

# The Catholic Record.

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

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## The Catholic Record.

LONDON, SATURDAY, JAN. 10, 1903.

### ONWARD AND UPWARD.

The powers that guide the destinies of the Catholic Record have intimated to us that they require some copy agent 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 "resolving" 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 what we should do. We know it as well as the wisest teacher, and perchance at this moment slightly historical, after much hearing and speaking of living words, or flushed with the hope of better things, we are going to prove our knowledge by action. It may not, however, be many moons before the resolutions are forgotten. But if we cannot realize all our hopes it is not a bad thing to take up the book of the New Year and to write on the first white page something of interest to ourselves. And so long as we struggle we cannot fail. They who sit idly by dead hopes and withered dreams and spend their bitterness upon aught that is optimistic, are the cowards and losers. Instead of walking they sit still, salving wounded self-love with self-pity. Because they have made a failure, or found that fancies bred of ignorance and inexperience are but fancies, they become lethargic—the most miserable failure of all. Then we have cynicism—the notion—a maggot that breeds in small minds—that all men are hollow and rotten at heart. How often have we not heard it! The young who discover that their idols are but clay will have no more idols. This is good if it may teach them to stand erect and to be chary in bestowal of trust and affection, but not so if it prompts them to withhold it altogether. They who have been duped may imagine that all men play with loaded dice. But better sunshine in the heart than ice. That trust we give may never to our mind yield us a reasonable amount of interest, but we may be quite sure that it is a good investment. It acts as a tonic to the feeble-hearted. A joyous life is better than a threnody. It may steal into souls and make their barren wastes replete again with the hue of youthful enthusiasm. What is the good of all the literature with a sob in it? What is the value of a cynic though his thought be set in phrase that lives in enduring folios? For our part give us the words with life and hope in them—the men and women who stumble and fall and yet move on without polluting the sweet air with growling and grumbling. They indeed may have no success as the world terms it, but they do not fail. The way may be hasty and the beautiful mountains never within hailing distance, but their face is ever towards the goal. However blue or gray their sky may be, they keep marching—and doing this, they do all. No repining—this belongs to weaklings—but the courage of the soldier. True in all things—kind and merciful though the heart be weary—in his ears the voice of the Captain, he is always a man to be looked upon reverently by the angels who pick him up from the world's battle field.

To keep onward—this is our business.

### A WORD TO CRITICS.

Being kind-hearted shields us from the curse of being worldly-wise. The man must be very lonely who can say that we men are "but of little breed" and who can hear nothing but the sounds of earth. We have not the assurance to believe that anything we might say could have any effect in the pestering, insignificant things yeelp gossips—the buzzards who prey upon official and in ecstasy when sitting in judgment upon their neighbors. But let us quote, for their benefit, a little information from Father Tyrrell, S. J. One reading will not get it through their brain cuticle, but they may after two or three readings see a glimmering of its sense:—

"Not till we enter into the secret of a man's will, not till we know all the antecedents of his life—the precise measure of his knowledge and understanding—the exact condition of every nerve and muscle—the lie and correlation of all the cells of his brain—the composition and heat of his blood—in fine the infinity of conditions under which he acts, can we venture in our criticism of his action beyond a 'positivist' statement of what is external and apparent."

### MOTHER AND SON.

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 are not giving free rein to imagination when we say that some daughters and sons are responsible for the deaths of a good many fathers and mothers. The doctors put it down to heart disease or old age, but we think that in many instances the letter that never came—the expectancy often postponed of some little token—the yearning unsatisfied for love and sympathy, hurried them to the grave. Poor little mother! To groan and cry over a baby—to give it the wealth of your heart, and then when it leaves you to see it forget you or to throw you now and then a few dollars as one would throw a bone to a cur!

She is in the way of course! The wife cannot get on with her—and then the white livered, contemptible hound of a son gives her over to the charity of the public. He would rather see his mother a pauper-pated woman who imagines that, having old people, when they are penniless, about, will bring her down in the social scale, or will interfere when she is giving children's parties or indulging in the social frivolities that weaken a family morally, mentally and financially. She has not the grace to understand that the advice of an old-fashioned body could be of incalculable benefit to her. And so the mother is packed off to the poor house, where she may, but oftener does not, receive any attention from her dutiful offspring. Sometimes she gets a parcel of clothes—the wife's "cast offs"—as a mark of his large heartedness. When she dies he goes to the poor house when the streets are silent and brings the body to his residence. Next the daily prints announce that the funeral of—will take place from—street. Good son! At the house he acts the mourner to perfection and contrives to have his friends see the beautiful wreath of flowers with the legend "From her loving Son" in the coffin. The wife smiles a bit—and the comedy is over.

### FATHER, WIFE AND CHILDREN.

Another individual who should do some strenuous thinking at this season is the one who is forever nagging at his children. It seems presumptuous to give any advice to this gentleman because he preens himself on his superior knowledge. But, at the risk of wounding his susceptibilities, let us ask him what has he to show for his nagging during the past year? If he is sincere with himself he must own that he has 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 enters the house it becomes as still as the grave. His opinion must be always law, for little by little he becomes convinced that the wife is not a help-mate and equal, but a bond slave who should be unutterably grateful for food and clothes. Should she venture to say a dissenting word she is overwhelmed by a torrent of indignation. Should she offer a suggestion as to the advisability of dissociating the children from dangerous surroundings, she is laughed at, it is not insisted. It matters little that he is painting brutality on the minds of the children—searing their souls with unforgettable marks of parental tyranny.

### STUMBLING BLOCKS.

Some few questions were dropped in the box. The following was given to Father Sutton, to which he was requested to give a full answer:—

"Is the Roman Catholic Church identical in doctrine with the old Apostolic 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 faith 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, 1563. They were formally published by Pope Pius the Fourth, November, 1561. The Article of the Immaculate Conception of the Virgin Mary was added by Pius the Ninth, December, 1855. The Article of Papal Infallibility was added July, 1870.

(Signature given.)

delicet 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 them at home, and governs himself accordingly. And so he plays the dual role of "street angel and house devil." But he may learn that it is profitable to bank his smiles in the hearts of those who know and love him. He may want to draw upon them some day, and he should see to it that the draft shall not be dishonored. Let him make a deposit to-day.

### "STUMBLING BLOCKS"

ENCOUNTERED AT A NON-CATHOLIC MISSION IN A PARISH MORE THAN A HUNDRED YEARS OLD.

St. Joseph's Church, Eastern Shore, Md., as the Jesuit Fathers are wont to call it, is one of the oldest Catholic churches in the Diocese of Wilmington. It was begun as a mission by the Jesuit Fathers in 1755, when Rev. Joseph Mosley was sent from St. Joseph's to locate on the Eastern Shore. Father Mosley finally settled in the upper part of Talbot county as the most suitable point whence to attend the different missions under his charge. Here he erected a brick church and dwelt, which he completed in 1782. The trials of his missionary life have been preserved in part in a series of letters to a sister in England named Mrs. Dunn. From these we learn that even in Catholic Maryland during the Revolutionary War it was forbidden to build a Catholic church. Father Mosley was obliged therefore to build the church as an annex to his small house, which was known locally as Mr. Mosley's private chapel, although it was a case private chapel was seemingly greater than the whole. Both church and house were solidly built, and have been used for worship and residence uninterruptedly until the present. Small as the church is, it stands intact, and the original building stands intact, a monument to the missionary who labored for the faith in these parts.

The church is situated in a fertile agricultural section, and most of the Catholics are well-to-do farmers. When one sees the beautiful farms that surround the church on all sides it is impossible not to wish all the Catholics of such a region. If our Catholics laboring in the factories of the cities and the mines of the mountains knew the advantages of such a life as that offered by the country around old St. Joseph's, many of them would write for information to Father Temple, at Eastern, Md., who is continuing the work begun by Father Mosley a century and a half ago.

As the church is in the country, Father Sutton lectured in a hall in the neighboring town of Cordova, situated three miles from St. Joseph's. The hall would accommodate about three hundred persons. Every available object was used to give the people the comfort of a seat—chairs, some without backs, benches, boxes, nail kegs, butter tubs and plain boards laid from box to box. The place was jammed every night.

The mothers brought all the children, even babies. The good farmers with their wives and children sat for over an hour each evening and drank in the word of God as the parched earth drinks in the welcome rain.

Two hundred copies of "Clearing Way" were distributed to non-Catholics. Each evening before the lecture began, Dr. Temple, the pastor, and Father Sutton stood at the entrance to the hall and spoke to every one as he or she came in. After a few nights the shyness of the non-Catholics seemed to wear off and they would remain after the lectures and chat pleasantly with the priests. The second day some Catholic ladies spent the afternoon decorating the platform with rugs and flowers, giving it a pretty appearance, in strong contrast to the rough, rude hall.

At St. Joseph's each morning Mass was celebrated, a sermon preached to Catholics, and confessions heard, Father Sutton devoting the morning to Catholics and the evening to non-Catholics. The three mile drive before and after the lectures was not so unpleasant as it might have been had the weather been less favorable.

### STUMBLING BLOCKS REMOVED.

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### "STUMBLING BLOCKS."

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### ANSWER.

"The 'Stumbling Blocks' arise from

the confounding of the definition of the existing faith of the Church with the creation of new tenets not flowing from the legitimate extension and application of admitted principles. They mistake the language of definition for the words of creation. Many Protestants erroneously date the commencement of the doctrine from the time it was made binding by an explicit definition, although it had always existed in the Church. Such definitions are inseparable from the nature of man, and when there is a judicial power to settle and determine the full meaning of the law, it is not a case of the law before the Supreme Court of the United States as regards the construction of one of the articles of the Constitution; the Court would determine its meaning and bearing. Would any one be so foolish as to charge the Court with creating a new fundamental law, when it simply declared what the constitution had not always been what the Court declared it to mean? To declare what is the law and to make a law are very different. One is to create, the other is to define or explain that which is already made.

So with faith. The Church does not create new doctrines; she defines what has been the faith committed to the Apostles by Christ.

St. Augustine in speaking of the definitions of doctrine that had been made up to his day, shows how the definition brought out more clearly and more emphatically what had always been the teaching of the Church. He says: "The dogma of the Trinity was not perfectly brought out till the Arius declared against it, nor the efficacy of baptism till questioned by un baptized. The errors of heresy, instead of injuring the Catholic Church, have really fortified it. Besides, those who thought wrong were given an occasion to ascertain the right. What had been but plausibly believed became afterwards fully known."

To say, therefore, that every definition of faith was an addition to the fundamental revelation made by Christ, is to say that every definition was as false as to say that every definition was a new law not contained in the Constitution of our country. Take, for example, the infallibility of the Pope. Before the definition it resided in all Catholics agreed to as a matter of course. Some held that it resided in the Pope and a general council. Yet the decrees of general council are not of any value without the Pope's assent. Infallibility was admitted by the Council of the Vatican. Some held that it resided in the Pope as chief teacher of the Catholic Church. Cardinal Newman in his book on "Development of Christian Doctrine" could be read with great profit by those who held the definitions of doctrine a stumbling block to their recognizing the Catholic Church as the teacher of the unchanged doctrines of Christ.

Dr. Temple is delighted with the good results of the mission. Several fallen away Catholics have been brought back, and many of the non-Catholics expressed the great joy it had given them to hear the doctrines of the Church explained. Some of the inhabitants of a neighboring town, in which they are not a single Catholic, have expressed their desire to have Father Xavier Sutton come there and give a few lectures in the town hall.

### THE DOCTRINE OF HELL.

TEACHING OF THE CHURCH REGARDING THE ETERNAL PUNISHMENT OF SIN.

From the New Zealand Tablet.

In the course of a Protestant mission 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, that its torments were everlasting and that the fire with which the wicked are punished is a material fire. The statement was made once vehemently challenged and a vigorous controversy in the papers took place, in which the doctrine of everlasting punishment, and especially of punishment by a material fire, was somewhat fiercely assailed. So far as we know the Catholic Church was not specially referred to in the correspondence, but to have remained silent while a belief in hell is included in the defined articles of faith was being publicly attacked would have been disloyal to the truth, and accordingly Father Le Menant des Chesnais, Vicar General of Christ Church, thought it well to deliver a special lecture on the Catholic doctrine on the subject. The lecture showed 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 pagans, of a belief in a place of future punishment for the wicked, the lecturer proceeds to state the teaching of the Church, carefully distinguishing what is of faith about hell and what rests on tradition and the opinion of learned theologians and doctors.

"The Church," says Father Le Menant, "has defined only two things concerning hell, namely (1) that there is a hell for the punishment of the wicked, and (2) that hell is eternal, and its torments, whatever their nature may be, will never come to an end." "Other questions," he adds: "Where is hell situated? What is the nature of the pains of hell? What are the walls and must be left to the final choice himself, the whole truth on the subject, so far as mere mortal know-

ledge of it can go, may be fitly summed up in Cardinal Manning's words, that 'no soul is lost whom infinite wisdom, infinite power and infinite love can save.'"

The thought of souls suffering forever and ever in hell is undoubtedly a very awful one, and the difficulties it suggests have never been more generally accepted than when, therefore, with interest to that portion of Father Le Menant's lecture which deals with this aspect of the question, and his vindication of God's justice is so much to the point that we quote the passage in full:

"But how," he asks, "can the eternity of hell's torments be reconciled with God's infinite goodness? What proportion is there between a crime which lasts but a moment and everlasting sufferings? In the first place, let me remark that the punishment of a crime is never measured by the length of time it takes to perpetrate it. Does it take a long time to pull the trigger of a revolver and shoot an enemy? Does it require much time to strike a match and apply it to a fuse connected with a barrel of gunpowder and blow a whole city to atoms? Or to plunge a knife into the heart of the person we hate? Or put a few drops of prussic acid in a teacup? Yet if any one be convicted of anything of the kind he is cast into prison, deprived of his riches and of his liberty and separated from all his friends and sentenced to a hard labor for life, or even put to death; and in this we see nothing excessive; and we think it right to cut off forever all intercourse with society ever found guilty of such an offense. Now this is exactly what God does. He keeps for ever away from Him and the company of His Blessed Mother and the holy angels and saints those who are unworthy to go to paradise. In the second place, let me remark that in the punishment of hell what may, it is in exact proportion to the guilt of each. All those who go to hell will remain imprisoned forever, but although their captivity will be eternal, the pains they will endure will be finite and in perfect proportion to their guilt. If a sinner should die with but for that one sin; his punishment will be the smallest possible in that place of misery, only it will never have an end. If a sinner has ten, a hundred, a thousand mortal sins, his sufferings in hell for all eternity will be exactly in proportion to the number and enormity of his faults. Nay, we may even say that with the Angelic Doctors that, be the pains of hell what they may, not only will no one be punished more than he deserves, but the punishment of each will be somewhat less than that he deserves, because God is always inclined to reward us more than we merit and punish us less than we deserve (Thom. Summ. scilicet, Art. 2). Thus no argument can be made against the justice of God on account of the intensity of hell's torments."

Briefly put, the following are the points which should be kept in mind by way of mitigation of the awfulness and mystery of the doctrine of eternal hell, and there are degrees of punishment meted out to every soul in proportion to its actual guilt, or to its merit, as Father Le Menant has pointed out, be even somewhat less than has been really deserved. (2) Only those are condemned to eternal punishment 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 impenitent rebels against the divine Majesty. (3) No even an approximately probable estimate can be formed of the loss or of the proportion which they bear to the rest of the race. It is to be remembered that, as a popular complete puts it, while

The lamp of life holds on to burn. The vessel shatter may return: and though no one who was not spiritually insane would place his hope of salvation 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 merciful and loving God of repenting at the last and of dying after all in peace with Him. The case was suddenly cut off and of whom it was said,

Between the stirrup and the ground. He mercy sought and mercy found.

It is probably by no means a solitary one. (4) Last and most important of all, the Church has always firmly held and taught that God desires the salvation of all, and that not a single soul is ever condemned unless He has first bestowed upon it sufficient grace and full opportunity for securing a life of eternal happiness with Himself. In other words, it is the sinner himself, and not God, who really condemns the soul to the pains of hell. Remembering always that man has been endowed with free will and must be left to make the final choice himself, the whole truth on the subject, so far as mere mortal know-

### THE NEW PAPAL DELEGATE AT OTTAWA.

Ottawa, January 4. — Mgr. Sbarretti, the new Papal delegate, arrived here Saturday morning at 11:30. He was met at the station by Archbishop Duhamel. The reception of the delegate this morning was very simple and unostentatious. Mgr. Sbarretti made his first public appearance to-night at a reception held in the cathedral here. The great church was crowded. Archbishop Duhamel welcomed the delegate in behalf of the Canadian Catholics—a pleasure and privilege rightly his by order of seniority. Mgr. Sbarretti, who is a splendid speaker in English, made an eloquent reply. He expressed thanks for the warmth of the reception tendered him, and said it manifested the great faith in the Church displayed by Canadian Catholics. He would report to the Pontiff whose representative he is, and the great head of the Church in the midst of his trials would be pleased and grateful to know that the Canadians were loyal and faithful.

### THE SISTERS REMEMBERED.

The Reading, (Penn.) Times of Thursday, Dec. 25, has a very interesting article concerning the presentation of Christmas gifts to St. Joseph's Hospital of that place. Col. Geo. S. Beck, the generous donor of twelve beds, tables, chairs, etc., referred very feelingly in the course of an address on the occasion, to the good work done by the Sisters of Charity, the Mother Superior and the Sisters, several representative citizens were in attendance at the presentation. We have much pleasure in giving the Colonel's address in full from the Times' Christmas number:

COLONEL BECK REMEMBERED.

Colonel Beck was then introduced and said: "Dear Sisters of Charity, in charge of St. Joseph's Hospital:—On Christmas eve, 1872—just thirty years ago to-day—I was a poverty stricken victim of yellow fever in the Brazilian part of Rio Grande, more than four thousand miles from home, among a people of whose language I was ignorant, and with whose religion I was not in sympathy. There was not a person, excepting my own shipmates (and the majority of them were also stricken with the same awful disease), in all of Brazil who knew me. I will not attempt to describe how I felt during that sad, sad Christmas season three decades ago. I will leave that to your imagination, but I do want to tell you that at a time when I had concluded that I was absolutely friendless, and when I had about made up my mind that my days on earth were numbered, your saintly like, earth-wide Sisterhood came to my rescue, and without pay, emolument or hope of reward nursed me back to health and strength."

"Now, Sisters, since I have told you of this experience I own I blame me very much for adoring your noble order and loving every one of you personally. Since this yellow fever experience in South America—the bare thought of which makes me shudder—and up to which makes me shudder—the fates which I have recently undergone, the fates which I have been able to do in the matter of paying a little interest on the enormous debt I owe your Sisterhood and was to reach down into my pockets and give you a dollar or two once in a while when I have it to give."

"I never have hoped, and cannot hope, to ever pay the debt I owe the Sisters of Charity. Were I a Vanderbilt, a Rockefeller, a Carnegie, a Rothschild and a Morgan all in one, and had I about one iota less than that of God Himself, I could not pay it, but, on this, the eve of the anniversary day of the birth of Him who Christians say brought 'peace on earth, good-will to men,' and just thirty years after your great Sisterhood took me in, I take unutterable pleasure in handing you a small instalment on this debt in the shape of this equipment for your two new fever wards, with the sincere wish and belief that it may be the means, in your tender hands, of bringing many sick ones back to health."

"Good, Dear, Noble Sisters! In your self-imposed and arduous work of love becheered by the thought and knowledge that those of us whose fevered brows have felt the sympathetic 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 have 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 ministrations when disease overtakes and death draws nigh."

"Believe me, Sisters, when I say the truly good and great of all the earth 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.

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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, the women and children sat, there was a subdued rustling. The place was very full; some were standing, and others crouched along the wall. To many who were present the prayers 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 unaccustomed worshippers.

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 seeing. "The ungodly ones!" whispered one to her neighbor. "Why are they here? If this man is indeed the Messiah, He is not for them." And now all the prayers had been recited, the lessons from both the Law and the Prophets read, and in the breathless hush of expectancy which followed, the great Healer came forward—the reader, following the custom having asked Him to speak to the people. Every eye was fastened upon him, and as He spoke words of authority, of divine and burning truth, the light of heaven which shone upon His face penetrated the dark hearts in His presence. All were intent, silent, drinking in His words, so different from the vague and stupid utterances of the rabbis. Even the children, though they understood not the words, felt the wonderful fascination of that Heart of love, and gazed quietly into His wonderful eyes. Suddenly the sacred hush 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 polluteth the sanctuary. Put him out! Put him out!" But Jesus silenced the tumult with a word. Then, turning to the demagogue, who was already in the grasp of two or three indignant worshippers, 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 man was known to many of them. "Mother," said Stephen that same evening, "the trumpet hath sounded and 'tis past sunset shall we not go forth? I would fain see more of this Jesus."

"I will go with thee gladly, my Stephen," replied his mother. "For truly never man has spoken as this man. Yet I feel the wonder of it all so keenly, that I think perhaps I am only dreaming. 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 never 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 cling 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, it 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 wonderful baby lay. My Stephen, I did not know thee! I thought it was some spirit, till thou didst cry out, 'Gospel 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 some 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 captives, and recovering of sight to the blind; to set at liberty them that are bruised.' Those were his very words. I cannot forget them. And another, if He came or that, would it not please Him best if we should help Him to do it?"

wretched garments wrapped tightly about him, was a man. "Greetings to thee!" said a clear voice of the child. At the sound, the man raised his shaggy head, and turned his face toward the doorway.

"Who art thou?" he said in a husky voice. "I am Stephen, son of Dunaehus. I am come with my mother that we may lead thee forth to find the great Healer. He will cure thee of thy blindness." "Nay, thou mockest me," groaned the man. "For knowest thou not that my eyes were burned out with a red-hot iron; they be shriveled up in my head. No man could heal me!"

"But thou knowest not the power which this man hath," said Stephen. Then he poured forth eagerly the wonderful story of his own healing, and that of the baby. But the man only groaned and drew his rags more closely about him. "Come—come quickly!" said the lad. "Thou wert an innocent child, the babe also, but I—who am I, that one should heal me? I am accursed of gods and men. 'Twere best for me to die.'"

"Nay, good neighbor," cried Stephen impatiently, understanding nothing of all this. "Thou must come." And running quickly up to the man, he seized his hand and gave him a gentle pull. "Something in the touch of those soft childish fingers, perhaps the first friendly touch he had felt in years, broke down the barriers in the man's soul—barriers raised by the disgrace, shame and suffering of years—and burying his face in his hands, he sobbed aloud, Stephen still standing by, his childish soul perplexed at the sight of so much misery."

"Come," he said presently, again touching the man. And this time the poor wretch rose from the ground, stretching forth his hands gropingly. "I will lead thee," said Stephen joyfully, possessing himself of one of the outstretched hands. And so the two set forth, Prisca following.

"Dost thou know where to find Him?" asked the man in a trembling voice, a glimmer of hope beginning to stir in his heart. "Nay," said Stephen, "but we shall find Him." Then with a sudden illumination of eternal truth, he added simply: "If we want Him truly and seek for Him, we cannot fail to find Him."

Said Prisca, "I heard one of the women in the synagogue say that He lodged at the house of Simon the fisherman. He dwelleth near the lake; I know the place." As they proceeded on their way thither, they saw many others thronging the narrow streets. Some carried beds on which lay poor sufferers wasted with every woeful disease known to man; others led the blind, or helped half-crippled ones slowly and painfully along. And as the multitude, ever growing, hurried on, the moans of the sufferers on their beds, the shrieks of demons, and the wailing of sick children, made a mighty chorus of misery.

The house of Simon, as Prisca had said, was by the lake-side. It was a modest but thoroughly comfortable dwelling of two stories. In the rear a customary courtyard, a small garden extended in gentle terraces to the water's edge; two or three fine fig trees 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 here dwelt Jesus when He sojourned in Capernaum.

On this Sabbath evening the family, with their beloved Guest, were sitting in the garden enjoying the cool air, and talking in low tones. That day the Master had done great things for them also. The mother had been taken violently 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 immediately the fever had left her, so that she was 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 confusion of sounds—some of hurrying with loud crying and wailing, mixed with shrieks and groans, and ever drawing nearer.

"Hark!" said the wife of Peter, rising in her alarm. "What mean those dreadful sounds?" "The multitude is seeking the Master," said John. "They are bringing their sick with them." And rising, he went to the door of the garden and looked out.

There was near Peter's house an square of marble place, and to this spot the people were hastening. And now they began to lay their burdens down upon the ground, the first-comers crowding as near as possible to the gateway of the garden, calling out as they did so: "Where is He that healeth? Let Him come forth to us. With many others confused cries, such as, 'Jesus, thou come forth, we pray thee!' And through it all sounded the woeful noise 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, tenderness and healing flowing from his eyes and his outstretched hands, 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 shrieks 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 place.

"He is here," said Stephen joyfully, clasping the hand of the blind man closer. "And many, oh, many others are here to be healed; and some are going away well," he continued. "And indeed the quick ear of the

blind man had already caught the exclamations 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 passed for an instant, and throwing himself on his knees, caught Him by the garment, and cried out loudly:

"Jesus, Master! I beseech thee to have mercy on me!" And He answered: "Believest thou I am able to do this?" "I believe," murmured the man, turning his sightless eyes up to the face above him. Jesus, looking at him, beheld behind the blind eyes the soul stained with guilt, weary with suffering, and hungry for love; and, touching his eyes he said, "Go in peace."

And the blind man was blind no longer. He saw; and his first vision was of that face full of compassion and tenderness. Then was his soul stirred with a mighty love for the Healer. And he rose up and went away, as he was hidden, carrying with him a memory destined to become a perpetual fountain of blessing to himself and others through time and eternity.

CHAPTER VII.

The morning sun, as it flickered cheerfully through the high latticed window of a room in the house of Caiaphas, revealed an apartment of noble proportions. After the fashion of the times, a divan extended along the wall on three sides, the fourth side, being open, showed the terrace outside. 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 of costly trifles, completed an interior speaking of both wealth and refinement.

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

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 fragrant flowers wreathed the balustrades, and east pleasant silhouettes of dancing leaves on the marble pavement beneath. The tinkling of a fountain was borne pleasantly to the ear, mingled with the twittering of birds. It was very quiet and peaceful, and the peace seemed reflected in the face of the woman who sat there.

Presently there was a sound of footsteps on the terrace, and Anna, raising her eyes from her work, saw the tall figure of a man standing at the entrance. "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 joy. "Tis thou, my husband! And I expected thee not until evening." He smiled pleasantly, and found it more pleasant than sunlight, said the man. "Is all well with the household?" he continued. "And with thee, my Anna?"

"All is well," she answered. "And how didst thou find our kinsfolk in Capernaum?" "They are in good health," replied Caiaphas; then following the lady, he turned to the woman who sat there, and talked with the man Jesus as are others in Galilee; he declares that he believeth Him to be the Messiah. 'Tis rank blasphemy, and goeth against the Scriptures."

"But it is true about the miracles of healing of which we have heard?" asked Anna with true feminine curiosity. "There is no end to the marvels which fill the mouth of every Galilean rustic," said Caiaphas contemptuously. "I would that the marvels were all of it, 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 stop to it. Now I must rid myself of the letter 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 garment. "I have a letter from thee from the wife of Jairus." And handing Anna a small sealed packet, he hurriedly left the apartment.

Anna regarded the letter in her hand with a pleased expectancy, but forbore to open it until she had made due arrangements with her maids for the comfort of her husband; for she was a notable housewife. Then traversing the terrace, she descended the marble staircase 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, and bound about with a silken thread, and sealed with wax in several places; so that the opening of it was a matter which occupied several moments. The last seal being broken, the lady spread open the parchment and began to read.

Sora, the wife of Jairus, unto the noble lady Anna, my sister, beloved of Jehovah, greetings: We have had much pleasure in the presence with us of Caiaphas, 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 Anna, our father. In truth, though this is a fair 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 kinsfolk, and acquaintance which be at Jerusalem. Of late there hath been that hath caused much talk among us: To wit,

the presence in Capernaum of the Nazarene, Jesus, who hath wrought wonders of healing, and teacheth new and strange things. My husband, Jairus, who is, as thou knowest, a just man, and one holy and acceptable in the sight of our God, believeth him to be the Messiah foretold by the Scriptures; and I grieve that the matter was one which caused a riot 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 devils from those possessed by them, and the devils themselves have testified of him that He is the Holy One of God.

He is beautiful to look upon, my Anna, but of a mysterious and wonderful presence, so that, while one looks, there seemeth to go out from Him an influence which draweth all unto Him. Even our little Ruth, who hath seen Him, and heard Him preach in our synagogue, 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 are at all times as great as those of Anna, 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 and parables, and, in brief, that all may return unto God the Father of all. He speaks of Himself, sometimes as the Son of God, and sometimes that He hath come from God to call sinners to repentance. 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 of the lower classes, men of whom are fishermen 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 this man is, indeed, the Messiah. But if He cometh up to Jerusalem, be sure that thou makest an occasion of seeking Him for thyself; then assuredly thou wilt understand.

The little Ruth sendeth greetings, 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 also give me word to my father and my brothers, together with their households? May the God of Abraham keep thee and thine. And now farewell.

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 say 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 detained him with a word. "Thou mayst tell thy master that it is well, and that the repast will be served in the garden of the inner house, at sunset. I will wait him there."

Then as the man still lingered, she added pleasantly—"Dost thou enjoy thy journey to Capernaum, Malchus?" "I did, most noble lady," was the reply; then, rather hesitatingly, he added, "I saw there a man whom I had seen formerly in Jerusalem. He had been sick with the palsy for many years, and when last I saw him, had lain on his bed unable to move for more than ten years. He was walking about in the streets of Capernaum as nimbly as I 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 Eliphas, and formerly, before he was stricken with his ailment, he was a servant of the revered Anna."

"And what caused this most notable cure, good Malchus?" said Anna encouragingly. "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 him rise; and he was able to carry out the command. It was a most amazing thing! Afterward, I myself saw the Man Who worked the miracle."

"Dost 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 the women very many of them—listened as quietly as any of the grown folk. I should like to 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 further, 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 to men of authority in the Jewish Church, with imperative summons to wait 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. It was, like the other rooms in the palace, lofty and well lighted, but furnished with the utmost simplicity and severity.

When all were assembled, Malchus acquainted his master with the fact, and he entered the apartment with a men at once dignified and austere. All but

one of the company rose in greeting, and before that one, Caiaphas himself paused, and, bowing his head, said: "Most revered and noble Annas, I greet thee; and I am especially glad that thou art present with us to-day, for by thy wisdom—thou canst guide us in our deliberations."

The man who had sat to receive the salutation of the high priest, was of reverend aspect; his beard flowing upon his breast was of silvery whiteness, while beneath the snowy folds of his turban shone singularly keen and brilliant eyes. Yet despite its dignity, there was in the face of this man that which to the close observer would indicate cunning, obstinacy and cruelty. He responded courteously to the greeting of Caiaphas, and as the latter seated himself said: "My son, thou hast called us together to-day to learn the result of thy mission to Galilee. What is now thine opinion of the man 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 heeded to the full how this man hath stirred up the populace. The credulity of the common people is well known; and more especially in Galilee, they are ignorant and little qualified to judge of such matters."

"But," said a man called Nicodemus, "is it not true that even in Jerusalem this Jesus wrought some notable cures?" "Tis said that He did, most 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 beggars. And the word of a beggar—what is it! But after all, it is not this Jesus as a physician that we would speak of. He might heal all the beggars in the country without harm; but His more 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."

"His pretensions are blasphemous!" 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 be a mighty king, whom will save the chosen people of Jehovah from the hands of their enemies; and He shall establish His throne in Jerusalem and reign in power. It is, moreover, prophesied that 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 another, "he would assuredly seek to ally himself with the priesthood of the Most High." "He not only doth not so seek to ally himself," broke in Caiaphas with an angry frown, "but He hath been heard to speak lightly of the laws and customs of the church, and even of the Pharisees and Scribes. Moreover He observeth not our laws, and doth eat with unwashed hands, and mingeth with publicans and sinners, even going into their houses to eat and to drink. My counsel is, that we require certain wise and prudent ones of the rabbis to watch this man, and report to us of His doings; for there is great danger to the priesthood, and to the institutions of the God of our fathers, if He be allowed to teach unchecked."

"Thou speakest with wisdom, servant of the Most High," said Annas. "It is our duty to guard the faith of our fathers, and to preserve it from contamination. If this man be a blasphemer, 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 sentiment; and then arose a discussion of ways and means, in which all present took part, with the result that certain wise and crafty men, approved by the council, were appointed to go into Galilee and watch the Man Jesus, that they might find sufficient accusation against Him to warrant putting Him to death.

CHAPTER VIII.

'Tis a wonderful tale, my Stephen, but I must needs believe it, since I have thee before mine eyes, and I make sure that I am not dreaming of it all." The speaker was Titus, and as he said the last words, he gave himself a vigorous shake, as if to prove to himself beyond a doubt that he was in full possession of his waking senses. The two ladies were walking slowly along the lake shore, stopping now and then to throw a pebble into the translucent water which rippled on the beach at their feet. Stephen had been pouring forth the wonderful tale of his meeting with Jesus, and of the healing of Gogo and himself.

"And to think," he went on, "that thou hast not seen Him! Nay, but thou must see Him when He returns to Capernaum. Oh, Titus, I love Him so—better than anyone in the whole world!" "Better than thy mother, boy?" questioned Titus, somewhat surprised. "Yes, better than mother; and yet I love mother more than ever before, and thee also, my Titus. He loves everyone. If thou couldst have seen His face, the night when so many sick folk were carried to Him to be healed; I was half afraid to look, and yet I longed to, for there was a light upon it like to the light of the sun—and yet not like it; and when he spoke to the blind man, and said to him, 'Go in peace,' I felt in my soul that the man must needs see. No one could remain blind before the glory of that face!"

"Blind knowest," continued Stephen, after a little pause, "that we have had no religion; father speaks of the gods, when he curses. Mother told me once that she was of Jewish blood, yet hath she never gone to the synagogue, save

once when she knew that the Healer would be there. I would I knew something of the Father of Whom He speaks. One thing I know," he added with energy. "I shall continue to follow Him and listen to all that He saith, and perhaps I shall find out soon."

"Hast thou had speech with the Man since he healed thee?" asked Titus. "Nay," answered Stephen, "He is always surrounded with crowds, and so many would speak with Him that I know not how He findeth time to take food; but I have followed Him day by day here in Capernaum, and when a few days since, He set forth to visit the villages round about, I went as far as I could with Him. I knew the mother would fear for me, if I failed to return by nightfall. Titus, I am sure that something is wrong with mother. She weeps often and so bitterly that I am afraid—yet father hath been away, and I am well."

"Hast thou asked her what aileth her?" queried Titus. "Often and often," said Stephen, "but she only answers: 'Thou canst not help me, my son, and why should I tell thee?' Wilt thou ask her, my Titus?" "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 himself down beneath the tree, and Titus followed his example, and pulling a stalk of lilies, which grew near, he began plucking it to pieces, throwing the brilliant leaves in showers upon the ground.

"Thou wouldst not do that, hadst thou heard the Master speak of the lilies," said Stephen quietly, stretching out his hand as if to save the flowers. "And what said He of the lilies?" asked Titus, continuing His work of destruction. "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 He also made. He said, too, that He Himself came to teach us of the Father, Who is great and mighty, and Who loves all of us."

"Humph!" said Titus gruffly, throwing away the dismantled stalk with an impatient gesture. "What aileth thee, my Titus?" said Stephen tenderly, taking one of the strong brown hands in both his own. "Thou seemest not like thyself. But come, tell me of all that thou didst while thou wert gone."

"I have a tale for thee to hear," said Titus, fixing a gloomy look on the blue surface of the lake. "But what couldst thou expect of such ruffians? Thou didst hear them talk the night we set forth. I was compelled by brute force to do things which I will not tell thee. Nay, may my tongue whirr upon my mouth, if I do not add fiercely. I tell thee I hate the devils, and will make me one too. When thou talkest in thy innocent fashion of this great Healer, as thou callest Him, I cannot tell thee how I feel. He healeth the lame, the sick and the helpless, while we have been robbing, maiming—yes, even killing!"

—the last in a husky whisper, and the lad buried his face in his hands, and wept convulsively. Stephen sat in perfect silence, all the happy light gone out of his face; but at length he stretched out his hand, and laid it gently on Titus' bowed head.

"Thou wouldst never do such things of myself, my Titus. Thou hast ever been tender with the mother and with me; in the dark days before I was healed, I could not help but love thee; thou didst carry me in thy strong arms; thou didst sing to me, and tell me tales which eased me of my weariness and pain. Thou art a good lad, and a true Titus," he went on stoutly, "and thou shalt not go with those bad men again. Stay with the mother and me, and all shall be well with thee."

Titus had ceased his sobbing; straightening himself and half turning away his face to hide the redness of his eyes, he said brokenly: "I am not good my Stephen, but thou art thou art good enough for us both. Let us walk farther."

"Yes," said Stephen, springing up 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 the fishermen who follow Him at all times."

"What fishermen dost thou mean?" asked Titus, interested in the mention of his own favorite craft. "They be Simon, with his brother Andrew, also James and John, sons of Zebedee. Dost thou know them?" "I know who they are; I have oftentimes seen them on the lake fishing, and once, one of them spoke kindly to me at 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 in the crowd said, 'Good people, this man selecteth strange disciples; dost see it?' But the people paid no manner of attention to him—they were too busy talking of all they had seen and heard."

"Then the rabbis love Him not?" said Titus with a laugh. "They be jealous for their own teaching—the canting hypocrites! I have heard them standing in the market-places, droning out their long prayers. They must needs draw their robes about them, for fear such an one as I should pollute them with a touch. But what is that crowd of people yonder about? Let us make haste and see it!" Saying which, Titus broke into a run, followed by Stephen.

"What is it all about? I see nothing," said Titus, to one who was craning his neck to look up the road. "Knowest thou not," answered the man, "that Jesus of Nazareth passeth this way? Even now He is coming. Dost thou not see?" And He pointed to a cloud of dust on the highway, where dimly appeared a confused multitude of

people. "Thou seest that great numbers are with Him," continued their informant. "The people flock afoot from every village. There I have never seen the like of this Man in our parts before; for He doeth wonderful healing, and besides that, He speaketh not as the rabbis, but with such power that even the devils obey Him."

"I am one that He healeth," said Stephen simply, for he could not tell his own story to every one would listen. The man stared at him. "Askest thou what did He heal thee?" he asked. "I was a cripple," began Stephen. But at that moment they were interrupted by a loud and mournful cry within in so strange a voice that they started to hear it.

"Unclean! Unclean!" wailed the voice. "Room for the leper!" shouted a dozen voices; and there was a crowd scattering among those who were crowding the road in their anxious haste. Stephen and Titus shrank among the rest, and saw the tall, thin man of the leper, as he limped past toward the advancing multitude, crying at intervals in his metallic voice:

"Unclean! Unclean!" His face was partly concealed by the coarse linen of his head covering, but he had drawn forward so far as he could the ghastly ravings of his malady. But it was evident that he was suffering from an advanced stage of that disease the most horrible and hopeless which has ever afflicted mankind. By this time the confused crowd of men, women and children, with walking in their midst, had reached the place where the tall man stood. As they approached, he sounded forth the dismal cry:

"Unclean! Unclean!" The advancing multitude backed, leaving Jesus standing in the midst of the leper, and that He turned from Him, as did the others, and ran forward, and falling upon in the dust, cried out: "Lord, if Thou wilt, Thou make me clean." And Jesus put forth His hand and touched him, saying, "I will: be clean."

And immediately he rose up, and was seen of all of them that he was departed, and that his face was like that of other men. In the awed hush that followed, talked with him that had been but in so low a tone that no other heard. Afterward it appeared that the man's account that he had been directing him to go to the Healer himself to the priest, as Malchus had said, thus fulfilling the cleansing; and also, that He had strictly to tell no one of the wonderful thing which had happened into him.

But as the man departed, a arose from all the people, and crowded about the Healer, as more than before, so that Stephen, who still stood at the outskirts, was pushed to one side, and was not that a marvelous sight Stephen, when he could voice.

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TO BE CONTINUED.

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But as the man departed, a arose from all the people, and crowded about the Healer, as more than before, so that Stephen, who still stood at the outskirts, was pushed to one side, and was not that a marvelous sight Stephen, when he could voice.

But Titus did not answer, being up at him, Stephen saw great dark eyes were brimming with tears.

What of your zeal for those who need the day homes, whether in family, or in the asylums, for them in the variety of their in the settlement. Whilst we are on this holy season of Christmas time to show zeal for our what are you doing for the Faith of Indian Children, bureaus which ought to be in most of our large cities, the faith of the thousands of immigrants shores, particularly for the As the children grow up propose to do for them, day, parochial and nighting classes, libraries, book clubs, homes and lodging employment bureaus?

"The field is great, the 'Pray ye therefore the harvest that He sent forth His harvest,' and pra permitted to do your sha At the beginning of th when framing resolution it well, decide to give your Catholic spirit to yo part in some of these p pray that the zeal of o fruit and be rewarded fr success.—Church Progress

The superiority of Muth Ext rminator is shown by school children. Purchase a trial. There are so many cou mber 1, that it is someth which to buy; but if we l or any edition of the t would try Beck's. A H Those who have used it th all other preparations rec ommendations. You li to please an artist.

JANUARY 10, 1903.

people. "Thou seest that great nun... with him," continued their informant.

A HEART COMFORTED.

THE GRIEF OF A MOTHER'S HEART AND HOW IT WAS DISPELLED.

By M. E. Henry-Ruffa.

The Sister of Charity bent over and smoothed the tangled hair of the dying woman.

Stephen and Titus shrank back among the rest, and saw the tall figure of the leper, as he limped painfully toward the advancing multitude.

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.

The advancing multitude shrank back, leaving Jesus standing alone in the midst of the highway.

And Jesus put forth His hand and touched him, saying, "I will be thou clean."

And 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 children.

In the sweet hush that followed, Jesus talked with him that had been a leper; but in so low a tone that no other could hear.

But as the man departed, a great cry arose from all the people, and they crowded about the Healer more closely than before.

But as the man departed, a great cry arose from all the people, and they crowded about the Healer more closely than before.

LAY APOSTLES.

It speaks well for the vigor of the faith of Catholics of this country, says the Messenger of the Sacred Heart, speaking of this general intention of the League for this month.

What of your zeal for children, for those who need the day nursery, for homes, whether in families, or in them or in asylums, for their Sunday schools, or the variety of work done for them in the settlements?

What of your zeal for children, for those who need the day nursery, for homes, whether in families, or in them or in asylums, for their Sunday schools, or the variety of work done for them in the settlements?

"Do not distress yourself, Mrs. Bentley," the Sister said with soothing tenderness.

"Sister Gertrude," Mrs. Bentley said, "help me to say, 'God's will be done.' It is so hard—so hard—to leave her all alone in the world."

After a few moments in prayer, Sister Gertrude lifted the child in her arms and went to introduce the occupants of the house of the death of Mrs. Bentley.

Sister Gertrude had soothed the dying anguish of the poor mother with the thought of God's providence over the orphan child.

Not having any members in the little community, the care of Alice fell upon Sister Gertrude, and the baby sat at her feet, on the platform while she taught in the classroom.

In a very handsome home in the same city, a young woman was bending over the dead form of her baby.

Weeks passed, bringing the merry Christmas preparations, but no hint of their gracious message reached the solitary, desolate mother in her stately, sequestered home.

As the weather grew colder the question of clothing little Alice began to be a serious problem to Sister Gertrude.

"How strange that she will not seek the only true consolation! It does seem a pity, as you say, Jennie, that the clothing that could be of so much service to our poor little living child is lying useless."

After Jennie had gone home, Sister Gertrude kept thinking of poor, desolate Mrs. Bentley, and the angelic death of Mrs. Bentley and the angelic death of Mrs. Bentley and the angelic death of Mrs. Bentley.

Fletcher and ask her to give the little orphan a few of the plainest of the dead child's dresses.

"It may help her to see that there are other sorrows in the world. I will tell her of poor Mrs. Bentley's death and her distress at leaving Alice alone and friendless and of her act of resignation to God's will, at the last."

When her class duties were over, Sister Gertrude prepared Alice for school. The little one was very carefully washed and dressed.

"She is at home, Sister," the man replied, very respectfully, "but I do not think you can see her."

"So I have heard," Sister Gertrude replied, "but—her courage rising again—" "I will detain her but a very short while."

"Well, never mind, then," he said hurriedly. "I am not going to take you. I wouldn't for the world that Mrs. Fletcher should hear a child's voice, just now anyhow."

"But madam, this is a Sister of Charity, and she said that she wanted to see you particularly."

"I am very kind to receive me, Mrs. Fletcher," a soft voice was saying, "I have heard how greatly you have suffered."

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

"Take this, little one," she said, and Alice, accustomed to the demonstrations of the warm-hearted school girls, in place of immediately taking the money, reached up her little arms and clasped Mrs. Fletcher around the neck.

"Oh, you pretty, pretty lady! you look so sorry," the startled woman could not restrain the clinging arms or frightened Sister Gertrude could take away her impulsively kissed the desolate mother.

"So Sister Gertrude's faith was not in vain, and the providence of God had provided for little Alice a more generous future than she had ever dared to hope for."

Alice was adopted by Mrs. Fletcher, and she filled, in great measure, the place of the little daughter whose name she bore.

Mrs. Fletcher gave, in Alice's name, a most beautiful Christmas tree to the school, something far beyond what the children had ever aspired to. The handsome house is no longer silent and desolate.

"I want a religion that makes the people happy who possess it." "I want a religion which will make me feel so sure of its truth that it would be a sin to doubt it."

"I want a religion which teaches that God will reward a man according to his works." "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."

"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 the Catholic Church."

"I want a religion which will permit me to hold communion with my dear departed relatives and friends." "Your want will be satisfied when you join the Catholic Church."

"I want a religion that will give me a plain and reasonable way of obtaining pardon for my sins, and show me how I can obtain a sure absolution." "Such a plan and reasonable way is known to all those who belong to the Catholic Church."

wants the Catholic Church alone can satisfy. Go and examine for yourself. Any Catholic priest will gladly give you the proofs of the truth of what I say.—Holy Family Church Calendar, Chicago.

THE GUIDANCE OF GOD.

Follow the guidance, and at once, for delay is fatal. Like a man walking behind a guide across some morass, set your feet in the print of the Master's and keep close to His heels, and then you will be safe.

If we want to have anchorage for our love, let us set our love on God, Who alone is worthy of it, and Who alone of all His objects will neither fail us nor change.

The experience of present direction strengthens the hope of future perfection. So we may take for our own the triumphant confidence of the Palmist 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 to glory."

Patrick Cozzens, whose death occurred on the 1st inst., was a pioneer Catholic of Cleveland, and had been in business on Broadway for about fifty years.

A Cure for Fever and Ague—Parmelee's Genuine Pills are compounded for use in any climate, and they will be found to cure their fever and ague, I never and ague they act upon the secretions and neutralize the poison which has found its way into the system through drinking water or food and if used as a preventive fever is avoided.

When mothers are worried because the children do not gain strength and flesh we say give them Scott's Emulsion. It is like the penny in the milk because it works and because there is something astonishing about it.

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INSIST ON ABBEY'S

Thicken up Your Blood for winter.

Our winters will shock the hardest of constitutions unless fortified with such a tonic laxative as "Abbey's." Do you feel that every wind that blows chills you to the very marrow?

Abbey's Effervescent Salt

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course, as well as full shorthand course. Full civil service course. Full telegraphy course.

ASSUMPTION COLLEGE SANDWICH, ONT.

THE STUDIER EMBRACE THE CLASH. FULL and Commercial Course. Terms including all ordinary expenses, \$150 per annum.

NEW TERM From January 15 in all departments of the Central Business College of Toronto.

WINTER TERM AT THE NORTHERN Business College OWEN SOUND, ONT.

WINTER TERM OPENS JAN. 5TH. CENTRAL Business College STRATFORD, ONT.

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ST JEROME'S COLLEGE BERLIN, ONT. CANADA. (G.T.R.) Commercial Course with Business College features.

The London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1850. HEAD OFFICE LONDON, ONTARIO.

STATUTES FOR SALE. Statutes of the Sacred Heart of the Blessed Virgin, St. Anthony, (colored) 12 inches high.

SCOTT & BOWNE, Chemists, Toronto, Ontario.

SCOTT'S EMULSION. We will send you the penny, i. e., a sample free.

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STICK TO PRAYER BOOKS

Within the past two months we received from readers of this paper...

Of course, it is always the good people who are imposed upon by circulation...

As a final word, however, on the subject, we would say to all who...

THE NEW THOUGHT

Many popular catchwords of the day are indicative of a thinking, all classed under the name of "new thought."

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.

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 Catholic increase appears to be steady, as during the preceding decade a similar progress was reported.

JUST THINK OF IT!

The heathen Chinese has the audacity to criticise our system of Public School education.

It looks as though the Anglo-Saxon Yankee is to be the last on earth to lay aside his prejudice on the subject of education.

"Educate your children, and promote by all the power you have the Christian education of the children of the poor."

ANOTHER PRIEST-HERO.

A survivor of the awful wreck which occurred near Waukesha, last week, a report of which appeared in a previous issue, writes as follows to the Toronto World of the beloved parish priest of Wyoming, Rev. P. J. Gnam.

"Father Gnam of Wyoming is the name of the man whom many wounded in the wreck will remember in spite of the horror and the agony of their surroundings; and he ministered to the dying, consigning to his care valuable papers, messages to their families and friends.

How different is this language of the Apostles, and that addressed to the Apostles by Christ, from that of the American Methodist Bishops! The Apostles speak as "ministers of Christ" having authority to speak in His name and in the name of the Holy Ghost in accordance with the words of Christ:

"As the Father hath sent me so do I send you." (St. John xx, 21.)

"And whosoever shall not receive you, nor hear your words, going forth out of that house or city, shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

"He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." (St. Matt. x, 14, 40, 41) and many other passages.

It is evident that the appeal of the Bishops is made in the consciousness that the Apostolic authority has not come down to them. They come as near as they can to a command, as Bishops whom, according to Acts, xx, 28, the Holy Ghost has placed "to rule the Church of God," for they say "Let Sunday be kept in such a way" etc., but they take care to state that this is a mere "request or appeal," thus admitting that they have no authority to rule or make laws for the guidance of the Church.

But we must remark besides in regard to this that the keeping of holy days at all is entirely contrary to the traditions of Methodism, as well as of Presbyterianism and some other sects or denominations.

How many times have anti-Catholic controversialists accused the Catholic Church of superstition for dedicating certain feast days or holy days in remembrance of Christ or His Saints, or the mysteries of religion?

We are pleased to see some approach on the part of these denominations to the truths which they rejected in their beginnings; for the same reasons which are given by the Methodist Bishops for the institution of their four "year-end" days of devotion, are those on account of which similar days of devotion have been instituted by the Catholic Church; they are a time of "heart-searching, of sincere humiliation, of entire and irrevocable consecration and the diligent renewal of all possible efforts for the salvation of precious souls," and not of entertainment, as the Bishops say in the quoted passage.

But whereas the Bishops thought it proper to appoint such festivals at all it appears to us that it would have been more becoming to have appointed as the day of principal devotion the feast of the coming of our Saviour into the world, which was foretold by the prophet Isaiah as a day of great joy and of salvation, and which the angels of God announced in a similar sense, as we find from the following passages of Holy Scripture:

"And she (Mary) shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins" and as "was spoken of the Lord by the prophet saying, 'Behold a virgin shall conceive and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is God with us.' (St. Matt. i, 21-23; and Isaiah vii, 14.)

"And the Angel said unto them, Fear not; for behold I bring you tidings of great joy which shall be to 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 multitude of the heavenly host, praising God and saying: 'Glory be to God in the highest and peace on earth to men of good-will.'" (St. Luke ii, 10-14.)

The Methodist Bishops appear to have studiously avoided the day which was thus sanctified by the Angelic host, in order to make a holy day of a human event, the close of a calendar year.

It was not in commemoration of such events as this that God instituted festivals under the Old Law, as may be seen from the institution of the Sabbath in Gen. ii, and from other feasts enumerated in Levit. xxiii, and 2 Paral. (Chronicles) vii.

A Circle of Adoration.

When the tapers on the altar are lighted for the Holy Mass in our morning, in other regions of the world they are being kindled on the altar for the evening Benediction. And as the sun goes around the world, in the language of men, opening the day, the Holy Mass follows it, and Benediction comes after in its train. Everywhere Jesus is upon the altar, in the tabernacle, under the canopy of the world-wide Church; and there are millions upon millions, myriads of millions, adoring Him in perpetual worship.—Cardinal Manning.

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 thousand persons joined the Church of Christ, and many others joined daily.

"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 their accounts of the life of Our Lord. Indeed they exhibit every mark of honesty and sincerity. They do not give the facts any coloring of romance such as would have been given by any inventor of a fabulous tale, but everything is related with the simplicity of truth, even the sufferings of Christ Himself, and the reproaches of Our Lord against themselves on account of their unbelief, and other faults. But nothing more strongly attests their sincerity than their readiness to lay down their lives, in testimony of the facts they relate.

Men are not willing to endure persecution even to death in order to attest what they know to be false. They may be ready to die for their speculative opinions either because they believe them to be true or what they consider to be good grounds, or because they imagine they have received a revelation from heaven in regard to them. But the miraculous facts related in the gospels are not speculative opinions. They are facts the truth or falsity of which was perfectly well known to the writers. Hence they could not be deceived regarding them.

To these considerations we must add that the purpose of the Gospel is to propagate a perfect morality. This 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 deception.

The writers of the New Testament, and especially of the gospels, were, therefore, not themselves deceived in regard to what they wrote. Neither were their impostors. It follows that the great facts which they relate are the simple truth. In fact, there were 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. We infer that the writers of the gospels could not have deceived the public if they had been witnesses to a tissue of falsehoods. Every circumstance is therefore favorable toward showing that the miracles of the Gospel are true. The Resurrection of Christ is the best attested of these facts, as it is the most strongly insisted upon by all the Evangelists, and throughout all the other books of the New Testament, beside the four gospels. Concerning all these facts we may justly say: "they are attested by witnesses who were not deceived themselves, who were not deceivers, and who could not have deceived the multitude even if they had desired to do so."

On the Resurrection of Christ from the dead, St. Paul declares that the Christian faith is based. We, therefore, cannot take such a ground as that on which Mr. Gardner stands—that the Christian religion is divine—if the miracles of the New Testament are mythical. If the miracles are a fabrication, Christianity must be an illusion and a deception. But there is no fear on this head, since the miracles are attested by stronger evidence than any historical event of the truth of which we have not the evidence of our own senses.

One series of facts alone would be sufficient to establish the authenticity of the New Testament. The books which compose it are in perfect accord with what is known in history of the condition of the world, and especially of the Roman Empire at the time to which these books relate. To illustrate, we may here mention one fact. The gospels speak frequently of the Temple of Jerusalem, which was utterly destroyed in A. D. 70. They speak of it as of a structure still existing, making no reference to the fulfillment of Christ's prediction concerning it that one stone should not be left upon another. We cannot conceive that even by

THE NEW EDITOR.

Mr. Willison has retired from the editorial management of the Toronto Globe. During his incumbency of that responsible position he has made an enviable reputation for himself in the newspaper life of Ontario.

All honor to the young man who started out as a type setter in the Advertiser office of this city, who, by honest and hard work, climbed up to what we might call the top round of the newspaper ladder! In his new sphere as editorial manager of another paper in Toronto we wish Mr. Willison abundant success.

All honor, too, to Mr. John Cameron, the publisher of the Advertiser, who has trained in his office many a man who has made name and fame for himself in this Canada of ours.

The new editor of the Globe is Rev. James A. Macdonald, a Presbyterian minister, formerly of St. Thomas, Ont., but for some years past editor of The Westminster, the organ of the Presbyterian Church of Ontario. In this position he was remarkably successful and built up a very fine property. We cannot help extending a warm word of commendation to Rev. Mr. Macdonald, for he is a man of broad mind and noble heart.

Time was, and not very long ago, when the Catholic people of this province were reviled by characterless lecturers who went from place to place setting neighbor against neighbor and thus creating a feeling of distrust in the minds of Protestants against their Catholic neighbors. He took up his pen in defence of the Catholic people and lashed the mischief makers with such vigor that one of them at least had to leave the country, and his exposure of her bad character 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 CATHOLIC 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, recently deceased. He took advantage of the occasion, however, to invite Wesleyan Methodists not to remain apart from the historic Christianity of their country, but to return to their mother Church.

He stated, in support of this invitation, some references made by the lately deceased Rev. Price Hughes to the Episcopacy as being essential to the Christian religion, and to the terms of reunion offered by the Lambeth Conference as being most generous, liberal and Christian.

The Methodists generally are not being enticed by these blandishments to come over to Anglicanism. They regard the Church of England as a body distracted by the open quarrels between High, Low and Broad Churchism, and they do not consider that their condition would be improved by the union with that Church under such circumstances.

The generous, liberal and Christian treatment offered by the Lambeth Conference, as referred to by Archdeacon Sinclair, consists in this that Methodists shall retain their distinctive beliefs, and their Ministers shall accept ordination to the ministry at the hands of the "historic episcopate," and shall be subject to the Bishops, so far as the canons of the Church of England require.

But the Methodists see no advantage in all this. What is to be gained by Anglicans even if they succeed in establishing the claim that their Bishops were consecrated by Catholic Bishops in the reign of Queen Elizabeth? Even if the claim were absolutely correct, they would only succeed in showing some kind of a historical connection with the Catholic Church of preceding ages, which the Methodists and other Non-conformists would regard with horror as an attempted union between Christ and Anti-Christ; for thus they have been accustomed to call the Pope.

But the Methodists know very well that this claim is a very doubtful one. It has always been denied by Catholic theologians, and within the last few 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 fact that they were cut off from the body of the universal or Catholic Church, and could not then be anything more than a schismatical and heretical clergy. They would be in the position of Hymeneus, Alexander, and Piletus, of whom St. Paul speaks in his Epistles to Timothy.

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

"And their speech spreadeth like a cancer; of whom are Hymeneus and Piletus, who have erred from the truth saying that the resurrection is past already, and have subverted the faith of some." (2 Tim. ii, 17-18.)

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

There is, therefore, not much inducement in the offer of the Lambeth divines to the Methodists and other Non-conformist 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 embrace such offers with avidity.

By accepting the Lambeth offer, they would admit that hitherto they have had no valid or lawful orders, and that they have been to the present moment an upstart body without any authority from the Apostles or their successors.

It is more agreeable for them to assert Apostolic succession, rather than to accept 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 dubious 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 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 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.

JUST THINK OF IT!

The heathen Chinese has the audacity to criticise our system of Public School education. Mr. Wu Ting Fang, addressing a select audience in Philadelphia recently, said: "Your chief object in your schools and colleges is to train boys and girls mentally. In other words, you develop the brain, you teach them useful subjects that will enable them to gain a livelihood. But does education consist only in mental 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 of 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 of education. Pagan nations take advantage of modern aids to education to rise towards the light. America clings to a system that leads to darkness and paganism. "Educate your children, and promote by all the power you have the Christian education of the children of the poor. The root of society is in the child; the education of the child is the first obligation of the law of God our men.—The Calendar.

The Sunday Christian Weekly Festival was instituted by them or at a later period, it was instituted by a Church possessing authority to teach and govern. Thus we learn also from Acts xv-28 that the Apostles could say of the laws they instituted: "It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things."

But the present injunction laid on the faithful by the American Bishops is imposed by men who are evidently conscious that they are not the successors of the Apostles.

How different is this language of the Apostles, and that addressed to the Apostles by Christ, from that of the American Methodist Bishops! The Apostles speak as "ministers of Christ" having authority to speak in His name and in the name of the Holy Ghost in accordance with the words of Christ:

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We are pleased to see some approach on the part of these denominations to the truths which they rejected in their beginnings; for the same reasons which are given by the Methodist Bishops for the institution of their four "year-end" days of devotion, are those on account of which similar days of devotion have been instituted by the Catholic Church; they are a time of "heart-searching, of sincere humiliation, of entire and irrevocable consecration and the diligent renewal of all possible efforts for the salvation of precious souls," and not of entertainment, as the Bishops say in the quoted passage.

But whereas the Bishops thought it proper to appoint such festivals at all it appears to us that it would have been more becoming to have appointed as the day of principal devotion the feast of the coming of our Saviour into the world, which was foretold by the prophet Isaiah as a day of great joy and of salvation, and which the angels of God announced in a similar sense, as we find from the following passages of Holy Scripture:

"And she (Mary) shall bring forth a Son, and thou shalt call His name Jesus; for He shall save His people from their sins" and as "was spoken of the Lord by the prophet saying, 'Behold a virgin shall conceive and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is God with us.' (St. Matt. i, 21-23; and Isaiah vii, 14.)

"And the Angel said unto them, Fear not; for behold I bring you tidings of great joy which shall be to 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 multitude of the heavenly host, praising God and saying: 'Glory be to God in the highest and peace on earth to men of good-will.'" (St. Luke ii, 10-14.)

The Methodist Bishops appear to have studiously avoided the day which was thus sanctified by the Angelic host, in order to make a holy day of a human event, the close of a calendar year.

It was not in commemoration of such events as this that God instituted festivals under the Old Law, as may be seen from the institution of the Sabbath in Gen. ii, and from other feasts enumerated in Levit. xxiii, and 2 Paral. (Chronicles) vii.

A Circle of Adoration.

When the tapers on the altar are lighted for the Holy Mass in our morning, in other regions of the world they are being kindled on the altar for the evening Benediction. And as the sun goes around the world, in the language of men, opening the day, the Holy Mass follows it, and Benediction comes after in its train. Everywhere Jesus is upon the altar, in the tabernacle, under the canopy of the world-wide Church; and there are millions upon millions, myriads of millions, adoring Him in perpetual worship.—Cardinal Manning.

A survivor of the awful wreck which occurred near Waukesha, last week, a report of which appeared in a previous issue, writes as follows to the Toronto World of the beloved parish priest of Wyoming, Rev. P. J. Gnam.

"Father Gnam of Wyoming is the name of the man whom many wounded in the wreck will remember in spite of the horror and the agony of their surroundings; and he ministered to the dying, consigning to his care valuable papers, messages to their families and friends. He was working until the last mangled body was taken out, and then was covered with blood. He was in the thick of the horrible work, making certain those laid out were really dead. In this manner he found life in several bodies that had been placed in the death row and saved the lives of those victims by removing them in his own arms to the sleeping cars. Many of the bodies of the dead were frozen stiff before they could be removed from the death row. The cold was something frightful. I saw this priest giving a dying man absolution while kneeling in a pool of blood. I saw that man several times working in the thick and answering calls where any one asked for a minister. I heard one man say he was a Protestant, but wanted the priest to pray for him, and I heard a part of the prayer. The man died before it was finished."

CHRISTIANITY AND MIRACLES.

The Speaker, a prominent and representative journal of London, England, in a recent review of a new work by Mr. Percy Gardner, Doctor of Letters, while showing a certain amount of reverence for Christianity as a whole, nevertheless strangely expresses sympathy with views uttered by Mr. Gardner which are utterly at variance with the historic truths which constitute the very foundation of Christian teaching.

Mr. W. Gardner's book is entitled "A Historic View of the New Testament," and consists of eight lectures delivered in the Passmore Edwards Institute in 1901. The Speaker says of it: "The whole 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 of real beauty, etc."

One of the passages quoted in illustration of this opens with the sentiment: "The divine obedience of Jesus is the fountain among the remote hills whence has flowed in a never interrupted stream that loyalty of heart to the divine which is the living principle of the Christian Faith."

Notwithstanding this pretty language, which certainly seems to imply that the Christian faith is divine, the author, we are told, is "extremely sceptical as to the authenticity and historical value of the New Testament documents. The real ground of this scepticism is the question of miracles. Dr. Gardner in his many researches has found again and again the way in which miracles have grown up around the figure of some popular hero or teacher, and so he thinks that the same process of accretion accounts for the miraculous element in the story of Christ. He does not, of course, attribute any intentional dishonesty to the writers of the Gospels; he believes that, by the time the Gospels were written, the narratives of Christ's life had already been overspun with miraculous details."

What basis have we, then, for our belief in Christianity, if the Gospels are a tissue of "accretions" or fabrications which were attached in the course of time to the history of Christ? There is no way to establish to the satisfaction of mankind that Christ had a divine mission unless through the miracles He wrought, in fact to these miracles He constantly appealed for the purpose of proving His mission, whereas miracles can be the work only of God.

When St. John the Baptist from his prison sent messengers to Christ to enquire from Him whether He was really the Messiah, or that we should look for another, His answer was an appeal to His miraculous works. None but the Messiah could do the wonders which John's messengers beheld performed, and therefore Jesus tells them to relate to John what they had seen, and as John had also a divine mission as the precursor of the Messiah, Christ knew that John would be able to draw the inference from the facts narrated to Him.

Frequently at other times does Jesus tell the Jews that because of His miracles full belief should be accorded to His teachings; and these miracles, often repeated before multitudes, constitute the reason why the people believe in Him, so that before He was condemned to death His disciples were exceedingly numerous; so much so that the Scribes and Pharisees, through dread of a popular tumult, hesitated to arrest Him, notwithstanding their earnest wish to do so.

Many thousands of persons were witnesses of His chief miracles, such as the multiplication of loaves and fishes, occurring several times under different circumstances, the raising of the dead to life, the healing of all manner of

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 thousand persons joined the Church of Christ, and many others joined daily.

"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 their accounts of the life of Our Lord. Indeed they exhibit every mark of honesty and sincerity. They do not give the facts any coloring of romance such as would have been given by any inventor of a fabulous tale, but everything is related with the simplicity of truth, even the sufferings of Christ Himself, and the reproaches of Our Lord against themselves on account of their unbelief, and other faults. But nothing more strongly attests their sincerity than their readiness to lay down their lives, in testimony of the facts they relate.

Men are not willing to endure persecution even to death in order to attest what they know to be false. They may be ready to die for their speculative opinions either because they believe them to be true or what they consider to be good grounds, or because they imagine they have received a revelation from heaven in regard to them. But the miraculous facts related in the gospels are not speculative opinions. They are facts the truth or falsity of which was perfectly well known to the writers. Hence they could not be deceived regarding them.

To these considerations we must add that the purpose of the Gospel is to propagate a perfect morality. This 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 deception.

The writers of the New Testament, and especially of the gospels, were, therefore, not themselves deceived in regard to what they wrote. Neither were their impostors. It follows that the great facts which they relate are the simple truth. In fact, there were 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. We infer that the writers of the gospels could not have deceived the public if they had been witnesses to a tissue of falsehoods. Every circumstance is therefore favorable toward showing that the miracles of the Gospel are true. The Resurrection of Christ is the best attested of these facts, as it is the most strongly insisted upon by all the Evangelists, and throughout all the other books of the New Testament, beside the four gospels. Concerning all these facts we may justly say: "they are attested by witnesses who were not deceived themselves, who were not deceivers, and who could not have deceived the multitude even if they had desired to do so."

On the Resurrection of Christ from the dead, St. Paul declares that the Christian faith is based. We, therefore, cannot take such a ground

STICK TO PRAYER BOOKS.

Within the past two months we have received from readers of this paper several 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 content 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 a multiplication of miracles. All such prayers have met with the condemnation of the Church, if not in particular at least in general terms.

Of course, it is always the good pious people who are imposed upon by their circulation. They never give any concern to those on whom religion rests lightly. But good, pious people should shun them. Not infrequently they are such alleged powerful prayers the work of some designing bigot. They are put forth with the express purpose of deceiving. It is the bigot's method of testing the credulity of the devout and unsuspecting Catholic. They possess no more virtue than the paper on which they appear.

As a final word, however, on the subject, we would say to all who seek authentic Catholic prayers that they should stick to the prayer book. In these they will find those which have received the approval of the Church.

If they desire to follow a particular devotion the prayers proper for it they will find in some approved manual. Here there can be no question of the approbation that makes them authentic. Accept none without it and use only such as have it and no mistake will be made.—Church Progress.

THE NEW THOUGHT.

C. M. BEAUMONT.

Many popular headwords of the present day are indicative of a school 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 deeply learned in the lore of past ages, is sorely puzzling those who would understand the age in which we live. Of one thing we may be sure, that the new thought, far from being a quickening of faith and fervor of the laicizing of the bonds and an effort at justification of the materialism of the day. Under the general head of new thought we can truthfully place Unitarianism—an old heresy revived—Christian Science and the brood of isms and dogmas which have sprung from and followed in its wake, faith-cure mental science, Darwinism 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 glorification of humanitarianism into a cult is the result of the new thought. These modern thinkers have discovered something better than living for God, and that is living for man. It is the logical result of Protestantism; indeed it is not too much to say that the new thought is Protestantism gone to seed and resolved into its native elements of protest and right of private judgment. It is the result also of placing the Bible indiscriminately in the hands of men, women and children and saying, "This is the word of God, take your religion from it." And it is significant and proof of this assertion, that in all the peculiar forms of belief which go to make the new thought, each one is based upon the Bible and some one's interpretation of it. This is no argument against the reality of Holy Scripture, but 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 another something exactly opposite. And yet they must know that the Unitarian bases his denial of the Divinity of Christ upon his interpretation of the very gospels from which others draw their belief that He was the Son of God.

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 sound body. And so it is an ideal and a desirable one, but in mind of God's soundest, highest kind might be lodged in an insupportable provision of the one so placed is in no wise less precious in the sight 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 pernicious and wicked. The survival of the fittest can never be a Christian ideal. A theory that disease is the only real evil has been carried to its legitimate end by one physician who has recently written a book strenuously advocating the putting out of the world of the diseased and those mentally afflicted persons for a long and successful life here. However, of all persons surely the agnostic has the least excuse for giving permanent form to his doubts and queries, for at best these positions can only be of what he does not know. The new thought has perverted one text of holy writ so that it now reads: "Without health it is impossible to please God." The sense of the supernatural, the desire to be virtuous for God's sake has entirely gone out of non-Catholic religious thought. The new thought advocates virtue because it makes good citizens and healthy citizens. Human ideals, which are the cloak of humanitarianism, have taken the place of divine ideals, and thus the man of the soundest body and highest citizenship is the best Christian.

Christ did not say "be not diseased, be virtuous that you may become good"

citizens." These things are good and desirable in themselves but they are not divine ideals. Sin is not that you may transmit sound bodies to your posterity is the great commandment of this dechristianized religion. Sin as breaking the law of God and staining our souls more than our bodies, is a "medieval" idea. To lesson sin for human motives, such as the desire for a healthful posterity, is better than not to lesson 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 retard scientific investigation if rightly conducted. What it does protest against is the publication as facts of the half-learned opinions of pseudo-scientists who announce their ideas to the world with great flourish of trumpets as truth itself.

"The decree of dogma," is one of the cathechisms of the new thought. It has made a dogma of its denial of dogma and this belief is as binding upon its adherents as faith in the doctrines of the Church upon the Catholic. The Church without dogma, without formulas of belief and stated laws, has neither strength, motive nor means of action. When dogma is dead then indeed has the Church of Christ failed.

Another stock phrase of those who have made their unbelief into a cult, is the "Church of the future." It will be this and it will be that, as if God's revelation was not complete and out of all the doubt and unrest of to-day, would evolve some new and more perfect religion. It is to be a religion for the whole world, a sort of universal gaud in which the highest ideal is kindness to one's fellow-being for that fellow-being's sake, and because we advance our own interests by advancing those of some one else.

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 considered a sign of intelligence and "progress" to claim that God is too merciful to punish for all eternity. A place of reward there is according to these inconsistent reasoners, where saint and sinner are to remain for all time. And here again we see the result of men, for he who denies that there can be a hell, neither realizes the immensity of God nor the gulf separating the sinner from His grace. An anonymous writer who has evidently thrown over all religion, but who sees the consistency of taking revelation as a whole and not at all, says of this modern "no hell" idea: "The sense of moral perfection or conscience is wanting 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 condemnation is a consequence of that sense neglecting the ideal which characterizes this materialistic age. \* \* \*"

Religion outside of Catholicity has become a thing of soap-kitchens and industrial schools, excellent things in themselves, but not religion per se. Humanitarian churches, with parlors, dressing rooms and even billiard rooms, are doing much good institutional work, but not necessarily religious work. The followers of the new thought tell us that these things, and education, are a cure for all the evils that afflict humanity. It is with no desire to detract from the excellent work done by Protestantism for the amelioration of the condition of men, but these things are mentioned in this connection, we merely claim that this 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 those cast off by their legitimate protectors are rather a monument to the lack of brotherly love in the world than to the existence of it. Were Christian standards really to prevail we would have no need of such institutions.

In a word the new thought is merely unbelief parading in a disguise of charity 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 compressed has the formless, inconsequent faith in the face of sin and misery? How does it soothe the way for the dying sinner and how can it preach repentance and the heavenly doctrine of the forgiveness of sins if there is no punishment for wrong-doing?

The new thought has only made more plainly apparent the fact admitted by many outside her fold, that between the Catholic Church and unbelief there is no middle-ground.—November Rosary Magazine.

Hints to Newly Married Couples.

The following hints for newly married couples are well stated:

Try to be satisfied to commence on a small scale.

Try to avoid the too common mistake of making an unwise effort "to begin where the parents ended."

Try not to look at richer homes and covet their costly furniture.

Try going a step further and visit the homes of the suffering poor when secret dissatisfaction is liable to spring up.

Try being perfectly independent from the first, and shun debt in all its forms.

Try to cultivate the moral courage that will resist the arrogance of fashion.

Try buying all that is necessary to work with skillfully, while adorning the house at first with simply what will render it comfortable.

Try to co-operate cheerfully in arranging the family expenses and share equally in any necessary self-denials and economies.

Try to be cheerful in the family circle, no matter how annoying may be the business cares and house-keeping trials.

Try to remember that it matters but little what "people think" provided you are true to yourselves, to right and duty, and keep your expenses within your means.

FORGIVENESS OF SINS AND LICENSE TO SIN.

One is often tempted to ask whether the average Protestant is really complete in his mental equipment, or incurably defective in some department of his machinery, when he attempts to grapple with the tenets of Catholic faith. On some points many excellent men seem to be utterly incapable of getting a glimmering of the true state of the case, as understood by the Catholic; of this a conclusion not to be easily entertained—wholly dishonest in statement. There are, no doubt, such a class of controversialists, but a minority. The average Protestant will not wrong his neighbor by imputing to him 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, seem to be encompassed by as many mists and fogs as the shores of Newfoundland in November.

That an Indulgence is a formal license to commit sin—for a valuable consideration—is the steadfast and unshakable belief of many excellent Protestants. That sins may be forgiven by God without 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 vigorously the sins cry to heaven is part of the same woful delusion, begotten of the monstrous doctrine 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 complete and efficacious."

Last week the two zealous missionaries, Father Xavier Sutton and Father Valentine, brought to a close eminently successful missions in different parts of Maryland where there is a large non-Catholic population. Not far after they started out some of the alarmed preachers, fearful lest the truths of Catholicism expounded by the two priests should leave too deep an impression. Among those who were most active in this counter-mission was the Rev. Dr. Grise, who presently belongs to the Methodist camp. He spoke of Easton, Maryland, last Sunday, taking for theme the question, "Can Man Forgive Sin?" Incidentally he brought on the controversy between Tetzel and Luther. There is no figure in history about whom so much apocrypha has been written and spoken as the Dominician, John Tetzel. It would not 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 he accepts all things that appear to cast discredit on the Catholic system as well as the myopia with which he is afflicted with regard to what reduces to its glory. One of the latest and most relished by this class of controversialist is a speech on Indulgences said to have been delivered in public by Tetzel, because it contains the following grotesque passages:

"Indulgences are the most precious and sublime gifts to God, the most precious (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 that an Indulgence cannot remit it. Repentance is not necessary. But more than this, Indulgences not only save the living, they save the dead by their merits, and your friends who are dead and who cry from the depths of the abyss, 'we are enduring horrible tortures; 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 evident 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 believes that Tetzel used such language.

The language he did use, as generally believed, is given in a no less reliable authority, the "Liber Pontificalis." We take the translator from an admirable review and sketch in the present month's Messenger, from the pen of Rev. J. Corbett, S. J.

"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 us so easily, and you will not."

Father Corbett thus states the case for Tetzel, while observing the many of his fellow-prests believed he was not stating the Catholic doctrine accurately.

In the official instructions and in Tetzel's writings true sorrow for sins is given as an absolutely essential condition for gaining the indulgence. In proof that this doctrine was so understood by the people, we may refer to the fact that during the jubilee at Munich in 1489, 370 confessors had to be appointed "on account of the crowds of people." In 1489, at Nurnberg, forty-three confessors "heard confessions daily in the church, while the jubilee lasted, that is, from Michaelmas to St. Martin's day." 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 correct. The charge that he taught

the remission of future sins by means of the Indulgence is absolutely unwarranted. It was first made by Luther 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 doctrine, or of seeking to reconcile the statement with Tetzel's teaching that no Indulgence could be gained without for a sin not yet committed, or for sins that he intends to commit later.

Concerning the power of men to forgive sins, it need only be said that the use of the word "man" in the case, by itself, is a piece of casuistry. When man acts as the agent of God, namely, as a priest of God, he, by Divine authority, is clothed with power to bind and loose, to forgive sins or to retain sins, as appointed by our Lord. The authority is found in the Protestant Bible. In the bestowal of the Holy Ghost upon the Apostles and of "the keys of the kingdom of heaven" on Peter, the structure of penance and forgiveness after confession was formally erected. There is no truth more evident in the whole body of Christian teaching. Not all the Methodist preachers that ever held forth can reason this fact away.—Philadelphia Catholic Standard and Times.

FAITH AND SCIENCE.

It would seem to be too trivial to go on repeating that between revelation and science there can be no opposition; that the words of God are His words, and that both are in absolute harmony. In the Divine mind they are one truth; in the Divine action they may be only partially and successively developed. They may for a time seem to be diverse, and to involve discrepancies of significance; but ultimately and essentially must be one, even as God is one. "Deus scientiarum tuus." God is the foundation of all sciences. For this cause Catholics have no fear of science, scientifically elaborated and scientifically treated. They have no fear of any accumulation of facts and phenomena, truly such, nor of any induction or conclusion scientifically established. They fear only science unscientifically established. They fear only science unscientifically handled, superficial observations, hasty generalizations, reckless opposition to revelation, and undisciplined readiness to reject revelation, rather than doubt of a modern theory about physical instruments and hypotheses.

It is indeed, true that Catholics have an intense dislike and hostility to such science as this, and to all its modifications. They hold it to be guilty, not only of less majesty against the Christian revelation, but of placing human dignity and science itself. They abhor—and I accuse myself of being a ring-leader 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-WEST.

A correspondent of the Catholic Sentinel, of Portland, Ore., gives a graphic account of the labor being performed in the great Northwest by Father Hendrickx. Here in the Middle West, he writes, the heart 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 working very successfully. The Mormons are a simple class of people, who have been invited to the United States by the claims of a Mormon church, and immediate future prosperity. Their permanency under Mormon jurisdiction is conditioned very largely on their being kept apart from the Gentile hordes. As soon as these people get an opportunity of looking about, they readily see how hollow are the claims of a Mormon church, and they claim pre-suppose that the true church of Christ disappeared from the earth for eighteen hundred years, and was revealed again to mankind by the brazen plates discovered by Joseph Smith at Batavia, N. Y.

Father Hendrickx has undertaken to go to these people as they are settled in their small valleys of Idaho, and preach the truths of the Catholic Church to them. Already he has made many converts among them. To enable him to do this work the more effectually, the Catholic Missionary Union grants him a subsidy of \$500 a year.

Father Hendrickx is apostolic in his ways of living and all sorts of inconveniences, and even in the heat of summer he is active in his missionary journeying. Writing to Shoshone, Lincoln county, Idaho, of a recent trip, he said that the priest of that place, Rev. L. Godschalk, had leased the pavilion for the speaking. The large building was filled to the doors, the preaching also being present, great interest was manifested, and the missionary had to promise to return as soon as possible. A good many careless Catholics approached the sacraments. After the mission was over he crossed the Sage-brush Desert to Hageman, a camp near the Snake river, thirty miles distant from Shoshone. There was a large audience in the town hall. One of the many questions asked was as follows: "Can a priest pray a soul out of purgatory for 85?" In Hageman are about one hundred and twenty Mormon families. A number of converts were made. Converts have been made also at Mountain Home, in Elmore county, and in many other places in the entire Mormon country. The outlook is stated as unusually encouraging.

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. The world would go backward instead of forward.—Success.

"WHY DON'T THEY DO SOMETHING?"

What is the use of Contemplative Religious Orders and Congregations in the Catholic Church? Such is the question often put by well-meaning non-Catholics, and—unfortunately—by some Catholics, and especially ill-informed 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, with God's help, to lead a higher kind of religious life and to devote themselves more entirely to the service of God than it is possible to those living in the world and hampered by its struggles and responsibilities, its pleasures and distractions. These people band together according to their sexes in communities, 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 kind of life they have freely adopted, they bind themselves voluntarily, and after adequate probation, by solemn promises to God, or "vows," as they are technically called.

No Catholic is bound to join such communities. This more perfect life is not commanded by Christ—it is only counsel or offered, to those who feel that God gives them the spiritual leaning towards it and the moral strength to adopt it. In His Gospel, our Lord distinctly points and invites to this higher path. Thus, to the young man who desired 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 treasure 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 innocency, or follow Christ in a special and higher 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., 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. vi.) 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 permissible to those who have the wish and the strength to "take it." For such a life our Lord bestows rich rewards: "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, therefore, that it imitates more closely the life and example of Jesus Christ. For He it is Whom the Father gave to us as our most perfect model. But when we speak of a study that wondrous life of Christ, its many-sided beauty and perfection bewilders and bewails us. Its perfections are far too varied and numerous for a man, or any set of men, to attempt copying them all—even in that qualified degree which becomes possible to our frail nature by the grace of God, but must ever fall far short of the Divine Original. From this very weakness and conscious incapacity of man springs the great variety of Religious Orders in the Catholic Church. Each class of these—not to mention particular Orders within a class—contents itself with endeavoring to reproduce—at a distance—some particular phase or aspect of that most perfect life of Jesus Christ. It is impossible to discuss each Religious Order in detail. There are, however, two principal divisions:

1. Those which aim at imitating the hidden and interior life of our Saviour and His Father, by the practice of prayer to God, and of voluntary obedience to His Mother and her spouse, of His hardships and self-denial! 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 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 best. They have a fairly safe precedent for their behaviour in the practice of their divine example. Perhaps they can afford to disregard the flippant exhortation of those who fail to appreciate an earnest and humble endeavor to copy the greater portion of the Master's earthly life, and to go on carpentering. In truth, such adverse criticism comes simply from forgetting the obvious first principle that a man's chief duty in life is to worship God, to do His will, and to cultivate Christ-like virtue in his 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 labor, 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 its serviceableness. A pen made to write, but not writing, is useless. A musical instrument 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 serve his own soul and gain Heaven by serving his God in the way God calls upon him to serve.—F. M. De Zaluzeta, 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 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 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 its pursuit will the churches be as thronged as are the markets of trade and the stock exchange.—New York Sun.

in the bee-hive! They spend all their time in prayers, fasting, labor, within their enclosure, and do no good to anybody except possibly to themselves. 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 enough and to spare wherewith to satisfy 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 a spiritual notion that there can be no rational purpose, no usefulness, no exercise of zeal 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, unworthy 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, as we say. Two things, however, it is the spirit of the day—even in religious matters—to depreciate 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 deal more directly with the false picture of Contemplative Orders portrayed above.

Let it be granted for a moment that no advantage accrues to the outside world from the secluded religious life of a contemplative. Does it follow that his vocation is a useless one? Will you, Christian reader, seriously deprecate 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.

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CHATS WITH YOUNG MEN.

Don't live for yourself, and do not be afraid of diminishing your own happiness by promoting that of others.

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.

Little Hindrances to Success. It is not so much the great things that injure a man's business or profession as the little things, the trifles that he does not think worthy of his attention.

The Real Trouble. For ill temper and unhappiness the blame is usually ascribed to the incidents of life.

The Value of Praise. Rigidity stands up straight and acquiesces a good bearing some men assume a stiffness that is detrimental to natural harmony of motion.

Cultivate Control. Impulsive people are those who possess an abundance of feeling. They make many blunders, but they generally act upon the same swift impulse to rectify them.

Luxury Does Not Bring Achievement. The history of our country is a record of the successes of poor boys who seemed to be hopelessly shut out from the ranks of the great.

Nothing Gained by Drunkenness. Most people are intelligent enough to know their own interests. And it does not take much hard thinking to convince an honest minded and intelligent man that drunkenness is a curse.

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 befall me.

Irritating Pimples and Disturbing Eruptions. They place many young girls at a great disadvantage in life. The only cure is a blood purifier like Ferronax.

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.

How many hotel clerks and proprietors have lost desirable customers by courtesy of manner or inhospitable treatment!

The largest establishment in Paris—the Bon Marche—was literally built up by the amiability and pleasing manners of its founders.

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.

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, unharmed, unworried by the fire and the cooking and the dishwashing, keeping a serene saintliness through it all.

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 befall me.

Irritating Pimples and Disturbing Eruptions. They place many young girls at a great disadvantage in life. The only cure is a blood purifier like Ferronax.

OSTENTATIOUS FUNERALS. Ostentatious funerals are common—in fact they are the rule—in this country, among our Catholic people, even among those who are very poor.

Malchus. Malchus, the servant whose ear was cut by Peter and healed by Jesus, followed the Saviour, who was led bound to Caiaphas.

A LADY CHAPEL IN A PROTESTANT CHURCH. Those who went to the Episcopal Church of St. Mary the Virgin, New York, on the Sunday within the octave of the Feast of St. Cecilia,

Home's Enemy. The greatest foe to home peace and happiness is worry. The habit of worry keeps crossing bridges before they have reached them.

SO VERY DIFFERENT. Some people condemn our advertising, because it is so very different from other advertising.

IRON-OX TABLETS. ARE AN INVALUABLE NERVE TONIC, A GENTLE BUT EFFECTIVE LAXATIVE.

Try Them. Your health will be so very different.

50 Tablets, 25 Cents.

One! Two! Three! cried the youths, and running up to the slave they gave him a push precipitating him from the height into the abyss below, and then broke out into a roar of laughter.

As then went down the hill-side homeward, they recounted with enjoyment the convulsions of their victim as his body struck crag after crag and finally reached the bottom a maimed and mangled mass.

The name of the mountain from which Malchus was precipitated varies in different districts. Some say it is Montserrat; in the Pyrenees it is said to be a peak situated in the Valle de Aran; and in another part of the frontier, a mountain which separates the two Cerdanas, the Spanish and the French.

In Catalonia a special virtue is attributed to the thyme which is gathered on Holy Thursday, while the precious Body and Blood of Christ are kept in the sepulchre.

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.

More beautiful in its decoration and appointments, and set within a magnificent marble altar, writes a correspondent to the New York Sun, "the 'Lady Chapel' in St. Mary's is not to be duplicated by a like chapel in any Roman Catholic church in the borough of Manhattan.

Believe the phenomenon is worthy of note," adds the correspondent, amazed at one inconsistency in what a Catholic sees as a necessary mass of inconsistencies.

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A pure hard Soap. SURPRISE SOAP. MAKES CHILD'S PLAY OF WASH DAY.

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MUTUAL LIFE OF CANADA. Formerly The Ontario Mutual Life. This Company issues every safe and desirable form of policy.

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