# THE CHURCH AND CHARITY.

The CHORCH and Chinese Dr. Henry A. Brana, writing in the Catholic World of February, says: "Christianity alone made bene-volence universal and perfect, instead of being limited and national, as it was among the Hebrews. The root of the spiritual and corporal works of mercy is found in the teachings and in the life of Christ. He was God Who sacri-ford Himself absolutely for the benefit of others, giving up His glory add Himself absolutely for the benefit of others, giving up His glory and power for the sake of others. He did not die for any transgression of His own. His birth in a manger, His death on a cross, the tortures of His passion, were all for the sake of others. passion, were all for the sake of others. His life and conduct are models of per fect benevolence, perfect philanthropy, perfect altruism, perfect charity. His teaching that all men are brothers, children of the same Father in heaven, that we must have our metables are un that we must love our neighbor as ourselves, even though they be enemies—a teaching of which he set a perfect example on Calvary, by praying for the enemies who had tortured Him—logic ally led to acts of charity among His followers. The prayer, 'Our Father,' the petition to be forgiven as we forgive, the lesson to look on every sick, hungry, and suffering man as His repreive, produced the wonderfully rapid change which Christianity and Christians made in the Roman world. The new commandment to love one another was manifested first in His apostles and priests, a body of men selected to be the servants of others, ready to sacrifice health and life on the ready to sacrifice health and file of the altar of duty for those who suffer; a body of men halted by no physical dangers, repelled by no loathsomeness of disease, from sacrificing themselves for their fellow man. What religion has produced such wonderful types of self-immolation as we find produced by the Christian religion in the Catholic Chemical and the Catholic

Church ?

THE ONE AUTHORITIVE CHURCH.

The Rev. Dr. Fairbairn, a non-Con-formist leader in England, Principal of Mansfield College, Oxford, had recently an article in the Contemporary Review, which contained the following :

I freely acknowledge the pre eminence of Catholicism as an historical in-stitution; here she is without a rival or a peer. If to be at once the most permanent and extensive, the most plastic and inflexible ecclesiastical organization were the same thing as to be the most perfect embodiment and vehicle of religion, then the claims of Catholicism were simply indisput-able. The man in search of an authoritive Church may not hesi-tate; once let him assume that a visible and audible authority is of the essence of religion, and he has no choice; he must become, or get him-self reckoned, a Catholic. The Roman Church assails his understanding with Church assails his understanding with invincible logic, and appeals to his imagination with irresistible charms. Her sons say proudly to him : "She alone is Catholic, continuous, vener-able, august, the very Church Christ founded and His Apostles instituted and exemption. She possesses all the and organized. She possesses all the attributes and notes of Catholicty-an unbroken apostolic succession, a con-stant tradition, an infallible Chair, stant tradition, all infanting Charf, unity, sanctity, truth, an inviolable priesthood, a holy sacrifice, and efficacious sacraments. The Protest-ant Churches are but of yesterday, without the authority, the truth, or the ministries that can reconcile men to God; they are only a multitude of warring sects whose confused voices but protest their own insufficiency, whose impotence almost atones for the sin of schism by the way it sets off the might, the majesty, and the unity of Rome In contrast she stands where her Master placed her, on the rock, endowed with the prerogatives and powers He gave; and against her the gates of hell shall not prevail. Supernatural grace is hers, and miracle; it watched over her cradle, has followed her in all her ways through all her centuries, and has not forsaken her even yet. She is not like Protestantism, a concession to the negative spirit. an unholy compromise with naturalism. Everything about her is positive and transcendent; she is the bearer of Divine truth, the representative of Divine order, the Supernatural living in the very heart and before the very face of the natural. The saints, too, are hers, and the man she receives joins their communion, enjoys their goodly fellow ship, feels their influence, participates in their merits and the blessings they distribute. Their earthly life made the past of the Church illustrious; their neavenly activity binds the visible and invisible into unity, and lifts time into eternity. To honor the saints is to honor sanctity; the Church which teaches man to love the holy, helps him to love holiness. And the Fathers are hers; their labors, sufferings, martyr-doms, were for her sake; she treasures their words and their works; her sons alone are able to say, 'Athanasius and Chrysostom, Cyprian and Augustine, Anselm and Bernard, Thomas Aquin-as and Duns Scotus are ours Duns Scotus are as and Duns Scotus are ours, their wealth is our inheritance, at their feet we learn filial reverence and Divine wisdom.' But rich as she is in persons, she is richer in truth : her worship is a glorious sacrament, her mysteries a great deep. Hidden sanctities and meanings surround man; the sacra-mental principle invests the simplest things, acts, and rites with an awful and yet most blisful significance; turns all worship, now into a Divine parable which speaks the deep things of God, now into a medium of His gracions and consolatory approach to man, and man's awed and contrite, hopeful and prevailing approach to Him. Symbols are deeper than words, speak when words become silent, gain where words lose in meaning ; and so in hours of holiest wor ship the Church teaches by symbols truths language may not utter."

# SOME FEW COGENT TRUTHS. St. Francis Xavier, writing of his hardships in the Japanese mission, says: "The labors which are undergone for the conversion of a people so rational, so desirous to know the truth and be saved, result in very sweet fruit to the soul." What else would he say, and with what emphasis, of labors directed to the conversion of the non Catholic people of America, intelligent, earnest, religious, as so many of them are, and so easily induced to listen to Catholic

truth? All of our missionaries bear witness to the "sweet fruit" their souls experience in the apostolate. Doubtless those missions to the heathen, in which one is in continual danger of suffering death for the nat of Christ, offer the most enviable spiritual condition known to this life. What is the highest evidence of lov

ing Christ? Persuading others to love Him-evidence of love and tribute of love; Christ Our God is love; love delights in lovers. The great event of St. Stephen's

martyrdom is associated with the Apos the of the Gentiles, then first met with in the sacred chronicle. The relation of these two on that occasion shows that if one man is willing to suffer death for another he will win him to God, though he is a blasphemer of Christ and full of threatenings and slaughter against His

Church. Unless a missionary makes himself dear to non-Catholics in some way or other he is a blacksmith without fire. Hence the localized mission, adopted in some parts of the South, is a good plan, perhaps the best, for then the priest can visit the sick, and, in all cases of bereavement, he can show his pe sonal interest and offer his comforting words. He can become acquainted with men and women and show his kindly nature, displaying the practical working of the Gospel-maxims of brotherly love. The teaching of the Gospel truths will soon be not only listened to but even soli-cited.

The bitterest enemies of the Church cannot deny her prerogative as the unique mother of consolation. Is not a priest's visit to a sick non-Catholic the first and longest step toward convert-

ing him and his family ? How deep the joy of a devout confession and communion-all unknown to non Catholics. Hundreds of thousands of the unchurched in our cities yearning for this joy, little dreaming how near at hand are its ever-flowing fountains.

Think of the many families now-a-days tasting all the bitterness of the death of loved ones without a word of religious comfort. We are living in an un-trodden wilderness of heathenish misery -easily to be turned into a blooming garden of Catholic consolation, if we had but a little zeal.

Men penetrate unexplored continents in search of adventure, and its fascination lures them from homes of peace and luxary. But listen to another sort of adventure seeking: "I confess," wrote St. Francis Xavier, "that the opportunity of increasing the kingdom of Christ and extending the boundaries of the Church, has a most fascinating attraction for me." He was in Southern India then, and longing for and even planning desperate missionary undertakings in the yet farther East. In our own day and country the non-Catholic missions of America are stirring many noble hearts with the same spirit of zeal,-The Missionary.

# TO PROPAGATE THE FAITH.

The Society for the Propagation of the Faith stands to day as the main support of Catholic missions through out the world. It was organized in 1822, and during the last four score and two years the Catholic Church, by the aid of this great Society, has actually increased her missionary army from one thousand, all told, to nearly sixty-five thousand priests, brothers and nuns, who to-day are laboring in more than

roused the fainting citizens, repaired the broken walls, led men to battle mounted guard upon ramparts, and negotiated treaties. Indeed, there was negotiated treaties. Indeed, there was no one else in the ruinous and tottering State to whom men could turn for pro-tection from one another as well as from the barbarian. It seemed for a long time as if society were returning to its original elements, such as it had once been in the hands of its Architect, and that no one could better administer on its dislocated machinery than the men

THE CATHODIC RECORD

who directly represented that divine providence and love out of which human society had arisen. The keystone of this extraordinary episcopate was the papacy. The Bishop of Rome shared with all other Bishops of the empire their influence over the municipal administration and finances their quasi-control of the police, the prisons and the public works, the right to set as judge, not alone over clerics and in clerical cases, but in profane matters, and to receive the appeals of those who felt themselves wronged by

the civil official. Like all other Bishops of the sixth century he was a legal and a powerful check upon the rapacity, the ignorance, and the collusion of the great body of officials who directed the intricate mechanism of Byzantine ad-ministration. But over and above all this the whole world knew that he was the successor of the most illustrious of the apostles, whose legacy of authority he had never suffered to dwindle : that

he was the metropolitan of Italy, and the patriarch of the West, all of whose churches had been founded directly or indirectly by his see.

# TESTED BY ITS FRUITS.

Right Rev. Bishop Spalding. The efficacy of an organization to keep pure religious faith alive and active is the highest test of its worth, and the Catholic Church when tried by this test stands preeminent. Her power to speak to the mind, the heart, the imagination, the whole man, is pro claimed and dreaded by her enemies; while those who believe in her are stirred to tender and grateful thoughts at the mention of the name of her whom

they call Mother. She is dear to them thousand reasons. Has she not filled the earth with memorials of the soul's trust in God? Who has en-tered her solemn cathedrals and not heard whisperings from higher worlds ? Her liturgy, her sacred rites, her grave and measured chants; the dim lights that ever burn in her sanctuaries ; the mystic vestments with which her ministers are clothed ; the incense diffusing a hallowed fragrance through the long withdrawing aisles : the bells that morning noon and night repeat the Angel's salutation to Mary and seem to shower blessings from heaven on Catholic lands-all this speaks to the soul, subdues and softens the heart, until we long to bow the head in prayer and give free course to the

gathering tears. Can we not read in the countenances of those who love her truly, the story of lives of patience and reverence, purity and mildness? How unweary-ingly do they labor! How serenely when death comes do they rest from their labors ! What a heavenly spell has she not thrown-does she not still throw-over innumerable souls, creating in them habits of thought, love and deed, against which theories of whatever kind are advanced in vain! They have made experiment: they have tisted the water of life: they know and are certain that it is better to be of the Lord than the Holy place of the Lord than to dwell for a thousand years in the habitation of sinners. Has she not the secret of teaching the poor and unlearned the higher widdom the widdom that lies in higher wisdom-the wisdom that lies in the spiritual mind and the lowly heart; making them capable of feeling God's presence and of viewing all things in their relations to Him who is eternal; enabling them to forget their nothing ness in the consciousness of co operat with Him for ends that are abing solute, under the guidance of heaven appointed leaders, comrades of the noble living and the noble dead; certain that though they die yet shall they live? Thus she turns her true children to righteousness, lifting the individuallity of each from out the crushing mass of matter and of men; giving them deeper convictions of the sacredness and worth of life, of the pos-sibilities that lie open to the meanest soul if he but be converted to God, who even in the most degraded can still see some likeness of Himself.

take some years to accomplish it. But enough has been done to assure us that more will be done, and enough has been done to convince us that before many years the name has been done to convince us that before many years the paths will be so lighted that no longer will anyone have to grope in darkness.—The Missionary.

There are more lives spoiled by un-due harshness than by undue gentleness. More good work is lost from want of ap-preciation than rom too meh of it. preciation th Hugh Black.

#### DIOCESE OF LONDON. ECCLESIASTICAL CONFERENCE.

The Querterly Conference of the priests of London discess took place last week at Wind-or on the lish inst, for the counciles of Estex. Kent and Lambton, and at London on the 16 h lost for the rest of the discesse. His Londship ubs R. R. V. Bishop McEvay presided at both Conferences. The examiners were Rev. Michael Frequen at Windsor, and Rev. George R. Nor hgraves at London.

DIED. In Dundalk, on Saturday, Feb. 4th, 1905 Stelia Brindon Hayes, infant daughter of Mr. and Mre, G. J. Hayes, aged 9 months, 2 weeks and 2 days. TOMPKINS — A: Ridgetown, Mr. John Tom-kin, sgod tighty-two years. May he rest in peace!

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Rochs - At Stratford, on Feb. 12th. Mrs. John Richamsed forty three years. May she rest in pace !

# C. M. B. A.

A' a regular meeting of Branch 361, C.M.B.A., S., Columban, a resolution of condolence was unanimously tendered to Brother John Lane, Financial Scerelary, on account of the death of his Father, Mr. Thomas Lane,

## TOWNSHIP OF TEEFY

I WOULD LIKE EVERY WOMAN to write for our spring styles and samples of \$150 to \$1200 suits in Cloth Sik and Lustre, also Raincosts, Skiris and Walsis, Write me to day, Manager, SOUTHCOTT SUIT CO., Dept. 9, London. Can. Township of TEEFY. The late Provincial government in laying out this new district into township for settle-ment, has named several of them after many prominent persons and the representatives of educational matturions. Among the latter is a township named after the President of St., Michael's College at Toronto; it will be known on the future map of the Province of Ontario as the "Township of Teefy." We have seen an official draft of the township on tracing linen, which reflect on the officer whose duty is is to propare such records. Bichmond Hill it is to prepare such records,- Richmond Hil Liberal, Feb. 16.

#### **PEV. FATHER BRUNELLE'S FIRST** MASS.

MASS. On Saturday. 4 h ins., Rev. Father Philip Brunelle celebraied his flex flux uss in his native parish of Size. Croix Lifentaine, Simcoe Co There was a large congregation present, all of whom were friends, and the greater part re. luives, of the young priest, testifying the esteem in which he is nell where he passed his boyhood days. The piety and relig on other acteristic of the point of the altar. In the large number of men present on a week day, in the samel decoration of the altar. In the large number of men present on a week day, in the samel decoration of the altar. In the large number of communicants, and in the readering of a plain chant Mass preceded by the 'Yeni Creator' and followed by the ''To Doum.'' Arilo 'clock commenced Solemn High Mass, with the newly-oudsined priest as celebrant; Rev. L. A. Barcelo D. D., P. P. Midland, deacon; Rev. D. Des-roches, P. P. Lucontaine subleacon; master of ceremotics : J. R. Grant, Midland, thurffer; Rev. T. F. Luboureau. P. P'



#### FEBRUARY 25, 1905. HOME SAVINGS AND LOAN COMPANY VOLUME XX In business as a Savings Bank and Loan Company since 1854. The Catholic LONDON, SATURDAY, M 78 Church St., Toronte STATE CONTROLLEI SELLING. In a letter to the 522 Oueen St. W. (February) Mr. J. Rol states that five months' Arken, South Carolina, daily observation of the w Assets \$3,000,000 state dispensary in that o an enthusiastic advocate of tion of the liquor business 3<sup>1</sup>/<sub>2</sub> / Interest allowed on Deposits from Twenty Ceze upwards. Interest allowed on De There is no drinking on no treating, no loungin drink, no baying after S Withdrawable by Cheques. is matter of fact bare a The dispenser has no mot his sales: he is on a salary believes that could the 9 a.m. to 4 p.m.

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## ANGLICANI

Recently there came tice a sermon on Angli vatism as to faith, and ters of opinion. The very much in earnest learning and eloquence hearers that Anglicani a rainst the onslaughts o has, practically speaking well defined that to imp incur the stigma of hete these doctrines are he Judged by his history few, if any; for its a ranged over a vast fie have disagreed among without ceasing to be matters of vital imp aulay's generalization dred sects battling Church is not without p man says that heresy and infidelity and fanat lenge it in vain.

It is certainly a task tact and skill to show h Jowett, Canon Liddon Brooks, the Ritualist, e with any degree of co common platform, and teaching fell with the of principle and of the Many a one who has : this has learned to say, Newman: when I looke poor Anglican Church laboured so hard, and appertained to it, and various attempts to d trinally and esthetica me to be veriest of no going on to recognize Church to a certain and teacher of religio man continues: But t thing sacred, that it revealed doctrine that share in St. Ignatius that it can take the n teaching and stop t Church of St. Peter, itself "the Bride of t the view which simply my mind on my conve it would be almost a duce. I went by, and I sought it, but its where be found: and I it back to me.

# Penetanguishene, and Rev. Father Tremblay groupel, Kev. Dr. Barcelo entered the pulpit, and basing his discourse upon the eternal generation of the Son of God from the Father, eliquently dimonstratified the mission, the digatity and the power of the priest of the new order of Melchisedech. The matter of his dis course was sound. Catholic docirine, drawn from the secred scriptures and the writings of the Fathers. As to form, nothing more ex-quistic could be conceived. It was distin-minic facility and vividaness of expression were ortar of Melchisedex, error, animation, scition and dramatic effect, held the attention even of the states is a state of the wish The ser-monended, the young Levite ascended the altar "clean oblation" to the Mosei High, in the "communication of the breaking of the bread" of life, and in the partaking of "the challer of the diffect parts and with them the spectration. The brasting the "communication of the breaking of the bread" of life, and in the partaking of "the challer of the diffect. A preselytery and a convent baced to the province were transformed to the stra-ted basediction. The partaking of Lafontaine are and one of their young men now elevated to have the prioritone were transformed to the bread of the lower province were transformed to the hores of Geoorgian Bay. Father Brunelle has been appoint d assistant priest at Pene-banding with product assistant priest at Pene-banding the province were in the ministry befraught with product to the faithful and con-solation to himself:

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means have failed to cure.

Those who are at sea rest though the the ship be in perpetual movement, and the needle is still true to the pole. Let us regard God in all our actions;

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one thousand missions to reach people who as yet know not Jesus Christ.

who as yet know not Jesus Christ. The Society has been deservedly eulogized by every Pope during the last century, and now Pius X. adds this strong word of encouragement : "God, in His own designs, brought forth the Society for the Propagation of the Faith to make the Gospel light shine before those who do not as yet believe. Doubtless, the general efforts of individual Catholics will contribute a great deal to this result, even though they act independently. No more profitable means can be used, however, than the formation of bands of ten associates among Catholics. May Christ, Who has saved and regenerated the human race, pro tect this Society, by His grace and help, since its purpose is to spread His Most Holy Name."

## TEACHER AND LAW GIVER.

The Catholic Church in the early ages stands out against history's back-ground like a pleture done in mosaics, so clear, so distinct in every lineament. In those days she was not only the teacher but the law giver in the civil life, and that she nobly discharged her functions it is only necessary to read history to learn the truth. Says Rev. Dr. Shahan in his history of the Middle Ages, re-ferring to the state of society in the with contary

sixth century. It was the Catholic hierarchy which took upon itself the burden and re-sponsibility of civil order and progress at a time when absolute anarchy pre-vailed, and around which centred all those elements of the old classic world that were destined, under its aegis, to traverse the ages and go on forever, moulding the thought and life of humanity as long as men shall admire the beautiful or reverence truth, or follow after order and justice and civil secur

ity. It was the Bishops, monks and priests of the Catholic Church, who in those

troublous days stood like a wall for the highest good of society as well as for the rights of the soul; who resisted in person the oppression of the barbarian chief just emerged from his swamps and forests, as well as the avarice and unso shall we find interior rest in the most agitated life.—St. Francis of Sales. preved upon his country's ills; who

# THE OPEN DOOR TO THE CHURCH

In many places in this country converts are only groping their way into the Church. They come, but it is in spice of difficulties. The way to the threshold of the Church is strewn with obstacles that are placed there by

Catholics, although, of course, un-consciously so placed. If the missionary spirit inspired the heart of every Catholic there would be a calcium light placed on high over every church door, so that everyone might peace the net to religing mage might see the path to religious page. That same missionary spirit would urge every Catholic to go out into the paths that lead to the Church and pick out the stones of stumbling from the ways of the seekers and lend a help-

ing hand to the faint hearted. But now is it frequently? Instead of the calcium light the door of the Church is shrouded in darkness. The Church is shrouded in darkness. The wayfarers, are groping their way in obscarity. Many stamble over some difficulty and never go any farther. Many are scared by phantoms of their own imagination and give up the seek-ing. To no one is there, a wide open door or pleasing path, because con-version means sacrifices and hard-ships. Some, and oh so few, com-paratively, find the door and are safety housed within. It is the hope of the non-Catholic mission movement to make the paths, plain to all—to make so lear the porch of the Church that every wayfarer may

of the Church that every wayfarer may find it, and so pleasing that he will se in its pleasures an irresistible invita-

tion to stay and enjoy them. This is a large contract and it ma

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They who have rea Egan's "Vocation of will remember the the dinner at the re Conway - the negl was fond of religious