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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LONDON, ONTARIO, SATURDAY, FEBRUARY 14, 1903

The Catholic Record.

LONDON, SATURDAY, FEB. 14, 1903.

our mind are of doubtful value. He is of unquestioned talent and qualified in him should convict him of libertinism. every way to be an effective man of let- In asserting that his oldest son was We look forward to the time ters. when his brilliancy and scholarship will an Archbishop, Mr. Thayer does not hundred had left the Church within the be given unreservedly to the Church. There is much to be done, and men like

trifles. AN EMINENT SURGEON'S HUMIL-ITY.

Dr. Barry should not waste time on

Dr. Lorenz, the distinguished surgeon, pose sacred orders. A case in point received the degree of doctor of laws for the Northwestern University of the Valencia. He was merely the com-United States. In acknowledging the mendatory prelate of that See, and did the record of France's priesthood compliment he said : "I had the degree not receive Holy Orders until 1476, compliment he said : "I had the degree of imperial royal counsellor of the about twenty-one genes after the date Church what are they now? Protest-The next lecture was on penance. government from the Emperor Francis implied by Mr. Thayer. Josef. I think I am the worst counsellor of government to be found. In receiv- reviewed in these columns. ing this degree of doctor of laws, I am the worst doctor of laws in the world. To leave no doubt as to his status as an But it seems nowadays that the less a historian he bestows a commendatory

line of the old-time special correspondents becomes extinct. Up to within historical dignity. Mr. Lea is not an about two years ago, when, as he said, the Times cast me off as if I was an old horse no longer good for the harness, Europe. He knew the people like Mr. Thayer, is still in the writing who did things, and which. per-chance, contributed in great measure to fessor of Moral Theology at the Cathhis influence, he knew the things they olic University of Washington, had were going to do. Unlike many of the something to say of his falsehoods and present day correspondents he depended contradictions. for news on facts and not on his imagination. He was always in touch

with the exact political conditions of CH DECORATING the hour, and prince and potentate were aware that his letters to the London etches Submitted Times were moulders of public opinion. He was in Paris during the siege by the to give us this pleasure. APER. 1267-tf Germans and kept his paper informed as to the condition of the city. After R HOLDING A for Union S. S. 1903. Apply stating Carter, Sec. Treas. 1259-tf Sedan he told the world that Napoleon FOR S. S. SEC nburgh, Holding stating salary ex-lian. Sec. Treas., ry County, Ont. 1268-1

nish. We think, however, that in this jous Movement in Austria and France." his perspicacity is at fault. For the We looked for some words of condemnaaverage subject of Uncle Sam is con- tion, but we found none. We read an spicuously slick and highly polished.

ONE KIND OF HISTORIAN. William Roseoe Thayer is one of the whether they were manufactured in

acts, to make Montreal or elsewhere was not stated. them fit in with preconceived opinions. From all this it appears that it is easy From all this it appears that it is easy to entertain the members of the Associ-FATHER SUTTON GIVES MISSION TO acs. In FATHER SUTTON GIVES MISSION TO acs. "Is there a hell?" was the subject large audiences were repeated each evening, the same persons mostly, with ice the writers who favor his view, and ation. But it would be to their credit affects the while a profound respect for had they scored the paper and placed themselves on record as the foes of the impartiality. He takes up the trail unsavory tactics which have character-ized the Los Von Rom movement in tacting This would have benefitted unsavory tactics which have characterblazed by others and follows it blindly, slavishly, caring little whether it lead him to truth or falsehood. Because Dr. Austria. This would have benefitted Garnett does not allude to Baron the Association. But to allow the Rev. Dr. Amaron to insult their intelligence Corro's History of Alexander VI., Baron Corro is not worthy of Mr. and probity is no passport to public healthy. approval. Thayer's attention. If the gentleman To begin with this Los Von Rom has had any sense of his responsibility to been a failure. It originated in perthe public, and one iota of self-respect, fidy and ended in dishonor, so far as he would have examined Corro's history its abettors were concerned. Dr. for himself. To be led by the nose by Eugel, sometime leader of the Young Eugel, sometime leader of the Young Czech party, said in an address that speaks in highly commendable terms of Dr. Garnett is rather a pitiable role for an individual who takes himself so Germany wishes above all things to seriously as Mr. Thayer. Protestantize Austria in order to annex Toward the end of his letter he remarks that he cannot regard The Leo it. There is the origin of the Los Von XI. of William Roscoe, issued in 1805, Rom movement. Its leaders, Wolf and Schönerer, have as a final authority for historians in 1903. Mr. Thayer of 1903 is of course declared it as such. For this reason distinctly superior to Wm. Roscoe cf respectable Protestant papers and asso-1805, but it is rather startling to hear ciations, notably the Protestant Consisthimself say it. We should like, how- ory of Vienna, repudiated it. German himself say it. We should like, how-ever, to have some reason for the statement. The words "final author-with gold and calumny and have re-with gold and calumny and have re-statement. The words "final authorstatement. The words "final author- with gold and calumny and have reity " are without meaning, and are, it ceived in return the official figures of seems to us, but an artifice to cover up Austrian conversions. Does the Prosome of his tracks. Mr. Thayer does testant Association of Montreal favor not take unalloyed delight in Roscoe's treason? If not, why not assure us of ing to the Church or because the "mind of a bigot is like the pupil of the eye : the more light you pour on it the more it contracts." In a resume of the life of Alexander VI. he gives free rein to his prejudices. He charges this Pope with libertinism fter his elevation to the episcopal dig-ity. L. b. d. pages, and this for sundry reasons. 1s the fact? Does it look kindly upon a

DR. BARRY. In reply to a correspondent we beg to state that Rev. Dr. Barry is a Catholic divine. We have not read his latest it was the Papal Monarchy. He has

In France Dr. Amaron said a movewe fail to see how children born to born fifteen years after Borgia became

an Archbishop, Mr. Thayer does not hundred had left the Church within the Celibacy was handled so masterly manifest the precision and lucidity of past five or six years." Where did he and yet so delicately that the most get his figures? In 1900 M. Merle d' Aubigne came to New York and put statement that are wont to be asso- get his figures? In 1900 M. Merle d' put down the number of apostate priests in France at 80. In 1903, according to Dr. Amaron, there are 600. This is an astonishing increase, and we should like to have it verified. ciated with the historian. He is either ignorant of the facts of the case or intent on misleading his readers. He knows, or should know, that the purple it because it is neither in accord with nor with their national temperament. w Church what are they now? Protest-His career as Pope has already been One word more about Mr. Thayer. word on Mr. Henry C. Lea's Eve of

A FAMOUS NEWSPAPER WRITER. the Reformation. He insignates that nothing disparagaing can be alleged are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest, by his office in that capacity are six hundred requires a better proof as a priest. By the death of M. de Blowitz the ine of the old-time special correspond. This is an excess of artlessness which can scarcely enhance. Mr. Thayer's But what kindliness can be have for historian but a special pleader. He has been exposed time and again, but, thanks to the gullibility of admirers

fessor of Moral Theology at the east olic University of Washington, had something to say of his falsehoods and contradictions. In conclusion we assure our non-Catholic brethren that we are ready to welcome any truth however distasteful. But the writer who does not dread falseinduced the two metalous of belief anong non-Catholics and Catholics — the former the Bible, the latter the Church. He proved that the Bible hood and is open to a suspicion of ment in France.

animosity or partiality is not likely If with the liberal party, we pity him, and we cannot understand how he can four four hundred years was not and could not be the medium and method of The Protestant Ministerial Associaist."

account of the number of Austrians who had renounced Catholicity. The statistics given were labelled official, but and honor of Christ.

who teach that there exists no eternal Heaven

In France Dr. Amaron said a move-ment of a somewhat similar character was going on, but there it was chiefly among the priests, of whom "about six among the priests first time in his career of non-Catholic missions he gave an instuction to the

Catholic and non-Catholic children.

did not at that time always presup-pose sacred orders. A case in point was Roderick's Archiepiscopate of Valencia U.S. Paul's ideal minister of In the meantime we refuse to believe Valencia U.S. Paul's ideal minister of God as an apostle of God's work and a In the meantime we refuse to believe Valencia U.S. Paul's ideal minister of the largest authence. It was thought the regular Church services would U.S. Paul's ideal minister of God as an apostle of God's work and a In the meantime we refuse to believe The comments of the orderical discipling only that the press the largest authence. It was thought the regular Church services would His theme embodied one grand chain of The comments of the audience were generous and appreciative of the master-ly proof that all the ministers of God working for the salvation of souls should be cellibates. only religion that was the religion for the masses of the people, that as truth was one, that unity was the first essen-

some apostate priests, but that there are six hundred requires a better proof than the mere dictum of a Montreal minister. But what kindliness can he have for what he terms the religious movement in France? From the report of his paper it would appear that he assumes that the Protestants in France are united. Such, however, is not the case. The Protestants there are divided into different camps—the orthodox and the liberal. The liberal party is on the construct with whot, marty is on the construct with whot with whot reatty is on the construct with reatty is o

establishment of the Son of God Him-self. That it had no man, no human mind to fashion it according to worldly notions, to admit, as the world's relig-ious sects do, that it was the old Church, proclaim himself to be a preacher of Christianity. For what is the prc-gramme of the liberal party? Stripped is the proclaim and method of the but that it had erred was a glaring fal-but that it had erred was a glaring fal-lacy, because the Son of God had pledged with an avowed promise that He would III. was an excellent runner. He was of the opinion that Disraeli was too of the opinion that Disraeli was too citizen of the United States was char-aterized by him as being without var-nish. We think, however, that in this of the Agostles and the Catholic ion has no claim upon our soul's inter-Church. He alluded to the Bible being ests.

act have the ennity of God; that as to departed this life in the state of love in purgatory, only a condition of separation, the suffering a cleansing suffering; a pur-gation, but united with God in the bond of love; that purgatory was the this of love, only the condition of suftus, sent from Rome to be their Bishop;

> OFFERED HIS LIFE FOR HIS BROTHER IN RELIGION.

A touching incident is connected with the death at the Hotel Dieu, Quebec, of Rev. Nicholas Burton, O. M. I., aged 70 years.

This venerable religious came from France to Canada in the early fifties. After teaching for a short time in the After teaching for a short dim in our of College of Ottawa, Canada, now the University of Ottawa, he was sent to Cauknawaga, Province of Quebec, to labor among the Iroquois Indians of labor among the semajing for he remained for that mission. There over thirty years emulating among that tribe the zeal shown centuries ago, to its fierce ancestors, by the Jesuit misbecause it is worth learning whether the old adage that a Frenchman may lose his faith but not his reason is still in honor. We do not deny there are some apostate priests, but that there

mission. Early in December last Rev. Father Guertin, O. M. I., a young member of the Montreal community, fell sick and was taken to a hospital in that city. An operation was deemed necessary in his case, and fears were entertained by the physicians lest he might not surthe physicians lest he might not sur-vive it. This news was conveyed to Father Burtin, who at once exclaimed ; "My God, preserve the life of this trines which he taught. Episcopalians, founded by Henry VIII., the oldest Pro-testant Church, little over four hun-dred years ago. The sanctity of the Catholic Church is manifest in the seven sacraments, the efficient channels of grace to meet every spiritual need of the soul priesthood." The sacrifice was accept-able to God. The venerable priest celebrated his jubilee on the 18th of December. That same evening he felt ill, and was taken to the hospital. On Christmas Eve, as the last Sacraments were being administered to him, a dispatch was received from Montreal, announcing that having safely passed through the operation the young priest had gone back to his community. A few minutes later Father Burtin expired. R. I. P. a dispatch was received from Montreal,

One Thing to do During Lent.

This is one of Father O'Reilly's re-minders in our Parish Calender: "Are you as well informed on matters per-taining to your religion as you often feel you would like to be when your non-Catholic neigbor brings up the sub-icet of the Catholic Church on its hear ject of the Catholic Church, or its bear-Ist.What has a minister in common with
this crew? Should he not give thanks
this crew? Should he not give thanks
that there is a power to combat it and
to keep watch and ward over the name
and honor of Christ.Church. He alluded to the Bible being
chained as an incident of non-Catholic
rebuke, because the Bibles were
to scarce and so expensive that
they were only in the posses-
sion of the Church, and then in a
and honor of Christ.ests.It is a serious question, and upon it
devolves the preference in the choice
to the one true religion established by
Christ, or the various sects established
by those who severed themselves from
the lectures were the first of the
kind ever delivered in Newark. The
larce andiences were repeated eachests.It is a serious question, and upon it
devolves the preference in the choice
to the numerous creeds of adhering to
the one true religion established
by those who severed themselves from
the lectures were the first of the
kind ever delivered in Newark. The
larce andiences were repeated eachGREAT WEEK IN NEWARK.TO acs.est.



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. . , 25 cents, taining a variety of l known Catholic seting and instruct amongst them are ild by Rev. Francis ome, by Rev. H. F. episode in the Life Maurice Francia Maude (illustrated. the Life of St. Jane e T. Sadlier (illusirship. With por-ventor and his Dirmte de Poli (illuslost Rev. Michael , third Archbishop with photograph y T. Waggaman

(Illustrated.) Promise; by David Marion Ames Tag. enry Ruffin. the year 1901, 1902, CATHOLIC RECORD,

to for sale by our ERAL COMMISSION

He charges this Pope with libertinism after his elevation to the episcopal dig-nity. In the first place the question whether Roderick Borgia had children

A DISHONORABLE PAPER.

A course of free lectures to the public on the doctrines of the Catholic Church by Father Xavier Sutton, Pas-George L. Ott is pastor. Newark is almost in the suburban vicinity of Wil-

mington, beautifully located and most healthy. There was a large attendance of the best and most intelligent people, representing all the families of all the denominations, including the professors of the college and school teachers. The interest and perfect order of the audiences were admirable, so well-mannered and attentive. This was a disthe town of Newark. The audiences grew in number each evening, the nights of "Quo Vadis" and "Why I Am a Catholic" being the largest. Invitations had been sent to two hundred prominent citizens, including the ministers and the professors of the Delaware State College there. A striking feature each evening was a presentation of his book, "Clearing the Way," which almost all the nonpoints of the discourse were based upon human passions and human respect prevalent obstacles to joining the Cath-

olic Church; that passion and huma respect so naturally and so largely gov ion and human

Cacholic was to be disinherited or lose an occupation or position in life and society, a deplorable injustice to any citizen of a great and free republic. The second right free republic. God. Executive free republic.

or Saturday night's discourse. In preaching on this topic Father filled for "Quo Vadis" and "Why I am for Saturday night's discourse. Sutton said that the existence of hell a Catholic ? could be proved by sixteen or eighteen passages of Scripture. He quoted an incident in the life of Henry Ward Beecher that came under his own per-sonal observation. A cartoon appeared in the daily press representing Henry Ward Beecher as making the declaration. " There is no hell.

members of the Church were also pres-ent; every one was welcome. It is an event that shall never pass the memory of the hearers of the able and convincing explanation of Catholic A picture of his satanic majesty was also represented, and he seemed to be in jolly spirits and very well satisfied, and he was saying, "I will get them all now sure." That it was a common the heat satanic majesty was and he was be as a common all now sure." That it was a common all now sure. That it was a common thing to hear bad people deny the ex-istence of hell. Many non-Uatholics say that the belief in the existence of hell is nonsensical, but the fact of a large audience of Protestants being ent in a Catholic Church on a rday night, the busiest night of Saturday

the week for most people, proved that at least they were anxious to hear this Suppose, he said, that I had commenced to preach that the

commenced to preach that the can see? invited you all to be present, I could hardly expect a large audience to listen to me the Missionary.

committed in a moment of and those

nence? Since the Bible directly states

6. I, for one, cannot see how the done his utmost to foster.

large audiences were repeated each observance of Lenten regulations during so short a season. All that you can ex-pect to attain to the success is a good beginning; and the hope is that the The leading people of charm of a successful beginning may prove an inspiration to continue. a good book once a week from either our marked, the conduct and deportment of all present well exemplified the culture public or parochial library. finances will stand it, suscribe now for The a Catholic paper or magazine." and refinement of the people. members of the Church were also pres-

Two Questions.

If your

Among many other questions, (asked during a mission to Mormons in Idaho) the following were answered: "You as a Catholic priest preach that whiskey doctrine. It will be a standing memor-ial of the greatest devotional week in the history of St. John's Church ; a grand, instructive tribute of knowledge to Catholics in behalf of their Divine whister is a catholic priest preach that whiskey is our greatest enemy; you also preach that we should love our enemies. How is this? Answer ; Yes, I preach that grand, instructive that of their Divine religion, and a most satisfactory expos-ition of the truths and doctrines of the Catholic faith to all the non-Catholic in abicants of Newark. Some of the questions proposed were in the Question Box and answered by Father Sutton were:

forbidden in one case; when the chick-2. If Catholics profess to follow the en belongs to somebody else.—From

-----Defended.

How could God punish a man for all certerity for committing a sin of a moment?
 Men even in this life make no distinction in the punishment meted out to those who commit premeditated crime and those committed in a moment of the second termine of the second termine down of the second termine d

(Matt. vi. 7.) 4. Does not the Scriptural passage (John 20, 23.) conclusively prove that Jesus conferred the same power on all the Apostles, and not as you teach that Determined approximation of the pass-sionists would be reviewed with repug-sionists would be proven by all sections of Amsionists would be reviewed with repug-uance not horror by all sections of Am-ericans, not alone Catholics, as a need-less act of religious persecution which would be abhorrent to American Peter was appointed to some peculiar authority. If so why did not the Saviour here hint at such pre-emi-5. Since the Bible directly states that there is but one mediator between God and man, how does the Catholic Church sanction her priests in that which he (the Archbishop) had hitherto done his utmost to foster. ideas. In this way it would do mu

An error is the more dangerous in opposition to the degree of truth

Titus, a Comrade of the Cross A TALE OF THE CHRIST FOR THE

2

CHRISTMAS-TIDE.

BY FLORENCE M. KINGSLEY. CHAPTER XVII.

"We have very little to day so far, said the child; only a few farthings." And he rattled the coins in a small brass cup, and cried out to a passer-by: Wilt thou not have pity on a blind man? No, he bath gone by without even look-

"Well, child," said the blind man Thou knowest that there are wearily, "Thou knowest that so many of us beggars in Jerusalem. blind," insisted the But not born

child in a tone of pride. The two were sitting in one of the The two were sitting in one of the beautiful porches of the temple; assuredly a pleasant spot, for the pillared portico sheltered them from the sun, and the blew softly in this lofty place, when the heat in the city below was well-nigh unbearable. Day after day they came there, the Day after day they came there, the

man and the tiny child with his dark curls blowing about his eyes. Early in the morning they waited for the temple gates to open. Once admitted, they sat all day under the shadow of the gates portico; at noon sharing the scanty meal of bread and olives which the man brought in his wallet, and at night trudging home with the earnings of the dav

To the blind man the temple was home and he loved it. The child had told him, over and over, of the wonderful great stones of pure, white marble was built; of its courts shinwhich i ing with gold, and of the priests in ing with gold, and of the prices in their gorgeous robes. They could hear the chanting of the almost never-end-ing service from their place on the porch, and catch spicy whills of the incense, as it floated out on the warm incense, as it floated Morning and evening, the child air. Morning and evening, the could like him into the court of the temple, led him into the court of the congregawhere he took part with the congregation in the service of the hour; and now, as he sat leaning back against one of the great pillars, fragments of the prayer of adoration came back to him:

"Blessed be Thou by whose word the world was created: blessed be Thou for ever! Blessed be Thou Who hast made all out of nothing ! Blessed be He Who has pity on the earth ; blessed be He Who has pity on his creatures; blessed be He Who richly rewards His saints : saints; blessed be He Who lives forever, and is forever the same; blessed be He the Saviour and Redeemer. Blessed be Thy name; blessed be Thou, O Eternal ! Our God, King of the universe ! All-

"Ah, if He would but have pity on me—a blind, useless clod! Yet am I strong, and shall live—yes, live long, and beg." And the man silently clenched his strong hands.

"Here are more passers-by," said schild. "Have mercy, kind masters! the child. Have mercy on one born blind !'

The quick ear of the blind man heard the steps of a number of men coming along the marble pavement. Now as the cry of the child shrilled forth, they Master, who did sin, this man or

his parents, that he was born blind ?" e head of the blind beggar sank upon his breast, as he heard these words. The old question !--had he not

heard it from his youth? cursed," he thought. "H " I am ac-"He Who hath pity on His creatures, yet punishes the innocent for the guilty." But what was it that the rabbi was

saying? Assuredly something new and strange:

"Neither hath this man sinned, n his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the

world. The light of the world !" The man had raised his head now, and was strait-ing his sightless eyes in the direction "Thou shalt be dealt w

The man now turned and regarded him steadfastly, he said at length. "I am he who hath led thee forth at morning and at evening," answered the

God ?

CHAPTER XVIII.

Yes."

spoke.

child, trembling. "Thou shalt lead me forth no more. Thanks be to the Eternal One! From

henceforth I shall care for thee." "Wilt thou come with us before the Pharisees, and confess this thing, even eth with Thee.' as thou hast told it to us?' Assuredly," answered the beggar

"I will gladly make known my How it happened that some of the Pharisees who had cast Him out of the ance. Would that I knew my Del verer, that I might kiss the hem of His gar-

ment it. And Jesus, seeing their angry looks, and reading the thoughts of their "I believe him not !" said one of the group of neighbors who were gathered hearts, turned and said unto them :

around him. "Tis one who resembleth the blind man, and that marvelously." "But why should he lie to us in the matter?" questioned another. "What "For jadgment I am come into this world, that they which see not might

matter ?" questioned another. would it profit him ?" see, and that they which see might be made blind.' Then the Pharisees answered him said the man earnestly. sconfully: "Are we blind also?" Jesus said unto them: "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin re-" Nay, ot; I am he that was born blind, lie no

and my eyes were opened, even as I declared unto you.

maineth. " Most worthy and revered members of the council," said a Pharisee, whose pious mien, broad phylactery, and flow-ing robes, marked him a zealous religion-Toward the close of an early spring day two travellers were toiling up the steep, rocky path which led to the little mountain village of Nazareth. "I have brought before thee, for examination, a man who reports a mir-acle wrought in his behalf. In that The way was rough and difficult, and the woman sighed painfully, as she this miracle was unlawfully wrought upon the Sabbath day, it merits thy

moved slowly onward; the boy turned and looked anxiously at her face, which nsideration." Thou has done wisely, good sir," cleamed white in the waning light. said Caiphas, with a stately inclina gleamed white in the waning figur. "Thou art weary, mother; we should have stopped for the night in the vil-lage below. Sit here, and rest awhile." With a sigh of relief, the woman sank with a below and there which the box tion of the head. Then turning to the beggar, He continued: "Speak, fellow, and make known the case for our judg-

'I have little to tell," said the man simply. "One who is called Jesus made clay and anointed mine eyes, and said unto me,

"Go to the pool of Siloam and wash. almost a groan. went and washed, and I received these hills. sight.

This statement was received with ominous frowns and solemn shakings of the head by the august assembly. Finone spoke ally This man, Jesus, is not of God, be-

cause He keepeth not the Sabbath day. He hath repeated this offense many times already, as is known to all of us."

"But how," said Nicodemus, "can a man that is a sinner do such a miracle? thou not need to rest, my What sayest thou who wert healed of

this Jesus 'I think that He is a prophet," re

plied the man. "Let me advise," said another mem-ber of the council, "that an officer be sent to fetch the parents of this man, that we may question them of the mat-

ter This being approved and acted upon the members of the council engaged in whispered consultation one with another, while the beggar stood apart and watched the scene with his quick,

lap. "Here are roses-pink, and yellow ; are they not sweet ? bright eyes. Presently the officer returned, accom panied by an old man, and a woman heavily veiled. As they entered the room, they cast a furtive glance at their

room, they cast a turbive glance at other son, then made humble obeisance to the assembled dignitaries. Caiphas regarded them in silence for a moment, then demanded with a frown: "Is this man in our presence thy son, who ye say was born blind? How is it that he doth now see 2" surely I could earn enough to

that he doth now see ?' The old man again made obeisance and spreading abroad his hands, and litting his shoulders apologetically, an-" Most noble lord, we know that this is our son; and that he was born blind. But by what means he now seeth, we know not; or who hath opened his eyes, we know not. He is of age,

therefore ask him; he shall speak for himself. "Stand forth !" said Caiphas imperi

ously to the beggar. The man came forward and stood beside his parents. The high priest looked at him threateningly, but the

hereas I was blind, now I see !'

again? Will ye also be His disciples

Jesus is a sinner.'

We are

He had had time to look about him; and saw that, while the appointments of this home were very humble, it was as daintily pure and neat as a flower. And now he looked more closely at the woman hereoit. She was tall and of knew the voice-it was that of Him who had bidden him wash in the pool of ' Dost thou believe on the Son of woman herself. She was tall and of And the beggar, trembling, made an swer: "Who is He, Lord, that I might believe on Him?" And Jesus said unto him, "Thou hast noble proportions ; and though past middle age, her face was beautiful, with

its clear, hazel eyes, firm yet tender mouth, and waving reddish-brown hair, both seen Him, and it is He that talk-"Thou too art weary," she contin-ued, with a smile which irradiated her Then the beggar fell down at His feet and kissed the hem of His garment, cry ing out, " Lord, I believe !" face like sunshine. "Thou must eat, then thou shalt sleep also. So saying,

she set before the boy a wooden bowl containing milk, and some cakes of barley-bread. "Tell me," she said, when the boy had finished, "how is it mple were standing near, and heard hind the region of vineyards and cultithat ye are traveling alone, and so far from home? For thy mother tells me and entered upon a comparatively un that ye dwell in Capernaum." Thus encouraged, the boy poured

forth the whole story, telling drous tale of his healing by the Nazarene. "We had to go away from Capernaum,

as thou seest," he said. "And we came to Nazareth, because I wanted to see His home. I thought perhaps we should find Him here. Dost thou know this Jesus ?' The woman's eyes filled with tears.

yet again a smile transfigured her face, kindling it to a beauty almost divine. flowers and grasses, which grew 'He is my Son," she said simply.

" And this is His home."

CHAPTER XIX.

"Thou hast won favor in the sight of thy master, young man ; I will tell thee that. As for myself, thou hast been faithful in thy duties above most that have come under my authority, and I am disposed to befriend thee. I am waxing old now, and the labors of mine down on the rough stone which the boy had covered with his sheep-skin coat she said at length, with anoffice weigh heavily upon me. If thou dost continue to do well, and art disother long-drawn breath, which was almost a groan. "I am very tired; my strength faileth me for toiling up creet and wise, I see no reason why in time thou shouldst not become steward in my place. For I have been prudent

"Thou wilt feel better presently when thou hast had time to rest," said the boy tenderly. "We have wan-dered too widely of late; it may be with my wages: and have bought a vineyard of mine own, whither I can etire when old age shall overtake me.' The speaker was Benoni ; he was sitting at ease on a bench in the garden, that we can bide in yonder village till thou art stronger. Is it not beautiful here! See the hills, how green they Titus stood before him respect are; and the flowers—let me gather some for thee while thou art resting." fully.

The lad flushed with pleasure at these The woman smiled patiently. "Dost words, but he made no reply, for he saw that the old man had more to say.

"I have an important commission for ee," continued Benoni, " and I en We have yet a hard climb, to reach the thee.' town." "I am never tired now, mother, trust it to thee by special request from the most noble Jairus himself—for I do not deny that I should have selected said the boy, gayly, springing up as he another to perform it. Not that I do not trust thee, but that thou lackest The mother's eyes followed him fondnot trust thee, but that thou lackest wisdom, by reason of thy youth. The commission is this: that thou shouldst ly, as he climbed a steep bank for some bright-hued blossoms. "The dear one !" she murmured to herself. "He visit the vineyard which lieth a little is almost a man now, but he hath the heart of a loving child still." eyond Tiberias, carrying with thee moneys which shall be paid to the man "Look, mother !" said the lad as he laid a great sheaf of blossoms in her lap. "Here are roses—pink, white Caleb, whom thou wilt find in charge of the vineyard. He will dispose of them according to the directions which I have And cyclamen and mignonette too, and the written herein, and which thou shalt deliver to him together with this bag. from the high rock where I gathered these pink roses, I could see the scar-In the bag are the moneys of which spoke; thou must secure it to thy person, and go heavily armed. I shall let blossoms of the pomegranate, and orange trees as white as snow. Wouldst thou not like it to live in such place at thy disposal a fleet-footed mule, and the journey can be made betwee a spot? I can work hard now, and now and moonrise, if thou gettest speed buy

ily on thy way." "I shall be ready within half ar After a " Nazareth hour," said Titus briefly. "Thou wilt give me plain directions how to find the place?" he added. "I will do more," said the old man, looking thoughtful. "I will give thee pause, he added dreamily : " Nazareth is where He lived ; we shall see His

"I think, my Stephen," said his nother presently, "that we must hastmother presently, " that we must hast en on our way ; for the sun hath gone As a for company ; he knoweth the way, for he hath been there many times on down an hour since, and the night will the like errand.

"Thou art right, mother," answered the boy, springing up. "Let me help "And when he on errands of the like went he alone, or did another go with

him?" asked Titus. "He went alone," replied the old man unguardedly. Then, seeing the angry flush on the cheek of Titus, he added costchingly. "Then knowset that Half an hour more of hard climbing brought the travellers to the edge of the village. There, where the water from a spring in the hillside gushed added soothingly : "Thou knowest that the country is infested with robbers; forth with a musical tinkle into a stone d he safe or two than fo

hill road. It was a blithe spring morn way, two of the men going ahead as ing; the sunshine lay warm and bright on field and vineyard, green with that vivid emerald tint seen only in spring. vivid emeral thit seen only in sping-The roadsides were gay with blossoms, pink, yellow and blue, over which floated great butterflies—living blos-soms. Birds, busy with nest-building, , brought up the rear. idst

Titus was too much wrapped up in his to his companions. "Fool that I was," he thought, "to sleep in that place of all others! But I made so sure that they were nowhere about. Why did I hicket, while over head the lark flooded a thousand acres of sky with Titus drew in long breaths of the not take the other road ? What will Benoni think when I fail fragrant air, then throwing back his curly head, he too began to sing lustto come to night ?---when he finds that I neve reached the vineyard with the money? If they had only taken me after I had Assuredly 'twere a good thing to e alive and young, on such a morning. Towards noon, he began to leave be-

paid it !" And he groaned aloud. "Do the cords hurt thy wrists ?"

vated fields alive with busy peasants, "No," said Titus shortly ; then, with a gleam of hope, "Thou wert always m friend, Gaius—wilt thou not help me t "Thou wert always my nhahited and desolate tract of country. Here the narrow read, or bridle track -for it was little more-wound among escape ?

rugged hills, amidst dense thickets of dost thou wish to escape from us? We are thy friends; thou hast passed many bleander, tamarisk and wild olive trees. Titus knew the place well. He was silent now and alert. Presently he stopped, and fastening the mule, crept a merry day in our company ere not Use thy wits to placate our worth chief yonder, and all will yet be well cautiously through the underbush to a little open space, which was perfectly concealed from the roadway. Here a with thee."

sullenly. "He hates me; and for my part, I hate him. I wish I had killed him the day he beat Stephen." tiny spring, clear as crystal and ice-cold, gushed out of the side of the hill, trickled into a rocky basin beneath.

then overflowing, lost itself among the "The world might have spared him," said the man, chuckling. "And] doubt not, 'twould have been better for lush him in the end."

Titus laid his ear to the ground and listened ; then he climbed a tall oak and looked out over the forest. From his lofty perch he could see the road by which he had come, winding like a narrow ribbon along the hillside; the

twice call me a Jew." "Now thou askest me something I fresh green leaves dancing in the sunshine; glimpses of blue water hundreds of feet below him ; while out and away, eyond the hills flecked with shadows, lay Hermon like a snowy cloud on the clear horizon. He slid down the tree fell in with the worthy well satisfied; and pushing through the branches, seized the bridle of the mule. a stranger in these parts. then about three years of ago; once i my presence thou didst strike Dumachu "Thou shalt have water, and that

the best thou hast ever tasted !" he cried cheerily, slapping the sleek neck of the animal; then having attended to the wants of the beast, he dropped down on the soft turf and began to refresh himself with the contents of his wallet.

spot was deliciously cool and The sweep the silence broken only by the distant twitter of birds, the trickling of the water, and the steady munching of the mule, intent upon his noonday meal. Titus felt a soft dr stealing over him; he glanced soft drowsines at his beast, and seeing that he had dis-posed of only about half of his proven-der, he stretched himself out comfortably, and pillowing his head on his arm,

flitted hither and thither in hedge an

and rank in this favored spot.

thicket,

melody.

fell fast asleep. How long he slept he did not know, but I awaked with a dim sense that something was wrong. Moving uneasily, he opened his eyes; then the full extent of his folly burst upon him. He was bound securely hand and foot. Against a tree trunk near by, lounged Dumachus, regarding him with a hideous leer of triumph, while the rest of the band stood, or sprawled at full length on the ground, around him. His awakening was the signal for a burst of loud laughter and mocking

jeers. "Art thou refreshed, my pretty

youth?" said one. And another: "In truth we did not think to find thee here; but 'tis an old tryst, and well known to thee. Thou wert awaiting us, no doubt.'

Titus made an ineffectual struggle to free himself from his bonds, glaring fiercely at his captors as he did so.

"With thy mule and thy money-bag thou are quite a pretty prize," quoth Dumachus, shaking the bag which he held in his hand, till the coins within and refreshment. clinked musically.

"And all the more welcome, since we have had nothing but bad luck of

What sayest thou ?-Shall I loose him

"We will take him to Jerusalem,"

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scouts, Titus walking with bound hands between two of the others, while the remainder of the band, with Dumachus riding comfortably on the mule in their

asked one of the men kindly enough.

Thou talkest like a fool, boy ! Why

Nay ; that I cannot do," said Titus

After a pause, Titus turned to his companion abruptly: "Canst thou tell me who I am? Thou didst hear him

fain would know myself," replied the man thoughtfully. "For I doubt not that a handsome sum would be paid for thy return. I opine that thou wert stolen from Jerusalem; for when I first Dumachus, he had recently come from Judea, and was

in a fit of puny rage, because he called himself thy father." Titus made no reply. "I am glad I

am not the son of yonder brute," he thought gloomily. "But whose son am I? He hath taught me to hate the Jews. I am a Jew. Stephen is not my brother; and mother-is not mother. She must hate me, too, for she hath known this thing, and kept it from me

all these long, unhappy years. and lifting his It was night now; and lifting eyes, he saw the moon rising, large ellow, behind the dark masses of the ills. The hot tears rose to his eyes. 'Tis moonrise. Benoni is expecting

me now. I shall not come. They will think me--a thief!

CHAPTER XX. The band of robbers, with Titus

always closely guarded, pushed on as rapidly as possible toward Jerusalem, travelling chiefly at night by the light of the moon, which was now at its full. Daytimes they skulked in thickets or ravines, lying in wait for their prey. Several unlucky travellers thus into their clutches during the journey these were promptly stripped of their possessions, their subsequent fate de pending upon their behavior during the stripping process. If they submitted quietly, they were allowed to go, albeit half naked. But woe to the man who dared to resist, or make any outcry! A dozen ready knives quickly quieted him, the wicked old saying, "Dead men tell no tales," being a favorite maxim

with Dumachus. At dawn of the fourth day, they reached the hills lying to the west of Jerusalem, and encamped in one of the narrow valleys for a few hours of rest "I shall go into the city alone." said

Dumachus, after he had eaten. rest of you will await me here. Let there be no disturbance amongst you, lest we be foiled in our purpose ere it be undertaken."

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"Tis a plan worthy of our chief; hath Jesus Barabbas any knowledge of

Not He! He is a devout Jew, the "Not He: He is a devoit Jew, the Son of a rabbi, and thinketh only to rid the temple of the golden eagle, which, in His notion, descerate thit. He is a turbulent fellow though, and hath an unsavory reputation with the authori-

All the more reason why He should have no share in our plunder. We be reasonably unknown in these parts, and can therefore hope to get away. Let them take Him and crucify Him if they them take from and cruchy from in dey like; 'twill be the better for us." "May Jove help us!' said Gestas devoutly, "I vow a golden chain at

devoutly, every shrine in Greece, if we be successful

"I also !" shouted another. Dumachus roused up at the sound, and rebuking them savagely for their folly, called for wine and food. As he ate and drank, he now and then

cast a fierce look in the direction of

cast a heree look in the direction of Titus. The boy paled, and elenched his hands tightly, for he guessed his thoughts, or fancied that he did. "What shall we do with the lad

here ?" asked one of the men presently

observing these glances. "'Tis in my mind—"began Dumachus

fixing his red eyes upon Titus with an

TO BE CONTINUED.

A GLIMPSE OF THE PURPLE.

You'll be having them next in the-in the soup tureens." Biddy's voic was chocked with indignation.

Father Flavin laid down his spoon an

spoke reprovingly, though there was twinkle in his eye. "Tureen, Bridget, he corrected." There is only one in th

"God bless the innocence of him, muttered Biddy to herself; but alou

she still expressed her disapprova "And so them sparrows is to litter u

the postbox with their messey eggs an things; and what's to become of th

place suiting them so well? Why, if five minutes they've grown out of a

knowing in it; they were wrens ju now, Bridget." But Biddy had le

the roam in disgust. There was no getting a sensible a swer out of his Reverence when bir

were in the question, and, indeed, was more for the honor of the postbo

than from any ill-will towards its uni

vited inhabitants that the house-keep

His dinner over, Father Father F

vin stepped into the shrubbery th

grew close up to the walls of his litt nouse, and that was a paradise to

his smaller feathered parishioners.

was, perhaps, the loneliest parish

Ireland; the houses were scattered, t

inhabitants were few and poor; wild stretches of bog and mount

were treeless and bare; but in t

priest's garden there was refuge und

turbed for as many birds as could f

nesting place in the close grow shrubs and small trees that the man cared for so tenderly during

The objects of Biddy's reproac

were a pair of wrens who had arri-late in the season to find all the h

spots in the garden already occup

by larger, stronger inmates, and

newcomers were obliged to retire consolately to the very end of the p

tation, where it was bounded by the

called high-road, a lonely thorous fare which led eventually to civi

ion, and here they discovered a per

nursery for their young—a wooden with a slit in it, only wide enoug

allow such tiny bodies as their ow

pass in and out. Here Jenny could

or a fortnight in peace, with her

How could I disturb them, and the

believe."

letters, eh ?"

onstrated.

eisure hours.

....

evil smile.

of the voice. Presently he felt the touch of something cool and soft on his length said the high priest. the sunken lids. said the mysterious voice give

"Go," said the mysterious toos gain, "wash in the pool of Siloam. again, And the sound of the steps died away.

"Come!" said the beggar, rising and stretching forth his hand to the child.

"They gave us no money," said the child complainingly, "and He put wet clay on thine eyelids. Why did He do

"Hold thy peace, child !" said the man. "Take me to the pool. I will wash even as He bade me."

Down-down-the marble steps went the twain. "I heard them call the man Jesus,"

said the child softly. Then after a moment, he cried. "Stay, master! Here is the pool.

and the second

Kneel down; I will hold thy robe. Now if thou wilt reach out thy hand, thou

anst touch the water." The man plunged his hand and arm deep into the gurgling water, and dashed it over his eyes. Then he drew back silently, with so strange a look on his face, that the child cried out :

"What is it? What hath happened to thee?'

The man did not seem to hear him; for without answering, he raised his hands to heaven, and cried in a loud He hath opened mine eyes! Now we know that God heareth not sinners; but voice

"We would praise Thee, eternal We would laud and magni-Lord God ! ty thee with songs of thanksgiving and praise! We do homage to Thy name, our King! our God! The only One, He Who liveth forever! O Lord! praise! He Whose name is glorious forever and ever! blessed be Thou, O Eterral! For Thou hast, by the hand of thy ser-vant, saved me out of darkness, and out of the blackness of night. My sin is hidden; and the sin of my parents is covered. Verily, Thou hast in thy covered. for he longed with a great longing to see the glories of the temple. mercy remembered one who was cut of cursed. Praised be the Lord. Who is ever and eternally worthy to be

praised ! The child regarded him with awe, for

he saw that the closed and sunken $ey_{\epsilon}s$ were open, and that they were full and even as his own. "His name sus!" he repeated, not knowing was Jesus! what he said : for his childish brain was dazed with wonder.

"Thou shalt be dealt with after thy trough the short. "I can go no further," she said deserts, if thou hast not a care," at length said the high priest. "Confess

home.

truth concerning this matter, and God the glory for thy cure-if faintly, sinking down on the grass. am ill "Oh, mother," cried Stephen, " w such it be : for we know that the man

are almost there now! Let me give thee some of this water ; it will revive The beggar straightened himself. A clear light blazed from his eyes; and thee.

soon be upon us."

But the woman made no reply. Her in a tone which rang through the counhead had fallen back against the grassy bank behind her; and the boy, as he eil chamber like a trumpet, he made Whether this man be a sinner or no ent over her, saw with terror that she

I know not : but one thing I know, that was unconscious. "What shall I do !" he cried aloud, For a moment there was silence in the place: then an old man who had

for the two of us.'

wringing his hands helplessly. "Mother, oh mother !" "She hath fainted," said a voice hitherto not spoken, craned his neck forward and said patronizingly: "What ear him. "Let me give her water." He looked up, and saw standing at ear him. was it that He did to thee? How opened his side a woman, bearing on her shoulder a waterpot. This she hastily He thine eyes ?" And again the beggar made answer "I have told you already, and he did not hear; wherefore would ye hear it dipped into the fountain, then stoop

ing over the prostrate form, sprinkled the white face with the fresh, cool " See! She is reviving. She will "See! She is reviving. She will "We are disciples of Moses," said Caiphas, his eyes flashing with anger.

"Tis such low-born beggars 2s thou, who are disciples of this man. We know that Gol spake unto Moses; as comer. "Fill thy cup and give her to drink." Stephen obeyed, and to his great joy for this fellow, we knew not from whence

his mother sat up and looked about her; but almost immediately she sank He is." "Why, herein is a marvelous thing !" said the beggar sneeringly, "that ye know not from whence He is, and yet back again, moaning faintly.

" Hast thou friends in the village ?' asked the woman. Now we

"Nay," said Stephen. "We were going to the inn. Is it far from here?" know that God heareth not sinhers; but if any man be a worshiper of God, and doeth His will, Him He heareth. Since the world began, was it not heard that any man opened the eyes of one born he added anxiously.

"'Tis in the upper street; too far for her to walk to-night," was the an-If this man were not of God, he "But my house is near," swer. pointing, as she spoke, to where a faint light twinkled through the dark foliage. could do nothing." "Vile wretch of a beggar!" said "If thou wilt help me to get her on to her feet, a few steps will bring us to the door. Thou shalt bide with me for Caiphas, rising in his wrath, "thou wast altogether born in sins, and dost thou teach us? Get thee hence from this sacred place, and dare not again enter it on pain of thy life !" the night.'

Thou are good," said Stepher, And the man went forth, sad at heart; "and I thank thee.

Between they they helped the ex-hausted Prisca to her feet, and sup-Now as he walked, continually lifting

reached her faltering steps till they reached the cottage, which was, as the woman had said, close at hand. "She sleeps, and will be better by morning," said their hostess as she his eyes to the shining walls from which he was henceforth to be shut out, he heard a voice speaking to him; and turning, he saw One who looked at him with a grave and yet sweet look, so came from the little bedchamber, where that his heart was mightly stirred within him, though he knew not why. And the man spake to him, and he Stephen was waiting. of her guest, into the room where

"If thou canst not trust me to go alone, I will not go at all ; let old Asa

take the bag, and go as heretofore. "Nay, nay, lad ! Now art thou in an unseemingly temper ; thou must bridle thy tongue and thy temper if thou wouldst do well. Did I not tell thee that I trust thee? Nay, more-I love thee, lad, as if thou wert mine own son ; but something tells me that thou shouldst

not go forth alone to-day." "But am I not strong ?—fit to meet robbers if there be any?" demanded Titus, drawing himse'f up to his full

height, and throwing back his broad shoulders. "I know the way of robbers shoulders. "I know the way of rosses and their haunts better than thou thinkest, my good Benoni," he added to bimself : then aloud, "The excellent himself; then aloud, "The excellent Asa would actually be in the way, should we be unfortunate enough to fall among thieves. I can imagine him in the grasp such as one as Dumachus." "What sayest thou?" asked Benoni

abstractedly

Titus bit his lip. "'Tis time for me o be off, good Benoni," he said. And if it please thee, I would not be tend for Stephen," said Titus, boiling with indignation at the remembrance. "So thou wert the one who did it! I knew it, thou dog of a Jew !" hissed

burdened with the company of the worthy Asa.' Well, thou shalt have the way in

Dumachus. Then, quite beside himself with rage, he hurled his long, two-edged knife at the helpless boy. It barely missed his the matter; and may Jehovah protect thee. head, striking with a dull thud the bole 'Tis a pious wish, assuredly : and

I will back it up with my stout staff and a brace of knives," said Titus, of the stuck fast, quivering with the force of laughing. But old Benoni shook his head. the blow

" 'Tis a pity that thou art a Gentile, lad; thy words savor of heathendom." Half an hour later, the young man. hast always declared. ounted on a strong and a speedy mule, was clattering out of the great courtyard; the money-bag securely bound about his waist under his tunic, his an accursed Jew and I hate him! shrieked Dumachus. "'Tis no news to any of us," wallet well stocked with lunch, and a

couple of formidable-looking knives thurst into his belt. "I shall be back ong before moonrise. Fare thee well!' And he waved his hand at Benoni, with

and let him go? Or shall we take him with us to Jerusalem?" a gay laugh at sight of his anxious face. The old man shook his head as he went back into the house, and muttered said Dumachus sullenly, pulling his to himself: "My heart misgiveth me in the matter; someone should have gone with the lad."

cutting the cords which bound the lad's feet. "I shall ride the mule; as for In the meantime Titus had reached this fellow, let him try to escape me, the gate of the city, and was climbing and I will kill him with my hands!" Greece. Af the share the share

ate, "growled another.
"We must push on to Jerusalem with-out further delay; if all goes well there we shall soon see an end to it," said Dumachus. "This,"—giving the bag another shake—" will serve us for the present ". Then he drew Gaius aside, and talked with him in a low tone for a few moments. Titus felt sure that the conversation referred to him, but he made present.

"Shall I loose the lad ?" asked no sign; he hoped in the excitement which would shortly follow, to be able Gaius, with whom Titus had always

Gaus, with whom rites had always been a prime favorite. "Loose him? No!" roared Dum-achus. "I have a score to settle with him first. Some time ago," he added, planting himself in tront of Titus, and to make his escape. His brain was already teeming with vague, impossible plans for seeking out his parents-if indeed they were to be found in Jeru salem—and for making himself known to them. How he was to do this he did not know; but he was full of unreasongazing at him ferociously. "I had occasion to scourge my son Stephen for " I had

disobedience ; whilst I was so scourging hope. After some hours Dumachus returned. "All is well," he announced shortly, ing him, someone stunned me with a blow, then bound me hand and foot while I was helpless.' but with an air of triumph. Then after

"Aye, 'twas handsomely done too," broke in Gaius with a huge laugh. draining a cup of wine, he threw himself down in the shade and slept heav ' He lay there shricking like a demon

Iy. The men conversed in low tones, lac, till I myself happened along and loosed him. By my faith! he was so securely buund, that he might have snatches of their conversation at times reaching the ears of Titus. lain there yet, had the dogs spared

There be already above five hundred men in the plot; 'tis sure to suc-"'Twas the fate that thou didst inceed.

"Will the attempt be made to night

"Before the moon rises-when 'tis

dark." "We shall force the temple gates with ease. This the plan of Barabbas to tear down the golden eagle from the inner gate. Herod hath set it up; 'tis an abomination in the eyes of the tree just behind him, where it Jews.

"What care we for the golden eagle, or for the Jews! 'Tis plunder "What dost thou mean, man !"-cried want !

Gaius, starting forward. "Wouldst thou murder the lad for a trifle like "Hist! Once inside the gates, man, 'twill go hard with us if secure some of the golden vessels with that? Thou own son, too-as thou which the temple is crammed. Then "I tell thee he is not my son. He is there is the other.'

Here they lowered their voices, so that Titus lost what followed. Then one spoke a little louder. Gaius, with a short laugh. "But thou shalt not murder him, for all that. "Tis there still?"

"Yes. Pilate hath not yet dared to put his hands upon it; though the aqueduct must be finished, and he hath not the means to do it.'

"'Tis a goodly sum?"

"A goodly sum! 'Tis a great treat of the man is a great treat of the man is a subscription of the make us all rich for man is a subscription of the make us all rich for man is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us all rich is a subscription of the make us a subscription of the make us all ure, man! life. Our plan is to get away with it in the confusion of the fight and make for the sea; once there, we can escape into Greece. After that -- a long life, and a for a fortnight in peace, with her tucked warmly under her; here young brood could grow to matuu free from danger, and straw still h round the letter-hole and four br eyes peeped and twinkled appreh-ively as the old priest drew near. their fears were soon allayed. T gentle, shrunken fingers would n harm even the smallest of God's of tures; that kindly heart had symp in it even for the anxieties of mo-wren; soon the little builders res their operations, and before its ow eyes the letter-box was turned in comfortable a home as baby-bird wish for. One thing, however, troubled

old man; if letters came and thurst in by careless hands, the tiny creatures have courage to such threatened danger ? Yet wa post-boy born who, when warned a bird's nest lay within his could pass it day by day and n spoilit? Father Flavin could no such a temptation before Patsey F some other plan of safely must vised, and Patsey must remain in ance of the little birds' retreat. The newspaper was dropped day at the gate by the driver of long car, and the old priest's of

pondents could be counted of fingers of one hand. His sister, ingers of one hand. This share, old homestead by the sea; a curate who once, during a time ness, had done duty for the ol and had learned to love and rev im with his humble simplicity a companion who fifty years a stood beside him at the foot of th and had received with him the ment of Consecration to the ser

the Divine Master. The anniversary of that d coming round again, and from three friends Father Flavin mig pect letters, which, though b leasure to him, might mean d of down that ten morsels daily nearing in likeness to a ful

Turning thoughtfully homew slowly retraced his steps to the and, opening his seldom-used and, opening his seldom-used case, he penned a message to his three friends, begging then off sending him their yearly g until they heard from him again

This done, his mind was at he was all unconscious of a that had taken place some day forty miles away, at the resid

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"Tis a plan worthy of our chief; hath Jesus Barabbas any knowledge of

"Not He! He is a devout Jew, the "Not He! He is a devout Jew, the Son of a rabbi, and thinketh only to rid the temple of the golden eagle, which, in His notion, descerate thit. He is a turbulent fellow though, and hath an unsavory reputation with the authori-

"All the more reason why He should have no share in our plunder. We be reasonably unknown in these parts, and reasonably unknown in teres parts, and can therefore hope to get away. Let them take Him and crucify Him if they like; 'twill be the better for us.'' "May Jove help us!' said Gestas devoutly, "I vow a golden chain at

shrine in Greece, if we be sacevery

"I also !" shouted another. Dumachus roused up at the sound, and rebuking them savagely for their folly, called for wine and food.

As he ate and drank, he now and then cast a fierce look in the direction of Titus. The boy paled, and clenched his hands tightly, for he guessed his thoughts, or fancied that he did. "What shall we do with the lad

here ?" asked one of the men presently, observing these glances. Tis in my mind—"began Dumachus, fixing his red eyes upon Titus with an

evil smile. TO BE CONTINUED.

....

A GLIMPSE OF THE PURPLE.

You'll be having them next in the-in the soup tureens." Biddy's voice was chocked with indignation.

Father Flavin laid down his spoon and spoke reprovingly, though there was a twinkle in his eye. "Tureen, Bridget," twinkle in his eye. "Tureen, Druger, bruger, b house, I believe."

"God bless the innocenee of him," muttered Biddy to herself; but aloud she still expressed her disapproval. "And so them sparrows is to litter up the postbox with their messey eggs and things; and what's to become of the letters, eh ?"

How could I disturb them, and the The boy was harnessing the car as abougy, that he boy was harnessing the car as the boy was harnessing the car as farmer flavin mounted the narrow the father flavin mounted the narrow the set of the knowing in it; they were wrens just now, Bridget." But Biddy had left the roam in disgust. There was no getting a sensible an-

swer out of his Reverence when birds were in the question, and, indeed, it was more for the honor of the postbax, than from any ill-will towards its unin vited inhabitants that the house-keeper nstrated.

His dinner over, Father Father Flavin stepped into the shrubbery that grew close up to the walls of his little ouse, and that was a paradise to all his smaller feathered parishioners. It was, perhaps, the loneliest parish in Ireland; the houses were scattered, the inhabitants were few and poor; the wild stretches of bog and mountain were treeless and bare; but in the were treeless and bare; but in the priest's garden there was refuge undis-turbed for as many birds as could find nesting place in the close-growing shrubs and small trees that the old man cared for so tenderly during his

leisure hours. The objects of Biddy's reproaches were a pair of wrens who had arrived late in the season to find all the best spots in the garden already occupied by larger, stronger inmates, and the newcomers were obliged to retire dis-consolately to the very end of the plan-tation, where it was bounded by the socalled high-road, a lonely thorough-fare which led eventually to civilization, and here they discovered a perfect nursery for their young—a wooden box with a slit in it, only wide enough to allow such tiny bodies as their own to pass in and out. Here Jenny could sit for a fortnight in peace, with her eggs tucked warmly under her; here the young brood could grow to maturity, benefactors in disguise.—Alice Deane

young brood could grow to straw still hung rece trom danger, and straw still hung round the letter-hole and four bright eyes peeped and twinkled apprehens-ively as the old priest drew near. But their fears were soon allayed. Those gentle, shrunken fingers would never harm even the smallest of God's creatures ; that kindly heart had sympathy their operations, and before its owner's eyes the letter-box was turned into as comfortable a home as baby-bird could ferred to his visit to Ireland :

the Divine Master.

his Bishop.

coming round again, and from

diocese, populous and important, carry diocese, populous and important, in ing with it the dignity of canonry in the Cathedral. "I have a candidate who will admirably fill the post," said the Bishon to his Council, " but I the Bishop to his Council, think his age and merits entitle Father Flavin to the first offer. On hearing his answer—and he will hardly accept so onerous a charge—we can decide o onerous a charge—we can decide men of Dublin, bore on thew returns a bout the other." So over the hills in Patsey Flood's not only Catholic but Protestants also, about the other.' while the address from one of the

bag a big square envelope travelled, bearing on its back the episcopal arms. A month later Father Flavin stood again before his letter box watching with delight the first efforts of the nest-lings in learning to fly. Then, when Then, when follow. bigger than an 'Some had asked him, 'B t is it not the tenth brown ball, no bigger than an the tenth brown ball, no bigger than an overgrown bumblebee, had flown in safety to a neighboring bush, the old priest ventured to unlock and open the protecting door. A bundle of moss and

twigs and hay loosened from its hold fell at his feet, and with it came the Bishop's letter, stained, discolored, crumpled yet unmistakable. With were thrown sside. They could not extrembling fingers Father Flavin stooped to pick it up. This had never entered into his calculations, and, as he read, he thought at first that his eyes were deceiving him; but no, a month ago it timent and their interests. lay in his own power to become the his desire to take no part in public pastor of one of the best parishes in the affairs, but as he came from Australia,

diocese, with two enrates under him and a stall in the Cathedral as well. What must the Bishop think of bim ? What explanation could there be of such neglect, such carelessness, such silence? The Bishop could only be congratulating himself on having dis-covered in time, the numerity of the such that covered in time the unworthiness of one whom he had intended to honor. Humbly the old man bowed his head. After all his Lordship had rated him also from his Protestant fellow cititoo highly: he was too old, too simple for such a post as the one he had just zens, And yet-!

Returning to the house, he called for Bridget to lay out his Sunday clothes, he had business in the town which would keep him out all night, he said, and all the while in his heart h was wondering how the Bishop would take the only explanation, the only

apology, that he could give. The boy was harnessing the car as stairs, and he sighed as his eye fell on the plain, black stock. So it was, and so it would now be to the end. He had had his glimpse of the purple, but it had faded forever. The twittering of many birds broke

in on his regretful reverie and almost impatiently he turned and clapped his hands, and so dispersed the clamorous feather-clad pensioners who thronged

his window ledge, heedless of the disappointment that some among them had unknowingly brought upon their benefactor.

As, in surprise, they flew away, the A retrospect of the Church in America Angelus bell rang out, and from where the old priest stood he could see over the garden on to the bleak white road beyond, now dotted with workers coming homewards for their mid-day meal, fisherfolk for the most part or bog laborers whom he had baptized, bog laborers whom he had baptized, instructed, tended, and children, and who loved him with a love that is not given to many nowadays to win. Had he received the letter in time, had he Aug. 15, 1780, in the chapel attached to Lulworth Castle, in Dorsetshire, England, the elegant home of Thomas Weld, a representative of an old and distinguished Catholic family. Mr. Weld had the honor of entertaining accepted the offer that it contained, he would have been obliged to leave all these, his friends, his children. At the thought of this, his loss began to assume a different aspect. How would more than once King George III., of would England, and the friendship another have taken the place that he had deserted as leader of these wild, wayward, faithful soul? His frown relaxed, the sigh of regret died away on his lips; and he took up the de-Catholic gentry and nobility in those days of persecution. "The consecrating Bishop was Dr. spised black stock and adjusted it Walmsley, Vicar Apostolic of the Lonwith a gentleness scarcely tinged with don district. This prelate was not only a learned churchman, but also a scien-Then with his usual kindly regret. Then with his usual kindly smile lighting up his face, he strewed the window sill with the crumbs that tist of marked distinction. When Eng-

in Irish Monthly. CARDINAL MORAN ON IRISH

in the first flush of his disappointment

the acolytes that served at the altar on

THE CATHOLIC RECORD.

breadth of the country, and the whole body of citizens, Protestant as well as Catholic, were represented. The num-ber of County Councils and other pub-lic bodies represented was 250, and no fewer than 250 had distined addresses from those bodies which were repre-sented. One of them from the working. men of Dublin, bore no fewer than co-operation of those colonies in the co-operation of those colonies in the cause of independence. He was thor-oughly in touch with the spirit of our institutions, and by these loyal senti-ments he won the friendship of the first

County Councils was signed entirely by Protestants. That showed the great Chief Magistrate, the immortal Washharmony prevailing among the people of Ireland, and the happiest results must | ington. WONDERFUL PROGRESS OF THE CATHOLIC

CHURCH IN THE UNITED STATES. "A short time before his consecration Dr. Carroll addressed a letter to the Cardinal Prefect of the Propaganada, in which he reviewed the condition of re ligion in the new republic. He stated that the Catholic elergy numbered twenty-five, and he estimated the Cathocould it be otherwise when in a great lic population at 25,000, residing chiefly in Maryland, Pennsylvania and New were thrown sside. They could not ex-pect people to be contented with their York. The United States did not then include the Territory of Louisiana, which liberties were always trampled upon, and the laws were not administered in accordance with their wishes, their sencontained a few scattered Catholics chiefly of French descent. It had been

"At the present time, a century from the day of Bishop Carroll, the Catholic

anairs, but as he came from Australia, and was looked upon as a representative Australian, he was obliged to give his opinion. He had replied that there were no more loyal colonists in the world than Australians, because they are free men. They enjoyed a full measure of freedom, and with all their resources and energy the neople were world than Australians, because they in we include our Fhilippine and Fordo are free men. They enjoyed a full measure of freedom, and with all their resources and energy the people were determined to build up a great "Let us now consider to what provi-

determined to build up a great "Let us now consider to what provi-Australia. So far as he could judge, dential agencies we are to ascribe to a scribe this marvelous growth. Apart from natural increase and from conversions we are indebted to the tide of immigra-tion to freedom and free institutions. not only from his co-religionists, but this marvelous growth. Apart from would be exercised to spread abriad de-votion to freedom and free institutions. the shores of America. The first coun-try to which this State owes a debt of THE APOSTLE OF THE NATIONS. CARDINAL GIBBONS' INTELESTING SERMON. THE APOSTLE OF THE NATIONS. CARDINAL GIBBONS' INTELESTING SERMON. THE APOSTLE OF THE NATIONS. CARDINAL GIBBONS' INTELESTING SERMON. THE APOSTLE OF THE NATIONS.

SERMON. His Eminense Cardinal Gibbons preached the sermon at the High Mass in the cathedral, Baltimore, on last Sunday. Quite a large number of persons were in attendance. The Cardinal's discourse was a review of Cardinal's discourse was a review of the progress of the Catholic Church in America, and especially in Maryland, during the last one hundred years, and was replete with interesting historical data. It also contained a high tribute was replete with interesting historical data. It also contained a high tribute to Bishop Carroll. His Eminence said, in part : "The first Sunday of the new year in "The first Sunday of the new year in the early stage of the new century affords an appropriate occasion for reviewing the history and progress of the Catholic molicion in the United the Catholic religion in the United States during the nineteenth century. Puritans, Catholic Maryland gave freedom and hospitality to Puritans and

would be manifestly incomplete if the name of the illustrious Archbishop Carroll were omitted. John Carroll foundation of this colony of Maryland foundation of this colony of Maryland foundation of this colony of Maryland the Episcopalians alike. shop "In the words of Bancroft: 'The Carroll were omitted. John Carroll was appointed first Bishop of Baltimore by Pope Pius VII. in an Apostolic Brief dated November, 1789. The See of Baltimore then embraced the whole United States. He was consecrated Ang, 15, 1780 in the channel attached Ang, 15, 1780 in the channel attached than Virginia had in as many years. But far more memorable was the char-acter of the Maryland institutions. Every other country in the world had persecuting laws, but through the be-nign administration of the government of that negvines, no person professing of that province, no person professing to believe in Jesus Christ was permitted to be molested on account of religion. Under the munificence and superintending mildness of Lord Baltimore, a of the sovereign secured for his host religious dreary wilderness was soon quickened concessions which were denied to other with swarming life and activity of prosperous settlements. The Catholic who was oppressed by the laws of England was sure to find a peaceful

asylum in the quiet harbors of the Chesapeake, and there, too, Protestants were sheltered from Protestant intolerance. Such were the beautiful auspices under which Maryland started into being. Its history is the history of bene-volence, gratitude and toleration.'

men in arranging the calendar and "You will all, I am sure, agree with me that no country in Europe has con-tributed more efficiently to the establishadapting it to the British realm. One of ment and growth of the Catholic religamong us than faithful Ireland Whatever may have been the unhappy causes which have led to the expatriadaughters from their native soil, Almighty God has made their exile subservient to higher and holier pur poses. I can safely affirm that there is scarcely a city or town throughout the United States where the Catholic relig-ion has not been preached and sustained by priests and laymen of Irish birth or extraction. And the Irish missionary spirit is perhaps, still more marked in Australia and through the vast extent of the British possessions. Ireland has been the apostle of the nations. "The Church in America is also in debted for her progress and develop-ment to the Catholic immigrants from Germany, Bohemia, Poland, and other parts of Northern Europe. These colon-ists have inherited the national traits of their warlike ancestors who, in the fifth and six centuries, came down from the North and invaded Southern Europe. "There is another across the Atlantic which deserves an honorable mention- as country whose souls are the pioneers of religion on American soil. For three centuries after the discovery of our continent heroic missionaries trom Catholic France were laboring in evangelizing and civilizing the aborig inal tribes of North America: They explored our lakes, our rivers and mountains, carrying the torch of faith in one hand, the torch of science in the other, and they forwarded to the mother country charts of this continent which, even at this day, are regarded as marvels of typographical accuracy. "And thus we see that as every nation of Europe contributed a block of marble a man of sterling piety and enlightened to the Washington monument in the

He Will Provide. Without murmuring or complaining, lay in God's hands whatever you cun-not understand. The world may laugh at your faith, but you shall feel peace Never fear that God has forgotten you. darkness when clouds of doubt and gather round you. Doubt Him not. Whatever betide, night or day, remember that His love will provide all things for you .- Sacred Heart Review.

She Will Lead Us.

Let us have confidence in Mary, and go to her in all our troubles. With her aid, and under her protection, we shall vanquish the infernal foes that battle e shall against us; we shall conquer those en emies that often press us so hard; we shall come forth victorious from the flerce combat of life. Mary, with the kind hand of a mother, will lead us on to glory and happiness, for her maternal heart sympathizes with us, her afflicted, suffering, exiled children From her place beside the throne she intercedes for us, and we well know that with the sceptre of intercessory power, she rules that secret realm of all mercy and all love-the Sacred Heart of Jesus.

CUTTING TEETH.

A TRYING TIME TO BOTH BABY AND MOTHER.

There is no time when baby require more attention than during the teeth-ing period. At that time the little one ing period. At that there there does is always cross and fretful, subject to stomach disorders and sometimes con-vulsions. Often mothers are absolute-ly worn out caring for baby, and the whole household is in a condition of anxiety. This condition can be easily remedied by the use of Baby's Own Tab-lets, which cool the sour little stomach, allay the inflammation of the gums and give the little one healthy, natural sleep. A mother's word can always be depended upon where the health of her little ones is concerned, and thousands of mothers praise this medicine. Mrs R. L. McFarlane, Bristol, Que., says : "In my estimation, Baby's Own Tablets have no equal as a medicine for children They are invaluable at the teething period, and I would not be without them as they keep my baby healthy and

happy." The Tablets relieve all the minor ailments of little ones; are guaranteed to contain no opiate or poisonous " sooth-ing stuff," and may be given with absolute safety to a new born babe. Sold at 25 cents a box by all druggists, or ent post paid, by writing direct to th Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y.

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Toothache Cured in One Minute. Saturate some batting with Polson's Nervi-line and place in the cavity of the tooth. Rub the poinful par' of the face with Nerviline, bind in a hot flamel, and the toothache will disappearimmediately. Nerviline isa aplendid dousshold remedy for Cramos, Indigestin, Summer Complaint. Rhe-umatism, Neursigia and Toothache. Powerful, penetrating, safe and pleasant for internal and external use. Price 25c. Try Nerviline. Usz Dr. HAMILTON'S PILLS FOR BILLIOUS-NESS. Ease, and casey expectanting immediately

USE DR HAMILTON'S PILLS FOR BILLIOUS-NESS, NESS, Free and easy expectoration immediately relivice half and the set for courses, colds, inflamm ation of the large and all affec-tions of the threat and chest This is pre-cisely what Bickle's Anti-Consumitive Syrun-is a specific for, and wherever used it has given unbounded satisfaction. Children like it relieves and curse the disease. Dr. J D Kellogg's Dysentery Cordial is a speedy cure for dysentery, cholera, sommer complaint, sen rickness and com-plaints incidental to children techning. It stores and curse the disease. Dr. J D Kellogg's Dysentery Cordial is a speedy cure for dysentery, cholera, sommer complaint, sen rickness and com-plaints incidental to children techning. It stores immediate relief to those suffering from the effects of indiscretion in easing unfup fruit cucumbers, etc. It acts with wonderful rapidity and never fulls to conduct the disc are. No one need for cholera if they have a bottle of this medicine convenient.



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Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much hum-bug and deception. The anxieties of the ick and their relatives are traded upon in the most shameful manner; imposs ble cures are promised; many prepara tions are abso lutely worthless, are positively dangerous to health.

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AFFAIRS.

WHY SHOULD NOT THE IRISH BE DIS-CONTENTED ?

Cardinal Moran, Archbishop of Sydtures; that kindly near ties of mother-in it even for the anxieties of mother-wren; soon the little builders resumed wren; soon the little builders resumed come on his return to Australia.

" It was his privilege to pay a visit "It was his privilege to pay a variable wish for. One thing, however, troubled the old man; it letters came and were thurst in by careless hands, would be thuy creatures have courage to face the tany creatures have courage to face thurst in by careless hands, would the tiny creatures have courage to face that was development wherever the such threatened danger ? Yet was the beneficence of the law permitted that post-boy born who, when warned that a bird's nest lay within his reach, to take place. He had travelled in districts where on one side of the road could pass it day by day and not de-spoilit? Father Flavin could not put such a temptation before Patsey Flood; the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and dis some other plan of safely must be de-vised, and Patsey must remain in ignor-ance of the little birds' retreat. industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading polit-ical men, in order that he might form The newspaper was dropped every day at the gate by the driver of the long car, and the old priest's correshis own ideas, and he had seen what he nis cwn ideas, and ne ma seen what ne might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were pondents could be counted on the fingers of one hand. His sister, in the old homestead by the sea; a young curate who once, during a time of ill-ness, had done duty for the old man, and had learned to love and reverence achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country

him with his humble simplicity, and a companion who fifty years ago had stood beside him at the foot of the altar "The o "The contrary had been the case. The wise administration of the public funds, and the development of industry and had received with him the Sacrament of Consecration to the service of under the guidance of these local councils, had been marvellous, and had pro

The anniversary of that day was duced the happiest results on every these side. In the same way, in matters of three friends Father Flavin might exeducation, he had seen the greates pect letters, which, though bringing pleasure to him, might mean death to possible improvement everywhere, and in connection with industry the technidaily nearing in likeness to a full grown wren. the ten morsels of down that were devotion of the people to education, his Turning thoughtfully homeward, he

devotion of the people to education, his Eminence instanced the yearly attend-ance at the Dublin Public Library, which forty years ago, the population being as large as it was now, was only 8,000, but had now increased to 150,000. slowly retraced his steps to the house, showly retraced his steps to the house, and, opening his seldom-used writing case, he penned a message to each of his three friends, begging them to put off sending him their yearly greetings until they heard from him again.

"It was his privilege before leaving "It was his privilege before leaving Rome to present to the Holy Father the Irish Pilgrimage, one of the more singu-This done, his mind was at rest, for he was all unconscious of a meeting that had taken place some days before. Irish Pilgrimage, one of the more singu-lar pilgrimages, perhaps, that had ever been presented. It numbered 600 per-sons, representing the length and librarian. This interest which he took forty miles away, at the residence of A parish had fallen vacant in the sons,

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the day of consecration was the son of Mr. Weld, and this youth afterward be came a distinguished Cardinal of the Holy Roman Church. A JESUIT'S PREDICTION VERIFIED.

land had determined in 1750 to adopt the

Gregorian calendar Bishop Walmsley was associated with other scientific

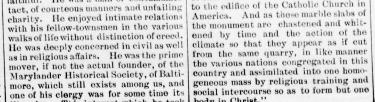
"The sermon on that occasion was preached by Rev. Charles Plowden, an intimate friend of Dr. Carroll and a member of the Society of Jesus. Father Plowden in his discourse uttered a prediction which has been amply fulfilled. He said that the day would come when the daughter would surpass the mother, when the Church in America and the surpass and influence

would outgrow in numbers and influence the Church in England. "His words have been abundantly

verified, for to-day the Catholic Church in the United States vastly excells the Church in England in the number of her hierarchy, her clergy and laivy and in the splendor of her institutions of relig ion, of charity and education. I regard the selection of Bishop Carroll as a most providential event for the welfare of the American Church. If a prelate of narrow views, a man not in sympathy and harmony with the young republic, had been chosen the progress of religion would have been seriously impeded. is true that the Constitution had declared that none should be molested or account of religion nor in the free exer-

cise thereof, but constitutional enact-ments would have been a feeble barrier to stem the tide of popular prejudice and justified by the patriotic example of the chief ruler of the American Church. A SPLENDID TRIBUTE TO BISHOP CARROLL

"John Carroll was the man for th occasion. We may apply to him the words spoken of John the Baptist, 'There was a man sent from God whose name was John. He came for a witness to bear witness of the Light.' He was a man or stering piecy and emigreente zeal. These gifts endeared him to the faithful. He was a man of consummate tact, of courteous manners and unfailing to the edifice of the Catholic Church in





being also the manner in which the

important parishes are about to sever The Catholic Mecord. Published Weekly at 484 and 486 Richmond

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4

REV. GEORGE R. NORTHGRAVES. THOMAS COFFEY.

PHOMAS COFFEY. Publisher and Proprietor, Thomas Coffey. Measus, Luke King, John Nigh, P. J. Neve ind Joseph S. King are fully authorized to re-sult embacriptions and transact all other busi-ses for The Carnital Recomp. Celve subscriptions and transact all other busi-cess for THE CATHOLIC RECORD Agent for Newloundland, Mr. T. J. Wall. St.

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are included for publication, as having reference to business ted to the proved to business the old as well as the new Wh is important t address be sen Agent or collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada March 7th. 1990. http:// The Catholic Record,

Bentor of a some time past I have read Sir: For some time past I have read simable paper. The CATHOLIC RECORD, ingre-ulate you upon the manner in

published, or and form are both good; and a alle spirit pervades the whole , with pleasure, I can recommend thful.

ithful. g you, and wishing you success. leve ma. to remain. Yours faithfully in Jesus Christ. † D. FALCONIO, Arch. of Larissa. Abost. Deleg.

Matter Istended for publication should be mailed in time is reach Lindon not later than Tuesday morning. LONDON, SATURDAY, FEB. 14, 1903.

OFFICIAL.

London, Feb. 9, 1903. To the Rev. Clergy of the Diocese of London

Rev. and Dear Father .- Our Holy Father Pope Leo XIII. will celebrate the twenty-fifth year of his reign on the throne of St. Peter, on Friday, the 20th of February, next.

ach an anniversary is a rare and glorious event in the history of the Church of Christ, and therefore it is proper that it should be celebrated in a Canada and Alaska. This will depend proper that it should be cerema Clergy, special manner by the Reverend Clergy, Religious Communities and faithful laity of this diocese.

We recognize the Sovereign Pontiff Peter, the the successor of St. visible head of the Universal Church, the Vicar of Jesus Christ, and as the e Master suffered trials and per Divir secutions during His sojourn on earth, so has His Vicar received insults and persecution from many sources, and for twenty-five years he has spent the life risoner in the Vatican.

We read in the Acts of the Apostles that the first Pope was also a prisoner. "Peter, therefore, was kept in prison. But prayer was made without ceasing by the Church of God for him. ("Chap. Now God was pleased to hear their prayers on behalf of His Vicar, and He sent an angel to deliver him from the hands of Herod, and the Head of the Church was free to rule the mitted to his charge.

At the present time the ruling Pontiff requires freedom of action, and occasion of this anniversthe early ary let us imitate the zeal of Christians, and offer up not only prayers of thanksgiving, but also fervent prayers for the freedom of the Holy See and the intention of the Holy Father.

By uniting the assistance of the mem bers of the League of the Sacred Heart, the Sodalities and pious confraternities and by obtaining the prayers of th so dear to the heart of the Holy Father, you and your people can with the faithful throughout the most pleasing to God and that will

national census was taken. their connection with them. They state, however, that they are assured of the fact as above stated. The parish of Notre Dame, however, is it said, will continue to be administered by the Order. The Sulpician Order was founded in the parish of St. Sulpice, Paris, in 1645

training there.

y Rev. Father Jean Jacques Olier de Verneuil for the purpose of educating candidates for the priesthood. In 1656 they were requested by the

number of adults who are not included French colonists of Montreal to estabunder this name, we may reasonably Ireland. lish a mission there, which they did in add 14 per cent., which would give 1657. In 1668 they established a mis-10,718,050, which is still an undersion for the Iroquois on the Western estimate, though it brings the number hores of Lake Ontario, and on the nearer to what the Catholic population Ottawa River, and another for the remnants of Christian Algonquins and Irois believed to be. The whole number of communicants

quois in that neighborhood. of all Churches is set down at 28,689,-The Seminary for intending priests 008, but in this number are included was founded in Montreal in 1773, and 796,303 Christadelphians, Dowieites, it has become so renowned for its excel-Jews, Social Brethren, Spiritualists, lent work that students are sent thither Theosophists, Mormons, Unitarians, from every part of the United States and some minor sects which cannot be and Canada, so that most of the Canaincluded under the name Christian, dian clergy received their theological even by a considerable stretch of the

imagination, so that the total of Chris-Should the report prove true that St. Partick's parish is to be resigned by tian communicants is 27,892.705, of whom Catholics constitute considerably the Sulpicians, it is not certain as yet more than one-third. who will be named to succeed them, From 1890 to 1902 the increase of

but the Passionist Fathers have been Catholic communicants was 50.9 per mentioned in this connection. cent., while that of the non-Catholics was 39 per cent. Thus it is to be seen OUR BOUNDARY DISPUTE. that the progress of the Catholic Church

The event of the past week which has been decidedly greater than that of most affects Canadian interests is the the Protestant sects. treaty which has been signed by the The percentage of increase of most of British and United States Ministers the Protestant denominations has been

nearly on a par with their aggregate providing for the submission of the Alaska boundary dispute to a joint comincrease, but a few have increased mission for settlement. The commis beyond what might have been expected. The Mormons have more than doubled, sion is to be composed of three eminent and have risen from the twenty-first inrists of each country, who are to ex rank to the fifteenth. The "Disciples amine all the evidence and to decide where the true boundary lies between of Christ," so-called, though hitherto regarded as an obscure sect, have risen upon the interpretation of the treaty of to importance through the large increase 1825 made between Great Britain and of 88.3 per cent, so that from having Russia which defined the boundaries of ranked as the eighth, they have now Alaska, which was then Russian terribecome the sixth in point of numbers. tory. The American interpretation of The Protestant Episcopalians have the treaty assumes that the ten miles of increased with slightly more rapidity coast line which by the treaty are asthan the Protestant body generally,

signed to Russia at the Sonthern end of the boundary should be measured from the coast line of the main land, whereas the Canadian interpretation reckons it

from the straight line which passes from headland to headland of a bay which is to change its name to the American, admitted to be within United States teritory.

Of the three British Commissioners it is understood that the one will be a Canadian, and it is expected that this England) it is peculiarly an American one will be Chief Justice Taschereau. As four commissioners will constitute

majority of the commission, it is THE CONFERENCE ON THE IRISH evident that a conclusion cannot be reached unless one at least of the commissioners of one side shall be so convinced of the justice of the claim of

the opposite side, as to cast his vote in favor of their contention ; or otherwise, that some compromise be reached.

From the experience of the past i regard to similar divergences of opin ion we cannot have great confidence world in the celebration of this anni- that this will occur, though it is posversary and take part in a ceremony sible that so clear a case will be made out for one side or the other as to bring

The number of Catholic country in the world. Ireland's hope for a future of pros cants is placed at 9,401,798; but the perity is now based upon the expecta-Catholic papers state that this is an tion that this agreement, which is or under-estimate, the total number of ought to be satisfactory to both land-Catholics being between eleven and lord and tenant, shall be carried out twelve millions. If, however, the under sanction of the law of the land. number of non-communicants be added

It is satisfactory to notice that Mr. to that above given, the discrepancy will not be so great as appears at first T. W. Russell is a party to the agreement. This is an indication that it sight. For small children who are not will be welcomed as heartily in Ulster as yet communicants, and the small

as in the other three provinces of

BAPTISMAL PROMISES.

Our attention has been called to a the Bishop. letter which appeared recently in the question Montreal Star from Dr. Dyson Hague in reference to a statement made by with his directions that in all the Right Rev. Dr. Hamilton, Church of England Bishop of Ottawa, in St. for in the Prayer Book should John's Church of the latter city, to the effect that "for upwards of sixteen Michael's has not kept his word, and se hundred years the Church of England had never obliged a candidate to conthose who may think as he err greatly when you give the impression that the Bishop of London is at all in firm the vows made by others in his or her behalf at baptism before he or she sympathy with became eligible for the solemn rite (of confirmation). That stipulation forty-five years, he is proving him had only been added to the present be an able and wise diocesan and is confirmation service at the Prayer all.

Book revision of 1662. Mr. Hague maintains that this pracice is necessary and that it has been the usage of the Church of England ever since 1549, which year he calls the watershed of English Church History." Our opinion has been asked on

this discussion. The matter is one which has re-

gard chiefly to the ordinary practice within the Church of England, in re- of St. Ethelburga's (or St. Michael's, as gard to which we have no desire to set arselves up as a judge. We can only say that in the Catechism of that Church which is prescribed "to be tices which have a deeply religious siglearned by every person before he be nification, certainly seems to indibrought to be confirmed by the Bishon" the candidate is asked whether he anti-ritualistic crusade which is now is bound to believe and to do as being begun, as he would not otherwise they (his sponsors) have promised" for him. He answers :

"Yes verily, and by God's help, so I will," etc.

ment regarding how rigorously this ordinance is observed in practice. The "Order of Confirmation given in the Prayer Book prescribes that this Catechism shall be learned specially with the view that the children and others who are to be confirmed

All this implies that the promises made by the sponsors in baptism oblige

the children when they reach the age of reason, independently of any renewal. so that Mr. Hague's apparent sugges tion that a renewal is absolutely needed for the completion of the covenant is contrary to the teaching of his own

Church. In the Catholic Church the promises made by the sponsors are regarded as obligatory, for the reason that they are a duty binding all persons who have reached the age of reason. Besides, the persons selected by the parents to answer for the child have. by virtue of that selection, parental

FEBRUARY 14, 1903.

mon, attended by circumstances of has joined in the anti-ritualistic crusade In regard to this case, the Bruce rald says: Judge Doyle handled the case with cruelty unknown in any other civilized which is being inaugurated in London Herald

ability and created a highly favorable impression by the clear and firm man-" That the Bishop of London is a zealot in the 'anti-ritualist crusade' ner in which he dealt with the law and Catholic facts placed before him by the services in his own lawyers and witnesses.' cathedral of St. Paul's are conducted

by the Kensitites. He says :

s not true, for he is a sound

rite.

with all, the accessories of reverent Catholic worship according to the

p. Furthermore had promised

The case

Kensit

colf to

comparatively a young man.

the

land expect to come in for a large measure of criticism at the hands of our

give the intending crusaders the en-

couragement they will derive from his

himself and the

Anglican

TIMELY SERMON BY THE BISHOP OF LONDON.

Michael's is the only one he has had to During the course of his deal with since his translation to the the Cathedral on last Sunday at High See of London, and the Bishop has made it plain that the cause of his Mass His Lordship the Bishop very clearly outlined the duties husbands ponition to its parish priest is on owe their wives and families. He account of the extra liturgical services pointed out that as members of in vogue there. They are not author-ized by the formularies of the Church great army of Christians it bel oved all true soldiers to be loyal, faithful and of England, and hence are unlawful obedient. It was necessary that these unless they have the express sanction of virtues should be practiced in every pre, the priest in phase of our lives beginning with th me, which was the foundation of upant of the See, Dr. Creighton, in society. It was in the home especially vriting, dutiful and lawful compliance that God expected to be obeyed. this end He husband a public services unprovided the head of the household, and oth he sub than this position no man had a right to occupy. He should always be at the head, should rule the home and bring mitted to the Bishop for his sanction. There is a feeling that the Vicar of St. children in the fear and the up his there is little sympathy for him among love of God. To this end it was absolutely ne

sary that he should set a good example to the remainder of the he should be and prepared make sacrifices. Thus the children would be brought up as they should be. But when the wife was al inning the esteem and approbation of lowed to rule the house, it was to often the case that confusion and dis We Catholics of the Church of Engorder resulted. The children were per nitted to do as they liked, and the sult was the upbringing of a generabrethern of the Roman obedience, but please don't say things of us that are tion that had no proper conception of authority-that was fit for ratio 'not so' and so put us in a false light." ecret societies, communism and other vils. His Lordship took pains We have no desire to misrepresent point out that is was necessary the Bishop of London in regard to man to look well to the way that he conducted himself in ruling his attitude toward the Kensitites, but He must not be of those who left their his action in threatening the Vicar homes at nights and sought amuse-ment elsewhere. The husband should Mr. Wood's asserts) with a prosecution refer the companionship of wife and before the courts should he not dechildren above all others. were these principles neglected, the re sist from certain ceremonial pracsult being that in many instances the modern home was no better than a boarding house.

often happened, also, that the cate that he has some sympathy with the other left the home and went else where at the expense of her children' welfare. The Bishop said that he thanked God there were, as far as he new, no women in our congregation where the set of the the country in pursuit of some mission whilst their husband and little one offered her absence from the home Still it often happened that otherwis good women got the nonsensical idea nto their heads that they were called o do work elsewhere than in their homes. He thought the lesson that night be drawn from this state of affairs was that it was the duty of all to make their homes so attractive that every member would be glad to remain

SAVAGE AND HIS CRITIC.

In compliance with Rev. Mr. Savge's request to tell him of our Church ather who taught the divinity of Christ in the first two centuries and a half-that , before the year 250 A. D.-we noted St. Ignatius, a discipline of St. John the Evangelist. Ignatius died a nartyr for his faith in Christ. He was brown to the lions in the Flavian Am hitheatre at Rome in or about the year In the letter which he wrot the way to execution to his brethren at Ephesus, from which we quoted, "our God. leclares Christ to be the same time he wrote a letter to the brethren in Rome asking their prayers. In it he wrote: "Permit me to imitate he passion as Christ, my God." Rev. Mr. Savage's request indicates

that he knew nothing about this wit dence that a considerable portion of the Church during the first two hundred and fifty years of the Christian era be In connection with Judge Doyle's lieved in the divinity of Christ. compliance with this we quoted St Augustine's statement that the writers in the subject previous to him taught he doctrine. We will now give some the doctrine. further evidence, taken from times vious to the ye ar 250

FIBRUARY 14, 1

Paul of Samorata, in promptly called to acc Council of Antioch in sembled and protested never professed such err had always followed the On this the Bishe In a short time, c insincerity, they assen Antioch and explicitly new doctrine introduced wever, he promised to his errors, retract Church's anathema A se Paul did not keep his was reported that he st former errors. Then, time, the Bishops met at In this council Paul was ommunicated from Then came the most con Arius; who was anathe

Arius: who was anathe council of Nicaea in 3: parliament of Christendo embled up to that ti The prompt and seven deniers of the div ine Lord is the str of of the universal h hrstians in that dogma e great apostle of un e Reformation, is a ncient and universal ured his disciples th Christ was the ancien actice of saints and

v. Mr. Savage ignor-en he asked for evid on belief ? But, besides these nesses, there is outside to the common belie Church in those early pagan philosopher wh second century, was a of Christianity. He to tians with making a was crucified as a crim by Pontius Pilate. He Origen. Pliny, the gen. Governor of Bythinia in making his report Trajan, spoke of the C "hymns to Christ as t ian, a pagan philosoph century, in his "Philo the Christians for wor Father, Son and Hol " Peregrinus" in sur tians worshipped Carin Instin M Savage-Justin

says: There is a I Jesus, being his Fat savs : Justin Martyr, in

addressed to Antoninu year 139, said : "H he is the first-born Wo God. . . Who was Virgin, according to Father, for the salva in Him. elieve in Apologia,' addre Aurelius about the ye thus to the charge against the Christian us with atheisn onfess the charge, t the gods in worship a But we are respect to the most tru of righteousness, p virtue, a God infinit-

the least mixture of His only only-begot with the Spirit, w rophets, we worship Here in the year 1 ony of the worship ther, Son and Hol Father Rev. Mr. Savage tel at the Trinity was ng the third person more of this furt This same Justin art of his celebrate m Tryphone Jud rating that Christ proving the That He is the M the Old Testament Testament speaks of person; 3, that the

eaks also of the

e cross : 5, of the 1

ise his scholarly in

g St. Justin Mart

The Rev. Mr. Sav

and divine dignity

crucifixion and of

of his own way of thinking, who is shall " ratify and confirm " these pro- threatened with the dire penalties of its walls. the law for following his conscientious convictions in the matter.

JUDGE DOYLE OF GODERICH. We are pleased to notice that the County Council of Huron at its recent session adopted unanimously the following resolution in reference to the recent appointment of Judge B. L. Doyle

of Goderich to the Senior Judgeship of the County. It was moved by Mr. McLean and econded by Mr. Miller, " That we the Council of the County

of Huron wish to tender our congratulations to Judge Doyle on his pro-motion to the Senior Judgeship in the County of Huron. We are satisfied that the faithfulnes

We cannot make any positive statemises which "they by their own confession have assented to."

bitter words uttered against the Vicar in question. It is to be noted that Mr. Woods in the extract above quoted from his letter,

practically admits that he is himself one of those who " thinks as he (the Vicar in question) does." We may therefore be pardoned for wondering that he should withhold his sympathy from a elergyman

nost consoling to the Venerable Pontiff.

On Friday, February 20th, at 10 pute. On Friday, February 20th, at 10 o'clock, a Solemn Pontifical Mass will be celebrated in the Cathedral, and the pastors of the Diocese are requested to to have in their respective parishes either a Solemn or a High Mass at a the end of Mass to have sung the So also the Judicial Commission to

pected to do likewise as far as possible. the welfare of the Holy Father, on Feb. 20th, or the Sunday following, or the 3rd of March, which will be the anni-Pope Leo XIII. Asking a remembrance in the pious

prayers of both priests and people,

I am, dear Rev. Father, Your faithful servant in Christ, † FERGUS PATRICK MCEVAY Bishop of London.

THE SULPICIANS AND PATRICK'S, MONTREAL.

Though no public announcement has been made on the subject, it is currently stated in Montreal that the Sulpician Fathers of that city will definitely give up their charge of St Patrick's Church, and perhaps of St. James also.

The main object to which the Sulpicians devote themselves is the training of young men for the priesthood, and the report has gone out at former times that

out a decision which will end the dis-

The Religious Communities are ex- which the election between the Presidential candidates, Messrs, Haves and Pastors are also requested to exhort the faithful to receive Holy Communion, for party lines, and the seat was given to President Haves by the Republican majority of one on the Commission. In coronation of illustrious the present instance, where the judicial body is evenly divided, we cannot be

very sanguine that anything but a disagreement can be reached. Yet it may be that, in the exercise of its judicial powers, the Commission may reach a satisfactory conclusion by dividing territory claimed on either side in pro-

portion to the strength of the claim set forth. In this case there may be, after all, some hope of a satisfactory settlement. It is to be hoped that such a

settlement may be arrived at so that the bone of contention between the two countries may be removed from the arena of discussion : but of this there would assuredly be more ground for expectation if a neutral were chosen by

the six jurists, to give his decisive vote in the event of disagreement.

RELIGIOUS STATISTICS.

they were about to resign some portion of their parochial work ; but these reports have hitherto been premature, published in the New York Christian purchaser at such a reasonable rate per It is now stated, however, that as a Advocate the Church statistics for the annum as will amount to a smaller sum the Bishop of London referred in his result of arrangements made by his year 1902 as he has gathered them, by at least 15 per cent. than they are statement that he had insisted upon the Grace Archbishop Bruchesi with the which show to a degree the relative even now paying, or are supposed to discontinuance of the ritualistic prac-Superior-General of the Order, who re strength of the various religious bodies pay as rent. But it is to be remarked tices of which he spoke. To this exsides in Paris, this important matter of the United States. This estimate is in this connection that as matters planation we willingly add Mr. Wood's has been finally decided. Many Catho- supplementary to the census and is stand, the rents are only nominally statement that "there has been no lie citizens of St. Patrick's parish have said to have been made with great what the landlords claim, inasmuch as trouble at St. Ethelburga's for several expressed their deep regret that the care, but it gives not the actual adher- they are placed so high that it is impos- years." clergy who have so long and so zealously ents of the churches, but the number sible that such rents be paid, and it is

From such an agreement there of to be no dissent, and we may well express the hope that the Government will, with as little delay as possible, introduce suitable legislation to enforce an agreement which meets such general favor.

as they show an increase of 40.5 pe

cent. They still rank in the ninth

place as they did twelve years ago.

This fact alone is sufficient to show that

the agitation in the ranks of that body

or the American Catholic Church is as

preposterous in the suggestion that

(having originated in England and

having its origin from the Church of

Church at all, as that it is the Cath-

LAND QUESTION.

The basis of the settlement agreed

apon between the representatives of

Irish landlords and tenants is of so

equitable a character, that it was

agreed to unanimously by the repre-

sentatives of both sides, Lords Dun-

raven and Mayo being signatories on

the part of the landlords, and Messrs.

Jno. Redmond, Wm. O'Brien, and T.

W. Russell for the tenants.

olic Church of nineteen certuries.

The report says that the present state of the land question is "adverse to the improvement of the soil" and "leads to unending controversies and lawsuits between owners and occupiers, thus retarding the progress of the country and constituting a grave danger to the state.'

This has always been the contention of the tenant rights party, for it must be obvious to all that the absolute ownership of the landlords over all improvements made by the tenants is under any conditions a crying injustice to the occupiers. It is by much the greater evil in Ireland where the origin the property of the first owners of the soil, and its transference to a small number of aliens, most of whom have been also absentees for from two or three centuries of possession. So grave an evil requires a drastic remedy; and Rev. H. M. M. Evans is Vicar." that remedy will be applied should the terms agreed upon at the conference become law.

The remedy proposed is briefly that the tenants should purchase their holdings at a fair valuation. The Government is asked to advance the purchase the facts themselves are admitted it is The Rev. Dr. H. K. Carroll has money, which is to be paid back by the

authority to hind the child when he is incapable of answering for himself. Notwithstanding that the child is so bound, it is frequently the practice that the children should in after years renew their promises, not as an absolute necessity, but as an act of piety

which is quite lawful. Mr. Hague seems to assert that this renewal is forbidden and anathematized by the Council of Trent. If this be his meaning, he is certainly mistaken, We admit, however, that his statement in being taken. regard to this matter is not so distinct as to make it clear to us that he in

tended to assert this.

THE NEW ANTI-RITUALISTIC CRUSADE IN ENGLAND

We have received from Mr. Arthur A. Wood of Granby, Quebec, a courteous letter in which he informs us of landlordism lies in the confiscation of that the Ritualistic practices which were recently ordered by the (Anglican) Bishop of London, England, to be discontinued did not take place at St. Ethelburga's Church, but "at St. Michael's, Shoreditch, of which the

> In our issue of Jan. 24th we stated that the trouble was in St. Ethelburga's church. We took our informa-

tion on this point from London papers which we believe to have given an accurate statement of the case, but as not necessary to debate the unimport- asked for and paid for, and the defendant point to what particular Church ant had called attention to the fact that

Mr. Wood takes exception also to our devoted themselves to the work of these of communicants in each case, this this fact which makes evictions so com- statement that the Bishop of London the costs to be paid by the Crown.

which has characterized his work hitherto will still be shown in the more elevated position."

promotion, we notice that on Jan. 16th the Judge was called upon to adjudicate on an appeal at Walkerton, in the County of Gray, on a peculiar liquor case in connection with the Referendu Mr. Powers, proprietor of the Cargill Hotel, was charged with an infraction of the Temperance Act on the day when the vote of the Referendum was

On Dec. 4 Mr. Eckford bought a sealed bottle of Walker & Sons' whiskey cased in straw. It was shown that the whiskey was to be used as a medicine for his sick son, and it was actually so used.

As the bottle was sealed and not opened by Mr. Eckford, he could not swear from personal knowledge to the contents of the bottle, and the counsel for the defence maintained that the election Act-under which the procedure was taken was to provide for good order at elections; but this liquor was for medicinal purposes and was not sold for consumption on the premises. He contended also that the contents of the bottle had not been proved, and that the sale had not been proved to have taken place during polling hours.

Judge Doyle in summing up declared that there could be no reasonable doubt that liquor had been sold. It had been his house was closed, showing that he was alive to the fact that he was contravening the law.

Nevertheless the court has discretion to reduce the penalty, and under the circumstances he would act under the authority thus given him and inflict a fine of five dollars, which would be simply sufficient to vindicate the law :

Corinthus and Ebion are the first or ord who denied the divinity hrist. They lived in the first centu n the time of the Apostle and Evangel st St. John, and it was mainly to refute their heretical teaching that St. John wrote his Gospel. The next de-nier we have record of was Theodotus. who lived in the end of the second cen tury. And the record that tells of his teaching tells also that he was prompty condemned and excommunicated by ope Victor about the year 190. emporary with Thedotus were Sabilliu and Noctus and Artemon. They were with equal promptitude condemned and expelled from the Church as heretics. ontemporary with these was Cajus, a Roman priest, who wrote, in refutation of them a book entitled "The Laby-rinth," To the statement of Artemon that the doctrine of the divinity o of Christ was new, Cajus re-plied, and, after pointing to the well-known sentiment of Justin, Miltiades, latian, Clemens, Irenaeus and Melito, he asks: "How many psalms, hymns and canticles were written from the be-ginning by the brethren, and transcribed by the faithful, in which Christ the Word of God is celebrated for no other than God indeed. And these be ing adopted in the churches, how is it possible that our ancestors, until the time of Victor (Pope in year 192), should have so preached, when the true eccles-iastical sentiment for so many years is certainly known to all the world? How can they thus shamelessly report o Victor, when they know for certainty that Victor excommunicated Theodotus, the tanner, who denied the dlvinity of Christ, because he was the first who affirmed that Christ was a mere man If Victor, as they report, had been their blasphemous opinion, how is it likely that he would have excommunicated Theodotus?" (Eusebius' Church History, book V., chap. 8.)

and uncited quotati Savage - Tertulli when the doctrine first talked of the lievers were startle Here is what Ter his book against Pr in one only God, rec Son of G time the proceeded from Him were made, and wit was made. We bel was sent by the Fat the Virgin; that F both God and man, e Son of God, and that He suffered, d according to the Scr raised by the Fathe ihto Heaven and si of the Father, when judge the living an cording to His prot the Father the Hol and sanctifier of th believe in God, an the Holy Ghost." ule of faith is as a hat it is anterior particularly to th ould, therefore, that which was tau that which came and strange. In t Praxias he define that heretic, and n unity of substance ersons, and distin ather, Son and that they are but three have but on one only power. he continues, "th or two Lords ney mouth; not that t that the Son is no Ghost is not God; Here again is a lief of the Trinit; the years 160 and age quotes this a ed to what he sun

The next anti-Trinitarian of note was

14, 1903.

e, the Bruce

the case with ghly favorable and firm manh the law and him by the

FFBRUARY 14, 1903.

actice of saints and martyrs.

on belief

vith

Rev. Mr. Savage ignorant of these facts when he asked for evidence of the com-

But, besides these Christian wit-

nesses, there is outside pagan evidence as to the common belief of the Christian

as to the common behief of the Christian Church in those early times. Colsus, a pagan philosopher who lived in the second century, was a bitter opponent of Christianity. He twitted the Chris-tians with making a god of One Who was crucified as a criminal in Palestine Desting Bilatz. He was answered by

by Pontius Pilate. He was answered by

Origen. Pliny, the younger, when Governor of Bythinia in the year 103,

ian, a pagan philosopher of the second century, in his "Philopatris," ridiculed

the Christians for worshipping God the Father, Son and Holy Ghost. In his

Percgrinus" he stated that the Chris

THE BISHOP

hig so nday at High Bishop very ities husbands families. He embers of the it behooved all l, faithful and ary that these liced in every ning with the foundation of ome especially e obeyed. To the husband at old, and other n had a right ways be at the ome and bring fear and the

solutely necesof the house. prepared the children up as they e wife was al-se, it was too usion and dis-ldren were pered, and the re g of a genera-conception of for rationalism, nism and other took pains to cessary for the e way that he ling the house. who left their sought amuse-husband should ip of wife and ers. Too often glected, the re-y instances the better than a

also, that the and went else her children's said that he e, as far as he ongregation who ty to go abou of some mission, nd little ones rom the home. that otherwise nonsensical ey were called an in their own he lesson that is state of affairs y of all to make ive that every o remain within

IS CRITIC.

Rev. Mr. Savn of our Church ivinity of Christ and a half—that 250 A. D.—we discipline of St. Ignatius died a Christ. He was he Flavian Am or about the year ich he wrote on to his brethren h we quoted, he 'our God.'' At e a letter to the g their prayers. it me to imitate oy God."

equest indicates about this witle portion of the st two hundred Christian era beof Christian era be-of Christ. In we quoted St. that the writers s to him taught now give some ten from times

Paul of Samorata, in 260. He wa Paul of Samorata, in 260. He was promptly called to accounted by the Council of Antioch in 264. He dis-sembled and protested that he had never professed such errors and that he had always followed the Apostolic dog-on this the Bishons were satistication of the transformation of the t pioned the dogma, Gregory Nazianzen tells us that at "first he stood alone,

had always followed the Aposteries tells us that at "first he stood alone, mas. On this the Bishops were satis-mas. On this the Bishops were satis-field. In a short time, convinced of his field. In a short time, convinced again at finincerity, they assembled again at Antioch and explicitly condemned the Antioch and explicitly condemned the separate (in Christ) the man from the Antioch and explicitly condemned the new doctrine introduced by Paul. As, however, he promised to renounce and however, he promised to renounce and the errors, he escaped the but one Christ, who before was not Church's anathema a second time. But retract ins choice, retract in a second time. But Church's anathema a second time. But Paul did not keep his promise, and it was reported that he still professed his former errors. Then, for the third in the Bishops met at Antioch in 269. In this council Paul was convicted and excommunicated from the Church, ender the most conspicuous denier, excommunicated from the Church. Spirit; at the same time terrestrial and Then came the most conspicuous denier, Arius; who was anathematized by the council of Nicaca in 325, the greatest parliament of Christendom that had ever parliament of Christendom that had ever assembled up to that time. The prompt and severe treatment of the deniers of the divinity of our Di-the deniers of the strongest possible proof of the universal belief of the early and at the same time God. If any one believes not Mary to be the Mother of God, he is outside the Divinity. . . . There is in Christ two natures, God and an." hrstians in that dogma. Even Socinus

Christians in that dogma. Even socially, the great apostle of unitarianism since the Reformation, is a witness to the ancient and universal belief, for he as-sured his disciples that to worship Christ was the ancient and universal

MGR. FALCONIO HONORED. POLICY OF CATHOLIC CHURCH HEAVEN

FASHIONED.

The authentic press report of the re-ception recently tendered Archbishop Falconio, the new representative of the Pope to the Church of the United States, by the Catholic Club of Philadelphia, offers matter gratifying to the Catholic heart. It was a distinguished company of Catholics of both orders, derical and lay, which cheered the dis-inguished guest of honor as he and the other Right Rev. Fathers in God, Archhishop Ryan and Bishop auxiliary Prendergast, Bishops Spalding and Me-Faul, and Mgr. Rooker took their places at the head of the lecture room. in making his report to the Emperor Trajan, spoke of the Christians singing "hymns to Christ as to a God." Lue-The first, happy words of greeting were spoken by Mr. Ignatius J. Dohan, pres-ident of the club, who adverted to the fact that it was for the third time that

" Peregrinus " he stated that the Chris-tians worshipped Carist. Savage—Justin Martyr expressly says: There is a Lord of the Lord Jesus, being his Father and God and fact that it was for the third time that the Catholic Club had welcomed to the Cluy of Brotheriy Love a representative of our Holy Father, Pope Leo XIII. Mir, Dohan was followed by Dr. Ryan, Philadelphia's well-beloved chief shep-herd, who welcomed the Most Rev. Delegate Apostolic on behalf of the closery and laity of the cluy. Justin Martyr, in his "Apologia,"

Justin Martyr, in his "Apologia," addressed to Antoninus Pius about the year 139, said : "He (the Son), since he is the first-born Word of God, is also God. . Who was made man of the Virgin, according to the will of the Father, for the salvation of those who believe in Him." In his second "Apologia," addressed to Marcus Aurelius about the year 192, he realized clergy and laity of the city. "You represent to us," said His Grace, "the great power all essential the existence of the Church, and in our character as representative of our Holy Father, we receive you, and we receive you with true Catholic hearts. Aurelius about the year 192, he replied The Church can not be conceived with-out its Divine head and that authority thus to the charge of atheism made against the Christians : " The pagans tax us with atheism, and we frankly of the Divine head continues in the headship of Peter, and this headship of the Sovereign Pontifi, now Leo XIII., as the headship, as I have said, essen-tial to the Church and it is the foundaconfess the charge, that, in respect to the gods in worship among you, we are atheists. But we are far otherwise in atheists. But we are far otherwise in respect to the most true God, the Father of righteousness, purity and every virtue, a God infinitely removed from the least mixture of evil: Him and His only only-begotten Son, together with the Snirit, who snoke by the tion of all her glories—the reason of her permanence. As our Divine Lord said, the wise man was he who built his hous 3 upon the rock, and the rain fell and the floods came and the wind blew ith the Spirit, who spoke by the rophets, we worship and adore." Here in the year 162 we have testi-

and the floods came and the wind blew and beat upon that house, and it fell not. Why? Because it was founded on a rock. The Papacy is the cause of the durability, as it is the cause of the unity, of the Catholic Church. She can not be conceived without it. "The outside world admires the organization of the Church - how mercial Here in the year 162 we have tesh mony of the worship of the Trinity, the Father, Son and Holy Ghost. And yet Rev. Mr. Savage tells us that "it was in the latter part of the fourth century

in the latter part of the fourth century that the Trinity was completed by add-ing the third person to the other two." But more of this further on. This same Justin devoted the second part of his celebrated work, "Dialogus Cum Tryphone Judaeo," to demon-strating that Christian God the Saviour organization of the Church-her marvel-ous wisdom, the union of liberty with auous wisdom, the union of liberty with au-thority. That organization has been praised not only by Christians who are not in the Church, but by unbelievers; and some say --those who are lovers of republican-ism--that she is wonderind because she is a model monthlise her officers are cleated Cum Tryphone Judaeo," to demon-strating that Christ is God the Saviour by proving the following points : 1, That He is the Messiah promised in the Old Testament; 2, that the Old the Old Testament; 2, that the Old Testament speaks of a second divine person; 3, that the Old Testament speaks also of the supernatural birth and divine dimiting of the supernatural birth the organization of the religious orders and the organization of the Church

f authority, representation, liberty and

"Others say no; she is perfect because

-that

stability, they say, which makes the Church perfect because she is a perfect

of the beautiful and all that is tender in the human heart and all that is brilliant in the human mind cash be accounted for by no hypothesis but one—it is divine. It is unlike anything else, it has some resemblance to other things, but it is like the new Jer-usalem, coming down from heaven and fashioned by the hand of God. And this wonderful work, this mas-ter-piece of the power and the wisdom of God, requires such a leading power

Celestial, visible and invisible, compre-hensible and incomprehensible; lastly, that man fallen entirely into sin be raised up by Him Who is perfect man and at the same time God. If any one believes not Mary to be the Mother of God, he is outside the Divinity.... There is in Christ two natures, God and man." Now, is it likely that this great cham-pion of the divinity of Christ against the Arians would reproach his friend and fellow champion with being the first to innovate that doctrine ?-N.Y. Freeman's Journal. MGR. FALCONIG HONORED.

a very notable address at the Columbia Theatre on "Education: Its Meaning and Worth," before a large and dis-criminating audience. The address was a model of matured and carefully con-sidered rhetoric, controlled by an art that was neither hurried nor harried. Its author cut through the veneer of many accepted conventions and theories with a clear, sharp hlade. A genulewith a clear, sharp blade. A gentle-man of cultivation was heard to say as he left the hall that "here is Emerson tempered with Thomas a Kempis. The Bishop is above all things practical in his teaching. He is uniquely fitted to talk to the modern man who has aspira-tions." Sincerity, the absence of selfishness, in the sense which makes the word mean the contemplation of elf, and simplicity of utterance, were marked characteristics of his intention and manuer. He was introduced by the Hon. D. I. Murphy, who said: "My brother Knights of Columbus of

Washington Council have conferred apon me the honor of presenting to this splendid assemblage, the distinguished upon me splendid assemblage, the distinguished lecturer of the evening. It seems to me, however, that Bishop Spalding hardly needs an introduction to any American audience—particularly to one in the Capital of this great Republic. Exalted as is his position in the hier-archy, he is no less eminent in the broad world of letters. Thinking and reading neonle—Partestant and Cathreading people—Protestant and Cath-olic alike—esteem him highly as poet philosopher, educator and publicist When it was announced a short time ago that the President of these Unit d States, in his wisdom had selected him as a member of the Arbitration Commission, the whole people applauded the choice. I have the honor and the the choice. pleasure of presenting the Right Rev. John Lancaster Spalding, Bishop of who will eak to you of 'Edu-

does he say the doctrine of the Trinity man could never have given to it the may be taught. Where there is a general in the Eternal Father that he is made ball could never have given to it the may be taught. Where there is a general political liberty, there must be a general political liberty, there must be a general political liberty, there must be a general ing men attain small results only; and the truly great man is methods of education rest are brought the here the principles on which all theories and methods of education rest are brought the here the principles of the honest men can attain permanent re-sults; and the truly great man is the honest man; and therefore this in-stitation's existence, its wisdom, its permanence, its marvellous influence over the intellects and the hearts and the imaginations and the hores to whom the office of teaching is entrusted. Education being a process of guide it must themselves continue to grow. The teacher's culture must

the priest of the Church or the Church speaks, he speaks not his own notions, his personal conclusions, more or less uncertain and vague and matters of opinion, but he speaks with the whole speaks, he speaks not his own notions, his personal conclusions, more or less uncertain and vague and matters of opinion, but he speaks with the whole authority of the Church at every point. Mgr. Falconio warmly thanked the hearty greeting extended to him, adding that he hoped that the country might exclusion is given to those who desire it; in creating for men and women uni-versities, which are rapidly widening their scope and increasing their effect-bishops and those present for the hearty greeting extended to him, adding that he hoped that the country might exclusion to advance but warming the speaks with the variant is presented at the union; and in the speaks with the variant is present of the the union; and in the speaks with the union is and in the union; and in the speaks with the union is a speak with the union is union is union is union is union is union. continue to advance, but warning his hearers that material progress would for defectives and delinquents. In our

that he hoped that the country might continue to advance, but warning his hearers that material progress would mean, as in the empires that have perished, moral decay, unless the principles of religion were inculcated. BISEOP SPALDING ON EDUCA-TION. Washington Council, Knights of Col-umbus, is to be congratulated on secur-ing the services of Bishop Spalding on last Sunday evening, when he delivered a very notable address at the Columbia Theatre on "Education: Its Meaning and Worth," before a large and dis-criminating audience. The address was a model of matured and carefully con-sidered rhetoric, controlled by an art If the newspapers at least, and are time in naw Yee showed, into intelligent community interactions in naw Yee showed in the interaction intelligent community interactions in naw Yee showed in the interaction intelligent community interactions in naw Yee showed in the interaction intelligent community interactions interaction maintenance of schools. While the State provides elementary instruction for all, it has no thought of claiming an exclusive right te teach. The liberty of teaching is, in fact, as essentially part of our political and social constitution as the liberty of the press or the liberty of worship; and hence the State protects and encourages all edu-eational institutions; although, on ac-count of the special religious conditions

den treasures, was once the undisturbed domain of the Indian, but he was not capable of its cultivation. He was not

capable of boundless devotion, that his will lays hold on permanent principles and is determined by them to freedom and right.

When men lose the firm grasp of the eternal verifies, character tends to dis-appear; for at such a time it becomes difficult to believe that any high or difficult to believe that any high or spiritual thing is true or worth while. Faitu in the goodness of life is under-mined, and the multitude are left to drift at the mercy of passions and whins, having lost the power to be-lieve in the soul or to love aught with all their hearts. At such a time there is more urgent need that those who have influence and authority should consecrate then-selves to the strengthening of the foundations of life; that the young especially may be made to feel that virtue is power and courage, wisdom especially may be made to test that virtue is power and courage, wisdom and joy, sympathy and blessedness; that they may learn reverence and obedience; respect for others, without which self-respect is not possible; that they may come to understand that genuine progress is progress of spirit that in all relations, human and divine piety is the indispensable thing, useful alike for the life which now is and for

That which is to be. But let us take education from another standpoint. There is nothing in man that is not susceptible to its influences. Is it not the love of the influences is not interead the area of the subject of the second in the sec influences. Is it not the love of the mother that teaches us to mold the air into articulate sound? Is it not she who teaches us to walk? The home is the source and center of civilization, such a most potent factor in

and as due to have a physical education. Then there is a physical education. Humboldt once said that time would come when sick people would be classed with criminals. Sickness results from the lack of physical education. Nor do we know how to look to see the bless-ings and beauties of this God-nurtured universe. We are in many others ways lamentably uncducated. We abound in corrupt politicians, and until we can

pharasaical cant so frequently found in non-Catholic sermons, and with but slight additions would have made an excellent Catholic sermon on the sacrament of penance with its essentials, the examination of conscience, contrition, firm purpose of amendment, confession, for-giveness (absolution), and satisfaction.

Protests Against Blasphemy.

An editorial in the Denver Catholic says: in recent years in certain of the great eastern eities the Holy Name Societies have formed great parades. As high as ten thousand persons have taken part in them. Such parades, aside from the enthusiasm engendered amongst the members of the society, bring to the notice of the people in a striking manner the sinfulness of the evil against which such protests is made. Who can tell of the good that has been done, of the evil prevented? In the present age it does not seem sufficient to fight the battle against evil as an individual. United action seems to be the demand of the hour. No union of men is fighting an evil against which united action seems more needed than this union of the Holy Name Society.'

according to your taste, you must not go to it with less, rather with more cour-age and energy than if your taste coin-cided with His will. The less of self or self-will there is in anything we do the better. You must not amuse your-self with going from side to side, when duty calls you straight on; not make difficulties when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed. Not I, but the grace of God which is with me."

abound we can ING.

sincen and ingenious, worked out with a resourcefulness of syle and a wonderful resourcefulness of detail. From the outleos, the reader's attention is captivated, and never lage for a moment threuchout the eatire story. The arrival of the coach, the building and load-ing of the rafe, the trip down the Ohio and Mississippi to New Orleans, with its many unrilling incidents—how naturally are these events described, how replete with interest. The book is published by Renziere Hothers, New York, Cincinnati, Chicago. Price 85 cents, postpaid

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are the first on the divinity of the first century tle and Evangel vas mainly to re-eaching that St. I. The next de-f was Theodotus, the second cen that tells of his t he was promp communicated by year 190. Con us were Sabilliu ion. They were e condemned and rch as heretics. ese was Cajus, a ote, in refutation ed "The Laby-nent of Artemon the divinity w, Cajus re-ing to the welleus and Melito, y psalms, hymns tten from the beren, and transin which Christ elebrated for no And these b And these be-irches, how is it estors, until the year 192), should a the true ecclesso many yea the world? How lessly report ow for certainty cated Theodotus, d the divinity of as the first who as a mere man? ort. had been inion, how is it have excommuni-Eusebius' Church . 8.) arian of note was

he contin

and divine dignity of Christ; 4, of His crucifixion and of the redemption by itself are models of republics, and to a great extent were the models for our own republic. There is that union e cross; 5, of the resurrection.

Rev. Mr. Savage may now exer se his scholarly ingenuity in reconcil-ing St. Justin Martyr with his isolated and uncited quotation from him. Savage -- Tertullian testifies that

when the doctrine of the Trinity was first talked of the greater part of be-lievers were startled as by an innova-

she is a monarchy-because the one-man power is found in her; that man speaks and the whole world listens; people of every tribe and tongue throughout the Here is what Tertullian testifies to in universe hear his voice--it is heard on the banks of the Tiber and on the banks his book against Praxias: "We believe in one only God, recognizing at the same time the Son of God, His Word who of the Mississippi; it passes over mountains and through the lovely valproceeded from Him, by Whom all things leys throughout the whole world were made, and without Whom nothing was made. We believe that the Word one voice; and therefore it is an absolute was sent by the Father in the womb of the Virgin ; that He was born of her,

republic.

monarchy and the source of its unity and its strength and its stability is its monarchical character. "Others again say no; it is neither a both God and man, the Son of man and he Son of God, and called Jesus Christ; republic nor a monarchy, but it is a mar that He suffered, died, and was buried, according to the Scriptures; that He was raised by the Father, that He ascended velously cunning union of all forms of government. It is a wonderful mosaic. All that is free in republicanism is into Heaven and sits at the right hand united with all that is strong and perof the Father, whence He shall come to manent in monarchies: in that mosaic udge the living and the dead ; that ac you see all the accumulated wisdom of cording to His promise He has sent from the Father the Holy Ghost, the consoler

the governments of past ages. You see the results of history; and it is per-manent, then, because of its celectic ad sanctifier of the faith of those who the results of history, and to pro-manent, then, because of its eelectic character. Marvelous cunning! "You have read the well-known praises of Macaulay of the Catholic Church, and then the philosophy which elieve in God, and in the Son, and in he Holy Ghost." He adds that this rule of faith is as ancient as the Gospel; that it is anterior to all heresies, and particularly to the heresy; that one e gives afterwards. It seems a marshould, therefore, follow it, because that which was taught first is true, and elous tribute, and essentially it is it when he attempts to account for that which came afterward was false and strange. In the same book against the marvel you see there how cunning this wonderful production-this institu-Praxias he defines the dogma against tion like to which nothing existed in the history of the world. He attempts that heretic, and makes it consist in the unity of substance and the trinity of account for it on human hypothesis to account for it on numan hypotnesis, but the philosophy of his account will not stand examination. He speaks of the fanaticism of persons like St. Teresa, but fanaticism is short-lived ersons, and distinguishes the names of Father, Son and Holy Ghost, saying that they are but one God, because the

three have but one only substance and one only power. "In the meantime," fanaticism is the disease of certain e continues, "the name of two Gods temperaments; fanaticism can never or two Lords never escapes from our mouth; not that the Father is not God, produce the permanent result-an institution that has stood the brunt

Here again is a witness for the be-lief of the Trinity. He lived between the years 160 and 240. As Rev, Sav-age quotes this author he must be as-sumed to what he taught. Why, then, is to show the same of both a man fashioned by man, and is a witness for the same of both a monarchy, not a cunning combin-the years 160 and both ; it is a divine institution.

cation; Its Worth and Its Meaning.

BISHOP SPALDING'S ADDRESS. Education is life. It is a condition lso which can only be acquired by man. Animals may be trained, but not edu cated. Man enters into this world humble, weak and impotent. Through education, intellectual, physical and religious, he attains to power and dominion. And yet so few of us know what education really is. Whatever is latent in us must be brought out our education is complete. We may acquire it through environment, by inheritance, political society, and religious faith; not by any one, but by all of these.

The most important education is the intellectual education. The mind is the man. Not the mind that contains great knowledge, but the mind that knows where to get that knowledge when it is eeded. Does a man store his house ith provisions enough to last him a lifetime? On the contrary, he gets enough each day to last him until he can again go to market. It is so with knowledge. Don't store so much of it way, but have it readily accessible.

Lastly, there is environment, Rus-in says, "Why keep company with kin says, "Why keep company your stableboy when you can associate with kings?" But he did not mean and ormine, and those who were robes, and ermine, and crowns, but the kings of humanity—the mental emperors. Take good books to your sanctuary and discard the bad ones. Acquire your library with pati-ence and care. Know it well. Become intimate with these kings of humanity, and you cease to be a citizen of any one town, or city, or municipality, and become a citizen of God's universe.

At the opening of the nineteenth century an enthusiasm for education such as had never before existed had been aroused. Hitherto the purpose of th chool had been to teach the privileged classes and to prepare for the professions; henceforth the whole people are to receive instruction; for as the ideals of democracy impress themselves more distinctly on the general mind, it

In a review of the progress of the orld we find that some races have done ore than others to bring education to s present high but far from perfect andard. These are the immortal aces. The races of Israel are first, ad that of Greece second. Then in nick successful follow the races of the uropean continent, from which race our origin. With such an we n educational structure that will be mobler and grander and better than that of any other nation. If we could but teach our men to be self-acting, then would educate themselves.

A taste for study, a passion for men-l exercise, compels to self-education; hereas one who knows many things ut is indifferent and indolent forgets hat he has known. Information is, of course, indispens-

ble; and the methods by which it may est imparted must be understood and ployed by the teacher ; but the end is altivated mind, opening to the light lowers to the morning rays, for rain knowledge as the growing corn athirst for sunshine. In a rightly edu-cated mind intellectual culture is inarable from moral culture. ing from the same root and are irished by like elements. They are different determinations of original feeling, which, so far as man may know, is the ultimate essence of life. Moral character is the only founlation on which the temple of life can and symmetrical and secure ; and

nence there is a general agreement mong serious thinkers that the primim and end of education is to form haracter. As moral culture is the most indis-

pensable, it is the most completely within the power of those who know how to educate. It is possible to make ints of sinners, heroes of cowards, truth-lovers of liars; to give magnan-imity to the envious, and nobility to

interwoven with language, which in the week. The second text contained the verse, "And as Moses lifted up the serpent in the wildernees, even so must the Son of Man be lifted up. WHERE DR. COLLINS STOPPED.

Dr. Collins used the simile of the physician who must know the symptoms in order to prescribe the remedy, seem ingly forgetful that the priest, who is the representative of God, as Moses was, must know the sins before was, must chow the said before boing able to advise the penitent. St. James (v. 16) says: "Confess your sins ("faults," revised version) one to an-other." This is not a pleasant task, but God has the right to prescribe the essentials for obtaining pardon. people of Israel, it will be recr The be recalled. nfessed to Moses, and he, like the priest, prays for them as he in turn confesses and is prayed for. The book contesses and is prayed for. The book of Proverbs tells us: " He that hide h (covereth) his sins shall not prosper, but he that shall confess and forsake them shall obtain merey." When it is remembered that one cannot hide his ins from God, it must follow that His representative must be meant.

The Scriptural verses read should have suggested food for thought for those who take exception to the Catholic doctrine. Here was Moses not only being confessed to, but asked to pray for and paying for the people of Israel who confessed that they sinned not only when they spoke against the Lord, but when they spoke against Moses, His representative. Here also is the con-tention that God forbids the making of images refuted by the fact that God commands the making of the fiery ser-pent. Not that it had any efficency in itself, as Dr. Collins truly said, but no doubt because it re-minded them of their sin and its punsaid.

ishment and awakened the proper con-trition essential to forgiveness, just as trition essential to forgiveness, just as the image of the Crucified One is lifted up in the Catholic Church that He may draw all men to Him, as will when the Crucifix performs its attended mission of awakening love for the Redeemer and horror for sin, whose

CARDINAL MANNING'S PLEDGE.

I promise Thee, sweet Lord. That I will never cloud the light Which shines from Thee within my soul, And makes my reason bright. Nor ever will I loss the power To serve 'hee by my will, Which Thou has eet within my heart Thy precepts to falfill.

Thy precepts to train, Bafore from Thee he foll: On let me drink as Thou, dear Lord, When faint by Sychar's well. That from my childhood, our of from sin Of drink and drunken striffe. By the clear fountwal I may rest, Of everlasting life.

..... AN OHIO PILGRIMAGE.

(Rev. James Dominic Hoban, O, P.)

they, James Dominic Hoban, O. P.) one even is summer time I stood alone Beside a little lowly convent tomb. The slanting beams of the low sun illume the name and date engraven on the stone fragment of the story of his life full blown The rose the Masser garnered then in June And rich with fragrant virtues sweet per fume fume That dag its still in paths his feet have known.

Our-Mother's statue in the evening glow Had cast its shadow o'er the grassy meand A carting benedictin to bestow E educkness drew her pell on all around. Aud wills the Vesper balls came faint and

I parted from my f lend of long ago. PROTHER REMIGIUS, C. S. C.

NEW BOOK.

"The Eucharistic Month or Thirty One Days reparation and Thanksgiving for Holy Com-"The Eucharistic Month or Thirty-One Days Preparation and Thanksgiving for Holy Com-munion." Useful to prices and all who com-manicate often Translated into Engish, and revised by a Catholic elergyman, to which is added Devout Entertainments on the Holy Sacrifice of the Altar, also the Enerodical of Pope Leo XIII, on the Most Holy Encharist. Cloth, 24 mon. red edges 50 cents, post paid. "The Tallaman" (6)") by Anna T. Sadlier, and "The Pikington H ir." (3, 25) by the same author, has istely been issued by Benziger Bross, New York. They are both interesting wacks, and will be read with pleasure and profit, especially by the vounger generalion. An intersety m cressing narrative of "A

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Sacred Heart Roview. THE TRUTH ABOUT THE CATHO. OLIC CHURCH.

Church from the disgrace of giving her authority to such grossness of error as that the Catholic Church teaches that

Church

ne or the other.

of any scholarship to detect the abomin-

voluntarily divested themselves of com-

non decency, and of the most obvious

exercise of ordinary reflection.

confederacy of truculent slander.

OUR RELIGION.

We trust that those who have been

is at times found necessary to interpose

subjects which appear collateral. That is, they will not always follow a well de-

fined order. For instance, in place of

now taking up the interior of our Church

as it is at present we deem it better to

God's house in the Catholic mind is

more than an ordinary place for exter-

ior worship. It is a holy place, because God is ever there, really and actually

in the Most Blessed Sacrament. The

ceremony, therefore, by which a Catho-

lic church is solemnly set apart for this

has come down to us from the times of

power to consecrate a church is a Bishop,

the Apostles. Disregarding the con

. There is

ention first its dedication.

purpose is called dedication.

been blessed.

as follows :

andles are lighted.

and the King of glory will enter.'

long who assist him, while all others. clergy and people, are left outside, and the door is closed. Here we find that

a hes have been sprinkled on the floor. In these he forms a cross with letters of the Latin and Greek alphabet, using

his staff for this purpose. By this is meant to be conveyed the instruction

which should be given to catechumens

n the necessary matters of faith. He then consecrates the altars, pro-eeds around the interior three times

sprinkling the walls and floor with holy vater. The relics are then borne into

the church, Bishop and all forming a

An address is then usually

procession. An address is then usually made, and the outside of the door annointed with crism. The rest of the ceremony we shall see when we speak of the altar.—Church Progress.

Andover, Mass.

CHARLES C. STARBUCK.

BY A PROTESTANT THEOLOGIAN. CCXXVII.

A highly valued triend, and Methodist theology professor, who detests Christian's abominations as much as I, nevertheless taxes me with unfairness, in charging the guilt of them upon the whole Southern Baptist body. I will I will therefore say a few words in explana-

Of course a denomination is not re sponsible for a work of one of its mem ers, as long as it does not adopt it Catholicism is no more answerable for for the virulence of the Univers than Anglicanism for that of the Rock, or English Churchman. Even as single order, especially that of the Jesuits, by no means adopts all the opinions expressed by its members. Nay, the general Gonzalez published a book against Probabilism, although the

book against Probabilism, include the bulk of the Jesuits were Probabilists. Nor is a Church in every case an-swerable even for the positions of a work which she publishes. For in-stance, Dr. Faulkner informs me that to set Protestants in a flame of fury, are refuted even by a little ordinary consideration, but the simple fact that the Methodist Church puts out a little the Methodist Church puts out a fittle book intended to prove that St. Peter was never at Rome. Yet as she pub-lishes a Church history which favors the belief that he probably was, she evidently holds herself neutral in the of the many men who have left the Jesuits, or the priesthood, none, except perhaps a few creatures like Slattery, evidently matter, although, as the history is both the more important and the later work, and proceeds from a Bishop, the weight of her judgment inclines towards the In the madness of his rage, he never affirmative opinion, agreeing in this with the general consent of Protestant scholarship.

acceptance of non-sacerdotal marriages and then denying it. There is no need do I hold the Presbyterian Nor Nor do I hold the Pressylerian Church answerable, by the more fact of her publishing Professor Foster's work for his position, that the possible salva-bility of non-Catholics is at variance decency and common equity, and the most obvious reflection. Therefore the the true Roman Catholic creed, although not yet formally forbidden as Southern Baptists may justly be de-clared, as respects Catholicism, to have heretical. However, I have abundantly shown that while Foster's acquaintance with Catholicism is fairly up to the requirements of his former, and so far as I have examined of most of his later Their inaction can not be excused by the independency of their Church chapters, it is emphatically not up to the intricacies of this question. He appears to know nothing whatever of the declarations of the canon law, and of St. Augustine; he never once refers to the Schoolmen, and their current distinction between material and formal heresy; he shows blank ignoran the vital assistance rendered by Jesuits in bringing out the distinction between the body and the soul of the Church ; and he exactly inverts the course of theological development in this matter.

Now if such mistakes were found in a chapter of no practical application, in would signify less. Say, for instance, that the chapter treated of the re-lations between the different grades of Episcopate. Then if the writer over-stated or understated the respective prerogatives of Archbishops, primates and patriarchs, it would do no harm, except to his own reputation. If he even took up that comical newspaper blunder which I lately noted, and pre-sented the Patriarch of the West Indies, living at Madrid, as an under-pope of the Latin-American bishops, the error would be very laughable, but would offend neither charity nor justice.

However, we can not so turn off the estion whether the Roman Church affirms or denies the inevitable perdition of every one who dies out of her visible com munion. On the answer to this depends the question whether the adherents of the two religions may be expected to live together in a reasonable measure of civil unity and neigh borly amity. Now we can not believe the Ameri

can Presbyterians so deficent in theocal learning as to be incapable of deciding whether Dr. Foster has such measure of acquaintance with Roman Catholicism as to make it safe to in-trast him with the resolution of so

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON. Sixth Sunday After the Epiphany. HOW TO USE GRACE.

none of her members, dying such, can be lost—a doctrine which she so emphatically anathematizes ? And for In the gospel just read the kingdom of heaven is likened to a mustard-seed. ed. Setting her forth as supposing that a Catholic, dying in grace, and going to Purgatory, may even then fail of The mustard-seed is compared with the size of the tree which prings from it, the least of seeds. Our Lord does not Purgatory, may even then fail of heaven ? Mrs. Wright's ignorance is a mean to say, of course, that there are not larger trees even in those places where it attains its greatest size. Neither does He say that the mustardsmall matter, but it is now, by adoption the ignorance of the Presbyterian

Yet the responsibility of Presbytereed is the very smallest of all seeds. ianism for the faults of Foster's work, What He does say is that between the seed and the tree which springs from it there is the greatest of differences; or even for Mrs. Wright unintelligence, is a slight thing compared with the exis a slight thing compared with the ex-cessive guiltiness of the Southern Baptists for not controlling their Book Concern in publishing and circulating Christian's book. The iniquity of this is written in its forehead. It declares its sin as Sodom, and hides it not. It that the effect is very great and very startling when compared with its cause. This is the point of the parable, and a ittle reflection will make it clear how true it is, whether our Lord is speaking of the kingdom of God without us-that whole tone and temper is so indescrib-ably, ferociously wicked, that it would is, the Church; or of the kingdom of God within us-that is, the life of grace not misbecome the Lutheranism of the n our own souls. not misbecome the Lutheranism of the sixteenth century. Its forgeries are gross as a mountain, open, palaable. For instance, its pretended sacerdotal and Jesuit's oaths, drawn up in order

In our times we see the Church of God spread throughout the whole world God spread throughout the whole world uumbering her children by hundreds of millions. History tells us of the hun-dreds of years she has lived, of the nations she has converted, of the men and women who have been her nursing fathers and her nursing mothers. Nations have come and gone, but the Church remains. They have grown and pretend to know anything about either become great and mighty, but she has outgrown and outstripped them all, The man's forged army statistics and the mightiest of them have formed but a part of her kingdom. And from what did she spring? Whence did she could, as we see, have been detected by a simple letter to the Government. take her origin? From, to the eyes of men, the smallest and most insignificant stops to avoid self-contradiction, almost in the same breath affirming the Roman of causes. Go to the manger at Bethle-hem, to the holy house at Nazareth, to the cross and Calvary, to the upper room in which twelve poor men are gathered together. Here we shall see ableness of this thing. Nothing is needed but common sense and common the source and spring; here the seed from which the mighty tree has grown.

In this way our Lord's words of the Church have been verified. But what shall we say of the power of grace within us? In Holy Baptism the grace of God was planted in our soul as a seed to grow and fructify. The habits of on sense and common equity and comfaith, hope and charity were then given to us. But as time went on and as we grew up the power of the pas-sions increased, the assaults of our government, In matters of common concern they act corporately. They have their Mission Boards, and, as we enemies, the world, the flesh, and the devil, grew fiercer. Has the good seed planted in our soul survived the storms see, their Book Concern. Even with-out formal action they have shown and held its own in the conflict and strife? The answer to this question themselves perfectly competent to drive their best scholar out of his professor-ship for telling the truth. They could depends upon our own selves, upon our own conduct. God, who began the good work in us, will most certainly easily extinguish this man's ferocious lies; but they are joined with him in a carry it to perfection, if we are willing to do the part which He has given us to do. He has planted the seed. He is ready to water it with His grace, to foster it with the fire of His love. But

we must co-operate. And first we must pray. It is not enough to say a few prayers in a cold, following these brief accounts will not anticipate us. For the reason that it mechanical way; we must in times of need, in times of temptation, lift up our hearts to God and send forth earnest petitions for strength and help. And next we must make use of the eans which He Himself has instituted -His holy sacraments ; especially must we receive the most precious Body and Blood of our Lord, for there we shall always find grace and help more than sufficient. And, lastly, we must not tempt God by rashly running into danger ; but, knowing our own weakness. we must avoid with the greatest care the occasions of sin. If we are in this way faithful to work

with God, the seed planted by His authority for the belief that the custom grace will live and grow into a mighty tree, and the kingdom of God within us will in its degree be like the kingdom rectness of this immaterial historical of God without us, the reign of grace fact, the law obtains that Mass is not in our own souls will be like God's kingsaid in a church until it has, at least, dom in the world-the Church. Of course, the person possessing the

POEMS OF POPE LEO XIII.

ot sneak too highly of th

AN ADDRESS TO CATHOLIC MEN. AN EMINENT DOMINICAN ON THE HORRI-BLE CRIME OF BLASPHEMY.

BLE CRIME OF BLASPHENY. You are aware, my dear friends, how fearfully prevalent is the vice of blas-phemy, a vice which directly assails the majesty of God on His throne of glory. You know, too, how little reverence there is among the vast ma-jority of men of God's holy name, or for the adorable name of Jesus our blessed Bedgement a name of Jesus our for the adorable name of scalared, Biessed Redeemer; a name so sacred, so holy, that, according to St. Paul, "in the name of Jesus, every knee should bow in heaven, on earth ander the earth." Blasphemers seem not to know, or not to care that the great God who holds them in His hands has given, mid thunder and lightning, a solemn command : "Thou shalt not take the name of the Lord thy God in vain, for God will hold no man without guilt who takes His name in vain." They forget the terrible judg-ment with which God visited the blasphemers mentioned in the Bible ; ow the son of an Egyptian was stoned to death for his blasphemy ; the fate of the blasphemous Sennacherib, whose whole army was blasted by the Almighty; the terrible punishment of Antiochus and Holofernus. But it is at the day of judgment, when "Every idle word that man shall speak he shall render an account of it," that the vengeance of God will especially be mani-

fested against blasphemers. Blasphemy is a horrible crime coming from the lips of any man, but it is especially so from the lips of those who profess belief in the God Whom they blaspheme. The agnostic denies God's existence and the existence of the soul. His blasphemy, he says, is meaningless. But Christians, who profess belief in the Creator and in our Redeemer, are found to join in with the infidel in blaspheming the God Whom all should adore. Especially is this sin horrible in the mouths of Catholics. Your Jesus is not the Jesus of Protestants. That is, they do not know Him as you know Him. With them He is not the loving, tender, merciful God Who washes from sin the souls of His people in baptism and in confession; feeds them with His own adorable Body in Holy Communion in order to Communion in order to strengthen them against the snares of the demon and to enable them to grow up to perfect manhood. Yet Catholics

blasphemers that the Holy Name Society was established. Organized in the ages of faith, the Holy Name Society comes down to us through the centuries en-rlched by the Church with precious pecial indulgences, one of which is a bilee indulgence each year on the feast of the Circumcision. Repeatedly have we heard priests say: "The Holy Name Society is the grandest society for men." (See American Ecclesiastical Review. for June, 1896.) It rules are few and simple; its obligations are only such as every good Catholic should observe; its indulgences are rich; its spiritual benefits are great; one is a share in all the Masses, divine offices and other good works of the Dominican Order; another a share in all the Masses and

The Society seeks, moreover, to 61 the first petition in the Lord's If the first petition in the Lord s Prayer. "Hallowed be Thyname," by promoting by word and example the honor and reverence done to the Holy Name of God and Jesus Christ our Saviour. Are you a blasphemer? Join the Holy Name Society, if established in your parish, in order to overcome your sinful habit. Are you free from that horrible vice? Join the society in order to repair the insults offered by blasphemers and to give to others the strength of good example. When you

FEBRUARY 14, 1903.

There is no road through a clear, stron purpose underlies char position, attainment of T. T. Munger. Press On

Press on : Press on : and i And gain the prize, and Faint not ! for to the stead Come wealth, and honor To thise own self be true : Thy mind from sloth. : Press on ! and thou shall A heavenly harvest for

FEBRUARY 14, 1

CHATS WITH YO

Lay Activity, Ne Christ never inte Messenger, "that the Messenger, "that l be the ouly laborers i It stands to reason the depends upon them, in necessarily be left under

To be Shut Do your thinking w brain. fancy, they cannot h brilliancy they may s counterfeit and is surely habit of drink puts of disadvantage in life. your life may be a such John J. Keane.

All Can do Every man can do m fective work more ays the Messenger of not necessary to devise new and elabor cising zeal. Within our circle of friends some one in need of ways opportunity f charity, some deed of simplest way of doing

The First Si The first situation ginning of a long and r it may be the first To have a ures. failures. To have a to start with begets sound knowledge is cept by those who qualities of characte

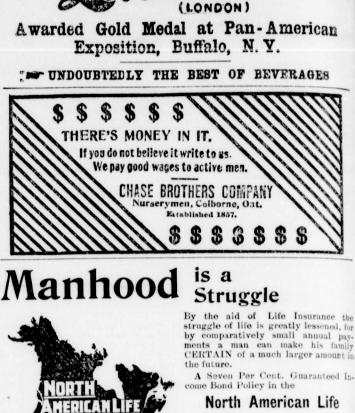
that business life ne are, the initial kr steadily supplementation increase day by day by use, it will streng noon the proper cess in business -Phonetic Journal.

Put Yourself int If you would have for something, put put character, orign to everything yo satisfied to be an a mine that whatever a part of yoursel be stamped with su ber that everything must have the impr it, and let that be t You will find that work will pay. Sug progressiveness, a leavened with your

are permanent .- Su The Value The most seriou is that which teach time. Our lives a of sand from under years." Are we the brief and preci are our unknown a a purpose? Is th

> foolishly thought would flow past an exhausted. But t the stream of life Life admits not

> When true pleas fit to catch it. E part of the things



I BI BI BI

believe all this, and, notwithstanding their faith and their knowledge, we find some of them who join the bitterest enemies of Jesus in pouring out blasphemies against Him. It was to prevent blasphemy and to atone for the outrages offered God by NORTH AMERICAN LIFE L. GOLDMAN,

prayers said by the whole society.

Secretary. tianity as to the character and motives of Judas. Secondly, he was fully aware long before this that Christ had no intention of establishing an earthly kingdom. That had been clearly and explicitly taught one year at least previous to the crucifixion. Judas remained with Him all that time, and not one word of his is recorded of any such patriotic in-tent. of Judas.

Thirdly, the cause of Judas' first alienation from Christ is explicitly stated in St. John vi, 71, 72, as being due not to any worldly disappointment, soul.' their frequeut meetings at the Divine but to his disbelief in the mystery of the Blessed Eucharist, which was then table, for we find it recorded of them revealed. In that condition of unbelief of the apostles and in the Commu avarice easily grew. He held the purse of the breaking of bread." and the occasion was present.

Fourthly, his betrayal is character-ized by the meanest kind of Judaic haggling: "What will you give me?" And while his words calm and rehaggling: "What will you griedlism of And as if to mark the commercialism of the transaction, "the thirty shillings diffuses about him a brightness which the transaction, "the thirty shillings were appointed to him." (Matt. xxvi, 15). They were agreed to by the other side. If he was a patriot, he was one gradually penetrates the soul, bringing with it that breath of heavenly atmo of a very objectionable strine. Subsequently they scouted him off with a contemptuous 'quid ad nos;' what have we do with you? Moreover, in order to show clearly when this whole busito show clearly ness began, the Evangelist says : "From henceforth he sought to betray Him." His patriotic anxiety had not been aching him before. The scheme o betrayal began when he saw an oppor The scheme of tunity of making money. Fifthly, if he had delivered up Christ for patriotic motives he would have been delighted to have captured the deceiver and put Him in the hands o the authorities. On the contrary, he was filled with dismay. "Then Judas, who betrayed Him, seeing He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying, I sinned in betraying innocent have blood" (Matt. xxvii, 4). Would be have "betraved innocent blood " if Christ were a deceiver? Would he have regarded it as a betrayal if he was doing a service to his coun-try? Would he have hanged himself if try? Would be have hanged masser in he had achieved a great patriotic pur-pose? The truth is he was irritated in not being able to lay his hands on the money which Mary Magdalen had lavished on the Saviour in pouring on His feet the precious ointment; he regarded it as his for disposal. He saw a chance to make up for it by a bargain with the enemy, fancying that Christ would escape from their hands as He had on a previous occasion when they were going to cast Him over the cliff at Nazareth. Apparently he was going to cheat the other side also. He was disappointed; hence the remorse and sui-Lastly, St. John xii, c., disposes of the whole absurd business by saying explicitly, "He was a thief." Perhaps have been best to put that it would reason first, so as to dispense ourselves from reasoning about the matter at all. -The Messenger.

WM. MCCABE. Managing Dire At the Holy Table.

would, at the end of either 15 or 20

years, provide a young man with an annual income for life of 7 per cent. on

And whenever his death occurred, the full amount of the bond would be

This form of policy, as well as pro-

Full particulars and rate, at your

tecting the famlly, makes a wise pro-

Home Office, Toronto, Canada

the face value of the bond.

payable to his beneficiary.

vision for old age.

age, upon request.

JOHN L. BLAIKIE.

President.

Very beautiful and joyful is the spectacle of Christian brotherhood and social equality which is afforded when men of all conditions, gentle and simple

rich and poor, learned and unlearned, gather round the altar, all sharing alike in this heavenly banquet. And if in the records of the Church it is de-servedly reckened to the special credit of its first ages that "the multitude of the believers had but one heart and one there can be no shadow of doubt that this immense blessing was due t

ss a real and tang its blessings ? They who defer for self-improvement better opportunity the lesson Horace who sat by the ri

momentuous an inquiry. Certainly the Presbyterian Church has theologians capable of recognizing that at this Professor Foster's scholarship br aks down altogether, shows itself hoplessly scanty and inadequate. Think of a man who discusses this vital topic and does not appear even to have heard of Dollinger and Reusch's work on the Moral Controversies of the seventeeth century a work whose two authors were at mortal variance with Rome, and there fore able to throw the more convincing light on the utter untenableness of oster's position ! A publishing board of a denomination

need not be very learned. Certainly the Presbyterian board shows small sign of scholarship in this direction. Yet it can not be excused from consulting with thoroughly equipped divines before putting out a work treat ing of matters of fundamental import If it can not find scholars enough vithin its own body, it is morally bound to go beyond it, especially when, as in this case, it is publishing the work of a mem ber of another Church. As Foster's bool is not controversial in any unseemly sense, what was in the way of the Board's laying it before some Roman Catholic professors, to ascertain whether his pro-sentations of Catholic doctrine are objectively accurate or not? That would have absolved the Board from all That further responsibility.

I therefore conceive myself fully war I therefore conceive myself fully war-ranted in holding the Presbyteriam Church answerable for the extreme erroneousness of this third chapter of Foster's first part, for the astonishing gaps of its knowledge; for the excessive ceuracy of its apprehension of the ints which it does present; for its points arrogant contradiction of almost universal Catholic opinion concerning fundamental element of its reasoning and for its curious inversion of facts The incompetency of the Board in thi drags down the reputatio of the Church. of the Church. "Almost a Nun" is in itself a triffing thing. Yet, being published by the Presbyterian Church, it involves her

As the scent of new-ploughed ground he odor of woodlands, the fragrance of reputation. Its very tone, though not indecent, and hardly truculent, is so captions and snarlingly ill-natured as lowers, have power to recall the van-ished years of childhood, so grateful memory breathes a perfuned air which to be at variance with Christianity, and uterly below the dignity of so eminent sweetens and keeps fresh the thought of those we love, even though they be a body. Then how can we absolve this dead.-Bishop Spalding.

although he may delegate the power to a priest. In addition he must be the skill and ability the translator has de Bishop of the diocese in which the voted to his task. True, "Posts naici-eur non fit," and it must be acknow-ledged that the real poetic afflatus has church is situated, unless he has re-quested or granted permission to another. The ceremony is, indeed, most not been vouchsafed to him. But he eautiful, and it is strange that there possesses everything else are so many Catholics who have never contribute to the success of the work he took in hand. He is scholarly, with ont being pretentious, and not only are vitnessed it. Hastily recounted, it is The relics to be used are set aside

for right by the Bishop who is to per-torm the ceremony. On the walls of the church are marked twelve crosses his translations both from the Latin and the Italian good, but his notes, whethe at the foot of the page or at the end of with candles attached. Next day these candles are lighted. The church is left the book, are full of accurate informa-tion. Their value is enchanced by rein charge of a deacon in vestments ferences to passages in the productions while the Bishop in procession on the outside circles the church three times of the best English poets, with which the translator is evidently very familsprinkling it with holy water. Each time he arrives at the church door he We feel quite sure that the works iar. will be welcomed by the public on both sides of the Atlantic, especially by knocks on it with his pastoral staff, saying. "Lift up your heads, ye princes. and be ye lifted up, ye eternal gates, those who wish to get a good glimpse of a phase of the Pope's moods when he surrenders himself to the inspiration of the muse. In truth the poems enable From within comes one of the deacon, "Who beated question by the deacon, "Who From within comes the thrice re the reader to obtain a considerable knowledge of his character. They pre knowledge of his character. They pre-sent him to us a man fond of culture, keenly alive to the beauties of the Latin classics, and, above all, as one permeated throughout life, if we may the King of glory ?" Twice the ishop answers, "The Lord strong and Bishop answers, "The Lord strong and mighty, the Lord mighty in battle." And the third time, "The Lord of armies, he is the King of glory." The Bishop then enters, taking only those use the expression, by the spirit of religious reverence.—Liverpool Catho-lic Times.

Christianity wants nothing so much

in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap; and if you can help the poor on with a garment of praise, it will be better for them than blankets .- Heary Drummond

LIQUOR AND TOBACCO HABITS A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto.

References as to Dr. McTaggart's profession I standing and p. rson 1 integrily permitte

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 Sir W. R. Meredith, Chief Justice
 Hon, G. W. Ross. Premier of Ontario.
 Rev. John Potts D. D. Victoria College
 Rev. William Caven, D. D., Knox College,
 Rev. Fatner feefy. President of St. Michael's
 Sollege, Toronto.
 Right Rev. A Sweatman, Bishop of Toronto
 Thos. Coffey, CATHOLIC RECORD, London.

Dr. McTaggart's vegetable remedies for the iquor and tobacco habits are bealthful, safe, inexpensivehome treatments No hypodernic injections; no publicity; no loss of time from business, and a certainty of cure. Consulta-tion or correspondence invited.

hear God's holy name blasphemed or taken irreverently, say with your lips or in your heart : "Blessed be God, blessed be the adorable name of sus," if it is the sacred name Jesus, of Jesus that is blasphemed, in order to repair the insult offered Him. Go often to the sacraments to get strength to overcome all temptations to evil. If the society does not exist in your parish, try your best to live up to the to the above little observances. Be assured that our Lord is generous and rewards a hundredfold, even in this rewards a hundredfold, even in this world, every good work, and especially every act in honor of His holy name. Listen to His own words : 'Whatso-ever you ask the Father in My name He will give you,'' 'Where two or more are gathered in My name, there I am in the midst,'' 'He who confessed My name before men him will Lowfass My name before men, him will I confess before My Father who is in heaven.' 'There is no other name under heaven given to men whereby we must be saved."

THE GLORIFICATION OF JUDAS ISCARIOT.

An actor of unusual dramatic powe is reported as creating considerable sympathy for Judas Iscariot by repre-senting him as betraying Christ, not for avariations but for patriotic motives. The Jews were dreaming of a restora-tion of their former national importance, the establishment of a kingdom which should surpass anything the world had ever seen. They were in a fever of expectation of the Deliverer, and Dhrist at first was hailed as the Messiah Who would realize this national dream. He drew all the people after Him, but when He declared that His Kingdom was not of this world. Judas revolted and handed Him over to the Princes of

the people as a deceiver. The deduction from such a portrayal is that Judas is a much-maligned individual: that instead of being guilty of an atrocious crime, he was deserving cf honor as a patriot; that religious teachers have been deluding the world hitherto, and, by implication, the teachings of Christ and of Christianity stand the way of national aspiration

Such a conception of Judas Iscariot absolutely false. In the first place, it is in flat contra-

diction with the universally accepted view from the very beginning of Chris-

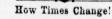
Is there anything more annoying than hav-ing your corn stepped upon? Is there any-thing more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

be convinced. The healthy glow disappearing from the check and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bothe of Mother Graves' Worm Exterminator; it is an effectual medi-cine.

uman languag sweetness. Oh! who can tell all the charm to the countenance, the amiabil ity to the manner, the softness to the character, the strength to the will, a the affection to the heart which breath of heaven imparts? The rays the material sun, which give to t fruit its color, its velvet down, its freshing juices, and its nourishing su stance, can hardly make us under the power of sweetness slowly sinking into the soul through resignatio

"They were persevering in the doctrine

Sweetness of Resignation.



It is interesting to read in the St Louis Globe-Democrat that at the most prominent and beautiful weddings of the season" at the First Pres-byterian Church, one of the bride's attendants, a young lady, "with a wand twined with white satin ribbon and holly, lighted the candles at the altar.'

The occasion must have struck Presbyterians with stirring memories of how times change, and we-even when Presbyterians-change with ve are them .- Living Church.

.... Real tests of charity lie in trifles. is not the overwhelming griefs, or the great but rare emergencies of life which best unveil the soul and show for th its true stature and proportions. Many man can rise to the heights of occasion Many a and put forth a marvelous strength of will under excitement, who loses his equilibrium in the most unostentatious battlefields of daily experiences. He vanquishes the giant, and then surrenders to the dwarf.

Nervous and Sleepless.

Nervous and Sleeples. There is just one cure and that is plenty of souplied in Ferrozone, than which to blood better Farrozone promotes healthy dikedian better Farrozone promotes healthy dikedian blood grows rich and red, furnishes stability of the constitution, new spirits, health and strength, all come from the use of Ferrozone profee and energy increases daily. A rebuild strength, all come from the use of Ferrozone for 60 and sons, or six boxes for \$2.00. By mail Day of the constitution, Day of the store of the box of the constitution, new spirits, health and strength, all come from the use of Ferrozone for 60 at box, or six boxes for \$2.00. By mail Day of the states and the store of ferrozone fits of lis known in Australia, South and Gen-tro fils known in Australia, South and Gen-ultied States, and its consumption increase that needs to be done is to keen its new yand and that needs to be done is to keen its new by one the public. Everyone knows that it is for

perhaps part of pleased. "What but puts away," s Postpone any m could and should and one might as That resolution ' day will freeze t it behooves us to if possible.—H.

One Sec To succeed now

ary to specialize to crawls into a he the hoe in behi ideals. Aim high cause it is true, good and the be beautiful. Them language put tr hideous garb of is the best pol How base ! Hor the purposes of Be honest becaus

thing to be but thing to be. T who goes out to pays, because it ot only not half

not only not half educated falsely Dig deep as ti bravely. To th above all to th owe much, if not gress and human The golden ag

is here now. The Carlyle by lon learned to love of enthusiastic Englishmen to Goethe. I give close both Goet the haunts in t lowed by the down into the b Van Hise and

teachers of mo

Monaghan in Ca

Self-conscious

trial, but it is prevents natura

of success and l and progress in

Says a recen who has a clea

set of nerves ha

Self-Co

RY 14, 1903.

FEBRUARY 14, 1903.

CHATS WITH YOUNG MEN. There is no road to success but through a clear, strong purpose. A purpose underlies character, culture, position, attainment of whatever sort.

-T. T. Munger. Press On.

Press On. Press On! Press On! and reach the goal, Ad gain the prize, and wear the crown; Faint not: for to the steaffast soul Come wealth, and honor and renown To thise own self be true and keep Thy mind free wich, thy heat from soil; Press on ! and thou shalt surely reap; Press on ! and thou shalt surely reap; A heavenly harvest for thy toil! merican

VERAGES

Lay Activity, Needed, too. Christ never intended," declares Messenger, "that His priest should Messenger, "that His priest should the Messenger, "that His priest should be the ouly laborers in His Vineyard. It stands to reason that if everything depends upon them, much good must necessarily be left undone." To be Shunned.

-Park Benjamin,

To be Shunned. Do your thinking with an unclouded brain. The fumes of drink may heat fancy, they cannot help reason; the brilliancy they may seem to impart is counterfeit and is surely detected. The heat if drink puts one at a torrible habit of drink puts one at a terrible disadvantage in life. Shun it, that your life may be a success.—Most Rev. John J. Keane.

All Can do More.

-Phonetic Journal.

Put Yourself into Your Work.

progressiveness, and up-to-dateness

leavened with your own individuality, are permanent.—Success.

the brief and precious moments ; they are our unknown allotment. Have we a purpose? Is the pursuit of happi-

its blessings i

exhausted.

deals.

who

bravely. above all

is here now.

ss a real and tangible good that yields

The Value of Time.

All Can do More. Every man can do more or better and more effective work than he is doing, says the Messenger of the Sacred Heart. It is not necessary to go very far, or to devise new and elaborate ways of exer-cising zeal. Within our homes, and in our circle of friends there is always orms one in need of our attention al some one in need of our attention, alopportunity for some act of ty, some deed of mercy, and the simplest way of doing it is best. The First Situation.

t. Guaranteed Inthe

erican Life

ife Insurance the

reatly lessened, for small annual pay-

make his family th larger amount in

\$ \$

of either 15 or 20 young man with an fe of 7 per cent. on e bond.

is death occurred, the bond would be ficiary. icy, as well as pro-

makes a wise pro and rate, at your

oronto, Canada

LIFE WM. MCCABE.

Managing Dir loly Table.

nd joyful is the spee brotherhood and so-ch is afforded when ns, gentle and simple rned and unlearned, altar, all sharing enly banquet. And the Church it is deto the special credit t "the multitude of out one heart and one e no shadow of doubt blessing was due to etings at the Divine it recorded of them : vering in the doctrine I in the Communion bread."

f Resignation.

words calm and rengel of Resignation a brightness which tes the soul, bringing th of heavenly atmosman languag vho can tell all the the anital the tenance, the amiabil-r, the softness to the ength to the will, and the heart which this mparts? The rays of , which give to the s velvet down, its red its nourishing submake us unders etness slowly sinking agh resignation

conscious. When some one speaks to you why should you blush and jump six feet and stutter? You may be forty times as clever as the bold one who times as clear as the bolk only the spoke to you. To be sure, self-consci-ousness is oftimes an acute affliction, but it is curable. It is one of the troubles which the patient cures for himself. The remedy is in the right thread of thickfore

brand of thinking. There are men wandering around in this vale of smiles, who, bereft of self-cousciousuess, would do great things. It is fear that keeps talents backphysical recoiling from making oneself heard. This is saddening. For many times one does not know what one can do until the moment comes, and the opportunity awaits, and then one sur-prises oneself with one's own success. "If you have ambition, if you think

you can paint good pictures, write read-able books or do good work in any particular line, get rid first of all of those dragging half cuffs—self-consciousness and affectation. The world admires the man who has the courage to be himself. Discard your Sunday manners and be everyday. For to-day or to-morrow is every day, you know—and it is to-day that we live. Whenever one appears that we live. Whenever one appears to be what one is not, one is sure to be found out sconer or later. The dis-closure isn't laughable or jolly."

OUR BOYS AND GIRLS.

Hurtful to the Young-

While many doctors will testify that tobacco when used with moderation by grown men, is not injurious, all physi-cians agree that the nicotine weed is clans agree harmful to boys. At the last meeting of the Maryland At the last meeting Medical Society,

held a few days ago, this resolution was unanimously adopted : "In the opinion of the members of The first situation may be the be-

ginning of a long and successful career, this association, the use of tobacco by persons under age is injurious to mind r it may be the first of a long series of or it may be the first of a long series of failures. To have a sound knowledge to start with begets confidence. But a sound knowledge is never acquired ex-cept by those who possess some good qualities of character, and it is these and body, and that the habit of eigarette smoking by the young should be actively and earnestly opposed."

Let lads take notice and prove their manliness by "swearing of" from the use of tobacco antil they are of age. that business life needs. Where they are, the initial knowledge will be

Poverty No Barrier to Success.

are, the initial knowledge will be steadily supplemented, will grow and increase day by day, and as it grows by use, it will strengthen the aptitudes -upon the proper exercise of which success in business largely depends. In spite of poverty, Miss Frances Knight has won success as an opera singer in just five years. By her father's death, she and four sisters were left to battle for themselves. Miss Frances was a diminutive, eight-teen-year-old girl in Nebraska City, Nebraska, with a fine soprano voice, when she heard of a contest for a musi-If you would have your work count for something, put yourself into it; put character, orignality, individuality into everything you do. Don't be satisfied to be an automaton. Detercal scholarship in Chicago. She bor-rowed the money for a railroad ticket, satisfied to be an automaton. Deter-mine that whatever you do in life shall be a part of yourself, and that it shall be stamped with superiority. Remem-ber that everything you do of real value arriving in Chicago with \$6 and one dress. She was victorious in the con-test, thus providing herself with two years' free instruction. Still she had to earn her living, so she acted as cashier of a golf club, and also worked She was victorious in the conmust have the impress of yourself upon it, and let that be the evidence of exin offices. To get practice time, she rose at 5 2. m. and often worked until midnight.—Success. cellence and superiority. You will find that devotion to your work will pay. Superiority of method,

" Situation Wanted."

James A. Shaw, in the Chicago Times James A. Snaw, in the Chicago Times-Herald, talking to boys who want posi-tions, says: "Put an ad. in some good paper, stating in clear-cut language your age, qualifications and that you are willing and ambitious. Look through the best newspapers and pick ont the ads, that seem attractive and The value of Time. The most serious of all reflections is that which teaches us the value of time. Our lives are but "a measure of sand from under the flying feet of years." Are we making the most of the brief and precious moments , they through the best newspapers and pick out the ads. that seem attractive and write a letter to each one. Call per-senally on the firms you would like to be with, carrying a letter of applica-be with, carrying a letter of application composed and written by yourself.

tion composed and written by yoursell. Try to impress upon those to whom you go the fact that you are just the boy they want, and yet don't make your-self obnoxious. Take any position you can get, just so it is an honorable one, for the possession of a position is the best recommendation you can have for securing another, should you wish to. If you are out of a position when you They who defer the present moment for self-improvement and wait for a better opportunity should bear in mind the lesson Horace taught of the rustle who sat by the river's bank and very foolishly thought that the waters would flow past and the stream become exhausted. But the only way to cross "the stream of life" is to stem the tide. would flow past and the stream become schausted. But the only way to cross the stream of life" is to stem the tide. Life admits not of delays," says John-on. When true pleasure can be had it is to catch it. Every hour takes away

fit to catch it. Every hour takes away you know what politeness is and can part of the things that please us, and also see your head at the same time.

THE CATHOLIC FECORD.

Her old father, who in his rough way had been devoted to her, mourned for the girl he had lost, but in his simplicity it never occurred to him to try to find her, for the world beyond the limits of his township was vast and forbidding. But word came to him one day that somebody had seen his daughter in the city, a hundred miles away, and with only that to guide him he went in search of her.

Once in the city he shrank from the ise and confusion of the crowds. He waited until night, and then when the streets were comparatively deserted he oamed up and down from one street to another, giving the peculiar cry he had always used when looking for a lest -a cry the girl herself had heard and given many times in her better days. A policeman stopped the old man and warned him that he was disturbing the peace, whereupon the father told his story and added :

"She will come to me if she hears that cry.

The officer was moved by the old man's simplicity and earnestness and offered to accompany him in his search. So on they went up and down the thoroughfares and into the most abanthorough area and into the most aban-doned sections of the city, the farmer giving the plaintive ery and the officer leading the way that seemed the most promising of success.

The girl And success did come. heard the cry, recognized it and intuiheard the cry, recognized to her. She tively felt that it was for her. She rushed into the street and straight to her father's arms. She confessed the weariness and misery of her lot and begged that he would take her back to the farm, where she might begin a new and better life. Together they left the city the next day.

The story deeply touched Mr. Field. The story deeply touched Mr. Fleid. He often spoke of it and declared his intention of making some literary use of it. But he never quite made up his mind whether he should treat it in prose or in verse, sometimes favoring the one form and sametimes the other, and before he had settled the matter death cut him off, and so the story of the old farmer and his lost lamb awaits another poet .- Youth's Companion.

Short Talk to Boyr.

Remain in school as long as you can, consistently with your circumstances, and don't be ashamed to fill in your spare hours at manual labor, in order to help along in the purchase of your books, and the defraying of other neces-sary expenses. Be just as independent as your circumstances will permit, and never use the funds of another when you can provide them yourself. Don't think you must be helped to everything you have. An education for which you toil and scheme and economize will stand by you longer and be appreciated by you more than one that costs you no effort beyond the mere mental exertion necessary to study the books. The country is filled with college-bred young men looking for situations, who have no experience beyond book learning. Whether graduated from a college or from a district school, the men who hold the reins of power to-day, in every walk of life, are those who have come up out of more or less tribulation, and who have good, hard common sense and matical methods gained by rubbing who have good, hard common sense and practical methods gained by rubbing against the rough side of the world. That sort of experience produces with-in a man a rugged determination and a in the best sense of the secured in rigid backbone that can be secured in no other way. So, boys, cultivate in-dependence.—American Boy.

CONVERSION OF AN ENGLISH NOVELIST.

Probably one of the most deeply in-Probably one of the most deeply in-teresting records contained in "The Roads to Rome" is that supplied by Miss Adeline Sergeant, the well-known novelist whose reception into the Church was announced a few years since. Miss Sergeant from 1803, had been a very advanced Ritualist. In various Anglican books of devotion she of darkness to the light of a more transfound prayers which had been written by Catholic saints, such as St. Thomas Aquinas and St. Bernard. She chose to ask herself in time what right she had to use these prayers when it was evident that the saints who composed them would have utterly repudiated the Church to which she then the Church to which she then be-longed. Gradually she came to realize that the Church of St. Augustine, of Aquinas and of Thomas of Canterbury, not to mention More and Fisher, was the Church of Rome as it exists at the present time. And then the words of Flanhert heat will. And then the words of Flaubert kept re-echoing in her ears: "It is safest re-echoing in her ears: "It is safes in religion to believe like these saints." Miss Sergeant was bound by a promise to her Anglican confessor never to enter a Catholic church in England. He This proved extremely irksome. distress of mind became so acute that she found the Anglican rite to be perfectly intolerable. And yet she could not well bring herself to take the final step " It seemed to me then," she writes, as though I were casting not only my church, but my family, my friends, my country behind me. I beheld myself as giving up all I loved and going into some far country, which were desolate and strange. "Then came the inspiring thought -the Catholic Church is of God. It is the Church of all the nations and peoples. Friends, family, tastes and opinions must be given up for the love of God. I dare not move without com conviction, and I am profoundly plete thankful that I did not wait too long but was enabled to take the step which has brought me into the haven of my desires, the Holy Catholic and Apostolic rch of God, in which I hope to live and die. In the Catholic faith Miss Sergeant confesses : " My soul hath her content so absolute that it is difficult to find words adequate for the satisfaction that I feel. Mind, heart, conscience, are at rest; no longer tossed on the sea of opinion, but safely anchored in the haror of God's truth. This is more than I ever dreamed of ; this is indeed the Church, the Mother of us all, the Heavenly City, the New Jerusalem, the Bride of God."

UNDER THE CEDARS AND STARS. CONTEMPLATION OF THE IMMENSITY OF THE CREATOR'S OPERATIONS. Some day, when science has made such advance that human labor will be

required no longer, men will sleep by day and watch the stars by night. For, of the two revelations of nature which strike the senses, unquestionably that of darkness is the more magnificent. We see but one sun by day and that a star of the second or third mag-nitude ; we see countless suns by night nitude ; we see countiess sums by hight of every color and brilliancy. And scattered amongst them, here and there; vast nebuite, the seeds or labor-atories of other universes; and we know that creation and destruction, the weaving gases into suns and the disso-lution of suns into gases ; and the evo-lution of planets around every sun ; and the creation and conservation of vast intelligences on each planet—that all these processes are eternally going there in the workshop of the Eternal Mind, that stretches in its vast immensity through space, and is ubiquitous in its operations as well as infinite by its presence. What is the little by its presence. What is the little work of our planet—lighted by one pale star, to this? What the birth of mere plants and flowers, the revolution of momentary seasons, the petty history of men, with their little wars and con-

through all.

deemed the darkness divine. "Oh, divine darkness!" said the Areopagite. "Who hath made the darkness his hiding place," said the great thinker St. Paul, and there "dwelleth in light inacces-sible." "If you pierce this darkness," said Nazianzen, "who will flash forth ?" Yes! darkness filleth space. Darkness is the ocean; the suns are but the lamps that float hither and thither on its surface. Consider only that immense field of utter and impenetrable dark-ness that stretches from the remotest

ness that stretches from the remotest orb of our solar system to the nearest fixed star! With the tremendous velocity of light-186,000 miles in a second—it takes four hours to traverse our solar system and reach its outer world, Neptene, or to bring back one ray to us from that remote and soli-tary world. But what is that to the awful chasm of darkness that lies beyond ? For, from Neptune, a soul winged with the velocity of light would yond ? take not four minutes, but four years to reach the next sun and system!

What a black yawning immensity What a universe of darkness ! Looking back even from its three LOOKING back even from its threads hold, our sun is but a glinting and flickering star; the planets are in-visible. Very soon the sun itself dies out in the darkness, and all is night, night! Once and again in a night, night! Once and again in a century, perhaps, a mighty conet comes dushing out of space, as an express train would flash out of a tunnel, and swishes away with its long streamer of light into the darkness again. At intervals, there is a rumble or crash of the debris of worlds that broke up centuries ago. All else is midnight or grave-like blackness, until we break into the light of Alpha Cenmy soul.

we break into the light of Alpha Cenwe break into the light of the sister suns, for-tauri, and behold the sister suns, for-ever gravitating towards each other, and forever kept apart by the Invisible Hand; and wheeling in circles of light



YouCan Buy Best

Ince, to the honor of Thy Christ. Send forth Thy Holy Spirit upon this sacrifice, that this bread may be made the body of Christ, so that those who partake thereof may be strengthened in piety, receive the remission of their sins, and be delivered from the devil and his craft. May they be filled with the Holy Spirit, made worthy of Thy orthy of Thy Christ, and obtain eternal life.

Only in Souls.

I think as you do about mountains, the sea, and forests; they are the three great things in nature, and have many analogies, especially the sea and forests. I am as fond of them as you are that as old are greaters on mature are ; but as old age creeps on, nature takes less hold upon us than souls ; and takes less hold upon to that saying of we feel the beauty of that saying of Vauvenargues. "Sooner or later we say find enjoyment in souls." That find enjoyment in souls.' only is why we can always love and be loved. Old age, which withers the body, gives the soul a second youth if it be not corrupted and forgetful of itself, and the moment of death is that of the blossoming of our mind.-Lacordaire.

IMITATION OF CHRIST.

F SUPPORTING INJURIES, AND WHO IS PROVED TO BE TRULY PATIENT.

For nothing, how little scever, that suffered for God's sake, can pass without merit in the sight of God. Be thou therefore prepared to fight, if thou desirest to gain the victory.

Without fighting thou canst not ob-tain the crown of patience. If thou will not suffer, thou refusest

to be crowned; but, if thou desirest to be crowned, fight manfully and endure patiently. Without labor there is no coming to

cannot be obtained. Disciple 5. May Thy grace, O Lord,

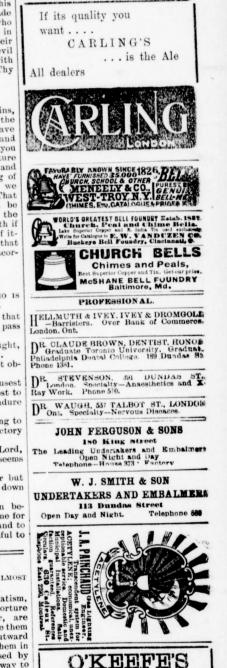
make that possible to me which seems impossible to me by nature. Thou knowest that I can bear but little and that I am quickly cast down

by a small adversity. Let all exercises of tribulation be come amiable and agreeable to me for Thy Name's sake, for to suffer and to be afflicted for thee is very healthful to

THAT OLD PAIN AGAIN.

GNAWING, PIERCING PAINS THAT ALMOST

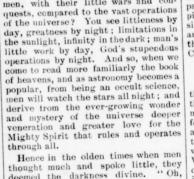
MAKE YOU SCREAM. It is your old enemy, rhuematism, come again with the winter to torture you. These pains, remember, are caused by bad blood, you may ease them by rubbing with liniments and outward lotions, but cannot get rid of them in that way. Rhuematism is caused by bad blood and the only certain way to drive it out of the system is to enrich drive it out of the system is to entropy your blood by taking Dr. Williams' Pink Pills. There is no case of rhuema-tism. Dr. Williams' Pink Pills will cure if given a fair trial. By making new, rich red blood and strengthening the nerves they strike at the very root of such diseases as rhuematism, sciatica and lumbago. We give one case out of and lumbago. We give one case out of thousands to prove the truth of this statement. Mr. A. G. Lacombe, Sorel, Que, says: "For five years I was a vic-tim to the tortures of rhuematism. At times the pains in my knees, shoulders and hips were almost past endurance. Often I could not dress myself without ssistance. I tried many remedies but I never got more than temporary relief until I began the use of Williams' Pink Pink Pills. I used altogether eight boxes, and since taking them I have not had a twinge of the trouble, and I feel better in every way than I did for years be-fore. I would strongly advise every rheumatic sufferer to give Dr. Williams' Pink Pills a fair trial. Remember that only the genuine pills will cure-imitations can't cure, therefore see that the full name "Dr. Williams' Pink Pills for Pale People" is found on the wrapper around every box. Sold by all medi-cine dealers or sent post paid at 50e per box or six boxes for \$2.50 by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.



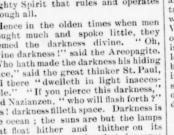
7

WASH

DAY



thought much and spoke little, they deemed the darkness divine. "Oh,



nes Change!

g to read in the St ocrat that at "one of nt and beautiful wedm" at the First Pres-, one of the bride's bung lady, "with a h white satin ribbon d the candles at the

ust have struck Pres e, and we—even when terians—change with urch. ...

arity lie in trifles. It belming griefs, or the ergenciesof life which ul and show for th its proportions. Many a he heights of occasion marvelous strength of ement, who lose e most unostentations aily experiences. He giant, and then sur-

and Sleepless. cure and that is plenty of ind norves, which is best no, than which no blood ior strength producer is fromotes healthy digestion. Improved nutrition. The d red, furnishes stability a ard the store of nerve croases daily. A rebuild-on the use of Ferrozone-oration is sold by Drukgies boxes for \$250. By mail togsion, Oat. DFF - Dr. Thomas' Eclor-Australia, South and Ce-its consumption locard all

eli as in Canada and the its consumption increasee made its own way and all one is to keep its name be-eryone knows that it is to s, for all merchants keep it.

part of the things that please us, and pethaps part of our disposition to be pleased. "What one puts off, one all but puts away," says a French proverb. if you have a poorly shaped head and no politeness, you are worse off than Postpone any matter in hand that could and should be done at the time with politeness and a poor head. Men nd one might as well cancel it at once. judge a good deal by the face and shape That resolution which grows cold to-Therefore day will freeze to-morrow. chooves us to be wise in the present if possible .- H. M. Irwin.

One Secret of Success. To succeed nowadays it seems neces-

cause it is true, the good because it is

How base ! Honesty as a policy or for

the purposes of policy is hypocrisy. Be honest because it is not only the best

ot only not half educated, he has been

This is your golden age

better advice

ss and human happiness.

lowed by the footsteps of both.

Self-Conscious People.

trial, but it is really a drawback. It prevents naturalness, stands in the way

of success and hampers one's usefulness of success and hampers any ways. and progress in many ways.

Self-consciousness is not only a great

into the bowels of the earth with Van Hise and up to God with the teachers of moral philosophy.—J. C. Monaghan in Catholic Columbian.

Goethe, I give you

and the beautiful because it is

judge a good deal by the face and shape of the head. Dress as neatly but quietly as possible. If you can get letters of introduction it will enable you to get a hearing, which you might not be able to do if you didn't have them. When you have obtained the position, try to keep it on your own merits."—The American Foy. ary to specialize ; but it is not for one to crawls into a hole " Ideals " and pull the hoe in behind him. Have high Aim high! Love the true be-

Be True and Staunch.

Boys, strive to be always young and staunch in spirit. While you grow in years, in strength and in height, be beautiful. The meanest metaphor in our sure you always grow in grace and wis-dom and knowledge. Be useful to yourself. Act not like so many others language put truth before us in the hideous garb of hypocrisy. "Honesty is the best policy!" How hollow! who, on account of lack of self-control, are their own worst enemies and the greatest obstacle to their own happigreatest obstacle to their own happi-ness and advancement. They will not see the truth. They look at things through their own likes and dislikes. They are supremely selfish. They will not fight against their passions. The thing to be. The American scholar goes out to be honest because it pays, because it is the best policy, is least effort is too much for them. educated falsely. Dig deep as time permits and speak bravely. To the deep thinkers, but forget that earth is a place of trial where they are to prove themselves true and valiant soldiers of God-where above all to the brave speakers, we owe much, if not all that makes for prothose who control themselves and live according to their conscience more real pleasure than those who give The golden age has not gone by. It away to their inclinations. Be true to your own best feelings now. Avoid bad habits, that in course of time may become like iron chains-hard to break Carlyle by long years in Germany learned to love Goethe. In a moment

f enthusiastic forgetfulness he told Englishmen to close Byron and open -lest the effort be so great that you be tempted to give it up as above your strength. He who trusts in God and close both Goethe and Byron, and go to earnestly begs His grace will be rethe haunts in the hills and fields hal-Go warded

Finding the Lost Lamb.

Shortly before the death of Eugene Field a friend from one of the Southern States told him a pathetic story of a girl who had wandered away from her girl who had wandered away from her home in the country. She had grown weary of the drudgery and dreariness of her life on the farm, and her vanity and pride having been touched by unfortunate compliments to her beauty, she had run away from the farm and taken refuge in a large city, with the set of nerves has no business being self- usual results of that dangerous step.

of darkness to the light of a more transcendent sun!

In struck me, one of these cold frosty night nights in late December, as I walked to and fro in my garden and saw the surpassing splendors of the winter constellations—what a cataclysm there would be if that Infinite Hand were lifted for a moment from His crea-tion. No one, even the most skeptical, denies that law, supreme, inexorable law, guides and governs our universe. But law is merely another word for So surely as the mariner's hand is on the helm of his ship or the finger of the engineer is on the throttle of his express engine, so surely is the hand f God upon the mighty mechanism of His universe. Of course, worlds break up with their tremendous concussions, and scatter their fragments through space, to be resolved again into their original gases. Suns, too, are quenched, and their corresponding planets starved out of life, and frozen into lunar deserts

But this is only part and parcel of the Divine Economy that builds out of ruin, and breaks only to reconstruct on that builds out of a larger and greater plan. But let us suppose that a sun, like our own, could preak from its moorings in space, and, taking the whole system with it, should unge across the deserts of the unirse, and carry its tremendous and berated forces into the orbits of other ns and systems ; and let us suppose hat these, in turn, struck by this errific and lawless energy, should e driven from their orbits, and carry weight and velocities into eart of other systems, until heir he heart all were driven from their centers, where they had swung in perfect quilibrium—what a fearful cataclysm

Ringing in the Ears.

Ringing in the Ears. This is an unfailing sign of catarrh, and if not checked will ultimately result in desfoess. The simplest r medy is Catarrhozone, which if inhale a few times daily, prevents the catarrhal condition from spreading. Catarrho-zone quickly stops the ringing in the cars. Bead noices, gives permanent relief to catarrhal deafness. For Catarrh in any part of the system, Bronchitis 'Asthma, Long or Throst Troubles, Catarrhezone is a specific, and is guaranteed to permanently cure or your money back. Large size, 84.00 trial size, 250. Drug-gists or Poison & Co., Kingston, Ont. DR HAMILTON S PILLS CURE CONSTITATION. SURE REGULATORS.-Mandiako and Dande-

all were driven from their centers, where they had swung in perfect equilibrium—what a fearful cataclysm it would be! What ruin upon ruin, destruction upon destruction would ensue! What conflagrations would light up the black descris of interstellar spaces; and what glowing and incan-descent gases, liberated by such gigan it convulsions, would stream across the universe ! What awful thunders would shake the foundations of earth and rock the thrones of heaven! And how all would finally settle down into primeval chaos, and darkness would fold its wings over a universe once more dissolved into



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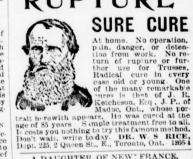
RUPTURE SURE CURE

A DAUGHTER OF NEW, FRANCE.

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DIOCESE OF LONDON.

A TRIBUTE TO THE MEMORY OF SISTER BOUDDER. THE HOTEL DIEU WINDOR. AT THE HOTEL DIEU WINDOR. THE HOTE

while in roturn, the services of the Church and the paternal protection of the eccleaiastical authority of the diocese was guaranteed them.
On the arrival of the Sisters in Windsor they found no dwelling house prepared for them, the only available building hear the church was the old St. Alphonia Hall. The Sisters took possesion of it as a dormitory and living room. They attended the daily Masses shell initial apace were obliged to share the of 188-1859 was a service trial to the health and to the endurance of the parish church, and in the daily Masses were obliged to share the of 188-1859 was a service trial to the health and to the endurance of the living bound of sisters. Only one of the number Sister Boucher, could convres in English. Upon her devolved the daily of formitz acquaintance and making friends for the function of the statistical space were obliged to the community. She wrote multitudinous addresses and leitois for Very Reverend Deam Wagner, whost that the was soliciting far and wide ailover the Chastan world for money to build the he pital, etc. In the spring of 1890 the good priest had perseverance is due the credit or building the dar presevence.
The the magnificant building was blast driven and perseverance of the health and over the Chastan world for site and building the site of building. The interior of the health are stated the live the magnificant building was blast at the twas turned over to the site of the

sgo 1 You have changed, my friends, since then; and I have changed, too; ard when we look back we find that even our beautiful city of Hamilton is very different now from what it we had is a century sco. Termember well when I could walk with my finding to the moment of the look of the same sering a house or anything that looked like a street-nothing but beautiful grassy commone, where a boy could pizy ball to his heart's con-tent with never fear that a "could" wald. "acto him if he din's watch out." Mybe it is just as well that there are laws and by laws today to keep the boys in cleck, prople nowadays are not se included to the use of ways as we were when we were young. "In the respect, however, there is no change is the same love for the orphans seo for re-ward by laws to day to keep the boys in cleck, prople nowadays are not se included to viruous way as we were when we were young. "In the respect, however, there is no change is the same love for the orphans seo for re-ward you a thousend times, and may God re-ward you a thousend times, and may God re-ward you a thousend times, and may God re-tering and a bonny Foley, supplement-der Fankle's remarks by exclaiming together: "Piese with a minute, dear ladies and god re-tering the same with of clotheses for it a dandy? Our dear Bishon, God bless him, gave aid the boys an ew suit of clotheses for it a dandy? Our dear Bishon, God bless him gave aid the boys an ew suit of clotheses for well be spared to verar out many new suits of clotheses in minute. The show your if the show you with of wells of the orphans on says a chorus for which these himself. Don't you?" "The chidren also says a chorus for which them the plane." Bishop Dowling sintroduced Mayor Morden?

Miss Mabel Thomson skilfully accompanied them at the plano. Bishop Dowling introduced Mayor Morden, who read the following statistics of St. Mary's Orphan Asylum: "The names of 2772 children have been en-tered on the register of St. Mary's Orphanage during the half-century of its existence. Of these over 2.060 were placed in foster homes. mainly in the rural districts. "The report of the institution to the Provin-cial Government for 1992 shows 72 children in residences at the beginning of the year; 71 more were admitted during the year, making a total of 146. Of these 50 were placed in foster homes or taken charge of by relative; 2 died and 85 remained in the institution at the close of the "The residences of the set of the "Stressed a few kind

 There indices and a constant or which these indices and a structure of the structure section of the structure of Miss Katherine Jones and Mr. Archdeacon.
 From an artistic standpoint, it was one of the best that have been offered to a Hamilton audience for some time, and the artists were all warmly received, encores invariably being demanded after each number. Of course, Madame Albani was the centre of attraction, and the reception accorded her must have been a source of prefound gratification to her. It is some years since she sang here last, but time has dealt leniently with her. She singe, as ever, with splendid expression. She was encored after each number, and was most generous in responding. Among her encore numbers were the old favorites, "The Last Rose of Summer" and "Home, Sweet Home." Madame Albani has surrounded herself with a number of exceptionally clever people.
 Madame Beatrice Langley, the violinist, is un-questionably the finest lady violinis' that Hamilton has heard in many a year. Her playing was marked for breadth, purity and sonority of tone, and her technique was won-derfully billinist and accurate. Her obligato to Madame Albani's solo was perhaps the feature of the programme. Miss Adels Verne, the planist, was another ar ist of exceptional merit. Her salections were of a showy nature, but were played with consumate ease and skill. The tonal power she produed was really remarkable. Mr. Frank Waikis, the accompanist, and Miss Katharine Jones, the contraito, were artists considerably above the average. At the maintee the Opera House was also

and aroused on outburst of feeling which found expression in numerous acts of vener-ation for the dead and kind sympathy for his

MRS. JOIN HOGAN. NEW LOWELL. Frieds and relatives regret to learn of the Argent of Mrs. Hogan, which took place on Dec. The second structures of the second structures of the Argent was most highly esteemed by all who have the second structures of a second structures of the parent. For the was of a second structures of the parent, For the was of a second structures of the parent, For the was of a second structures of the parent, For the was of a second structures of the parent, For the was of a second structures of the parent, For the was of the second structures of the parent, For the was of the second structures of the parent, For the was of the second structures of the parent, For the second structures of the second structures of the parent, For the second structures of the second structures of the parent, For the second structures of the second structures of the parent, For the second structures of the second structures of the parent, For the second structures of the second structures of the parent, For the second structures of the second structures of the parent structures of the second structure of the second the structures of the second structures of the parent while structures of the second structures of the parent structures of the second structures of the structures of the parent structures of the structures of the structures of the parent structures of the structures of the structures of the parent structures of the structures of the structures of the parent structures at the structures of the structures of the structures o

end aroused on outburst of feeling which found expression in numerous acts of vener-sion for the dead and kind sympathy for his sorrowing parents. Despite the inclement weather a large number of people strends the funarsi service, which was held in Strent, with Father J. Keily as dracon and Father Cantilion as sub-deacon. The Solemn High Mass was chanted by the pupils of De La Salle Institute and the boys of st. Paul's sanctuary of which deceased had been a prominent member. The absolution was given by the Rev. Pastor, surrounded by his fifty sanctuary boys carrying lighted tapers. At the close of the service the body was slowly borne down the list, the clergy and sanctuary for marking in solemn procession while the sad, sweet accents of "Nearer My God to Thee," prayer-fully charted by the classmatts of the dear dead, floated gently down upon the silent con-grezation and the slowly moving line of mourn rs. The scene was not improvide and many a tar was slowly moving line of mourn rs. The scene was not improvide and many at ar was the Salls, regardless of the falling rein and slowly should be for the hearse thus excluding in a silking tribute the steam and veneration in which they held their sinely comrate. Six members of St. Paul's Sanctuary, clad in warbias and soutane, acted as pall-bearers flay. Faber Hand accompanie the former to the cather hand soutane, built charter to the active radio onducted the sorvice at the grave. Thus was laid to rest in his seventeenth year a young man whose noble character, genial disposition, and more than ordinary talent, and maixed bim for a brilliant carer. How ever, he would grievously err who should judge lightly clade they years. How they ever, he would grievously err who should single, his memory remains to strengthen us to endure with pathene the minds and therats of those with whom he associated. We are better because has lived. His very appear-ance spoke of God and led to virtue Now that he is gone, his memory remains to strengthen us to endure with pathene the mi

The Record parents, brothers and sisters, To his beloved parents, brothers and sisters, the Records offers sincercat sympathy in their sad bereavement, and prays that God in Hi Infinite mercy may grant eternal rest to their dear Eddle

DOHERTY-CALLAGHAN. On January 20th a quiet but very pretty wedding took place at the Catholic church, Dixie, whon Rev. Father Coyle united in the holy bonds of matrimony. Teress, daughter of John Callaghan. Mcadewvale, and John Do-herty, cf Mitchell, Ont. The bride looked ex-ceedingly pretty in a tallor-made travelling suit of blue clotn, with blue hat with mink trimmings, and was attended by her sister Mary, who was also most becomingly dressed. The groom was assisted by Mr. J. Hagarty of Mitchell. After the wedding dinner the happy couple left for a short trip, prior to settlick in their new home at Mitchell. The bride was the receiptent of many handsome and useful presents, bearing testimony of her popularity both in social and church circles of which she was always an amiable and valued member. KEARNEV-CAMPIELL.

was always an amiable and valued member. KEARNEY-CAMPBELL.
An exceedingly pretty wedding ceremony was solemnized at St. Mary's Catholic church, Woodstock, on Monday morning, January 26th, when Patrick Kearney of East Oxford was united in marriage to Miss May Campbell of Toronto, daughter of the late Edward Campbell of the Queen City. The bride who was becomingly attired for the occasion was at tended by Miss Lizz e Kearney silver of the proom, while John Haney of Woodstock performed the duiles of best man At the conclusion of the interesting marriage service the newly married couple received the hearty congratulations of their immediate friends who witnessed the ceremony, after which they partook of a wedding breakfast at the home of the groom's sitter, Mrs. Thos. Parkinson, Edsht street. At 5:10 o'clock Mr and Mrs. Kearney left on a wedding tor to Buffalo and Cleveland carrying with them the sincere best bright and happy wedded life. The popular-us, useful and cosily presents of which she was the recipient. The groom is known to many London. They to w unite in congratulating hims I' and wife on this bappy occasion of their marriage. Mark BurkET FINN. BARRET FINN.

BARRETT FINN.

name of liness.
The sorrowful news spread rapidly, and the high etc-m in which the parents of the child were held was noted in the very large attendance at her burnal.
The funeral, which was one of the largest that has entered North Brant cemtery for many years, took place on Saturday afbernoon. Fob. 7th.
Father Crochley pronounced the last blessing at the church. He gave a short impressive sermon in dwelling chiefly on the reponsibility which parents bear in the rearing of their family. The remains were then borne to the cemtery, there to rest until that day when it is to be hoped we shall all be remnted before Gad's throne. The pailbearrs were Mesars. W. Ryan, Jos. Reilly, I. Hallen and P. McGarrity.
Little Irene was a sweet tempered child, daryl loved by her many scholmates, and it sources and the same stress were seen the to be ever her object to make all her parents bear may extend by her charming manner she won the love of both old and young, who sadly mourn her loss.
Her parents, REILEY, MOORETOWN.
On Tuesday, Jan. 77th, at Berlin and Waterloo Hop and the set in parents and the set in parents here in the set in the rest in the rest. land. BARRETT FINN.
A very quiet but protty wedding, was soletun-ized at St. Mary's church. Victoria Road, on Wednedar, Jan. 28, when Mr. Joseph Barrett, one of our promising young men. 1d to the altar Eleanor. daughter of Mrs. Timothy Finn. Rev Father Sullivan performed the ceremony in the course of the celebration of Nuprial High Mass at 9 a. m. The bride was attired in a beautiful travelling suit of grey ladies cloth, tiped with velvet opening over a white silk biouse trimmed with silk applique – whith silt assisted the bride on the happy accession, wore a stylish suit of blue zebaline cloth, with atta beautiful travelling on the happy accession, wore a signish suit of blue zebaline cloth, with a trav-pings opening over a sky blue silk bicture rat. The groom was ably suppy ceremony being concluded, the brided and relatives. re-paired to the version drom, and relatives. re-paired to the version and relatives. re-paired to the version thrones when the wed-ding breaking to version and relatives. re-paired to the version flows when the wed-paried left on a tour in the north amidst the best wiehes of their numerous friends. MCOARTHY HUSSEY. being concluded, the bride and groum, accompanied by numerous friends and relatives, repaired to the Victoria House where the wed ting breaktast was served. Wishig Mr. and Mr. Barreit every happiness the guests define bost wishes of their numerous friends.
 ator this mark to a tour in the north amidst the bost wishes of their numerous friends.
 McCarthy HUSSEY.
 St. Peters church held a large audience on Tuesday morning, on the occasion of the market is strady morning. On the occasion of the market is streed of the bridesmaid. At the conclusion of the residence of Mayor Lewis, where at noon a sour in the afternoon Mr. and Mrs. D. Patrick MCCarthy and the bridesmaid. At the conclusion of the residence of Mayor Lewis, where at noon a sour in the afternoon Mr. and for the redigner of the residence of Mayor Lewis, where at noon a sour far the static. McCorthy 1ft by top 230 ft train for Toronio and other points. There here here the redigner of their many relation. The bride was a large gridbering at the station, and the staternoon Mr. and Mrs. D. Patrick MCCarthy 1ft by top 230 ft train for Toronio and other points. There here a bride stat. McCornick-McCORMICK.
 On Wednesday morning, Jaouary 28, 1903, the scene of a very pretize worth. Barnak, Ontario, was bride for a very pretize worth. Barnak, Ontario, was bride for and the menty married couple left and the heatry the soft their many friends. The bride was a large gridbering at the station, and the staternoon Mr. and Mrs. D. Patrick MCCornick. The bride was a large gridbering at the staten, and the heatry there solves and other points. There here the market are the redipter of mary valuable and useful proces. The scale of a very pretize worth. Barnak, Ontario, was the recent a state.
 St. Columba's church, Barnak, Ontario, was the recent of a very pretize worth. Corner, the state of the state market. Barnak, Ontario, was the recent a very pretize worth. Corner, the state there for the fore t

FEBRUARY 14, 1903.

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of the mo play. If WANTED-A TEACHER FOR THE BAL tion allow W ance of the year, able to teach bo lish and French, and having at least a class certificate for the English For t ment in j not give

Lewis A. PRIMEAU, Rec. Sec. Lourdes, Picton Co, N. S. Jan, 31, 1963. To Mra S. R. Brown, London Ont. : Dear Madam – Whereas, the Anzel of Death has visited your family, bearing to his heavenly has visited your family, bearing to his heavenly beened Grand Sceretary, the members of St. Bernard's Branch, No. 73, C. M. B. A., join in extending to you and your family our neart-tel's sympathy in your and bernavement. The C. M. B. A., is folly conscious of the great void made by the death of your late hus band. It is as if one of the pillars of a colossal structure had been suddenly swept away, and it is only now that we clearly realize how much that structure was dependent upon the pillar for support. Such were the relations that existed between the C. M. B. A. and its late Grand Sceretary. Thouga we had not the henor of being performally acquainted with our Grand Sceret-ary, sickness having denird us the pillast asture of meeting hum as we had expected last August. yet we were thoroughly acquainted with his many good qualities; for the virtures and abil-ties of a man of such atering worth are not easily hidden. His time and talents he freely gave to further the interests four association, thinking aiways of its welfare. We fully ap-precitate his efforts and we shall not son for-cet him. Our loss is indeed serious, but how small it is in comparison with yours. We have lost one of the greatest promoters of our Association, while you have loss a douoted husband, your children a kind faher. May your Heavenly Fatner, who in His infinite wisdom called him from his beloved family, comfort and console you in your sad stillction, and give you strengthen to bear your, heavy cross with Christian fortitude. MARRIAGES. DOHERTY-CALLAGHAN.

C. M. B. A. RESOLUTIONS OF CONDOLENCE.

RESOLUTIONS OF CONDOLENCE. Lindsay, Oat., Feb. 4, 1903. At the last regular meeting of Branch 77. heid at Lindsay, on Jan. 27, 1903, it was moved that resolutions of condolence be sent to the following: Mrs. 8 R. Brown, on the death of her hus-band; Bro. Geo. Murphy, on the death of his mother; Bros. Dan and Patrick Hennessy, on the death of their mother, and That same be sent to the CATHOLIC RECORD and Canadien for publication LEWIS A. PRIMEAU, Rec. See. Lourdes, Pictou Co. N. S. Jan. 31, 1903. To Mis S. R. Brown, London Ont. :

Eternal rest give unto him O Lord And let the perpetual light shine u

upon him Signed on behalf of Branch, E. C. O'REILLY, J. P. SWIFT.

MARKET REPORTS.

MARKET REPORTS. LINDON Tondom, Feb. 12. - Dialry Produce - Krgs. fo 20c; butter, best fcll, 20 to 22c; butter, best crocks, 18 to 20c; butter, creamer, 52 to 20c; butter, best fcll, 20 to 22c; butter, best crocks, 18 to 20c; butter, creamer, 52 to 20c; butter, best fcll, 20 to 22c; butter, best crocks, 18 to 20c; butter, creamer, 52 to 20c; butter, best fcll, 20 to 22c; butter, best crocks, 18 to 20c; butter, creamer, 52 to 20c; butter, best fcll, 20 to 20c; butter, to come, 18c; to 18c; Tonde, 18c; to 18c; to 20c; to 20c; tanto, by the carcine, 41.00 to 80 to 26c; tanto, by the quarter, 41.00 to 80 to 26c; tanto, by the quarter, 41.00 to 80 to 26c; tanto, by the quarter, 41.00 to 80 to 26c; tanto, by the carces, 51 to 56, lamb, by dater 8 to 8c; Tress, to 55 to 50 to 60c; turkeys, per 16b, 11 to to 25c; sows, per crew, 51 to 56, 100; seese, are Stock - Live hors, per 10, 8c; 100 to 51; to 25c; sows, per crew, 51 to 50 to 50; 25c; sows, per crew, 51 to 50 to 50; 25c; sows, per crew, 51 to 50 to 50; 25c; sows, per crew, 51 to 50; sinks, per cw, 52; 25c; sows, per cw, 51 to 50; sinks, per cw, 52; 25c; sows, per cw, 51 to 50; sinks, per cw, 52; 25c; sows, per cw, 51 to 50; sinks, per cw, 52; 25c; sows, per cw, 51 to 50; sinks, per cw, 52; 25c; sows, per cw, 51 to 50; sinks, per cw, 52; 25c; sows, per cw, 51 to 50; sinks, per cw, 52; 25c; sows, per cw, 51 to 50; sinks, per cw, 52; 25c; sows, per cw, 51 to 50; sinks, per cw, 52; 25c; sows, per cw, 51 to 50; sinks, per cw, 52; 25c; sows, per cw, 51 to 50; sinks, per cw, 51; 25c; sows, per cw, 51 to 50; sinks, per cw, 51; 25c; sows, per cw, 51 to 50; sinks, per cw, 51; 25c; sows, per cw, 51 to 50; sinks, per cw, 51; 35c; sows, per cw, 51 to 50; sinks, per cw, 51; 35c; sows, per cw, 51 to 50; sinks, per cw, 51; 35c; sows, per cw, 51 to 50; sinks, per cw, 51; 35c; sows, per cw, 51 to

PEBRUARY 14, 1603.
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MR. CHAS. REILLEY, MOORETOWN, On Tuesday, Jan. 27th, at Berlin and Water-too Hospital. Mr. Chas. Reilley departed this life in the sixty ninth year of his age. Ho was born in the county of Lamark, and came to the township of Moore, with his carenis. his father being the late Philip Reilley. The states and the an lot 5 in the 9th concess



