27, 1904.

is states that ill assume the Russian forces ieff, who is now ell as Governor territory which 7.

IAGES. of Knox Presbyton), criticized k last evening,

aphic despatch ry from Hamil-

ell for the Rev. membered what ssion of Faith. e Presbyterian the same point,

MARRIAGE AND for all sorts of are able with consent; yet it is to marry only erefore, such as formed religion

infidels, her should such ually yoked, by maintain damn

tion brought to

AL SUCCESS.

del Val against and the munithe recovery of which he claimed which was men-of the CATHOLIO nst., Vox Urbis, ent of the New al, says in the he 13th inst. :

Val has won his lian Government of Rome. He possession of the his titular church they had not the usic in a court of compromise the dmitting that the y entitled to the On this decision ount of property ully appropriated to Italian Govern-

CATHEDRAL. om the pulpit on nission will begin ree weeks' timefarch 13. It will patronage of Our te Conception and y the Fathers of

Almighty God is graces and blesst fondly hope that rly the case during commemorate the e proclamation of maculate Concep-

s to join us in the ssion may be emi-

ND DOUBTFUL

CS.

from Mr. W. F. P. ch will throw light which relies of rded by Catholics. e that all relics hrines or churches of the Church, but As a rule such

xposed in churches eration of the peoe very strong and e of their authenbound to believe y further than the historically satis-Ir. Stockley writes

THOLIC RECORD to be re-reading and the Critical Grisar, S. J., (one ruth Society) the CATHOLIC RECORD Grisar refers only

osses exist, whose

at once a thirteenth ary work, and yet been made almost e Crucifixion. ten been ashamed," e of other religions fors about the holy rches under their

aditions of which I urse (as every well-ould know), belong all the same, many ey are a part of the protected by her they cause much (p. 28.) ven if the difficulty ies raised against the history and anthenticity of the Holy House of Loreto should prove well-founded, no inference could lawfully be drawn therefrom to the prejudice of our holy Catholic Faith." (p. 4.)

To this may be added the following from Rev. Father Tyrrell, S. J .:

'That the rule of prayer is the rule of belief (lex orandi, lex credendi) does not mean that every popular devotion rests on a sound dogmatic basis; or that even the most widely venerated that even the most widely venerated relic is ipso facto genuine; or that we must believe de fide in the translation of the Holy House because there is a Mass in its honor." (Lex Orandi. p.

Father Grisar continues :

Father Grisar continues:

"There is still among the pious laity, indeed among the clergy too, especially of the Latin races, a strong inclination to let the light of science go out in the twilight of the sacristy. Even in our time, the ill-instructed faith of many Catholics clings by preference to miraculous explanations of things. In many cases it may be harmless: but cases it may be harmless; but the story of this swindler Leo Taxil, and of his mythical Diana Vaughan and and of his myonical Diana Yaughan and Bitru, the devil, has lately again shown the whole world how disastrous to the henor of his Catholic name this tendeacy may become. 'It is foolish and dangerous to believe doubtful things.'

dangerous to believe doubtful things. This melancholy case proved once more, and only too terribly, how true that saying is." (pp. 21, 22.)

"Most of all should writers bear in mind that the first law of history is mever to dare to say what is not true, and then never to fear to say what is true, and thirdly that no suspicion of favor nor of malice fall upon their writings." (Lee XIII., from Cicero; onoted on p. 24.)

"To none are the investigations of historical research more useful than to the Catholic Church, which has every-

the Catholic Church, which has everything to gain by truth. . .

The question of the authenticity of relics is like other matters of common inistory: it is a question of fact to be ascertained by the canons that guide human reason in historical research and its maighing the elements that produce human reason in historical research and in weighing the elements that produce moral certainty. The Church pretends to no Divine guidance for accuracy or certainty in such things as relics. No Catholic is bound by his faith to accept the authenticity of such things. It is a matter of human evidence. If the a matter of human evidence. If the evidence satisfies him, he accepts their authenticity; if it does not, he either suspends his judgment, or rejects it."

(Cardinal Vaughan, at the Catholic Truth Society's annual meeting; Newcastle, 1901.)

W. F. P. STOCKLEY.

LENT.

Once again Holy Mother Church bids her children pause and consider in a serious way how they stand with God. That they may do this the better God. That they may do this the better she sets apart the Lenten season as a time of special devotion. She opens it in the most solemn way by recalling the lowly origin of man's body that he may regulate the unruly passions of his lower nature and bring them into subjection to the soul. "Remember," she says to him, "O man, that thou art dust and into dust shalt thou return." The body upon which you bestow so much thought and care is of little con much thought and care is of little con-sequence in comparison with immortal soul of which you are heedless. Yet your eternity of happiness or misery depends upon the state of the soul. Do not neglect the body, but do pay some attention to the soul; let it share

How necessary this warning of the thurch is will appear plain to anyone who weighs in a balance the minutes devoted to the welfare of the soul and of the body. So light is the amount in the soul's scale that it is scarcely ap-preciable—some ten or fifteen minutes yould represent the average-while in scale the minutes mass up to Yet we claim to be reasonable beings. Judge us by our actions, and do we prove ourselves worthy of the our aspirations, and how shall we stand? Does the desire of heaven find a place in our minds and hearts at all? Earth and its vanities are so engrossing that they fill both mind and heart, and even when death approaches and the glamor of the world should have lessened, man still clings to earth and what it has to offer, and it requires an effort to turn the thoughts of the dying man to

heaven and its real enduring joys.

No wonder then, the Church, fulfilling her duty as the representative of God, endeavors to make man think seriously of his origin and his destiny No wonder she bids him consider the superior claim of the soul over the body! For the body comes from the dust and to the dust, but the soul comes from the hand of God and is

destined for return to Him.

In a true Catholic spirit, then, let us sate or of hearth and successful and the lesson of the sakes placed on the lesson of the sakes placed on the placed of the sakes placed on the placed of the

THE D'YOUVILLE READING CIRCLE.

The last regular meeting of the month was held on Tuesday, Feb. 16th. Interest naturally centres in the East just now, and though it is difficult to reconcile the conflicting accounts we receive still every one is anxious to read all the war news. Though little has been said lately of the Philippines, things are by no means satisfied. ippines, things are by no means settled

there as yet.

The agitation over the Irish university still continues.

A book which is new in every sense of the word was reviewed. It is called "The Literary Guillotine."

The article beight and clever, and at The style is bright and clever, and at times quite sarcastic. The book will be fascinating reading for those who are well read in the latest fiction.

"The Beginning of Christianity" is a valuable book of reference and those who are familiar with such books as "Fabiola" will know the charm there is about that period.

"Fabiola" will know the charm there is about that period.

The historic study proper was postponed until the next meeting, but the members were advised to read in the interim Shakespeare's Henry VIII., paying special attention to Cardinal Wolsey.

The remainder of the time was devoted to a study of what might be called the

The remainder of the time was devoted to a study of what might be called the "new old" poetry of Ireland. Though Erin has not produced a Shakespeare, a Dante or a Milton she has always had sweet singers. There is a remarkable awakening of interest in the old Coltic poetry and stories. We wight able awakening of interest in the old Celtic poetry and stories. We might divide modern Irish poets into two classes. Father Sheehan in his "Cy-thera Mea" has christianized the old pagan ideals, while Yeats in his "The Wind Among the Reeds" gives us an idea of just what this old poetry was like.

A memoir of Ethna Carberry (Mrs. MaManus) was read, together with several of her sweet little poems from "The Four Winds of Eirrin." "A Prophecy" by Father Sheehan is full of here.

f hope.
As a contrast to these two, several poems were read from Yeats and Richard Hovey. There is something strangely mystic, almost weird, about all this poetry which is very difficult to understand, but is still charming. Perhaps we have too much common sense and not enough of genius to appreciate it as it should be appreciated.

Every one is disappointed that Seumas McManus has been obliged to cancel his Ottawa engagement.

Seumas McManus has been obliged to cancel his Ottawa engagement. Mr. McManus is doing for Ireland what Ian McLaren and Barrie have done for Scotland, and would have been very for Scotlanu, and welcome to Ottawa.

B. Dowdall.

NON-CATHOLIC MISSIONS.

Philadelphia Catholic Standard and Times The mission for non Catholics conducted at St. John the Evangelist's Church by the Apostolate Fathers of New York closed on Sunday evening. Its results promise to be far-reaching. Twenty one converts have been baptized, fourteen are left under the instruction of the priests of the parish and there are at least ten others who and there are at least ten others who have attended the class of inquiry, several of whom have declared their intention of undergoing instruction for reception into the Church. One of the number of Protestant ministers who attended the lectures expressed his pleasure with the course and thanked one of the missionaries personally, not only for what he had learned of Catholic doctrine, but for the opportunity of becoming acquainted with a Catholic priest, as he had long desired. The question boxes at the entrance with their conspicuous lettering and large their conspicuous lettering and large interrogation mark in another color, attracted much attention and were liberally patronized. The time allotted for answering queries was fully taken up each evening, and on Sunday, the closing night, one hour and ten minutes was devoted to brief replies to all questions previously unanswered. During the week about four hundred copies of Father Conway's "Question Box" referred to the Church's attitude toward marriage and divorce.

The closing lecture on Sunday evening was on "Christ's Christianity and Modern Christianity," and was delivered by Father Courtney. After prefacing his remarks by saying that his lecture was not intended to criticize or judge the beliefs of honest minds and hearts, but was simply an examination and an analysis of present day Chris tian Churches, he spoke in part as fol-

lows: "Unrest, insecurity, division and revision without are signs of disturbance, uncertainty and powerlessness within Whatsoever society is uncertain of its mission, doubtful of its origin, without authority to demand submission to its doctrine and faith, must inevitably tot-ter and fall. If it be a civil society it

signs of disturbance, uncertainty and powerlessness. Though they are but a reinge, a substitate built for a certainty and powerlessness. Though they are but the unrest, they mark the confusion of the currents and the flow of the tide.

It is the thinking Catchellic, strong in the faith of Christ and alive to this unrest. The thinking Catchellic, strong in largy pass is by; but, like the good saminary prepares by example, by a practical knowledge of his own religions are security and by prayer to help his unrest. The thinking Catchellic, strong in largy pass by by but, like the good saminary and any prepares by example, by a practical knowledge of his own religions and all the truths of less and the flow of the district of the control of the security of the security of the control of the security of the

room for an authoritative organization; for individual opinion as a basic principle excludes authority, and without authority there can be no living organization, then there must needs follow change, division and confusion. Christ as God founded the Church; it is His instances. The problem of the change of th on the evening of the Feast of the Furification of the Blessed Virgin Mary then there is no living organization. If there is no living organization, then there must needs follow change, division and confusion. Christ as God founded the Church; it is His instrument. 'Upon this rock I will build My Church.' He left His authority not in the individual opinion of men or a chosen few, but in His Church.' All power in heaven and earth is given to Me; as the Father sent Me, I also send you. Going, therefore, teach ye all nations, preach the Gospel to every creature.' 'He that hearethyou, heareth Me.'

"Reasonable belief demands an authority; the higher the belief. A creed based on no divine authority, based only on the opinion of men or on private judgment, usually helps men and women to fashion for and accommodate to themselves a creed of convenience. A creed of convenience is no creed. Teach them all things whatsoever I have commanded you.' 'He that believes shall be saved.' A creed of convenience, substituting human maxims for the truths of Christ.

A creed of convenience, convenience, substituting human maxims for the truths of Christ. A creed of convenience, substituting human maxims for the truths of Christ.

A creed of convenience, substituting human maxims for the truths of Christ.

A creed of convenience, substituting human maxims for the truths of Christ.

changes the Christianity of Christ.
"The Christian Church is rooted in Jesus Christ. A religious society to command authority and to fulfill its mission must be born of God; for God alone has the right to command the submissive devotion of man's mind and heart. Christianity, therefore, cannot submissive devotion of man's mind and heart. Christianity, therefore, cannot be fashioned by men from any human ruin. It cannot be built by men; it must, if true, come from God. Jesus Christ, the Eternal God, came into the world, established a religious society, which religious society He sent into the world with His divine seal upon it. 'Upon this rock I will build My Church.' 'To thee I give the keys of the kingdom of heaven.' 'He that heareth you, heareth Me; he that despises you despises Me.' What man, what body of men, will dare organize another Christianity? Where is the Divine seal? Where is the Divine seal? Where is the Divine list the question of all thinking men. The non-Catholic religious world is unrestful, and many of its members are drifting into Christian Science and Buddhism because they cannot find the divine birthmark of Christ on the Church. Looking back to the days of secession from the Remer Church wherein me tions previously unanswered. During the week about four hundred copies of Father Conway's "Question Box" were given to non-Catholics who applied for them. Many of the questions put for them. Many of the questions put Catholic in its practice, worship and allegiance to the Roman Pontiff, was suddenly and forcibly away from the head, the successor of Peter, by a man, not by Christ. Why? Because Christ commanded him? No; because te could not divorce his wife. Having compelled by whip and scourge the sub-mission of his subjects, he, a man, de-clares himself and is declared by a parliament of men the founder, the head of the English Christianity. When Mar-tin Luther, a one-time Roman Catholic priest, seceded from Rome, he, a man, founded on his own authority a new society. Christ did not ordain the Roman Emperor or a Herod to propa-gate His gospel. 'Render to Cæsar's the things that are Cæsar's and to God the things that are Cæsar's and to God
the things that are God's.' Hence
the Church which will honor as
its head and founder a king, a man,
only on the authority of men, openly
declares its origin, its birth, its found
ation to be not of God, but of man.
Hence another cause for the unrest and

established a creed, 'Teach them all things whatsoever I have commanded you.' 'He that believes shall be saved.' A creed of convenience, substituting human maxims for the truths of Christ, changes the Christianity of Christ. and methods are not surprised.

Among the well-known Protestants who have Catholic relatives are Henry Labouchere, M. P., whose wife and daughter are Catholics; John Morley, M. P., whose step-daughter is a Catholic; Luke Wright, Governor-General lic; Luke Wright, Governor-General of the Philippines, whose wife—a daughter of the Raphæl Semmes who commanded the "Alabama,"—is a Catholic; John Drew, the greatest American actor in high - class comedy, whose niece, Ethel Barrymore, is a Catholic, and whose daughter Louise was received into the Church a few weeks ago. into the Church a few weeks ago. -

It is announced that Archbishop Quigley has begun active work toward establishing a Catholic publishing house in Chicago under his immediate control.

As an aid to the proper observance of the holy season of Lent, the total abstinence societies of Cleveland have ordered 10,000 copies of a promise to abstain from intoxicating liquors dur-ing these forty days. Also a little cir-cular entitled "How to keep Lent." These will be distributed from the different churches.

Elizabeth, N. J., February 17.—The Rev. Dr. H. E. Gilchrist, who resigned from the rectorate of St. Luke's Episcopal Church, of Roselle, two weeks ago, was baptized into the Catholic faith in St. Michael's Church, Cranford, this morning, by Rev. John A. Westman. Baron and Baroness von Odinelle stood as godfather and godmother for Dr. Gilchrist.

Father David, the distinguished Franciscan, has issued an announcement regarding the prize given by Lord Braye for the best paper on a Biblical subject. The competition is open to all students of Catholic universities, as well as to Catholic students of Oxford and Cambridge, who have received major orders. Papers must be written in Latin, and sent to Father David by next November.

DIOCESE OF HAMILTON.

The afternoon programme, this performance being attended by a very large crowd, was as follows:

Military drill.

Fifth Class Boys, St. Mary's school. Drum solo Master Michael Reagan, Recitation.

Miss Jean Michael.

Selection.

Miss Mable Phela Gass, J. Hackett, leader.

Force in one sot, entitled Champion of Her Sex—
Mre. Duplex, a widow with money and a mission.

Caroline, her stepdaughter.

Mico July Miss Jean Michael.

Friends.

Forence, her daughter.

May Williams.

Servants—

Katie.

Mey Marie Mackay.

Chorus—" Praise Ye the Father Gound Mary Hawthorne, mother of Mrs. Duplex May Williams.

Servants—

Katie.

Mora Dendron Gertie Dillon Mrs. Hawthorne, mother of Mrs. Duplex Hawthorne, mother of Mrs. Duplex May Williams.

Servants—

Katie.

Mora Servants—

Mora Servants—

Mora Servants—

Katie.

Mora Servants—

Katie.

Mora Servants—

Mora Servan

Mother Francis. Supaior of St. Joseph's Orphanage, Indian Mission, Fort William, died at St. Joseph's hospital, Port Arthur, Feb. II. Deceased had been ill only a few days with pneumonia, and her death came as a great shock to her many friends in both towns.

This good Religious had a most beautiful death, after receiving Holy Viaticum she renewed her religious vows and breathing forth fervent aspirations to her Heaven! Spouse she passed away like one in a calm sweet sleep.

The name of Mother Francis in the world was Miss Honora Burke. She was oorn in Pickering fifty-six years ag. She joined the community of St. Joseph in Toronto in 1873. She was one of the little band of missionary Sisters of St. Joseph who came to Fort William in 1885.

Mother Francis was a most amiable person, and was beloved by all wno knew her. She was charity personified, and in her death the Indiane especially will lose a good friend. Their genuine sorrow when kaceing by her coffia was very touching. The corpse of deceased was taken from the hospital to the Indian Mission Convent thence to the church where Solemn Requiem Mass was oelebrated by Ref. Father Lamarche, Superior of the Mission.

The procession from Convent to Church was solemn. The ciergy preceded the coffin chanting the Miserce, then followed pail bearers (six Sisters) and a number of Sisters carrying ligated tapers. The church was beautifully death of the Massion has a fine sermon was preached by Rev. Father Lamarche, In attendance a the funeral were thanarche. In attendance a number of other prominent citizens accommended the remained the remained of the Francis and commended the remained of the substitution of the substitution of the funeral were to be described by Rev. Father Lamarche, In attendance a number of other prominent citizens accommended the remained of the substitution of the substitution of the prominent citizens accompanied the remained to the valle at Port Arthur and a number of other prominent citizens accompanied the remained to the valle at Port Arthur

MARRIAGE.

REYNOLDS-LAME.

On Tuesday, Feb. 16th a very pretty wedding took place at St. James' church, Seaforth, when Mr. Jas. E. Reynolds, of Hullett, was united in the holy bonds of matrimony to Miss Mary Lamb, of Seaforth. At 10 o'clook the bride, becomingly attired in a gown of white silk with black picture hat entered the church leaning on the arm of her father, Mr. Stephen Lamb. The bride was assisted by her sister, Miss Lizzie, who wore a gown of gray crossed as

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.

At a regular meeting of Sacred Heart Court.
No. 935, C O F. Of Rat Portage Ont. held.
Monday Feb 15th, 1994, the following reselution was unanimously adopted:
Whereas, it has pleased Almighty God in His
infinite Wisdom to remove from our midst to
his reward our respected and worthy Brother,
Ed ward Beaudro.
Resolved, that wa, the members of Sacred
Heart Court, No. 935, while bowing submissively to the Will of Divine Providence, desire
to express our deep grief at the death of our
departed brother, and to extend to his devoted
wife and family, our heartfelt sympathy, and
praying God His meety may protect and comfort them in their sad bereavement.
Resolved, that our Court Charter be draped
for a teim of three months, out of respect for
our deceased brother.
Resolved, that a copy of this resolution be
sent to the wife and family of the deceased
brother, also to the Catholic Forrester, and
CATHOLIC RECORD for publication.
Jas Ferrault, V. C. R.
J. H. Carbinal Rec. Sec.

Toronto, Feb. 18, 1994, St. Paul Court, 1320.

St. Paul Court, 1320.

At a recent meeting of the above court is was decided that hereafter the CATHOLIC Record and Catholic Register should receive a report of the proceedings of each meeting, and in this way to induce other Courts of the order to follow the example; while at the same time encouraging the reading of a Catholic paper in the homes.

While it is true that every member of the Order, jet the fact remains that very often questions of very great importance come before the meeting's of Subordinate Courts which