly with the young." wages were very near the starvation

The practices referred to by our correspondent are forbidden, because, where seriously carried out, they are superstitions and derogatory to God's honor. Pastors at church festivals sometimes allow them as jokes and fun, ance of the speaker. These workers olicity, virtuous. Though they lived in mean tenements with sin never far distant from them to allure them from but they are supposed to see that no harm comes from them. want, they kept their eyes upon their

"My mother is a Baptist and I am a Catholic, converted two years ago. My mother is troubled about the promises in the Bible. My brother was taken ill several months ago. My mother prayed for his recovery when he was first taken ill, but as he gradually grew worse, relatives and friends joined her in prayer. She had faith, or seemed to have it. My brother died; our prayers Our selfishness and thoughtlessness are did no good. Christ said: 'If you have faith like in a mustard seed, you can remove mountains.' He also said: 'And whatsoever you shall ask the Father in My name, that will I do. If And the good matrons who keep you ask Me anything in My name that 'help" can do something towards will I do.' Can you explain why our

prayers were not answered?"

There are four conditions required in prayer that it should certainly be answered: First, that it be for a

self; that all and each are redeemed by tity. An aristocracy, of course, based thing useful or necessary for salvation. Hence if we pray for something tem-poral, such as life, health, fortune, etc., it must always be under the condition

> and so, in His mercy, because He loved him, because his mother prayed for him, He took him to Himself. Are we not willing to trust our Father? Is it treating Him properly not to do so? Is it Christian-

Our correspondent may find the fol-lowing from Cardinal Gibbons' "Christian Heritage " to the point :

"Again, it will be objected, per

but vainly, prayed.'
"And did not the death of the late

as possible, I answer, nevertheless, that the words of our Saviour are most true, and are to be received with unshaken and are to be received with unshaken faith. No good prayer ever goes unanswered. If a single drop of water or breath of air is never annihilated, still less is the faintest aspiration of prayer uttered in vain that ascends from a fervent heart to the throne of grace.

peace of the nation, and the life of the nation is of more value than the life of

any individual. ony individual.
Secondly, He was pleased to pro-long the President's life for nearly three nonths after he had received the fatal wound. Had he died immediately from the wound, what terrible consequences might have ensued! So intense at the moment was public feeling; so strong (though most unjust) was the suspicion aroused against the leaders of a certain aroused against the leaders are the animosity engendered by those suspicions, that, if the President had immediately succumbed, it would have needed but spark to ignite the flame. The first ssassination might have been followed by others, and anarchy and confusion and sedition might, for a time, have reigned supreme.

But God mercifully prolonged his life till the excitement subsided, when cool Reason could regain her throne and men could plainly see that the crime was the work of one man alone, having no collusion with others.

"Thirdly. As another fruit of our prayers, God inspired the country with a more intense abhorrence of assassination, and a greater reverence for the

"Fourthly. As another result of our prayers, during the trying ordeal through which we were passing, party spirit yielded to the nobler and health-ier sentiment of materials." ier sentiment of patriotism and love of ier sentiment of patriotism and love of country. Men forget, for the time being, that they were Stalwarts or Conservatives, Republicans or Democrats, Administration or Anti-Administration partisans. They remembered only that they were Americans and citizens of a common country, children of the same mother, and they came together to shed a tear of the country. (Ps. xxxiv., 13.)

In the morning we ought to cheer-quild and hopeful; at noon serious and earnest; in the evening gentle and tender. A perfectly beautiful life will be sensitive not only to the general obligations, but the special duties.—(Charles F. Goss, D. D.

sorrow by the sick bed of their ruling

LORDON, SATURDAY, MAR. 5, 1904.

CAPITAL AND LABOR.

Possible of Marvard is a distribution of Marvard i brother.
"Is not this a satisfactory answer to

"Hence, we may judge how inconculsive and revolting to our religious
instincts was the prayer test of Mr.
Tyndall, who proposed that the virtue
of prayer should be tried by placing in
two different wards of a hospital an
equal number of patients, afflicted in
the same degree with similiar maladies,

of the prayer test lies in the false assump-tion that prayer is useless, unless the express object of the petition is granted. For my part, while protesting against the blasphemy involved in doubting the efficacy of prayer for temporal blessings, I would infinitely prefer to be a patient in the praying ward through a painful and lingering illness, even though death were to follow, than to be an indevout patient in the other ward thereby. were to follow, than to be an independent in the other ward, though I were to be restored to health. For I would be placing myself in the loving of my Father: 'Although Health's Time.' would be placing myself in the bound arms of my Father: 'Although He should kill me, I will trust in Him'' (Job xiii., 15), and I would expire in the blessed assurance that His mercy would follow me beyond the grave. Immeasurably sweeter to me would be the wisited gravelation the blissful hope. hope of Him in the life to come.

But I may be met here at the end of the discussion by a more subtle objection. I have prayed, you will say, for a spiritual blessing—the conversion of a friend or relative, or the moral re-

The assertion that free institutions will prove to be fundamentally righteous affords no crumb of comfort. The fact is, however, that under these free institutions capital, to quote Bishop Spalding, is fast becoming the most industry and the world has ever known. Its tyranny is a blight and a curse to those who exertion that free institutions a bight and a curse to those who exertion that free institutions will prove to be fundamentally righteous affords no crumb of comfort. The daffords no crumb of comfort. The fact is, however, that under these free institutions capital, to quote Bishop Spalding, is fast becoming the most industry and they were admonished to be good. The admonisher was a portly gentleman, the most iniquitous tyrant the world has ever known. Its tyranny is a blight and a curse to those who exertions all the delights with which the souls of the bessed shall be inebriated would be an endless task; we cannot even conceive when in idea; with this truth, however, the minds of the faithful should be deeply impressed, that the happing of all those pleasures which can be enjoyed or even desired in this life, whether they regard the powers of the bedset of the faithful should be an endless task; we cannot even conceive them in idea; with this truth, however, the minds of the faithful should be an endless task; we cannot even conceive them in idea; with this truth, however them in idea; with the following them of two ways, either them in idea; with this truth, however them in idea; with this truth, however holds from his child a dangerous toy, and bestows on him, instead, something harmless or useful, so our Heavenly Father gives what to Him seems best, and our wisdom is but folly compared with the wisdom of God.

First. In regard to the President: with the wisdom of God.

"First. In regard to the President:
If God, in response to our prayers, did not save his life. He has done more—He has saved the life and preserved the peace of the nation, and the life of the nation is of more. friend from all who knew him that they might fully realize the necessity of an early conversion to their Creator, and of securing a happy death by a holy life. Even at the last moment there is, in-deed, hope of salvation; but, then, true conversion of heart after a long life of neglected duties requires a miracle of grace. Of the conversion of the good thief, St. Augustine said: 'One was converted at the hour of death, that you might not despair; only one was converted, that you might not presume. God's unrevealed mercies are over all His works. Who would have imagined the salvation of the dying thief,

> profered mercy, neither can your prayers force any one to surrender his will to the influence of divine grace. Nevertheless, your prayer was not offered in vain. If the heavenly waters find no lodgment in his stony heart, they will flow back abundantly into the valley of your own soul, and the words of the Psalmist will be fulfilled in you: My prayer shall be turned into my posom.'" (Ps. xxxiv., 13.)

EQUAL BEFORE GOD.

EFFECTIVE CHARITY SERMON PREACHED BY A CARDINAL AT THE BAPTISM

He took good care, however, to en-force the lesson that the Church knows no distinction between rich and poor one of his chaplains to seek out in the of prayer should be tried by placing in two different wards of a hospital an equal number of patients, afflicted in the same degree with similiar maladies, and that the inwates of one ward should pray for their recovery, while those in the other should make no appeal to heaven. eaven.

Besides tempting God, the chief fault

Besides te

friends of the other's parents—and said:

"These two children are equally great before God, equally dear to His heart. Both are destined to the same glory in eternity, but they are to attain it by different paths: the wealthy one by the charity which comforts and relieves his needy brethren; the poor one has a bumble and laborious life. Heaven heves his needy preturen; the poor one by a humble and laborious life. Heaven will open to him who suffers because of his patience; to him who relieves be-cause of his compassion. The characteristic virtue of the one should be generosity, of the other gratitude; and they must begin each of them, from this very moment, to fulfil their respective destinies. This poor child cannot controlled the control of solicit, and his heart as yet knows nothing of gratitude: I will be his intermeasurably sweeter to me would be the spiritual consolation, the blissful hope, the solid peace and the friendship of my Heavenly Father, than the possession of a healthy frame, animated by a soul without God in this world, or the hope of Him in the life to come. dressed throng—"it is you who must be his representatives, you who should take upon yourselves to be generous in his stead. The alms you offer in his behalf will be the greatest proof of ten. derness that you can show him; it will sanctify his entrance into life and will

of a friend or relative, or the moral reformation of a wayward son, and my prayer seems to have been thrown away. For what more legitimate blessing could I ask?

"I answer, in the first place, that you will very probably obtain the object of your petition, if you pray with perseverance. It was only after sixteen years of earnest entreaty that Monica obtained the conversion of her cherished son, Augustine. It was only after persistent solicitations that the Cananative woman procured the recovery of the daughter's health (Matt. xv., 22-28); and St. Francis de Sales obtained

"I answer, in the first place, that you can show him; it will sanctify his entrance into life and will sanctify his entrance in the sanctify his entrance

Sir—At the risk of wearisome re-iteration, may I say that there is figured-music and figured music.

Some of this is fitting for the Church; some is unfitting. By the manner in which the unfitting music errs sometimes from the Church's rules, it may be easily known, and rejected. Does it repeat words; does it omit words; or transpose them? Has it organ preludes, or intermezzo bars for organ here and there? Does it repeat for the choir the priest's words "Credo in unum Deum," "Gloria in Excelsis Dee?" Does its length keep the priest waiting? times from the Church's rules, it may priest waiting?
Or has it worldly airs? Has it solos,

like separate pieces?
Finally, does it err from common rinally, does it err from common sense and good taste; those guides as to fitness for such and such a purpose? What is beautiful even, or fits in one place may not be so in the church. But no good Catholicas such will flout those Church rules, but—and this is the reiteration. Lalmost, analogies, for

those Church rules, but—and this is the reiteration I almost apologize for—neither Pius X., nor the Congregation of Rites, nor any other authority has condemned all figured music. It cannot be too often repeated that, though every Catholic Church is bound by the Roman rules to sing, or at least recite if the Evangelist had not recorded the expiring words of our Saviour:

'This day thou shalt be with Me in Paradise!!' (Luke xxiii., 43.)

"But, lastly, even admitting that your friend gave manifest evidence of final impenitence and died with a blasphemy on his lips—what then? God compels no man to accept His profered margy, neither can your

figured music is permitted.
No authority has restr No authority has restricted us to Gregorian music throughout. But every authority has bound us to use Gregorian music for many parts of the services, and to give it the chief place, and to consider it the fittest music for all parts of the Mass. Pius X. has explicitly forbidden us to think a Mass is more ennobled by figured music than

by Gregorian.

Let us be satisfied, however, if we are as Roman as the Pope. In Canada, we are often as anti-Roman in this matter as if we were Protestants, or more so.

W. F. P. STOCKLEY.

The man that is weakened in well-doing by the ingratitude of others is serving God on a salary basis.