

# The Catholic Record.

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

VOLUME XXIII.

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## The Catholic Record.

London, Saturday, January 26, 1901.

### TO OUR YOUNG MEN.

That some of our young men lack ambition is unquestionable. We should like to say otherwise, but the number of those who are mere accidental appendages to the body politic cannot be overlooked. Occasionally a lad emerges from the ranks of the toilers, but the majority are satisfied to vote and work after the fashion of their fathers. It is undoubtedly a blessed thing—contentment—a rare quality indeed in our days of unrest and aimless strivings, but one cannot with any show of reason apply it to a condition of mind produced by apathy and cowardice. Not that we mean to be this. We have brilliant dreams of making the very best of our lives, and work ourselves betimes into a transient fever of enthusiasm. But we tire easily, are discouraged by the slightest obstacle—in short, we have no grit and no persistence. Many of us know quick witted lads who are simply frittering away their lives in trifles, in billiards, in dawdling in club rooms, in talking endless shop. What they do not seem to understand is that the individual who makes his way to-day must devote his every effort to his particular business. That is the only way to get a grip on life. The young man who knows how to plod, and to keep on plodding despite opposition and difficulties, will have many a moment of weariness, but will also enjoy the happiness that springs from the doing of whole-souled work. And we do not ask you to work for a competency merely—but because it is the best tonic for mind and body, and because it tends to bring out in you the Divine Image, and to make you a better citizen and a more efficient Catholic.

Again, what we should realize is that the Catholics now prominent in various communities are not immortal. Every year shows a gap in the ranks, and the time cannot be very far distant when they who are now carrying our banner in social and political and mercantile circles will go the way of all flesh. Who shall take their places? To our mind it is a very serious question, and one not easily answered.

It is to-day we complain of our meagre share of patronage, what shall we say when the men who are now carrying us on their shoulders, and shielding us by their influence from still more unjust discrimination, have gone to their account.

One thing, however, is certain, that with ambitious young men, and with parents plunging their children at an early age into the vortex of life, we are certain to lose in prestige and power. We may deplore it, but can we justly complain? Without purpose and without education, what else can we hope for than to be hewers of wood?

We may accord a respectful hearing to addresses ament our progress, but they are merely the flowering of the imaginations of the good people who, living in a fool's paradise, will not see that in various sections of Canada our power is waning, our influence becoming every day more shadowy. Instead of having trained and intelligent Catholics in every walk of life we are burdened with immaturity and ignorance, and what is worse—with a childish disregard for the future.

But the world will take us at our own valuation. Let us, then, play and drive over euchre parties, and neglect the priceless advantages held out to us by our colleges, and our place at the table of national prosperity will certainly be below the salt.

### TWENTIETH CENTURY PROPHETS.

The religious needs of the twentieth century is a subject that just now affords occupation to a vast number of lecturers, clergymen and even scientists, that is, the individuals whose "science is a jumbled heap of odds and ends, and whose first principles are certain cant phrases which they hold mechanically and not in any vital relation with the world of thought," are indulging in speculation, prophecy and vapid sentimentalities. They who walk circumspectly in worldly affairs and are not, in mundane calculation, beyond blundering, have never a doubt as to their knowledge of

higher things. There are all sorts of schemes to meet the needs of the century, but we think the palm should be given to the one devised by a gentleman who lectured in New York recently. This gentleman, to start with, has a name that one must pronounce in sections, and much worldly wisdom, as evidenced by his unloading his system on the humbug ridden Anglo-Saxon. We are keen and energetic and adorned, as say our panegyrists, with many virtues—and we are also in point of gullibility superior to all peoples. And so the gentleman will receive the coin of an enlightened generation for telling it that the religious needs of the century can be satisfied by "tuning the molecules of the brain cells to harmonize with the vibrations of the cosmic mind." This is a very beautiful doctrine, and may have in its mysterious folds many a germ of greatness. Perhaps the author is of that opinion. At all events he may be quite sure that in the race for notoriety he is—well—a considerable distance in front of all competitors.

### FAILURE OF PROTESTANT MISSIONARY EFFORT.

The Bible Society is a great institution for the missionary. It employs many estimable men and women and develops much literary ability, especially in the manufacture of reports for home consumption. Reading some of the reports now to hand, one is at a loss to account for the exultant strain that pervades them. That they have distributed Bibles is quite evident, but that the said distribution has had any influence upon the heathen is not so clear. We confess that our separated brethren have some adherents in China and in India, but that their success is at all commensurate with the labor and money expended yearly for missionary purposes will scarcely be claimed by their most ardent admirers.

We have no intention of belittling the work of earnest laborers, but that they, after such signal failure, should still hold to the scheme of propagating Christianity by distributing copies of the Bible is proof they have eyes and see not. Does not its failure prove its want of Divine sanction?

And when we consider that prominent divines are not so sure as to what counts the Bible: that Protestants, deprived of the support of authority are a prey to doubt and indifference, vain theories and hypothetical systems, superstitious and absurdities: that according to one of its exponents, Protestantism is but ecclesiastical anarchy—without doctrine and without consistency: that some preachers in order to fill the pews are obliged to supplement their Bible with attractions of a vaudeville character—it is surely a brave man who undertakes the task of the conversion of a nation by reading the Bible alone.

### THE CHURCH'S MISSION EVER THE SAME.

We wonder how the barbarians who destroyed the Caesars became Christians? Did they, in order to come to the knowledge of Christ, read the Bible: or were they, in the words of St. Augustine, held by the consent of peoples and nations by that authority which began in miracles, was nourished in hope, was increased by charity, and made steadfast by age; by that succession of priests from the chair of the Apostle Peter, to whose feeding the Lord, after His Resurrection, commended His sheep, even to the present episcopate; lastly, by the very title of Catholic, which, not without cause, hath this Church alone, amid so many heresies, obtained in such sort that whereas all heretics wish to be called Catholics, nevertheless to any stranger who asked where to find the Catholic Church, none of them would dare to make reply by pointing to his own basilica or home.

The Catholic does not need the Scriptures to know that the Church is divine. Therese stands, says the distinguished convert, James Kent Stone, and her existence is the evidence of her origin. She speaks, and her claims are her credentials. She acts, and her work is her vindication. She points to the past, and her history is her irrefutable argument. She was in the world before the first Christian penman had begun his sacred task. She was then what she is now. She is the

contemporary of all ages. Her message is the same forever. Her office is to teach; and her commission, not what was afterwards written in a book, but what was uttered on the day of Ascension.

It is proof positive of the potent power of prejudice that our brethren cannot view this matter aright. In business they act reasonably; they depend on tribunals for authoritative interpretation of law, but in matters above the reach of reason they rely upon themselves and view with complacency the men and women in foreign fields foisting upon bewildered natives contradictory and grotesque conceptions of Christianity, all founded on the Bible. No wonder Froude, who hated Catholicism as furiously as the Methodist Goodell, felt constrained to admit that, considering all the heresies and enormous crimes, the wickedness, the astounding follies, which the Bible has been made to justify and which its indiscriminate reading has suggested; considering that it has been indeed the sword which our Lord said that He was sending, that not the devil himself could have invented an implement more potent to fill the hatred world with lies and blood and fury, I think certainly that to send hawkers over the world with copies of this book, scattering it in all places, among all persons, not teaching them to understand it; not standing like Moses, between that heavenly light and them, but cramming it into their own hands as God's book, which He wrote and they are to read, each for himself, is the most culpable folly of which it is impossible for man to be guilty.

### OUR CHILDREN AND THE STAGE.

Entertainments for charitable objects are sometimes necessary. But what we do not deem necessary is the spectacle of children on the stage. Their performance may be pretty and pleasing to foolish parents, but they can be productive of no good to the little ones. It tends to make them too precocious, vain, and, to use an ugly word, too smart. We have enough of prematurely old people without raising a new crop.

### THE FOOLISHNESS OF THE GOSPEL VS. THE WISDOM OF THE WORLD.

The foolishness of the Gospel? That is strange language. We thought the Gospel was the highest wisdom; how, then, can it be called foolishness? It is the Apostle St. Paul who makes the declaration, but he declares that "the word of the cross," which is the Gospel of Christ, "to them, indeed, that perish is foolishness, but to them that are saved, that is to us, it is the power of God." Again he says: "It pleased God by the foolishness of our preaching to save them that believe." "The Jews," he continues, "require a sign and the Greeks seek after wisdom, but we preach Christ crucified; unto the Jews, indeed, a stumbling block and unto the Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

The world is divided into two great classes—the faithful and the worldlings—the one representing the wisdom of God, and the other the wisdom of the world, which is foolishness. These two are pitted against each other. The faithful know that the wisdom of the world is opposed to the spirit and requires revelation. The worldling esteems the Gospel foolishness simply because it is opposed to his spirit, his desires and his way of thinking. He is attracted by the riches, the grandeur and the glory of the world. He lives for this world, for personal enjoyment and personal aggrandizement; therefore the humility, the charity, the self-forgetfulness and self-abnegation of the Gospel are distasteful, are an offence to him. In his view Christ, instead of being born in a stable and cradled in a manger, should have come with pomp and circumstance befitting the dignity of His character. He does not like His humbling Himself and mingling so much with the poor—the common people—to set us an example of humility, charity and self-abnegation.

But the man of faith thanks God that the Gospel is addressed principally to the masses—to the poor and the despised of every name and condition. For He brings to them just what they need. The worldling indulges in a thousand theories and speculations to satisfy his conscience and his cravings, but they are all vanity and vexation of spirit. He reasons high on all the deep things of the world and the mysteries of Providence, but finds no end in wander-

ing mazes lost," while the man of faith, standing at the centre of truth as revealed by God Himself, sees all things in harmonious unity, centering in God Who is our Creator, our Redeemer, our highest wisdom and our final end.

It is the final end that determines the wisdom or the foolishness of the Gospel. Observe, the apostle says: "the word of the cross is foolishness to them that perish, but to them that are saved it is the power of God and the wisdom of God." Does not unbiased reason tell us that this world is not our true home—we are mere passengers to another and eternal state of existence, and that is the end of our creation. Can there be a greater folly than to ignore this tremendous truth and to live as if this fleeting, transitory and, after all, unsatisfying world were all? The simple truth of the Gospel is that God made us and He made us for Himself—made us to be happy only in Him. But He has made us free agents, and put our happiness or misery in our own hands. Is it not an awful thought that it is possible for us to fall in the accomplishment of the great end of our being? That by carelessness, by want of reflection and due consideration, and by supreme devotion to the gratification of the desires and propensities of our lower nature, we may lose the glorious prize which the goodness and mercy of God offers us, and to attain which the highest wisdom declares is worthy a life of labor of sacrifice and of supreme devotion?

Blessed are they who are not scandalized by what the world esteems as foolishness; whose eyes are opened to see the beauty, the wisdom and the blessedness of the "word of the cross," and who, by humility, and an earnest continuance in well doing, are seeking to secure a title to that inheritance, the blessedness of which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, but which God hath prepared for those that love Him.

### THE MADONNA IN A BAPTIST CHURCH.

A Sunday Service Which was at Once Pleasing and Saddening to a Catholic.

The Sistine Madonna is fast becoming a familiar object in the homes of the subscribers of The Catholic Standard and Times, but as an embellishment of a Baptist church Raphael's masterpiece is a surprising novelty. Whether it was a desire to substitute the Sunday previous for the Catholic festival of Christmas or whether a secular paper's attack a few days previous on what it termed "yellow kid preaching" caused it or not, there was an almost unanimous choice of topics relating to Christmas among the announcement of the Protestant preachers for Sunday last.

An exception was that of one of the five Baptist churches of this city, called the Second Baptist Church located on Seventh street, below Girard avenue, and having for its pastor Rev. John Gordon, D. D. The published announcement of his text was: "Woman, Behold Thy Son." Two Presbyterian ministers, Rev. W. Dayton Roberts, formerly of Temple Church, and Rev. D. Stuart Moore, of Son in Church, had on previous occasions, as reported in these columns, delivered sermons deprecating the prevailing slighting attitude of Protestants towards the Blessed Virgin, and, with a desire to see if they were to be reinforced from a Baptist pulpit, a representative of The Catholic Standard and Times went to hear Dr. Gordon.

The edifice is a spacious one, with a gallery, and has a large seating capacity, though only one hundred and thirty-five persons all told were present, including an excellent choir, with nine boys' voices and seventeen adults, counting the organist. This number consists of two ministers, four ushers and the reporter. Over the baptistery was a picture of the Sistine Madonna, the central figure of the Christmas decorations, and over its frame was twined the evergreen which festooned the pulpit.

One pathetic figure among the early arrivals was a woman attired in deep mourning. No and again her grief found expression in tears. A pathetic figure, surely, on the eve of Christmas, and yet she had not recourse to Our Mother of Sorrows, nor was she comforted by the consolation of praying for her dear one's soul. O how came and how went it that she should be here, and showed that sociability which Catholics consider out of place in church and which, unfortunately, they do not manifest towards each other in other places as they should. There were those, too, who came in and knelt, or rather half knelt, with head in hands and prayed, and had some zealous members of the Women's Foreign Missionary Society caught them in this attitude in front of a picture of the Madonna, it might result in a hurried withdrawal of forces from Mexico for "missionary" labor at Seventh and Girard avenue. But there is not a member of that congregation whose devotion to Christ was lessened by viewing that picture, and perhaps some learned to view in a different light the attitude of the old Mother

Church in the matter of art and religion. Rev. Dr. Cathcart, a venerable clergyman, offered a prayer that was a prayer. It was not a speech devoted to everyday affairs, sensational and political, and with aspersions on the original Church of Christ. It was evidently sincere and it was fervent. The music included Marz's "Hark! What Mean Those Holy Voices" and Gounod's "Sanctus." The latter in English, thus losing the musical sweetness of the Latin words.

Rev. Dr. Gordon announced that, owing to the Christmas season, he had decided to drop the series of sermons on "The Seven Last Words on the Cross" and to take the text, Luke xix, 10. He dwelt on the significance of the title, "The Son of Man," so frequently applied by Christ to Himself, and denoted the heresy of the present age which makes a good life sufficient without faith and spoke of the worldly and oftentimes selfish observance of Christmas by professed believers in Christ. At the Communion, which was given to all present who would partake, the deacons passing both bread and wine to all in the congregation, Dr. Gordon offered a prayer of thanksgiving before each distribution and at the second spoke of "this cup which is an emblem of Thy blood." The hush and quiet at this time was like that of a Catholic congregation when the Blessed Sacrament is exposed, and one could not but regret that such a devout people should not be receiving Christ Himself and not an emblem. It seems almost incredible that truly Christians with faith in Christ as all powerful can refuse to accept His words when He said, "This is My body," not "This is an emblem." To believe that Christ gave His disciples but an emblem would give no excuse for some of them murmuring "This is a hard saying" (John vi, 60); nor for those who refused to believe to walk "no more with Him" (John vi, 66). The reverential hush of the Second Baptist congregation at the time of the Communion would indicate that it would not be hard for them to believe with the Apostles and with the Apostolic Church that Christ is truly present in the Blessed Sacrament as consecrated by His duly ordained ministers, and to return to the fold and to say again with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life."—Philadelphia Standard and Times.

### CATHOLICISM AND HAPPINESS.

Some Protestant Judgments.

"Ireland Illustrated"—a cheap and generally sympathetic book (Hurst, New York)—quotes as to Galway fisher folk:

"It must be refreshing to a Christian of any age, who has seen much of the despairing indolence and brutal wretchedness of some parts of England, to witness even the superstitious of this simple, patient and joyous people. They believe in the actual presence of God among them, and do every thing in His name. (Surely not one of their superstitions!) It is worthy of remark that they never say by any chance salute or speak to each other without the Name of God. I almost regretted to learn that the priests are discontinuing their old amiable superstition, but not certainly the greetings in the Name of God."

### SLAVES OF THE BODY.

With large numbers of men the body is the master, not the servant. They feed it well, to clothe it well, to give it all possible luxuries in their great business in life. They care more for physical enjoyment than for literature or for art, or for morality, or for God. Everything is made to give way to the great flesh of the flesh—the corruptible flesh, that without its skeleton of bones, would fall into a shapeless heap; the flesh that will one day melt away into maggots and effluvia and foul gasses. To pamper that body is their delight. They eat too much, they drink too much, they sleep too much, they yield to impurity in their youth and they indulge to excess in even what properly is lawful, after marriage. They steadily become sensual, heavy, coarse, passion-ate, irritable, moody and sad. You can see the progress of their degradation. Their will grows weak. They can deny their body nothing. They would not think for a moment to put it in pain to conquer it. They will not fast in Lent. They will not take hard exercise. They would not use a discipline on themselves for anything they hate to go to confession. The light of faith grows dim within them. Gradually the body is fully surrendered to the sway of its passions. Peace departs from their conscience, hope abandons their heart, joy leaves their soul. They are like animals given up to basely instincts. Their spirit is dead. Their body is their master.

### TRUE PATRIOTISM.

"How often has public calamity been arrested on the very brink of ruin by the reasonable energy of a single man! I am as sure as I am of my being that one vigorous mind (at a time when the want of such a thing is felt), I say one such mind, conferring in the aid of God, and full of just reliance in his own fortitude, enterprise and perseverance, would first draw to him some few like himself, and then that multitude, hardly thought to be in existence, would appear and troop about him.

"Why should not a Maccoebus and his brethren arise to assert the honor of the ancient law, and to defend the temple of their forefathers, with as ardent a spirit as can in any innovator to destroy the monuments, the petty, and the glory of the ancient ages." Burke's Letter to Elliot, vol. vii, page 366

### NO COLLEGE HAZING IN GREAT BRITAIN AND IRELAND.

Sir—I think one may say that the United States and Canada are alone notorious for whatever college abominations, the bullying, cordily insolent, and brutally foolish sort they have had or still have.

Such things as you note at McGill are unknown, even in non-Catholic England, Ireland and Scotland, I believe. They exist among bankrupt

millionaire Holley's gang (Hooligans) the London street ruffians.

### THE CONSECRATION OF THE CATHOLIC KINGS OF ENGLAND.

From Cardinal Manning's "The Four Great Evils of the Day," p. 57, ill. "The Revolt of Society from God."

"In order that they may better understand what, in those ages of faith, was the belief of men as to the civil power, let us look at the ceremony of the consecration of a king.

"Nowadays we hear of coronations, but we hear no more of the consecration of Kings. But a coronation, even in the tradition of England, takes place in the old Abbey of Westminster, and with certain rites which remain, mutilated indeed, but taken chiefly from the ancient Catholic ritual. I will shortly describe what the ancient ritual was. The prince who was to be consecrated, for three days before, fasted as a preparation. On the day of his consecration he came to the sanctuary of the church, where the metropolitan and his suffragans received him. He then, first upon his knees before the altar, made solemn oath to Almighty God to observe, and cause to be observed, according to his knowledge and his power, for the sake of the Church and of his people, law, justice and peace, according to the laws of the land and the canons of the Church. He then lay prostrate before the altar, like a Bishop when he is consecrated; the litanies were chanted, the same litanies which are sung in our solemn ordinations. Then, kneeling before the altar, he received the unction. He was anointed on the right arm, which is the arm of strength and on the shoulder, typical of royal power; as in the prophecy, 'The Government is upon his shoulder.' He then received the sword with this admonition, 'Remember that the saints conquered kingdoms, not by the sword, but by faith.' After this, the crown was put upon his head, with the prayer that he might wear it in mercy and in justice; and the sceptre was then placed in his hands, in token of the authority of law. After that the Holy Mass was celebrated; and in that Mass he received the Holy Communion of the precious Body and Blood of Jesus Christ, from the hands of the consecrating Bishop. These solemn acts in themselves portrayed what were the relations of Christian law and fidelity between the chief rulers of nations and of kingdoms, and the sovereignty of Jesus Christ."

And those kings did not take oaths of abominable blasphemy, and abuse of the religion of most Christians.

### EVERY DUTY WE OMIT OBSCURES SOME TRUTH WE SHOULD HAVE KNOWN.—Ruskin.

Every duty we omit obscures some truth we should have known.—Ruskin.

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A FATAL RESEMBLANCE

BY CHRISTIAN FABRE. XXXV.

Carnew took his leave of Weewald Place with the best grace he could assume...

Macgilvray's honest face wore a shade of sorrow. "I thought it very likely that you'd noo ken hoo it happened..."

"Drive me back to the village, Donald, to the hotel; I shall stay there for a few days..."

"Dinna fear, sir; I kent hoo to keep me in counsel this mornin' day..."

"I am not in any want," she answered, smiling back at him. "Mrs. Doloran's compensation for my poor services has been so ample as to place me beyond reach of need for some time to come..."

"Another position! Do you mean that you will hire yourself out again as a lady's companion?"

"Yes," with a smile that was almost a laugh. "Miss Edgar, may I be very frank, even to the verge of impertinence?"

shivered into fragments almost at his feet. She went again the next day, and the third day; by Ordette's advice, she declined to go herself in her most pompous state...

"I think it is best for both of us," was the gentle reply, "that I should not return to Rahandabad."

"Your sanctity is only equalled by your impertinence, and I shall tell Alan how fortunate I am to be rid of you..."

"I know, dear Dyke, all this will make you as happy as it has made me, and that you will give your choicest blessing to your nephew..."

"We have watched you closely, Mr. Dutton," he said, "and we have observed in your business facilities most valuable, but most rare..."

"Will you give me the right of a friend, Miss Edgar, to question you upon your circumstances, what means you have of living now, out of position as you are..."

"I have sometimes thought that you have been engaged to be married," she started, and he regarded her emotion as one of astonishment...

"Mr. Dutton! Who said I was engaged to be married to him?" It was Mr. Carnew's turn to be confused. He also rose, and said to Miss Edgar: "No one has ever said a word to me about it; I should much rather be the cause of the devotion you seemed to show him."

quent, and never, Alan thought, had she looked so beautiful. Her love of and gratitude to these simple people was another virtue in her most estimable character...

"I am quite of age and have ample means in my own right, I do not know that my aunt will have any authority in this matter. I shall announce my engagement to her to-day, and I shall have preparations made for receiving you at Rahandabad."

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ness in choice of a wife, after which she laughed and cried in a breath, and then resumed her violent contortions.

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"You are not a 'companion' in that sense of the word any longer," he said. Sometimes Carnew yearned to ask about Mackay, for every word of what Edna had once said to him seemed to have been burned upon his brain...

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the usual brainless female—you will pardon the self-censor on your sex—but who has written so clearly and explicitly on the questions of capital and labor and on the division of wealth, should call me a robber! Surely, Miss Smythe, the word is misplaced."

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A LOGICAL THIEF.

I had come up from Bournemouth, and one thing and another had detained me in town; so I determined to return to my little suburban retreat at Alperton for the night and travel back to the seaside on the morrow. It was nearly 7 o'clock when I arrived opposite my little home. I had to pass it on my way to the general shop, where I had left the door key for safe keeping...

"I know, dear Dyke, all this will make you as happy as it has made me, and that you will give your choicest blessing to your nephew..."

"We have watched you closely, Mr. Dutton," he said, "and we have observed in your business facilities most valuable, but most rare..."

"Will you give me the right of a friend, Miss Edgar, to question you upon your circumstances, what means you have of living now, out of position as you are..."

"I have sometimes thought that you have been engaged to be married," she started, and he regarded her emotion as one of astonishment...

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"I am quite of age and have ample means in my own right, I do not know that my aunt will have any authority in this matter. I shall announce my engagement to her to-day, and I shall have preparations made for receiving you at Rahandabad."

"I know, dear Dyke, all this will make you as happy as it has made me, and that you will give your choicest blessing to your nephew..."

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When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

London, Saturday, January 26, 1901. MORE PRIESTS WANTED.

The Rev. Father E. H. Fitzgerald, Chaplain of the 22nd United States Infantry, writing from Manila, under date October 6, declares that he has become attached to army life and would not give it up for a good deal, as it affords magnificent opportunities for doing good for the soldiers and for religion.

His wealth, it is true, makes a goodly sum, but never can it be said that it was built up by chicanery, by miserable parsimoniousness, by creating misery amongst his fellow-beings or by making a demand for the "pound of flesh" in order that he might possess his own.

THE QUEEN. The health of Her Majesty Queen Victoria is said to have been recently greatly impaired. Her malady would be curable in a younger person, but in consequence of her great age the medical advisers in attendance have serious apprehension of the result of her present condition, which though not immediately likely to prove fatal, is sufficiently serious to cause alarm as to results.

A BEAUTIFUL WORK OF ART. We learn that the new canopy which has been recently erected over the main altar of St. James' Catholic Cathedral of Montreal has added very greatly to the beauty and ornamentation of that already magnificent church.

A TIMELY APPEAL. His Eminence Cardinal Gibbons, preaching in the Cathedral of Baltimore, on Sunday Jan. 6, the feast of the Epiphany, made a most touching appeal to Christian people in favor of the preservation of peace among Christian nations, a full report of which we published last week.

but fashion it from their lust for power. May the time come when Christian nations shall follow more closely the commands of the Prince of Peace.

SIR FRANK SMITH.

"He lived in the past." Such was the thought frequently expressed of late by old friends who called upon Sir Frank Smith during his protracted illness. Although, however, it might be said "he lived in the past" never for a moment did he neglect the duties and responsibilities of the present and the future.

We knew Frank Smith as a young man in our city of London. This was in the fifties, and every fibre of his being seemed permeated with the noble resolve of making for himself an honorable name and fame in this beloved Canada of ours.

His wealth, it is true, makes a goodly sum, but never can it be said that it was built up by chicanery, by miserable parsimoniousness, by creating misery amongst his fellow-beings or by making a demand for the "pound of flesh" in order that he might possess his own.

"He lived in the past." Would that our young men would take Frank Smith for a model! How many of them, as they live to day, will be able to say on their bed of mortal sickness, and as they are about to depart from this world, they have as few regrets upon which to look back.

True as steel was Sir Frank Smith to his native land — good old Ireland. True, also, was he to Holy Mother Church, and to her his heart was ever deeply attached.

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THE DELPIT CASE.

Much comment has been written in the columns of the daily papers regarding the now celebrated Delpit case, which in a nutshell stands as follows:

Mr. Edward Delpit married Miss Cote in Montreal on May 2nd, 1893, before the Rev. William S. Barnes of the Unitarian Church of that city.

At this time both parties were reputed as Catholics, and as a matter of course much scandal arose out of the fact that they presented themselves before a Protestant minister to be married, contrary to all the laws of the Catholic Church.

Such a marriage as this is declared by the Council of Trent to be null wherever the decree to this effect has been duly promulgated, as is the case in the Province of Quebec. A valid marriage in the Catholic Church, being consummated, cannot be dissolved except by the death of one of the parties, but such a marriage as that contracted by Mr. Delpit and Miss Cote is not regarded by the Church as a marriage at all, owing to the fact that it is clandestine.

If Miss Cote had been really a baptized Protestant, the clandestinity would not have prevented the validity of the act, and the Church would have regarded the marriage as valid though illicitly contracted, as the Catholic party would have participated in her immunity from the law of clandestinity. Hence, as Mr. Delpit has been always admittedly a Catholic, the question of validity in the eyes of the Church turns upon the Catholicity of Miss Cote.

She had never renounced her Catholic faith, at least by any public declaration, and according to the laws of the Church she was to be recognized as a Catholic subject to those laws. Hence, according to the Church laws, she could be married to Mr. Delpit only by a Catholic priest, and the Church Court could come only to one decision, that her actual marriage before a Unitarian minister was null from the beginning, and this was actually the decision, which has been confirmed by the Roman Congregation acting in the name of the Pope.

Hence this is not a case of divorce or of the annulment of a marriage by the Church, which is never permitted on any consideration.

The trouble which has arisen out of the matter arises from the fact that by the laws of Quebec Province, the law of the Church is also the law of the land. There is no reason for the excitement which many of the Protestant associations and Evangelical Societies are attempting to create on account of the present state of the matter. The parties should not have contracted a marriage in violation of their duty as Catholics, in the first place; but as they did so, they must abide by the consequences of their act.

HAZING. An investigation has been going on for some time at West Point Military Academy into the practice of hazing as carried on in that institution. The practice is, indeed, contrary to the rules of the Academy, yet, with a strange inconsistency, it has been connived at by the faculty, who have been always aware that the young men of the institution in the lower classes were subjected to the most cruel treatment by their seniors, yet this was connived at, or even encouraged, under the supposition that this ordeal contributed toward making the cadets better soldiers, and more capable of undergoing the hardships of a soldier's life.

The punishment which it is usual to inflict upon the men of the fourth class was so severe that recently there were at least two deaths as the direct result of hazing, the treatment inflicted being brutal to an extreme.

One of the practices was to call out the junior cadets to fight, when the one thus called upon had to encounter an upper class man who was a trained athlete, the purpose being not to test his courage and ability in an equal contest, but to maul him till he was battered to an unrecognizable condition.

THE FRENCH GOVERNMENT AND THE RELIGIOUS ORDERS.

A despatch from Paris states that the question of the Pope's letter to Cardinal Richelieu, complaining of the proposed attempt of the Government to suppress religious orders by means of a new law which has been brought before the Chamber of Deputies, was brought up in the Chamber on January 14th.

M. Marcel Sembat, a Radical Socialist Deputy for the department of the Seine, introduced the matter on Jan. 10th, by an interpellation to the Government whereby he intended to force the Government to take some action to resent the Holy Father's protest against the bill, this protest being regarded by M. Sembat as an undue attempt on the part of the Pope to "influence the internal policy of France."

M. Waldeck Rousseau asked that the interpellation be allowed to follow the order of the day. The Chamber rejected this suggestion, but agreed to a subsequent request of the Premier that the discussion of the matter should be taken up on Monday, the 14th, before the debate on the Law of Associations, which is the proposed law intended to effect the suppression of the religious orders.

It was in consequence of this agreement that the debate took place on the 14th.

The rights of the Holy Father to raise his voice when religious interests were imperilled, was defended by M. Ribot, the former Premier of France, who was loudly applauded by the Rightists and Centrists of the Chamber.

Mons. Sembat's motion was defeated by a vote of 310 to 110. This is announced in the headings to the Associated Press despatches as a "refusal to notice the Pope's letter," and as a vote to sustain the course of the Government. We do not regard it in this light, though it is difficult to forecast what action the Chamber will take, as it is to be feared that any anti Catholic law which has the support of the Government will be sustained by the Chamber as at present constituted.

We are of opinion, however, that the discussion and vote are rather a warning to the Government that it must retreat from its attitude of hostility to religion, than an encouragement to go on as it has been doing.

It may be said, indeed, that with us, "the wish is father to the thought;" and this may be so to some extent, yet we have quite as good grounds for our interpretation of the situation as have the daily press. In the first place it will be seen from the report of the matter that the Right and Centre of the Chamber opposed Mons. Sembat's motion to a man, as they include the thoroughly Catholic members of the House.

Hence, Mons. Waldeck-Rousseau had to depend upon the Catholic party for his decisive majority of 200 on this occasion. The Catholic party might be relied upon to give M. Waldeck-Rousseau a generous support if he would follow a moderate course of policy, but the unreliability of the Socialists may be seen in the vote they gave against the Government on this occasion. They are not satisfied with the scandalous proposition of the ministry to suppress the religious orders, but they wish to insult the Pope in the

bill the revelations made at the investigation gave rise to strong comments on the brutality of hazing.

The investigation now going on is being conducted by a Committee of Congress, which has at the present moment under consideration a bill for the reorganization of the army; and it is understood that the revelations made at the West Point Academy will be the basis for drastic changes to be made in the future manner of training the cadets.

On the 15th inst. there were many sensational revelations in the course of the examination, and these gave rise to most severe denunciatory remarks from members of the investigating Committee.

One of the upper class witnesses, Cadet Deen, had been many times called upon to inflict beatings upon the juniors, and in giving his testimony he declared that he could only recollect the name of one cadet on whom he had inflicted a severe thrashing. There can be no doubt that his want of remembrance on this point came from his having a very "convenient memory."

It is an evidence of the general demoralizing effect of the hazing practice that when Representative Driggs asked Cadet Deen if it was through his convenient memory that he could not recall the names of other ill treated students, there was a storm of hisses through the room, from the women in the audience as well as the men, because, forsooth, they could not endure this reflection which seemed to impugn the truthfulness of the witness!

Judge Smith questioned Cadet Barnes, who is on the eve of graduation. The Judge pointed out that the witness' statements showed the first-class men to be "arrogant, ignorant, and conceited," inasmuch as they contended that the fighting code current in their class has their approval, though it is contrary to the written rules and regulations of the Academy, which have been drawn up and adopted by military officers of the highest standing.

Mr. Driggs of Brooklyn also examined this witness, eliciting the admission that when a fourth class man is called out to fight, he cannot refuse without incurring even worse treatment, or what is regarded as worse, as the refusal would be an excuse for constant annoyances and social degradation which would make life in the institution intolerable. Yet, when thus called out, it is well understood that being untrained in the business, he is to undergo a sound drubbing at the hands of the first class athlete against whom he is pitted. According to the witness the student's code is such that "it is understood when a fourth class man is called out he is to be whipped."

This testimony elicited the following indignant protest, which is none too strong: "Young man, this dishonorable practice which you have described would not be tolerated in any athletic club in the world. I am an admirer of good boxing and wrestling myself, and I never heard of such a cowardly method of matching men as your code calls for. The upper-class man who is a party to the calling out of a fourth class man for the purpose of having him thrashed is a coward, and the fourth class man who is beaten is nothing else than a hero."

Albert R. Dockery, another first-class cadet, testified that he had seen several fourth-class cadets very sick after going through the terrible ordeals to which they had been subjected. This was called "exercising" them.

A young cadet named MacArthur had been "exercised" by Cadet Dockery and had been attacked with convulsions after going through the exercise, but Dockery declared that he had not heard of this until the present investigation began. When asked if he had heard that MacArthur had been sick, and that cotton was put into his mouth, he admitted that he had heard of the illness, but not of the cotton or convulsions.

He admitted also, in answer to a direct question, that he had treated MacArthur cruelly, whereupon Driggs burst out into the following torrent of invective: "Well, young man, for your information I will tell you that I think it is atrocious, base, detestable, disgraceful, dishonorable, irreputable, heinous, ignominious, infamous, nefarious, odious, outrageous, scandalous, shameful, shameless, villainous, and wicked."

bargain. The Chamber indignantly rejected their proposition; and from this it is not unreasonable to infer that the extreme and anti-religious bill which was the occasion of this episode does not really meet with the approbation of the Chamber of Deputies. In fact the Ministry were easily beaten when they proposed to delay the consideration of Mons. Sembat's motion till it should be reached in the ordinary course as an order of the day. What was the significance of this vote?

To us it appears clear that the Deputies who are ready to support the Ministry through thick and thin voted for this proposition, and that it was negatively chiefly by the Catholic and moderate Deputies as a warning to the Ministry that they accepted M. Sembat's challenge, and would have his proposition voted on and beaten before the discussion of the principal issue. Thus the Premier might learn, if he can read the signs of the times, that it is time for him to pause in his career of opposition to religion.

The Catholic people of France cannot remain always apathetic to the petty persecutions to which the Catholic religion has been subjected, and we are prepared to find at any moment that they shall have risen up to bring these to an end. We should not be surprised to learn that M. Waldeck-Rousseau will find in the recent vote the premonitory symptoms of a reactionary storm which will overwhelm his ministry unless he be wise enough to bend to the blast, by withdrawing the obnoxious bill on which he relies for the suppression of monastic houses.

The Holy Father, in his letter to the Cardinal, boldly states that the religious orders have been of great benefit to mankind, and especially to France. In the far East they have given France prestige, and even more substantial benefits by being under the French protectorate, which the Pope has hitherto maintained with all vigor even though there has been strong influence brought to bear to put an end to the glorious position which France has had in the East, ever since the time of the crusades, as the protector of all Christians. The Pope gives Cardinal Richelieu to understand that the Christians who need a protection are in the main under the care of religious orders, and if France suppresses these orders it will be necessary to look for another protector of Eastern Christianity. It would be an anomaly for the religious orders to look for protection from a power which suppresses them at home.

Will M. Waldeck-Rousseau take the hint? Translated for the Freeman's Journal. EXTENSION OF THE UNIVERSAL JUBILEE.

Celebrated in the City in the Year of Our Lord Nineteen Hundred and the Whole Catholic World. LEO, BISHOP, SERVANT OF THE SERVANTS OF GOD TO ALL THE FAITHFUL WHO SHALL READ THESE LETTERS, HEALTH AND THE APOSTOLIC BLESSING.

The sacred season which we closed yesterday with the solemnities of religion was a source of joy to us while it lasted, and will leave many grateful memories behind it. For the Church's desire and her sole aim in renewing this celebration after a lapse of seventy-five years was to give a salutary stimulus to men's minds, and this, with God's help, we are seen to have attained. The number of those who have with gladness and eagerness striven to avail themselves of the extraordinary privileges of gaining the sacred indulgences has not been small—it has run into the hundreds of thousands and has been made up of all classes of society. It is beyond all question that multitudes of souls have thus been cleansed by salutary penance and renewed to the life of Christian virtue, and we have every reason to believe that from this head and source the Catholic name has derived a fresh influx of faith and devotion all over the world.

Following the example set by our predecessors on such occasions, we now intend to enlarge still further the bounds of Apostolic charity by offering a more ample opportunity for obtaining the favors of heaven. We have determined to throw open to the faithful in all parts of the world during the first six months of next year that treasury of sacred indulgence which has been entrusted to us, and which has been put within the reach of the faithful in Rome during the last twelve months, for this design will, we think, serve greatly for the revival of Christian morality, for knitting men's hearts more closely to the Holy See, and for obtaining for the people at large those other blessings of which we spoke at length when we first proclaimed the Great Jubilee. It will also be a fitting dedication for the opening of the new century, for we know of no better way in which mankind can initiate a new century than by availing themselves abundantly of the merit of the redemption of Christ.

We have not the least doubt but that







**Sacred Heart Review.**  
**PROTESTANT CONTROVERSY.**

BY A PROTESTANT MINISTER.  
CXXI.

Dr. Hodges warmly and justly praises William the Silent for his strenuous and finally successful efforts, to secure to the Dutch Catholics the right to remain in the land, and to practise their religion, with certain restrictions against irritating publicity, at a time when the minds of the victorious Protestants were very much inflamed against them, charging them with being in secret confederacy with Spain. The charge was probably not wholly unfounded, for the quarrel between Holland and Spain turned mainly on religion, and naturally a good many of the Dutch Catholics might think it better to be governed by Catholic Spain than by an angry and persecuting majority of Calvinists. Philip was their hereditary lord, and, just as in our own Revolution, many conscientious men held themselves bound by their old allegiance, rather than by the claims of the yet undecided revolt. The event showed that their forecast was not a wise one, but it was only the event that could determine in public matters, wisdom and folly, as well as right and wrong, rest largely on success. Intrinsically they were very variable things. In himself, as Mr. Freeman rightly says, a Confederate is neither better nor worse than a Unionist, a Tory than a Whig, a Conservative than a Liberal. Few men, however, are able to be as keenly devoted to their own side and yet as just and charitable towards their opponents, as, for instance, a Justin McCarty. One of these few was William the Silent.

To be sure, the Dutch Catholics were, as they still are, a third of the people. To drive them out would have meant to have staggered the resolution even of a Protestant Ferdinand or Isabella. Yet, but for the intervention of William, their religion, we may suppose, would have been wholly proscribed, their chief families driven away or executed, and the Netherlands history defiled, on a vastly larger scale, with the same furious injustice and inhumanity which our fathers showed, at the end of the Revolution, towards the helpless loyalists. From this terrible stain the great Prince of Orange has secured that Dutch history shall be free.

The Dean intimates that there was a good deal to be said for the inclination of the Calvinists of Holland to banish their countrymen of the old religion, not only their presumed disloyalty, but also their benighted adherence to a system which their more enlightened countrymen viewed as merely "a baptized paganism." Now if Dr. Hodges himself, like the average Protestant controversialist—if we can call him a controversialist at all—held Catholicism itself to be "baptized paganism," this excuse for the fury of the Dutch Calvinists would be quite in place. But it seems plain, from the whole course of these lectures, that the Dean thinks no such thing. He regards both the elder and the later Catholicism as a true and deep Christianity. He would hold many things in it to be paganism deformities—he could point out a good many such things among ourselves—but he would indignantly deny that Roman Catholicism, in itself, is paganism, baptized or unbaptized. Then what right has he to insinuate that the Dutch Catholicism of 1580 or 1600 was any more "baptized paganism" than that of Savonarola, or St. Bernard, or St. Charles Borromeo, or Archbishop Caranza, or his friend and admirer St. Pius V. Dutch Catholicism differed in nothing from these except in a still stronger inclination towards those severer aspects of the doctrines of grace which, after coming into collision with the Jesuits, became known as Jansenism. Now Jansenism stands universally in high repute among Protestants, especially among Calvinists. Indeed, a Jesuit has defined a Jansenist as *un Calviniste disant messe*, "a Calvinist that says Mass." It seems rather hard on the poor Dutch Catholics of that time to charge them, on the one hand, with being crypto-Calvinists, and on the other with being "baptized pagans." It is not so very strange that between these two bewildering accusations some of the Dutch Catholics were at last provoked into setting up a Church of their own, on the one hand theoretically subordinate to Rome and practically separate, on the other maintaining resolutely the apostolic succession and the doctrines of Trent over against Netherlands Presbyterianism.

The truth is that this disparaging insinuation of the Dean is all of a piece with his utterly unhistorical description of the Catholic Church of the century before Trent as something essentially different in doctrine and use from the elder and the later Church. As we have seen already, and as is shown conclusively out of Tezel himself, there is not a word of truth in this insinuation. There was a lamentable decline in discipline and in life, but there was not the slightest breach of continuity in either doctrine or worship. Therefore, if the Dutch Catholics of that time were baptized pagans, so were the earlier Catholics of the Low Countries, Thomas à Kempis and the Brethren of the Common Life, and so are also the Dutch Catholics of to-day. Moreover, we must remember that the Catholics of William's later life were living in the strenuous observance of the practical reforms of Trent.

The position of the Netherlands Presbyterians, or the most of them, doubtless is, that the Dutch Catholics of William's time were "baptized pagans," most of those before him, and as good as all after him. As this is not; as all Dr. Hodges' view of the matter,

he would have done better not to bring in a piece of this opinion, for the fragment is wholly inseparable from the whole except by a violent and illogical breach. The Dutch Protestants will owe him little thanks for this ineffective support, and will upbraid him with halting on both sides.

I may remark that I have seen it declared that even now Dutch Catholics, although one-third of the people, have little more hope of public office, except in some petty posts, than they would have in Massachusetts if the Committee of One Hundred should succeed in its praiseworthy and highly American endeavor to put the Commonwealth in place of the Pope by giving her authority to make legislation in its own right, to make inquiry into people's spiritual allegiance. If this oppressive vestige of persecution does in fact still subsist in Holland, which I must doubt, of course William of Orange is in no way responsible for it.

Dean Hodges makes a very just discrimination between the earlier and the later career of the great Prince. At first he seems to have been little more than a soldier of fortune. His own ambitions, although it was impossible, with his nature, that they should not be broad and far-seeing, seem for a good while to have weighed heavier with him than the general good. So, also, as the Dean signifies, he seems to have made religion rather a tool than an end. The intimations of the doctor are fully borne out by Jansen's documentary evidence of the unscrupulous intrigues of William and his brother, Count John, now with Protestantism, now with Catholic princes. As time went on, however, and the crying needs of the Netherlands against the oppressions of Spain appealed more and more to that large fatherly heart which was always latent in him, thenceforward his own ambitions were shrinking more and more, and the independence of his country absorbs his thoughts. He no longer aims, or will consent, to be a sovereign, while yet he is willing that his countrymen shall find a sovereign. If they can, in either England or France, in a Protestant or a Catholic prince. No one would take the perilous dignity at the risk of a war with mighty Spain, but that was not William's fault. Even the precarious dignity of the Stadtholder came into his house rather by the force of events than by any plans of his. The regal crown which at last fell to his house, long after the Seven Provinces had ceased to be a commanding power, was the result of a European cataclysm which it was quite impossible for him to foresee. His dying words, "this poor people," show the father's heart just before it ceases to beat.

In my next paper I shall make some remarks on Dr. Hodges' evident conception of the Spanish Inquisition and its functions. It is very amusing, he may plead that one of the greatest men of our time, James Martineau, shows himself just as contently a blunderer in the matter as Dean Hodges himself. No greatness will take the place of a little pains to ascertain facts.

CHARLES C. STARRUCK,  
Andover, Mass.

**FIVE MINUTES' SERMON.**  
Third Sunday after Epiphany.  
CONSOLING CERTAINTY OF FAITH.

"Amen, I say to you, I have not found so great faith in Israel." (Matt. 8:10.)  
In the gospel of this Sunday, brethren, we see a pagan centurion approaching Jesus, imploring assistance. Is he in need, is he in pain? No, it is his servant who lies at home sick, and compassion for the servant who is grievously tormented, brings him to the feet of our Divine Saviour. Our Lord promising to go to the house and heal the servant, the centurion declares that he is not worthy of such an honor, and begs that Jesus but say a word here at a distance, and his servant shall be healed. Thus spoke not a Jew, but a pagan, a man holding the high rank of a centurion in the Roman army. What great faith, what depth of humility! Truly, he merited that Jesus would bestow on him this great praise: "Amen, I say to you, I have not found so great faith in Israel."

Oh, that the grace of faith would penetrate our souls with a power similar to that of the centurion, and thus encourage, strengthen and inspire us with equal virtue! Why should this not be the case? Who is He to whom we have pledged unwavering faith to the holy sacrament of Baptism? Who is He to whom we have sworn our dying love when receiving the Sacrament of the Altar? Is it not the Son of God Jesus Christ, for the ever praised, in Whom alone there is salvation, and without Whose name there is no name in which we can be saved!  
He was from the beginning the expectation of the people, the desired of the good, the object of the predictions of the prophets. They delineated His life and His works so clearly to us, that it seems as if we had seen them with our own eyes. You know His holy life, His holy doctrine, the numberless miracles and prophecies by which He proved Himself to be the Lord of Heaven and earth, the promised Messiah between God and man. You know, moreover, how, out of infinite love, He sacrificed His life for our salvation to pay our debt, and to recover the precious grace which we had lost. You are aware that before going to the Father, He established His Church, His infallible and permanent representative on earth that this Church, notwithstanding the most bloody persecutions, in spite of numberless heresies that battled against her, in spite of the violence of temporal princes, she

not only exists at the present day, but in her victorious march she has traversed the whole world.

How gloriously do not the marks of divinity with which the Eternal Founder has embellished her, shine on this holy Church, the Spouse of Christ, throughout all centuries! How eloquently speaks the blood of millions of those holy martyrs, who, in the most excruciating pain, sacrificed their lives in the profession of our holy faith! How glorious is not the testimony of those innumerable saints of all centuries, in whose divinely inspired works the virtues and the miracles of the Divine Founder of the Church are renewed! What may be said of the blessings which the Church has scattered wherever she has placed her foot! Before her vanished idolatry with all its ruteness and cruelties; before her vanished slavery with its accompanying misery and woe; with the Church came light in the darkness and shadows of the world. A new heavenly life sprang into existence, where formerly brutal wickedness spread its course. This being the case through all centuries, is so at the present day. Whosoever, in all humility, accepts the doctrines of the church and makes them the rule of his life, will become renewed and sanctified; he will experience the truth of our Divine Saviour's words: "If any man will do the will of Him, he shall know of the doctrine whether it be of God, or whether I speak of myself." (St. John 7, 17.) When the sinner is truly converted to God, when he confesses his sins and does penance, then peace and happiness will take possession of his anguish laden soul, and he will receive supernatural strength to break the chains, the enslaving chains of sin; when the infidel, overcome by dire misfortunes, kneels before his Saviour, the scales of spiritual blindness will fall from his eyes, and Christ will enlighten his soul. The just who lives by faith, has in his heart the fullness of peace which gives him the assurance of being a child of God, and an heir of Heaven.

O Faith! thou art, indeed, a priceless treasure. We should daily thank God on bended knees for this great gift with which He has enriched us even from our very cradle, without any merit on our part. Ah, yes, gratitude should continually fill our hearts, excite us daily to a spirit of sacrifice for our faith, to a fearless acknowledgment of it before the whole world, and above all to a devout living in accordance with it, that it may be a ladder which will assist us from this valley of tears to our eternal home. Amen.

**O'CONNELL'S EARLY ROWS.**  
A Couple of Samples that Ended in a Laughter Manner.

Early in his career at the bar O'Connell was counsel at the Kerry assizes in an action against a relative named Mr. Siggerson, and, having occasion to refer to that person in somewhat strong terms in his speech to the jury, Siggerson jumped up in court and called him "a purple-headed blockhead."

O'Connell said: "In the first place, I have got no purple to be proud of, and, secondly, if I be a blockhead, it is the better for you, as I am a counsel against you. However, just to save you the trouble of saying to again, I'll administer a slight rebuke," whereupon he struck Siggerson soundly on the back with a cane which the plaintiff accommodately lent him for the purpose.  
That evening Siggerson sent him a challenge, but next morning he wrote stating that he had discovered that O'Connell's life was inserted in a very valuable issue of a portion of his lands. "Under these circumstances," he continued, "I cannot afford to shoot you unless, as a precautionary measure, you first insure your life for my benefit. If you do, then help for powder and ball. I'm your man."  
The other case had an ending almost as ludicrously absurd. It arose out of a lawsuit and affords us yet another glimpse of that arena—the Irish courts of law—in which O'Connell had at the time of which I write already won fame and fortune. In the August of 1813 O'Connell appearing in a case tried at Limerick, interrupted his learned friend, Counselor Maurice Magrath, who was engaged on the other side, by exclaiming: "That's a lie, Maurice!" to which Maurice replied by flinging the volume of the statutes from which he was quoting at O'Connell's head and then kicking him on the shins. O'Connell sent a challenge, which of course Magrath accepted. A refusal to fight when challenged in those days led to one inevitable conclusion—that it was done to cowardice. On the 11th windmill field outside the city—the scene of many an affair of honor—O'Connell, as he stood before his opponent awaiting the signal to fire, exclaimed with deep emotion, "Now I am going to fire at my dearest and best friend." The duel was stopped, and the seconds after a long discussion

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References as to Dr. McTaggart's professional standing and personal integrity permitted by:  
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Dr. McTaggart's vegetable remedies for the liquor, tobacco, morphine and other drug habits are: cathartic, safe, inexpensive home treatment. No hypodermic injections; no publicity; no loss of time from business, and a certain cure. Consultation or correspondence invited.

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arrived at an amicable settlement. It was arranged that the two combatants should again face each other, loaded pistols in hand, and each declare aloud his regret for what had occurred. After this somewhat comic episode, O'Connell and Magrath warmly shook hands amid the acclamation of those present, and returned to Limerick in the same carriage.—*Coruhil*

Your Best Work cannot be done unless you have good health. You cannot have good health without pure blood. You may have pure blood by taking Hood's Sarsaparilla now. You cannot realize the good it will do until you try it. Begin taking it to-day and see how quickly it will give you an appetite, strength and vigor and cure your rheumatism, catarrh of sciatica.

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OUR BOYS AND GIRLS.

A Tender-Hearted Engineer. One never knows the value of an amiable deed, says The Youth's Companion...

A Bright Boy. More than a century ago there was a terrible storm in the West Indies. It was one of those dreadful gales such as Captain Marryat has so well described...

Thoughtful ones. A nickle was a regular Captain Kidd treasure to Mary and Lizzie. They never had hoped to have so much money all at one time in their lives.

Then a sudden thought struck Mary and she gazed apprehensively at her sister. "Hadn't we order take some to Jennie?" she said.

"Jennie! I know we ain't forgot her, anyway. Won't it taste good, though?" said Mary.

A Light in the Window.

Several years ago a boy who had given his mother years of anxiety by his wilfulness and later by his waywardness ran away from his home in Jersey City and became a tramp, and worse.

He came near his own city at midday, but had not the courage to go through the familiar streets by daylight. All the afternoon and until late in the evening he lay in a corn field.

Then came doubts that almost persuaded him to turn back. Would he be welcome? Could he dare to look in his mother's face?

So he said to himself; but the desire was strong upon him to see his mother's house again, and he resolved to go in to the city, look at the house and then turn back.

IMITATION OF CHRIST.

The Thoughts of Death. Trust not in thy friends and kinsfolk, and put off not the welfare of thy soul to hereafter; for men will sooner forget thee than thou imaginest.

CHATS WITH YOUNG MEN.

Are we doing the best we can? This is a question which we should ask ourselves frequently, and not be satisfied until we have answered it correctly.

Willful Workers.

Success does not always come to those who are willing workers, but on the other hand, few succeed who do not work cheerfully. This fact should be deeply impressed upon the minds of young people about to begin their life's work.

At that time a modest little office was opened for wholesale trade which required only two employes, one to act as book keeper, the other as clerk and office boy.

in presentable condition. Before long the clerk had drifted into habits of lazy indifference, while the book-keeper became indispensable to the growing business.

Other clerks and salesmen were employed. The book-keeper withdrew more and more from the general cares of the office, devoting his whole time to his specialty, and the first clerk had been almost forgotten when he made a demand for more wages and promotion.

He was refused and he left the office. Years passed, during which he drifted from one place to another, carrying to each his bad habits. He used to protest that he was capable of doing better work than was assigned to him, but would not do that for which he was engaged because it was beneath him.

The moral of this story is obvious. The willing worker may in some cases be overlooked and receive no reward for his labors except the consciousness of duty done, but as a general rule his value will be recognized, and he will entrench himself in office by his willingness and usefulness.

IMITATION OF CHRIST.

The Thoughts of Death. Trust not in thy friends and kinsfolk, and put off not the welfare of thy soul to hereafter; for men will sooner forget thee than thou imaginest.

It is better now to provide in time and send some good before thee, than to trust to others helping thee after thy death.

If thou art not now careful for thyself, who will be careful for thee hereafter? The present time is very precious; behold, now is the acceptable time; behold, now is the day of salvation.

Oh, my dearly beloved, from how great a danger mayest thou deliver thyself, from how great a fear mayest thou be freed, if thou wouldst only be always fearful, and looking for death!

Learn now to die to the world, that thou mayest begin to live with Christ. Learn now to despise all things, that thou mayest freely go to Christ.

Chastise thy body now by penance, that thou mayest then have an assured confidence. Ah! fool, why dost thy think to live long, when thou art not sure of one day?

How many, thinking to live long, have been deceived, and have been unexpectedly snatched away!

How often hast thou heard it related, that such a one was slain by the sword, another was drowned, another falling from on high broke his neck, this man died at the table, that other came to his end when he was at play?

Some have perished by fire, some by the sword, some by pestilence, and some by robbers. Thus death is the end of all; and man's life passes suddenly like a shadow.

ouring the Saints of God and imitating their actions, that when thou shalt fall in this life they may receive thee into everlasting dwellings. Keep thyself as a pilgrim and a stranger upon earth, to whom the affairs of this world do not in the least belong.

Keep thy heart free and raised upwards to God, because thou hast not here a lasting city.

THOUGHTS ON THE SACRED HEART.

In temptation, O my soul, hasten to take refuge in the amiable Heart of Jesus, then place before thine eyes His goodness and His love, and consider thy unworthy sentiments, thy malice, thy infidelity, thy arrogance.—St. Peter Canisius.

My side was pierced to reveal to men the secret of My Heart, and to make them understand that My love is always greater than of the exterior token which I give thereof, for My sufferings had an end, but My love has none.—Our Lord to St. Catherine of Sienna.

Forget yourself and the Heart of Jesus will show you that it is no less amiable in the bitterness of Calvary than in the joys of Thabor.—Bl. Margaret Mary.

"Lord, may the remembrance of Thee who art so full of sweetness, be my refuge and my repose amidst the storms of my exile"—St. Anselm of Canterbury.

OUR WORDS AND WORKS.

A Spiritual Stock Taking of the Last Year's Merits and Demerits. We put the question to our readers asked by the Home Journal and News: "What did your religion cost you during the past year?"

We have recently been looking over the Annals of the Propagation of the Faith for May and June, 1900, called the Report Number, and we find it an extremely interesting and even stimulating number. It contains, among other things, a list of the diocese which contributed to the funds of the society for the year 1899 throughout the whole world.

It is enough to say, "I am a Catholic." Our Blessed Lord says to us, "Not those who say to me, Lord, Lord, shall be saved, but those who do the will of my Father, who is in heaven."

Not those Catholics, therefore, that make profession of being Catholics, but those who practice it, no matter what the cost, they will be saved. Not those who would have men believe that they are fervent, not those who would parade different little virtues that they have, as the Pharisees did of old, but those who really and sincerely believe and profess the doctrines the Church teaches and practice with every personal inconvenience and sacrifice, those only can be called Catholics.

We Christians carrying on the business of saving our souls, will weigh, measure and add up and find if we stand debtor or creditor in the matter—whether we have gained or lost in the past year, whether we stand in God's favor or disfavor, whether we gained God's grace or lost it; and we can tell infallibly how we stand by answering honestly the question: Has my religion cost me during the past year anything, and how much? If it has cost me something, then, according to the amount of trial and sacrifice it has cost me I am a sincere Catholic—a Catholic from conviction. In what is it, therefore, that I have lost during the past year? For what vice have I shown too much affection?

Scrofula in the blood shows itself sooner or later in swellings, sores, eruptions. But Hood's Sarsaparilla completely cures it.

If your children moan and are restless during sleep, coupled with a loss of appetite, pale countenance, picking of the nose, etc., you may depend upon it that the primary cause of the trouble is worms. Mother Graves' Worm Exterminator effectually removes these pests, at once relieving the little sufferers.

BE SURE that your blood is rich and pure. The best blood purifier, enricher and vitalizer is Hood's Sarsaparilla. Be sure to cure soon.

Major Waddell, an English traveler, gives the following testimony in regard to the missionaries in Tibet:—"One can but admire the self-sacrifice of these priests who have given up their lives entirely to this humanizing work—to labor here without salary, and on a bare subsistence, that affords them little better food than the poorest native; for they choose to die here among their life's work, without ever thinking of returning to home-life in Europe."

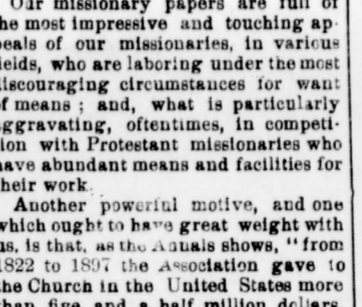
Our missionary papers are full of the most impressive and touching appeals of our missionaries, in various fields, who are laboring under the most discouraging circumstances for want of means; and, what is particularly aggravating, oftentimes, in competition with Protestant missionaries who have abundant means and facilities for their work.

Another powerful motive, and one which ought to have great weight with us, is that, as the Annals shows, "from 1822 to 1897 the Association gave to the Church in the United States more than five and a half million dollars. Twenty-three of the Archdioceses, dioceses and vicariates in this country have received grants of money from it, and at the present time (1898) fourteen participate in its distributions."

If the grain of mustard-seed, sown in the virgin soil of America, has struck deep root and has grown into a mighty tree, whose branches spread from the borders of the Atlantic Ocean to the shores of the Pacific, it is, gentlemen, owing chiefly to the co-operation of your admirable work that we are indebted for this happy result.

Gratitude, then, to say nothing of the imperative obligation to do all in our power for the spread of the Gospel in heathen lands, should prompt us to contribute more generously to the funds of this great and important association. We trust that the report which we hope to publish next week will show, by a greatly increased contribution, that we have appreciated our indebtedness and determined to discharge it in a liberal manner.—Sacred Heart Review.

Ask the girl who has tested it.



Ask any one who has used Surprise Soap if it is not a pure hard soap; the most satisfactory soap and most economical. Those who try Surprise always continue to use it. SURPRISE is a pure hard Soap.

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Both in the quality and the variety of its readings and illustrations it is the best of its kind.—New Ireland Review.

CONTEENTS. MARGUERITE EGAN: "In Spite of All." A story of life in Louisiana, told in a delightful way. MARY CATHERINE CROWLEY: "The Plunkettville Fox Hunt." A lively tale of well sustained interest.

Very Rev. FERDINAND GIBNEY, C.S.S.R. "Thoughts on the Seventh, Tenth and Eighth Commandments." MAGDALEN ROCK: "On the Fairies' Path." An ingeniously wrought-out tale, breathing an atmosphere of peerless art and mountain breeze.

CLARA MULLHOLLAND: "Marie's Repentance." A delightful story of peasant life and love in her native land. VERY REV. MARCUS FIBER, O.M.C. "Devotion to God the Holy Ghost."

VIOMTE MARCEL VILLEBOIS (The hero of the Terribles): "Court Martial." A stirring, pathetic tale of military justice. MARION AMES TARGATT: "The Centennial Jubilee Pilgrimage to the Roman Basilica." "A Kookka," a Turkish legend of the days when the Crescent floated above the Cross. "The King's Will," a well-told illustrated story of royal charity and mercy. "Hope," a story of self-sacrifice.

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With a frontispiece "First Steps"—The Infant Jesus, surrounded by ministering angels—with the Cross and the instrument of His coming sorrow in the distance—the Little Folks' Annual for 1901 comes to us in even a more attractive and pleasing form than its predecessors. Besides numerous pretty illustrations, it also contains many interesting stories and a number of games, tricks and puzzles. Sent anywhere on receipt of FIVE CENTS. Address Thos. Coffey, CATHOLIC RECORD, London, Ontario.

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THE CATHOLIC RECORD

ARCHDIOCESE OF OTTAWA.

On Thursday evening of last week the venerable chaplain of the Rideau Street convent, the Rev. Father Paulier, was entertained by the...

Under the heading "Works of Mercy Well Done," the St. Patrick's Guild for January gives the following statistics for the past year: Parish savings society, average attendance nine; garments distributed, 400; average expenditure \$64.5; balance on hand \$72.25.

The annual Conference of St. Vincent de Paul meetings, held, 50; average attendance, 18; expenditure, \$24.40; balance, \$15.49. Up to the close of the year, 825 persons, representing 157 families, had joined the League of Family Prayers.

The veteran Temperance man, Mr. John Henry, is reported to have been approached the Holy Table, in St. Patrick's on the Feast of the Holy Name. His name, Rev. Father Walsh, was pronounced on St. John, xii-28.

The devotions of the Forty Hours opened in the Gloucester street convent chapel on Sunday, Jan. 21. A Mother Assistant has assumed duties at the Gloucester street convent. The new Mother Superior of the Academy of the Congregation, 7th street, New York City.

ARCHDIOCESE OF KINGSTON.

The improvements in the Church of St. Edward, Westport, have been completed and ready to accept credit on all concerned. The frescoing has been done in a most skilful workmanlike and artistic manner.

James Hendry, an ex-convict, was arrested for robbing the poor boxes in St. Mary's Cathedral and stealing a fur cap from the church. He was brought before Colonel De la Roche, Magistrate, and acknowledged his guilt. He was remanded for sentence.

DIocese of Peterborough.

Below we print the sermon preached by Ven. Archbishop Casey on Sunday last on Temperance. The occasion was the first anniversary of the forming of St. Peter's Total Abstinence Society in Peterborough, which was celebrated in a very edifying manner.

On Sunday morning the members of the society, to the number of nearly three hundred, received Holy Communion in a body, and offered up in the body of the church, after which they marched to their hall, accompanied by their chaplain, Rev. Dr. O'Brien. Thanksgiving was offered up in the hall.

Holy Scripture, that they have banded themselves together and pledged to abstain from intoxicating liquor lest it offend their brother or scandalize their consciences.

This is a sufficient reason for the existence of this society and it is a protection against the vice of drunkenness. Every day we see men like every other vice it is formed in the soul by repeated acts which create a habit therein.

Heretofore we have seen men who have been habituated to this vice, and who have been unable to give up this vice, and who have been unable to give up this vice, and who have been unable to give up this vice.

There is a God who loves and who desires to give us grace to overcome our weaknesses. He is a God who loves and who desires to give us grace to overcome our weaknesses. He is a God who loves and who desires to give us grace to overcome our weaknesses.

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DIocese of London.

RECEPTION TENDERED BY M. J. BRADY ON HIS DEPARTURE FOR MONTREAL. MONTREAL, Dec. 19, 1900. (Special Press, Jan. 13.)

Rev. Fr. M. J. Brady, of St. Alphonsus church, Windsor, who leaves this week to take up his residence in Montreal, was born on the 29th of October, 1852, in St. Thomas, Ont., of native Irish parents. He was educated in his native town, he entered upon and finished an entire classical, philosophical and theological course at St. Michael's College, Toronto and the Grand Seminary University, Montreal, when he was ordained a priest by the late Archbishop of Montreal, Walsh, on the 15th of December, 1881, in the Sacred Heart Convent, London, Ont., where his assignment was to the parish of St. Andrew's, Windsor.

Rev. Father M. J. Brady was tendered a reception on his departure for Montreal. He was accompanied by a large number of people, and the occasion was a most interesting one. He was accompanied by a large number of people, and the occasion was a most interesting one.

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ried. Now what woman, what young woman if she foresees the end of that marriage would place her hand in his? Would she watch over him and restrain him from wine when you see your affections upon him? Let him take the pledge, and that home with you, and you open a man who drinks you may be sure it is not in your power to reform him.

So, my dear brother, we see how this vice depends on the love of God and on the love of our neighbor. It is a vice that is formed in the soul by repeated acts which create a habit therein.

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which have been manifested in you so strongly that it is extremely difficult for us to part with you; nevertheless we feel that we must reconcile ourselves to the bereavement as our beloved brother has departed for his home. It is a great loss to the church, and we feel that we must reconcile ourselves to the bereavement as our beloved brother has departed for his home.

On Saturday evening, Dec. 29, the choir of St. Peter's parish, Ottawa, assembled at Maplehurst, the residence of Mr. and Mrs. Michael Hogan, and after holiday greetings with the family, called upon Miss Minnie and read to her the following address:

Dear Miss Hogan—Your friends in the congregation of St. Peter's church desire to express to you their most affectionate regards for your efforts as organist of our church during the past few years. We realize that your services have always been rendered, freely and cheerfully, and you have never failed to do all in your power to advance the interest of our church congregation at Ottawa. Will you please accept the accompanying gold watch as a slight mark of our appreciation of your services and of our high regard for yourself.

We unite in wishing you all the compliments of the season, and a bright and happy New Year. On behalf of the congregation Miss Eliza Bechman read the address, and Miss Eliza Bechman presented the watch, which was a very valuable one.

Miss Hogan was completely taken by surprise, and she expressed her sincere thanks for the kind remembrance of her, for the beautiful present, and for the kind words addressed to her. She assured them that it was a great pleasure to teach them for they were always willing and glad to do so, and she would always remain as devoted as ever to her duties.

THE TRANSVAAL.

The burghers in the Transvaal have shown an undiminished activity during the past week, and the victory of the Boers over the British was a most significant one. The Boers have shown a most determined resistance to the British, and they have been successful in their efforts to drive the British out of the Transvaal.

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MARKET REPORTS.

LONDON. London, Jan. 24.—Grain, per cental—Wheat \$1.05 to \$1.07; corn, 70 to 72; peas, 40 to 42; beans, 40 to 42; buckwheat, 35 to 36; potatoes, 10 to 11; aiskie clover, 65 to 70.

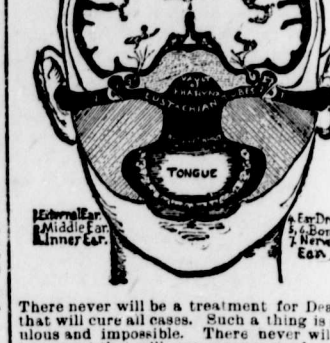
LIVE STOCK.—Live hogs, \$6.25 to \$6.40; pigs, \$4.50 to \$5.00; export cattle, \$1.50 to \$2.00; calves, \$1.50 to \$2.00; sheep, 10 to 12; goats, 10 to 12; chickens, 10 to 12; ducks, 10 to 12.

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DR. SPROULE

ON CATARRHAL DEAFNESS.



There never will be a treatment for Deafness that will cure all cases. Such a thing is ridiculous. There are thousands of cases of deafness that have been cured by the use of Dr. Sproule's treatment.

Dr. Sproule's treatment is a most effective one, and it has cured thousands of cases of deafness. It is a most effective one, and it has cured thousands of cases of deafness.

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