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CLERGY

The Catholic Record. LONDON, SATURDAY, APR. 18, 1903.

"MAGNETISM" AND MONEY-MAKING.

drama of the "Mysterious Box" for stock and of bettering his condition in the delectation of Parisians and her life. It is unjust, because every man own personal benefit, is dowered with has by nature the right to possess an excessive amount of magnetism, and property as his own. hence her success. The fact that

may talk about the magnetism by Christianity. of the stock manipulator, we should the manipulated.

business man who wants to adopted more generally. pockets. One may as well call a suchis knowledge of the game and his assortment of steel drills.

We admit that a man can make money without a taint on it. And it is honest-content to live and to let live. We admit, too, that money kings may not be so bad or so good as their enemies and friends would have them, but to make personal magnetism responsible for their success is working that undefinable something over hard.

But they can capture men and hurt them sometimes, as did Mr. Carnegie the time he put through the Homestead arbitration business by the means of Pinkertons and Gatling guns.

And their power seems irresistible. Men who study the question cannot say where it is going to stop. True, they speechify about it, but their speeches are rather of academic than practical interest. They tell us of the tyranny of the money power, and that no such power ever fell into human hands as that which some twenty-five men now hold. With such statements, and they are not from agitators, before us, one has to discount much of the eulogy of freedom and equal rights that abound in publications across the border. And the jibes at "effete monarchies" ought to be put on the shelf. They are out of date considering that the industrial autocrat who is obeyed by thousands of the plain people is so much in evidence in the land of the free.

"THE CONDITION OF LABOR."

An excellent thing for every Catholie to have is the Encyclical Letter of Leo XIII. on The Condition of Labor. He ought to master its contents because it treats of a question which is coming more and more into prominence. In all grades of publications there are allusions to it, which are oftimes inspired rather by sentiment or antipathy than by reason. But for an authorative exposition of the principles which underlie the problem this encyclical should be our Vade Mecum. It is the voice of Christian philosophy and faith, and comes from the lips of an old man who wishes to see capital and labor united not so much by legislative enactments as by the ties of justice and charity.

With a knowledge of the Encyclical we can repel the attack of the Socialist and give reason for the faith that is in

The Pope says that some remedy must be found, and quickly found, for the wretchedness and misery of the cross.

large majority of the very poor given and the greed of unrestrained competi-

But the remedy is not that of Socialism. The theory of making individual possessions the common property of all That indefinable something called strikes at the interests of every wage personal magnetism is called upon to earner, for it deprives him of the liberty

The Pope goes on to show that labor Whitaker Wright, who by the way and capital should as it were fit into should have operated in the United each other so as to maintain the interesting prominent personages in warns the poor against the socialistic his various financial schemes. They dream of an elysium on this earth. The occasions of merit. But the Church also But then even sensible people have strives for the betterment of the poor. their moments of insanity when allured Witness its social work during the cenby the prospect of obtaining much turies—the guilds of the Middle Ages, money. And when the brilliant which promoted harmony and sympathy pictures of fortune, and incidentally between employer and employee, betheir money, fade away, however we cause they were based on and guided

Writing of the state of England just not forget the stupidity or cupidity of before the Reformation Mr. Thorold Rogers says there were none of these It is said, we are told, that many of extremes of poverty and wealth which the leading American millionaires have excited the astonishment of philancould never have made their money but thropists and are now exciting the infor their personal magnetism—that is, we dignation of the workman. The age, suppose, but for their "power to it is true, had its discontents, and these discontents were expressed This, it strikes us, is getting personal magnetism into deep waters. It is easy to ascribe success to any cause, and a pleasant one when it represents some millions of dollars. That a man has a many-figured bank account may, however, be the outcome of nerve and to make the first of the properties and the forcibly and in a startling manner. But of poverty which perishes unheeded, of a willingness to do honest work and a lack of opportunity there was little or none. The essence of life in England during the days of the Plantaganets and Tudors was that everyone knew his sense of the words, by those who would not believe in Him. Of the many passing in which Christ claims to be the Son of God, in the literal and absolute sense of the words, true God as well as This, it strikes us, is getting personal forcibly and in a startling manner. But general unscrupulousness; or it may be neighbor and that everyone was his due to a merciless crowding out of brother's keeper. After that period competitors, or to other expedients the doctrine of every man for himself, which are not resorted to by the and the devil take the hindmost, was

We can each of us contribute our share towards having peace on earth. cessful safe-cracker magnetic. He We can do this not by talk, though might, of course, be pleased to hear it, such is good in its place, but but he would place more reliance on by living our faith. Those without the fold want to see our patience and sympathy and brotherly love. And are these always visible? Are we working members of the Chriswith our own affairs to the exclusion of aught else? Do we let our brethren work and worry and starve so that the dictum of former days, "See how those Christians love one another," has lost of Christ to understanding the paralytic but also because He said that God was His Father, making Himself equal to God." Now, if the Jews were wrong in thus understanding Christ's words: if they attached an erroneous sense to them, it was the obvious duty of Christ to undersive them and correct not that he is so magnetic as he is tian family or isolated units, occupied pack horse from morning until night do not hang together. Selfishness and a big prayer-book can be under the same roof-tree.

Among persons non-Catholic, who Among persons non-Catholic, who have lost the idea of a divine Church, established by God, the practice prevails of choosing the denomination or the congregation to which they will be-

allowed to believe as I choose. So this

But that is not the way of savadown you are to choose not your way, but to find out God's way. You are not to decide on what you believe but are to hear what Christ taught. What is the doctrine of Christ? That is the near what Christ taught.
doctrine of Christ? That is the
question. Whatever He taught and all
that He taught, that must be believed.

If thou art a master, be somtimes

Fuller.
Until we have learned to suffer with

We are studying, said the lecturer, what Christ taught about Himself, as recorded in the memoirs left us by eyewitnesses of His life and work, and ear witnesses of His teaching. Those personal magnetism to determine the most of all agood many things nowadays. explain a good many things nowadays. Madame Humbert, who exploited the hope and possibility of increasing his dense of Christ's character and documents. are not the only nor the primary evidence of Christ's character and doctrine. We have the unbroken tradition and testimony of a living witness, whose voice has never ceased in the face of violence or sophistry, to proclaim the divinity of Jesus Christ.
This living witness is the Church which claim the divinity of Jesus Christ.
This living witness is the Church which
Christ built upon a rock, to be the
ground and pillar of truth. The Church
is not a witness hard to find. She has should have operated in the United each other so as to maintain the grant and philater and phila Her own continued existence and marhis various financial schemes. They must have it, say journalists, for otherwise sensible men would refuse to listen transformed into motives of virtue and wise sensible men would refuse to listen transformed into motives of virtue and markets growth throw upon her testimony the additional light of a divine mission fulfilled and divine promises

Talking piously and driving a girl like a ask Christ the question and demand an

CHOOSING ONE'S CHURCH.

They say to themselves: "I'm willing to believe this doctrine and this doctrine and this doctrine; but I won't believe that doctrine and that doctrine. Now this is the denomination nearest to my belief or the one in which I'll be

But that is not the way of salvation. There is no permission for any one to pick and choose in it. His teaching is the only road to eternal life for persons ho know that He was God. What did Christ teach? What

Church did He establish? What does His Church teach? These three are practically the same

Find the Church that Christ founded. Join it. Believe what it believes, and do what it orders in His name, and you will have the peace and the grace of God in this life and eternal happiness in the world to come.—Catholic Colum-

blind; if a servant, sometimes deaf .-

and this is the occasion to demand it. Not the Jews only, but the whole world

Not the Jews only, but the whole world hangs expectant on the lips of Jesus as He listens to this most solemn appeal of Caiphas: "I adjure thee, by the living God, that Thou tell us if Thou be the Christ, the Son of God." To all other questions Christ had given no answer, because they were mostly meant as personal affronts. To this question asked by the representative of Jewish law and Jewish religion, asked

doubt about the teaching of

His life.

they have misinflueistood that save still time to undeceive them and to save His life. What does He do? Not one word will His lips utter, to weaken the

understood Him aright, and He breaks

the mysterious silence at which Pilate marveled much, only to confirm the

the mysterious shence at which have marveled much, only to confirm the assertion that He is the Saviour-King of whose Kingdom there shall be be no end. This truth He will maintain

of the accusation.

true man, I will select only three. The first shall be from the fifth chap-

The first shall be from the first lays ter of St. John, wherein Christ lays claim to the attributes of the Godhead, the same omnipotence with the Father, the same power over life and death, the same uncreated life in Himself; and demands for Himself the same uncondi-tional Faith and the same honor that are given to the Father. How did the are given to the Father.

Jews understand His words? In a figurative sense? Not at all, but in the literal and absolute sense of the words, as claiming to be of the same divine Nature as the Father. "Thereupon the Jews sought the more to kill Him, because He did not only break the Sabbath day (by healing the unequivocal answer. (John X.) Jesus nad just described His office and mis-sion under the beautiful parable of the Good Shepherd. His words and His

Good Shepherd. His words and His works were the subject of a hot discus-sion between those who favored and those who opposed His teaching. It was the feast of the dedication, and the Temple was crowded. Jesus was walking in the Porch of Solomon when He to be the Christ, citing them to appear before His judgment seat: "Neverthewas surrounded by the disputants. The less (that is, in spite of your wilful un-belief) you shall see the Son of man sit-ting at the right hand of the power of God and coming in the clouds of Haaven." Does Caiphas doubt the meaning of the angewer? Liston at Thom incredulous are determined to Jesus either to disclaim all title to the character and office of the Messiah, or would not, to charge Him with blasphemy and compass His death.
"The Jews, therefore, came round about meaning of the answer? Listen: "Then Him and said to Him: How long dost the High Priest rends his garments. thou hold our souls in suspense? If thou be the Christ, tell us plainly." Here is a direct question, which will brook nothing but a direct answer. It shall have a plain answer, free from all ambiguity; but Christ will first admin-

ambiguity; but Christ will first administer to the Jews a well-deserved rebuke for their wilful and obstinate unbelief. "I speak to you (He said) and you believe not. The works that I do in the name of My Father, they give testimony of Me; but you do not believe, because you are not of My sheep. My sheep hear My voice, and I know My sheep hear My voice, and I know them and they follow Me. And I give them and they follow Me. And I give them life everlasting; and they shall not perish forever, and no man shall snatch them out of My hand. That which My Father hath given Me is greater than all; (that is, His own divine nature;) and no one can snatch

them out of My Fathers's hand. "I and the Father are one." Tell us plainly, they insist, if thou be the Christ. He answers: "I and the Father are one." answers: "I and the Father are one."
Wonderful words, the like of which never fell from human lips before or since! Are the Jews still in suspense? Do they still doubt the full meaning of

the meaning of those words. They know that He made Himself equal to know that He made Himself equal to God; but because they would not be-lieve in Him, they accused Him of blas-phemy, "because being a mere man they said, He made Himself God," and

His claim? Not at all; they know well

WHY I AM A CHRISTIAN.

IV.

Rev. E. A Higgins, S. J.

"INDEED THIS WAS THE SON OF GOD."

We are studying, said the lecturer, what Christ taught about Himself, as recorded in the memoirs left us by eyewitnesses of His ife and work, and ear witnesses of His teaching. Those them right? Did Christ disabuse them of their mistake? On the contrary, He appealed to the wonderful works He had wrought, the sick He had cured, the lepers cleansed, the dead raised to life, to conform His claim. Your prophets, He said, to whom the word of God was spoken, were for this, called Gods and Sons of the Most High, and no one held that to be blasphemy. But you charge Me

be blasphemy. But you charge Me with blasphemy though I am Myself from the Father (that is, though I am sanctified by the Father and accredited by the Father and accredited by the Father which I do. "If you will not believe Me, believe that the Father is in Me and I am in the Father." What is this but a repetition of the same truth, "I and the Father are one," that is, I and the Father have one and the same divine nature? What effect did this farther explanation have on these incredians. vouches for, with the page of the Church's own history open before us. We read them with the pagan Tacitus and the Christian Clement of Rome, contempty; with Pliny the Younger and the Christian Clement of Rome, contempty; with Pliny the Younger and the Christian Clement of Rome, contempty; with Pliny the Younger and the Santon of the Santon of God, in the Branch of the Santon of the Santon of God, in the Santon of nineteen centuries I have been speaking to you and you will not believe; I have shown you My works; the evidence of My presence and power, and you will not believe because you are not of My sheep and will not hear My voice nor follow Me. You may, with Caiphas, adjure Me by the living God to tell you, if I be the Christ, the Son of God, And I will answer, "I am," "You have spoken the truth." You cannot complain of any want of evidence. You law, etc., etc. At last the High priest resolves to brush aside all these minor issues and to confront Jesus with the real cause of His arrest. He will force real cause of His arrest. He will lore Him to assert or to deny publicly, in the face of the whole Jewish people, the claim attributed to Him, of being the Christ, the Son of God. If He denies it, He is discredited with the spoken the truth. You cannot com-plain of any want of evidence. You have seen Calvary and the Resurrection, you have the light of Pentecost and the luminous history of My Church to confirm people. If he affirms it, He is guilty of blasphemy and must suffer the penalty of death. Recall the circumstances of of death. Recall the circumstances of this scene. The accused is already in the shadow of death. He can read His fate in the scowling faces of His accus-ers. He knows this Court has been convened to convict Him. He sees in luminous history of My Church to confirm My teaching. Yet you will not believe. You seek out pretexts for not believing. Your pretexts will avail you nothing. You may persist in rejecting Me now, "Nevertheless I say unto you, Hereafter you shall see the Son of Man sitting on the right hand of the power of God, and coming in the clouds of the foreground the image of a Cross on which hangs His own blood-stained Body. One word of disclaimer now, and of God, and coming in the clouds of Body. One word of disclaims now, and His life is spared. Will He speak the word? If there were need of plain teaching and a clear answer to this all-important question that forms the very core of Christianity, now is the time

Here, then, is the dilemma to which unbelief is reduced. It must accept or reject the claim of Christ. The fact that He made that claim cannot be gainsaid. Unbelievers may shut their ears against it, if they will, but the voice of Christ will resound throughout the world nevertheless. They may try to explain away the fact, they may refuse to accept the consequences f the fact, but the fact still stands there, better attested than anyone of a thousand facts which no sane man ever questions. What Christ asserted, then, was either true or it was not true. If it was true, Christians love one another," has lost significance for us? We are ready, of course, to give money for any good work. But what is more useful to give is ourselves. A gentle word or two from one who goes into the haunts of the miserable, not as a Christian, eager to save souls for whom the Lord died, will have its effects. Consideration for servants will be in order. Domestic sweat shops are not uncommon in Catholic families.

A genetal word or two form one who goes into the haunts of the miserable, not as a curio seeker, but as a Christian, eager to save souls for whom the Lord died, will have its effects. Consideration for servants will be in order. Domestic sweat shops are not uncommon in Catholic families.

A gentle word or two form one who goes into the haunts of the miserable, not as a curio seeker, but as a Christian, eager to save souls for whom the Lord died, will have its effects. Consideration for servants will be in order. Domestic sweat shops are not uncommon in Catholic families.

A gentle word or two do Christ to undeceive them and correct the uncorrect to undeceive them and correct the short to undeceive them and correct the bit is most solemn appeal of Caiphas: "I adjure thee, by the listens to this most solemn appeal of Caiphas: "I adjure thee, by the claim for the listing God, that Thou tell us if Thou from Christ in the most solemn scene of His public life, the plain, distinct, unequivocal assertion of His Divinity. "I abjure Thee by the living God that Thou tell us if Thou be the Christ, the Son of God." Calmly and solemnly Jesus answers: "I am." "Thou hast said the truth." Then to rebuke the obstinate unbelief of the Jewish leaders who had arrested Him through envy. ers who had arrested Him through envy, He added this confirmation of His claim

Claim of Jesus Christ to our Faith, our Hope and our Love, as our Saviour and our God, went forth into the world and took possession of the world, by the force of His own living voice, before the Gospels were written. That claim has been preached every hour since the day of Pentecost, by the living voice of the Church, and it shall continue to be preached till the consummation of time. The fact of this claim is burnt into the memory and intelligence of the world. The truth of this claim of the High Priest rends his garments. "What need, have we, he said, of further witnesses? You have all heard the blasphemy. What think you? And they all cry out: He is guilty of death." Then they hurry Jesus before the tribunal of Pilate, the Roman Governor, that He may be legally condemned to death. "We have a law," they say to the Proconsul, "and by that law He ought to die, because He hath made Himself the Son of God." Mark the point, if you please. One Jesus is the key to the history of Christian civilization. It is not merely the central doctrine of the Christian ly the central doctrine of the Religion, it is Christianity itself. And it is just as futile to deny the Christian it would be to divinity of Christ as it would be deny the existence of Christianity. know that divisions and dissen Christian sects have given infidelity a pretext for railing at the Christian Re-Mark the point, if you please. One thing at least is clear to the minds of these enemies of Christ. They have no ligion; but rational men should know how to distinguish between the tree They have no and the branches which have The sects are but broken from it. The sects are but fragments of Christianity—they are not the Church. This shall be the subject Their souls are in no suspense. He has told them plainly what He is, and they adjudge Him guilty of blasphemy. If they have misunderstood Him, there is of the next lecture.

Perfectly Safe.

A tourist in a remote part of Ireland, A tourist in a remote part of related having stayed the night at a wayside inn not usually frequented by visitors, informed the landlord in the morning that his boots, which had been placed outside his room door, had not been

before the bar of Roman Justice, as He has already maintained it before the tribunal of His own nation. For this was He born and for this had He come into the World that He might give testimony to this truth. Upon this —From the King. "Ah, shure," said the landlord, "and you moight put your watch and chain outside your room door in this house, and they wouldn't be touched."

sie, N. Y., Rev. Samuel MacPherson, a clergyman of the Protestant Episcopal Church, and until recently rector of St. John's church, Auburn, N. Y., was received into the Catholic Church last Thursday. After making the customary profession of faith, Mr. Mac-Pherson received conditional baptism at the hands of Rev. W. F. Clark, S. J. Mr. Atkins of New York and Mrs. Wheaton of Poughkeepsie acted as sponsors.

Reports represent Mr. MacPherson as giving the laxity and radical conflict of doctrine in the Episcopal Church as a reason for his renunciation of his old faith, but, of course, he has merely followed in the steps of John Henry Newman and the other Episcopal clergymen who have gone to Rome in the conviction that there alone is true Church authority.

A PUBLIC NUISANCE.

Our so-called reformers are strangely blind. They never seem to be able to find any evil in the world except the kind that requires a dark-lantern to discover. Perhaps it is because they discover. Perhaps it is because they are children of darkness and see things darkly. Not infrequently we hear of ministers of the gospel slinking through the slums, sneaking into salcons, surprising a coterie of card players and dropping into dens of shame—all for the purpose of reforming the world. Incidentally they shape their experiences and observations into sensational sermons, and then proceed with yould eloand observations into sensational solutions, and then proceed with vocal eloquence to regale their audiences. As a rule no real good is done; if any-

this much is certain, when it exerts a palpable degrading influence on the minds of the people it becomes at once an immoral institution and a public nuisance.

It is vain to argue that the theatre is a place of amusement as long as the criminal deeds of outlaws and bandits are idealized and spiritualized. It is useless to contend that such plays as The James Boys and Tracy the Outlaw, ment even for the low-browed confraternity.
Such degrading plays, however, are

written and produced and witnessed by the high-class theatres. The dramatist who writes such a play is incapable of producing anything better; the manager who controls the show has only the financial end in view; the actors and actresses who appeared in them could not succeed in better parts; and the people who go to see them could not enjoy an artistic performance. We do not blame the playwright, the

manager, the actors and actresses—we blame the people, whose intellects are of so low an order. Their stolid minds are vitiated still more; the ideals they hold, never lofty, become slimier still. We can not conceive how such plays can be appreciated by even the lowest minds, but the fact that they flourish ilization, is a sad comment on the tend-ency of the times. Such plays explain why flowers and sweetmeats are sent by why flowers and sweetmeats are sent by morbid-minded women to imprisoned degenerates, murderers and other criminals. How can such women bring forth healthy minded children or train them to a glorious man or womanhood? But as long as the cheap theatres exist, as long as our dramatic critics deal gently ong as our dramatic critics deal gently with the class of play referred to, so long may we expect that human beings will sink deeper and deeper into the mire.-Men and Women.

We are seldom sorry for having kept silent under provocation.