# Catholic Record. The

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

# LONDON, ONTARIO, SATURDAY, JANUARY 10, 1903

## VOLUME XXV.

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## The Catholic Record.

## LONDON, SATURDAY, JAN. 10, 1903.

### ONWARD AND UPWARD.

<text><text><text><text><text><text><text><text><text><text><text><text><text><text> The powers that guide the destinies of the CATHOLIC RECORD have intimated to us that they require some copy anent resolutions of the New Year. This is, of course, a rather hackneyed topic, and one that the scribe who does duty on comic weeklies regards as peculiarly his own. Moreover, for those who look upon "resoluting" as a very serious business indeed, it would, were we to yield implicit obedience to orders, seem as if we were trenching upon a domain that is personal and sacred. We do not like people fussing about

Now a good resolution for some sons and daughters would be to minister to the comfort of their parents. A child worthy of the name does this. But there are those who would feel aggrieved were one to allude to their lack of filial devotion who do not do it. We

MOTHER AND SON.

their barren wastes roseate again with the hue of youthful enthusiasm. What is the good of all the literature with a sob in t? What is the value of a cynic though his though be set in phrase that lives in en-daring folios? For our part give us the words with life and hope in them—the men and women whostumble and fall and yet move on without pol-lating the sweet air with growing and grambling. They indeed may have no grumbling. They indeed may have no success as the world terms it, but they what has he to show for his hagging during the past year? If he be sincere with himself he must own that he has tried—and succeeded—in making home the word of God as the parched earth drinks in the welcome rain. Two hundred copies of "Clearing Way" were distributes to non-Cathodo not fail. The way may be stony and the beautiful mountains never within hailing distance, but their face is ever tried—and succeeded—in making home tried—and succeeded—in making home the dreariest place on earth for wife and children. His children fear him, the wife endures him. When he eaters the wife endures him. When he eaters the wife endures him. When he eaters the succeeded area to be an earth of the leader of the leader the succeeded area to be an earth of the leader the succeeded area to be an earth of the leader the succeeded area to be an earth of the leader the succeeded area to be an earth of the leader the leader the succeeded area to be an earth of the leader the succeeded area to be an earth of the leader the succeeded area to be an earth of the leader the leader the succeeded area to be an earth of the suc towards the goal. However blue or the dreariest place on earth for wife gray their sky may be, they keep and children. His children fear him, marching-and doing this, they do all. No repining-this belongs to weaklings the house it becomes as still as the -but the courage of the soldier. True grave. His opinion must be always in all things-kind and merciful though law, for little by little he becomes conthe heart be weary-in his ears the vinced that the wife is not a help-meet voice of the Captain, he is always a and equal, but a bond slave who should man to be looked upon reverently by be unutterably grateful for food and clothes. Should she venture to say the angels who pick him up from the a dissentient word she is overwhelmed world's battle field. To keep onward—this is our business. by a torrent of indignation. Should she offer a suggestion as to the advisability of dissociating the children from A WORD TO CRITICS. dangerous surroundings, she is laughed Being kind-hearted shields us from at, if not insulted. It matters little the curse of being worldly-wise. The

dulcet language. The other kind, that springs from his cowardly heart, is reserved for the wife and children. They will bear it when others would not. He knows that he would be kicked out of any decent house for a tithe of the insults he showers upon those at home, and governs himself accordingly. And so he plays the dual role of "street angel and house devi." But he may learn that it is profitable

hall.

less favorable.

faith from time to

STUMBLING BLOCKS REMOVED.

Some few questions were dropped lr

the box. The following was given to Father Sutton, to which he was re-quested to give a full answer:

"STUMBLING BLOCKS.

"Is the Roman Catholic Church iden-

tical in doctrine with the old Apostoli-cal Church? Historical identity is fully and freely admitted, because she

can trace an organized existence back

to Apostolic times; but in doctrine has

she not widely departed from Apostolic

They were formally published by

time since the year

tian Doctrine' could be read with great profit by those who find the definitions of doctrine a stumbling block to their recognizing the Catholic Church as the teacher of the unchanged doctrines of new read with great provide the smallest possible in that place of misery, only it will never have an end. If a sinner has ten, never have an end. If a sinner has ten, never have an end of the sinner has ten, never have an end. If a sinner has ten, never have an end of the sinner has ten, never have an end of the sinner has ten, never have an end of the sinner has ten, never have an end of the sinner has ten, never have an end of the sinner has ten, never have an end of the sinner has ten, never have an end of the sinner has ten, never have an end of the sinner has ten, never have an end of the sinner has ten, never have an end of the sinner has ten, never have an end of the sinner has ten, never have an end of the sinner has ten, never have an end ten have an end

condignum, that is, less than we deserved for the inconstruction of the inconstruction of the interval of the inconstruction of the interval o ustice of God on account of the intensity of hell's torments." Briefly put, the following are the points which shou'd be kept in mind by way of mitigation of the awfulness and mystery "I never have hoped, and cannot hope, "I never have hoped, and cannot hope, to ever pay the debt I owe the Sisters of Charity. Were I a Vanderbilt, a of the doctrine of eternal hell: (1), There are degrees of punishment in hell, and punishment meted out to every soul Rockefeller, a Carnegie, a Rothschild and a Morgan all in one, and had Hove is only in proportion to its actual guilt, or it may, as Father Le Menbut one iota less than that of God Himself, I could not pay it, but, on this, the ant has pointed out, be even somewhat less than has been really deserved. eve of the anniversary day of the birth of Him who Christians say brought (2) Only those are condemned to eternal 'peace on earth, good-will to men,' and just thirty years after your great Sister-hood took me in, I take unutterable ballshment from God's presence who die utterly separated from Him by deliberate and grievous unrepented sin, i. e, who are to the last willful and pleasure in handing you a small inter-est installment on this debt in the impenitent rebels against the divine Majesty. (3) No even an approximately shape of this equipment for your two new fever wards, with the sincere wish and belief that it may be the means, in probable estimate can be formed of the your tender hands, of bringing many sick ones back to health. "Good, Dear, Noble Sisters! In your self-imposed and ardnous work of love becheered by the thought and knowledge that those of us whose fevered brows have felt the sympathe-tic touch of Sister's hands well know the love that prompts you all in your angelic work amid disease and pestilence. Let me assure you that those of us who having fed on Sisters' bounty know you best; do all unite in praise of that self-sacrificing, noble love that reaches out to earth's forgotten ones, and in your chosen Master's name bids all come taste of loving ministration Batween the stirrup and the ground, He mercy sought and mercy found, is probably by no means a solitary one. when disease o'ertakes and death draws nigh. "Believe me, Sisters, when I say the ) Last and most important of all, the truly good and great of all the earth (4) Last and most most any brand the data Church has always firmly held and taught that God desires the salvation of all, and that not a single soul is ever appreciate your tenderness, approve your acts and honor well your name. And from the Great Beyond — your final, everlasting, peaceful resting place — where 'tis said that Charity prevails and work well done is recognized. I seem to hear Celestial voice of angel, saint and Love Himself in chorus call you blessed." Other addresses of a very pleasing character were then given by several well known citizens, including Hon. H. Willis Bland, and James Nolan, Esq.

ALL THE ADDRESS

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that he is painting brutality on the man must be very lonely who can say that we men are "but of little breed" minds of the children-searing their souls with unforgettable marks of parand who can hear nothing but the sounds of earth. We have not the assurental tyranny.

His rebuffs and harshness and faultance to believe that anything we might finding make the four walls which he say could have any effect in the pesterdubs home a veritable hell. The boys ing, insignificant things yclept gossips long to leave it-and they do leave it as -the buzzards who prey upon offal soon as possible : and if they do not and are in ecstacy when sitting in judgsuffer shipwreck it is because of the ment upon their neighbors. But let us love they have for the long suffering quote, for their benefit, a little informamother. But without the house tion from Father Tyrell, S. J. One this individual is a marvel of politereading will not get it through their ness. He is in request at social gatherbrain cuticle, but they may after two ings because he is so anxious to please or three readings see a glimmering of and ready to render service. With

aith from time to time since the year six hundred by addition? "The additions are based upon the decisions of the Council of Trent, which closed its session December, other peoples' children one would think "Not till we enter into the secret of a man's will, not till we know all the antecedents of his life-the precise him a politician, so suave is he and paternal-like; with the women who are antecedents of his life—the precise measure of his knowledge and under-standing—the exact condition of every nerve and muscle—the lie and correla-tion of all the cells of his brain—the fortunately not married to him, a Chesterfield in deportment. Among his equals he is the last to enter a discussion and the first to leave it when composition and heat of his blood-in fine the infinity of conditions under there is question of maintaining an which he acts, can we venture in our criticism of his action beyond a 'posi-

opinion against odds. In short, courtly and smiling, he bubbles over with tivist' statement of what is external

## THE DOCTRINE OF HELL.

TEACHING OF THE CHURCH REGARDING THE ETERNAL PUNISHMENT OF SIN.

From the New Zsaland Tablet. In the course of a Protestant mis-sior on a large scale which has just been concluded in Christ Church the Rev. Dr. Torrey, who was conducting the mission, happened to intimate that he was fully convinced there was a hell. ness of the non-Catholics seemed to wear off and they would remain after that its torments were everlasting and that the fire with which the wicked are the lectures and chat pleasantly with there punished is a material fire. The the priests. The second day some Catholic ladies spent the afternoon in statement was at once vehemently chal-lenged and a vigorous controversy in decorating the platform with rugs and the papers took place, in which the doctrine of everlasting punishment, and especially of punishment by a maflowers, giving it a pretty appearance, in strong contrast to the rough, rude terial fire, was somewhat fiercely as-sailed. So far as we know the Catho-lic Church was not specially referred At St. Joseph's each morning Mass was celebrated, a sermon preached to Catholies, and confessions heard, Father Sutton devoting the morning to Cathothe Oruren was not specially referred to in the correspondence, but to have remained silent while a belief which is included in the defined articles of faith was being publicly attacked would have been disloyal to truth and accordingly. Father Le lics and the evening to non-Catholics. The three mile drive before and after the lecture was not so unpleasant as it might have been had the weather been

truth, and accordingly Father Le Menant des Chesnais, Vicar General of

doctrine on the subject. The lecture shows the great learning, wide research and comprehensive grasp of the subject which characterize all Father Le Menant's production. After showing the universality, even among pagan people, of a belief in a place of future

Church, carefully distinguishing what is of faith about hell and what rests on tradition and the opinion of learned

lost or of the proportion which they bear to the rest of the race. It is to be remembered that, as a popular complet puts it, while The lamp of life holds on to burn, The vilest sinner may return ;

and though no one who was not spiritually insane would place his hope of sal-Christ Church, thought it well to de-liver a special lecture by way of explan-ation and vinidication of the Catholic vation on a death-bed repentance, yet it is not for us to place a limit on the number of those who avail themselves of the opportunity afforded by a merci-ful and loving God of repenting at the last and of dying after all in peace with Him. The case of the fox hunting squire who was suddenly cut off and of whom it was said,

punishment for the wicked, the lecturer proceeds to state the teaching of the

tradition and out or so the salvation theologians and doctors. "The Church," says Father Le Men-ant, " has defined only two things concerning hell, namely (1) that there the ball for the punishment of the securing a life of eternal hap-

1063. They were formally published by pope Pius the Fourth, November, 1561. The Article of the Immaculate Con-ception of the Virgin Mary was added by Pius the Ninth, December, 1855. The Article of Papal Infallibility was added July, 1870." (Signature given.) ANSWER. "The 'Stumbling Blocks' arise from

ception of the Virgin Mary was added by Pius the Ninth, December, 1855. The Article of Papal Infallibility was

## THE CATHOLIC RECORD.

#### Titus, a Comrade of the Cross A TALE OF THE CHRIST FOR THE CHRISTMAS-TIDE.

## BY FLORENCE M. KINGSLEY.

CHAPTER VI.

The reader had finished droning out the eighteen prayers. The men on their side of the synagogue had listened with reverent attention, and responded with devout amens. On the other side of the lattice, however, where the women and children s.t, there was a subdued The place was very full rustling. some were standing, and others crouched along the wall. To many who were present the prayers and psalms had a strange sound ; they had never been in the synagogue before, though they had often seen it, and admired the beautiful rose-colored and white marble of which it was built. But all who could crowd into the place had come to day ; for it had been noised abroad that the great Worker of miracles would be there, and curiosity to see Him, and the hope that He might perform some new wonder, had brought many unaccus-

tomed worshipers. The Jewish women glanced askance at the foreign women, who, with their little ones clinging to their skirts, had crowded into the best places for see-

to her neighbor. "Why are they here? If this Man be indeed the Marsiah. He is not for them." childish fingers, perhaps the first friend-ly touch he had felt in years, broke Messiah, He is not for them."

And now all the prayers had been and suffering of years-and burying his recited, the lessons from both the Law and the Prophets read, and in the Stephen still standing by, his childish soul perplexed at the sight of so much breathless hush of expectancy which ollowed, the great Healer came forward-the reader, following the custom having asked Him to speak to the touching the man. And this time the poor wretch rose from the ground, stretching forth his hands gropingly. Every eye was fastened upon people. him, and as He spoke words of authorof divine and burning truth, the light of heaven which shone upon His face penetrated the dark hearts in His presence. All were intent, silent, outstretched hands. And so the two presence. All were intent, silent, drinking in His words, so different from the vague and stapid utterances of the rabbis. Even the children, though they understood not the words, felt the deriul fascination of that Heart of ove, and gazed quietly into His wonderful eyes. Suddenly the sacred hush find Him. was broken; a man leaped up from the ground and shrieked: "Let us alone! What have we to

do with Thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who Thou art, the Holy One of God !"

Instantly all was confusion, women shrieked, children cried and men sprang up, exclaiming: "He hath an evil spirit, and pollut-

eth the sanctuary. Put Him out! Put Him out! But Jesus silenced the tumult with a Then, turning to the demoniac, word.

who was already in the grasp of two or three indignant worshipers. He said : "Hold thy peace and come out of him !

With a great cry and convulsion, the man fell down wallowing upon the floor; but presently, to the great amazement of all, he rose up, calm and in his right mind.

Then all the people, being dismissed. went forth talking of the wonderful thing which they had seen; for the

"Mother," said Stephen that seen; for the "Mother," said Stephen that same evening, "the trumpet hath sounded and 'the past sunset shall we not go forth? I would fain see more of this

'I will go with thee gladly, my Stephen." replied his mother. truly never man spake as this man. Yet I feel the wonder of it all so keenly,

"Greetings to thee!" said a clear At the sound, the man raised his shaggy head, and turned his face toward an instant, and throwing himself on his knees, caught Him by the garment, and cried out loudly : "Jesus, Master! I beseech thee to

ave mercy on me !" And He answered: "Believest thou m able to do this ?" I believe," murm

I am able to do this?" "I believe," marmured the man, turning his sightless eyes up to the face Nay, thou mockest me," groaned man. "For knowest thou not that Jesus, looking at him, beheld behind my eyes where barned an in my head. No man could heal me." "Bat thou knowest not the power which this man hath," said Stephen. the blind eyes the soul stained with with suffering, and hungry guilt, weary for love; and, touching his eyes he said,

Go in peace. And the blind man was blind no longer. ory of his own healing, and He saw; and his first vision was of that that of the baby. But the man only groaned and drew face full of compassion and tenderness. soul stirred with a mighty his rags more closely about him. "Come—come quickly !" said the lad. Then was his love for the Healer. And he rose up and went away, as he was bidden, carrying with him a memory destined to become a perpetual fountain of blessing to himself said the man hoarsely, but I-who am I, that one should heal and others through time and eternity. ne! I am accursed of gods and men. Twere best for me to die."

#### CHAPTER VII.

The morning sun, as it flickered cheerfully through the high latticed window of a room in the house of Caia-phas, revealed an aparament of noble proportions. After the fashion of the times, a divan extended along the wall on three sides; the fourth side, being open, showed between its light twisted pillars of colored marble, glimpses of the terrace outside. The floor was covered with thick rugs of Eastern manufacture, tapestries of rich hues draped the walls, while curious low tables, and chairs of Roman workmanship, rare vases, and a multitude o costly trifles, completed an interior speaking of both wealth and refine-

The sole occupant of the room on this pleasant morning was Anna, the wife o phas. Sorrow-laden years had their traces, for her hair was laiaphas. left streaked with white, and lines here and there on her fair face spoke of suffering patiently borne ; but beneath the dark ws her eyes shone sweet and bright, while the curves of her noble were still perfect and graceful as in

From where she sat at ease on the divan with her embroidery, the noble Anna could look out upon the terrace, where climbing roses and other fra grant flowers wreathed the balustrades, and cast pleasant silhouettes of dancing leaves on the marble pavement be neath. The tinkling of a fountain wa fountain was neath. borne pleasantly to the ear, mingled with the twittering of birds. It was very quiet and peaceful, and the peace ed reflected in the face of ady, as she worked quietly and steadly, drawing the gold threads through rich fabric in her hands.

eps on the terrace, and Anna, raising eyes from her work, saw the tall figure of a man standing at the en-

"'Tis thou, my husband! And I xpected thee not until evening. "We travelled by the light of the full moon, and found it more pleasant than sunlight," said the man. " Is all well with the household ?" he continued,

"All is well," she answered. "And how didst thou find our kinsfolk in

Capernaum ?'

bind man had aiready caught the ex-elamations of thanksgiving, amid the babel of sound, and, breaking away from the hands that still held him, he ran with a quick instinct to a little open space where Jesus had paused for his ninstant, and throwing himself on his told by the Scriptures; and I grieve that the matter was one which caused a hot dispute between my husband the worshipful Caiaphas. As for myself, I have seen with mine own eyes that which hath caused me to be filled with

wonder and amazement; for, behold, the lame walk, the deaf hear, and all manner of diseases have been healed by this man. Moreover, He hath, cast out many de from those possessed by them, and the devils the nselves have testided of him

that He is the Holy One of God. He is beautiful to look upon, my Anna, but of a mysterious and ful presence, so that, while one looks, there seemeth to go out from Him an Hi influence which draweth all unto little Ruth, who hath seen ven ou Him, and heard Him preach from, and neared from preach in our syna-gogue, ceaseth not to talk of Him; and she doth frequently beg me to go forth with her to seek Him. This have I not

done, for the crowds which attend Him at all times are so great that it were not seemly for me, a daughter of Annas, to mingle with them. Notwithstanding. I have taken every opportunity to hear Him whenever it hath been possible, and also to inform myself of His teachings. He teacheth often by stories parables, and, in brief, that all may return unto God the Father of all. He neaks of Himself, sometimes as the Son of God, and sometimes as the Son of man, and declareth that He hath come from God to call sinners to repent ance. It is rumored that in Samaria, even, He hesitated not to talk to a woman of their nation concerning this salvation: which thing would not be done by the Rabbis, as thou knowest, for indeed the Samaritans be not of the

true faith. Another strange thing about this man is that He hath selected for His followers certain men of the lower classes, some of whom are fisherman by trade, and dwell in Capernaum. In truth, my sister, I fear that I cannot make thee clearly to understand why we are inclined in our hearts to believe that t man is, indeed, the Messiah. But if He cometh up to Jerusalem, be sure that est an occasion of seeking Him for thyself; then assuredly thou wilt understand.

The little Ruth sendeth greatings, so also doth Jairus, my husband. We hope to see thee at no distant day, for the next Feast day is now not far away, and we shall come up to Jerusalem at that time if all be well with us.

And now, my beloved sister, thou seest how long a letter I have written to thee with mine own hand. Wilt thou for me, greet Annas, our father ; and also our brothers, together with their households? May the God of Abraham eep thee and thine. And now fare-

As Anna finished reading this epistle. she became aware that someone was waiting her pleasure to speak with her, and raising her eyes, she saw Malchus, the favorite servant of her husband. The man made a gesture expressive of profound respect, and then spoke :

"My lord hath desired me to unto thee, most noble lady, that matters of importance will detain him until the hour for the evening repast. He will see thee at that time, if it be thy pleasure.

The man after delivering his message was about to withdraw, when Anna de tained him with a word. "Thou mayst

"Stay!" she said. "Thou mayst tell thy master that it is well, and that the repast will be served in the garden They are in good health," replied of the inner house, at sunset. I will wait him there.'

once when she knew that the Healer one of the company rose in greeting, would be there. I would I knew so thing of the Father of Whom He speaks One thing I know," he added with energy. "I shall continue to follow

energy. "I shall continue to follow Him and listen to all that He saith, and perhaps I shall find out socn. "Hast thou had speech with the Man since he healed thee?" asked our deliberations. The man who had sat to receive the salutation of the high priest, was of reverend aspect; his beard flowing Titus 'Nay," answered Stephen. "Ho is always surrounded with crowds, and so upon his breast was of silvery white many would speak with Him that I ness, while beneath the snowy folds of his turban shone singularly keen and know not how He findeth time to take food ; but I have followed Him day by brilliant eyes. Yet despite its dignity, there was in the face of this man that

day here in Capernaum, and when, few days since, He set forth to visit th which to the close observer would indi cate cunning, obstinacy and cruelty. viltages round about, I went as far as could with Him.  $\bar{I}$  knew the mothe He responded courteously would fear for me, if I failed to return greeting of Caiaphas, and as the latter by nightfall. Titus, I am sure that something is wrong with mother. She seated himself said; "My son, thou hast called us together to-day to learn the result of thy mission to Galilee. weeps often and so bitterly that I am What is now thine opinion of the man afraid-yet father hath been away, and

who is called Jesus?" "I found," said Caiaphas, "that the reports of the excitement in Galilee had not been exaggerated, but rather that we had not heard to the full how this man hath stirred up the populace. He hath been teaching not only in the streets of the city, and in the byways of the country round about, but, after the manner of the rabround bis. He enters into the synagogues and reaches there. Accordingly popular reports He hath perform Accordingly to the ed great works of healing. Of these I did not satisfy myself: for I saw nothing, and of that which I heard. I make no account. The creduilty of the common people is well known; and more especially in Galilee, they are ignorant and little qualified to judge of such matters.

upon the ground. "Thou wouldst not do that, hadst " But," said a man called Nicodemus, " is it not true that even in Jerusathou heard the Master speak of the lilies," said Stephen quietly, stretch-ing out his hand as if to save the flowlem this Jesus wrought some notable cures ?" " ' Tis said that He did, most " ' Tis said Chianhas, " But which "And what said He of the lilies ?"

friend," replied Caiaphas. "But which of us can prove it? If the cures had been performed upon reputable citizens, they might perhaps be worthy of our note; but, as thou knowest, the ones professing to be healed were begthe And the word of a beggar-what But after all, it is not this Jesus is it ! physician that we would speak. He might heal all the beggars in the country without harm ; but His m serious pretensions demand our consideration. I tell thee frankly that the man pretends to be the Messiah, and as such is likely to have a great following among the people.

Stephen tenderly, taking one of the strong brown hands in both his own. " His pretensions are blasphemous !" Thou seemest not like thyself. But some, tell me of all that thou didst broke in the sonorous voice of Annas. I have studied the Prophets from my youth up, and nowhere do I find such an One as this foretold. The Messiah is to while thou wert gone.' "'Twee not a fit tale for thee to hear," said Titus, fixing a gloomy look on the white sails which glittered on the blue surface of the lake. "But be a mighty king, who will save the chosen people of Jehovah from the hand of their enemies ; and He shall establish His throne in Jerusalem and reign in what couldst thou expect of such power. It is, moreover, prophesied that rufflans ? the night we set forth. the Prince shall be of the lineage of David, and shall be born in Bethlehem of Judea. This man is a Nazarene. " If this man were the Messiah," said

pelled by brute force to do things which I will not tell thee. Nay, may my tongue wither up in my mouth, if I do!" he added fiercely. "I tell thee I hate another, "he would assuredly seek to ally himself with the priesthood of he added fiercely. "I tell the Dumachus and all of his crew ! be devils, and will make me one too

the Most High." "He not only doth not so seek to ally When thou talkest in thy innocent fashion of this great Healer, as thou himself," broke in Caiphais with an angry frown, " but He hath been heard callest Him, I cannot tell thee how I feel. He healeth the lame, the sick to speak lightly of the laws and customs feel. of the church, and even of the Pharisees and Scribes. Moreover He observeth and the helpless, while we have been robbing, maiming-yes, even killing not our laws, and doth eat with unwash--the last in a husky whisper, and hands, and mingleth with publicans lad buried his face in his hands, and wept convulsively. and sinners, even going into their Stephen sat in perfect silence, all the houses to eat and to drink. My counsel is, that we require certain wise and pru-dent ones of the rabbis to watch this happy light gone out of his face ; but at length he stretched out his hand, Man, and report to us of His doings, tot there is great danger to the priesthood, there is great danger to the God of our "Thou would st never do such things "Thou would st never do such things fathers,

if He be allowed to teach of myself. my Titus. Thou hast ever been tender with the mother and with unchecked.' "Thon speakest with wisdom me : in the dark days before I was

JANUARY 10, 1903.

ow He findeth til

" Perhaps," said Titus briefly. " And now tell me what thou hast been doing, and where thou hast been;

and let us sit here in the shade of this

tree, for the sun waxeth too warm for

comfort." And Stephen threw himsel

down beneath a thrity fig tree. Titus followed his example, and pull-ing a stalk of lilies, which grew near,

he began plucking it to pieces, throw ing the brilliant leaves in shower

asked Titus, continuing His work of de

struction. "He said that the Father made

them, and that if He cared for the lilies

enough to make them so fair, He would

surely care for the creatures which H

also made. He said, too, that He Him-self came to teach us of the Father, Who

is great and mighty, and Who loves al

away the dismantled stalk with an im-

" What aileth thee, my Titus ?" said

Thou didst hear them talk

and pain. Thou art a good lad, and

thou shalt not go with those bad mer

Titus had ceased his sobbing

both. Let us walk farther." "Yes," said Stephen, springing up with alacrity. "It may be that we

with alacrity. "It may be that we shall meet Him of whom I have told thee.

A week since, He set forth to make

a circuit of the lake, for I asked one of fishermen who follow Him at all times." "What fishermen dost thou mean ?"

asked Titus, interested in the mention

They be Simon, with his brother

-they were tco

"They be jeal-

" answered the

his own favorite craft.

true, Titus," he went on stoutly

I was com-

"and

"Humph !" said Titus gruffly, throw-

I am well.

Titus ?"

he added

not as the rabbis, but with such p that even the devils obey Him."

Stephen simply, for he could not telling his own story to every one

The man stared at him. "A what did He heal thee?" he asked "I was a cripple—" began Ste But at that moment they were rupted by a loud and mournful cry withal in so strange a voice th

a dozen voices; and there was stant scattering among those who crowding the road in their anxie

stephen and fittas shrank among the rest, and saw the tall of the leper, as he limped pai toward the advancing multitude crying at intervals in his h metallic voice : "Unclean ! Unclean !"

"Unclean! Unclean!" His face was partly concealed coarse linen of his head covering, he had drawn forward so as to I much as possible the ghastly rav his malady. But it was evident was suffering from an advanced was suffering from an advanced s that disease the most horrib opeless which has ever afflicte

By this time the confused c men, women and children, witi walking in their midst, had reached the place where the stood. As they approached, sounded forth the dismal cry: "Unclean! Unclean!" The advancing multitude

us standing in the dust, cried out: "Lord, if Thou wilt, Tho

make me clean." And Jesus put forth His ha touched him, saying, "I will:

And immediately he rose u was seen of all of them that hi

like that of other men. In the awed hush that follow

but in so low a tone that no ot hear. Afterward it appeared man's account that the He directing him to go quietly himself to the priest, as M nimself to the priest, as M commanded, thus fulfilling the cleansing; and also, that He him strictly to tell no one el-wonderful thing which had h onto him.

arose from all the people, crowded about the Healer me than before. so that Stephen who still stood at the outsk throng, were pushed to one si "We are the the the state of the state of the "We are the state of the state of the state "We are the state of the state of the state "We are the state of the st Was not that a marvelou said Stephen, when he coul

It speaks well for the v Onr Lady, a Altar or prisoned

ination of eternal trath, he added simply: "If we want Him traly and seek for Him, we cannot fail to find Him. Said Prisca, "I heard one of women in the synagogue say that He lodgeth at the house of Simon the herman. He dwelleth near the lake ; As they proceeded on their way thither, they saw many others throng-ing the narrow streets. Some carried beds on which lay poor sufferers wasted with every woeful diesase known to man; others led the blind, or helped

Presently there was a sound of foot-

sufferers on their beds, the shrieks of demoniacs, and the wailing of sick childemonraces, and they waiting of start the dren, made a mighty chorus of misery. The house of Simon, as Prisca has said, was by the lake-side. It was a modest but thoroughly comfortably dwelling or two stories. Instead of the well grander and the stories of the Greetings to thee, my wife," he said. At the sound of his voice the lady

rose, and casting aside her work, came forward to meet him with a little cry of customary courtyard, a small garden extended in gentle terraces to the water's edge; two or three fine fig trees

and with thee, my Anna ?'

then frowning darkly, he

about him,

He

the man.

derful s

babe also,

all this.

pull.

misery.

voice of the child.

which this man hath,'

"Who art thou?" he said in a husky

"I am Stephen, son of Dumachus. I

am come with my mother that we may lead thee forth to find the great Healer.

will cure thee of thy blindness

eyes were burned out with a r

Thou wert an innocent child, the

"Nay, good neighbor," cried Stephen

"Nay, good neighbor, "cried stephen mpatiently, understanding nothing of ill this. "Thou must come." And unning quickly up to the man, he eized his hand and gave him a gentle

vn the barriers in the man's soul-

barriers raised by the disgrace, shame

face in his hands, he sobbed aloud,

'Come," he said presently, again

t forth, Prisca following. "Dost thou know where to find Him ?"

asked the men in a trembling voice, a

strange hope beginning to stir in his

know the place."

along.

Capernaum.

Nay," said Stephen, "but we shall

half-crippled ones slowly and painfully

cast a pleasant shade, while roses, oleanders, and lilies made the spot a

sweet and pleasant one. Here dwelt Simon, who was also called Peter, his wife, and the mother of his wife, together with Andrew his brother. And

hare dwelt Jesus when He sojourned in

this Sabbath evening the family.

rowing, hurried on, the moans of

And as the multitude, ever

Then with a sudden illum

se soft

Something in the touch of tho

Then be poured forth eagerly the

# JANUARY 10, 1903.

"Thou seest that great n with Him," continued their onle. bers are with Him,' people flock a village. There "The Him from every village. There is never been the like of this Man in t parts before; for He doeth wonden healing, and besides that, He spea

I am one that He healed,"

would listen." stared at him. "A

withal in so strange a voice th started to hear it. "Unclean! Unclean!" wailed

. Room for the leper !" shoute voice.

Stephen and Titus shrank see.

"Hast thou asked her what aileth "?" queried Titus. Often and often," said Stephen " but she only answers: ' Thou canst not help me, my son, and why should [ tell thee ?' Wilt thou ask her, my

By this time the confused cr

back, leaving Jes the midst of the highway. W leper saw Him, and that He turn from Him, as did the ot ran forward, and falling upon

was departed, and that his

talked with him that had been

nnto him. But as the man departed, a

But Titus did not answer, ing up at him, Stephen say great dark eyes were brim with tears. TO BE CONTINUED.

LAY APOSTLES.

faith of Catholics of this co the Messenger of the Sac speaking of this the genera of the League for this mont have ever been ready to mak for religion, meeting with with boldness, as occasion the pretensions and, at the open hostilities of those wind rightly understand us not rightly understate as animated by a hatred of the Are you a member of the de Paul Conference, or of i or of the many Third Ord se of St. Francis and S Are you a member of the our Lady, a "Child of M Tabernacle Socie the guilds or committees visiting the poor, the si

# wretched garments wrapped tightly blind man had already caught the ex- the presence in Capernaum of the Naz-

that I think perhaps I am only dream-ing. Can it be that thou art really well and strong?'

"It is really true, mother," said Stephen, with a happy laugh. "See how I can leap! And my back hath mever an ache in it now; and see my flesh, how firm it is! Oh, mother, what can we do for Him to show how glad, how thankful we are? When He said to me, as I lay in the dust that dreadful day, 'Go in peace,' and I sprang up for the first time since I can remember, oh mother, I only clung to Him and sobbed-I could not speak for joy and wonder. Then He went away before I could rightly tell what had happened : and all the men were staring at me, and questioning, and others running to see. And then oh, then, mother I ran back down the street, and in a moment,

seemed, I found myself with you and Adah. Yes," went on his mother," we

thought the little fellow dying, he lay so still, when suddenly the door of the courtyard flew open, and thou didst fly, rather than, run to the spot where the baby lay. My Stephen, I did not know baby lay. My Stephen, I did not know thee! I thought it was some spirit, till thou didst ery out, 'Gogo is saved!

and I am well!" "And he was well," put in Stephen. "Yes, perfectly well," said Prisca. "Not a bruise on him. Ah! how wonderful!

Mother !" exclaimed the boy after a little pause, "let us go forth and find me sick ones among our neighbors, and tell them. Thou knowest that he said, 'I am sent to heal the broken-hearted; to preach deliverance to the captive overing of sight to the to set at liberty them that are bruised. Those were his very words. I cannot forget them. And mother, if He came forget them. And mother, if He came or that, would it not please Him best if we should help Him to do it?

Thou art right, my son ; I feel that thou art. We will go. And hastily wrapping herself in her mantle, and ecuring the door of their home, she set forth with the lad.

We must stop here," said Stephen, pausing before a door.

' said Prisea, "a blind man

"Yes, saw, dwelleth here." They knocked, and a voice from with-They knocked, and a voice from with-manswered: "Enter." Pashing open in answered: "Enter." in answered: "Enter." Pushing open the door, they found themselves in a courtyard more wretched than their place. own, for it was untidily littered with straw and filth; several goats and sheep wandered freely about ; while a dozen

so of fowls perched aloft.

with their beloved Guest, were sitting in the garden enjoying the cool air, and talking in low tones. That day the Master had dore great things for them The mother had been taken vioalso. The mother had been taken vio-lently ill with fever, and when Jesus was told of it after His return from the synagogue, He had taken her by the hand and lifted her up, and immediate-ly the fever had left her, so that she able to rise and minister to them. As they sat, therefore, James and John being with them, enjoying the Sabbath peace, and listening to Jesus as He talked, they became aware of a contasion of sounds—some of hurrying feet, of loud crying and wailing, mixed with shricks and groans, and ever

wing nearer. 'Hark!'' said the wife of Peter, rising in her alarm. "What mean those dole nt, ful sounds ?

"The multitude is seeking the Master," said John. "They are bring ing their sick with them." And rising, ing their sick with them." And rising, he went to the door of the garden and looked ont

There was near Peter's house a square or market-place, and to this spot the people were hastening. And now they bigan to lay their burdens down upon ground, the first-comers crowding near as possible to the gateway of the garden, calling out as they did to: "Where is He that healeth? Let Him With many other come forth to us !" With many confused cries, such as, "Jesus, son of David, have mercy !" "Master come forth, we pray thee!" And through it all sounded the woeful noise thee !" of the wailing of the sick ones, whose sufferings had been greatly increased

by the hurried journey through the streets and by the confusion and excitement. But now into the midst of all this misery came the benign figure of the great Physician, divine love, sympathy enderness and healing flowing from his eges and His outstretched hands, even

eges and His outstretched names, even as the fragrance pours forth from the cup of a lily. And as He moved among the wretched beings, and touched one here and there, laying His hands on others with words of forgiveness and peace, the moans and shricks changed to cries of rejoicing and relief. Already many were going happily away, to make room for others who were still coming

from every quarter, when Prisca and Stephen with their charge reached the "He is here," said Stephen joyfally,

clasping the hand of the blind man closer. "And many, oh, many others are here to be healed ; and some are

added. "But Jairus is as strangely infatuated with the man Jesus as are others in Galilee; he declares that he elieveth Him to be the Messiah. 'Tis journey to Capernaum, Malchus? rank blasphemy, and goeth against the

But is it true about the miracles of healing of which we have heard?" asked Anna with true feminine curisity.

There is no end to the marvels month of every Galilean whi rustic," said Caiaphas contemptuously. "I would that the marvels were all of t, but the pestilential teachings of the man-" Here he checked himself, saying, "But these be not things to trouble thee with. I shall take steps to put a top to it. Now I must rid myself of

stains of travel; and wilt thou, my Anna, bid the servants prepare me some refreshment, for I have not eaten since before sunrise. But stay!" he added, fumbling in the ample folds of his gar-" I have a letter from thee from And handing the wife of Jairus." Anna a small sealed packet, he hurriedly left the apartmen

Anna regarded the letter in her hand with a smile of pleased expectancy, but forbore to open it until she had made due arrangements with her maids the comfort of her husband; for she was a notable housewife. Then travers ing the terrace, she descended the terrace, she descended the marble stairway which led into the garden, and seating herself upon a bench near the fountain, proceeded to break the seal of the letter which she still held in her hand. It was written upon a fine parchment, then tightly rolled, bound about with a silken thread, and sealed with wax in several places : so that the opening of it was a matter which occu pied several moments. The last seal being broken, the lady spread open the parchment and began to read.

Sara, the wife of Jarius, unto the noble lady Anna, my sister, beloved of ah, Greetings :

We have had much pleasure in the presence with us of Caiphas, thy most noble husband, and the High Priest of the Holy Temple. And especially did we rejoice in the knowledge that all is well with thee, and with thy household and with the household of Annas, our father. In truth, though this be a fair father. city, and though our home be very dear to me, I often times long for the things

of my youth, and for the faces of my kins folk and acquaintance which be at Jeru-salem. Of late there hath been that

Then as the man still lingered, she added pleasantly-for he was an old and trusted servant-" Didst thou enjoy thy was the

"I did, most noble lady, reply: then rather hesitatingly added, "I saw there a man who knew formerly in Jerusalem. He is He had een sick with the palsy for many years, and when last I saw him, had lain or his hed unable to move for more that ten years. He was walking about in the streets of Capernaum as myself. I spoke with him, for I thought at first that my eyes had played me false, but it was the same man. His name is Eliphaz, and formerly, before he was stricken with his ailment, he was a servant of the revered Annas.

"And what caused this most notable cure, good Malchus?" said Anna en-

"I asked him, most noble lady, and he said that one Jesus of Nazareth, which is in Galilee, saw him lying upon his mat at the city gate, and bade ise up and carry his bed to his home and that he was able to carry out the command. It was a most amazing thing ! Afterward, I myself saw the Man Who

worked the miracle." "Didst thou see Him perform any cure ?" questioned Anna.

" Nay ; He was telling a story to a crowd of people. 'Twas a pretty tale and easy to be understood. The children who were there-and there were very many of them-listened as quietly is any of the grown folk. I should like have heard more, but I could not stop, for I was taking a message from my master to one of the rabbis."

Anna longed to question the man but restrained herself, and dismissed him with a pleasant word of praise for his faithfulness.

Meanwhile Caiaphas, the high priest, was seriously occupied in his own part of the mansion. Soon after his arrival in Jerusalem, he had sent messengers o men of authority in the Jewish Church, with imperative summons to vait upon him at a certain hour in the palace. For some time past, a servant had been ushering these expected guests into an apartment which was especially set apart for such purposes. was, like the other rooms in the

palace, lofty and well lighted, but fur nished with the utmost simplicity and everity. When all were assembled, Malchus

acquainted his master with the fact, and bowed forward on his knees, and his And indeed the quick ear of the hath caused much talk among us: To wit, at once dignified and austere. All but she never gone to the synagogue, save

vant of the Most High," said Annas, healed. I could never have borne it for "It is our duty to guard the faith of thee; thou didst carry me in thy strong our fathers, and to preserve it from contamination. If this Man be a blas-tales which eased me of my weariness ohemer. He ought to die. It is our law. Yet must we move with due caution and secrecy in the matter, lest we incur the displeasure of the people." A murmur of applause followed this

entiment ; and then arose a discussion of ways and means, in which all pres-ent took part, with the result that cer-away his face to hide the redness of his ent took part, with the result that cer tain wise and crafty men, approved by the council, were appointed to go into Galilee and watch the Man Jesus, that thou art thou art good enough for us they might find sufficient accusation against Him to warrant putting Him to

CHAPTER VIII.

"Tis a wonderful tale, my Stephen, but I must needs believe it, since I have thee before mine eyes, and I make ure that I am not dreaming it all.' The speaker was Titus, and as he aid the last words, he gave himself a Andrew, also James and John, sons of Zebedee. Dost know them?" vigorous shake, as if to prove to him-self beyond a doubt that he was in full

" I know who they are : I have often-times seen them on the lake fishing, and possession of his waking senses. The two lads were walking slowly along the lake shore, stopping now and once, one of them spoke kindly to me at then to throw a pebble into the trans-lucent water which rippled on the the wharf." "They do not fish now," said Stephen. "They have given it up, that they may not leave the Healer. I heard the people talk of it. A rabbi beach at their feet. Stephen had been pouring forth the wonderful tale of his neeting with Jesus, and of the healing

in the crowd said, ' Good people, this of Gogo and himself. And to think," he went on, " that man selecteth strange disciples ; dost thou hast not seen Him ! Nay, but see it ?' But the people paid no manthou must see Him when He returns to Capernaum. Oh, Titus, I love Him so her of attention to him busy talking of all they had seen -better than anyone in the whole and heard. "Then the rabbis love Him not?" world said Titus with a laugh.

Better than thy mother, boy ?' uestioned Titus, somewhat surprised. "Yes, better than mother; and yet

ous for their own teaching—the canting hypocrites ! I have heard them standing in the market-places, droning love mother more than ever before. and thee also, my Titus. He loves everyone. If thou couldst have seen He loves out their long prayers. needs draw their robes about them, for fear such an one as I should pollute them for with a touch. But what His face, the night when so many sick folk were carried to Him to be healed was half afraid to look, and yet I is that crowd of people vonder about nged to, for there was a light See them running from every direction it like to the light of the sun-and yet Let us make haste and see not like it ; and when he spoke to the Saying which, Titus broke into a run followed by Stephen. "What is it all about? I see noth-

blind man, and said to him, 'Go in peace,' I felt in my soul that the man must needs see. No one could remain ing," said Titus, to one who was craning his neck to look up the road. blind before the glory of that face! Thou knowest," continued Stephen,

"Knowest thou not," answered the man, "that Jesus of Nazareth passeth after a little pause, "that we have had no religion ; father speaks of the gods, this way? Even now He is coming. when he curses. Mother told me once Dost thou not see ?" And He pointed to a cloud of dust on the highway, where

What of your zeal for those who need the day homes, whether in famil them or in asylums, for schools, or, the variety for them in the settlemen Whilst we are on this holy season of Christmas

time to show zeal for our what are you doing for th hood, the Society for P Faith of Indian Childre bureaus which ought to in most of our large citie ing the faith of the ch thousands of immigrants shores, particularly for th

As the children grow u propose to do for them, day, parochial and nigh ing classes, libraries, bo clubs, homes and lodgin ployment bureaus ?

The field is great, th "Pray ye therefore th harvest that He sent fort and pra His harvest," and pra permitted to do your shi At the beginning of th

when framing resolution it well, decide to giv your Catholic spirit by t part in some of these pray that the zeal of c and be rewarded fruit.-Church Progress

The superiority of Moth Exterminator is shown by he children. Purchase a

utal. There are so many cous merkt, that it is someti-which to buy; but if we it would try Bickle's Anti-G Those who have used it th all other preparations re-compolation. The it to fur pleasant as syrup.

death.

### JANUARY 10, 1903.

"Thou seest that great num people. "Thou seest that great num bers are with Him," continued their in-formant. "The people flock after Him from every village. There hath never been the like of this Man in these never been the like of this wonders of parts before; for He doeth wonders of healing, and besides that, He speaketh not as the rabbis, but with such power that even the devils obey Him." am one that He healed," said

knew some-He speaks, added with Stephen simply, for he could not help telling his own story to every one who e to follow e saith, and n with the

1903.

the Healer

en, "He is wds, and so

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telling his own story to every one who would listen." The man stared at him. "And of what did He heal thee?" he asked. "I was a cripple—" began Stephen. But at that moment they were inter-rupted by a loud and mournful cry, but withal in so strange a voice that all control to hear it. started to hear it. "Unclean! Unclean!" wailed the

Room for the leper !" shouted half voice. a dozen voices; and there was an in-stant scattering among those who were crowding the road in their anxiety to

stephen and Titus shrank back stephen and Titus smank back among the rest, and saw the tall figure of the leper, as he limped paintully toward the advancing multitude, still crying at intervals in his hoarse, metallic voice : "Unclean ! Unclean !"

His face was partly concealed by the His face was partly conceated by the coarse linen of his head-covering, which he had drawn forward so as to hide as much as possible the ghastly ravages of his malady. But it was evident that he his matady. But it was evidence interior was suffering from an advanced stage of that disease the most horrible and hopeless which has ever afficited man-

By this time the confused crowd of By this time the confused crowd of men, women and children, with Jesus walking in their midst, had nearly reached the place where the leper stood. As they approached, again sounded forth the dismal cry: "Unclean! Unclean !" The advancing multitude shrank hack, leaving Jesus standing along in

back, leaving Jesus standing alone in

nnto him.

like that of other men. In the awed hush that followed, Jesus

arose from all the people, and they crowded about the Healer more closely

crowded about the Healer more closely than before. so that Stephen and Titus, who still stood at the outskirts of the throng, were pushed to one side.

said Stephen, when he could find his

TO BE CONTINUED.

LAY APOSTLES.

faith of Catholics of this country, says

Was not that a marvelous thing ?"

is work of de Father made

I for the lilies ir, He would res which H that He Him-e Father, Who Who loves all

gruffly, throwk with an im

Titus ?" said g one of the both his own. thyself. But nat thou didst le for thee to

a gloomy look glittered on lake. "But pect of such hear them talk I was com to things which Nay, may mouth, if I do! ell thee I hate

But Titus did not answer, and, lookthe reader is the reader of the reader is the reader of th ng up at him, Stephen saw that his great dark eyes were brimming over with tears. ame, the sick we have been even killing !" It speaks well for the vigor of the his hands, and

silence, all the his face ; but out his hand, Titus' bowed

do such things Thou hast ever other and with s before I was ave borne it for me in thy strong me, and tell me of my weariness good lad, and a n stoutly, "and those bad men mother and me h thee.' his sobbing ; nd half turning e redness of his

A HEART COMFORTED. THE GRIEF OF A MOTHER'S HEART AND

arms looked up in wonder at the gentle tace. "Mamma! Mamma!" she lisped, the rosy lips beginning to tremble and the rosy lips beginning to tremble and the tears gathering in the blue eyes. Sister Gertrude haid the curly head on her shoulder. "Poor mamma is tired, Alice. You must not ery and wake up poor mamma." The dying woman stretched out her hands for the child, and the Sister laid the little one beside

her mother. "Sister Gertrude," Mrs. Bentley said, "help me to say, 'Ged's will be done.' It is so hard—to leave there all along in the world." The fluther all alone in the world." The flut-tering hands rested on Alice's head and the dim eyes dwelt with unspeakable tenderness on the child. The room was very still. A light came over the face of the dying mother. "Thy will be of the dying mother. "T done! Thy will be done!" she whis pered; and in the fainting whisper the

struggling soul was freed. After a few moments in prayer, Sis-ter Gertrude lifted the child in her arms and went to inform the occupants of the house of the death of Mrs. Bent-ley. Then with little Alice, she re-turned to her commendiate

turned to her community. Sister Gertrude had soothed the dying anguish of the poor mother with the thought of God's providence over

the thought of God's providence over the orphan child; but her own mind could not see just then what form that Providence would take. Her sister-hood, the only one in the town, had no orphanage and had quite a strug-gle to maintain their establishment by teaching. The only maximum, that turn from Him, as did the others, he ran forward, and falling upon his face in the dust, cried out: "Lord, if Thou wilt, Thou canst "And Jesus put forth His hand and touched him, saying, "I will: be thou And immediated

touched him, saying, "I will: be thou clean." Madi immediately he rose up and it was seen of all of them that his leprosy was departed, and that his flesh was like that of other men. In the awed hush that followed, Jesus

Alice of all that Santa Claus would bring her; and he would be sure to bring them, because they had all told him. In a very handsome home in the

In the awed hush that followed, Jesus talked with him that had been a leper; but in so low a tone that no other could hear. Afterward it appeared from the man's account that the Healer was and a very handsome nome in the same city, a young woman was bend-ing over the dead form of her baby. But six months before her husband had died; and to the anguished heart directing him to go quietly and show himself to the priest, as Moses had commanded, thus fulfilling the law of eleasing; and also, that He charged him strictly to tell no one else of the wonderful thing which had been done it seemed past all endurance that death should rob her of her only child. But as the man departed, a great cry

"It is too much! Too much!" she told herself, sitting in a stony, tear-less grief beside her dead. She turned a deaf ear to all words of comfort. "There is no sorrow like mine. Hus-band and child so soon taken. I can-not, I will not be consoled." She sat for hours beside the little colling tor-"It is too much! Too much!' for hours beside the little coffin, torturing her poor heart with the picture of baby loveliness, so striking in death. "She was so beautiful-my Alice-my one treasure, too beautiful to die." "She was so beautiful—my Affee—my one treasure, too beautiful to die." When a motherly old neighbor tried to make her think of the child's blessed safety, she cried out that her whole life would have been devoted to her darling's happiness. "Some one to see me Roberts?" Mrs.

darling's happiness. "But Mrs. Fletcher, how do you know that you could have made her happy? Now you know she is safe with God and no sorrow can ever reach

the Messenger of the Sacred Heart, speaking of this the general intention her. But it was all in vain; and after the of the League for this month, that they child had been laid to rest, Mrs. Fletcher's neighbors and friends shook have ever been ready to make sacrifices for religion, meeting with meekness or with boldness, as occasion required, the pretensions and, at time, also the the pretensions and, at time, also the the pretensions and time, also the time. She shut herself away from every

open hostilities of those who either do not rightly understand us or who are Weeks passed, bringing the merry not rightly understand us or who are animated by a hatred of the Church. Are you a member of the St. Vincent de Paul Conference, or of its auxiliary, or of the many Third Orders, such as these of St. Francis and St. Dominie ? Are you a member of the Sodality of the solitary, uncomforted mother in her "She must be roused and interested, Sister" "She must be roused and interested, will prove those of St. Francis and St. Dominie? Are you a member of the Sodality of Our Lady, a "Child of Mary," of the Altar or Tabernacle Society, of any of the guilds or committees employed in visiting the poor, the sick, the im-prisoned? What of your zeal for children, for those who need the day nursery, or homes, whether in families adopting them or in asylums, for their Sunday schools, or, the variety of work done read or take exercise. She just sits and broods all day long over the death of her child. I feel like scolding her, chools, or, the variety of work done whilst we are on this subject, the holy season of Christmas is specially a only she looks too forlorn to take any only she looks too foriorn to take any notice of my scolding." As the weather grew colder the question of clothing little Alice began to be a serious problem to Sister Ger-trude. The school girls had conholy season of Christmas is specially a time to show zeal for our children, and what are you doing for the Holy Child-hood, the Society for Preserving the Faith of Indian Children, or for the tributed some articles of wearing apparel, but as they were nearly all the bureaus which ought to be organized in most of our large cities for protect-ing the faith of the children of the children of working people, they did not have very plentiful wardrobes. One ing the faith of the children of the thousands of immigrants coming to our shores, particularly for the Italins? As the children grow up what do you propose to do for them, in their Sun-day, parochial and night schools, sew-ing classes, libraries, hous' and girls' not have very pretrieved on the larger day, Jennie Moore, one of the larger girls, said wistfully to Sister Gertrude: It seems such a pity, Sister, that our "It seems such a pity, Sister, that our little Alice cannot have some of the fine clothes that belonged to Alice Fletcher. She was just the same age and she was always dressed like a little princess. I wonder what her mother did with all her beautiful clothes ?" "Is Mrs. Fletcher a Catholic, Israel Silvarked the Sister ing classes, libraries, boys' and girls' clubs, homes and lodging houses, employment bureaus? The field is great, the laborers few, ve therefore the Lord of the did with an mer Fletcher a Cathone, "Is Mrs. Fletcher a Cathone, Jennie?" asked the Sister. "Yes, Sister, she is. That is, she used to go to church; but now she never goes out at all. She will not see anybody, and just sits alone, all the time in her room." harvest that He sent forth laborers into His harvest," and pray that you be permitted to do your share of the labor. At the beginning of this year of grace, when framing resolutions for spending it well, decide to give some proof of your Catholic spirit by taking an active part in some of these good montative part in some of these good works, and pray that the zeal of our laity may in-

" Yes, madam." "Yes, matam. "And you would like me to give you some of—any baby's clothing—some of my little Alice's dresses?" The words my little Alice's dresses?"

How IT WAS DISPELLED. By M. E. Henry-Ruffia. The Sister of Charity bent over and smoothed the tangled hair of the dying woman. "It is were not for the child! the child!" the feelle voice wailed. "Do not distress yourself, Mrs. Bentley," the Sister said with soothing tenderness. "God will provide for "So when her class duties were over, "God will provide for "So when her class duties

If we want to have alcoholage for our love, let us set our love on God, Who alone is worthy of it, and Who alone of all its objects will neither fail us nor change. If we would have the temper which lifts us above the ills of life and ribbon that a school girl had given ribbon that a school girl had given little Alice. The preity, eager face was a picture, winsome enough to touch was a picture, winsome enough to touch any heart, as the blue eyes sparkled in any heart, as the blue eyes sparkled in tions of the warm hearts d school girls, tous of the minediately taking the was a picture, winsome enough to touen any heart, as the biue eyes sparkled in any heart, as the biue eyes sparkled in any heart, as the biue eyes aparkled in any heart, as the biue eyes aparkled in the source of immediately taking taking the basiness thorough in place of immediately taking taking taking the basiness thorough in place of immediately taking taking taking the basiness thorough in place of immediately taking taking taking the basiness thorough in place of immediately taking taki

The butler opened the door, looking doubtful. His orders were very strict, but he could not find it in his heart to refuse the good Sister. As they entered the hall, he caught sight of the child, clinging to the Sister's dress. "I am afraid, Sister," he said hesi-tatingly, "that if Mrs. Fletcher will see you, it would never do for her to see the child." He stood and looked greatly puzzled. "You know she can-not get over the death of her baby; and it was just about like this one; and—dear me!" he said with a start, "this child is for all the world like our strengthens the hope of future perfections. So we may take for our own the triumphant confidence Psalmist and embrace the nearest and the remotest future in one calm vision of faith that "Thou wilt guide me with Thy counsel and afterwards receive me 'this child is for all the world like our music of children's voices-sweetest of to glory. " earthy sounds-rings through the house little baby." Sister Gertrude was greatly disap-as Alice's little friends gathered around baney home. — Catholic

St. Marien Glocklein. "I want a religion that makes the people happy who possess it." Then I would advise you to join the

I want a religion which will make Catholic Church.

me feel so sure of its truth that it would be a sin to doubt it." Then you must join the Catholic

A Great Sufferer Cured. Mr. Benjamin Dillon, of Leeds. Ont. was cured of Mascular Rheumatism by Polson s Nerviline, and says: "I feei my duty is to pro-claim Polson's Nerviline as an infailible cure for Rheumatism; it cured me after thirty years suffering, and nothing I know of can equal its penetrating power Nerviline simply has no qual in quickly relieving and curing Rh umatism Neuralgia, Sciatica, and Lum-togo. A trial will convince anyone. Price 25c. Then you must join the Cathone Church. "I want a religion which teaches that God will reward a man according to his works."

Then you want the religion of the Catholic Church. "I want a religion which teaches

that God is good and kind to all His creatures, that He has called men to salvation, and thus leaves no man to despair.'

Then you had better join the Cath-

olie Church. "I want a religion that is equally acceptable to rich and poor, to high and low, to the master and the servant,

A trial will convince anyone. Price 25c. A CURE FOR FEVER AND AGUE — Parmelee's Vegetable Pills are compounded for use in any climate, and they will be found to preserve their powers in any laitude. In fever and ague they act upon the secretions and neutral-ize the poison which has found its way into the blocd. They correct the impurities which find entrance into the system through drinking water or food, and if used as a preventive forers are avoided. JUST THE THING THAT'S WANTED. A pill that acts upon the stomach and yet is so com-pounded that certain ingredients of it preserve their power to act more the intestinal canals, so as to clear them of excertain. He retention of which cannot but be huriful, was long looked for by the medical profession. It was found in P srmelee's Vegetable Pills which are the result of much expert study, and are scienti-fically propared as a laxative and an alterative in on 3. and low, to the master and the servant, their push as the peasant." Then, of course you want the religion of the Catholic Church. "I want a religion that makes chil-dren members of the fold of Christ, and in on.

treats them as such." Then you will find such a religion in

PPOVEPDS then you will find such a religion in the Catholic Church. "I want a religion that does not teach one day what it will probably deny the next."

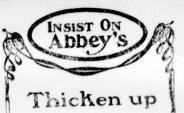
Such a religion can only be had in

told why.

Cozzens was one of the delegates to the

Catholie Congress at Baltimore, and was always a faithful and practical son of the Church. May he rest in peace!

A Great Sufferer Cured.



wants the Catholic Church alone can

satisfy. Go and examine for yourself. Any Catholic priest will glady give you the proofs of the truth of what 1

ay .- Holy Family Church Calendar,

THE GUIDANCE OF GOD.

Follow the guidance, and at once, for

delay is fatil. Like a min wilking behind a guide across some morass, set your feet in the print of the Master's and keep close to His heels, and then

If we want to have anchorage for our

which litts us above the first of the and enables us to keep our course unaffected by them all, as the gentle moon moved with the same silent equable pace through piled masses of cloud and clear stretches of sky, we must attain

thicago.

you will be safe.

3

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Sister said she would only detain you a very short while. You know, madam," he added hesitatingly, "Mr. Fletcher was always so glad to have the Sisters come to see him when he was sick." Mrs. Fletcher started. True, she remembered the last days of her ingeneda is life and how the visits of the

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We and the second

A.

# THE CATHOLIC RECORD.

Fletcher and ask her to give the little orphan a few of the plainest of the dead child's dresses. It seemed almost a daring thing to the gentle Sister, but

woman. "If it were not for the child," the child !" the feeble voice wailed. "Do not distress yourself, Mrs. Bentley," the Sister said with soothing tenderness. "God will provide for little Alice. You are very, very weak, and you must try to be resigned." The two year-old girl in the Sister's arms looked up in wonder at the gente tace. "Mamma! Mamma!" she lisped, tace. "Mamma! Mamma!" she lisped,

bister Gertrude was greatly disap-pointed. She had dressed Alice so carefuly, making the most she could of her baby beauty, in the hope that it would incline Mrs. Fletcher's heart to

"If Mrs. Fletcher will see you, Sis-ter, I can take the child to the house-keeper's room till you are ready to go," keeper's room till you are ready to go, the butler said, reaching out his hand to little Alice; but the child clung to the Sister and began to cry. "Well, never mind then," he said

"Hush, little girl, don't hurriedly. ery. I am not going to take you. I wouldn't for the world that Mrs. Fletwouldn't for the world that Mrs. Flet-cher should hear a child's voice, just now anyhow," he said to himself, "there is no chance of her seeing them." Then aloud, "Sit down, Sister," open-ing the door of the handsome parlor. "I will go and ask Mrs. Fletcher if she will see you."

will see you.' Awaiting his return, Sister Gertrude gazed around the beautifully appointed gazed around the beautifully appointed room. How strangely cold and silent the house seemed ! So stately and so handsome and so unlike a home! Accustomed to the merry voices of children, the cheering patter of little feet the Sister wordered at the abili-

"But madam, this is a Sister of Charity, and she said that she wanted to see you particularly." "Well, ask her for her message. I

will do anything I can, but," wearily,

"I cannot see anyone." Roberts still stood at the door. "The

y Stephen, but enough for us her.' n, springing up

ay be that we have told thee. forth to make r I asked one of m at all times. t thou mean ? in the mention ith his brother

and John, sons v them?" e; I have often-lake fishing, and kindly to me at

sh now," said ve given it up, ve given it up, ve the Healer. t of it. A rabbi ood people, this disciples; dost ble paid no man-m-they were tco they had seen they had seen

" Pray

ove Him not ?" "They be jealing—the canting ard them standplaces, droning rs. They must about them, for should pollute ich. But what every direction ! see !" broke into a run,

at? I see nothwho was craning road. " answered the Nazareth passeth answered the He is coming. And He pointed e highway, where

The superiority of Mother's Graves' worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a lying useless." Atter Jennie had gone home, Sister

the children. Purchase a bottle and give it a There are so many cough medicines in the merks t, that it is sometimes difficult to the which to buy; but if we had a cough, a cold or any stilled of the throat or lungs, we would try Bickle's Anti-Consumptive Synup Those who have used it think it is far a head of all other preparations recommended for such or molating. The lit to folk like it as it is as pleasant as synup.

se and be rewarded with abundant

fruit.--Church Progress.

takes. What was life to be rafter all bat a succession of harrowing pictures, memories that pained her cruelly with

every thought and a weary vista of a every thought and a weary visua of a hopeless future? A timid knock came to the door. "Come in !" said Mrs. Fletcher, and Sister Gertrude entered with little Alice. The lady had risen to receive

them, and as her eyes fell upon the child she stood as if rooted to the spot. "You are very kind to receive me,

Mrs. Fletcher," a soft voice was say-ing, " and I thank you very much, for I have heard how greatly you have suffered.

Mrs. Fletcher inclined her head and seating herself, motioned to Sistor Ger-trude to be seated. Little A ice looked wonderingly at the beautiful lady.

Receiving no answer, Sister Ger-trude went timidly on: "I have come to ask you a very great favor, Mrs. Fletcher, and you will pardon me if it is more than you can grant. This poor little child was left to my care when her widowed mother died. She has

"Poor thing !" said the Sister. "How strange that she will not seek the only true consolation ! It does seem a pity, as you say, Jennie, that the elothing that could be of so much service to our poor little living child is lying useless." scholars they are all of the poorer class. I came to ask you if you could make up your mind to give me some of the very plainest of your little girl's clothing; it would be a great help to-ward providing for this little one." Sister Gertrude paper

remembered the last days of her husband's life and how the visits of the Sisters seemed to comfort him. "Well, Roberet," she said, sinking back in her chair, "just ask the Sister to come up here." Mrs. Eletcher set onite still

Catholic Church. "I want the same religion the twelve postles had."

That is the religion of the Catholic hurch. "I want the same religion that the

hundreds of thousands of martyrs be-lieved in who were slain for the faith of Christ during the persecutions of the Roman emperors. That is also the religion of the Cath-

olic Church.

"I want the same religion which St. "I want the same religion which St. Augustine preached in England, St. Boniface in Germany, St. Martin in France, St. Patrick in Ireland, St. Frances Xavier in Japan, and to which these apostolic men converted all these peoples from paganism." That is also the religion of the Cath-olic Church.

olie Church. "I want a religion that can make the sinful."

ion of the Catholic Church. "I want a religion whose priests are

not afraid to come and give me its consolations if I should happen to have the smallpox or the yellow fever, or the cholera, or any such contagious disease."

Then you want the ministration of the priests of the Catholic Church. "I want the religion whose priests

reach the Gospel, and not politics." Then go to the Catholic Church. "I want a religion that is a religion for all nations, and for all time, even unto the consummation of the world." When your want is realized, you will call yourself a compare of the One Hele

call yourself a member of the One Holy Catholic and Apostolic Church. "I want a religion that both Protestants and Catholics agree to be a safe At religion in which I can save my soul." Then, dear friend, you have no choice but to become a Catholic. All these

sion. It is like the penny in the milk because it works and because there is something astonishing about it.

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Many of the bodies of the dead

while kneeling in a pool of

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The Speaker, a prominent and repre-

Mr. W. Gardner's book is entitled "A

Notwithstanding this pretty language,

priest giving a dying man abso

calls

## The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th. 1900. ditor of THE CATHOLIC RECORD

Oriswa, Canada Antolio Record, I the Editor of The CATHOLIO RECORD, London, Ont: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congravulate you upon the manner in which it is published. Its matter and form are both good; and a wolly Catholic apirit pervades the whole. Therefore, with pleasure, I can recommend Ib o the faithful. Believe me, to remain

ieve me. to remain. Yours faithfully in Jesus Christ. † D. FALCONIO, Arch. of Larissa. Apost. Deler.

Matter intended for publication should mailed in time to reach London not later than Tucsday morning.

LONDON, SATURDAY, JAN. 10, 1903.

THE NEW DELEGATE.

Most Rev. Mgr. Donatus Sbaretti, Archbishop of Ephesus, the new Apostolic Delegate to Canada, has arrived ton. Mgr. Sbaretti takes the place of say "Let Sunday be kept in such Apostolic Delegate for the United that this is a more "request or appeal," himself to all classes by his dignified guidance of the Church. yet loveable qualities, and the Canadian people will for many years give a to this that the keeping of holy days at warm place in their heart's affections all is entirely contrary to the traditions for this great churchman. His suc- of Methodism, as well as of Presbytercessor comes to us so highly spoken of ianism and some other sects or denomby those with whom he has transacted inations. the business of the Church in other countries that we doubt not he, toc, will controversialists accused the Catholic be held in the highest regard. Rome Church of superstition for dedicating tration of this opens with the sentimakes no mistakes in the selection of certain feast days or holy days in re- ment: dignitaries to carry on its work.

The CATHOLIC RECORD extends a warm the mysteries of religion ? welcome to the new Delegate.

## RELIGIOUS FES IVALS.

The Board of Bishops of the Methodist Episcopal Church of the United States issued, before the close of the year 1902, an urgent "appeal" to all their people in all parts of the world to observe a time of special prayer for the outpouring of the Holy Spirit that believers may be filled with all the fulness of God, that sinners may be convicted and penitents converted.

"We earnestly request that the last four days of the present year (1902) may be set apart by all our members as time of honest heart-searching, of sincere humiliation, of entire and irre vocable consecration and the diligent renewal of all possible efforts for the Especially, salvation of precious souls. let Sunday, Dec. 28, in all the services of the Church and Sunday-school and

ANOTHER PRIEST-HERO. the Sunday Christian Weekly Festival A survivor of the awful wreck which was instituted by them or at a later period, it was instituted by a Church ccurred near Wanstead, last week, a possessing authority to teach and report of which appeared in a previous govern. Thus we learn also from Acts issue, writes as follows to the Toronto World of the beloved parish priest of xv.-28 that the Apostles could say of the laws they instituted : "It hath Wyoming, Rev. P. J. Gnam. seemed good to the Holy Ghost and to "Father Gnam of Wyoming is the name of the man whom many wounded in the wreck will remember in spite of

us to lay no further burden upon you than these necessary things. the horror and the agony of But the present injunction laid on the

roundings; and he ministered to the last wants of several victims. Several of the dying consigned to his care faithful by the American Bishops is imposed by men who are evidently convaluable papers, messages to their families and friends. He was working scious that they are not the successors of the Apostles. until the last mangled body was taken

out, and then was covered with blood He was seen in the thick of the horrible How different is this language of the Apostles, and that addressed to the Apostles by Christ, from that of the American Methodist Bishops! The were really dead. In this manner he found life in several bodies that had Apostles speak as "ministers of been placed in the death row and saved Christ " having authority to speak in the lives of those victims by removing them in his own arms to the sleeping His name and in the name of the Holy Ghost in accordance with the words of cars. were frozen stiff before they could be Christ : moved from the death row. " As the Father hath sent me so do was something frightful. I saw this

I send you." (St. John xx. 21.) "And whosever shall not receive

ution blood. I saw that man settimes working in the thick you, nor hear your words, going forth out of that house or city, shake off the answering asked for a minister. I heard one man dust from your feet. Amen I say to say he was a Protestant, but wanted you, it shall be more tolerable for the land of Sodom and Gomarrah in the day the priest to pray for him, and I heard a part of the prayer. The man died before it was finished." of judgment than for that city" and "He that receiveth you receiveth me, and CHRISTIANITY AND MIRACLES. he that receiveth me receiveth Him that sent me." (St. Matt. x. 14, 40, 41) and many other passages. sentative journal of London, England,

It is evident that the appeal of the in a recent review of a new work by Bishops is made in the consciousness Mr. Percy Gardner, Doctor of Letters, that the Apostolic authority has not while showing a certain amount of revercome down to them. They come as ence for Christianity as a whole, nevernear as they can to a command, as theless strangely expresses sympathy Bishops whom, according to Acts, xx. with views uttered by Mr. Gardner at Ottawa. He received his brief at 28, the Holy Ghost has placed "to which are utterly at variance with the the Apostolic Delegation in Washing- rule the Church of God," for they historic truths which constitute the very foundation of Christian teaching. Mgr. Falconio, who is now acting as way "etc., but they take care to state Historic View of the New Testament,' States. During his incumbency of this thus admitting that they have no high office in the Dominion he endeared authority to rule or make laws for the and consists of eight lectures delivered

But we must remark besides in regard

How many times have anti-Catholic of real beauty, etc." membrance of Christ or His Saints, or

We are pleased to see some approach on the part of these denominations to the truths which they rejected in their of the Christian Faith," beginnings; for the same reasons which are given by the Methodist Bishops for which certainly seems to imply that the the institution of their four " year-end " Christian faith is divine, the author. days of devotion, are those on account we are told, is "extremely sceptical as of which similar days of devotion have to the authenticity and historical value been instituted by the Catholic Church; of the New Testament documents. they are a time of "heart-searching, of The real ground of this scepticism is sincere humiliation, of entire and irre- the question of miracles. Dr. Gardner rocable consecration and the diligent in his many researches has found again renewal of all possible efforts for the and again the way in which miracles salvation of precious souls," and not have grown up around the figure of some of entertainment, as the Bishops say in popular hero or teacher, and so he thinks the quoted passage.

But whereas the Bishops thought it accounts for the miraculous element in proper to appoint such festivals at all the story of Christ. He does not, of it appears to us that it would have course, attribute any intentional disbeen more becoming to have appointed honesty to the writers of the Gospels : as the day of principal devotion the he believes that, by the time the

diseases, by word or action, whether He was present or absent. It was because of these miracles, and especially of the miracle of His resurrection, that within a few days after the descent of the Holy Ghost, eight throw doubt upon their historical Christ, and many others joined daily, as we read in the Acts of the Apostles ; "the Lord added to the Church daily such as should be saved.'

The inhabitants of Jerusalem and all Judea, Samaria, Galilee, etc., were thus witnesses to the miracles of Christ, as well as the Apostles and disciples who wrote the Gospels and the other books of the New Testament.

The Apostles Matthew and John were eye witnesses of the facts they relate ; but Sts. Luke, Mark and Paul were at least contemporary to the events recorded. Of many of these events they were eye-witnesses, but even as contemporaneous witnesses, they had every means at hand of knowing the facts through their intimate intercourse with the thousands who had been witnesses to them, and especially with the Apostles and other holy persons who had known Our Lord throughout His life on earth.

Mr. Gardner admits that the Evangelists were not intentionally dishonest in what we might call the top round of the their accounts of the life of Our Lord.

newspaper ladder ! In his new sphere Indeed they exhibit every mark of as editorial manager of another paper honesty and sincerity. They do not in Toronto we wish Mr. Willison abundgive the facts any coloring of romance ant success. All honor, too, to Mr. John Cameron. such as would have been given by any

inventor of a fabulous tale, but every- the publisher of the Advertiser, who thing is related with the simplicity of has trained in his office many a man truth, even the sufferings of Christ who has made name and fame for him-Himself, and the reproaches of Our himself in this Canada of ours. Lord against themselves on account of The new editor of the Globe is Rev.

their unbelief, and other faults. But James A. Macdonald, a Presbyterian nothing more strongly attest their minister, formerly of St. Thomas, Ont., sincerity than their readiness to lay but for some years past editor of The down their lives, in testimony of the Westminister, the organ of the Presbyterian Church of Ontario. In this

position he was remarkably successful commendation to Rev. Mr. Macdonare not speculative opinions. They are and thus creating a feeling of distrust people and lashed the mischief makers with such vigor that one of

> followed her to other lands and destroyed her power of mischief. That every prosperity may be yours, Mr. Macdonald, in your new and larger field, and that you may continue to be the champion of truth and justice to all classes, is the sincere wish of the CATH-OLIC RECORD.

> > AN OLIVE BRANCH TO THE METHODISTS.

Archdeacon Sinclair of St. Paul's (Anglican) Cathedral, London, England, spoke very affectionately of the Methodist divine Hugh Price Hughes, tage of the occasion, however, to in-

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But the Methodists know very well some accident, some one of the Evangelthat this claim is a very doubtful one. ists would not have referred to the It has always been denied by Catholic destruction of the Temple, if their gostheologians, and within the last few pels had been written after that event, as is retended by all who attempt to years Pope Leo XIII. has officially decreed that the Anglican clergy, Bishops and ministers, have not the valid orders which Christ instituted in His Church. But even if such orders had been obtained in the beginning, they would have become illicit in use through the Speaker towards Mr. Gardner is that fact that they were cut off from the body of the universal or Catholie Church, and could not then be any. thing more than a schismatical and heretical clergy. They would be in the position of Hymeneus, Alexander, torically true book. The Protestantism and Philetus, of whom St. Paul speaks in his Epistles to Timothy.

> "Have faith and a good conswhich some rejecting have made shipwreck concerning the faith; of whom is Hymeneus and Alexander, whom I have delivered to Satan that they ma learn not to blaspheme." (i. Tim. 20.

Globe. During his incumbency of that "And their speech spreadeth like responsible position he has made an cancer; of whom are Hymeneus and Philetus, who have erred from the truth enviable reputation for himself in the saying that the resurrection is past a ready, and have subverted the faith of some." (2 Tim. ii. 17-18.) All honor to the young man who started out as a type setter in the

It is clear that the heresies of Angli canism are quite as destructive of faith in Christ as was the heresy of these deniers of the faith whom St. Paul con demns so severely.

There is, therefore, not much inducement in the offer of the Lambethan divines to the Methodists and other Nonconformist bodies to merge themselves into Anglicanism in order that they may gain Apostolic succession. Well do the Methodists know this, and it is not to be wondered at that they do not emorace such offers with avidity.

By accepting the Lambeth offer, they ould admit that hitherto they have had no valid or lawful orders, and that they have been to the present momen

an upstart body without any authority from the Apostles or their successors. It is more agreeable for them to assert as they do now that they do not need Apostolic succession, rather than to ccept a faulty succession which would imply that hitherto they have preached without being sent by God or God's appointees to the Apostleship.

They would thus admit that hitherto they have "preached without being sent." and that they are not "preachers of the gospel of peace that bring glad tidings of good things," as declared in Romans x, 15.

We anticipate that they will take their chance of continuing to maintain that they derive their mission directly from Christ Himself, unable though they are to sustain so preposterous a theory, rather than to rely upon a mission dubiously derived from the Apostles as they well know the Anglican succession to be.

Archdeacon Sinclair's olive branch will undoubtedly prove to be rather a sprig of bitter aloes.

### THE CHURCH IN GERMANY.

The last German census which gives the population of the Empire on Dec. 1st 1900, shows a total Protestant increase of 4,204,294, while the Catholics have increased by 2.653,001. The ratio of Catholics to the whole population has increased, according to these figures,

### JANUARY 10, 1903.

### STICK TO PRAYER BOOKS

Within the past two months we received from readers of this pap eral requests to pass upon the vir In each instan certain prayers. ender mentions the fact that the been clipped from some non-Ca publication.) This of itself should apon them the cloud of suspicion if it did not, all doubt ought to If it did not, all could ought to moved by comparing their conte: the fundamental principles of our Usually they are of such a cha as contain not only foolish but pos

blasphemous promises-promise which there is no warrant an foundation—promises which fulfilled would require the wor a multiplication of miracles. which prayers have met with the conder of the Church, if not in partie east in general terms.

Of course, it is always the got people who are imposed upon b circulation. They never give a cern to those on whom religio lightly. But good, pious people shun them. Not unfrequently alleged powerful prayers the ome designing bigot. They forth with the express purpos ceiving. It is the bigot's me testing the credulity of the dev unsuspecting Catholic. They no more virtue than the paper they appear.

As a final word, however, on ject, we would say to all who thentic Catholic prayers th should stick to the prayer b these they will find those whi received the approval of the If they desire to follow a pa

the prayers proper fo devotion will find in some approved Here there can be no mistake such bocks bear upon their init the approbation that makes then tic. Accept none without it only such as have it and no mis made.-Church Progress.

#### THE NEW THOUGH

C. M. BEAUMONT. Many popular catchwords of

ent day are indicative of a thinking, all classed under the 'new thought." Whet the thought is really new or merely oo old to be recogni by the few deeply learned in t past ages, is sorely puzzling would understand the age in live. Of one thing we may that the new thought, far from uickening of faith and reviva lox belief, is rather indicati loosening of the bonds and ar justification of the materiali Under the general hea lay. thought we can truthfully place anism—an old heresy revive tian Science and the brood of ologies which have sprung ollowed in its wake, faith-cu science, Dowieism and a host too numerous to mention. Th of them attempts to live with to put in His place a human io ification of humanitarian alt is the result of the new These modern thinkers have something better thad living and that is living for man. logical result of Protestantis it is not too much to say tha thought is Protestantism go and resolved into its native of protest and right of private It is the result also of placing indiscriminately in the hand women and children and say s the word of God, take yo from it." And it is signi proof of this assertion, that peculiar forms of belief w make the new thought, er based upon the Bible and interpretation of it. This argument against the reading

in the Passmore Edwards Institute in 1901. The Speaker says of it: "The may be ready to die for their speculawhole book is deeply interesting and suggestive, the tone is reverent and steeped in religious feeling: there is great freshness and originality of thought, and there are some passages One of the passages quoted in illus-The divine obedience of Jesus is the fountain among the remote hills whence has flowed in a never inter-rupted stream that loyalty of heart to garding them. divine which is the living principle

adds to the credibility of the writers, who would surely not have desired to inculcate true morality if they were themselves adepts in the arts of decep-

facts they relate. Men are not willing to endure persecution even to death in order to attest and built up a very fine property. We what they know to be false. They cannot help extending a warm word of tive opinions either because they believe ald, for he is a man of broad mind and them to be true on what they consider noble heart. Time was, and not very to be good grounds, or because they long ago, when the Catholic people of imagine they have received a revelation this province were reviled by characterfrom heaven in regard to them. But the lesss lecturers who went from place to miraculous facts related in the gospels place setting neighbor against neighbor

facts the truth or falsity of which was in the minds of Protestants against perfectly well known to the writers. their Catholic neighbors. He took Hence they could not be deceived re- up his pen in defence of the Catholic

To these considerations we must add that the purpose of the Gospel is to them at least had to leave the country, propagate a perfect morality. This and his exposure of her bad character

The writers of the New Testament, and especially of the gospels, were, therefore, not themselves deceived in, regard to what they wrote. Neither were they impostors. It follows that the great facts which they relate are the simple truth. In fact, there were that the same process of accretion thousands of persons in Jerusalem and all Judea who could and would have contradicted these facts when they were written, if they had not been true. recently deceased. He took advan-We infer that the writers of the gospels could not have deceived the public if vite Weslevan Methodists not to rethey had been witnesses to a tissue of main apart from the historic Christian the number of Catholics per ten thoutherefore favorable toward showing that their mother Church." There is no way to establish to the satisfaction of mankind that Christ had divine mission unless through the facts we may justly say: "they are ous, liberal and Christian." miracles He wrought, in fact to these miracles He constantly appealed for the attested by witnesses who were not deceived themselves, who were not de- being enticed by these blandishments purpose of proving His mission, whereas ceivers, and who could not have de- to come over to Anglicanism. They miracles can be the work only of God. ceived the multitude even if they had When St. John the Baptist from his bring you prison sent messengers to Christ to desired to do so." On the Resurrection of Christ from enquire from Him whether He was really the Messias, or that we should the dead, St. Paul declares that the ism, and they do not consider look for another, His answer was an Christian faith is based. We, there- that their condition would be imappeal to His miraculous works. None fore, cannot take such a ground as that proved by the union with that but the Messias could do the wonders on which Mr. Gardner stands — that Church under such circumstances. which John's messengers beheld per- the Christian religion is divine-if the "The generous, liberal and Christian formed, and therefore Jesus tells them miracles of the New Testament are treatment offered by the Lambeth formed, and therefore Jesus tells them miracles of the New Testament are Conference, as referred to by Arch-to relate to John what they had seen, mythical. If the miracles are a fabrica-to relate to John what they had seen, mythical. If the miracles are a fabrica-to relate to John what they had seen, mythical. If the miracles are a fabrica-to relate to John what they had seen, mythical must be an illusion deacon Sinclair, consists in this that the phla recently, said : "Your chief ob and as John had also a divine mission tion, Christianity must be an illusion deacon Sinclair, consists in this that as the precursor of the Messias. Christ and a deception. But there is no fear Methodists shall retain their distinctknew that John would be able to draw on this head, since the miracles are ive beliefs, and their Ministers shall the inference from the facts narrated attested by stronger evidence than any accept ordination to the ministry at

thousand persons joined the Church of truth. We may thus see the absurdity of Mr. Gardner's attitude in regard to the facts recorded in the gospels. But what strikes us as peculiarly noticeable in the attitude of the London this journal is willing to regard Mr. Gardner's thesis with much reverence. We are obliged to draw the inference that the Protestantism of to day has virtually given up the Bible as an hiswhich has gone thus far must be near dissolution. THE NEW EDITOR.

Mr. Willison has retired from the

editorial mangement of the Toronto

Advertiser office of this city, who, by

honest and hard work, climbed up to

newspaper life of Ontario.

immediate revival. Then follow and of salvation, and which the angels the Sunday services with extra meetings on Monday, Tuesday and Wednes Watch Meeting, not for social puroses, not for entertainment, but for earnest religious work. Then wherever practicable, follow these four days'

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ere may be meat in Mine house, re Me now herewith saith the i. 21-23; and Isaias vii. 14.) Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room tidings of great joy which enough to receive it.' God waits for human co-operation. Let us each and nan co-operation. all co-operate with Him and expect the speedy conversion of millions.

It is eminently proper that from time to time there should be holy days the highest and peace on earth to men appointed by the Church of God on of good-will." (St Luke ii. 10-14.) which the special mysteries of God's pointed certain days to be kept holy, event, the close of a calendar year. and there is the same obligation of week.

The Sunday itself was substituted ity of the Catholic Church. This is (Chroaicles) vii. the case, even under the assumption that the change was made by the Apostles, which was almost certainly the case. It was made so to honor the ing, in other regions of the world they are being kindled on the altar for the from the dead, which is the basis of the Christian's hope, and also the descent of the Holy Ghost upon the Apostles on Whitsunday or Pentecost, which is the in its train. Everywhere Jesus is upon feast commemorating the institution of the Church. But the Apostles were the first teaching and governing body

feast of the coming of our Saviour into Gospels were written, the narratives of Epworth League be made a day of un-the world, which was foretold by the Christ's life had already been overspun Let all possible efforts be concentrated

What basis have we, then, for our of God announced in a similar sense, as belief in Christianity, if the Gospels we find from the following passages of are a tissue of "accretions" or fabrications which were attached in the

"And she (Mary) shall bring forth a course of time to the history of Christ? Son, and thou shalt call His name lesus : for He shall save His people meetings with special revival services. "The command of God is that we bring into the storehouse all the tithes" 'Behold a virgin shall conceive and of earthly gains, of love, of loyalty, of faithful holy living, of Christ-like toil, 'that there may be mast in Minch to the state of t

' And the Angel said unto them, tidings of great joy which shall be to all the people. For unto you is born all the people. For unto you is born this day in the city of David a Saviour Who is Christ the Lord. . . . and suddenly there was with the angel a

ultitude of the heavenly host praising God and saying : 'Glory be to God in

The Methodist Bishops appear to have grace should be honored, and so the studiously avoided the day which was Catholic Church has from a very early thus sanctified by the Angelic host, in date, even from the Apostolic age, ap- order to make a holy day of a human

It was not in commemoration of such to him. sanctifying such days as of keeping events as this that God instituted festiholy the Sanday or the first day of the vals under the Old Law, as may be seen from the institution of the Sabbath in

Gen. ii. and from other feasts enumerfor the Jewish Sabbath by the author- ated in Levit. xxiii. and 2 Paral.

#### A Circle of Adoration.

When the tapers on the altar are lighted for the Holy Mass in our mornevening Benediction. And a goes around the world, in the And as the sun est wish to do so. of men, opening the day, the Holy Mass follows it, and Benediction comes after the altar, in the tabernacle, under the canopy of the world-wide Church ; and there are millions upon millions, myrthe first teaching and governing body | iads of millions, adoring Him in perpe-of the Church, and therefore, whether | tual worship.—Cardinal Manning.

tell the Jews that because of His senses.

miracles full belief should be accorded One series of facts alone would be suf- England require." to His teachings ; and these miracles, ficient to establish the authenticity of often repeated before multitudes, con- the New Testament. The books which in all this.

stitute the reason why the people be- compose it are in perfect accord with lieve in Him, so that before He was what is known in history of the con-

circumstances, the raising of the dead should not be left upon another. to life, the healing of all manner of We cannot conceive that even by tomed to call the Pope.

falsehoods. Every circumstance is ity of their country, but to return to sand being now 3,666 while the Pro-

attested of these facts, as it is the most latelydecea sed Rev. Price Hughes to appears that the number of non-Chrisstrongly insisted upon by all the Evan- the Episcopacy as being essential to tians and persons whose religion is gelists, and throughout all the other the Christian religion, and to the not reported has also increased there books of the New Testament, beside terms of reunion offered by the Lam- being now 147 per 10,000, whereas the the four gospels. Concerning all these beth Conference as being most gener- previous census showed only 84 per 10,000.

> The Methodists generally are not regard the Church of England as a body distracted by the open quarrels between High, Low and Broad Church-

historical event of the truth of which the hands of the "historic episcopate." Frequently at other times does Jesus we have not the evidence of our own and shall be subject to the Bishops, so far as the canons of the Church of

But the Methodists see no advantage

What is to be gained by Anglicans even if they succeed in establishing the condemned to death His disciples were dition of the world, and especially of claim that their Bishops were conseexceedingly numerous; so much so that the Roman Empire at the time to which crated by Catholic Bishops in the reign the Scribes and Pharisees, through these books relate. To illustrate, we of Queen Elizabeth? Even if the claim dread of a popular tumult, hesitated to may here mention one fact. The gospels were absolutely correct, they would Many thousands of persons were wit- A. D. 70. They speak of it as of a Church of preceding ages, which the paganism.

occurring several times under different prediction concerning it that one stone ed union between Christ and Anti-Christ; for thus they have been accus-

testants number 6,250. Previously the miracles of the Gospel are true. He stated, in support of this invita- there were 3,576 Catholics and 6277 The Resurrection of Christ is the best tion, some references made by the Protestants per ten thousand. It thus

> The Catholic increase appears to be steady, as during the preceding decade a similar progress was reported. These facts do not accord with statements which have been made in some of the papers to the effect that the Catholic Church is declining in the German Empire.



The heathen Chinee has the audacity to criticise our system of Public school education. Mr. Wu Ting Fang, adject in your schools and contrain boys and girls mentally. In contraint, you develop the brain, ject in your schools and colleges is to In other words, you develop the brain, you teach them useful subjects that will enyou able them to gain a livelihood. But does education consist only in menta training? A man is not here simply to learn a useful trade, and acquire knowledge. Morality should be inculcated A man may be useful and learned, but what is he without principle? I have seen the most learned men, through lack moral principles, reduced to wrecks of what they might have been.

It looks as though the Anglo-Saxon Yankee is to be the last on earth to lay aside his prejudice on the subject o education. Pagan nations take advant-age of modern aids to education to rise arrest Him, notwithstanding their earn- speak frequently of the Temple of Jer- only succeed in showing some kind of a towards the light. America clings to a usalem, which was utterly destroyed in historical connection with the Catholic system that leads to darkness and

Many thousands of persons were wit-nesses of His chief miracles, such as the multiplication of loaves and fishes, reference to the fulfilment of Christ's would regard with horror as an attemptthe poor. The root of society is in the child ; the education of the child is the first obligation of the law of God ou men.-The Calendar.

nterpretation. spirit teaches the devout Protestants assert, they can that so sure a guide could man a certain meaning of th another something exactly And yet they must know Unitarian bases his denial o ity of Christ upon his inter the very gospels from wh draw their belief that He w of God.

cripture, but solely again

One of the ideals which placed before a young of the as part of religion is a sound sound body. And so it is desirable one, but a r soundest, highest kind mig inscrutable providence, be dwarfed, mis-shapen body. placed is in no wise less pro ight of God than the one body. The materialistic id greatest evil in the world opens the door to much the ious and wicked. The sur physically fittest can never tian ideal. A theory that nly real evil has been ca legitimate end by one ph has recently written a book advocating the putting out of the diseased and the incapable. This writer has to its legitimate end the those advocates of the hose philosophy is dire fitting men for a long and s However, of all p the agnostic has the leas giving permanent form t ind queries, for at best tions can only be of what know. The new thought ! text of holy writ so ls : "Without health reads : sible to please God." The supernatural, the desire t for God's sake has entire non-Catholic religious the new thought advocates v it makes good citizens citizens. Human ideals nothing but rationalism cloak of humanitarianism the place of divine ideals, man of the soundest body citizenship is the best Ch

Christ did not say " be be virtuous that you may

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very well ibtful one. y Catholie a last few ficially dey, Bishops alid orders is Church. d been ob. hey would brough the ff from the r Catholie en be any. atical and ould be in Alexander. Paul speaks

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nuch induce Lambethan d other Nonthemselves r that they ssion. Well is, and it is they do not idity.

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## JANUARY 10, 1903.

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The new thought would also do away

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## STICK TO PRAYER BOOKS

Within the past two months we have received from readers of this paper sev-eral requests to pass upon the virtue of certain prayers. In each instance the sender mentions the fact that they have been clipped from some non-Catholic publication./| This of itself should cast upon them the cloud of suspicion. But if it did not, all doubt ought to be removed by comparing their context with the fundamental principles of our faith. Usually they are of such a character as contain not only foolish but positively blasphemous promises-promises for which there is no warrant and less foundation-promises which to be fulfilled would require the working of multiplication of miracles. All such prayers have met with the condemnation of the Church, if not in particular at least in general terms.

onducted. Of course, it is always the good pious people who are imposed upon by their circulation. They never give any con-cern to those on whom religion rests half-fermed opinions of pseudo-scientist people who announce their ideas to the world with great flourish of trumpets as truth lightly. But good, pious people should shun them. Not unfrequently are such ' The decliee of dogma," is one of the dleged powerful prayers the work of catchwords of the new thought. It has made a dogma of its denial of dogma and this belief is as binding upon its adher-ents as is faith in the doctrines of the ome designing bigot. They are put forth with the express purpose ceiving. It is the bigot's method of testing the credulity of the devout and unsuspecting Catholic. They possess Church upon the Catholic. The Church

without dogma, without formulas of belief and stated laws, has neither no more virtue than the paper on which strength, motive nor means of action. When dogma is dead then indeed has the Church of Christ failed. As a final word, however, on the sutject, we would say to all who seek au-thentic Catholic prayers that they Another stock phrase of those who have made their unbelief into a cult, is should stick to the prayer book. In these they will find those which have received the approval of the Church. the "Church of the future." It will be this and it will be that, as if God's If they desire to follow a particular revelation was not complete and out of devotion the prayers proper for it they all the doubt and unrest of to-day, would evolve some new and more perfect religion. It is to be a religion for the will find in some approved manual Here there can be no mistake, for all such books bear upon their initial pages whole world, a sort of universal guild in which the highest ideal is kindness to the approbation that makes them authentic. Accept none without it and use only such as have it and no mista' e will one's fellow-being for that fellow-being's sake, and because we advance our own

THE NEW THOUGHT. C. M. BEAUMONT.

made.-Church Progress.

The new thought would also do away with a belief in hell, indeed outside of Catholicity it is rare to find any one professing a belief in this thoroughly scriptural doctrine. It is now consid-ered a sign of intelligence and "progress" to claim that God is too Many popular catchwords of the pres ent day are indicative of a school of thinking, all classed under the head of thinking, all classed under the head of the "new thought." Whether this thought is really new or merely embodies ideas too old to be recognized save by the few dceply learned in the lore of past ages, is sorely puzzling those who would understand the age in which we that the new thought, far from being a childran the new thought of the real time. And here again we see the result of placing human ideals before the eyes of men, for he who denies that there can be a hell, neither realizes the of men, for he who denies that there can be a hell, neither realizes the immensity of God nor the gulf separatuickening of faith and revival of orthodox belief, is rather indicative of the ing the sinner from His grace. loosening of the bonds and an effort at justification of the materialism of the day. Under the general head of new anonymous writer who has evidently thrown over all religion, but who sees the consistency of taking revelation as thought we can truthfully place Unitara whole or not at all, says of this modern anism-an old heresy revived-Chrisno hell " tian Science and the brood of isms and moral perfection or conscience is want ologies which have sprung from and followed in its wake, faith-cure mental ing to those who exclude the devil from their theology. But this sense is of the very essence of the soul. \* \* \* The revolt against the doctrine of eternal science, Dowieism and a host of others too numerous to mention. They are all of them attempts to live without God-to put in His place a human ideal. The condemnation is a consequence of that same neglect of the ideal which characfication of humanitarianism into a same neglect of the later that the set of the later the state of the later set of the later calt is the result of the new thought. These modern thinkers have discovered These modern thinkers have discovered something better thad living for God, and that is living for man. It is the logical result of Protestantism; indeed

Humanitarian churches, with parlors, dressing rooms and even billiard rooms, are doing much good institutional work, is not too much to say that the new thought is Protestantism gone to seed and resolved into its native elements of out not necessarily religious work. protest and right of private judgment. It is the result also of placing the Bible followers of the new thought tell us that these things, and education, are a cure for all the evils that afflict humanity. indiscriminately in the hands of men, women and children and saying, "this It is with no desire to detract from the s the word of God, take your religion excellent work done by Protestantism for from it." And it is significant and proof of this assertion, that in all the the amelioration of the condition of men that these things are mentioned in this peculiar forms of belief which go to peculiar forms of benefit which go to make the new thought, each one is based upon the Bible and some one's interpretation of it. This is not an argument against the reading of Holy connection ; we merely claim that it might be done as well by unbelievers and is done by them constantly, and also by believers for the love of God. Hospitals, homes for the friendless and ripture, but solely against private

## THE CATHOLIC RECORD.

#### citizens." These things are good and desirable in themselves but they are not FORGIVENESS OF SINS AND LICENSE TO SIN.

divine ideals. Sin not that you may transmit sound bodies to your posterity One is often tempted to ask whether the average Protestant is really com-plete in his mental equipment, or ia-curably defective in some department of its machinery, when he attempts to grapple with the tenets of Catholic fith. On some solute means average dechristianized religion. Sin as break-ing the law of God and staining our souls more than our bodies, is a "medieval" idea. To lesson sin for "medieval" idea. To lesson sin for human motives, such as the desire for a faith. On some points many excellent getting a glimmering of the true state of the case, as understood by the Cath-that he intends to commit later? healthful posterity, is better than not to lessen it at all; it is not, however, a Christian motive, for the pagan in the same manner and for the same reason might become the most virtuous of men. The laws of hygiene have become more important in the new thought than the laws of God. The result is the undue exalting of natural virtue and the inability to understand a religion that puts simple faith before philosophy and science. The Church has no desire to science. The Church has no desire to retard scientific investigation if rightly What it does protest ast is the publication as facts of the mists and fogs as the shores of New-

foundland in November. That an Indulgence is a formal l'cense to commit sin-for a valuable considera-tion-is the steadfast and unshakable tion—is the steadast and unsurable belief of many excellent Protestants. That sins may be forgiven by God with-out any form of penance is also part of the same inexplicable misconception. So long as a human being believes in the Redeemer, it makes no matter how often or how grievously the sins cry to

heaven is part of the same would delu-sion, begotten of the monstrous doc-trine of justification by mere faith. To the decree of Christ, "Go and sin no more," the rebel monk opposed the advice, "Sin, and sin stoutly," that the "justification" might be all the more based on the second sec

aries, Father Xavier Sutton and Father valentine, brought to a close eminently Successful missions in different part of Maryland where there is a large non-Catholic population. Hot foot after them started out some of the alarmed preachers, fearful lest the truths of Catholicism expounded by the two priests should leave too deep an impresion. Among those who were ctive in this counter-mission was the active in this counter-mission was the Rev. Dr. Grise, who presently belongs to the Methodist camp. He spoke at Easton, Maryland, last Sunday, taking for theme the question, "Can Man For-give Sin?" Incidentally he brought on the controversy between Tetzel and Luther. There is no figure in history about whom so much apocryphia has been written and spoken as the Domini-can, John Tetzel. It would be too much to expect that some of this fiction would not be made to serve the purpose of such a controversialist as the Rev. Mr. Grise, who has long been noted for the childlike simplicity of faith in which accepts all things that appear to cast discredit on the Catholic system as well as the myopia with which he is afficient with regard to what redounds to its glory. One of the fables most relished this class of controversialist is a speech on Indulgences said to have been delivered in public by Telzel, because it contains the following grotesque passages :

'Indulgences are the most precious and sublime gifts to God. This cross (pointing to a red wood cross which hung before him) has as much efficacy as the cross of Christ itself. Come and I will give you letters, furnished with seals, by which even the sins you may have a wish to commit hereafter shall be forgiven you. I would not exchange my privileges for those of St. Peter in heaven, for I have saved more souls by my Indulgences than the apostle by his discourses. There is no sin so great discourses. There is no sin so gr that an Indulgence cannot remit Repentance is not necessary. But more than this, Indulgences not only save the living, they save the dead also. Priest, noble, merchant, woman, young woman, young man, hearken to your parents and your friends who are dead, and who cry from the depths of vss, "we are enduring horrible the tortures; a small alms will deliver us; you can give it and you will not." The very instant your piece of money clinks at the bottom of this strong box the soul is freed from purgatory and flies to heaven. It is evidently on the strength of this spurious speech that the charge of license to commit sin is being conveyed by an indulgence is advanced. No one elieves that Tetzel used such language. The language he did use, as gener-ally believed, is given in a new life of him by an eminent German schol-ar, Dr. Paulus. We take the transla-tion from an admirable review and sketch in the present month's Mes-senger, from the pen of Rev. J. Corbett, Hear ye not the voices of your parents and the other souls calling out: 'Have pity upon me, have pity upon me, for the hand of the Lord hath touched me ?' We are suffering the most dreadful pains and tortures, from which you can release us by a little alms \* \* \* you can deliver

the remission of future sins by means of the Indulgence is absolutely unway ranted. It was first made by Luthe

in 1541, and has been repeated ever since by men, who do not dream of assigning any reason for Luther's long silence about such an outrageous doc-taine, or of sociary to reconcile the trine, or of seeking to reconcile the ent with Tetzel's teaching that no Indulgence could be gained without contrition. How can a man have sorrow

Concerning the power of man to forolle or else—a conclusion not to be easily entertained—wholly dishonest in statement. There are, no doubt, such a class of controversialists, but a minor-ity. The average Protestant will not wrong his neighbor by imputing to him what he does not really hold as articles of failb. On one subject encoded what he does not really hold as articles of faith. On one subject especially an insuperable difficulty seems always to present itself to such honest souls. Forgiveness of sins and the relation thereto of Indulgences, when approached by most non-Catholic controversialists, recent to be encompassed by as many to present to be encompassed by as to be aven in the protect to be encompassed by as to be aven in the protect of the structure of penance and to present to be encompassed by as to be aven in the protect of the structure of penance and to present to be encompassed by as to be aven in the protect of the protect of the structure of penance and to present to be encompassed by as to be aven in the protect of the prote forgiveness after confession was form-ally erected. There is no truth more ident in the whole body of Christian teaching. Not all the Methodist preachers that ever held forth can rea-

son this fact away.—Philadelphia Cath-olic Standard and Times. ....

#### FAITH AND SCIENCE.

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It would seem to be too trivial to go that the works of God are His words, and the words of God are His works, and that both are in absolute harmony. In the Divine mind they are one truth: the Divine action they may be only rtially and successively developed. ney may for a time seem to be diverse. d to involve discrepancies of signific tion; but ultimately and essentially must be one, even as God is one. Deus scientiarum tu es." God is e foundation of all sciences. For this use Catholics have no fear of science, ientifically elaborated and scientifially treated. They have no fear of accummulation of facts and phen-ena, truly such, nor of any induction clusion scientifically established. by fear only science unscientifically ablished. They fear only science untifically handled, superficial obsertions, hasty generlizations, reckless osition to revelation, and undissembled readiness to reject revelation, rather than doubt of a modern theory flint instruments and hyena's . It is indeed, true that Catho-have an intense dislike and lity to such science as this, oscility to such science as this, and to all its modifications. They hold to be guilty, not only of less majesty Christian revelation. ainst the truth and dignity of science . They abhor-and I accuse my-f being a ringleader in this abhorrence—the science now in fashion; which I take leave to call the brutal philosophy," to-wit, there is no God, and the ape is our Adam.—Cardinal Manning.

### A ZEALOUS MISSIONER.

GREAT LABORS OF PRIEST IN NORTH-

correspondent of the Catholic A correspondent of the Catholic to attempt copying them all-even in Sentinel, of Portland, Ore., gives a graphic account of the labor being per formed in the great Northwest by Father Hendrickx. Here in the Middle West we frequently hear of Father Hendrickx, yet know little of the work he is doing. The writer says that there is a most promising field among the Mormons, and that the intrepid, self-denying Belgian missionary is class-contents itself with endeavoring self-denying Beigian missionary is class—contents itsen with endervoring working very successfully. The Mor-mons are a simple class of people, who have been invited to come to this country under effusive promises of possible to discuss each Religious farms and immediate future prosperity. Their permanency under Mormon jurisdiction is conditioned very largely on them being kept apart from the Gentile hordes. As soon as these people get an opportunity of looking about, they readily see how hollow are discussed much for its permanency in the practice of their divine example. Perhaps they can afford to disregard the flippant censure of those who fail to appreciate an earnest and humble endeavour to couter world, nor engage directly in about, they readily see how hollow are the claims of the Mormon church. These claims pre-suppose that the true church of Carist disappeared from the earth for eighteen hundred years, and was revealed again to mankind by the brazen plates discovered by Joseph class were solely active, to the exclu-Smith at Batavia, N. Y. Father Hendrickx has undertaken to sion of contemplation. chiefly known to the outside world by go to these people as they are settled in their small valleys of Idaho, and preach the truths of the Catholic their external work for the spirit-nal intellectual, or corporal wel-fare of their fellow - beings they Church to them. Already has he made many coverts among them. To enable include, besides, a contemplative ele ant which acts as the mainspring of him to do this work the more effectual their external action. There is that part of their life led secretly and before ly, the Catholic Missionary Union rants him a subsidy of \$500 a year. God alone, as well as the part—visible to others—consisting of spiritual min-Father Hendrickx is apostolic in his ways of living, content with meagre fare and hard bed and all sorts of inconistry, education, and spiritual and temoral works of mercy. With these 'Active' Orders, however, we are not veniences, and even in the heat of sum-mer he is active in his missionary poral here concerned, nor is it necessary to journeying. Writing to Shoshone, Lin-coln county, Idaho, of a recent trip, he point out their public usefulness. latter is sufficiently evident from tanyou can deliver us so said that the priest of that place, Rev. L. Godsschaix, had leased the pavil-ion for the speaking. The large build-ing was filled to the doors, the preach-ors also being warms the state of the speaking. gible results, and for the most part earns the respect-if not the approval-of all for Tetzel, while observing the many of his fellow-prests believed he was not stating the Catholic doctrine accuratethinking men of whatever creed. Their benefit is seldom questioned except by the narrow-minded bigot who declines had to promise to return as soon as possible. A good many careless Catholics approached the sacraments. springing from a Catholic source. It is hen rather the purely Contemplative given as an absolutely essential condi-tion for gaining the indulgence. In proof that this doctrine was so under-stood by the people was so under-Orders that call for explanation: for the purpose and usefulness of these lies less upon the surface. A man will say : "Though not a a camp near the Snake river, thirty miles distant from Shoshone. There in 1480, 270 confessors had to be appointed " on a account of the crowds of people." In 1489, at Nurnberg, forty-three confessors " heard confes-sions daily in the church, while Michaelmas to St. Martin's day." At the same time there were certainly Catholic, I can nevertheless see the usefulness of Benedictines, Franciscans, Dominicans, or perhaps even Jesuits, and of other Orders devoted to study and teaching, to missionary labors, and other good works. I can most of all esteem the life of the Little Sisters of the Poor, of Sisters of Mercy of Charity, etc. 1 don't agree with their religious ways, still less with the creed they profess: but yet they entire Mormon country. The outlook is stated as unusually encouraging. no are truly earnest people who, at the expense of self, strive to better the

## THING ?"

What is the use of Contemplative Religious Orders and Congregations in the Cathelie Church? Such is the question often put by well-meaning non-Catholies, and — unfortunately— one not altogether unheard amongst ill-innot altogether unheard amongst formed, or worldly-minded Catholics themselves.

but, first of all, what is the meaning of Religious Orders of any sort? They consist of men or women who desire, ith God's help, to lead a higher kind of religious life and to devote selves more entirely to the service of God than is possible to those living in the world and hampered by its struggles and responsibilites, its pleasures and distractions. These people band together according to their sexes in con munities, or religious families, and lead a uniform, disciplined life under rules and superiors approved by ecclesiastical authority. Moreover, in order to give stability and permanence to the of life they have freely adopted, they bind themselves voluntarily, and after adequate probation, by solemn promises to God, or "vows," as they are tech-nically called. No Catholie is bound to join such

communities. This more perfect life is not commanded by Christ—it is only selled or offered, to those who fee that God gives them the spiritual leaning towards it and the moral strength to adopt it. In His Gospel, our Lord repeating that between revelation distinctly points and invites to this d science there can be no opposition ; higher path. Thus, to the young man who declared that he had kept all the commands of God "from his youth, and asked what more was wanting to him, Christ replied : "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treas. world from the secluded religious life of to the poor, and thou shalt have treas-ure in Heaven, and come follow Me." (St. Matt. xix. 21.) Our Lord said: "If thou wilt." He left the youth his free choice, so that he might either continue in the world in innocence, or follow Christ in a special sense. Again, in verses 10 to 12 of the same chapter, our Saviour speaks of those who have "made themselves" chaste for the Kingdom of Heaven-i. e., chaste for the Kingdom of Heaven-a.c., who voluntarily embrace the state of chastity or virginity, in order to gain a higher place in His Kingdom than those living in matrimony—a state set forth by St. Paul as being less perfect than virginity. (1 Cor. vii.) Of this than virginity. (1 Cor. vii.) Of this higher state, our Lord says: "He that can take let him take," showing that such a condition of life is not of precept, nor, indeed, given to all, but permi and strength to "take it." For such a life For such a life our Lord bespeaks rich rewards: "Every one that hath left home, or "Every one that hath left home, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My Name's sake shall receive a hundred-fold, and shall possess life everlasting." (St. Matt. xix. 29.) We have spoken of the religious state as a more perfect way. This means, there-fore, that it imitates more closely the life and example of Jesus Christ. For He it is Whom the Father give to us as but He it is Whom the Father give to us as our most perfect Model. But when we come to study that wondrous life of Christ, its many-sided beauty and per-fection bewilders and dismays us. Its perfections are far too varied and numerous for a man, or any set of men, to attempt copying them all—even in

possible to discuss each Religious Order in detail. There are, however,

WHY DON'T THEY DO SOME- in the bee-hive! They spend all their in the bee-hive: They spend all their time in prayers, fasting, labor, within their enclosure, and do no good to any-hody except possibly to them-elves. What useful purpose can they serve? Why don't they do something! Surely these people must admit that in the wicked world upon which they turn their backs there are spiritual needs their backs there are spiritual needs enough and to spare wherewith to sat-isfy their utmost zeal! Why, then, don't they come out of their seclusion and work for God?" Such is certainly the feeling of many, and-there is some reason to fear-not of non-Catholics alone. There is, nevertheless, a fundamental fallacy underlying such an attitude of mind, viz., the false and unspiritual notion that there can be no rational purpose, no usefulness, no exercise of zea! for the souls of others, to advantage to the world at large in the hiddenness of a contemplative's vocation. This is a wholly mistaken one may add—a very worldly view, un-worthy of any one who regards himself as religiously-minded. It bears stamped upon it the crude utilitarianism of a material age, that sees little good in any form of endeavor which does not issue-and that speedily-in tangible benefits to humanity, especially those of a material kind, let us say, a Twopenny Tube. It is the spirit of the day-even in religious matters-to de preciate any sort of effort which does not at once take shape in a new church or mission house, or society, or club-in a new hospital ward, orphanage, or school. Visible success is the god of

our times. But to deal more directly with the false picture of Contemplative Orders

portrayed above. Let it be granted for a moment that a contemplative. Does it follow that a contemplative. Does it follow that his vocation is a useless one? Will you, Christian reader, seriously de-clare it an unprofitable thing to devote one's whole life, however secretly, to adoring and worshipping Almighty God, to meditating day by day upon His law, and upon the Life of His Divine Son, to perfecting one's soul-valued by our Lord at the infinite price valued by our Lord at the limit price of His Precious Blood? Which comes first—God and His service—or man and his advantage? And if God is to come firft, then the worship and service of Him in our hearts and in secret comes first also, and utility to man

Notice this. There is hardly a single objection that men bring against the contemplative's mode of life that might not equally be urged—if a man dared— against that of our Lord Himself during those long years of subjection and seclusion in the cottage of Nazareth, and up to the day He left it to begin as the "Son of the carpenter" in Joseph's workshop; of what practical service those years of silent prayer to the Father, of voluntary obedience to His Mother and her spouse, of His hardships and self-denial! Was not all Was not all the world looking for the light of His blessed countenance, and in utmost need of the saving Gospel of His lips! Why did He not come out and do

something! But Jesus went on praying, enduring, carpentering. Such was His manner of life for some thirty years. He worked among men for at most three. Yet unthinking people make it a charge against contemplatives that they should take Christ's hidden life for their model Well, at all events, these monks and nuns are in good company-even the very

per ten thou while the Pro-. Previously lics and 6277 sand. It thus of non-Chrisse religion is ncreased there ), whereas th only 84 per

of God.

reads :

ound body. And so it is an ideal and desirable one, but a mind of the oundest, highest kind might by God's

inscrutable providence, be lodged in a dwarfed, mis-shapen body. The one so placed is in no wise less precious in the

ight of God than the one in a perfect

body. The materialistic idea that the greatest evil in the world is disease

opens the door to much that is pernic-ious and wicked. The survival of the

real evil has been carried to its

fitting men for a long and successful life

agnostic has the least excuse for

text of holy writ so that it now s: "Without health it is impos-

nd queries, for at best these exposi-

tions can only be of what he does not

citizenship is the best Christian.

However, of all persons surely

appears to be eceding decade ported. These ith statements n some of the t the Catholic the German

## OF IT!

as the audacity f Public school ing Fang, ad ce in Philadel Your chief d colleges is to tally. In other he brain, you ets that will en velihood. only in mental there simply to lacquire know be inculcated. nd learned, bu nciple? I have en, through lack luced to wrecks e been.

he Anglo-Saxon on earth to lay the subject of ons take advantducation to rise erica clings to a darkness and

dren, and proyou have the the children of society is in the the child is the law of God ou

interpretation. Surely if the Holy Spirit teaches the devout reader, as Protestants assert, they cannot believe that so sure a guide could teach one man a certain meaning of the text, and have no need of such institutions. another something exactly opposite. In a word the new thought is merely And yet they must know that the Unitarian bases his denial of the Divinthat the

unbelief parading in a disguise of charity ity of Christ upon his interpretation of the very gospels from which others draw their belief that He was the Son which appeals with force to a people naturally inclined to good and who want their religion, as everything else in a rapid age, as much condensed and compressed as possible. But what powdr has the formless, inconsequent One of the ideals which has been placed before a young of the present day as part of religion is a sound mind in a

faith in the face of sin and misery How does it soothe the way for the dying sinner and how can it preach repentence and the heavenly doctrine of the forgive ss of sins if there is no punishment or wrong-doing ? The new thought has only made more

lainly apparent the fact admitted by nany outside her fold. that between the atholic Church and unbelief there is no middle-ground .- November Rosary Magazine.

Hints to Newly Married Couples. The following hints for newly married

physically fittest can never be a Chris-tian ideal. A theory that disease is the ouples are well stated : legitimate end by one physician who Try to be satisfied to commence on a as recently written a book strenuously

dvocating the putting out of the world all scale. Try to avoid the too common mistake of the diseased and those mentally incapable. This writer has but followed of making an unwise effort "to begin

where the parents ended." to its legitimate end the arguments of Try not to look at richer homes and those advocates of the new thought se philosophy is directed toward vet their costly furniture.

Try going a step further and visit the homes of the suffering poor when secret statisfaction is liable to spring up. Try being perfectly independant from he first, and shun debt in all its forms. giving permanent form to his doubts cultivate the moral courage Try that will resist the arrogance of fashion. know. The new thought has perverted Try buying all that is necessary work with skilfully, while adorning the house at first with simply what will rensible to please God." The sense of the der it comfortable.

supernatural, the desire to be virtuous Try to co-operate cheerfully in arrangfor God's sake has entirely gone out of ing the family expenses and share equally in any necessary self-denials non-Catholic religious thought. The new thought advocates virtue because it makes good citizens and healthy citizens. Human ideals, which are and economies. Try to be cheerful in the family circle,

no matter how annoying may be the business cares and house keeping trials. nothing but rationalism under the of humanitarianism, have taken Try to remember that it matters but little what "people think" provided the place of divine ideals, and thus the man of the soundest body and highest you are true to yourselves, to right and duty, and keep your expenses within Christ did not say " be not diseased, be virtuous that you may become good your means.

easily, and you will not." Father Corbett thus states the case

In the official instructions and in possible. stood by the people, we may refer to the At the same time there were certainly some who misunderstood the nature of

this indulgence, but it by no means follows that the misunderstanding was due to any false teachings in the pulpit. Perhaps the preachers were not careful enough in instructing the people, but there is nothing to show that Tetzel was to blame in this way. From his writings it is certain that his

doctrine on the subject was perfectly The world would go correct. The charge that he taught of forward.—Success.

Taking it easy comes natural to the majority of people. If they were not urged by the spur of necessity to develop their powers, our list of great, or even useful men would be very short short. The world would go backward instead

outer world, nor engage directly in external work for its benefit. These are called the purely "Contemplative" In truth, such adverse criticism comes are called the purely "Contemplative" arthly life, and to go on carpentering. Orders. 2. Those devoted to copying Christ's public and active life—and called the "Active" Orders. But this must not be understood as though the latter heart. Such is the lesson of Nazareth, one sorely needed in days of fuss and bustle, of "interviewing," and myriad forms of self-advertisement. The lesson of Nazareth! by his mastery of which, according to his state of life, a man will be finally judged, and not by his visible success in Apostolic in philanthropic enterprise, or the number of figures in his donations to hospital funds, and like laudable objects. The true utility of anything consists

in its serving the ends for which it was made; its degree of usefulness depends upon the measure of this its serviceable ness. A pen made to write, but not writing, is useless. A musical instru-The ment silent under the player's touch is useless. The test, then, of a man's utility here below is the degree in which he serves the purpose of his creation. and that purpose, as every Christian knows, is that he save his own soul and on principle to acknowledge any good gain Heaven by serving his God in the upon him to way God calls M. De Zulueta, S. J., in English Messenger of Sacred Heart.

#### Church non-Attendance.

The fault is absence of religious faith in the pulpit and in the people who otherwise would fill the pews. Wherever that faith is found the burches are full of people who hav other thoughts and emotions than of criticism of the sermon and carping at the preacher. The fire that warms them is in their own hearts. The magnet which attracts them to the Church is not the expected eloquence of the preacher, but the eloquent religious faith with which their own hearts are charged. Only when men really believe in the world to come and that all their profit is a snare and a delusion so long as they lose their souls in pursuit will the churches be as thronged as are the marts of trade and perfectly useless people-mere drones the stock exchange.-New York Sun.

world in which they live according to their lights. But-look at the Cistercian, Carthusian, Trappist monks, or the Cistercian, Trappistine, Carmelite nuns! There they are hidden away all their lives from the sight of men-they are

## THE CATHOLIC RECORD.

And

When

hideous mockery of its happi-

FIVE-MINUTES SERMON.

First Sunday After the Epiphany.

HOME LIFE.

learn how to regulate our homes, and make them the abodes of virtue and

this world is to be sought in that sanc-tuary of domestic life which we call

The only real comfort to be had in

e, and the happiness of every true

## Bacred Heart Beview. THE TRUTH ABOUT THE CATH-OLIC CHURCH.

6

## ST & PROTESTANT THEOLOGIAN.

## CCXXII.

We will go on to consider fresh points of ignorance in "Romanism and the Republic," which, as having been ratified by Christian, is virtually an authoritative document of the

Baptists. Page 78 Lansing gives, as a part of 

the Pope—" I will on by the second second second second. gives this on his own account. Neither of these men seems to know that since 1818 this clause forms no part of the consecration service of Bishops in the British Empire or in the United

nited States. Will it be said that although, for the nt, English, Irish and American Bishops are exempted from giving this promise (though Lansing and Christian ignorantly or craftly suppress the fact, yet all other Roman Catholic Bishops throughout the world have to give it

This is true, so far as I know. What is the inference? I have already dis-cussed this matter, but will briefly recapitulate.

France, Belgium, Austria Prussia, France, Belgium, Austria Prussia, Italy, Spain, Brazil, Argentina, and most other states, secure freedom of religion to Protestants. In all these states (Catholic, except Prussia,) the Bishops are named by the government or with its concurrence, and instituted by the Pope. No Bishop can be nomi-nated unless the government is satisfied of his lovalty to the constitution, or of his loyalty to the constitution, or confirmed, unless the Pope is satisfied continued, unless the Pope is satisfied of his loyalty to the Church. Yet all these governments are perfectly con-tent that this clause shall remain in the episcopal oath. Why? Evidently be-cause they see nothing in it at variance with reliable to the product of the satisfied of the satisfied

with religious toleration. Let me give an instance. All Belgian Let me give an instance. All Bergian bishops, by permission of the Pope and command of the King, are obliged to swear the allegiance to the Constitution, which establishes equaiity. Moreover, they have always kept their oath. they have always kept their oath. Never, from any quarter, have I seen complaints of intolerance in Belgiam. The present government is strongly Catholic, and therefore strongly influ-enced by the bishops. Yet it takes care that no children of dissentients, Protestants, Jews, or unbelievers, shall be taught the Catholic catechism unless e taught the Catholic catechism unles their parents desire. Evidently neither the bishops, nor the King, nor the Pope interpret persequor as obliging them to

persecute. Nor does it. Persequor means simply "to follow up." This may be done by persecution, by pastoral watch watch and the persecution of by the persecution. done by persecution, by pastoral watch fulness, by preaching, by writing, or by friendly conference. All these various means are equally included in persequor. Which shall be used depends upon the temper of the man, the country of the age. The oath was formulated in a time when persecution was the common method of dealing with here tics, and keeps a tincture of the earlier harshness of expression, yet not as to bind modern bishop to the sever

er interpretation. This point was decided by Rome four hundred years ago. When the Inquisi-tion arrested Talavera, archbishop of Granada, on the charge of unfaithful ness to his episcopal oath, because he would not persecute heretics in diocese, although he followed them np and opposed them diligently by friendly argument and the circulation of Christian treatises, the Holy See reversed the sentence, declaring that he

versed the sentence, declaring unter he had fulfilled all requirements. So also, two hundred years ago, when Pope Innocent XI. protested against the cruelties of Lewis XIV, towards the Huguenots, and solicited the interven-tion of the Catholic King of England

that a *venial* sin may be a sin punished in the flames of Purgatory until the Day of Judgment, and you make no impression on his shallow aud malevolent mind.

And Ha went down with them and came to Negareth: and was subject to them." (St. Luke H. 51) You might as well be lecturing in an asylum for the feeble-minded. Not that he is so near mental imbecility but that he could understand this if he The Gospel of to-day brings before us the home life of the Holy Family at Nazareth. The home of Jesus, Mary, and Joseph was a very poor but a very ald, but he won't. I argued the the peaceful home. And from it we may

peace.

Morning Star, but although I laid down the truth as clearly as I do now, I the truth as clearly as I do now, I could excort from him nothing but a snarl. He is the true type of his evil kind, which is diffused abroad wherever the English tongue is spoken, and is spreading its senseless calumnies among the Latin Catholics. Therefore it is that I deal so constantly with him : for that I deal so constantly with him; for in dealing with him I am dealing with

home, and the happiness of every true home, be it a palace or a hovel, is essentially the same. The most sacred memories of the heart are entwined around the old home. All the joys of childhood, all the deep affections of mature years, all the quiet peace of old age, are associated with it. There is no life so bleak as that which has no home recollections to rest upon. thousands. So also in English indulgence means disposition to let people do as they ike. Therefore indulgentia must needs like. mean: "Permission to commit a sin." Only yesterday I was reading in a pub-lication of the American Tract Society home recollections to rest upon. Now, the home life at Nazareth hat sin must have been easy when it was lubricated beforehand by an that sin must answered to all the conditions that constitute the true home. There was perindulgence," or healed afterwards by a penance. Tell these people that in fect love and harmony, there was per-fect peace and trust, and, although the roof was lowly, and the labor incessant, and the means pinched, there was sweet contentment and repose. Poor as it was, the little vine-elad cottage at Nazareth was the only spot on earth in which loans and Mary could take fect love and harmony, there was perthe later Latin indulgentia means "the remission of a penalty," and that in the language of the Shurch it nowhere has any other sense, that no indulg-enee has ever been issued, plenary or partial, except in this form . To the in which Jesus and Mary could take constrite and absolved," and what good comfort. Every other place and pros-pect had the shadow of a great sorrow hanging over it. No doubt Nazareth

consrite and absolved, and what good do you do? This is the genuine and invariable sense, it is true, but it does not suit their purpose, and therefore they will none of it. "Even their mind and conscience is defiled." " Even their had its shadow too, but it was distant, and peace reigned there for years un-So it is with persequor. In English And if our Blessed Saviour Himself, it can only mean the application of di-agreeable cheeks, properly of civil penalties. Therefore we are made to Who came into the world to suffer, found some comfort in His earthly home, surely we may look for it also. Love is the first condition of domestic happiness: there must be mutual love penalties. Therefore we are made to suppose that it must mean this in the orginal, which is often used in this sense, but which includes al-o, as we see, other senses utterly alien to it. Yet I have actually been argued with

and trust between the inmates of every home that is worthy of the name. this love must manifest itself in kindly, out of Webster's Dictionary as to the cheerful and upseifish devotion to the meaning of this Latin word ! common interests and comforts. Page 80 Lansing spreads himself, in the love is lost, and ill-temper and ill-will take the place of cheerfulness and the old familiar style, about the time when there were two infallible Popes infallibly vill to serve, when there is bickering cursing or killing one another. How-ever, this is rather an intended falseand barking and quarreling, there is no longer a Christian home, but only a hood than an example of ignorance, al-though, as I have said, all these men's den of snarling animals, without the common instinct of mutual harmony. lies are mitigated by ignorance, and all And where there is drunkenness, a their ignorance is rendered criminal by lies. Even Lansing, though at the nadir blows, and blasphemy, there is a den of demons who pollute the domestic sanc-tuary with the breath of hell itself, and

of ignorance, ignorance, special and general alike, is of course aware that Roman Catholics do not believe it make a possible there should be two authentic Popes at once. True, there may be two or three claimants of the Papacy ness and peace. It is amazing how some people will poison the sweetest waters of life by continually giving way to their mean, nasty tempers, and sacrifice the purest although there has now been no dis pute for four hundred years), but how the Catholic Church responsible little self control. And nothing short of the direct influence of the evil one for attempts at usurpation ? The Church, in the ruder ages, long suffered under these, but is she not to have the can acco infatuated creatures will utterly blight honor of the fact that now for some twelve generations this disintegrating

trouble has been overcome ? We will next say something about the two or three infallible Popes infallibly cursing one another. CHARLES C. STARBUCK.

Andover, Mass.

#### WAITING TILL THE CHILD IS OLD ENOUGH TO CHOOSE FOR ITSELF.'

The following question and admirable answer thereto are reproduced from the "Question Box" in the Living Church," a leading Protestant Episcopal organ :

"'I have been trying to induce a friend of mine to have her child, who comes to Sunday school, baptized; but she wants to wait till the child is "old is". s "old lfness is next godliness, What it is not far removed it is not far removed from it. For where you find order and neatness in a enough to choose for herself." can I say to answer her objection ?"

Only A Few More Years. BY FATHER RYAN.

# Only a few more years! Weary years! Only a few more tears! Bitter tears!

Only a few more tears! Bitter tears! And then-and then-like other men. I orage to wander, cease to weep, Dim shadows o er my way shall creep : And out of the day and into the night into the day and into the night I go and dean shall weil my face. The feet of the spars shall fast efface My very name, and every irace I leavour the names of the gone and dead! Tread then -sh ! then-like other men I do the my eyes and go to -leep Only stew, one hour, shall weep; The grave is fark and deep !

But God is sweet. My mother told me so. When I kneit at her feet Long-solong-sg0: She clasped my hand in hers. Ah me! that memory stirs My soul's profoundat deep-No wonder that I weap.

She clasped my hands and smiled, An i then I was a child-I knew not harm-My mother s arm Was dang arcond me; and I felt That, when I knel: To listen to my mother's prayer, God was with me there.

Yea! God is sweet ! She told me so :

She told me so ; She never told me wrong ; And through my years of woe Her whisp rs soft, and sad, and low, And sweet as angel song, Have floated like a dream.

#### SUNDAY SCHOOL REMINIS-CENCES.

The following well-written and interesting letter appeared in a rece number of the Sacred Heart Review recent

While I am a decided advocate of emory work in Sunday school, I also feel keenly the great need of giving time to other things, and a clearly marked portion of time. Surely it would seem advisable to devote at least one full quarter of an hour to telling

the children about our Blessed Lord and His Mother, and the saints, and to teaching them practices of their relig-ion, and to let this interesting and more colloquial and attractive part of the session be the first part of the hour, when some children are so prone to come in late. They would try harder not to miss such an opening of Sunday school. Then the session might close with a five or ten minutes' review of these topics.

I well remember a Boston Sunday school, where a young teacher — all honor to the Sisters whose High school scholar she was! - not only could inter-est her class on Sunday, but induce it to meet her in the week, and make with her the Way of the Cross. Yet, in the same Sunday school where in the same Sunday school, where teachers who found it more entertain-ing to chat with each other in the

aisles, than to spend the all too brief time they had in bringing the souls in their charge into communication with eternal truths.

of existence rather than practise a Children grasp things with more readiness than we always think. I know that in my own class there was unt for the fact that so many little whispering or disorder; and in the week-time I had a whole set of their homes and make their lives ac-cursed for the pitiful consolations of the beer-jug and the demijohn. young girls who came to church to learn more about the treasures of our holy faith. One day, I had told them Ill-temper and dissipation are the the story of St. Catherine, and how our Lord appeared to her in vision, and offered for her choice a crown of roses The temper and dissipation and one great enemies of domestic happiness, but they are not the only ones. Slovenly house-keeping, want of order and cleanliness rob the home of some of its best comforts. The poorest home and a crown of thorns. There I paused, and asked them which they would may be made to assume an air of cheer-full and comfort by keeping it neat and clean. And I have no hesitation in choose, if He so appeared to them. One choose, if He so appeared to them. One gay, bright child replied at once with frankness that she would choose the roses. Another said more guardedly that she did not know. The answer of saying that a large part of the misery we meet with in the homes of the poor comes from dirt. You will often find in the third fairly startled me in the unexpected depth and beauty of the thought. "What would you do, S?" the same tenement-houses, and even on the same floors, apartments that present an immeasurably different appearance. Some will be bright, clean, and cosy; others squalid and filthy, the very ple-ture of mixery and despair. It may be are consumeration to say that "Clean-I asked. Slowly and gravely this answer came : "If I thought our Lord would have

to take the crown of thorns again, if did not, I would choose the crown of some exaggeration to say that "Cleanbut certainly thorns."

You will say: "Of course she became Indeed she did not. She a nun!" "Most of us have many times run across just such people as this, who have 'conscientious scruples' against urging their children to form any remember her loving thought of Him. One day-about the time of St. One day-about the time of St. Agnes' feast-I was telling them of the martyrdom of that child-saint of twelve years. "Suppose," I said, "that people to day pct up a big pile of wood near the soldiers' monument on the Common and placed you on top of it, dwell. and all the people stood around; and they said that if you did not deny your faith, they would set the pile on fire. What would you do?" Oh, the serious Taith, they would set the pile on fire. What would you do?" Oh, the serious faces! That made them think what martyrdom might be. Presently cur pastor came down the aisle, and found out what the class was doing. He asked them L memory if they could asked them, I remember, if they could be saints like St. Agnes; and explained let. how that was possible, by doing their daily duties for the love of God. And then he told them he would say Mass for them on St. Agnes' Day. How the dim, sweet memories come back to me through the by-gone years ! My girls are women now. And one dear child who graduates this year, how well I remember, when some one firemen : asked her, once when she was not quite as good as usual, what would I say if I were there to see her? how trustfully the little six-year-old maiden answered: "She would say I had not reached the rage of region !" (the age of reason.) Oh, it pays to speak to their hearts! Only this week, a young lady spoke to me in the city. "You will not remem-ber, me," she said, "but I used to be in that class you had for us girls in M.'s house. You taught us so many things -about little mortificationsand our Lord," and the tears were in her eyes as she turned away. I remember one of the girls declaring so earnestly to me: "Do what I will, I can't remember to any remember one and rumble of a dozen snorting enme: "Do what I will, I can't remember to say my prayers in the morning !" To which I replied: "Write in large letters on a bit of paper: 'Say My Morning Prayers!' and pin it to your pincushion or on your mirror." I met her some time after. Her face beamed. 'I remember my prayers now !" she exclaimed.



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JANUARY 10, 1903.

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WM. MCCABE.

The Virgin's Chain."

There is a legend, and in fact a belief, in the Black mountains of which

research shows no trace elsewhere.

Every fireplace has hanging in it, dir-ectly over the blaze, a great kettle

but a few moments for this chain to become highly heated. On Christmas

night, however, no matter how briskly burn the great logs, the iron chain re-

There is no Montonegro peasant but

will tell you that this is a fact, and he knows it to be so, for he has made a

test of it on many succeeding Christmas nights. The coolness of the chain is

accounted for by the statement that a similar chain hung over the fire built on the floor of the stable in Beth-

leham and that at the birth of Christ

When a fire is started it takes

chain.

Managing Director

effect. The Value of Poise.

JANUARY 10, 1903

tions and exertions.

CHATS WITH YOUNG MEN.

Don't live for yourself, and do not be

afraid of diminishing your own happiness by promoting that of others. He who labors wholly for the benefit of others

and, as it were, forgets himself, is far happier than the man who makes himself the sole object of all his affec-

Paths Better Than Ruts. If a man is driving along a country road, he may need to keep the wheels of his wagon out of the ruts. If

he does not, he is likely to wrench his wheels or to have them drag heavily all

a country road, he is glad to know that he is in the righ path and then he moves on confidently. There is all the differ-

he is in the tight. There is all the diagonal on confidently. There is all the diagonal ence in the world between a "rut" and ence in the world between a "rut" and a "nath." This is as true in study a "nath." This is as true in study

and daily conduct and in every phase of

human life, as in country and traveling. A "rut" is a track that has been too

much traveled and that has been too ex-

clusively used, to the neglect of the road on either side of it. A " path" is

a course which can be safely followed on

oot without the neglect of the main thoroughfare. Sometimes we see signs on a country road," "Don't rut the

is well for us to bear in mind the lessons of such signs in our daily life course.

The Real Trouble.

ful balance of our minds for the large part of a day; and we lay the

fault on the person whom we think is to

be blamed. But if we would carefully consider, the fault would usually be found in ourselves. Have you not no

tound in ourserves. Have you not no tieed that what may cause irritation a one time will be endured with per fect equanimity at another? Why not then look for the fault where it usually lies—in yourself. It may be a fit of in-dimetion on the little adapted by

digestion, or too little sleep, or no enough rest has brought your temper t to the brink where the least jolt tips i

over. If you were further away from

the brink the jolt would have had n

ountry road," "Don't rut the or "Keep in the path." It

the time. But if a man is walking a

Rigidness destroys grace. In er eavoring to stand up straight and ac quire a good bearing some me assume a stiffness that is detrimental t natural harmony of motion. In exhor natural narmony of motion. In exhor-ing their sons to stand straigh-fathers will say, "Hold yourse erect," but no one can hold one's se properly erect without being taugh correctly to do so. It does not mea throwing the shoulders have and even throwing the shoulders back and carry ing the head high, with the chin thru out. It means such a complete contr of the body that a perfect erectness acquired without any apparent effor Some men are too indolent to both themselves about taking a corre posture while sitting, walking or stan ing. Consequently, they soon lo their youthful suppleness, for unle

the muscles of the body are we trained, they will show the effect advancing years upon them. Cultivate Control.

Impulsive people are these who p sess an abundance of feeling. Th make many blunders, but they gen ally act upon the same swift imput to rectify them, thereby proving th hearts are in the right place, after the even though their heads are not. man who says or does a thing on impulse of the moment may sometin strike it right and shine more brillia ly than the man of careful study a observation. Rarely, however, d this happen unless there be associa with an impulsive nature a keen in lect. As a rule, impulsive peo should endeavor to control themselv Such a course is much safer to pur than to act according to one's feeling It is very true we cannot admire c taciturn people, who deem it their d to conceal their hearts to such a gree that we are forced to doubt th gree that we are forced to donct of possession of these pulsating org However, the traly charming never lets his impulses control works or actions without first know which fier they will gracefully fit i not. As I have said before, the ch of all charms is common sense, when we go contrary to it, we mar beauty of our characters.



#### JOHN L. BLAIKIE. L. GOLDMAN, President. Secretary.

## A TRUE LOVE FOR THE DEAD.

A true love for the dead is shown not by a vain and inconsolable sorrow, nor yet by the tenderness with which we cherish the memory of their stay with cherish the memory of the bady that us on earth, but rather by the comfort we take in rendering to them the kindly offices which can benefit them, body and soul, now and for the future.

"Concerning them that are asleep." but Paul bids us, "be not sorrowful, mains cool and pleasant to the touch. St. Paul bids us, "be not sor even as others who have no hope." they are only asleep. Be sorrowful, yes, but hopeful, too.

Do not, therefore, treat the bodies of the dead either as if they are all that is left of them, or yet as if they are all that is left of them, or yet as if the quicker we put them out of existence the better. Do not deck them out in gaudy attire, or lavish on them all the wealth of our gardens, as if to mock the port. It became cool at her touch lest corruption to which they are subject. It because cool at her touch less corruption to which they are subject. It burn the saintly hand, and from that I o not on the other hand attempt to an-day to this there is no fire hot enough corruption to which they are subject. nihilate or utterly destroy, as some think to do, the corruptible which must one day put on incorruption, the mortal

For ill temper and unhappiness the blame is usually ascribed to the inci-dents of life. Some word is said which suddenly sets our passions aflame, or an accident occurs which upsets the peace

Have their foundations laid in econ-

with his cousin in their favor, none of the too numerous opponents of this holy Pontiff complained that he had for-gotten his episcopal or papal oath. Furthermore, when Fenelon would

not tolerate persecution in his diocese, of either Jansenists or Protestants, though strongly oppugnant to both, neither Lewis XIV., who hated him, nor Bossuet, who hated him more, nor the younger Bossuet, who hated him most, laid any charge against him of episcopal laxity. He "followed up" heresy most diligently, but he followed it up most Christianly, and, in this point, neither Rome nor Versailles nor Meaux had any fault to find.

These instances prove conclusively that between the severer and the mild er sense of persequor and impugno it is everywhere held lawful to choose the milder

Indeed, this appears much earlier. In the times of innocent III. and Gregory IX., France, Spain, Italy, Southern Germany, acted on the severa innocent III. sense of *persequour*; Ireland, England, Scaudinavia, on the milder. No one of these three countries appears to hav received the rigorous canons of 1215. If there were any heretics burnt, these There was, indeed at cases were rare. There was, indeed at least one case in Ireland, but the perse a harsher period, in England, followed two centuries later, on the accession of the House of Lancaster, but this was outen independent of the Fourth this was quite independent of the Fourth Lateran and of the Roman See.

Therefore, so far as persequor and impugno are concerned, there is no reason why an American Bishop might not take the full oath today. This clause is only omitted out of regard to the invincible stupidity of Anglo-Saxon Protestants. You can not get it out of their heads that the Latin terms of the must have the same sense that hurch they have when transferred into Eng-

Peresquor is not the only instance of this. For example, in Eng-lish, venial means "triling." There-fore, peccatum veniale must mean "a triling sin." For instance, this Lansing, somewhere (I don't remember just now whether in his book or not) tell us now whether in his book or not) tell us that Catholic theology declares that to steal half a dollar is " a triffing sin," a sin of no consequence. Tell him their children.

urging their children to form any definite church relations while young. We commonly meet people who say, 'Oh, I don't want to urge my children On, I don't want to urge my children to join any church—whatever that par-ticular phrase may mean. They think the child ought to be allowed to grow up uninfluenced, and then by and by for himself when he comes to years of discretion.

"We are told that Coleridge met a man of this stamp one day. This is the story of the encounter: 'I showed him story of the encounter: 'I showed him my garden,' he says, 'and told him that it was my botanical garden. "How so?" said he, "it is covered with weeds." "Oh," said I, "that is be-cause it has not yet come to its age of choice. The weeds, you see, have taken the liberty to grow, and I thought

it unfair in me to prejudice the soil toward roses and strawberries."'

"It is just as absurd for a parent to believe that the child can be un-influenced spiritually. If we are not trying to grow the right fruit in their souls, something will surely spring up, and probably it will be the most noxious weed.

"The truth is, people who are so willing that their children should grow willing that their children should grow up free to 'choose a church' for them-selves, are generally people who on their own part have very little belief in the particular religious system to which they have attached themselves.

If a man really believes his own de If a man really believes his own de-nomination is the very best religious organization in the world—and he ought to believe that, or look for the one that is—he will be anxious for every one being that the the is most of all of all else to be just what he is, most he will be anxious that his own child-ren and his dearest friends be of like faith. When men or women, therefore, talk as your friend does about waiting till the children are old enough to choose for themselves, try in some way to make them probe their own religious beliefs, to see what they believe and why they believe it, and just how far why they believe it, and just how far their religious professions amount to anything. If you can get them to deepen their own spiritual life, you will find them growing a little more anxious about the eternal welfare of

nothing except ignorance or vice. Women who keep their houses in a perpetual state of disorder and dirt are enough to drive their husbands to the saloons to become drunkards, and their children to the streets to become pro-fligates. What comfort can a man take fligates. in his home when it is always in filth and confusion? What inducement can can children find to remain in-doors when their home is squalid and cheer-

When will the people come to understand that the poorest home may be made bright and cheerful, and the abode of love and peace? When will abode of love and peace? When will the men and women of this generation awaken to the fact that the real com-fort and happiness of life must be sought at home and must be their own creation?

Joan of Arc.

Msgr. Touchet, Bishop of Orleans, France, the champion in France of the memory of Joan of Arc the Maid of Orleans, and the special advocate of her canonization, expresses strong indignation at certain statements going through the press of America to the effect that the Vatican had decided against the project of her canonization, and spoke disparagingly of the deeds of the heroine and even of her moral character. Such statements, the Bishop says, are utterly false. Not only has there been no word uttered by the Vatican authorities detracting in the smallest degree from the traditional merit and glory of Joan, but the cause of her canonization is progressing most more encouragingly, and is now in promising condition than at any previous time.



Tobacco and Liquor Habits Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A rege-table medicine, and only requires touching the organe with it occasionally. Price 82. The maryellous are the results from tak-ing his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypoder-mic injections, no publicity, no loss of time rom business, and a certainty of cure Addrees or consult Dr. McTaggart. 75

Never part without loving words to think of during your absence. It may be that you will not meet again in life. -Richter.

dead, not the furnace. The cemetery, consecrated and properly kept as a garden of repose, signifies the place of re-freshment, light, and peace, in which we trust the spirits of the departed faithful

Not content with having the Mass of requiem offered for their souls, we should keep up the good old Catholic custom of the Month's Mind and Anniversary

Mass, and occasionally also have the Holy Sacrifice offered for our departed. It is the one sacrifice which is for the living and the dead, and through which we hope to be united with them in a happy immortality .- League Leaf-

## DEATH OF A CATHOLIC FIREMAN.

Father Smith, chaplain of the New York Fire Department, gives the fol-lowing incident as an example of a Catholic chaplain's work among the

"It was in the cold of winter huge fire consuming chemicals, Fire-man Daniel O'Connell, of Engine Company 6, fell headlong from a roof to the rear yard. For a few moments it seemed as if he was doomed to be roasted alive, but several of his com-rades, at the imminent risk of their own lives, carried him unconscious through the dense and pungent smoke of the burning drugs to the street. While awaiting an ambulance, I ad-ministered restoratives, and, during a spell of consciousness, heard the dying gines, the glare of the flames and the heavy clouds of sufficient sum the rolled from every opening in the build-ing, stood a dozen fire laddles and policemen with bare heads, forming a semi-circle. Within this space I knelt, my ear close to the dying man's lips. Suddenly the fire department search-light turned its bright light on the light turned its bright light on the reverent group and held it there motion-less, while I gave Extreme Unction to the fireman whose eyes were fast clos-

day put on incorruption, the normality. The grave is the fitting receptacle for the dead, not the furnace. The cemetery, Ma. BRONCHITIS LUNG TROUBLE AND CON-

SUMPTION, INHALE CATARRHOZONE five minutes any ime and it kills a juggh or cold in the head. INHALE CATARRHOZONE five minutes four s daily and 10 permanently cures Chronic Regions, Asthma and Hay Fever INHALE CATARINGZONE ten miuutes every hour aud it cures Paeumonia. Consumption, Long trouble and prevents al contactous dis-eases Complete outilt \$1.00; trial size 250, Druggists, or N. C. Polson & Co., Kingston, Oat.

Nearly all infants are more or less subject to distribute and such complaints while teething, and at this period of their lives is the most critical, mothers should not have without a bottle of Dr. J D Kellogg's Dysentery Cordial. This medicine is a specific for such complaints and is highly spoken of by those who have used it. The teoprietors claim it will cure any case of cholera or summer complaint.

of cholers or summer complaint. THE WORLD IS FULL OF PAINS. — The acbes and pains that afflict humanity are many and constant, arising from a multitude of indistinguishable causes, but in the main owing to man's negligence in taking care of his health. Dr. Thomas Eclectric Oil was the outcome of a universal cry for some specific which would specific relieve pain, and it has filled its mission to a remarkable degree.

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Luxury Does Not Bring Achieveme

The history of our country is a re of the successes of poor boys seemed to be hopelessly shut off books, culture and education, ex that of the most meagre kindalmost every opportunity for me development. The youthful Line Franklins, Hamiltons, Garfields, Gra and Clays-those who become p nents, lawyers, statesmen, sold orators, merchants, educators, jou ists, inventors—giants in every de ment of life—how they stand out the pages of history, those poor i an inspiration for all time to those are born to fight their way up to

own loaf! The youth who is reared in a lu as home, who, from the moment of birth, is waited on by an army of ants, pampered and indulged by fond parents, and deprived of even centive to develop himself mental physically, although commonly reg as one to be envied, is more to be than the poorest, most humbly bor or girl in the land. Unless he is g with an unusual mind, he is in d of becoming a degenerate, a paras creature who lives on the lal others, whose powers ultimately at from disuse.—O. S. Marden, in Su

Nothing Gained by Drunkenne

Most prople are intelligent en to know their own interests. it does not take much hard thinki convince an honest minded and in gent man that drunkenness curse, and that moderate dri often leads up to it. Drunkennes not make a man respectable to-da does not recommend him for a re ible position. It does not entitle the confidence of his friends. The road company does not want adru in the signal-house or on the locon The steamship company does not

## CHATS WITH YOUNG MEN.

Don't live for yourself, and do not be afraid of diminishing your own happiness by promoting that of others. He who labors wholly ior the benefit of others forgets himself, is and, as it were, than the man who makes the sole object of all his affechimself tions and exertions. Paths Better Than Ruts.

If a man is driving along a country road, he may need to keep the wheels of his wagon out of the ruts. If does not, he is likely to wrench h wheels or to have them drag heavily all the time. But if a man is walking along a country road, he is glad to know that he is in the righ path and then be moves There is all the differon confidently. ence in the world between a "rut" and a "path." This is as true in study and daily conduct and in every phase of human life, as in country and traveling. A "rut" is a track that has been too much traveled and that has been too exclusively used, to the neglect of the road on either side of it. A " path" is a course which can be safely followed on oot without the neglect of the main thoroughfare. Sometimes we see signs on a country road," "Don't rut the or "Keep in the path. is well for us to bear in mind the lessons of such signs in our daily life course.

#### The Real Trouble.

For ill temper and unhappiness the blame is usually ascribed to the incidents of life. Some word is said which suddenly sets our passions aflame, or an ccident occurs which upsets the peaceful balance of our minds for the large part of a day; and we lay the fault on the person whom we think is to be blamed. But if we would carefully consider, the fault would usually be found in ourselves. Have you not notound in ourselves. Have you not no-ticed that what may cause irritation at one time will be endured with per-fect equanimity at another? Why not then look for the fault where it usually and that the proprietor was glad to pay him a very large salary to induce him to Many commercial houses owe their success largely to their ability in ies-in yourself. It may be a fit of in digestion, or too little sleep, or not ough rest has brought your temper to the brink where the least jolt tips it over. If you were further away from the brink the jolt would have had no effect.

### The Value of Poise.

Rigidness destroys grace. In en-deavoring to stand up straight and ac-quire a good bearing some men assume a stiffness that is detrimental to natural harmony of motion. In exhortsons to stand straight, 1 say, "Hold yourself ing their fathers will say, "Hold yourself erect," but no one can hold one's self properly erect without being taught prrectly to do so. It does not mean throwing the shoulders back and carrying the head high, with the chin thru It means such a complete control of the body that a perfect erectness is equired without any apparent effort Some men are too indolent to bother themselves about taking a correct posture while sitting, walking or standing. Consequently, they soon lose their youthful suppleness, for unless the muscles of the body are well trained, they will show the effect o the body are well advancing years upon them.

### Cultivate Control.

Impulsive people are those who pos-sess an abundance of feeling. They make many blunders, but they generally act upon the same swift impulse to rectify them, thereby proving their hearts are in the right place, after all, even though their heads are not. The man who says or does a thing on the impulse of the moment may sometimes strike it right and shine more brilliantthan the man of careful study and observation. Rarely, however, does this happen unless there be associated

with an impulsive nature a keen intel-lect. As a rule, impulsive people uld endeavor to control themselves. Such a course is much safer to pursue than to act according to one's feelings. It is very true we cannot admire cold, taciturn people, who deem it their duty to conceal their hearts to such a de gree that we are forced to doubt their possession of these pulsating organs. However, the traly charming man never lets his impulses control his is or actions without first knowing whether they will gracefully fit in or not. As I have said before, the charm of all charms is common sense, and when we go contrary to it, we mar the beauty of our characters. Luxury Does Not Bring Achievement.

house or banking institution does not want him handling its funds. The merchant does not want him behind the counter. The manufacturer does not want him beside the machine. We do not call in a drunken physician if we care much for the patient. We do not expect a drunken lawyer to gain a suit. We do not want drunken teachers in our schools. We do not want drunken udges on the bench. There is the strongest argument with most people in favor of temperance, and even in favor great

of total abstinence. There is nothing gained by drunkenness, and there is not nuch gained by moderate drinking. Sacred Heart Review. Little Hindrances to Success It is not so much the great things

that injure a man's business or profes sion as the little things, the trifles that he does not think worthy of his attention. One of the worst of the little hindrances to success—if anything is little is little in a world where a mud crack swells into an Amazon, and where the stealing of a pin may end on the scaffold—is lack of amiability. How many a clerk or stenographer has been unable to keep a position because of an explosive temper or a lack of good nature! How many sales have been nature ! lost by the impatience or insolence on want of equanimity of a salesman! How many editors have lost valuable contributors, and publishers noted authors, simply from the lack of an even duties. temper or a disposition to be cordial nd hospitable !

How many botel clerks and pro-prietors have lost desirable customers by curtness of manner or inhospitable treatment !

I know of a room clerk in a hotel whose suave manner and cordial treat-ment of the guests made him so valuable in attracting and holding patronage that the proprietor was glad to pay him

success largely to their ability in selecting traveling men of pleasing selecting traveling men of pleasing minners and personality to represent them. In fact, some of these firms are so dependent upon the personality of these men that, should they leave them, a large part of their trade vould go with them. The merchants whom the 'drummers " visit become attached to them, and, in many cases, rather than cease to do business with them, would

transfer their patronage to the firm with which they choose to connect themselves. The largest establishment in Paris-

the Bon Marche-was literally built up by the amiability and pleasing manners of its founders, as was also the famous grocery business of Park and Tilford of ew York. But it would be a narrow view of

amiability to look at it only as a factor in attaining material success. Its power to brighten and sweeten life in the home, in the street, in the school, in the store, office, or market—where-ever it is found, is of infinitely greater value than its material influer success-winner .- Success.

### OUR BOYS AND GIRLS. The Devotion of a Boy.

I shall never forget the impression one little incident in the Milan cathedral produced upon me. In front of the steps leading up to the chancel, on a sort of stone bed or platform raised to a sort of stone bed or platform raised to about the height of an ordinary writing-table above the floor lay an iron cross with an iron figure of the Saviour extended upon it. There was absolu-tely nothing artistic, nothing worthy of ond glance, in this crucifix. But in the eyes of this Italian worshippers, mainly women, it stood for some-thing. I know not what. They came, looked at it, kissed it on the feet

de or brow, with a kiss as careless-

stripped of its leaves; for it made him think that as God could send lowers and fruit to this seemingly dead trunk when the summer came, s God could forgive his sins and renew his soul. It seems a strange thing to us that this one thought coming this rough lad of eighteen, in that far-off age, could change his whole life; but from that time Nicholas llerman became a different man.

He says of himself, that he awkward fellow who broke everything," so he desired his master that he might go into a monastery as lay brother, and be a servant to all so that he could be made "to smart for his awkwardness and his faults, that he should sacrifice his life

to God"; and, as no one objected, Nicholas was admitted lay brother among the barefooted Carmelites of Paris in 1666. Here he received the name of Brother Lawrence, and was put to work in the kitchen. He tells us that he had, naturally,

a very great aversion to kitchen work, but that he soon accustomed himself to do everything "for the love of God, and asked continually for grace to do his work as well as possible. He must have done it well, for the Carmelites kept him there fifteen years, during which time he never complained of his began to be noticed But it what a true saint he was-how gentle, now loving, how prayerful, and yet how industrious over his fires and pots. Nothing that the rest asked him to do Nothing that the fest asked min to do was too hard; he had no wish but to serve others. The convent kitchen became a holy place, and Brother Lawrence, humble as he was, became

known throughout the order. known throughout the order. One visitor to the kitchen tells us that "Brother Lawrence's very coun-tenance had such a sweet and calm de-votion in it as could not but affect the beholders. It was observed, too, that in the greatest hurry of business in the kitchen he still preserved his

in the greatest hurry of business in the kitchen he still preserved his heavenly-mindedness. He was never hasty or loitering, but did each thing in its season, with an even, uninter-In its season, with an even, and a standard in the season, with an even, and tranquility of spirit. 'The time of business,' said he 'does not, with me, differ from the time of prayer; and in the noise and clutter of my kitchen while several persons are at the same time calling for to Caiphas.

different things, I possess God in as great tranquility as if I were on my kneos at the Sacrament."

kneos at the Sacrament."" Brother Lawrence had only one secret of saintliness, which his letters set forth very simply. He believed in "the practice of the presence of God" --that is, at every moment and in every "I have spoken openly to the mul-

-that is, at every moment and nevery place he tried to realize that God was present with him. "My soul has been with God," he said once "for forty years," No wonder his kitchen was here here the bin for God was like a chapel to him, for God was in one as well as the other, to his mind. When he left the kitchen, after his fifteen years of service among the pots the pots and going up to Jesus he gave Him such a dastardly blow as fifteen years of service among the pots and pans, he said he had never found his work hard, for there were always hings there to do for God. He lived to be eighty years old, always simple, humble and loving, and in a letter written less than a week before his written less than a week death he says: "I hope, from God's

mercy, the favor to see Him within a few days." His hope was realized, and he passed joyfully into the eternal and radiant presence of God forever. He was only an uneducated peasant, but he had learned the true secret of life. I love to think of him in that

crowded convent kitchen, unhurried, unworried by the fire and the cooking and the dishwashing, keeping a serene saintliness through it all. I have no

doubt that he was an excellent cook; for just as the Apostle Paul tells us that it is possible to do everything to God's glory, even our eating and drinking, so I am sure Brother Lawrence did his cooking to God's glory, and would the painful stages of His Passion, or scorched have felt that sour bread ly conventional as the hand-shake of meat was almost a sin. It is such people who make kitchens into saintly places of pilgrimage. It is such Christians who make the little corner where they ashionable ladies at an afternoon tea. I was looking at this scene with curious interest, speculating on the relaare in this world, whatever it is, a spo tion of this ceremonial to genuine religon, and, with, I am afraid, a tinge of holy ground from whence goes out the heip and light for others. f pharaisaic Protestantism, wondering There have been many, many kitcher w this spiritual etiquette, if it could saints besides Brother Lawrence, only they have been women, not men, and be designated by so large a name, was regarded by Him who was the supposed object of the supposed adoration, when there are no lack of them to-day. But a boy of perhaps eight or nine years of I am glad that at least one kitchen a ge approached the table. He was so small that he had a little difficulty in world to read, and that the world loves world to read, and that the world loves it so that it has not let it die. We all need kitchen holiness—the holiness of reaching the crucifix with his lips. But n his devotion there was nothing careless, nothing conventional. He kissed daily things lovingly done for the love of God, the holiness that is humble and the brow, the lips, lassionately as a faithful and persevering, no matter how to some the task. All honor to the kitchen saint! whether it be Brother Lawrence in his convent, two centuries ago, or some toiling woman in a prairie cabin to day—they are all of the same family, and the more of their unselfish ministry the world receives the more it s forced to acknowledge the presence of and the glory of God in its obscurest nlaces .- Forward.

## THE CATHOLIC FECORD. OSTENTATIOUS FUNERALS.

## Ostentations funerals are common-in

act they are the rule—in this country, mong our Catholic people, even among bose who are very poor. There are lowers, and hacks galore, and "lash-ngs and lavings" of everything which foolish custom has associated with orrow and respect for the dead. O ourse it is only proper that the last sad duties to the dead should be carrie out with respect and decorum, but there a certain limit to all this, and thi imit is often over-stepped. In many cases it takes the relatives of the de eased many a day to pay the debt int which a funeral has plunged them.

In many places pastors have exerted themselves to put a stop to elaborate functions to put a stop to chanorate functions. They have not succeeded to any appreciable event. The love of display is very strong in human nature, and a "decent function" is too often only a vulgar and indecent display of wordly good.

In England there is a society called the Reform of Funerals Association whose object is to tone down these extravagances in obsequies. They have succeeded in doing a great deal in this direction, but the abuse of flowers still remains. There is no prettier custon than that of strewing flowers on the bier of a dead relative or friend, but it is indisputable that the custom in this country, and in England, too, it seems, has grown into abuse. There is no harm intrinsically in the practice, but it has been carried to such an extent that it is now a kind of a tax Too often the costly wreath stands only for the ostentation of the wealthier urner, or is tendered as an equivamourner, or is tendered as an equiva-lent for the inconvenience of personal attendance at the wake or funeral.

Catholic instinct would suggest that nstead of all this floral display, prayers, alms and Masses for the departed soul be offered up. This would be far more decent and far more Christian .- Catho lic Columbian.

MALCHUS.

low cried in accents of despair, "Till the end of the world!" And the world!" And the women when they hear this hasten away, terror stricken. "It is the cry," they say, "of the man who struck Our Lord."—Irish Catholic. Malchus, the servant whose ear was cut by Peter and healed by Jesus, fol-lowed the Saviour, who was led bound to Caiphas. Full of gall and spite, and

A pure hard Soap

pelow, and then broke out into a rour a

vas a slave in those days.

the Spanish and the French.

#### A LADY CHAPEL IN A PROTEST-ANT CHURCH.

the Spanish and the French. In Catalonia a special virtue is attri-buted to the thyme which is gathered on Holy Thursday, while the precious Body and Blood of Christ are kept in the sepulchre. The women, however.

who go out to collect it, aver that

whenever they have gathered it on the above-named mountain they have heard

the sound of blows, as if some one was striking the rocks, while a cavernous

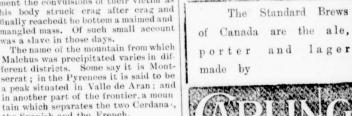
voice which seemed to come up from 1

Those who went to the Episcopal Church of St. Mary the Virgin, New York, on the Sunday within the oc-tave of the Feast of St. Cecclia, to hear the special musical programme pre sented on that day, had the oppor-tunity of seeing the recently com-pleted "Lady Chapel" to the rear of the main altar. "More beautiful in its decoration

and appointments, and set off by a magnitudent marble altar," writes a correspondent to the New York Sun, "the 'Lady Chapel' in St. Mary's Malchus saw that his opportunity is not to be duplicated by a like chapel in any Roman Catholic church possessed with hate and cowardice to a bound and defenceless man. "Answerest Thou thus to the Chief in the borough of Manhattan. This is admittedly a broad assertion, but I Priest?" cried the wretched being in a believe it cannot easily be set aside voice hoarse with rage. Jesus turned His gaze upon him Sunday morning devout worshippers knelt before the altar, lit up by the tears were rolling down His face, blood was flowing from His mouth and nostrils, sunbeams in color that streamed through the rich windows erected in honor of the Blessed Virgin, St. so cruel had been the blow. "If I have spoken aught ill," said Jesus to him with ineffable sweetness, honor of the Blessed Virgin, St. Joseph and St. John the Precursor and knelt not in extempore prayer, but why has thou not warned me thereof? fervently recited the rosary, perhaps in honor of the Lady to whom the If I have spoken aright why dost thou chapel is dedicated, perhaps for the repose of the souls of those in whose Shortly after Jesus was taken to the house of Pilate and thence to Calvary, where the awful tragedy of His suffer-ings was concluded.

ngs was concluded. Among the fiendish and implac-ble foes who thirsted for His blood and loated upon His torture was Malchus, the followed the victim step by step in the memory the chapel is erected. "I believe the phenomenon is spondent, amazed at one inconsistency in what a Catholic sees as a necessary mass of inconsistencies." The Leading Underskiera and Embalment Open inconsistencies. "The phenomenon is open and the state of the state of the state of the state of the state open and the state of the sta church owing obedience to the Bishop of New York: Protestant by the order and seemed unable to sate his eyes with of its foundation: Protestant in its







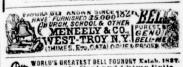


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DWN? 00 ces or of

RIO.

IS. Lands, CANADA. The history of our country is a record of the successes of poor boys who seemed to be hopelessly shut off from the image again and again, on the breast, books, culture and education, except that of the most meagre kind-fro mother if she lay before him on her couch in death. And, then, almost every opportunity for mental development. The youthful Lincolns, Franklins, Hamiltons, Garfields, Grants, and Clays-those who become presi-nents, lawyers, statesmen, soldiers,

with one long lingering look of love, he turned away, and I turned too, not eaning that the beauty of that scene should be spoiled by the irreverent kisses of a superficial if not pseudo orators, merchants, educators, journalists, inventors—giants in every depart-ment of life—how they stand out from piety. What will be the history of that boy, I wonder ? Will he grow up to be a seconded Savanarola ? Italy the pages of history, those peor boys, an inspiration for all time to those who

surely needs one. She will not listen to Protestants ; but she would listen are born to fight their way up to their eagerly to a sincere, an earnest, a

The youth who is reared in a luxur devout, a genuinely pious, and a genu-ine'y patriotic Roman Catholic; and ious home, who, from the moment of his birth, is waited on by an army of servthough piety and patriotism are just now at sword's points in Italy, they need not be. Or will he become a seants, pampered and indulged by over-

fond parents, and deprived of every incentive to develop himself mentally or cond Francis of Assisi, remaining in the Church, loving the Church, devotphysically, although commonly regarded as one to be envied, is more to be pitted ed to the Church, loyal to the instithan the poorest, most humbly born boy or girl in the land. Unless he is gifted tutions of the Church, and wearing his heart out in an endeavor to fill their with an unusual mind, he is in danger fountains with something of the life which they once possessed ?-Rev. of becoming a degenerate, a parasite, a creature who lives on the labor of Lyman Abbot (Protestant) in the Outothers, whose powers ultimately atrophy from disuse.—O. S. Marden, in Success.

A Kitchen Saint,

othing Gained by Drunkenness. There is a little book that has floated down the stream of time for over Most people are intelligent enough to know their own interests. And it does not take much hard thinking to two centuries which is always very interesting to me, because it is the short and simple record of a very beautiful soul. There are only a few pages of it; it consists of some fifteen letters and four theorem. convince an honest minded and intellithat drunkenness is a gent man curse, and that moderate drinking often leads up to it. Drunkenness does letters and four "conversations." not make a man respectable to-day. It It is the story of young Nicholas Herdoes not recommend him for a respon man, of Lorraine, in France, a poor and uneducated lad, who first enlisted ible position. It does not entitle him to the confidence of his friends. The railroad company does not want a drunkard in the signal-house or on the locomotive. The steamship company does not want

look.

IMITATION OF CHRIST.

THAT WE OUGHT TO CAST ALL OUR CARE UPON GOD.

Lord, I will suffer willingly for Thee whatsoever Thou art pleased should hefall me. I will receive with indifference from

thy hand good and evil, sweet and bitter, joy and sorrow : and I will give Thee thanks for all that happens to me. Keep me only from all sin, and I will fear neither death nor hell. Cast me not off forever, and blot me not out of the Book of Life; and then

what tribulation soever befalls me, it will not hurt me.

Irritating Pimples and Distiguring Blotches

Blotches They place many young kirls at a great dis-divantage in life. The only cure is a blood parificrinke Ferrozone. It cleanses the crim-son flood of poisons and impurities, renews and strengthens it, and makes lots of red cor-puscles that munifiest their presence by a ruday, healthy glow in the checks and lips. Ferrozone quickly masters all skin errup ions, builds up broken-down constitutions and gives to waak, sickly women an abundance of spir-ins vitality, energy and brauty Try Ferro-zone, it's all right Price 50.5 per box, or 6 boxes for §2.50, at druggists, or N. C. Polson & Co., Kingsson, Ont. It is only necessary to read the testimonials to be convine d that Holloways Corn Cure is unequalled for the removal of corns, warts.

the spectacle of Christ's sufferings. He witnessed the Crucifixion with eager joy, remained long under the cross to official lock the dying Saviour, and was among the last to quit the scene and return to his master's house.

gloated upon His torture was Malchus,

rike Me

Years have passed. Three Roman youths, members of patrician family, are ascending a hill-side in the Iberian territory, in the district known as the Spanish Marsh, Favencia, or Laletania, now Catalonia. They are in merry humor, and the sound of their laughter ings through the bright, sunny air. But the annusements of the Roman patri-cians were often cruel. With them was a Jewish slave-no other than Malehus, who toiled painfully along, overbur-dened with a basket of wine and pro-

visions for an open-air repast. Malchus had been sold by his lord and passed into the ownership of various masters, until finally he became the property of a Roman living at the time Deria; after a time his owner made present of him to a friend, whose eat diversion was to torment his lave, who was an object of hate and ontempt on account of his race. The night before the day of which we

peak Malchus had dreamed that Christ had appeared to him with His cheek still livid from the blow received in the court at Caiphas, and as he beheld this seemed to hear a terrible voice say

o him: "Thou gavest a blow, and thou shalt eceive blows without cease till the end the world.

And Malchus awoke full of terror. That day the master of Malchus with couple of friends had resolved to picnic on the top of the mountain, and loaded the unhappy slave with jars of wine and other requisities for the repast as if he had been a beast of bur-

When they had reached the summit they began their meal, which was served

they began their meal, which was served by the slave, whom the exurber at youths made the target for their heart-less pleasantries. The libations waxed frequent, and the wine mounted to their heads. One of them, looking toward the slave, whispered something the starget them burst to the others which made them burst into a rear of laughter.

"See," said his master, indicating an eminence which overhung the rocky and

precipitous steep, "go up thither." Pale and trembling, his hair erect with terror, the unhappy man obeyed, and on reaching the summit looked

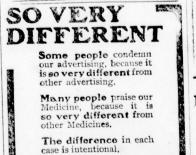
down on the craggy cliff, then closed

of its foundation: Processant in its official form of worship and admin-istered spiritually by elergymen set apart according to the sanctioned rule of the Protestant Episcopal Church in America—seemingly jubilant in its effort to lend approbation to the very practices which on principle it must condemn." Home's Enemy. The greatest foe to home peace and happiness is worry. The habit of worry keeps us crossing bridges before we have reached them. The evils that fret us most are those which threaten us but have not yet arrived. Stop thinking about the bread you are afraid will not rise in the morning, the new dress you are sure the dressmaker will spoil, and next month's gas bills. If you will firmly resolve to worry only about the evil or special hardship that confronts you this nour or minute, and cannot be avoided, ninety-nine times out of a hundred you will find there i no such evil or hardship.—Celia P. Woolley, in the Pilgrim for January.



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## WEY MEN DON'T GO TO CHURCH.

THAT IS THE PROTESTANT CHURCH-THE DEDICATION OF ET. COLUMBA'S CHURCH, WIL-LIAMS. New Year's day, 1903, will long be remem bered in West Williams. On that day, the elegant new brick church recently errected, was solemnly oedicated by Right Rev. F.P. M.Evay, Bishop of London. The village of Bornish, at which the church is built, is free miles from the town of Parkhil, which is the pastor, Rev. D. A. McRae, resides It is the centre of a Highland Scotch schlement, which in East and West Williams. In 1862 these devoted Stotch settlers in their proverbai tenacity of which hand love of the Oatholic religion. for which hand love of the Oatholic religions in their native country, erented a large an replaced by the new brick church, which is dedicated to St. Coumba, as "Tow the also was." TRUE CHURCH STILL RETAINS THEM.

DIOCESE OF LONDON.

DEDICATION OF ST. COLUMBA'S CHURCH, WIL-

From the New York Sun.

"The average American business man has outgrown the average preachman has outgrown the average preach-er," says the Chicago Inter Ocean, in understanding to explain why men are not going to church in these days to the extent they did in former times. The specifications of the Chicago paper are that "in trying to formulate religion by the rules and in the terms of science, many preachers have out

religion by the rules and in the order of science, many preachers have cut loose the ship of faith upon a boundless or of mental speculation;" that "many sea of mental speculation;" that "many preachers appear to think that men can be led to do right without having any definite principles by which to do right;" that the "business man" right;" that the "business man descenses many preachers and churches repudiating all appeals to fear and try-ing to maintain themselves by love

It may be true, nay, it is true, that there are these deficiencies in modern preaching, but do they explain men's preaching, but do they explain her s staying away from church? Is it not true also that the very churches in which there is this sort of preaching are those most largely attended, that is, of the churches in which the single element of attraction is the preaching ? D minished thurch attendance, where

 archield & Targe and Hinkson with the new brick church, which is dedicated to St. Coumba, as a structh also way.
 The dimensions of the new church are : main building, 38 x 72 feet; sanctuary, extension, 20 x 18 feet; tweer, including, spire and cross 16 feet Total, cost about \$800. Architect William Result of St. This is a structure of the structure of D minished vhurch attendance, where there is such a diminution, is not fairly attributable to the preachers. If the people are earnest in their religious belief and crave spiritual food they are not critical of the preacher, so long as he is in earnest like themselves. When they soft to earning at his sermons When they set to carping at his sermons it is a sign that they are not hungry for the focd. In times of religious re-er inspired by an ardent faith is elo-queut enough for them. If there is in their hearts the demand, the supply is sure to come. At the time of the Great Awakening in 1857 the preachers in New York were not abler men than their successors are now, and not greater pulpit orators, but the fired religious belief in them kindled a re-sponsive flame of religious read-in the hearts of the people, for the crowds who listened to their appeals were already burning with a desire for the word of salvation. As it is now, the churches which make their appeal to religious senti-ment, to devout emotion, and hold up before men the idealism of religions sent-in clap-trap, that have been "out abult as full as ever. It is only those pulpits which depend on insufficient in tellectual ability simply to draw the people, or are not clever enough adepta in clap-trap, that have been "out business man." When the clap-trap it is a sign that they are not hungry for the food. In times of religious re-

the "average American a." When the clap-trap grown business man.' suits vulgar tastes, it is now a great

nere to express to you our deep and hasting reatitude for all you have done for us durink the past year. Since hast we met on a like harpy-occasion, what were kindnesses on your part have mul-iuplied your many claims on our undying grati-tode, and iove. Yes, you are our true pastor-and guide, for you not oely point to heaven but you lead the way, and as the ocean of tim-reles on and our feeting lives beat out their measured span. God grant that the lessons of true Christian pietry you have taught us may not be learned in vain; but rather aspiring after the higher and nobler life of the soul, we may in some measure be worthy imitators of Ano now while life and cladness thrill world grows joyous at the sourd of Christiane chimes, we beg you, dear Rev. Friher to accep: this cift as a faint eeno of our esteen and traitude. And we pray the Divine Bab-of Bethlehem that the holy joy and haptimes aft hay may spread its sweetness and bissings through all the days of your hi-nution Lord, satisfied with the work you have done for Him on earth. calls you home to enjoy an everlasting Christians-tide. drawing card than over, as the example we have mentioned illustrates. The fault is absence of religious fault is absence of faith in the pulpit, and in the people who otherwise would fill the p Wherever that faith is found churches are full of people who have other thoughts and emotions than of criticism of the sermon and carping at the preacher. The fire that warms the preacher. The fire that them is is their own hearts. magnet which attracts them to the church is not the expected eloquence of the preacher, but the eloquent relig ious faith with which their own hearts are charged. Only when men really believe in the world to come and that all other profit is a snare and a delusion so long as they lose their souls in its pursuit will the churches be as onged as are marts of trade and the stock exchanges.

### NO PROTESTANTS IN FLORIDA.

The following advertisements printed in a Boston newspaper show how scarce Protestants, of either sex, must be in

## THE CATHOLIC RECORD.

#### mental and commercial form examinations, as follows: DIOCESE OF PETERBOROUGH.

## CHRISTMAS MASS AT GRAVENHURST.

follows: Part II -Junior leaving: Misses Bertille O'sullivan and Maggie O'Brien. Part II.-Junior leaving matriculation : Miss May O'Connor. Gold medal, awarded by Rev. A. C. Walter. D. D., to girl of highest standing st part II.. juntor leaving examinatio., merited by Miss B. Sullivan. CHRISTMAS MASS AT GRAVENHURST. The Sacrifice of the Holy Mass on Christmas moreing. was solemnized in St. Paul's church, Gravenburst at 10 o'clock, the Rev. Father Collus acting as celebrat. There was an unusually large congregation present, and it was a concline and editying speciacle to wirness the faithful approaching the holy table in large numbers. The Rev. Father Collos delivered a very appropriate minute tables for bistext, words juntor leaving examination, merice of meric B. Sullivan, awarded by Sunday School Board for success at Part II, junior leaving examination, merited by Miss B O'R.ton Gold medal, awarded by Sunday School Board for success at Part II, junior matcicu-lation examination, merited by Miss May O'Connor, day examination, book keeping.

The R-v. Father Collins delivered a very appropriate rimin taking for histext, words from the Gospel of the day, and making it an alicable to the morning's ceremony. He spoke for some length of time in clear and foreible languages and explained vividly the nature of his subject. To conclusion the Rev. Father wished his cogregation a lappy and joyous Christmas, and a bright and your rous New Year, which wish was we need not say, beartily relipio-coiled by the assemblage in the church. for the Rev Fisher Collins. onnor. Jonmerslai examination, book keeping. Description of the second second second second Lizzle Bake, Eve Dickson. May Jyce, Toppend M. Guvery, Elmund O'Connor and Soppend

Marios M. Gilvery, Elmund O'Connor and May Phoenix. Part I. Junior leaving : Zita Bastien, May Oonovan, Elward Farrell, Gorion Goyote, May Joyce Francis Kane, Abbe Kavanash Vera Nelson, Elmund O'Cornor, Jesepa O'Sullivas, May Phoenix, Helen Quilier, Eliz-beth S-ery, Frank Sneids, Bart Suhrvan Jenny Taczey and Annie Long. Part 1 -Junior matriculation: Chas Bas-tien, Beldget Daly, Ernest Godman, Cyril Liney, Olella Lazarte, Leo Mackay, Gorge McBride, Gottle M.F. Addan, Magil Sheridan, High senool, entrance examination.-Gond High senool, entrance - Xamination.-Gond

Miss FL ence More is to be contained article. A full choir aided by Miss Marie Smith. Toronto, as violinist, rendered Webbe's Mass in "5' in up to hermont. The principal solutions ware taken by Misses Dowd and Calmont. at Masser, Moore and Brennet. Parifull r men ion is due to Mrs. J C Smith of Toron", who so kit dly contributed Goundd Are Mails." She sarg with much fe ling and in an entraneing manare Mrs. Smith deserves overy credit for her artistic stored them an unusal degrees. She was neared their parts with marked ability. The childrens their ask out to be outdone by heir elders, did justice to themselves jus-her one of the Masse, the hymni "The childrens cheir also, not to be outdone by their elders, did justice to themselves jus-inging in their childish tones, the hymni "Angels we have Heard on High." McBride, Gartie McFadaen, Mager Shelrbar, High scool entrance examination.—Goud modal, awarded by Right Ray F. J. Dowing for highest marks in arithmetic: mericed by Char es Robstienn. Gold mcdal, awarded by Rev. J. P. Helden to girl having highest number of marks at atrance examination: mericed by Bessie Nellice. lig n. old medal, awarded by Rev. P. J. Donovar

## PLEASING EVENTS.

en rance examination: mericed by Jam's Towler. Successful candidates at entrance examina-tion - Boye: David Almond 709; Gerald Bastein 63; Santey Burell 609 William Bourgue, 63; J. An B. H., 556; L. o Burns 750 Leo Carrol: 597; Thomas Concey 551; George Dalgan. 705; Charles Curras, 855; I. rooms Day, 555; Charles G Ivin 718; Edile Garlls, 589; Bu t-n Harris 678; Andr-w Keboe, 715 Fhomas K. Hy, 682; Arthur McKeever, 555; William M. Keny, 555; Charles McCabe, 721; Villiam M. Keny, 553; Hart Obermeyer 555, Charles O'Donnell, 645; William Preeasil 578; Charles Rob rison 581; Francis J. Smithi 514; Vinceut Soilt, 645; William Scubb, 580; J. ance Towler, 895 Girls; Malge Bonson, 594; Ursula Clobecy, 514; Annie Crane, 672; Mary Caminigas, 699; PLEASING EVENTS. CONCERT OF SCHOOL SECTION NO. 10 ARTHUR Strahtory, Jan. 1. 1992. A very successful Christmas concert was given Toursday evening Dec. 18th, in the school-house of No. 10 Arthur. The room was pro-fusely and artistically decorated for the prised many pleasing and tsking solections, the schoilars contributing a number iof well taken numbers. The chairman was Mr. Lang of A thur who is noted for his withdism and lauch provoking remarks. At an oppor-tune time in the programme Wies Marguerie-Hicksy, the rolling teacher of the achool was called to the front. She was made the recipi ent of a handsome album, accompanied by the following addrese, which was read by Lizzie Goetz. Aggela Mahoney made the presentation:-Arthur, Dec. 18th, 1992 Maige Bonson, 594; Ursuit Charge, 699; Dermody, 555; Clara Dillon 704; Maud 638; Ruchael Dickson 618; Mary Me-652; Kathlern McMahon, 569; Maggie 581; Bessie Nilligan, 805; Annie 632; Mary Novilla, 563; Barah O Bien, me O'Conno, 721; Annie F-lance, 701; Frannery 661; Margaret Friep, 581; Join 587; Mary Gardand, 691; Edm

Arthur, Dec. 18th, 1902.

Arthur, Dec. 15. It, 1992 Miss Marguerite Hickey: Dar Teacher — If is with deep regret that we your pupils and friends have learned that you recently tendered your resignation and that you are on the eve of your departure from our middet our midet.

to years you have been our teacher,

For two years you have been our teacher sparing no vains to advance our educational intreet. Though it may be our loss we ard-atly hops it will be yourgain. We fully be liver that accomplishments you have acquired will call you to fill a high-r position. We shall always cherish kind and grateful recellection of you, therefore as parting tokens of our respect we ask you to accept this album which at times many remind you of friends you have in Separate school No. 10. Arthur. We all join in asying good bye and wishing you a Merry Xms and a Happy New Year. Signed in b half of Lizzie Goetz, A. Mahony, N. Hayes and J. Lehmann.

#### DASTARDLY ATTEMPTS TO BURN ST. XAVIER'S CHURCH, BROCKVILLE FRANCIS

Roberick Hyan and his wife, Cechia, by then A "5h John. Evangelist," in memory of John J. McDonall and his soo, Francis, by Mrs. J. J. McDonall. 5 "St. Lawrence, Dean and Martyr," in memory of Lawrence Wheian and his wife, Ann, by their obliden The new Attar of Onr Lady designed by K arch, and built by Reid of sontreai, will b another welceme fixture early in April In design and workmanship it promises to be a worthy peer of the grand Hyn Antar. A mussion will be opened at Patrick's on the First Sanday in Lent. March 1, and will be closed on the Third Sunday, March 15. Who stid. "Fire o clock in the morning?" Now is the time to order alarm clocks.

CHRISTMAS GIVING ACKNOWL-

## EDGED.

The Sisters of St. Jaceph nave handed to the RECORD the following acknowledgment of generous gif's made to the three institutions under their coarge. The ar old story now-this story of the charity of the good citiz as of London toward to insti-

MARKET REPORTS.

LAGASACT ALTURES. IONDOS London, Jan. S. – Dairy Produce – Egge, retail, 23 bo 24c; eggs, craites, por dogen, 19 to 21c; butter, best reil, 21 to 22 butter, best crocks, 19 to 21c; butter, 10 to 21c; butter, in comb, 12c; to 13c; Grain per conse, "An to 92c; rorn, \$1 witter, in comb, 12c; to 13c; Mest-Pork, per cs.", at 00 to 31.05 \$1 to 31.6; cais new, 31 to 92c; rorn, \$1 witter, best crocks, 19 to 20; rock, \$1 40 to 51.69; res 85 bo 90; buckwines, \$1 40 to 51.69; res 85 bo 90; buckwines, \$1 00 to 81.00; Mest-Pork, per cs.", the quarter, \$4.00 to \$1 to 32; lamb, by carcass 7 to 8c; lamb, by quarter 8 to 80; Four Live Stock 50; the cash, per pair, 45 to 65c; Thickens, pair, 55 to 90; the cash, per pair, 45 to 55c; turky sp. "at 11 to 12c; spring ducks, per Dak, 80 to 31; geess, each 90c; to \$1 do per lb, Live hors, per 100 lbs, \$560; bis, so; stags per the, \$25 to 58; the castle, \$4.50 to 55.8; the Postors, per 100 lbs, \$560; three, so 10 and, \$5 to \$55; thr castle, \$4.50 to 55.8; to 20; by \$55; three, ber to 10; bis, 80; new postors, per bar, 15 to 58; to 10 and, \$50 to \$55; the castle, \$4.50 to 55.8; the postors, per bar, 15 to 50; to 80; do ..., at 25 to 40; casb, case, per ton, 55; castle, ber arrois, per bag, 25 to 30; bects, per ton, 55; ..., at 10 de; casb, case, per dog, 10; to 20; taz, 20; to 40; casb, case, per dog, 30; to 40; to 20; do per bay, 25 to 30; bects, per ton, 55; ..., at 10 de; casb, case, per dog, 30; to 40; to 20; per subs, 50; to 20; bects, per ton, 55; ..., at 10 de; casb, case, per dog, 30; to 40; to 20; per subs, 50; to 20; bects, per dog, 16; to 20; per subs, 50; to 20; bects, per dog, 16; to 20; per subs, 50; to 20; castale, per dog, 16; to 20; per dog, 15; bects, per dog, 15; to 20; per dog, 15; bects, per dog, 15; to 20; per dog, 15; bects, per dog, 16; to 20; per dog, 15; bects, per dog, 15; to 20; per dog, 15; bects, per dog, 15; to 20; per dog, 15; bects, per dog, 15; bo 20; castale, per dog, 26; per dog, 25; to 30; per dog, 15; b

NORDHEIMER'S 188 Dundas-st., LONDON 356 Talbot-st., ST. THOMAS

Fruits-Autles. per per barrel, \$1 to \$1.25.

squashes per doz 80 to \$1 90. Fruits - Julics pro bax, 3) to 50c.; apples. per barch, 31 to \$1.25 TORONTO. Toronto. Jan. - Whest - The market is weaker: N > 2 red and white winter are quoted at 67jc to 68c low freichts; No. 2 sens quoted at 68 east; and No. 2 gouse -50 east; Mauirob. wheat steady : No. 1 hard sid at 87c p. 1. t., and No. 1 northern 85-g. t. t. No. 1 hard, 81c North Bay all rail. Out of the relative states and No. 2 white quoted at 80c p. 1. t., and No. 1 northern 85-g. t. t. No. 1 hard, 81c North Bay, all rail. Out of the market is quiet, with No. 2 white quoted at 80c p. 1. t., and No. 2 white at is . hich freights. Peas-The market is quiet, with No. 3 firm; No. 2 quoted at 78c high freights and AT A seats Harley - The mar-ket is quiet, with No. 3 ac stra quoted at 45c indide freights, and No. 3 as 42c middle freights, and No. 3. extra quoted at 45c may bellow nominal at 55c to 33jc on track. Thronto, Rye - No. 2 is nominal at 500 at 50 to 51c middle fr i. hts Flour - 90 per reights in buyear's sacks for domestic trade quoted at 532 to 5335 in barrels; Mani-obs 20 marker on track. Toronto bass, included, and Mamitoba strong bakers, S50 to 3590. Milfred - Ban, 815 in bulk a re, and shorta at 817; at outside points bran is quoted at 84 in barrels is Mai-tobb hard, is 41 and shorts at 810 in in barrels, car lots on track. Toronto bass, included, and Mamitoba strong bakers, S50 to 530. Milfred - Ban, 815 in bulk a re, and short at 817; at outside points bran is quoted at 84 in bays and 810 in in barrels, car lots on track. Toronto; local lots, 55c higher. Montreel, Jan S-A sluggish freiing per vades the markets, and there is little doing in track the markets and there is little doing in Sacred Pictures. Size 22x28. Post paid,

Nontreal, Jan. 8.— A sluggish f-eling per vades the markets and there is little doing in any directions. Quotations are unchanged, and largely nominei. Grain-No. 1 Maniloba hard wheat, 70 (e. No. 1 northern, 68):e in store fort William: December: peas, 724c high freight: sate, No. 2 in store here; 53 (to 35); yea. 18):e east; buckwheab, 51e east in store-Flour-Manitoba patents, 84 20; strong bakers/ \$3.90; Oncario straight; rollers, 85,51 to 35,53 in bags, 81.70 to 31.75; patents, 33.71 in \$4.10. Rolled oats-Miller's prices to jobb s \$2 in bags, and \$3 i5 per bbl. Feed-Manil'm pran, 81.75 to \$3; shores \$29 bags includ a Ontario bran in balk \$16 \$9 to 17.59; shore luk, \$31 B -ans-Quotations are nomina \$2 in cars on track. Provisions-H avy Car-dian short cut pork, \$24 to \$55; short ut b is. Sain cars on track. Provisiona-H avy Car-dian abort cut pork, \$24 to \$25; short cut b 'k \$23.00 to \$24; light, snor; cut, \$23.50 to \$24 compound refined lard. \$4 to \$5; pure Can dian lard, lic; fluest lard 12 to \$25; hams, 1 to \$4c; bacen 4 to \$15; dressed hors \$750 to \$275; fresh killed abattoir, \$875 per cwi Exgs-Selected, \$4 to \$25; candled stock, 194; Carsenting counter 184 to \$19; No. 2 at 164 Eggs-Selected, 24 to 25; candled stock, 19 to 3 sc; Birsign recepts, 18; to 19 ;; No. 2 at 16 p Honey-Best clover, in sections, 11 to 12c, per sections; in 10 b tins, 9; to 10c; in bulk, 8c Poultry-Turkeys, 13 to 13k per b; choice, 14 to 15; ducks, 11 to 11e; choice, 12c to 13c; young chickene Hte to 12c; fowls, 8tc per b; geesa, 8 to 9c per b. Cheese-Ontaric, 12c; and Townships, 12c, Euter-Farey Town ships creamery, 23; fine creamery 22c; Ontaric creamery, 21c; dairy butter, 17c for selections Western Oatario rolls, 18c. Live Stock Markts.

### JANUARY 10, 1903.





This instrument has 7 1-3 octaves 3 pedals and handsome case finish in walnut, mahogany or oak. Further particulars at

(62 Years Established)

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A TOTAL CONTRACTOR OF THE STREET

Beautiful Artotypes for framing, superior to Steel Engravings

Sacred Heart of Jesus, Sacred Heart of Mary, The Last Supper, Christ and the Rich Ruler, Christ Bieseng Little Children, Christ Biefore Pliate, Madonna di San Sisto,

80 cts

in execution

NO.

SUBJECT

St. Joseph The Good Shepherd. Madonus. Head of Christ.

Rumor has it that Cardinal Gibbons is preparing a volume of Memoirs. Needless to say, they will prove interesting and find ready purchasers.

LONDON, SATURDAY, JAN. 17, 1903.

A LEADER OF MEN.

When we hear that a distinguished prelate is engaged upon memoirs we are apt to think he is old. The Cardinal of Baltimore, it is true, is going down into the valley, but we cannot reconcile ourselves to the fact that he is no longer young. It seems but yesterday that he began to stamp his personality upon this generation, and to be, as Professor Bodley said, one of the three great men of this continent.

We hope that he will be spared many years to the Church. We have need of his large-mindedness and his outspoken championship of the things that make for the betterment of humanity. A man who knows men and reads them by the light of a kindly heart-whose every word and action are invested with the charm, the dignity, the undefinable something that proclaims the leader, is given rarely to the world.

#### THE SISTERS OF CHARITY.

Speaking a few weeks on behalf of the Friars, Cardinal Gibbons outlined the life of a religious and paid the following tribute of the Sisters of Charity : "During the Crimean War much praise was justly bestowed on Florence praise was justry bestowed on r horehed Nightingale on account of her devotion to the sick and wounded soldiers. Her praises resounded in both hemispheres. And Clara Barton has been the recipi-ent of similar eulogies in our own coun-

try, because of her zeal for suffering soldiers during the late war. FEARLESS AS THE SIX HUNDRED. "But in every Sister of Charity and

But in every Sister of Charity and Mercy you have a Florence Nightingah and a Clara Barton, with this differ ence, that the Sisters, like ministering angels, move without noise along the pathway of daty and shun notoriety and like the angel Renked who not and, like the angel Raphael, who con

cealed his name from Tobias, hide thei cealed his name from forms, intertuction names from the world. "Several years ago I accompanied to New Orleans eight Sisters of Charit who were sent from Baltimore to reinforce the ranks of their heroic companions or to supply the places of their associates who had fallen at th post of duty in the fever-stricken citie the South. Their departure to th of the South. Their departule of the seene of their labors was not announce by the press nor heralded by popul-applause. They rushed caimly into the juws of death like the famous six hu dred at Balaklava, not bent, like the on deeds of blood, but on deeds of merc on deeds of blood, but on deeds of mere They had not Tennyson to sound the praises. Their only ambition—and he lofty is that ambition—was that the r cording angel might be their blographic that their substrained by the merit that their names might be there biograph that their names might be written the Book of Life and that they mig receive their recomponse from Him w has said, 'I was sick and ye visit or as often as ve have done it one of the least of My brethren, have done it to Me. Within a f

months after their arrival six of t eight Sisters died, victims to the e

A WORN-OUT HUMORIST. The Baltimore Mirror is wrathy

cause Max O'Rell said that St. Cy

of Alexandria was guilty of the m

der of Hypatia. Our worthy cont

porary shows commendable zeal in

Max O'Rell is, pardon us the wor

'has been," Long time ago when

began to twitter about the feminine

to tell stories more or less humorou

occupied a place among the entertain

of the public. But this was ages as

so long in fact that he is forgotte

those who were wont to laugh at

whimsicalities and to wonder the Frenchman could talk English so j tily. But he still lives, and, th

to the enterprise of the

York Journal, emits weekly

sertations on woman. The wo

must like it, because there i

much of it, but how she can stand

maunderings of Max passes our po

of comprehension. Any sensible w

has forgotten more on this matter the French gossiper ever knew a it. But we suppose that he has

covered during his sojourn on this

of the water that the essential qu

cation of a showman is the abili

humbug the public. We may su

that he writes for the feather-brai

but the feather-brained buy the pa

and so Max is one of the assets

Now about his charge agains

Cyril. He put it in, we presu give body to a tissue of moonsh to induce his readers to believe

he was getting serious. Bu thing is impossible. We can

imagine Max without a society

or a book of fashions at his elbow

brain tissue disturbed by anythin

New York Journal.

matter, but is it worth while ?

TOBONTO. Toronto, Jan. 8 - Following is the range of prices for live stock at Toronto cattle yards

TORONTO. Toronto, Jan. 8. - Following is the range (f prive for live stock at Toronto cattle yards 10 day. Oatile - Export cattle per owt. \$15010 \$3.25; do.. light, \$125; butcher cattle code. \$3.75 to \$125; butcher, erdinary to good \$3.25; to \$3.5; stockne, per owt. \$250 to \$3.5; Sheep and lamba-Export week, ber \$575 to \$4.50; burks, per owt. \$250 to \$2.75; cuiled sheep. each \$2 to \$1.00; Milkers and Oalves-Cows, each. \$30 to \$40; calves, each. \$2 to \$10 to \$5.75; to \$6.00; light house, per cwt. \$5.75 to \$6.00; light house, per cwt. \$5.75 to \$6.00; light house, per cwt. \$2.50; move, per cwt \$3.75 to \$4.00; stage, per cwt, \$2.55; move, per cwt \$3.75 to \$4.00; stage, per cwt, \$2.50; East Burffalo, N. Y., Jan. 8. - Cattle-Receipta, 200 head; slow demand. Veals -Receipta, 200 head; slow, \$650 to \$5.75; hows; common to good, \$500 to \$55; move, per cwt \$3.75 to \$4.00; stage, per cwt, \$2.50; hows; common to good, \$500 to \$5.50; hows; to \$500 to \$5.50; hows; for each \$500 to \$5.50; box; \$500 to \$5.50; hows; common to good, \$500 to \$5.50; hows; to \$500 to \$5.50; hows; for each \$500 to \$5.50; box; and \$500 to \$5.50; hows; to \$500; stage \$170 or \$5.50; hows; for \$500 to \$5.50; box; box; stage \$170 or \$5.50; hows; for hows; to \$5.60; stage \$170 or \$5.50; hows; for hows; stor \$5.60; stage \$170 or \$5.50; hows; for hows; stor \$5.60; stage \$170 or \$5.50; hows; for hows; stor \$5.60; stage \$170 or \$5.50; hows; for hows; stor \$5.60; stage \$170 or \$5.50; hows; for hows; stor \$5.60; stage \$170 or \$5.50; hows; for hows; stor \$5.60; stage \$170 or \$5.50; hows; for hows; stor \$5.60; stage \$170 or \$5.50; hows; for hows; stor \$5.60; hows; for \$5.50; hows; for \$5.50; hows; stor \$5.60; hows; for \$5.50; hows; for \$5.50; hows; stor \$5.60; hows; for \$5.50; hows; for \$5.50; hows; stor \$5.60; hows; for \$5.50; hows; for \$5.50; hows; stor \$5.60; hows; for \$5.50; hows; for \$5.50; hows; stor \$5.60; hows; for \$5.50; hows; for \$5.50; hows; stor \$5.60; hows; for \$5.50; hows; for \$5.50; hows; stor \$5.60;

Arrival of the Sherherds. Madonna di San Sisto. Madonna di San Sisto. Mother of God. Head of Christ (detail from Gethsemane) Daniel OPDER BY NUMBER Catholic Record Office, London, Canada

Haad of Christ. Madonna Christ in Gethsemane. The Holy Night. Ho is Risen. Ho is Risen. An Innecent Victim. Head of Christ at Twelve Years. Mary Magdalen. Immaculate Conception. Mary Magdalen. Immaculate Conception. The Holy Night. Christin the Temple.

Christion Calvay. Immediate Conception. Suffer Little Children to Come Unto Me, Gisd Things of Great Joy. Help, Lord, or I Porish. Mator Dolorosa Madonna di San Sisto (detail square), Christ Healing the Sick Child, Christ's Entry into Jerusalem. Christ Freaching by the Sea. The Ascension.

The Cucifixion. St. Anthony of Padua. Madonna di San Sisto (detail oval). Christ Taking Leave of His Mother, Dhrist and the Fishermen.

## THOMAS COFFEY



Walton's Grand Opera Pharmacy

THERE IS NOTHING LIKE K.D.C. FOR NERVOUS DYSPEPSIA FREE

## TEACHER: WANTED

WANTED A TRACHER HOLDING A <sup>11</sup> second class certificate for Union S S No.1 Brougham for the year 1903. Apply stating salary expected to John J Carter, Sec. Trens. Mt. St. Patrick, P. O. FOR CATHOLIC SCHOOL SECTION NO. 12 Percy and Segmonr, for 1908, Salary \$200 per annum, Apply to P. Collins, Sec. Campbellord, Oal.

BROCKVILLE At 2.30 p. m. on New Year's day a fire was discovered in a shed in the rear of 5t. Francis Xavier's Church. Brockville. An aiarm was rung and he fire was exinguished before much damaze was done. On the n X day about 5.30 p. m. a fire was discovered in two places in the vestry, in a small cupboard on the right of the wardrobe containing the vestments, and also some vest-m its arranged as usual by the nuns for the elebration of the Mass on Saturday moning Thanks to the prompt efforts of the fire briggac. In this arranged as locking character, who have been seen pr. wing around the church for some days. He was locked up and on Saturday of arson; after hearing the evidence of the pastor, Yery Rev. Dean Murray and Chief of Potice Adams, the maxistrate committed the prisoner for trial. passing yety here, been surray and chief of Poince Adams, the magistrate committed the prisoner for trial. After the prisoner was arrested he confessed that he in both cases was the guilty party. After the prisoner was arested be confessed hat he in both cases was the guity party, and expressed regret that his villalnous plot and failed, as he thought the church "had no numbers to exist in this Protestant county." On the prisoner was found a thirty-two calibre revolver together with some cartridge. It also transpired that after he set fire in the vesury he went into the body of the church, and when the alarm was reised mingled among the growthe docume to extinguish the flames

ISTERS OF ST. JOSEPH EXTEND THEIR THANKS FOR GENEROUS DEEDS.

h, 03.; Bessle as, 632; Mary Novills, 553; S. Anne O'Conno, 721; Anais F. Ilanee, rat. An Pranary 561; Margaret Foley, 651; Gen and Franary 561; Margaret Foley, 651; Gen and Franary 561; Margaret Anter State and Lynch, 6-1; Marg McBride, 570; Katte rkin, 702; Sophe Murdy, 591; Nathe Part r, 717, Mary Pholan, 795; Lucy Quinian, 594; artha Rumpens er; 633; Ether Ruy, 622; artha Rumpens er; 633; Ether Ruy, 622; artha State Yornel 881. Scholarships in Hamilton Araschool, awarded by Art School Baard and by Sanday School Board to gui and boy of hisness tanding in annual drawing competition: merited by Miss Liy Eberlie and Mas er William Forlong. At the close of the pre-entainone Biabor At the close of the Interest they has aken in the affir and for their encourage ment. He noped the children would grow up or dit to their parents act their contry. wisned all a very happy new year. Five beautiful memorial windows from the edictors art works of May  $r \notin Co.$ , Munica, will fill their sponthed places in St. Patrick's burch in time to encane the next Easter testival. The cost will be \$2.51 and the sub-lect an Theorem are: 1. We yield the sub-edication of James Warnock and his wife with the their children.

to boy having highest number of entrance examination : merited Towler.

by Jai

In mory of James Warnock and his Elizabeth, by their children.
 The Holy Family," in Ememory of Mary 2. "The Holy Family," in E. Lucchford Lauchford, by her son, Hon F. Lucchford 3. "Christ, in the Tomple." In memory of Robertek Ryan and his wife, Ceellia, by their

#### one part of Florida :

HELP WANTED-MALE. HELP WANTED-MALES. FLORIDA WANTED AT THE AUTA-monte Hotel, Altamonte Springs - Youna men as waiters and bill bys: send full partic ulars, age, siza photo and written references as to character; must be Protestants.

HELP WANTED-FEMALE. FLORIDA WANTED AT THE ALTA. T monte Hotel. Allamonte Springa – Girls for dining room work a laurdress woman or diskwasher; this is a solect family hotel; we we have a come hole Properties and the solect of the solec full particulars and written references as to

Catholics, who are accustomed to eat their victuals without looking at the cook's baptismal certificate, will not be likely to flock to the Altamonte Hotel in great numbers. It does not cost a cent to keep away from such a queer caravansary.—Boston Pilot.

....

#### OBITUARY.

SISTER MARY VERONICA, BELLEVILLE,

<text><text><text>

May her coul rest in peace!

May her coul rost in peace! ANNIE BOWES, GRAVENHURST. On Friday, December 19 ha High Requiem Mass was sung at S., Paul's church, Graven-huist for the repace of the late Annie Bowes. The Rev. Father Collins acted as celebrant. The sanctusry rice, were draped in mourning. After the Mass, the "Libera" was chanted, and the flash blessing given, with the words of Holy Church. May sne rest in peace !

#### Annals of St. Anne de Beaupre.

Annals of St. Anne de Beaupre. From the cederated skrine of la bonne St. Anne al Beaupre. Quo. we have received two copies of a very interesting monthly magazine, braing the abave title. It is published by the Redemptorist Fahers, with the approval of Their Grees the Archbishops and their Lord-ships the Bebops of the Ecclesiastical Prov-inces of Quobec. Trouto, Montreal, Otawa ard St. Boniface. We are giad to know this superiors, for it is well worth the fee-50 ceats per year.

The above address and gift, viz a valuable for overcoat, were presented to Rav. Father Forster in the said mission after mid - night Mass. I a consideration of the church which is about to be eracted in this mission and the many and long drives which the same will necessitate on the part of the pastor, the people felt that such agift would be not apprepriate and much appreciated. Rev. Father Forster expressed himself as much pleased with the gift and hored that, on the next Christmas eve they would have the pleasure of meeting toge ber in a temple as plaasing to God as was their in a temple as pleasing to God as was the gift to him.

YOUR DEVOTED PEOPLE OF THE THAMESVILLE

Bry and Dear Fahr - Osce more glad Cantaumas, with its glorious memories and its neavenly blessings is at hand, and again are we accord d the happy privil-ge of assembling are to express to you our deep and lasting reating for all you have done for us during the next ser.

#### DIOCESE OF HAMILTON.

SEPARATE SCHOOL PUPILS ENTERTAIN.

SEFARATE SCHOOL PUPILS EXTERTAIN, The second annual entertainment by the pupils of the Separate schools was held in the Grand Opera nonse yesterday. It was divided into two portions, the children giving matibee and evening performances. In all, about 806 pupils took perf -500 in the afternoon and 300 pupils took peri-we in the sharpy was well in the evening. This little army was well managed by Rev. Father Holden, John B. Nelligan, master of ceremonies, and their manafants.

The programme at the matinee was :

St. Mary's school band.

Boys' Brighte Boys of St. Mary's school.

Song-Selected. Chorus-Grosey Gander. Pupils of St. Ann's school.

Sword drill. Sword drill. Solo-Luliaby... Melodrama-Brownies at School. Pupils of St. Thomas' and St. Patrick's. Selection.

St. Mary's School band.

Sciecton St. Mary's School band. Dialogue – Whose Turn Masters L Johnston, H. Fae and D. Phelan. Malodrama–Calendar of Days Pouils of St. Ann's school. Operetta–A Praceful Assault. Boys of St. Mary's High School The various performers did well, and there was much applause from the large audience. The St. Mary's school band showed much im-provement, under the direction of John B. Nel-ligan.

The evening programme was as follows:

Selection.

Sword drill. Sb, Mary's High school class. Drama-M arie Autoinette. Sacred Heart High school class.

The art old story now --this story of the charily of the good citiz ans of London toward its insti-tutions for the poor, old and young. Year after year the same names may be read of the matring benefactors whose efforts are so suc-cessful in promoting the happines of those in whose own hands there is naturat to make a Morry Christmas or a Happy New Year. To those who have been contributing to Mount Hope size its earliest days are yearly added others from the city and other parts of the dio cess. to all of whom the Sister's in charge ex-tend their neartfelt thanks for such ample means as wore placed this year at their dis-posal to feast their hundred and seveniy five poor. Following are the names of the contrib-utors -

posal to feast their hundred and seveniy five poor. Following are the names of the contributors:
Mrs. W. T. Stronz, D. uginers of the Empire (Roberts' Chooler). Rov T. Nonam Mr. Richard Payne, Mr. J. J. Cox, Mrs. Farrel (St. Jahn's), Mrs. R. Hueston, Mrs. Mi. Dewan, Mr. Mi. Heenan (St. Tonnus, J. Wiss. E. Howe, Mr. Jac. M. Gragor, Mrs. E. D. Briso, M. Jac. Garvey, Mr. and Mrs. Go. Robinson E. A. Adams & Co. Mrs. Jac. Roberts, Mrs. E. Marker, Mr. Burns Mrs. M. Hueston, Mrs. M. Mattin O'sullivan, Mrs. Thee, Coffer, Mrs. R. M. Burns Mrs. W. Moles, Mrs. A. Mitch in Mrs. Jos. Multern Mrs. J. St. Mitcher, Mrs. J. Mattin, O'sullivan, Mrs. Thee, Coffer, Mrs. R. M. Burns Mrs. W. M. Masure, K. M. Burns, Mrs. A. M. Mitchi Mrs. J. O'Sullivan, Mrs. A. M. Tilimaan Hamilton & Sons, Mr. Geo. Aust, Mrs. John Placeck, M. Masuret & Co. Mr. Joseph Pocock, M. Jonney, Mrs. T. Kley (Almor) Mrs. Both (Aylmer), Mrs. Barey, R. \* J. T. Ayl, ward, R. H. Dennan, Mr. Jas. McCarron (Wallacoby, Mrs. Mitchell (Paul Mille), Mass Jane, Mitchell (Paul Mille), Mass Jane, Mr. Das. Mitchell (Paul Mille), Mass Jane, Mr. Das. Mitchell (Paul Mille), Mass Jane, Mr. Dan. McLayre (Darchesten), Miss Ellern Mr. Bar. Mourt st JossepH Rev P. Cororan (Scaforth), Mrs. J. Barder, Mrs. D. Corratk, Mr. John Daly, Miss Burns.

Mr. Dah, Mr. Belley & Georandek, Mr. John Daly, Murdock, Thes. McCorandek, Mr. John Daly, Miss Burns.
McCorandek, Mr. Jobe Daly, Diguan, Mrs Jas Butlor, Mrs. Wm. Corroran Mrs. D. Regen, Religious of the Sacred Heart, Consolerer M. Mr. Yur Jas. Legg, S. Ann's Mr. T. F. Kan, and Mr. Jas Legg, S. Ann's Steley Reek, Sodality of the B. W. Mrs. T Hard, Mrs. Collier, Mr. M. Gould, Mr. M. J. Floud, Mrs. Collier, Mr. M. Gould, Mr. M. J. Floud, Mrs. Collier, Mr. M. Gould, Mr. M. J. Floud, Mrs. Collier, Mr. M. Gould, Mr. M. J. Floud, Mrs. Officient Mrs. Flyou (Asylum for Issance), Mr. Gunge Mrs. T. F. Gould, Rev. T. Valorin (Zurich), Mrs. Jas. Murray, Mr. Jas Mitcheil, Mr. W. Coles a friend, Mrs. Bourasses (Dover South), R. V. J. V. Tobin, Mr. A. H. Brener, Rev. P. L'Heureaux (Simosol, Mr. Wm. O'Connor, Fergueno & Son, Mrs. Durcy, Mrs. Costello, Miss Moylan, Mr. Thes, Das, Ward, Springbauk; 1 ton hard coal Jno, M. Daly ST. JOSEPH S HOSPITAL.
Mrs. McHer, Nyas & Russell, Parnell & Dean and Mr. O Hagan.

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#### A Talented Young Musician

Annals of St. Anne de Beaupre.<br/>From the celebrated shrine of la bone St.<br/>Anne at Beaupre Que. we have received two analysis and be show of the base of the base of the bases were high school,<br/>The audrence completely filed the theatre.<br/>Amounts of the bases were high school.<br/>The audrence completely filed the theatre.<br/>Amounts for the schore of the bases were high school.<br/>The audrence completely filed the theatre.<br/>Amounts for the base were high school.<br/>The audrence completely filed the theatre.<br/>Amount the approval of<br/>the above title file multication the approval of<br/>the above of the bases are presented. Otawn and their Lord<br/>the above of the base a large number of work and the young ladies who took<br/>are of Quebers. We are glad to know this<br/>are file multication has a large number of work and the young ladies who took<br/>are of work and the young ladies who took and you the subow and the young ladies who took and yo

Vesury he seen into the body of the church, and when the alarm was raised mingled among the crystal seen and the second secon

#### A Worthy Priest Honored.

A Worthy Priest Honored. The little church of St. John Bapist at White River was in gxia attire on Sunday evening. Dec. 28 and fluid by the doors wich a congregation, assembled to present their late prisor Ray. L by Fortune, S. J., with a token of their gratitud and esteem Vespers were sung and Benediction given at 7 o'clock. The music was especially fine, under the direction of Mrs. J. J. Barker, organists slos were tasken by Mrs. Jolicoeur, and by Messers Arthur Maioney and J. J. Barker. Mr Richard Sheridan officiated as master of ceremonies in the sanctuary. The Rey Father, who has until lately included White River in his mission, was backer by surprise when a beautifully worded and engrossed address was read and presented to aim by Miss Eina Howard, after which Mrs. M. Swords handed him a handsoms fur coat, a much appreciaved gift in this coil conntry. Father La Fortune thanked the donors in his usaul modest and happ manner and assured them of his prayers. The adress, which was the work of a Sister

usual modest and happy induced them of his prayers. The address, which was the work of a Sister The address, which was the work of a Sister of Si, Jose bit & Convent, Torouto, was much of Si, Jose bit & Convent, Torosident, Miss Ja, Convention, Treasurer, Miss How are, Secretary, Miss How are, Secretary,

Miss Howard, Sectorary. The Oatholics of White River will never for get the uniting zoal and very great kindness of Ray, Father Ly Fortune and whenever he honors their village with his presence, he will receive the welcome he richly deserves. E.R.S. ER.S.

A Well Deserved Tribute.

A Well Deserved Tribute. Lindsay, Dec. 30, 1992. During Christmas week our beloved pastor, the Venerable Archdeacon Casey, who has been in this parish for less than a year, was waited upon by the ladies of the parish and personned with a magnificent easy chair. Duri g his short residence in this parish, the V norrable Archdeacon has shown great zoal in ministeriug to the spiritual needs of his parishioners—a fact clearly made manifest by the large numbers that attended the three Masses on Christmas day. In receiving the parent, the Reverend Father thanked the radies for their handsem gitt.

Woe to those who do not care to honor either their intellect, their heart, their fortune, or the remembrance of their education.-Lacor-daire. their intellect, their heart, their fortune, or the remembrance of their education.—Lacor daire. Of all follies, infidelity is the greatest.—St. Bernard. London ONT Stamps Accepted. Also for sale by our Travelling Agents AGENTS WANTED, LIBERAL COMMISSION

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etc. Address : Thos. Coffey, CATHOLIC RECORD

WANTED-A TEACHER FOR THE BAL anc. of the year, she to teach both Kur lish and French, and having at least a second class certificate for the English. For partice lars addreas Rev. Father J. C. St. Arman Pine Wood, Out. 226 tf

TEACHER WANTED, FOR R. C. SEPAR ate School, Staflord, able to trach Front and English. Duty to brigin on 7th. of Jan. 1903 For informations apply to A. Lair Sec Treas, Pombroke.

TEACHER WANTED FOR SEPARATE School Section No. 10. Normandy, second or third class certificate. Duties to commence 5th Jan 1093 Applicants state stlary and ad-dress applications to John J. Hawkins. Ayton, Ont. 1203 2

WANTED A CATHOLIC FEMALE TEACH Way is badding a second class certificate, at with a knowledge of French for Separt School Section 15, S. Kaphaels, Ont Sta salary and apply at once to James Bain, Sec tary, or to the school board. Attendance school fairly large. 126-2

TWO TEACHERS WANTED, MALE OR female, knowledge to beach both French and English. For R. C. S. S. S. No. 1. Hay and Saulay. Holding a 2nd class certificate, Duties to commence at once. State salary and qualifications. Apply to John Laporte. Sec. Drysdale P. O., Oat, 1294 2

TEACHER WANTED FOR CATHOLIC Separate school, S. 4. Raleigh, Small section and light work, Duties to begin Jan-uary 26, 1903 Applicants to state salary ex-netion and qualifications and experience to M-Gleeson, Sec. Treas., Fletcher P. O., Ont. 1263 tf

MAN WANTED.

MAN WANTED. WANTED AT A PRIESTS HOUSE IN THE courty a middle aged man to do the chores. A good man may secure a gool house. Address, "A. B.," CATHOLIC RECORD office. Loadon, Oat. 1263.2

SINGLE MAN WANTED

To act as sexton for church Apply to Vary Rev. Joseph Bayard, V. G., St. Thomas Ont-Send references. 1262.3.

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SIFUATIONS VACANT, GOOD SMART SALESMEN FOR WEST-Gen Ontario, also local agous, for the sale of truit trees, orna weental trees, eds. Salery or commission basis. Also two smart men to act as general agouts for Western Toronto. Apply to Pelham Nursery Company, 1249-t. f.

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