

The recent death of Johnson, of Minneapolis, a wonderful gift can do for a poverty, hemmed in, seemingly insurmountable, without friends or consolation or advancement. A drunken father had left to him and his family of seven, added one more roll of boys with conquered adversity.

When young Johnson got a position in a bank, the weather was being often far from warm. Although a thin summer suit refused to buy an every cent he earned. His employer offered on credit, but he refused to run in debt; great emphasis, "very" awfully well.

He got a chance to extra money by pumping bellows and carrying mail postal delivery. He earned enough to get a place in a house because he thought there in the evening proprietor told him, but when would not be a position at a bank.

How can you such grit after an alphabet? When Minnesota were had "no chance" a start in the winter to find a while struggling with his dream on the shoulder, self. Where of opportunity for a boy with such a He felt he was should get in all he wanted, this to come, spite of heavy have crushed a Johnson climb he was finally in his great state and here his put to a terrible tried to kill his placards in the throughout the foreign antecede to vote again, cause "his father and his own" Transparencies were carried of the State.

of his father's was also circumspect effort to placate, spite of all the fuses of his was elected, ing no victory, vote re-elected, vice, tens of opposite political In his days St. Peter, you himself, "The little bit ever to amount to a great city are." He res right where he "My ambition, after his township, "where where I was and the folks

SEEKING by is no such periences is ing struggle soul of th "finis like an epitaph We are al in this it's always perfection, posses, What are to becom struggling take. To b spiritual ec in fine co nothing to we will dis ingly faced down the path.

Now th courage at our Christ less, and should it b day we fin within us attacking To resist a not a mark it is digni To a noble what is ri reward, for any ad The tr struggle discipline vigorous must not easily in we shall f ing us f thinkth heed less Many come com have fall, who become i

# FIVE-MINUTE SERMON

## THE FIRST SUNDAY AFTER THE EPIPHANY.

THE BUSINESS OF LIFE

What is the real business of this life? The answer to this question is the words of our text: "Did you not know that I must be about the things of my Father?" What is meant by the things of my Father? It means to carry out the commands of God, Who is the Father. It means to do the will of God Who is the Father. Our Lord Jesus Christ, Who was perfect man as well as true God, points out to us that the chief end of our existence here, and our chief and only real business in life, is to fulfil the commands of God and carry out His will. As it was His business as man to do this in the greatest perfection, so it is our business just as much as it was His, and the more we appreciate this great truth the more we shall be able to do this here and hereafter, and the happier we shall be now as well as in the other world.

To fulfil the commands of God, or do the things of the Father, is not always pleasant to human nature. It was no doubt painful to Our Saviour to leave St. Joseph and His Blessed Mother in ignorance of where He was, and to make them search for Him everywhere for three long days without finding Him. But it was the will of His Father, Who wished to teach us all, and for all ages, a lesson of patience and conformity, and Our Lord did not hesitate; He was willing to suffer Himself, and that His Mother and St. Joseph should suffer, in order that the great good wished for by His Father should be accomplished.

He knew that His Blessed Mother and St. Joseph would derive great profit and merit out of this painful matter, but because they would willingly accept the pain of it, and present it over and over again as an offering to their heavenly Father, Who does everything right and for the best.

The example of the Blessed Virgin Mary and St. Joseph should always be before us and make us accept the things painful they may be with resignation, and constant prayers for if we do not feel it, and for help not to give way to murmuring and dissatisfaction because God does not wish us in some other way than He in His divine wisdom and love actually sees fit to treat us.

If we would only say constantly, and on all occasions, "What is the business of my Father? I must leave it to my business to do it," it would save us many an evil and many a sorrow, and fill our lives with a true joy and a constantly accumulating merit. O my brethren! what fools we are, and how short-sighted, not seeing what is perfectly plain, and what no reasonable being can think of denying.

Everything we do should be one of the things of Our Father in heaven. We should consider His will about rising from sleep in the morning, not indulging too much in a sensual and idle slottishness, and should do the same about going to rest at night, giving ourselves sufficient repose and not spending the hours of rest in dissipation and luxury.

All the business of the day should be done, first and above all, as a thing of the heavenly Father, acting with honesty, with fraternal charity, and with sobriety, serving Our Lord Jesus Christ, and not men or our own selfishness.

Our conversation should be something which is of God, not being in a hurry to speak of our neighbor's faults, or to attribute a bad motive to him or to revile him, but in all things seeing in Him the image and likeness of God. Let us remember that He as well as our Father is an heir of immortal glory, and that Christ has loved him so much as to die for him. Bright and innocent conversation, from which all spite and malice and all badness is excluded, is a thing of the Father and a joy to men and to angels.

All and that happens—bad weather, sickness, failure to carry out duties, want, death of friends; all come from the permission of the Father, and are handed out to us. In all these things lie concealed the most glorious opportunities of pleasing God and securing our salvation.

Let us often say to ourselves what Jesus said to His Blessed Mother: "Do you not know that I must be about the things that are my Father's?" Do you not know that everything else is of no account. Do you not know that here lies the whole business of your life? Do you not know that your whole happiness lies here? Rise up then, O my son! and go on courageously; let no obstacle stop you; look on all things with the eye of faith, and according to the ways of the world. Then shortly you can say with St. Paul: "I have run my course. I have kept the faith. I have fought the good fight. And now there is laid up for me the crown of glory which God will give not only to me but to all who love His coming."

# CATHOLICISM IN ENGLAND

When Newman preached his undying sermon on "The Second Spring" at Oscott in July, 1852, made spoke of the rising tide of Catholicism in England, and the promise of brighter days after the long years of captivity, he stirred the hearts of his hearers in a way that moves us when we read of it after half a century. These are the words of one who was present: "All were weeping, most of us silently, but some of us audibly; as to the whole-hearted Cardinal, he fairly gave up the effort at dignity and self control, and sobbed like a child."

And we read that "the preacher himself was so completely overcome that it was with difficulty he was able to continue his discourse to the end. When it was over, Dr. Manning took him by the arm and led him away to his own room." ("The Life of Dr. Grant," by K. O'Meara.)

The tide has risen since that day. Sometimes its advance has been rapid, sometimes it has scarcely seemed to advance at all. People have looked at it and declared that it would rise no higher; yet had they turned aside they might have seen the waters streaming

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JOHN HALLAM, TORONTO

In up the creeks and flooding the bays. From time to time we mark a quicker advance, a more general movement. A great sandbank collapses in a sudden swirl, or a familiar landmark disappears at last beneath the waters. Such a phase of the incoming tide is on us now if we will but mark it. But we must not let our eyes range widely, and not be misled by the sight of obstinate barriers that appear to defy the approaching waves. Here is a Prime Minister who plays the part of King Canute for the benefit of his non-Conformist courtiers, and bids the sea come no further. Unlike Canute he expects to be obeyed, and others share the illusion. There is a ragged pier of mouldering no-Popery legislation which clings tenaciously to its foundations. There again is the impetuous mudbank of rationalism, stubborn and malodorous. These sights may discourage us if we look no further. But the tide is coming in. It is coming in among the cultured classes the men of letters and the professions. Take up "The Catholic Who's Who" and you will find that Catholics are shaping the thought of the country to a degree far beyond their numerical proportion. Barry and Gasquet, Lilly and Ward, Hedley, Chapman, Benson, Gerard, Thurston—these and dozens of other names stand for intellectual forces in the country. Very striking, for instance, is the improvement which may be noted in the output of Catholic literature during the last few years. Not only are Catholic publishers now in the forefront for solid and attractive work, but non-Catholic firms find that the Catholic writer brings a message and we find ready readers.

The tide is coming in, too, among the great body of Catholic men. Threatened by the secularization of their schools, they have initiated a Federation movement which is full of promise. Salford took the lead under the impulse of a prelate whose wise insight into the needs of the day will surely give him a place among the great Catholic leaders of history. Westminster and Leeds and various other districts have followed, and the Catholic Federation bids fair to emulate the successful organizations which prevail among the Catholics of Germany. Difficulties attend the movement—there may be a seeming clash of interests, an apparent threatening of privilege—but wise counsels will, we believe, prevail and it will be seen that the Catholic harbor is wide enough to accommodate all Catholic ships, no matter what political flag they may be flying. It was Newman's message to the Catholics of England that they should make themselves and their faith known to those about them. That, and that alone, would follow. If men could be got to look at the Catholic Church, to study and question her, they could not fail to recognize her claims. The danger was that they would turn away from her and look at the traditional caricature of her instead.

Now men and women in England are being forced to look at the Catholic Church and to ask questions which were made to stand as representation of her are daily becoming discredited. People are turning to history and ransacking the Record Office and turning to symbolism and flocking to the Westminster Cathedral. They are turning to social science and discovering Pope Leo XIII. And they are turning to the deepest needs of the soul, and finding that the Catholic Church can satisfy them. A large number of Catholic agencies are at work spreading the light and holding up the Catholic ideal before the eyes of an awestruck multitude. The Catholic Truth Society is casting its literature abroad and widening its sphere of operations. Year by year it holds its great Conference in one or other of the great towns of England, meeting with civic welcome, arousing interest and sympathy, consolidating our intellectual forces. The Catholic Women's League, too, in spite of its youth, has already done much to enlist an army of women workers, keen on their faith, and bent upon applying its principles in every department of social and civic life.

The rising of the tide in England must not be measured by the actual number of converts received into the Church. Of great significance is the general removal of prejudice, the filtering of Catholic ideas into the various denominations, the widespread respect now yielded to Catholic principles and traditions by those who are as yet unconverted. We may note as one symptom of this, the sympathetic accounts often given by the non-Catholic press of such events as the Eucharistic Congress.

Indeed we have our hopes for the future of Catholicism in England not so much on the actual progress which has been made as on the opportunities of progress which are now offered to us.

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Society is undergoing a profound change. There is a general shifting of economic conditions and with it a widespread stirring of men's minds. The need of a solid basis for the new democracy is felt by many who know little enough of Catholicism. There is, it is true, an increasing tendency to look to Socialism to supply such a basis; but it is probable that the inability of Socialism to do anything of the kind will before long be generally recognized. If Catholics, by a concerted effort, will set forth the claims of their religion in a language which the modern man can understand and appreciate, the response is likely to be widespread. True, there are many agencies at work which blind the eyes and stop the ears of the masses who are groping for the light and listening for the good tidings. But, as Abraham Lincoln said, all the people cannot be fooled all the time. If we Catholics can but utter our message with distinctness, people will listen to its truth.

—C. P. America.

# HUMAN LIFE ON PLANET MARS

NEW YORK TRIBUNE ASTOROMER CONVICTED THAT OUR NEIGHBORING STAR IS INHABITED.

The Rev. Father Guichet, of the French Catholic Church of St. Vincent de Paul, New York, famed as "the priest astronomer," has had his telescope directed at Mars during the past month, when, for the first time in fifteen years, that planet has been very close to the earth. His telescope is a very fine instrument, operated by clockwork to keep pace with the apparent motion of the stars.

"I am firmly convinced," he says, "that there is life in Mars and I am eagerly awaiting the report of the scientists all over the world, who are making observations during the last few days of the most interesting results from the observatory at Arequipa, Peru, where the exceedingly clear atmosphere will be the best place among the great Catholic leaders of history. Westminster and Leeds and various other districts have followed, and the Catholic Federation bids fair to emulate the successful organizations which prevail among the Catholics of Germany. Difficulties attend the movement—there may be a seeming clash of interests, an apparent threatening of privilege—but wise counsels will, we believe, prevail and it will be seen that the Catholic harbor is wide enough to accommodate all Catholic ships, no matter what political flag they may be flying. It was Newman's message to the Catholics of England that they should make themselves and their faith known to those about them. That, and that alone, would follow. If men could be got to look at the Catholic Church, to study and question her, they could not fail to recognize her claims. The danger was that they would turn away from her and look at the traditional caricature of her instead.

"Mars is now only thirty-five million miles distant from the earth; never is it closer to us. From this time on the two planets, the earth and Mars, get further away from each other from day to day. The rate of speed at which they separate is terrific. In a period of a little over seven years Mars will be a hundred and thirty-four million miles away from us. That is why astronomers are 'gathering hay now while Mars shines!'"

"There are many eminent astronomers who have no faith in the theory of Mars' inhabitability, but it has been conclusively proved that life can be supported on Mars and I personally have been of the same opinion as my eminent friend, Camille Flammarion, the great French astronomer—my countryman as well as my friend—that Mars is in many respects a world similar to our own. It is the beings of most intelligent order. There is every evidence of it to my mind."

"The canals of Mars, first pointed out by the Italian, Schiaparelli, and long afterwards confirmed by other astronomers, are in formation to be anything other than the work of intelligent minds and hands. They resemble a netting over the face of the planet, and extend far beyond the poles to the equator. At certain points where a number of the canals converge there is what Lowell and other astronomers now term 'oases.' These points of convergence are, I believe, big cities."

"The theory of Professor Pickering, of the Harvard Observatory, that what we term canals are really canals caused by volcanic forces, is to my mind insupportable. The 'cracks' are exact and no chance agent could produce them. "There have, however, two other reasons ascribed to account for the canals noted by astronomers, optical illusions, undetected astigmatism, faulty adjustments of eyepieces in telescopes, varieties of air wave—all these and many other reasons have been advanced in opposition to the canal theory. Every one of these seems to me to be untenable."

"It is, of course, extremely improbable that any telescope will ever be constructed so large and of such power that it will be able actually to detect the flora or fauna of Mars or any other of the inhabited planets, if other such there be."

"Personally, I am loath to believe that Mars is the only planet besides our own earth that is habitable. I think that in time to come we will study other planets that from apparent conditions may possibly support life."

"But, of course, much that we know, or think we know, nowadays regarding Mars, is conjecture. From time to time some of our conjectures receive positive confirmation. A number of very important things about this most interesting world of all these and many other reasons have been advanced in opposition to the canal theory. Every one of these seems to me to be untenable."

"What the observations now in progress, with Mars but thirty-five million miles distant, will reveal to the world is problematical. I believe many mooted questions will be solved at last. Never has the planet of the astronomers of the world been so well equipped for the work they have in hand, never have they been so keen in their desire to determine Martian problems, never have these opportunities been greater. I confidently expect important results."

# THE SORT OF A MAN NEEDED

HE MUST BE A FAITHFUL CATHOLIC AS WELL AS A PATRIOTIC IRISHMAN. THE SUCCESSFUL LEADER OF IRELAND'S CAUSE

Father Phelan, editor of the Western Watchman, of St. Louis, writes in characteristic fashion of a luncheon given to the Hon. T. P. O'Connor by a distinguished group of newspaper men in St. Louis recently:

Mr. O'Connor likes everything American, except our cooking. His aversion to the latter he demonstrated by bringing his own bread with him wherever he goes. Grant's crew had to carry his own commissary; the great Irish leader carries a part of his supplies with him on his journeys. He is broad and hearty, but broad and hearty, and has more respect for his stomach than for our culinary conceits. His bread ration is almost starveling

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and is baked in France. It was curious to observe how the editors of our leading dailies eyed the prospect of Mr. O'Connor and that had made him so great. The editor who represented the religious press had no interest in the curious loaf, as he felt that religious journalism in this irreligious age needed all the starch he could assimilate.

Strange as it may appear, the presence of Mr. O'Connor added several very distinguished names to the roster of Irish nationality. At the luncheon the editor of the oldest of our dailies started the company by saying that his grandfather and grandmother were both of Irish birth. Light on the heels of this announcement came the avowal from the editor of another of our great dailies, that his grandparents also had come from Ireland. The only non-Catholic editor of a daily paper present admitted his plinian descent, but seemed heartily ashamed of it.

We believe it is the rule at newspaper banquets in this country not to ask for a blessing; in other words not to grace before meals. This results from the uncertainty of getting anything to eat, and he brief process of mastication possible at the luncheon course. Newspaper men refuse to say grace before meals unless they are quite sure there is something to give thanks for. But Mr. O'Connor is not one of these. He sat down with the company, but before touching anything he bowed his head low, said a short prayer, and blessed himself. To us that spoke more than all that he said during the long repast. Such men as he are the long repeat. If Parnell could have done his job at Ireland would have been enjoying home rule these twenty years. No man who is not a Catholic as well as an Irishman can ever become a successful leader in Ireland.

# THE ANGELUS IN A SPANISH WAR CAMP

The special correspondent of the London Standard at Suk-Eh Arba mentions an incident which shows how the Catholic traditions of the Spanish army are maintained. He says:

"Five shrill notes by a field battery's bugler, and all talk was hushed. The call continued, and the soldiers under the rest could watch for awhile. With cracking of whips and rumble of wheels the guns left the camp to form line on our front. The pieces were loaded and pointed."

"Then the sharp word of command was heard, followed by four detonations and the shrill shriek of shell in the air. The red stone house was cove with a cloud of dust and smoke. Four faint explosions were heard, like distant echoes of the first. As the smoke lifted grey figures were seen running to the rear like frightened rabbits. The soldiers mingled cheers and laughter, while the general smiled. Another round from the guns and flames flared from the roof of the house. They shoot

# A PROTESTANT MINISTER IMPRESSED

The rapid growth and development of the Catholic Church here in New England is nowhere more marked than in Dorchester. So notable has been this phenomenon of Catholic advance in that section of Boston that, recently, the Rev. F. Raymond Sturtevant, rector of

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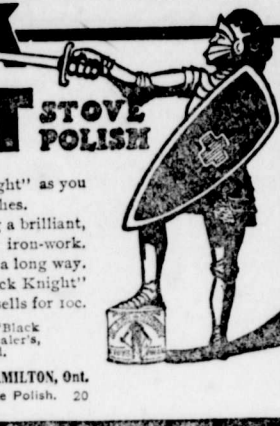
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