

# The Catholic Record.

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, FEBRUARY 14, 1903

1269

## The Catholic Record.

LONDON, SATURDAY, FEB. 14, 1903.

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 work on the Papal Monarchy. He has contributed to different periodicals and is the author of a few novels which of our mind are of doubtful value. He is of unquestioned talent and qualified in every way to be an effective man of letters. We look forward to the time when his brilliancy and scholarship will be given unreservedly to the Church. There is much to be done, and men like Dr. Barry should not waste time on trifles.

### AN EMINENT SURGEON'S HUMILITY.

Dr. Lorenz, the distinguished surgeon, received the degree of doctor of laws for the Northwestern University of the United States. In acknowledging the compliment he said: "I had the degree of imperial royal counsellor of the government from the Emperor Francis Josef. I think I am the worst counsellor of government to be found. In receiving this degree of doctor of laws, I am the worst doctor of laws in the world. But it seems nowadays that the less a man knows the greater is his degree."

### A FAMOUS NEWSPAPER WRITER.

By the death of M. de Blowitz the line of the old-time special correspondents becomes extinct. Up to within 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, he occupied a unique position in Europe. He knew the people who did things, and which, perchance, contributed in great measure to his influence, he knew the things they were going to do. Unlike many of the present day correspondents he depended for news on facts and not on his imagination. He was always in touch with the exact political conditions of the hour, and prince and potentate were aware that his letters to the London Times were moulders of public opinion. He was in Paris during the siege by the Germans and kept his paper informed as to the condition of the city. After Sedan he told the world that Napoleon III. was an excellent runner. He was of the opinion that Disraeli was too great for the English mind. The citizen of the United States was characterized by him as being without varnish. We think, however, that in this his perspicacity is at fault. For the average subject of Uncle Sam is conspicuously slick and highly polished.

### ONE KIND OF HISTORIAN.

William Roscoe Thayer is one of the historians who distort facts, to make them fit in with preconceived opinions. Like all his tribe, he presses into service the writers who favor his view, and affects the while a profound respect for impartiality. He takes up the trail blazed by others and follows it blindly, slavishly, caring little whether it lead him to truth or falsehood. Because Dr. Garnett does not allude to Baron Corro's History of Alexander VI., Baron Corro is not worthy of Mr. Thayer's attention. If the gentleman had any sense of his responsibility to the public, and one iota of self-respect, he would have examined Corro's history for himself. To be led by the nose by Dr. Garnett is rather a pitiable role for an individual who takes himself so seriously as Mr. Thayer.

Toward the end of his letter he remarks that he cannot regard The Leo XI. of William Roscoe, issued in 1895, as a final authority for historians in 1903. Mr. Thayer of 1903 is of course distinctly superior to Wm. Roscoe of 1895, but it is rather startling to hear himself say it. We should like, however, to have some reason for the statement. The words "final authority" are without meaning, and are, it seems to us, but an artifice to cover up some of his tracks. Mr. Thayer does not take unalloyed delight in Roscoe's pages, and this for sundry reasons. Is it because he has no love for any writer who does not wax wrothly when discussing a personage or subject pertaining 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 liberalism after his elevation to the episcopal dignity. In the first place the question whether Roderick Borgia had children

or not, is not beyond the domain of controversy. In 1880, according to Dr. Parsons, Leontetti published at Bologna an exhaustive work, highly commended by Leo XIII., contending that Caesar and Lucretia were not children of Cardinal Roderick Borgia, but of some Borgia especially loved by him, and that when their father had died these children were cared for by Roderick.

But supposing that he was married, we fail to see how children born to him should convict him of liberalism. In asserting that his oldest son was born fifteen years after Borgia became an Archbishop, Mr. Thayer does not manifest the precision and lucidity of statement that are wont to be associated 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 did not at that time always presuppose sacred orders. A case in point was Roderick's Archiepiscopate of Valencia. He was merely the commendatory prelate of that See, and did not receive Holy Orders until 1476, about twenty-one years after the date implied by Mr. Thayer.

His career as Pope has already been reviewed in these columns. One word more about Mr. Thayer. To leave no doubt as to his status as an historian he bestows a commendatory word on Mr. Henry C. Lea's *Evolution of the Reformation*. He insinuates that nothing disparaging can be alleged against the authority of Mr. Lea. This is an excess of artlessness which can scarcely enhance Mr. Thayer's historical dignity. Mr. Lea is not an historian but a special pleader. He has been exposed time and again, but, thanks to the gullibility of admirers like Mr. Thayer, is still in the writing business. Dr. Bonquillia, late Professor of Moral Theology at the Catholic 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 falsehood and is open to a suspicion of animosity or partiality is not likely to give us this pleasure.

### A DISHONORABLE PAPER.

The Protestant Ministerial Association of Montreal held a meeting some days ago. The principal business was the reading of a paper by Rev. Dr. Amaron of St. John's Presbyterian Church on "Some Phases of the Religious Movement in Austria and France." We looked for some words of condemnation, but we found none. We read an account of the number of Austrians who had renounced Catholicity. The statistics given were labelled official, but whether they were manufactured in Montreal or elsewhere was not stated. From all this it appears that it is easy to entertain the members of the Association. But it would be to their credit had they scored the paper and placed themselves on record as the foes of the unsavory tactics which have characterized the Los Von Rom movement in Austria. This would have benefited the Association. But to allow the Rev. Dr. Amaron to insult their intelligence and probity is no passport to public approval.

To begin with this Los Von Rom has been a failure. It originated in perfidy and ended in dishonor, so far as its abettors were concerned. Dr. Engel, sometime leader of the Young Czech party, said in an address that German wishes above all things to Protestantize Austria in order to annex it. There is the origin of the Los Von Rom movement.

Its leaders, Wolf and Schönerer, have declared it as such. For this reason respectable Protestant papers and associations, notably the Protestant Consistory of Vienna, repudiated it. German fanatics have helped the movement with gold and calumny and have received in return the official figures of the Austrian conversions. Does the Protestant Association of Montreal favor treason? If not, why not assure us of the fact? Does it look kindly upon a propaganda planned for the sole and avowed purpose of disrupting the Austrian Empire? It would be well to have an answer if for no other reason than to lull the suspicion that we have anarchists masquerading in clerical gowns.

The movement, with all due respect to Dr. Amaron, was a political one from first to last. Its religious character was merely tacked on by cautious supporters to give it a semblance of decency. But its originator did not deal

in subtleties. Schönerer opposed all forms of Christianity. What he wanted was the establishment of Paganism—the worship of Woden.

The reverend gentleman kept all this out of his paper. He forgot to tell the members that Wolf, eloquent upholder of the "pure Gospel" and denouncer of the corruptions of Rome, has been forced to retire from public life. Schönerer also is well and unfavorably known in Vienna.

In France Dr. Amaron said a movement of a somewhat similar character was going on, but there it was chiefly among the priests, of whom "about six hundred had left the Church within the past five or six years." Where did he get his figures? In 1900 M. Merle d'Aubigne came to New York and 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. In the meantime we refuse to believe it because it is neither in accord with the record of France's priesthood nor with their national temperament. But supposing that six hundred left the Church what are they now? Protestants or infidels? It would be interesting to hear from the reverend speaker, because 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 are six hundred requires a better proof than the mere dictum of a Montreal minister.

But what kindness 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 ascendant. With what party is he then in sympathy? If with the orthodox we have nothing to say save that he will find few apostate clerics under his banners, and that its influence counts for little, if anything, with the adherents of the Los Von Rom movement in France.

If with the liberal party, we pity him, and we cannot understand how he can proclaim himself to be a preacher of Christianity. For what is the programme of the liberal party? Stripped of its verbiage, it is rank infidelity. So intimate its leaders. They fraternize with Atheists, whose sole object is to de-Christianize France. "To make France Protestant is to make it Atchist."

What has a minister in common with 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.

### GREAT WEEK IN NEWARK.

FATHER SUTTON GIVES MISSION TO DELAWARE NON-CATHOLICS.

A course of free lectures to the public on the doctrines of the Catholic Church by Father Xavier Sutton, Passionist, established an unprecedented epoch in the history of St. John's Church, Newark, Del., of which Rev. George L. Ott is pastor. Newark is almost in the suburban vicinity of Wilmington, 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 distinctive feature of the lectures, and speaks in highly commendable terms of the 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 non-Catholics were pleased to receive.

The subject of the first lecture was "Stambling Blocks." The principal points of the discourse were based upon human passions and human respect as prevalent obstacles to joining the Catholic Church; that passion and human respect so naturally and so largely govern and influence society. He declared most forcibly a striking fact, exemplified to-day in all circles of life, religions, political, civil and social that presents itself to all Catholics and adherents to the Catholic Church, how a father, mother, sister or brother might become a Mormon, an Atheist or an Agnostic and no serious consequences might follow, but to become a Catholic was to be disinherited or lose its position in life and to be a citizen of a great and free republic.

The second night the reverend speaker chose to introduce the subject of purgatory. He showed that it was

an old practice among all peoples long before the time of Christ. Christ never condemned it. His silence is a vigorous tribute of recommendation of its well-established usage among the Jews as to be recognized and followed by the Christian Church. Father Sutton earnestly entreated that the Protestants as non-Catholics should now universally, as a class, pray for our dead, truly a very original but wisely directed counsel to them. He showed the benefit of praying for the dead, and concluded with a practical illustration of the common belief of most non-Catholic creeds who teach that there exists no eternal punishment and therefore admitting a temporal punishment hereafter, which practically amounts to the same as the Catholic doctrine of purgatory.

Cellbay was handled so masterly and yet so delicately that the most critical and delicate were deeply convinced and instructed in this most beautiful discipline of the Catholic Church. He explained it from the cellophane of Christ and His Apostles, that it was not of divine institution, but of Church discipline only; that the priest symbolized St. Paul's ideal minister of God as an apostle of God's work and a true soldier in the army of salvation. The comments of the audience were generous and appreciative of the masterly proof that all the ministers of God should be celibates.

The next lecture was on penance. The pith of the argument was convincing to all, that it was not a human institution because too repugnant to human nature both for the Catholic clergy and laity. No historical record of any such institution can be found. As a divine institution it dates back to the time of Christ and His Apostles. The Catholic priest, not as a man, but as a priest, by his office in that capacity as agent and ambassador and minister of Christ, using the delegated power of Christ to His Apostles and transmitted to their lawful successors, forgives sins. He quoted an incident in the life of Chief Justice Taney, of the Supreme Court of the United States. While kneeling before the confessional with his Catholic colored servants he was observed by the confessor and asked to enter the confessional at once. He humbly answered, "I am not the Chief Justice here, only the prisoner at the Bar."

The subject of the lecture Thursday night was "Quo Vadis," introduced by the incident in the life of St. Peter when meeting the Saviour outside the city of Rome in a vision, addressing his Lord "Quo Vadis?" His answer of argument forcibly classified the two methods of belief among non-Catholics and Catholics—the former the Bible, the latter the Church. He proved that the Bible for four hundred years was not and could not be the medium and method of the communication of belief to the world. All classes of society considered, and not until the invention of printing did it come into general use, and yet in those days it was obligatory upon all men to believe the words of Christ without Bibles, but the method of preaching and teaching were Christ's method and of the Apostles, and the Catholic Church. He alluded to the Bible being chained as an incident of non-Catholic rebuke, because the Bibles were so scarce and so expensive that they were only in the possession of the Church, and then in a public place, for the use of the people, had a chain to them like our city directories have in public places for the use of the public, but not for kleptomaniacs.

"Is there a hell?" was the subject for Saturday night's discourse. In preaching on this topic Father Sutton said that the existence of hell 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 personal observation. A cartoon appeared in the daily press representing Henry Ward Beecher as making the declaration, "There is no hell."

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 next move sure." That it was a common thing to hear bad people deny the existence of hell. Many non-Catholics say that the belief in the existence of a hell is nonsensical, but the fact of a large audience of Protestants being present in a Catholic Church on a Saturday night, the busiest night of the week for most people, proved that at least they were anxious to hear this subject discussed.

Suppose, he said, that I had commenced to preach that the moon was made of green cheese, and invited you all to be present, I could hardly expect a large audience. How could God punish a man for all eternity 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 passion. He showed that hell was eternal, from numerous texts of Scripture, "Depart, ye accursed, into everlasting fire," etc. From arguments drawn from reason he proved that no change could ever take place in hell; that a man dying in enmity to God his soul must remain in perpetual enmity with God, since the punishment was not of probation, nor reformatory; that were two states in eternity—the state of love of God and the state of enmity to God. Eternity could admit of no change. He proved that suffering in itself and as to itself alone did not cleanse or purge of itself, but the

effect, depended upon the will of the sufferer. In hell they suffer, but blaspheme God, while in purgatory they praise God in their sufferings. He explained the difference between the soul in purgatory, how that soul at death did not have the enmity of God; that as it departed this life in the state of love in purgatory, only a condition of separation, the suffering a cleansing suffering; purgation, but united with God in the bond of love; that purgatory was the state of love, only the condition of suffering as a purgation before entering Heaven.

At the High Mass on Sunday morning Father Sutton preached a critical lecture to Catholics on their duties and negligence regarding their faith and their practice of it. So for the first time in his career of non-Catholic missions he gave an instruction to the Catholic and non-Catholic children. It was well attended, and a number of non-Catholic children were present.

"Why I am a Catholic," the subject of the Sunday evening discourse, drew the largest audience. It was thought the regular Church services would lessen the number, but to the contrary. His theme embodied one grand chain of solid indisputable arguments in proof of the Catholic Church containing the essential marks of a religion that was undoubtedly Christ's religion and His alone; that Christ's religion was the only religion that was the religion for the masses of the people, that as truth was one, that unity was the first essential necessity of Christ's Church. No matter in what part of the world a man was, he found the Catholic faith identical the same, because it was the exemplification of truth, and that the truth was one and the same in every clime in all time.

Other Churches are not Catholic or Universal. Some limited only to small sections of the country, others only to countries; some take names from their founders, as Lutherans, Calvinists; others from the particular doctrines, as Baptists, non-Apostolic, Methodist Church, only little over one hundred years old, founded by John Wesley, which does not teach to-day the doctrine founded by Henry VIII., the oldest Protestant Church, little over four hundred 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.

That its name of Catholic signified its universality, as history testifies to its existence among all peoples of the earth in all ages down to the time of Christ. It was not a human institution, but the establishment of the Son of God Himself. That it had no man, no human mind to fashion it according to worldly notions, to admit, as the world's religions sects do, that it was the old Church, but that it lived because the Son of God had pledged with an avowed promise that He would be with it all days, even to the consummation of the world, and the gates of hell would not prevail against it. If it has failed, Christ's promise has failed, and so Christ has deceived the world, and all Christianity has failed and religion has no claim upon our soul's interests.

It is a serious question, and upon it devolves the preference in the choice of the numerous creeds of adhering to the one true religion established by Christ, or the various sects established by those who severed themselves from Christ's Church. The lectures were the first of the kind ever delivered in Newark. The large audiences were repeated each evening, the same persons mostly, with new additions. The church was well filled for "Quo Vadis" and "Why I am a Catholic?" The leading people of the place and the most intellectual were present. The attention was most marked, the conduct and deportment of all present well exemplified the culture and refinement of the people. The members of the Church were also present; 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 doctrine. It will be a standing memorial 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 religion, and a most satisfactory exposition of the truths and doctrines of the Catholic faith to all the non-Catholic inhabitants of Newark.

Some of the questions proposed were in the Question Box and answered by Father Sutton were:

1. What is that little door on the altar which is kept locked so no one can see?
2. If Catholics profess to follow the Bible and tradition so closely why then have they changed the custom of baptism?
3. Why do Roman Catholics repeat their prayers so many times when Christ says: "When ye pray use not vain repetition as the heathens do." (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 Peter was appointed to some peculiar authority. If so why did not the Saviour here hint at such pre-eminence?
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 capacity?
6. I, for one, cannot see how the priest can change the bread and wine into the real Body and Blood of our Lord. We are told in St. Luke's Gospel: "This cup is the New Testament

in my blood, which is shed for you." Here is an undeniable figure whereby the cup is put for the wine in the cup. And this is called the New Testament in Christ's blood. How could the cup of wine in His hand be His blood when that blood was still flowing in His veins?

7. Do you claim that the decisions of the Pope of Rome are always infallible? If so, how do you explain the refusal of Cyprian, Bishop of Carthage, in the third century, to recognize his authority over him? Also the refusal of the Carthaginians to accept Neuvastus, sent from Rome to be their Bishop; also the refusal of the eastern church to conform to the Roman custom in the keeping of Easter when commanded to do so by Pope Victor, 190 A. D.

### OFFERED HIS LIFE FOR HIS BROTHER IN RELIGION.

A touching incident is connected with the death at the Hotel Burton, 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 College of Ottawa, Canada, now the University of Ottawa, he was sent to Cauknapaga, Province of Quebec, to labor among the Iroquois Indians of that mission. There he remained for over thirty years, remaining among that tribe the zeal shown centuries ago, to its fierce ancestors, by the Jesuit missionaries. Although busy with the duties of his ministry he found time to devote to literary pursuits. He wrote a grammar of the Iroquois language, several volumes of instruction on religious subjects, and a comprehensive history of the Iroquois natives of that 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 survive it. This news was conveyed to Father Burton, who at once exclaimed: "My God, preserve the life of this young religious who can yet be useful to the Church! If it be necessary, take my life, in return for his recovery. But, before removing me from this world, allow me to celebrate the golden jubilee of my ordination to the priesthood." The sacrifice was acceptable 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, at 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 Burton expired. R. I. P.

### One Thing to do During Lent.

This is one of Father O'Reilly's reminders in our Parish Calendar: "Are you as well informed on matters pertaining to your religion as you often feel you would like to be when your non-Catholic neighbor brings up the subject of the Catholic Church, or its bearing on any of the public questions of the day? No. Well, then, why not take a little time during the Lenten season to read up and inform yourself? Of course you can not take up a whole course of study during so short a time. Neither can you fully restrain your insatiable appetites, nor obtain complete control over your passions by the strict observance of Lenten regulations during so short a season. All that you can expect to attain to the success is a good beginning; and the hope is that the charm of a successful beginning may prove an inspiration to continue. Get a good book once a week from either our public or parochial library. If your finances will stand it, subscribe now for a Catholic paper or magazine."

### Two Questions.

Among many other questions (asked during a mission to Mormons in Idaho) the following were answered: "You as 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 whiskey is your enemy and also that we should love our enemies; but I never preach that you should swallow them. The man that asked this question came up and shook hands with the priest."

### Defended.

Archbishop Ireland, of St. Paul, is actively interesting himself in the fate of the English Passionist Fathers in the Catholic Church on the Avenue Hoche, Paris. He has taken steps to inform N. Delcasse, the Minister of Foreign Affairs, that the forcible dispersal of three Passionists would be reviewed with repugnance not only by all sections of American, but also Catholic, as a needless act of religious persecution which would be abhorrent to American ideas. In this way it would do much to alter the esteem and respect mutually existing between the two countries, which he (the Archbishop) had hitherto done his utmost to foster.

An error is the more dangerous in opposition to the degree of truth which it contains.—Amiel's Journal.

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

BY FLORENCE M. KINGSLEY.  
CHAPTER XVII.

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

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

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 breeze softly in this lofty place, when the heat in the city below was well-nigh unbearable.

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 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 day.

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 of which it was built; of its courts shining with gold, and of the priests in their gorgeous robes. They could hear the chanting of the almost never-ending service from their place on the porch, and catch spicy whiffs of the incense, as it floated out on the warm air. Morning and evening, the child led him into the court of the temple, where 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; 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-merciful God and Father."

"Ah, if He would but have pity on me—a blind, useless ciod! 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 the child. "Have mercy, kind masters! 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 paused.

"Master, who did sin, this man or his parents, that he was born blind?" The 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? "I am accursed," he thought. "He Who hath pity on His creatures, yet punishes the innocent for the guilty."

But what was it the rabbi was saying? Assuredly something new and strange: "Neither hath this man sinned, nor 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 straining his sightless eyes in the direction of the voice. Presently he felt the touch of something cool and soft on his sunken lids.

"Go," said the mysterious voice again, "wash in the pool of Siloam." And the sound of the steps died away. "Come!" said the beggar, rising and stretching forth his hand to the child. "Come!"

"They gave us no money," said the child complainingly. "And He put wet clay on thine eyelids. Why did He do it?" "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 twin. "I heard them call the man Jesus," said the child softly. Then after a moment, he cried:

The man now turned and regarded him steadfastly. "Thou art the child," he said at length. "I am he who hath led thee forth at morning and at evening," answered the 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 as thou hast told it to us?"

"Assuredly," answered the beggar. "I will gladly make known my deliverance. Would that I knew my Del deliverer, that I might kiss the hem of His garment!"

"I believe him not!" said one of the group of neighbors who were gathered 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 would it profit him?"

"Nay," said the man earnestly. "I lie not; I am he that was born blind, and my eyes were opened, even as I declared unto you."

"Most worthy and revered members of the council," said a Pharisee, whose pious mind, broad phylactery, and flowing robes, marked him a zealous religionist. "I have brought before thee, for a sign, a man who reports a miracle. In that this miracle was unlawfully wrought upon the Sabbath day, it merits thy consideration."

"Thou has done wisely, good sir," said Caiaphas, with a stately inclination of the head. Then turning to the beggar, he continued: "Speak, fellow, and make known the cause for our judgment."

"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.' I went and washed, and I received sight."

This statement was received with some frowns and solemn shakings of the head by the august assembly. Finally one spoke:

"This man, Jesus, is not of God, because 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 as this Jesus?"

"I think that He is a prophet," replied the man. "Let me advise," said another member of the council, "that an officer be sent to fetch the parents of this man, that we may question them of the matter."

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, bright eyes.

Presently the officer returned, accompanied by an old man, and a woman heavily veiled. As they entered the room, they cast a furtive glance at their son, then made humble obeisance to the assembled dignitaries.

Caiaphas 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?"

The old man again made obeisance; and spreading abroad his hands, and lifting his shoulders apologetically, answered: "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 Caiaphas imperiously to the beggar. The man came forward and stood beside his parents. The high priest looked at him threateningly, but the bright eyes did not flinch.

"Thou shalt be dealt with after thy deserts, if thou hast not a care, at length said the high priest. "Confess the truth concerning this matter, and give God the glory for thy cure—if such it be; for we know that the man Jesus is a sinner."

The beggar straightened himself. A clear light blazed from his eyes; and in a tone which rang through the council chamber like a trumpet, he made answer:

know the voice—it was that of Him who had hidden him wash in the pool of Siloam! "Dost thou believe on the Son of God?"

And the beggar, trembling, made answer: "Who is He, Lord, that I might believe on Him?"

And Jesus said unto him, "Thou hast both seen Him, and it is He that talketh with thee." Then the beggar fell down at His feet and kissed the hem of His garment, crying out, "Lord, I believe!"

How it happened, that some of the Pharisees who had cast Him out of the temple were standing near, and heard it. And Jesus, seeing their angry looks, and reading the thoughts of their hearts, turned and said unto them: "For judgment I am come into this world, and that they which see might be made blind."

Then the Pharisees answered him scornfully: "Are we blind also?" Jesus said unto them: "If ye were blind, ye should have no sin; but now ye see; therefore your sin remaineth."

CHAPTER XVIII.

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. The way was rough and difficult, and the woman sighed painfully, as she moved slowly onward; the boy turned and looked anxiously at her face, which gleamed white in the waning light.

"Thou art weary, mother, we should have stopped for the night in the village below. Sit here, and rest awhile." With a sigh of relief, the woman sank down on the rough stone which the boy had covered with his sheep-skin coat. "Ye," she said at length, with another long-drawn breath, which was almost a groan. "I am very tired; my strength faileth me for toiling up these hills."

"Thou wilt feel better presently, when thou hast had time to rest," said the boy tenderly. "We have wandered too widely of late; it may be that we can bide in yonder village till thou art stronger. Is it not beautiful here? See the hills, how green they are; and the flowers—let me gather some for thee while thou art resting."

The woman smiled patiently. "Dost thou not need to rest, my Stephen?" "We have yet a hard climb, to reach the town." "I am never tired now, mother," said the boy, gayly, springing up as he spoke.

The mother's eyes followed him fondly, as he climbed a steep bank for some bright, lured blossoms. "The dear one!" she murmured to herself. "He is almost a man now, but he hath the heart of a loving child still."

"Look, mother!" said the lad as he laid a great sheaf of blossoms in her lap. "Here are roses—pink, white and yellow; and nigella too, and these tiny yellow flowers, like little stars. From the high rock where I gathered these pink roses, I could see the scarlet blossoms of the pomegranate, and orange trees as white as snow."

"What thou dost not like to live in such a spot? I can work hard now, and surely I could earn enough to buy bread for thee while thou art at Nazareth, where He lived; we shall see His home."

"I think, my Stephen," said his mother presently, "that we must hasten on our way; for the sun hath gone down an hour since, and the night will soon be upon us."

"Thou art right, mother," answered the boy, springing up. "Let me help thee." 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 forth with a musical tinkle into a stone trough below, the woman stopped short.

"I can go no further," she said faintly, sinking down on the grass. "I am ill!" "Oh, mother," cried Stephen, "we are almost there now! Let me give thee some of this water; it will revive thee."

But the woman made no reply. Her head had fallen back against the grassy bank behind her; and the boy, as he bent over her, saw with terror that she was unconscious.

"What shall I do!" he cried aloud, wringing his hands helplessly. "Mother, oh mother!" "She hath fainted," said a voice near him. "Let me give her water." He looked up, and saw standing at his elbow a woman, bearing on her shoulder a waterpot. This she hastily dipped into the fountain, then stooping over the prostrate form, sprinkled the white face with the fresh, cool water.

"See! She is reviving. She will soon be herself again!" said the newcomer. "Fill thy cup and give her to drink." Stephen obeyed, and to his great joy his mother sat up and looked about her; but almost immediately she sank back again, moaning faintly.

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 herself. She was tall and of noble proportions; and though past middle age, her face was beautiful, with its clear, hazel eyes, firm yet tender mouth, and wavy reddish-brown hair, slightly tinged with gray.

"Thou art weary," she continued, with a smile which irradiated her 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 that ye are traveling alone, and so far from home?"

For thy mother tells me that ye dwell in Capernaum." Thus enquired, the boy poured forth the whole story, telling the wondrous 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. "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 old age will soon be upon me. If thou continue to do well, and art discreet and wise, I see no reason why in time thou shouldst not become steward in my place. For I have been prudent with my wages; and have bought a vineyard of mine own, whither I can retire when old age shall overtake me."

The speaker was Benoni; he was sitting at ease on a bench in the garden, while Titus stood before him respectfully. The lad flushed with pleasure at these words, but he made no reply, for he saw that the old man had more to say.

"I have an important commission for thee," continued Benoni, "and I entrust it to thee by special request from the most noble Jairus himself—for I do not another to perform it. Not that I do not trust thee, but that thou lackest wisdom, by reason of thy youth. The commission is this: that thou shouldst visit the vineyard which lieth a little beyond Tiberias, carrying with thee the moneys which shall be paid to the man Caleb, whom thou wilt find in charge of the vineyard. He will dispose of them according to the directions which I have written herein, and which thou shalt deliver to him together with this salt."

In the bag are the moneys of which I spoke; thou must secure it to thy person, and go heavily armed. I shall place at thy disposal a fleet-footed mule, and the journey can be made between now and moonrise, if thou gettest speedily on thy way."

"I shall be ready within half an 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 Asa for company; he knoweth the way, for he hath been there many times on the like errand."

"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 soothingly: "Thou knowest that the country is infested with robbers; surely it would be safer for two than for one."

"If thou cannot not trust me to go alone, I will not go at all; let old Asa take the bag, and go as heretofore."

"Nay, my lad! Now that 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 himself up to his full height, and throwing back his broad shoulders. "I know the way of robbers, and their haunts; and thou art the link, my good Benoni," he added to 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 to be off, good Benoni," he said. "And if it please thee, I would not be burdened with the company of the worthy Asa."

hill road. It was a blithe spring morning; the sunshiny lay warm and bright on field and vineyard, green with that vivid emerald tint seen only in spring. The roadsides were gay with blossoms, pink, yellow and blue, over which floated great butterflies—living blossoms. Birds, busy with nest-building, fitted hither and thither in hedge and thicket, while overhead the lark trilled a thousand acres of sky with melody."

Titus drew in long breaths of the fragrant air, then throwing back his curly head, he began to sing lustily. Assuredly 'twere a good thing to be alive and young, on such a morning. Towards noon, he began to leave behind the region of vineyards and cultivated fields alive with busy peasants, and entered upon a comparatively uninhabited and desolate tract of country. Here the narrow road, or bridge track—for it was little more—wound among rugged hills, amidst dense thickets of oleander, tamarisk and wild olive trees. Titus knew the place well. He was silent now and alert. Presently he stopped, and fastening the mule, crept cautiously through the underbrush to a little open space, which was perfectly concealed from the roadway. Here a 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 flowers and grasses, which grew lush and rank in this favored spot.

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 fresh green leaves dancing in the sunshine; glimpses of blue water hundreds of feet below him; while out and away, beyond the hills flecked with shadows, lay Hermon like a snowy cloud on the clear horizon. He slid down the tree well satisfied; and pushing through the branches, seized the bridle of the mule.

"Thou shalt have water, and that the best thou hast ever tasted!" he cried cheerily, slipping 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.

The spot was deliciously cool and swept 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 so drowsiness stealing over him; he glanced sleepily at his beast, and seeing that he had disposed of only about half of his provender, he stretched himself out comfortably, and pillowing his head on his arm, fell fast asleep.

How long he slept he did not know, but he awoke with a dim sense that something was wrong. Moving unasily, 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 drew 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, glancing fiercely at his captors as he did so.

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

"And all the more welcome, since we have had nothing but bad luck of late," growled another. "We must push on to Jerusalem without 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."

"Shall I loose the lad?" asked Gaius, with whom Titus had always been the prime favorite. "Loose him? No!" roared Dumachus. "I have a score to settle with him first. Some time ago," he added, planting himself in front of Titus, and gazing at him ferociously, "I had occasion to scourge my son Stephen for disobedience; whilst I was so scourging him, someone stung me with a blow, and I was helpless, and foot with me. 'Aye, 'twas handsomely done too.' He lay there shrieking like a demoniae, till I myself happened along and loosed him. By my faith! he was so securely bound, that he might have lain there yet, had the dogs spared him."

"'Twas the fate that thou didst intend for Stephen," said Titus, bailing with indignation at the remembrance. "So thou wert the one who did it! I knew it, thou dog of a Jew!" hissed Dumachus.

Then, quite beside himself with rage, he hurled his long, two-edged knife at the helpless boy. It barely missed his head, striking with a dull thud the bole of the tree just behind him, where it stuck fast, quivering with the force of the blow.

"What dost thou mean, man?" cried Gaius, starting forward. "Wouldst thou murder the lad for a trifle like that? Thou own son, too—as thou hast always declared."

"I tell thee he is not my son. He is an accursed Jew and I hate him!" shrieked Dumachus.

"Tis no news to any of us," said Gaius, with a short laugh. "But thou shalt not murder him, for all that. What sayest thou?—Shall I loose him and let him go? Or shall we take him with us to Jerusalem?"

"We will take him to Jerusalem," said Dumachus sullenly, pulling his knife from the trunk of the tree, and cutting the cords which bound the lad's feet. "I shall ride the mule; as for this fellow, let him try to escape me, and I will kill him with my hands!"

way, two of the men going ahead as 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 midst, brought up the rear.

Titus was too much wrapped up in his own unhappy thoughts to pay any heed 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 not take the other road? What will Benoni think when I fail to come to-night?—when he finds that I never reached the vineyard with the moneys? If they had only taken me after I had paid it!" And he groaned aloud.

"Do the cords hurt thy wrists?" asked one of the men kindly enough.

"No," said Titus shortly; then, with a gleam of hope, "Thou wert always my friend, Gaius—wilt thou not help me to escape?"

"Thou talkest like a fool, boy! Why dost thou wish to escape from us? We are thy friends; thou hast passed many a merry day in our company ere now. Use thy wits to placate our worthy chief yonder, and all will yet be well with thee."

"Nay; that I cannot do," said Titus sullenly. "He hates me; and for my part, I hate him. I wish I had killed him the day he beat Stephen."

"The world might have spared him," said the man, chuckling. "And I doubt not, 'twould have been better for him in the end."

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

"Now thou askest me something I 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 fell in with the worthy Dumachus, he had recently come from Judea, and was a stranger in these parts. Thou wert then about three years of age; once in my presence thou didst strike Dumachus in a fit of pique, 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."

It was night now, and lifting his eyes, he saw the moon rising, large and yellow, behind the dark masses of the hills. 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 unicky travellers thus fell into their clutches during the journey; these were promptly stripped of their possessions, their subsequent fate depending 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 and refreshment.

"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."

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 no sign; he hoped in the excitement there he had not been mentioned, which would shortly follow, to be able 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 Jerusalem—and for making himself known to them. How he was to do this he did not know; but he was full of unreasoning hope.

After some hours Dumachus returned. "All is well," he announced shortly, but with an air of triumph. Then after draining a cup of wine, he threw himself down in the shade and slept heavily.

The men conversed in low tones, snatches of their conversation at times reaching the ears of Titus.

"There he already above five hundred men in the plot; 'tis sure to succeed." "Before the moon rises—when 'tis dark." "We shall force the temple gates with ease. 'Tis 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 Jews." "What care we for the golden eagle or for the Jews! 'Tis plunder we want!" "Hist! Once inside the gates, man, 'twere good hard with us if we cannot secure some of the golden vessels with which the temple is crammed. Then there is the other."

"Tis a plan worthy of our chief; hath Jesus Barabbas any knowledge of it?" "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, desecrath it. He is a turbulent fellow though, and hath an unsavory reputation with the authorities."

"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 like; 'twill be the better for us."

"May Jove help us!" said Gaius devoutly, "I vow a golden chain at every shrine in Greece, if we be successful!"

"I also!" shouted another. Dumachus roared 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, and again, 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 soup tureen." Biddy's voice was choked with indignation.

Father Flavin laid down his spoon and spoke reprovingly, though there was a twinkle in his eye. "Tureen, Bridget, he corrected. "There is only one in the house, I believe."

"God bless the innocence of him, muttered Biddy to herself; but about she still expressed her disapproval. "And so the 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 place suiting them so well? Why, five minutes they've grown out of a knowing in it; they were wrens just now, Bridget." But Biddy had left the room in disgust.

There was no getting a sensible answer out of his Reverence when Biddy was in the question, and, indeed, was more for the honor of the postbox than from any ill-will towards its uninvited inhabitants that the house-keeper remonstrated.

His dinner over, Father Flavin stepped into the shrubbery, where he grew close to the walls of his little house, and that was a paradise to his smaller feathered parishioners.

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 priest's garden there was refuge and shelter for as many birds as could be nesting places in the close-growing shrubs and small trees that the man cared for so tenderly during his leisure hours.

The objects of Biddy's reproach 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 newcomers were obliged to nest unsatisfactorily to the very end of the plantation, where it was bounded by the old high-road, a lonely thoroughfare 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 wren tucked warmly under her wing, here young brood could grow to maturity free from danger, and straw still round the letter-hole and four birds peeped and twinkled appreciatively as the old priest drew near, their fears were soon allayed.

T gentle, shrunken fingers would not harm even the smallest of God's creatures; that kindly heart had sympathies; that kindly heart had sympathies; soon the little builders resumed their operations, and before its own eyes the letter-box was turned into a comfortable home as baby-bird wish for.

One thing, however, troubled old man; if letters came, and thrust in his eager hands, the tiny creatures were scarce to such threatened danger. Yet was post-boy born who, when warned a bird's nest lay within his reach, could pass it day by day and not spoil it? Father Flavin could not such a temptation before Patsy's face, and Patsy must remember the case of the little birds' retreat.

The newspaper was dropped day at the gate by the driver's long ear, and the old priest's dependents could be counted on fingers of one hand. His sister, old homestead by the sea; a curate who once, during a illness, had done duty for the old man and had learned to love and reverence him with his humble simplicity; a companion who fifty years ago stood beside him at the foot of the altar and had received with him the sacrament of Consolation to the serene Divine Master.

The anniversary of that day coming round again, and from three friends Father Flavin might expect letters which, though by pleasure to him, might mean the ten morsels of d'wa that daily nearing in likeness to a toll wren.

Turning thoughtfully homeward slowly retraced his steps to the door, and opening his seldom-used case, he penned a message to his three friends, begging them of sending him their yearly gift until they heard from him again.

This done, his mind was at ease, and he was unconsciously that had taken place some days forty miles away, at the residence of a parish had fallen vacant.

FEBRUARY 14 1903

'Tis a plan worthy of our chief; hath Jesus Barabbas any knowledge of it?'
'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, desecratheth it. He is a turbulent fellow though, and hath an unsavory reputation with the authorities.'

diocese, populous and important, carrying with it the dignity of canonry in the Cathedral. 'I have a candidate who will admirably fit the post,' said the Bishop to his Council, 'but I 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 about the other.'

breadth of the country, and the whole body of citizens, Protestant as well as Catholic, were represented. The number of County Councils and other public bodies represented was 250, and no fewer than 250 had distinct addresses from those bodies which were represented. One of them from the working-men of Dublin, bore no fewer than 18,000 signatures, and these represented not only Catholic but Protestants also, while the address from one of the County Councils was signed entirely by Protestants. That showed the great harmony prevailing among the people of Ireland, and the happiest results must follow.

in social and literary improvement rendered him very popular with his fellow-citizens.
'Above all he was a sturdy patriot and laborer indelibly for the success of American independence. In 1776 he accompanied Benjamin Franklin, Samuel Chase and Charles Carroll of Carrollton to Canada on their mission to secure the co-operation of those colonies in the struggle for independence. He was thoroughly in touch with the spirit of our institutions, and by these loyal sentiments he won the friendship of the first Chief Magistrate, the immortal Washington.'

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

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 humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are also utterly worthless, and some are positively dangerous to health.
As a consequence, all proprietary remedies are regarded with suspicion by many people, and the good suffer for the lack of them.

TO BE CONTINUED.
A GLIMPSE OF THE PURPLE.
You'll be having them next in—the in the soup tureens.' Biddy's voice was choked with indignation.

What must the Bishop think of him? What explanation could there be of such neglect, such carelessness, such silence? The Bishop could only be congratulating himself on having discovered in time the unworthiness of one whom he had intended to honor.

THE APOSTLE OF THE NATIONS.
CARDINAL GIBBONS' INTERESTING SERMON.
His Eminence 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 the progress of the Catholic Church in America, and especially in Maryland, and the last one hundred years, and was replete with interesting historical data. It also contained a high tribute to Bishop Carroll. His Eminence said, in part:

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 Propaganda, in which he reviewed the condition of religion in the new republic. He stated that the Catholic clergy numbered twenty-five, and he limited the Catholics under 25,000, residing chiefly in Maryland, Pennsylvania and New York. The United States did not include the Territory of Louisiana, which contained a few scattered Catholics, chiefly of French descent.

CUTTING TEETH.
A TRYING TIME TO BOTH BABY AND MOTHER.
There is no time when baby requires more attention than during the teething period. At that time the little one is always cross and fretful, subject to stomach disorders and sometimes coming down with a fever. Often mothers are absolutely 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 Tablets, which cool the sore 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.'

HIRAM WALKER & SONS LIMITED
which will, we are sure, be an ample guarantee of the trustworthiness of every representation made concerning
IRON-OX TABLETS
The Iron-ox Remedy Co., Ltd. Walkerville, Ont.
Educational.

God bless the innocence of him,' muttered Biddy to herself; but about she still expressed her disapproval. 'And so they squawed it to litter up the postbox with their messey eggs and things; and what's to become of the things, eh?'
'How could I disturb them, and place suiting them so well? Why, in five minutes they've grown out of all knowing in it; they were wrens just now, Bridget, but Biddy had left the room in disgust.

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 he was wondering how the Bishop would take the only explanation, the only apology, that he could give.

Free and easy excretion immediately relieves and frees the throat and lungs from phlegm, and a medicine that promotes the free excretion of bile, cures colds, inflammation of the lungs and all affections of the throat and chest. This is the best medicine to use for coughs, colds, influenza, etc. It acts with wonderful rapidity and never fails to remove the disease. It is pleasant, adults like it because it relieves and cures the disease.

Free and easy excretion immediately relieves and frees the throat and lungs from phlegm, and a medicine that promotes the free excretion of bile, cures colds, inflammation of the lungs and all affections of the throat and chest. This is the best medicine to use for coughs, colds, influenza, etc. It acts with wonderful rapidity and never fails to remove the disease. It is pleasant, adults like it because it relieves and cures the disease.

Free and easy excretion immediately relieves and frees the throat and lungs from phlegm, and a medicine that promotes the free excretion of bile, cures colds, inflammation of the lungs and all affections of the throat and chest. This is the best medicine to use for coughs, colds, influenza, etc. It acts with wonderful rapidity and never fails to remove the disease. It is pleasant, adults like it because it relieves and cures the disease.

THE STUDIES EMBRACE THE CLASSICAL, SCIENTIFIC AND COMMERCIAL. Terms including all ordinary expenses, \$50 per annum. For full particulars apply to Rev. D. J. KILLOTT, C.M.P.
THREE REQUESTS to all business proprietors with our students or graduates at FIFTY DOLLARS per month come to us during the last week in January. Deans of other places vary from \$5 to \$8 per week. This is why we have plenty of room at all times for new members. Write for Catalogue. Enter at any time. No vacation.
Central Business College of Toronto. W. R. SHAW, Principal. Yonge & Gerrard Sts., Toronto.

There was no getting a sensible answer out of his Reverence when birds were in the question, and, indeed, it was more for the honor of the postbox than from any ill-will towards its unwieldy inhabitants that the house-keeper remonstrated.

As, in surprise, they flew away, the smaller feathers of the parishioners. It was, perhaps, the loudest 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 priest's garden there was refuge to all turbed for as many birds as could find nesting places. The close-growing shrubs and small trees that the old man cared for so tenderly during his leisure hours.

Under the protection of the laws of the Church in England, and the free exercise thereof, but constitutional enactments 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.

Under the protection of the laws of the Church in England, and the free exercise thereof, but constitutional enactments 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.

Under the protection of the laws of the Church in England, and the free exercise thereof, but constitutional enactments 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.

WINTER TERM AT THE NORTHERN BUSINESS COLLEGE
OWEN SOUND, ONT.
Begins Jan. 26, 1903.
Our courses in both business and shorthand departments are up-to-date, thorough and complete.
The demand for young men as clerical assistants is much greater than the supply. Circulars and full particulars free. Address C. A. FLEMING, Principal.

One thing, however, troubled the old man; if letters of credence were thrust in by certain hands, would such creatures have courage to face such threatened danger? Yet was the post-boy born who, when warned that a bird's nest lay within his reach, could pass it day by day and not despoil it? Father Flavin could not put such a temptation before Patsy Flood; such a temptation of man of safety must be devised, and Patsy must remain in ignorance of the little birds' retreat.

Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

ST. JEROME'S COLLEGE
BESLIN, ONT. CANADA (G.T.R.)
Commercial Course with Business College features.
High School or Academic Course—Preparation for Professional Studies.
College of Arts Course—Preparation for Degrees and Seminars.
Board and Tuition per Annum, \$10.00.
For Catalogue, apply to Rev. JOHN FERRENBACH, C.R., Pres.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

LITTLE FOLK'S ANNUAL
For 1903.
IN ENLARGED FORM.
Price 10 CENTS.
More than three times as large as any previous year.
Eighty-four pages. Large clear type. Ten full page illustrations.
Frontispiece, The Holy Family.
Hymn to the Holy Child.
The Blind Man's Secret (illustrated).
St. Peter's Leaf.
The Good Duke (illustrated).
Santa Claus and the Mouse (poem).
St. Rose of Lima.
Largest of Eggs (poem).
Dedede and the Dragon (illustrated).
Little Ligeia (poem) (illustrated).
One Little Moss (illustrated).
Hush-a-by Baby (illustrated).
Words of Art.
What the Children Say (poem).
Address: THOS. COFFEY, Catholic Record, 120-121 St. George St.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

The London Mutual Fire INSURANCE CO. OF CANADA.
ESTABLISHED 1859. HEAD OFFICE LONDON, ONTARIO.
FULL GOVERNMENT DEPOSIT.
Leaves Paid Since Organization, \$ 2,000,000.00
Business in Force, 60,000,000.00
Assets, 2,500,000.00
Government Deposit, 57,535.00
Hon. JOHN DRYDEN, Pres.
Wm. H. Waddington, Sec. and Managing Director.
L. LEITCH, D. WEISMILLER, Inspectors.
Supd. JOHN KILLER.
C. M. H. A.—Branch No. 4, London, Ont.
Meets on the 2nd and 4th Thursday of every month at 8 o'clock, at their hall, on Adelaide Block, Richmond Street. T. J. O'Meara, Pres. 1204 F. F. Boyle, Secretary.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Send for free sample.
Scott & Bowne CHEMISTS, Toronto, Ontario. 50c. and \$1. all druggists.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.

Cardinal Moran on Irish Affairs.
WHY SHOULD NOT THE IRISH BE DISCONTENTED?
Cardinal Moran, Archbishop of Sydney, N. S. W., received a royal welcome on his return to Australia. Speaking at Freemantle, he thus referred to his visit to Ireland: 'It was his privilege to pay a visit to Ireland, and on every side he saw signs of great improvement. In every part of the country that he visited, he saw contentment and development—that was development wherever there was devotion where on one side of the road the people were proprietors of their land, but on the other side tenants at will. On one side was contentment and industry, on the other unrest and dissatisfaction. He had made a point of not conversing much with leading political men, in order that he might form his own ideas, and he had seen what might call the first instalment of Home Rule—that was the County Councils and the Urban Councils, which were achieving the grandest results. It had been stated in the hostile press that the concession of local administration would bring confusion to the country and debt.



the case with... the law and... him by the...

THE BISHOP.

his sermon at... High Bishop... families. He... it behooved... faithful and... every... with the... especially... obeyed. To... and other... had a right... at the... and the... absolutely neces... of the house... prepared to... the children... as they...

But, besides these Christian witnesses, there is outside pagan evidence as to the common belief of the Christian Church in those early times. Celsus, a pagan philosopher who lived in the second century, was a bitter opponent of Christianity. He twitted the Christians with making a god of One Who was crucified as a criminal in Palestine by Pontius Pilate. He was answered by Origen. Pliny, the younger, when Governor of Bythynia in the year 103, in making his report to the Emperor Trajan, spoke of the Christians singing "hymns to Christ as to a God." Lucian, a pagan philosopher of the second century, in his "Philopatris," ridiculed the Christians for worshipping God the Father, Son and Holy Ghost. In his "Perogrus" he stated that the Christians worshipped Christ.

Savage—Justin Martyr expressly says: "There is a Lord of the Lord Jesus, being his Father and God and cause." Justin Martyr, in his "Apologia," addressed to Antoninus Pius about the year 130, 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 replied to the charge of atheism made against the Christians: "The pagans tax us with atheism, and we frankly confess the gods in worship among you, we are 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-begotten Son, together with the Spirit, who spoke by the prophets, we worship and adore."

Here in the year 102 we have testimony 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 that the Trinity was completed by adding the third person to the other two." But more to this further on.

CRITIC.

Rev. Mr. Savage of our Church... Trinity... that... 250 A. D.—we... discipline of St. Ignatius died a... Christ. He was... Flavian Ambr... about the year... which he wrote on... to his brethren... we quoted, he... "our God." At... a letter to the... their prayer... to imitate... God." The... request indicates... about this wit... for evile... portion of the... st two hundred... Christian era be... of Christ. In... we quoted St... that the writers... now give some... from times... 0.

are the first on... the divinity of... the first century... and Evangelic... was mainly to re... reaching that St... The next de... was Theodotus... the second con... that tells of his... he was proceed... by year 100. Cou... were Sabellians... They were c... and heresies... was Cajus, a... in refutation... "The Laby... of Artemon... the divinity of... Cajus... welling... in Militades... and Melito... psalms, hymns... ten from the be... and trans... in which Christ... celebrated for no... And these her... how is it... estors, until the... year 192), should... in the true... so many years... the world? How... report of... eated Theodotus... of the divinity... as the first who... of, had been of... tion, how is it... excommuni... Church... (8.)

Paul of Samorata, in 260. He was promptly called to account by the Council of Antioch in 264. He dissembled and protested that he had never professed the Apostolic dogma. In a short time, convinced of his guilt, they assembled again at Antioch and explicitly condemned the new doctrine introduced by Paul. As, however, he promised to renounce and retract his errors, he escaped the 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 time, the Bishops met at Antioch in 269, and in this council Paul was convicted and excommunicated from the Church. This came the most conspicuous denier, Arius; who was anathematized by the council of Nicea in 325, the great parliament of Christendom that had ever assembled up to that time.

8.)

does he say the doctrine of the Trinity was not completed till the end of the fourth century, when the author he quotes says it is as old as the Gospels? Savage—When Athanasius championed the dogma, Gregory Nazianzen tells us that at "first he stood alone, or with a very few."

Here is what Gregory Nazianzen says in his fifty first oration: "Nor do we separate in Christ the man from the divinity; but we believe that there is but one Christ, who before was not man, but God and the only Son of God before all ages, without body, without anything corporeal; who at last was made man for our salvation; possible in the flesh, impossible in the divinity; limited by the body, unlimited by the spirit; at the same time terrestrial and celestial, visible and invisible, comprehensible and incomprehensible; lastly, that man fallen entirely into sin, he 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."

MGR. FALCONIO HONORED.

POLICY OF CATHOLIC CHURCH HEAVEN FASHIONED.

The authentic press report of the reception 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, clerical and lay, which cheered the distinguished guest of honor as he and the other Right Rev. Fathers in God, Archbishop Ryan and Bishop auxiliary Prendergast, Bishops Spalding and McFaul, and Mgr. Rooker took their places at the head of the lecture room. The first, happy words of greeting were spoken by Mr. Ignatius J. Dohan, president of the club, who adverted to the fact that it was for the third time that the Catholic Club had welcomed to the City of Brotherly Love a representative of our Holy Father, Pope Leo XIII.

Mr. Dohan was followed by Dr. Ryan, Philadelphia's well-beloved chief shepherd, who welcomed the Most Rev. Delegate Apostolic on behalf of the clergy and laity of the city. "You represent to us," said His Grace, "the great power all essential to the existence of the Church, and in your character as representative of our Holy Father, we receive you, and we receive you with true Catholic hearts. The Church can not be conceived without its Divine head and that authority of the Divine head continues in the headship of Peter, and this headship of the Sovereign Pontiff, now Leo XIII., as the headship, as I have said, essential to the Church and it is the foundation of all her glories—the reason of her permanence. As our Divine Lord said, the wise man was he who built his house upon the rock, and the rain fell 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—her marvelous wisdom, the union of liberty with authority. 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 republicanism—that she is wonderful because she is the Sovereign Pontiff down; her organization is wonderfully republican; the organization of the religious orders and the organization of the Church itself are models of republics, and to a great extent were the models for our own republic. There is that union of authority, representation, liberty and stability, they say, which makes the Church perfect because she is a perfect republic.

"Others say no; she is perfect because she is a monarchy—because the one man power is found in her; that one man speaks and the whole world listens; people of every tribe and tongue throughout the universe hear his voice—it is heard on the banks of the Tiber and on the banks of the Mississippi; it passes over mountains and through the lovely valleys throughout the whole world—that one voice; and therefore it is an absolute 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 republic nor a monarchy, but it is a marvelous cunning union of all forms of government. It is a wonderful mosaic. All that is free in republicanism is united with all that is strong and permanent in monarchies; in that mosaic you see all the accumulated wisdom of the governments of past ages. You see the results of history; and it is permanent, then, because of its eclectic character. Marvelous cunning!"

"You have read the well-known premises of Macaulay of the Catholic Church, and then the philosophy which he gives afterwards. It seems a marvelous tribute, and essentially it is; but when he attempts to account for the marvel you see there how cunning this wonderful production—this institution like to which nothing existed in the history of the world. He attempts to account for it on human hypothesis, 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—fanaticism is the disease of certain temperaments; fanaticism can never produce the permanent result—an institution that has stood the brunt of centuries of persecution and examination and philosophy and opposition."

"What, then, is it? Not a republic, not a monarchy, not a cunning combination of both; it is a divine institution, assumed to what he taught. Why, then,

man could never have given to it the permanence that it has had, and shall have until the end of time. Cunning men attain small results only; honest men can attain permanent results; and the truly great man is the honest man; and therefore this institution's existence, its wisdom, its permanence, its marvellous influence over the intellects and the hearts and the imaginations and the love of the beautiful and all that is tender in the human heart and all that is brilliant in the human mind can 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 Jerusalem, coming down from heaven and fashioned by the hand of God.

And this wonderful work, this masterpiece of the power and the wisdom of God, requires such a leading power as its head; and because of that power and through that power—for it is the governing power and the teaching power—Bishops have their power, priests have their power; and when the Bishop or the priest speaks, it is the whole Church that speaks; it is the Sovereign Pontiff, too, that speaks through him. The canon ball, falling on the earth, touches only a single point, yet the whole weight of the canon ball is at that one point; so, when 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 authority of the Church at every point.

MGR. FALCONIO HONORED.

POLICY OF CATHOLIC CHURCH HEAVEN FASHIONED.

The authentic press report of the reception 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, clerical and lay, which cheered the distinguished guest of honor as he and the other Right Rev. Fathers in God, Archbishop Ryan and Bishop auxiliary Prendergast, Bishops Spalding and McFaul, and Mgr. Rooker took their places at the head of the lecture room. The first, happy words of greeting were spoken by Mr. Ignatius J. Dohan, president of the club, who adverted to the fact that it was for the third time that the Catholic Club had welcomed to the City of Brotherly Love a representative of our Holy Father, Pope Leo XIII.

Mr. Dohan was followed by Dr. Ryan, Philadelphia's well-beloved chief shepherd, who welcomed the Most Rev. Delegate Apostolic on behalf of the clergy and laity of the city. "You represent to us," said His Grace, "the great power all essential to the existence of the Church, and in your character as representative of our Holy Father, we receive you, and we receive you with true Catholic hearts. The Church can not be conceived without its Divine head and that authority of the Divine head continues in the headship of Peter, and this headship of the Sovereign Pontiff, now Leo XIII., as the headship, as I have said, essential to the Church and it is the foundation of all her glories—the reason of her permanence. As our Divine Lord said, the wise man was he who built his house upon the rock, and the rain fell 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—her marvelous wisdom, the union of liberty with authority. 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 republicanism—that she is wonderful because she is the Sovereign Pontiff down; her organization is wonderfully republican; the organization of the religious orders and the organization of the Church itself are models of republics, and to a great extent were the models for our own republic. There is that union of authority, representation, liberty and stability, they say, which makes the Church perfect because she is a perfect republic.

"Others say no; she is perfect because she is a monarchy—because the one man power is found in her; that one man speaks and the whole world listens; people of every tribe and tongue throughout the universe hear his voice—it is heard on the banks of the Tiber and on the banks of the Mississippi; it passes over mountains and through the lovely valleys throughout the whole world—that one voice; and therefore it is an absolute 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 republic nor a monarchy, but it is a marvelous cunning union of all forms of government. It is a wonderful mosaic. All that is free in republicanism is united with all that is strong and permanent in monarchies; in that mosaic you see all the accumulated wisdom of the governments of past ages. You see the results of history; and it is permanent, then, because of its eclectic character. Marvelous cunning!"

"You have read the well-known premises of Macaulay of the Catholic Church, and then the philosophy which he gives afterwards. It seems a marvelous tribute, and essentially it is; but when he attempts to account for the marvel you see there how cunning this wonderful production—this institution like to which nothing existed in the history of the world. He attempts to account for it on human hypothesis, 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—fanaticism is the disease of certain temperaments; fanaticism can never produce the permanent result—an institution that has stood the brunt of centuries of persecution and examination and philosophy and opposition."

"What, then, is it? Not a republic, not a monarchy, not a cunning combination of both; it is a divine institution, assumed to what he taught. Why, then,

in the Eternal Father that he is made 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 verities, character tends to disappear; for at such a time it becomes difficult to believe that any high or spiritual thing is true or worth while. Faith in the goodness of life is undermined, and the multitude are left to drift at the mercy of passions and whims, having lost the power to believe in the soul or to love aught with all their hearts. At such a time there is more urgent need than those who have influence and authority should have to consecrate themselves to the strengthening of the foundations of life; that the young especially may be made to feel 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 all 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 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, and as such a most potent factor in education. 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 blessings and beauties of this God-nurtured universe. We are in many other ways lamentably uneducated. We abound in corrupt politicians, and until we can master this evil we can lay no claim to either civilization or Christianity.

A MINISTER ON CONFESSION.

DR. COLLINS, OF COVENANT PRESBYTERIAN CHURCH, PREACHES A WHOLE-SOME DISCOURSE.

Philadelphia Catholic Standard and Times "Confession of Sin" was the subject of the discourse of Rev. A. B. Collins, D.D., at Covenant Presbyterian church on Sunday evening last. The sermon was eloquent and, though consistently Protestant, was free from that criticism of the Catholic doctrine which might have been expected. So far as it went it might have been delivered in a Catholic church, and it laid down two essential for forgiveness of sins which are not "James Kent Stone" general as Rev. James Kent Stone designates the usual Protestant "confession." Dr. Collins stated that there should be a thorough self-examination and a confession in detail of the sins committed. Not that God is not conversant with our faults, but because He requires us to do so in order to obtain forgiveness.

The texts quoted were from Numbers xxi, 1-9, and St. John iii, 14-21. The first named dealt with the discontent among the people of Israel when they spoke against God and against Moses, His representative, and the Lord to punish them sent fiery serpents among them. "The people came to Moses and said: 'We have sinned against thee; pray against the Lord that He take away the serpents from us.' And Moses prayed for the people. And the Lord said unto Moses: 'Make thee a fiery serpent and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live.' And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

The second text contained the verse, "And as Moses lifted up the serpent in the wilderness, 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, seemingly forgetful that the priest, who is the representative of God, as Moses was, must know the sins before being able to advise the penitent. St. James the apostle says: "Confess your sins 'to faults,' King James' version; 'sins,' revised version) one to another." This is not a pleasant task, but God has the right to prescribe the essentials for obtaining pardon. The people of Israel, it will be recalled, confessed to Moses, and he, like the priest, prays for them as he in turn confesses and is prayed for. The book of Proverbs tells us: "He that hideth (covereth) his sins shall not prosper, but he that shall confess and forsake them shall obtain mercy." When it is remembered that one cannot hide his sins 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 contention that God forbids the making of images refuted by the fact that God commands the making of the fiery serpent. Not that it had any efficacy in itself, as Dr. Collins truly said, but no doubt because it reminded them of their sin and its punishment and awakened the proper contrition 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 result when the Crucifix performs its attended mission of awakening love for the Redeemer and horror for sin, whose victim He was.

As moral culture is the most indispensable, it is the most completely within the power of those who know how to educate. It is possible to make snobs of sinners, or heroes of cowards, truth-lovers of liars; to give magnanimity to the envious, and nobility to the mean and miserly; but it is possible only when we touch man's deepest nature and awaken within him a consciousness of God's presence in himself; for it is only when he feels that he lives

in the Eternal Father that he is made 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 verities, character tends to disappear; for at such a time it becomes difficult to believe that any high or spiritual thing is true or worth while. Faith in the goodness of life is undermined, and the multitude are left to drift at the mercy of passions and whims, having lost the power to believe in the soul or to love aught with all their hearts. At such a time there is more urgent need than those who have influence and authority should have to consecrate themselves to the strengthening of the foundations of life; that the young especially may be made to feel 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 all 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.

A MINISTER ON CONFESSION.

DR. COLLINS, OF COVENANT PRESBYTERIAN CHURCH, PREACHES A WHOLE-SOME DISCOURSE.

Philadelphia Catholic Standard and Times "Confession of Sin" was the subject of the discourse of Rev. A. B. Collins, D.D., at Covenant Presbyterian church on Sunday evening last. The sermon was eloquent and, though consistently Protestant, was free from that criticism of the Catholic doctrine which might have been expected. So far as it went it might have been delivered in a Catholic church, and it laid down two essential for forgiveness of sins which are not "James Kent Stone" general as Rev. James Kent Stone designates the usual Protestant "confession." Dr. Collins stated that there should be a thorough self-examination and a confession in detail of the sins committed. Not that God is not conversant with our faults, but because He requires us to do so in order to obtain forgiveness.

The texts quoted were from Numbers xxi, 1-9, and St. John iii, 14-21. The first named dealt with the discontent among the people of Israel when they spoke against God and against Moses, His representative, and the Lord to punish them sent fiery serpents among them. "The people came to Moses and said: 'We have sinned against thee; pray against the Lord that He take away the serpents from us.' And Moses prayed for the people. And the Lord said unto Moses: 'Make thee a fiery serpent and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live.' And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

The second text contained the verse, "And as Moses lifted up the serpent in the wilderness, 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, seemingly forgetful that the priest, who is the representative of God, as Moses was, must know the sins before being able to advise the penitent. St. James the apostle says: "Confess your sins 'to faults,' King James' version; 'sins,' revised version) one to another." This is not a pleasant task, but God has the right to prescribe the essentials for obtaining pardon. The people of Israel, it will be recalled, confessed to Moses, and he, like the priest, prays for them as he in turn confesses and is prayed for. The book of Proverbs tells us: "He that hideth (covereth) his sins shall not prosper, but he that shall confess and forsake them shall obtain mercy." When it is remembered that one cannot hide his sins 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 contention that God forbids the making of images refuted by the fact that God commands the making of the fiery serpent. Not that it had any efficacy in itself, as Dr. Collins truly said, but no doubt because it reminded them of their sin and its punishment and awakened the proper contrition 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 result when the Crucifix performs its attended mission of awakening love for the Redeemer and horror for sin, whose victim He was.

pharisaical cant so frequently found in non-Catholic sermons, and with the right 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, forgiveness (absolution), and satisfaction.

When men lose the firm grasp of the eternal verities, character tends to disappear; for at such a time it becomes difficult to believe that any high or spiritual thing is true or worth while. Faith in the goodness of life is undermined, and the multitude are left to drift at the mercy of passions and whims, having lost the power to believe in the soul or to love aught with all their hearts. At such a time there is more urgent need than those who have influence and authority should have to consecrate themselves to the strengthening of the foundations of life; that the young especially may be made to feel 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 all 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.

PROTESTS AGAINST BIASPHEMY.

An editorial in the Denver Catholic says: In recent years in certain of the great eastern cities 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 are 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."

LET YOUR HEART BE FULL OF COURAGE.

If He calls you to a kind of service which is according to His will, but not according to your taste, you must not go to it with less, rather with more courage and energy than if your taste coincided with His will. The less of self or self-will there is in anything we do the better. You must not allow your self-will to go 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."

A NEW BOOK BY FATHER SPALDING.

The reader of the second story from the pen of Father Spalding, "The Sheriff of the Beech Fork," will detect with joy the same happy knack in "The Cave by the Beech Fork." This book, deserves a cordial welcome from the lover of sound juvenile literature. In many respects it is superior to the "Cave by the Beech Fork." There is greater wealth of incident and the descriptions are more graphic and lifelike. The latter indeed evinces a true knowledge of nature; the author has learned to love the warble of the birds, and the charm of brook and stream and glades and luxuriant foliage dotting the river bank has of an claimed his right admiration.

The stirring scenes of the new story call for special commendation. They remind one of the far-famed rifle contest in which Owen won of Owen Harlowe Jim, the previous ride to save the desperado of Gen. Jackson, the stage "hold up," and the adventures of "The Cave."

The journey to New Orleans on the raft is worked up with great skill. The bustle and confusion attendant upon the departure, the attempt of the villain Amsbury, Lane's cunning in filling the every eye with his arch enemy, his escape, the escape of Owen, the change to the face of danger, the cowardice of "Old Moss," the flight of Henry, the threepence on the stage and the fugitive of Owen, keep the excitement and interest tense throughout.

The stirring faith and self-sacrifice of the heroes, Owen and Maran, are brought to light in a striking manner by Owen's sickness. The behavior of Maran during the stormy night is a feat of skill; to challenge a Catholic priest for his dogmatic attitude, to challenge his admiration. The characters of the story are well depicted. Owen and Maran are noble, brave, the honest, the genial, the warm-hearted. "The Sheriff of the Beech Fork," Howard and Maria Cooper are noble lads and real boys in the true sense of the word, who show forth in their persons the glowing influence of a thorough Catholic training. The picture of the Howard's homestead is that of a beautiful country estate, the good old ante-bellum class. We would like to speak of each person depicted; but space will not permit. So we will say that Father Spalding has conceived all of his characters correctly and brought them before the reader with a marvellous accuracy of detail. We congratulate the Reverend Father most heartily on his second endeavor. He has truly merited by this book the great commendation seldom deserved, namely, that he includes high moral and religious principles in a most attractive manner. He has not only undoubtedly exercised a refining and elevating influence over the mind of many a young reader, but he has also given a most valuable lesson to the young of the day. The plot of "The Sheriff of the Beech Fork" is fresh and ingenious, worked out with superb direction of a fine and wonderful resourcefulness of detail. From the outset, the reader's attention is captivated, and he longs for a moment that he might see the arrival of the coach, the building and loading of the raft, the trip down the Ohio to Mississippi to New Orleans, with its many thrilling incidents—how naturally are these events described, how rapidly they pass. The book is published by Benziger Brothers, New York, Cincinnati, Chicago. Price 25 cents, postpaid.

CARDINAL MANNING'S PLEDGE.

I promise Thee, sweet Lord, That I will never do thee slight Which shines from Thee within my soul, An I shun my reason's light. Nor ever will I lose the way, To serve Thee by my will. Which Thou has set within my heart Thy precepts to fulfill. Oh, let me drink as Adam drank, Be free from Thee to feel; Oh, let me drink as Thou, sweet Lord, When faint by Sinner's woe, That from my childhood, care from sin O'erlook and drunken strike, By the clear Fountain I may rest, Of Thy sweetening life.

AN OHIO PILGRIMAGE.

(Rev. James Dominic Huban, O. P.) One eye in summer time I stood alone Beside a little lowly convent tomb, The slanting beams of the low sun illumed The same old old engraving on the stone, That told the story of his life full blown The rose in Master garnered then in June And dried with fragrant virtues sweet perfume. That daggers still in paths his feet have known. Our Mother's statue in the evening glow Had cast its shadow over the grassy mound A heart which beat with love to heaven, And a devotion never fell on all around And while the vesper bells came faint and far I parted from my friend of long ago.

NEW BOOK.

"The Eucharistic Month or Thirty-One Days Preparation and Thanksgiving for Holy Communion." Useful to priests and all who communicate. It is presided over and conducted by a Catholic clergyman, to which is added Devotional Entertainments on the Holy Sacrament of the Altar, and the Revival of Pope Leo XIII. on the Most Holy Eucharist. Cloth, 21 mo red edges 50 cents, post paid.

"The Tallman" (61) by Anna F. Sadler, and "The Pickington House" by the same author, has lately been issued by Benziger Bros., New York. They are both interesting novels and will be read with pleasure and profit, especially by the young generation.

An intensely interesting narrative of "A Royal Son of a King" by the Marquis Pauline von Lieven—reprinted from the pages of the Ave Maria of Notre Dame, Indiana—comes to us in this book in a most attractive form. Price 25 cents. Publishers, Ave Maria.





DIocese of London.

A TRIBUTE TO THE MEMORY OF SISTER BOUTCHER, THE FIRST NUN WHO DIED AT THE HOTEL DIEN...

On Thursday, January 26, at the Hotel Dieu, Windsor, a solemn Requiem Mass was sung...

On the 26th of January, 1933, at the Hotel Dieu, Windsor, a Requiem Mass was sung...

On the 26th of January, 1933, at the Hotel Dieu, Windsor, a Requiem Mass was sung...

On the 26th of January, 1933, at the Hotel Dieu, Windsor, a Requiem Mass was sung...

On the 26th of January, 1933, at the Hotel Dieu, Windsor, a Requiem Mass was sung...

On the 26th of January, 1933, at the Hotel Dieu, Windsor, a Requiem Mass was sung...

On the 26th of January, 1933, at the Hotel Dieu, Windsor, a Requiem Mass was sung...

On the 26th of January, 1933, at the Hotel Dieu, Windsor, a Requiem Mass was sung...

On the 26th of January, 1933, at the Hotel Dieu, Windsor, a Requiem Mass was sung...

OBITUARY.

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

OBITUARY.

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

OBITUARY.

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

OBITUARY.

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

OBITUARY.

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...

THE NORDHEIMER PIANO. Is the result of over sixty years experience in the piano business...

Sacred Pictures. Beautiful Artotypes for framing, superior to Steel Engravings in execution...

THOMAS COFFEY. Catholic Record Office, London, Canada. CONSTITUTION CURE. Free Samples, 75c.

THE ROYAL CITY PAINTING AND DECORATING CO. OF GUELPH. 82 UPPER WINDHAM ST. E. BRASS, E. V. COOPER, W. A. MARON.

SOUL STOMACH, FLATULENCY, ALL OTHER GASTRIC DYSPEPSIA. K.D.C. DYSPEPSIA CURE.

CATHOLIC HOME ANNUAL FOR 1933. TWENTY-EIGHT PAGES. 35 CENTS. Contains a variety of poems and stories...

Good Smart Salesmen Wanted. For Western Ontario, also local agents, for the sale of Fruit Trees, Ornamental Trees, etc.

Live Stock Markets. Toronto, Feb. 12. The local market is quiet, with values steady. Grain-No. 1 Manitoba...

OBITUARY. Mrs. JOHN HOGAN, NEE LOWELL. Friends and relatives regret to learn of the death of Mrs. Hogan...