# Catholic Record. The

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

### VOLUME XXV.

# LONDON, ONTARIO, SATURDAY, JANUARY 3, 1903

# The Catholic Record.

### LONDON, SATURDAY, JAN. 3, 1903.

STILL ANOTHER SECT.

We are informed that a wayfarer from the East intends coming to Canada to lay before us another scheme of religion. We do not know what we have to expect, and so the all-around Christians must keep their nerves in critically. For them the Child readiness for a new sensation. Possibly it is a conglomeration of sayings that child born of woman. When He begins have flourished among the bazaars from His work, asserts His title and provis time immemorial. We could pick them it, he will be but a man, versed if you ont ourselves from the Arabian nights, like in all the arts of attracting attea but they have a greater piquancy and tion, dowered with a character unauthority when coming from the lips of a picturesquely attired Oriental.

He may intercept some of the men and women who run after fads, that is, than Mrs. Eddy.

Time and a ain one has to wonder at the cocksureness of the statements of the average disbeliever in Christianity. Egyptian tricks? But, then, now ex-There are, of course, some who talk plain that the light of Bethlehem shore about the victories of science over upon man, dissipating his ignorance; religion and hear in every new inven- upon the home which had been desetion the knell of the supernatural. But crated, bathing it in a splendor of purity they are merely given over to the use by sanctifying the marriage tie; upon of cant phrases, either because it is society, purifying it from corruption the fashion to do so, or because and re-establishing the reign of truth they deem it' manly to proclaim and justice. What of the millions who their emancipation from all creeds. They, however, do not count. They are but obeying the behests of some who have and do toil to be like unto self constituted teacher, crying out Him? his watchwords and prating the while of freedom. Just as in a preceding iuns are but a dream, the hallucinations generation men assumed a Byronesque of an impostor, explain how they made method of living, so these gentry don their way and, despite a thousand philosophical cast-offs and give exhibi- obstacles, became the most precious tions to a wondering public. That pub- heritage of mankind. It were too long lic may be large or small, but every a story to rehearse its triumphs. Back tude of skepticism with abhorrence section of the country has an opportunity to make merry over the antics of this sort of citizen. A dose of day, but we have filled your cities, Spenser or Huxley is sometimes responsible for them : at others a feeble hold upon the principles of morality explains the performance. But they as well as their teacher are one in the possession of an overweening conceit that makes them proof against argument and lulls them into the conviction that Christians are fools. They are satisfied with tigments although the belief of the centuries points out their falsity, and men whose names are not writ in water knew them not.

THE LESSON OF THE CRIB.

out in a hundred tones from their of her Founder. hearts and minds. They reached out for something to satisfy the yearning of

This we believe, and as we kneel in adoration before the crib we must needs think what a wondrous answer God gave to the prayers and longings of humanity. He put away His glory, emptied Himself of His power, and came with our flesh to instruct and encourage us, to leave no means un-

tried to win our thoughts and affection. But there are those who stand before the Crib curiously and at Bethlehem is like any other fleched by the slightest stain-but not God. Despite the fact that He picks up the world and refashions it, they re-

fuse to see the splendor of the Godhead. if they are not all under the wings of But if the Babe of Bethlehem be not Christian Science. But at any rate he God, Who is He? A reformer-a Jew cannot enunciate greater absurdities who would exchange his short day of popularity for the night of the Cross'

upon the fancies of the populace with

If the good tidings we hear of Christin the ages Tertullian could say to the Roman officials: We are but of yeste .islands, market places, the very campwe have left you only your temples, and Christ triumphs to-day in the souls of ren. men-in the Christian home-in every phase of life from birth to death.

Said Napoleon: There is no God in heaven if a man has been able to con ceive and to execute with such success the gigantic plan of stealing Supreme homage for himself, in usurping the name of God. Without the Church the Divinity of Christ is hanging in the balance. Divines ignore and deny it, crease among Protestants. But the

Let us hope that the season may have some beneficial influence on the souls of the human heart. And for this they the carpers and criticizers-the men wanted the God Whom they had lost. and women who make it their busight Him everywhere : and the ness to defame their neighbors. Earth hope that they too might see Him Who holds no meaner objects than requires this satisfies of the order  $\mathbf{r}$  and  $\mathbf{r}$ ta niy a virtue to cheerfully obey an authority which is recognized a divine. Roman Catholicism lays great stres upon the performance of outward acts while Protestantism affects to make light of such things. In this attitude I am firmly convinced that Roman Catholicism is right and Protestantism whol wrong. A genuine religion must mani fest itself in some outward way. A man who seldom or never attends divine ser vices, who declines to avail himself of the sacraments of Christ's appointing, who openly makes no confession of his aith, whatever else he may be is cer tainly not a religious man. The Roman authorities understand human nature, and when they lay down certain definite and when they try down certain termine rules and regulations governing the outward expression of religion and insist upon their loyal observance as the evi-dence of the individual's sincerity, they show the greatest wisdom. It is fol to talk as though religion could divorced from its outward forms. Re ion is not solely the practice of eth ness of time the Son of God made His but what he has, and therefore nothing truth-to communicate Himself to them clean, shambling through the world, defiling all that petty spite and jealously But let us hope-'A 'sinable by all Peacy in ourserves, and union with God For him to waom lepesk, an easy road Life orea." body will you find so great a willing ----But the Incarnation does not mean that within the outward form of the little Infant on which the shepherds Why is it that we, in the very king-dom of grace, surrounded by angels and preceded by saints, nevertheless can do among its members to contribute of their riches or of their penury to the needs of the Church ? I suppose the gazed were two persons. It means an mion more intimate than this. It did not make God other than He was from all eternity: it added on another, a o little, and, instead of mounting with is no Christian body in the United is it that the power of God is not within thes do. The vast majority belonging us? Is it literally that we are not able to this Church are among the poorest to perform Ged's commandments? God forbid! We are able. We do have a feels it his duty to give to the very utmost of his ability. When I realiz before. But that temporal nature was power within us to do what we are com-

PREACHER LAUDS CATHOLIC

CHURCH, TRENTON. Philadelphia Catholic Standard and Times.

Trenton, Nov. 25. Considerable discussion has been occasioned among non-Catholic minis ers and laymen in this city as the re-sult of a sermon pre-thed Sunday evening by Rev. Hamilton Schuyler in family P. E. Church, entitled "What Churchmen May Learn From Roman ing by atuolites." The congregation of Trin-y Church numbers among its men-ers leaders of the fashion and wealth bors leaders of the fashion and wearing of Trenton, and Rev. Mr. Schuyler is one of the most prominent Protestant dergymen of the city. The church was crowded to the doors. Among other things the sceaker said : "Roman Catholies are wont to com-plain that the doctrines which their others the doctrines which their

hurch teaches are misstated and often caricatured by those who do not belong to their communion. Doubtless in many instances this is true. Certo state their teachings that it be done ignominy ? An impostor who played fairly and without any attempt to draw unwarrantable conclusions. "Although in matters of faith and

practice we differ as widely as the two poles from Rome, there is no reason why we should not pay our tribute to the many good points which the Roman system contains, and particularly to the system contains, and particularly to the Christian virtues so conspicnously ap-parent in the lives of many of her members. That they give a hearty and cheerful compliance to the commands of their Caurch, that they strive implicit-ly to do her will, no matter what it may used them are trains that ought to call tie ! If his belief is not ours levels for member he does not look at it from our standpoint, and therefore beliefs and practices which seem strange and in-comprehensible to us are not only credcomprehensible to us are not only cred-ible and proper to him, but as undoubt-edly true and necessary. If we some-times wonder at what we are apt to call his credulity, he regards our atti-ted a classification with abbravia if we think he believes too much, he is

sure we believe too little. LOYALTY TO THEIR CHURCH. "I would place loyalty to their Church for any worldly advantage, not to es-cape persecution will be falsify or equivocate on this point.

equivocate on this point. "If religion were a mere matter of compliance with outward observance, thea certainly the Roman Catholics would be the most religious people in the world. There is no body of people more serunnions in their attention to more scrupulons in their attention these things. Attendance at the church and there is none to say them nay. Latitudinarian opinions are on the in-repetition of prayers and other acts of devotion are thing; for which they must be accorded the foremost hem men wrestled with the problems that vex our men of science. The questions of origin and destiny ring that vex our men of science. The questions of origin and destiny ring Christian people are lying comfortably in bed. A religion which is able to make people shake off natural sloth and indelement and not them about their

people think sufficient to contribute to **VIRTUES.** E REV. HAMILTON SCHUYLER VOICES ELOQUERT TRIBUTE IN TRINITY P. E. IE aloguert TRIBUTE IN TRINITY P. E. ELOQUERT TRIBUTE IN TRINITY P. E.

care for a thing just as we are willing to sacrifice ourselves for it. No more. Almsgiving is a Christian obligation; it is something which no person can omit without serious injury to his spiritual life. A religious fervor which expends itself in the utterance of pious expressions and at regular attendance at divine service, yet omits the duty of almsgiving, has a very small value. The reverence Catholics feel inwardly they are not ashamed to show outwird ly. Protestants often claim to feel an inward reverence for things set apart for religious purposes, but they seem to be afraid to give this feeling any out ward expression. They seem to think that by doing so they might be accused of verging upon superstition. But surely because there are instances of Bat exaggerated reverence and because some persons who are ignorant and saperstitious attribute to the symbol the merits and virtues of that which it represents is no valid reason against tainly Roman Catholics have a perfect tainly Roman Catholics have a perfect right to demand from any one claiming dee. We ought to honor the Roman Catholics for the frank and open manne in which, notwithstanding popular mis-representations they pay their tribute

is true freedom

on Stuart, a resent convert

politic, and even the course of neces-

sary justice ; that a Mss n who bears witness in court against a Mason.

the heaven of Christ.

of reverence to holy things.

RIGHT ON THE SCHOOL QUESTION. calls for our admiration is the supreme i upor a ice attributed by Roman Cathoites to the religious education to the children. Viewing the matter from their standpoint, we must admit that they are justified in establishing their own schools where their children may be taught the religion which they pro-fess. Bodies other than Roman Cath olics attempt to do this in the Sunday schools. Catholics believe that such teaching of religion is not sufficient; they desire that religion is not summered; they desire that religion shall enter into the daily life of the child and that a knowledge of it shall go hand in hand with secular studies. Who shall

say they are wrong ? "Whatever one may think of the doc trinal beliefs of Catholics, every fair-minded person must admit that in works of charity and mercy they stand pre-eminent. In matters of hospitals, strong a separate interest as greatly homes, orphanages, asylums and other to impede the working of the body eminent. institutions of practical charity they lead all o her Christian bodies. That in the main these institutions are con-

as amongst the foremost of the virtues dated on broad lines, that they aim to exhibited by our Roman Catholic breth-minister to humanity, irrespective of minister to humanity, irrespective of race or creed, I presume no one will question. To the devoted men and as alongest our Roman Catholic orecal exhibited by our Roman Catholic orecal race or creed, I presume no one and question. To the devoted men and question. To the devoted men and question. To the devoted men and question women who conduct these institutions and who give themselves unreservedly to the work, not expecting or receiving to the work, surely no one will to the work, not expecting or receiving any earthly reward, surely no one will refuse the fullest meed of praise. Their pious labors and self-sacrificing devo-tions in the cause of humanity are among the brightest jewels in the crown of our common Christianity.

of our common Christianity. "The Roman Church is certainly one of the greatest bulwarks protecting society from disorder and anarchy. Many of its prelates have done notable service in the cause of social reform, service in the cause of social retorial and they stand high in the estimation of state-men and patriots. There have been times when waves of Protestant gotry, as instanced by the Knowblgotry, as instanced by the Know-nothing movement, have swept over the country and given rise to bitter feelings on both sides. Happily we may believe that these religious quars are things of the past. There is make people snake of natural storn and indolence and set them about their religious duties as the first obligation incumbent upon them has certainly a great deal to commend it from any point of view. It may be said, of course, that the strict discipline of the Church requires this sucrillee of their case and Roman Catholics as such are just as patriotic, just as law-abiding, just as honest and just as conscientious as other people." ....

ordinate branch of the great Church of who do their duty as citizens, and God, but finally became convinced that where there was no settled principle of public proclamation of the medieval ban against life or limb of excommuniof the medieval

from the

where there was no settled principle of authority, but rather jarring teachings and inharmonious collefs, the spirit of nnity or ef Catholicity could not exist. Father Eaton, the Oratorian, who is in this country in the interests of the Newman Memorial Church, in a most charming way related some personal this country in the Intervention a most as the second modern age after the process. That modern age after the process. That modern age after the process. That procedures of the Middle Ages. That procedures of the Middle Ages. That which, among the Catholies, would be speak of rustic ignorance, disavowed by speak of rustic ignorance, disavowed by speak of rustic ignorance disavowed by speak of rustic ignor gigantic figure in our modern religious lite standing for the great fact that one Authority, speaks among the Free-masons rather of the direct encourage-ment of Authority, or even of its direct command.—Charles C. Starbuck, in religion is not as good as another, that there is such a thing as objective trott submit our minds to which we must submit our minds and that even to the spilling of blood Sacred Heart Review.

we must make the sizentices for the sake o the truth and that there alone THE HAIRSKINS OF FORT GOOD HOPE. Following Father Eaton came John-

CATHOLIC MISSIONARY WORK IN LHE Episcopalian ministry. Archbishop Farley then in a bappy way explained his protound interest in the Convert NORTHWEST.

Boston Pilot. So immense territorially is the field

his protonal interest in the content of the protonal interest in the content of the protonal interest in the sentence of the the church in this siveness of the the Church in this country," said he, "made America is of Mary Immaculate), country," said he, "made America is of the sentence of the sentenc siveness of the the the and America all Oblates of Mary function of a peculiarly fertile field for converts. a peculiarly fertile field for converts. In the New York Archdiocese alone in the New York Archdiocese alone and receive letters only once in the winter. over five thousand converts are re-ceived into the Church each year, and conce in the winter.

The rigors of the long winters are terrible to live through, even for the natives. "It would not take many the work is growing." The addresses were interspersed by some excellent vocal and instrumental music rendered by the choir of the Church of St. John the Evangelist. natives. "It would not take years like the last to make the some excellent vocal and institutional music rendered by the choir of the susic rendered by the choir of the music rendered by the choir of the susic rendered by the choir of the super altogether, for I counted thirty-five deaths while there were but tweive births," writes the Rev. Henry Ande-mard, of Fort Good Hope, Mackenzie River, N. W. T. "Poor Indians, what misery they suffer! With their huts made only of skins and branches, the winter must be terrible. Yet we never hear them complain. They know how to make warm clothing from the pelts of the animals they kill, especially hairof the animals they kill, especially hair-DR. STARBUCK ON FREMASONRY. skins, whence the name of their tribe. But they make no provision, but live from hand to mouth." What are the charges against Freemawhat are the enarges against reema-sons? That they are Masonically, that is, morally and religiously, subjects of a foreign princa or potenate, one the Dake of Sussex, then the German Emperor, now doubtless, some other prince or king; that they have so strong a somerate interest as greatly

from hand to mouth." As the country produces nothing be-sides hunting and fishing, when these hail, as they often do, these children of the forests have to keep long fasts. Between August and March hunting brings hardly anything, and those who have failed in the summer to lay up a store of fish run the risk of dying of hunger

After the enforced fast of five or six months comes the time of abundance, just during Lent! But the piety of even though guilty of burglarly and arson, is liable to expulsion from the order, as we have lately seen : that arson, is liable to expulsion from the order, as we have lately seen: that when some seventy years ago, a New England ministry, who was both a Mason and a Methodist, misled a girl and then murdered her, the facts though notorious, were of no avail for his conviction against the stubborn-

facts though notorious, were of no avail for his conviction against the stubborn-ness of his double ramport; that, in public life, not to say in business, it is hardly possible to hope for advancement hardly possible to hope for advancement who dispenses it. But to make them who dispenses it again to be advanced by the provided by the second except by becoming a Mason : that both the ritual and the teachings of the such was no easy work and took just both the ritual and the teachings of the Order explicitly affirm that a faith-ful Freemason is sure of reception into the Grand Lodge on high, which I need not say is by no means identical with the balance of the transformation of the transf had to strive single-handed against It is charged, moreover, and indeed

Protestant influence. A minister once assembled the Hadppears by the documents of the body, and whereas philosophy and religion son Bay Company employes in one of their forts. As they were all Protest-ants, and at that time almost lords and alike pronounce that a man's life is not his own, but belongs first to God, then to his kindred and the common-wealth, masters of the country, he made them to his kindred and the common-wealth, a man, on entering the order, surren-ders his life, in the event of treachery, to his new brethren, and authorizes them to commit a deed which the State take an oath upon the Bible to prevent Catholic priests from coming into

the country. But Father Grollier came, and conis bound to punish as murder. It is charged and indeed is known, that Masons, after warning given, have quered. "A little later on all those that Masons, after warning given, have applied the torch to the possessions of opponents, thereby proceeding in the extremely a proceeding in the proceeding in the proceeding in the extremely a proceeding in the proceeding in th

had walked with man and spoken to people. They are on the watch for any him as friend to friend in a far-off time t ansgression of their neighbour, kept them faithful to their quest. They willst their own cowardly souls looked into the external world for some are haunted by deeds which traces of His footsteps, only to be bafiled they keep from the gaze of the and to put on record the account of their public. They cover up their tracks failure. They looked into their own and play the role of angels. And all hearts and tricked out its foolish the while, with hints and insinuations and imaginings in bronze and marble. calumnies - for your double-tongued Their best and brightest grasped but hypocrite stops at nothing - they make half the trath and they were not slow life harder for others. Provided he to acknowledge it. Acute and subtle, can compass his own ends, and escape earnest and energetic they were, and detection, he will use any weapon to yet despite these advantages they were slay his brethren. He will play the part groping in the dark, and again do we of a spy, misinterpret motives, conhear them confessing their doubts and cost stories, resort to baseness that ignorance and declaring there was no would make a decent pagan sit up hope but from a Redeemer, and the and wonder-and then give sapient Redeemer was to come. The promise advice on charity. But it rings was the only gleam of light during the false. Men are quick to notice the darkness. Prophets saw Him atar off- discordant strain and to wonder why. and limned His picture, and in the ful- The reason is simple. A man can give entry unto the world to lead His chil- fresh or beautiful from the poisonous dren back to the path of justice and heart of a slanderer. He is a thing unin a more intimate manner than had ever been known before. Unknown He prompt him to touch. came and obscure, a little Child nestling in his mother's arms-as true a man as was ever born of woman - but the Eternal God.

little Infant on which the shepherds all eternity : it added on another, a temporal nature, which He had not forbid ! 5,000 CONVERTS

RECEIVED INTO THE CHURCH EVERY YEAR IN NEW YORK-THE CONVERTS LEAGUE.

The meeting of the Catholic Converts agae in the large assembly room of e Catholic Club on Monday evening, functionary, pronouncing "Brother seember I, was the occasion of a most investigated automatical on the place will be a start of the place in the start of the place in t December 1, was the occasion of a most istinguished gathering. On the platorm were Jesse Albert Locke, the president of the League, Mr. Stanton president of the League, Mr. Stanton Floya-Jones, Mr. Stuart A. Coates, Rev. Robert Eaton, from the Birming-nam Oratory, England, the spiritual director of the League, together with ris Grace Archishop Farley. In the must and new were a great number of most representative . Catholics, many of whom were converts, while others iom were converts, rought up in the faith still are deeply aterested in the convert movement. Locke took occasion in his being address to explain, again that e League was not a society composed sclusively of converts. as farther," said he, " from the idea

the original founders of the League han to segregate converts apart by emselves as though they represented a type of Catholics different from other Catholics. We are not a league of converts but a gathering of Catholics, some of whom are converts but many of who a are not. We are organized for the purpose of emphasizing a movemen mich has for its purpose the making of converts and of assisting in a social vay and indeed in other ways, if need e, those who have made sacrifices of

Masonic legends are simply legends. friends and positions by coming into Whereas Rome has fully accommodated he Church.'

Mr. Locke read a beautiful letter herself to the present civil order, Freemasoury distinctly claims, and within Mr. Locke read a beautimation of the second a beautimation of the second a ministry in Cleveland, the Episcopalian ministry in Cleveland, now studying for the priesthood in Overbrook Seminary. Mr. Wilson re-overbrook Seminary. Mr. Wilson re-to prerogatives of a state within the prerogatives of a state within the that it was complete and perfect, the Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it in such a manner as to make it His own. Son of God took hold of it, assumed it is the to his endeavors to persuade him-solf that the High Church was a co-Son of God took hold of it, assumed it is the to h

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re struggling confusedly together

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way of arson against those whom they to receive him becomingly whenever he way of arson against those whom they could not persuale to be under their jurisdiction. Lastly, it is known that although of course the Grand-Master of the Order can only be subject to the body as a whole, or to a Supreme Com-cil, and then only for crime or Masonic irregularity, the Grand Lodge of Paris bedy as a whole, or to a Supreme Coun-eil, and then only for crime or Masonic irregularity, the Grand Lodge of Paris, irregularity, the Grand Lodge of Paris, fort Good Hope, and by the Loucheux coordinately, the very quintessence of he Masonic temper, in 1871 declared e to the north.

One of Father Grollier's first acts was xcommunication against the German to make peace between the Loucheux and the sollen Esquimax, between and the solien Esquinax, between whom was waging continually a bloody war-a war of daily ambuscades. Newly arrived, and knowing little of the Loucheux language, and nothing of the mason who chose to take his life." This was not an act of the Middle Ages, but of yesterday. Nor was the Em-Loucheux language, and nothing et the Esquimaux, he succeeded one day in bringing about a meeting of the two peoples' leading chiefs. Taking his Oblate's crucifix he persuaded them to place their bands on it in token of recon-cliption. The mean they have be accepted about but of yesterday. Nor was the Em-peror's offence one of Masonic heterodoxy. It was simply the use of his un-doubted right, as an independent sovereign to make war on France and to besiage' Paris. This right in general the Grand

and the state

This right in general the Grand Sodge of Paris would doubtless have eknowledged. But Paris they claimed or the eitadel of their order, so to peak, for their Holy See. All national med intermetical wights most ston international rights most stop Last year the Loucheux were made

hort at its sacred walls. Moreover, these charges rest first, on supremely happy by getting a resident missionary, Father Andemard, who set ndisputed documents of the body, then at once to learn their dialect while teaching the children religion, and find on the concurrent testimony of multi-tudes of men known through their whole lives as of the highest credit. no small encouragement in the patience and devotion with which Bishop Clut whole lives as of the ingrest credit. Surthermore, these documents do not go back to the times of Innocert III. or of Gregory VII., when the whole con-seption of society was different from performs his self-imposed task of teach-ing them to read and write.

MARTIN MAHONY. .....

present, or even to those of Sixtus For answer he lifted her hand to his lips. They trembled against it, forhid-ding utterance. That pure kiss was stephen's farewell to the love of we man-Masonic documents are all modern. The oldest does not go back of Elias Astmole and of the year 1670 or there-If the kiss was tear wet it was not his If the kiss was tear wet it was not his shame, but his glory. Christ wept tears of love, and of pain of loss-tears of tenderest human mourning! The most Christ-like hearts in the Christian priesthood are the hearts that have flered love's white sacrifice; and Staplen lived to bless the day when Stephen lived to bless the day Stephen lived to bless the day human love came to him-love, the key human love came to hart -- Mary Sarsfield when

as some seem to suppose. It includes ethics, but it comprises infinitely more R ligion is the attitude of the sou wards its Creator, and that attitude must find expression in all the depart ments of man's complex nature. LIBERALITY TO THEIR CHURCH. " Liberality to the Church is anothe distinguishing note of the Roman Catholics. In what other religious

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Relia

#### is nothing I would not do, to see thee Titus, a Comrade of the Cross A TALE OF THE CHRIST FOR THE CHRISTMAS-TIDE.

BY FLORENCE M. KINGSLEY.

### CHAPTER III.

When I went to the iountain to-night at sunset to fetch water," began Prisca, " many were there before me, and I was forced to wait; so I sat me down on was forced to wait ; so I sat measured one of the stone benches to rest; for in truth the heat to-day hath been burden-some. Then said one of the women, 'And what sayest thou, good Psisea, to these marvels?' What marvels 'I answered, for I had heard nothing of note "Concerning the Man from Judea,' she answered. 'Hast thou not heard ? Thou art a keeper at home and therefore to be praised; but know that a great Worker of miracles, the like of which hath never before been heard of since the days of the gods on Parnassus-or, as the Jewish women say, since the days of their Moses, who brought them out of the land of Egypt."

What is the nation of the Man ?" interrupted the other woman. "Said I not that He was a Jew?"

answered Prisca. "Nay, nay," replied the other; "but

that He came from Judea." "Well, now that I bethink me," said "Jocunda said that He had al-Prisca, ways lived in Nazareth near by; but I had Judea in my mind, because He hath just come from there, and at Jerusalem hath worked many wonders of late

What wonders worked He in Jerusalem, mother ?" asked Stephen, who hitherto been too much occupied with the fascinating Gogo to pay much atttention to the conversation of the

Great miracles of healing wrought He," replied his mother. "They do say that He hath opened the eyes of the blind, healed sick folk of all manner of evil diseases, and even cured cripples like to thee, my poor Stephen !" Stephen clutched the baby, who lay

half asleep in his arms, close in his excitement, but he only said :

"Go on, mother; tell it all."

Now, mother, believest thou this talk? Thou art forever hearing idle talk? of wonders from the gossips at the fountain,' said Titus, who had observed Stephen's suppressed excitement, and ed its ca

"'Tis not idle talk," said Prisca indignantly. "Knowest thou the wor-shipful Asa, who lives in the great house near to the lake?"

said Titus briefly; "he "Yes."

serves Herod Antipas." "Well," went on Prisca, "know, then, that his only son lay grievously ill of the fever; all the doctors had given him up to die, and his mother and father were well-nigh distracted with grief. His father had heard these idle tales, as thou callest them, and he be lieved them; insomuch that he set forth himself to see Jesus-for so is the Nazarene called -- and meeting Him at Cana, he besought Him for his son. besought Him for his son. Cana, The Nazarene told him to depart in the Nazarene told him to depart in peace, that his son would live. And, lo! as he returned, he met servants coming to meet him, who told him that the lad was recovering, and that he the lad was recovering, and that he began to mend at the very hour when the Healer promised it to his father. said the other woman.

"'Tis true," said the other woman "For one of the servants who went t meet the father is of kin to my hus-band; and we had the tale from him." Well, then," said Titus stubbornly "'tis likely that he would have re

covered anyway. Thou knowest that not all die who have fever. I had it myself, and lived." "Nay, iad," replied the woman, who was called Adah; "but this young

man could not have lived; he had the black spots on his body, which come Our kins

Prisca with a passionate sob. "Hark!" exclaimed Titus, "I hear some one coming !" All were silent for a moment, and the sound of harsh voices and loud laughter was heard in the street below. Then the door of the little courtyard

vell and strong, my son,

exclaimed

Dumachus.

was thrown wide open, and ten or a dozen men entered the enclosure. "Tis Dumachus!" said Titus briefly. "I must go home," said Adah, rising hastily: and catching up her sleeping babe from his snug resting-place on Stephen's arm, she wrapped him in a fold of her ample garment, and stepping ever the parapet, was quickly lost in

"Ho, Prisca, woman! Where are called one of the men from the thou !

"I am here, my husband," meekly answered Prisca, beginning to descend

the stairway as she spoke. 'Come along then. Get us food and drink quickly; we are famished and not disposed to wait patiently,' answered the monophysical space. the man roughly. "Keep thou quiet," whispered Titus

to Stephen, who had shrunk into a frightened heap on his bed at the first up rightened heap on his bed at the first sound of the man's voice, " and I will go and help the mother. Nay,"—as t e boy hold a fold of his garment in a nervous grasp—" he shall not touch thee. They will eat and drink, then sl ep, or go away again for a fresh carouse in the town. Let me go, lad." Then he too hurried down into the yard below, leaving the trembling

ephen alone. So thou'rt here, boy?" said Dumachus, as he spied Titus on the stair. Hurry thy stupid feet, and fetch us me wine quickly !"

Titus obeyed, bringing a skin of wine and filling the cups which the men held out

"'Tis a vile draught !" roared one of

the men, spitting on the ground. "Thou hast the flavor of the wine-skin we took yesterday from that portly merchant in Samaria still lurking in thy

gallet," said another, chuckling. "A pretty fellow he was; and how he roared for help, when we over-Instily

hauled his belongings!' 'He'll make no more disturbance in those parts, nor elsewhere, I'll warcant growled another.

Aye, we quieted him, as we have aye, we quieted nim, as we have many a better one," said the man Dumachus, with agreat laugh. "Titus, Iad, thou didst miss some rare sport, when thou didst choose to stay at home

this time

'Nay, I did not choose !" answered Titus hotly. "I was on the lake fish-ing, at thy command; when I came back, thou hadst gone, I know not

'Tis true, boy,'' answered Dumachus d-humoredly. "We gave thee the good-humoredly. "We gave thee the slip; we had business on hand that thou shalt know anon. Thou'rt quite a lad, and shalt have thy fill of booty

before long." "I care not for the booty," said

Titus, his great black eyes flashing fiercely. "but I love the fighting, especially when we fight the Jews." This speech was received with a great burst of laughter from all the men. Thou hast a rare pupil in that boy,'

aid one of them, nudging Dumachus. At this juncture, Prisca interrupted the conversation with the announce-ment that supper was ready. Immediately all fell to eating ravenously, and little was heard in the place save an occasional hoarse request for drink from one and another of the brutal group. Presently, the edge of their hunger being blunted, the wine began to circulate freely.

Thou sayest that the Man is here?' said one, between great gulps from the eup. "He is here, and multitudes followed

"No, no ! I only wish that he was, dying.' Him into the eity. To-morrow we shall have rare doings in Capernaum." "Rare doings, indeed!" put in anfor then he were out of his pain. This morning, Adah told me, she wakened towards heaven, he said : "I thank thee, O my Father, and thou hast hid these things from the other. "I had it from Blastus himself, that at feast time, when He was in Jerusalem, people ran out into the streets to see Him pass, and followed after Him, leaving their doors wide suddenly-she was sleeping on the root baby with her-by the sound of a heavy fall in the courtyard below wise and prudent, and hast revealed them unto habes." Then looking again in a moment she saw that the baby was them unto babes. gone, and running to the edge of the parapet, she saw—" and again Prisca sionate gaze, which comprehended all his weakness and deformity, he laid his hand gently on the boy's head " upon Stephen with a tender, co No end of booty was secured. The people seemed stark mad." "Let them be mad," said Dumachu vered her eyes with her hands. Let them be mad," said Dutated the them be madder the madder the Yes," she went on, in a broken pice, " the little fellow had wakened ith nice with a chuckle. The induced de better for us. In truth, I saw a wonder up early, as all babies do, and had crawled to the edge of the roof; in one nee. God in peace." And, lo! under that blessed touch thee. there, myself. A beggar who had lain for years near the corner of the market place the ledge is broken away and he had fallen on to the stones below. He is frightfully hurt. He cannot live the boy felt all weariness, all pain, all weakness, pass away; and with a cry of blind, lame, and covered with loathly sores-when he heard the man exceeding great joy, he arose from the ground perfectly healed. "Blessed," indeed, "are the merciwas coming his way, shrieked out, 'Jesus, thou Son of David ! have merey the day out. Thank the gods for that! But I must go back and stay with her, though 'tis little I can do to help.'' me !' and the man touched him, and ful ; for they shall obtain mercy. Stephen had heard this frightful tale beggar sprang up and walked. in silence. But now as his mother looked at him, she saw his face white 'If He doeth such wonders here uoth another, " we shall see the city and drawn. "I cannot bear it, mother !" he The short summer night was almost in an uproar. "True, my Gestas," replied Duma chus, " May Jove help Him! But what think you of the Man? Some say in an uproar. "I cannot built gasped huskily. His mother was frightened by his book and words. "Oh, Stephen !" she past. The moon had set an hour ago But the stars were melting away into dim-ness; while in the east a faint, rosy Some say He is Elias-though, truth to tell, know Him not; others say one of the prophets of the Jews. But no one olimmer showed that dawn was at hand Over the surface of the water a cool Thou art my baby and all I have wind was blowing, which caused knows of a certainty. He hath followers enough to raise an insurrection al-Thou must bear it, lad, for my sake. fishing boats well out from the land to will not go back ; I will stay with roll heavily. The occupants of one of thee "Let it come, say I!" should other. "War will break up the rule "No, no !" wailed Stephen, these boats were busily engaged go hauling in and examining their fishing back ; thou mightest do something to ease him. Go quickly !" nets; yard after yard of the net came another. of these Romans; dost remember how in dripping and glittering, with but here and there a little fish caught in they caught and crucified some of our Prisca hastily placed some and dried fruit, with a small gurglet of water, near the lad, and went quickly best men last year? I hate the law the meshes. These words were greeted with a wild "We may as well stop for to-night, away, saying, as she left the room : "I will come back soon, if there be a cheer, which Dumachus sternly reexclaimed one of the men impatiently. presse 1 "I told the at fish overboard. "I told thee," said his companion, "that with the wind in this quarter we wint as well bide at home. Hall the "Fools !" he said. "If we be caught change. here, we are like rats in a trap!" It was now close upon midnight; and For a few moments after she had gone, Stephen lay as if stunned. baby ! His Gogo-crushed and bleed-ing ! Could he never see him again ? Oh, those little hands !--never again might as well bide at home. Hail the other boat, Simon. It may be that they gradually the talk died away, as one after another fell off to sleep, announcng the fact with loud snores. The last yard of the net having been 1 o'clock, Prisca crept wearily would he feel them like rose-leaves on About up the little stairway to the roof, where Those little feet-never to hauled in by this time, Simon stood up his check in the bow of the boat and called, makwalk again ! shinond Stephen wide awake, his eyes shinong like stars. "Oh, mother," he whisperel. "I heard what they said about Him. He is "I cannot bear it !" he cried, and ing a trumpet of his two hands. "Hast caught anything?" should Simon, with all the strength of his heard what they said about Him. He is with suffering, flashed the remembrance here?" "Yes. my Stephen, He is here, and thou shalt see Him." Then bidding the child sleep, she lay down near him, and composed herself also. "No," came back the reply. here Oh, if "'Tis as I said," observed the other, who was named Andrew. "Let us hoist sail and make for home. We can She composed herself also. But long after Stephen's regular breathing told the mother that her darling slept, she lay open-eyed, think: I can erawl—a little, I will try. I cast again in the bay near the city: ve sometimes get a good haul th This step, such by open setting and  $z_{\rm g}$  of the time when he was strong and autiful, and of the awful blow on his oh, my Gogo! my Gogo!" ing of the time when he when not a fin is to be seen anywhere

a little; but of late the exertion had her heart she hated the brute called CHAPTER 1V.

THE CATHOLIC RECORD.

The next morning Stephen awoke to find himself in the room behind the hated leathern curtain. He had slept heavily and late; and as he rubbed his eyes sleepily, and looked about him in the semi-darkness, he became aware that he was alone. "Father and the men are gone, and I am glad." he said to himself.

am glad, he said to inmsent. Thus is fishing—at least, I hope he is—and mother is at the fountain." The room in which he lay was very much like those of the humbler sort in the East to day. It was, in fact, the

-there being only the one apart The walls of rough stone stone, plastered with clay, were widowless and over the one door hung the afore-mentioned flap of leather. This was torn in several places, and admitted here and there use of the domitted ment. here and there two or three dazzliog sunbeams, which afforded Stephen some faint satisfaction, for by means of he could guess a little at the time, which at best dragged heavily enough. When the yellow shafts of light rested

on the wall opposite the door, lighting the shapeless, smoke-bla e-skins which hung there, then it was three hours before noon. As the sun climbed higher in the heavens, the As the sunbeams descended from the wall and lay upon the floor—yellow pools of light, and cheerful to behold, though they rested upon a wretched floor of dried mud. When they disappeared towards noon, Stephen felt a daily sense of loss, which nevertheless always gave way to a lively satisfaction, when he reflected that presently night would come. Night brought Titus, and the long, cool hours on the house-top, and best

of all an hour of play with Gogo. He fell to thinking of Gogo now, as he lay idly watching the motes which danced in the yellow shaft of sunlight. How smooth and dimpled his little ands were-like rose-leaves, Stephen how straight and strong and thought ; rounded his little limbs. And then his beautiful eyes—golden-brown, with such long, curling lashes — and the rings of golden hair, half covering th

tiny pink ears. And was not his voic sweeter than any bird's, and his teeth like little pearls Nay," said Stephen aloud, as he finished cataloguing these varied charms, "there is no baby in the world finished

like Gogo !" At this point in his meditations som one raised the leathern flap and entered the room. It was Prisca.

"Hast thou fetched the water. mother ?" said Stephen, half raising himself. " Nay, child, I have not been to the

fountain yet." And turning her back hastily, Prisca made a su picious sound

hastny, Prise indice a su preiods sould so in a si fishe were choking down a sob. "What ails thee, mother ?" queried Stephen, too much accustomed to see his mother in tears to be especially alarmed. "Hath father been beating thee again ?" No, no, chill! Father and all the

rest went away before daybreak, and Titus with them. It is not that; but oh, how can I tell thee !" And here broke down completely and sobbed aloud.

"What is it ? Do tell me, mother !" said Stephen, now thoroughly frightened. "Well-I suppose I must tell thee," said Prisca reluctantly. "But I fain would spare thee, my poor boy, thou Our neighbor

hast so much to bear. Our neighb came early this morning to call me the baby—" And here the woman wept again, covering her eyes with her hands, as if to shut out some painful And here the woman

sight. "The baby !" exclaimed Stephen in an agony of impatience. "Oh, tell me, is he dead ?"

caught the fresh breeze, and the some caused such an aggravation of his malady that his mother had forbidden what clumsy craft began to move smoothly through the water, the two sat down in the stern, Simon grasping Slowly he let himself down from the the tiller.

raised platform-which occupied one end of the room and on which the family slept-to the earthen floor beneath, every movement causing the most ex-quisite anguish in his injured back ; but persevered, and at length reached the door. Then came the painful jour-ney across the courtyard. Suppose that he could not open the door that led to the street ! It was a terrible thought. Great drops started out on the boy's

A few feet more and the door was reached. It was unlatched. Prisca in her sorrowful haste had forgotten to close it after her. Stephen pushed it boldly open, and in another moment relact. Here he moment was in the street. Here he paused to reflect; at the end of the street was a

"I must go there," he thought. "I must find Him before long, or it will be

oo late." The street in which he lay was so narrow that one standing in the mid-dle of it could touch the walls on either side. There were no windows. No one was visible. Which way was the mar-

was visible. Which way was the hard ket? He did not know. It surely must be toward the lake. "I will go this way," he said aloud; and nerving himself for the effort, he effort, he for the effort, he sure the street. The The crept painfully down the street. stifling yellow just almost strangled him; the small, flinty stones cut his limbs, and the burning sun seat down fiercely on his uncovered head.

Presently he stopped. His heart eat thick and painfully; black spots floated before his eyes; but he could see that the market place was not far

off. Already he could catch the hum of voices—or was it but the roaring in his ears? Another effort-an agonizing one this time-and the lad found himself at the corner of the street. He had acceeded in reaching the market place. There were the booths with anany things – principally fish – spread out thereon, just as he re-membered it when Titus had once carried him to see it a long time ago There were many people there, buying and selling, but no one who looked like wonderful Nazarene. No one no ticed the poor little figure, lying there in the dust. One man, it is true, nearly

stepped on him, as he hurried along with a huge basket of fish on his head; but he only muttered something in an angry tone about beggar brats and nassed or

Stephen's misery increased with every passing moment. The pain in his back as well-nigh unbearable, he was burn ing up with thirst, and faint with hun-ger. Still he strained eagerly after passer-by, with a hope which ever grew dimmer. Presently, he saw with ter-ror that two or three of the fierce, halfwild dogs of the town were sniffling about him. He shrieked aloud, and sovering his eyes with his arm, screamed frantically: "Mother ! Mother !"

In the midst of his agony, he became

aware that some One was speaking to him. He looked up, and saw, standing between him and the blinding glare of the sun, a man. To Stephen, lying prone in the dust, he looked very tall. This the boy saw; yet it was something else, which hushed his sobs, and caused him to look upon this Man with breaththis to look doon this Man with breath-less awe—that face of mysterious beauy; those wonderful eyes—deep, tender, unfathonable. It could be no better than lasse 1. Green mendel than Jesus ! Gogo was saved ! With a cry of joy, Stephen raised

and with hands clasped and imself, eyes still fastened on the stranger, whispered : ' Thou art Jesus-He that healeth ! I

know it ! Thou canst save my baby ! He fell from the roof and is crushed and beautiful smile dawned in

CHAPTER V.

omething

came back a faint answer.

great wing-like sail raised. As it at the wharves. Hours passed on. The city slept. Still the solitary figure paced back and forth tirelessly, lifting His face to the heavens. Below Him the world full of sin full of minore full

doing, Andrew ?" he inquired. "They are raising their sail," he

"They also are weary," said Simon, in a somewhat absent tone. Then he continued: "Dost know what has been in my mind as we toiled in the night?" "How could I?" replied Andrew Thou hast hardly spoken, and that were a marvel for thee, who art some-

what free of speech.' been thinking of the Naz-

arene all the night through," said Simon. "I care not for the fishing now, whether our catch be good or bad; I would fain be with Him. Hast simon. thou thought of the marvel of it all? Perchance we have lighted on strange times; perhaps it were best that we give up the fishing for good and all." "Give up the fishing !" quoth Andrew in surprise. "How can we do

that i "Why," replied the other, 66 W. have enough and to spare; the vine-yard beareth well now, and the women need the are frugal. We do not oney. If we give up the fishing we ould be with Him all the while." money.

'But, brother,'' said Andrew, "doth He want us?

'Nay, I know not. But I think that He needeth some one. Knowest thou not that there be whispers against Him of late? He is not of the Pharisees nor yet of the Scribes. And in truth, He doth strangely set aside many of

their laws and customs." "I know," said Andrew solemnly, "what John said of Him. He said it twice in my hearing, before the baptism in the Jordan, and again afterward; 'twas this: 'Behold the Lamb of God.' twas this: Benold the Lamb of God. John believeth Him to be the Christ. Perhaps thou art right, Simon, about the fishing. If what John Baptist saith be true, and He is indeed the Christ, we ought to be with Him where He is. And now John lieth in prison, and we cannot tell what may befall him there. May Jehovan grant that Herod cast not is evil eye upon the Master.'

"Amen!" said Simon fervently. After this a little silence fell between the two, broken only by the sound of he green water as it swirled away be hind the rudder in a long, frothy wake. The dawn was brightening momently now, and all the solemn pomp of sun-rise beginning behind the great blue hills on the eastern horizon. Before them, seen dimly through the morning nists, rose the towers and walls of fair

As the boats drew near the shore, could be seen that many people were congregated there, some sitting on the rocks, others walking about—not an unusual sight, for it was the wont of all to rise early so that business might be well over before the heat of the day egan. Still there seemed to be some thing more than the incoming fishing boats to attract so many.

"Seest thou yonder crowd? What dost thou make of it?" asked Andrew. Simon was silent for a moment, then he answered eagerly, "Tis He, the Master; and the people throng to hear

Him speak. Let us make haste !' And being now quite close to the shore, he sprang into the water, and pulling boat after him, quickly made it fast, Andrew following him more slowly. Meanwhile the other boat, not

behind, and also light because of its emptiness, had been drawn up : and the men in it, dragging their nets behind them, came also to the shore. When Jesus saw Simon, and Andrew,

and the others, and their boats empty, after all the night's toil, He entered into of the ships, which was Simon's, and prayed him that he would thrust

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space ; the peasants had ceased their labor in the fields ; the shops and booths were closed ; the fishing-boats lay idle

"Canst see what the others are heavens. Below Him the world full of sin, full of misery, full of ignorance. Above Him, God. He — the link etween

TO BE CONTINUED.

### A PEASANT'S GRANNY.

Many a tide has ebbed and flowed on Many a the has ended and nowed win-nowed the hay and "rickeled" the turf, and ent the eorn. Dan-na Gall was old-fashioned enough, in all truth, in those days; the people lived simply, spoke truthfally, and acted honestly. Since then the quiet of the Tryconnell valleys has been ruthlessly broken by ne appearance of an ugly iron monster that has at last succeeded in connect ing dear old Ballynapooka with the world beyond. Tourists in number trudge her moors day by day, the everlasting globe-trotters are as plentiful as hares, and the "sweet flowing tongue of the Gael" has been replaced by a hard, mongrel dialect. folk no longer believe in the fairy and the banshee. Materialism and commercialism have replaced the superstition and spiritualism of the old days, and the people, struggling between the new order of things and the old, are like a penniless vagabond in front of an Irish orkhouse-they know not whether

go back or forward. There are events in nearly all our lives that had better be hidden away from the cold, critical scrutiny of outsiders, who sometimes misjudge they do not sufficiently undercause stand. Very few there are wh o could either understand or appreciate "Granny," with all her hates and loves, and the fine traits of human character that she could exhibit alike in her joys and sorrows. Because she as old-fashioned she was interesting : ecause modern education, habits, and manners had not reached her she was original—a thing always fresh from the Creator's hand, trained and instructed in that wonderful school of His, the

world. Granny was gray-haired before I was

born, and there were deep wrinkles on the kindly old face that, knowing her life story as I did, used to remind of dried-up river ruts. She had bright blue eyes that looked at you steadfastly and long, and her teeth were white an regular. She always wore a long, flow-ing robe of home-made flannel that had regular. many patches, partly because there were holes to cover, and partly because she fancied that the bright, irregular patches showed off the gown to greater advantage. She was very pious and very superstitious, and detested innovations, either in creeds, manners, or dress. Because it was customary to go barefooted in her youth she could never be persuaded to wear either boots or shoes. I well remember some on purchasing a pair of boots for herthink it was my mother. She examined them intently for a few moments, then shook her head and said in her own sweet Gaelic: "Take them away, sweet Gaelic: "Take them away child, for I would only be spoiling th gloss of the purty brogues. I married Conor (peace to his soul !) without such figaries, and we lived as happy as the June day is long in the wee at the back of the hill there. Maybe it's pride and evil that such grandeur

would bring me now." She had married in the forties one of the youths of the district, who had fol-

hand upon the young couple,

lowed the vocation of a hedge-school master. But fate soon laid a heavy

eighbor-and these she handed to In my after wanderings and vicissi I have been sometimes homeless frequently in dire distress, but Gra keepsake pennics I have always ured as something too sacred for touch of other hands. We sat in si band contracting a cold which devel-oped into consumption. In the sucby the wayside, the two of us, for

# ing souls in Purgatory used to walk the earth on All Souls' Night, and Granny never repaired to bed without igniting

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a large fire of peat, and leaving on a convenient table both food and drink for the "lonely travellers"; and she never once forgot them in her prayers. Upon the heathery knowl behind our Upon the heathery knowl behind our little cabin there grew a great, gaunt, leafless tree. When or by whom it had been planted nobody knew; but my father decided one day to cut it down. I never saw Granny in a mad passion before. She stormed and cried and solded, and solemnly averred that the utility of the tree would be the comscolded, and solemnly averred that the cutting of the tree would be the com-mencement of our ill-luck. The tree still stands, leafless and lonely as of yore, and Granny is taking her last long sleep within the confines of the pretty little God's Acre outside the walls of which the waters of Inver Bay splash and sing and eroon that mysteri-ous, inexpressible requiem that mortal never yet learned. There are many events in our home-life so touching, so essentially human and beautiful, that essentially human and board board of the ever it were impossible to forget them ever if one were so disposed. Who can banish from memory the evening dance in the bawn, the harvest home-gather ing, with the blind fiddler in the cen-ting, with the blind fiddler in the center, and the groups of flushed and happy faces on every side: the cross-making (rushes are plaited into the shape o crosses, and on being sprinkled over with holy water are hung over the doorsdays) on the eve of St. Bridget's Day, or the hurling match on the vil lage common. But standing out in bol relief to any of these is another an quite different scene, to meditate upo which is to carry one away to a fancie

In the peasant homes of Donega when the whole family is gathered to gether at bed-time they recite th sacred mysteries of the Rosar Although most of us could read tole ably well, we were never permitted officiate, i. e., to read the mysterio from the prayer-book. That we Granny's function, and nobly she fu filled it : in low, melodious tones s would receite, in Gaelic, mystery aft would receive, in cratter, mystery alt mystery, modulating her voice to st the particular scene. There we special prayers said at the close, such intercession for the suffering dead, ti welfare of the living, and the touchin proposet for a holy death. request for a holy death. It seems so long since I first la home that some of the incidents of a leave-taking are no longer remembered

The poor leave home at an early age

Donegal, and as done than He sent at mouths in our home than He sent at thing to fill, I had to go, and, in words of the folk-lorist, " to travel

before me and push my fortune as h

much to sentiment, partly because parental love and finer feeling comm to his class had been crushed our to his class had been crushed our

him years before by the unend drudgery that fell to his lot in rear us. He shook my hand, wished

drudgery that ten to ins for in fell us. He shook my hand, wished "Godspeed," and gave me two sl ings-the last penny he had. I only fourteen at the time, and e

two shillings seemed a great deal to As I was about to disappear roun bend in the road I looked back for

last glimpse of the old home; my were full of tears, and for a mome

were full of tears, and for a mone failed to discern the figure that pursuing me. It was Granny, her hair running riot over her shoul and partly covering her face, we wet with tears. "Child of my her she said, "I cannot bear to see you and new ar young and foolish."

and you so young and foolish." Then from her bosom she slowly a blue parcel, tied by many st

which she gradually unloosened ; in

were four penny pieces-I rememb that she received them in payment

pair of hose which she had knitted

My father was not give

words of the folk-lorist,

[ could."

Donegal, and as God made many

realm of beauty and glory and love.

man helped care for him; he saw it own eves. And at an hour with his when all thought him breathing his last, he suddenly opened his eyes and asked for water; and when he had drunken deeply of it he turned and slept-slept like my baby here — and wakened wholly restored. "Tis a true miracle." "It hath a wonderful sound," said Titus. "What else hath He done?"

"There was a tale from Cana last year, which my husband heard in the marketplace, but I know not whether it said Adah cautiously. But be true." 'tis reported that at a wedding party there, of one of His own kinsfolk, the wine ran short; and when His mother spoke to him of it, he caused them to all many great water-pots with water, and at a word changed the water into he best wine. The man who told my husband said that he knew the people and that they gave him a gurglet wine. As I say, I know not whether this tale be true; but about the son of Asa, I do know.

How worketh He the cures ?" ask d Stephen.

'Nay, I know not: 'tis magic,' replied the woman. "Taey say that He teacheth strange things also. 'Tis whispered among the Jews that He is one of their great prophets come to life again.

"Is He here now, in this city?" asked Stephen, his voice trembling slightly.

I know not," answered His mother. "But the women at the fountain said He was coming."

'Do you suppose, mother," said the boy in a low, faltering voice; "that if He comes, He could heal me?"

Nay, lad, think not of it; 'twill bring thee fresh misery,' broke Citus harshly. "If these tales be in Titus harshly. "If these tales be true, 'tis likely that He would heal only the rich and the great, like young Judah, Asa's son; or at any rate, being a Jew, He would only despise heathen Greeks, like us. All the Jews hate us," he continued, grinding his teeth. "One he continued, grinding instead when I drew my spat on me yesterday when I drew my net too near him in landing. I could have killed him! Aye, and I will kill him, it he dares to do it again." him, it het a the Jews, too !" observed

"I hate the Jews, too !" observed dah. "But'tis certain that this Jew doth not mind the rich only, for of the cures at Jerusalem they say that the greater part were of m beggars and thou knowest many of the beggars of Jerusalem are foreign-born." "When he comes, if he doth come, my

delicate spine which had made him the

"When he comes, if he doth come, my schedule spine which had made mut the The boy had taken a desperate reso-Stephen, I will see him for thee. There shapeless cripple that he was. And in lution. It was true that he could crawl the anchor was hauled aboard, and the

stranger's eyes, and lifting his face

The boy had taken a desperate reso-In less time than it takes to tell it,

Then out a little from the land. down and taught the people out of the ship.

We may not know what He said that summer morning, so long ago; but we know that He spoke of the things of God. And as He sat there in the shadow of the great sail, His voice ounding clear and sweet across the little space of water which separated Him from His hearers, healing fell on cording to thy faith be it unto many a bleeding heart; children stretched out their tiny hands towards Him ; and love, stronger than death itelf, sprang up beautiful and mighty in many a soul.

Among those who stood on the very water's edge, were two women, one bearing in her arms a rosy babe; with them was a lad of about fourteen, with light golden hair, and great dark eyes. When Jesus had ended His speaking, this lad clasped his hands, and looking a face like that of an at Him with

angel, murmured. Thou that healest, I love Thee ! I love Thee

It was Stephen.

Now when the Master had done speaking to the people, He turned to Simon, who, with Andrew, was with Him in the boat, and said : "Launch out now into the deep, and let down your nets for a draught." And Simon answering said unto Him,

Master, we have toiled all the night, and have taken nothing ; nevertheless at Thy word I will let down the net. And when they had this done, they en-

closed a great multitude of fishe they that their net brake. And eckoned to their partners which were in the other ship, that they should come ank help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me ! for I am'a sinful man O Lord ! For he was astonished, and all they that were with him at the draught of the fishes which they had And Jesus said unto Simon, taken. Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and fo'lowed Him."

Night again ; and with it peace. Far below the solitary watcher on the according to Granny, the red folk heights, lay the city, twinkling with used to lie under the leaves of the Sabbath lights. At sunset, the mellow notes of the trampet, from the roof of could not eatch them, for their of the synagogue, had announced the day which were like the glistening of rest. Toil was over for a brief drops, were always open. The suffer-

ceeding years, when a great famine occurred, and when thousands of the people perished of hunger by the roadsides, Granny bravely struggled for a sustenance for herself and the poor consumptive boy, who was fading daily from before her eyes. She sat up in the night time carding and spinning the wool that by-and-by she deftly converted into socks and shirts; and when she had knitted the full of a pack she would trudge off to the Glenties, a town ten miles away, and the minutes would seems hours, and the hours days. till she got back again to Dun-na-Gall. But there came a day when the pale faced girl-wife could not find a market for her wares, for the people had no money wherewith to purchase food, less clothing. There were "relief roads" in course of construction ; but save to the sleek government officials who did the "bossing" they were of little use to anyone. Sixpence a day, and Indian meal at tenpence a poundthat was what the government relief" meant. Granny, unable to earn a live-lihood by knitting, took up a stone-hammer and went to work on the roads; and one weary evening, about six months later, as she was hastening homewards from her toils, some one told her that Conor had passed away. And raising her hand to Heaven, And raising her Granny thanked the Great God and His Holy Mother for the new manifestation of the Divine Love ; for, loving her husband as she did, every hour of his silent agony weighed heavily upor

her soul. Granny the supernatural was always the real, and the material outward appearance of things the unreal. She seemed to have been cradled n a charming region of folk-lore and uperstition, for Dun-na-Gall wa place in Granny's early days. for Dun-na-Gall was such the winds roared in the chimney-tops at night she used to tell us children that the "gentle folks" (fairy-folks) were in sorrow, or that there was a disagreement between the kings of the fairies of Connaught and Dun-na-Gall. It was an evil act to throw out dirty be cas water after sunset: it might into the faces of the invisible wee people, who were always on the move at that hour. In the summer time, according to Granny, the red folk bougha-leen-bee, on the moor; but you

art is full the lips ar After a little while, however, I we my way, leaving Granny sitting m less, her blue eyes looking into sp perhaps into futurity. That wa

When the turf had to be made summer it was to Granny and m the task was assigned; father was at other work, and mother was de and had to mind the younger ch She used to tell me wonderful t the doings of kings and fairies, lifted the black mud squares and a slanting position t About 12 o'clock which we gau the length of our shadow we ge partook of luncheon, consisting of and milk, and newly-laid eggs. boiled the eggs on a fire of b which we gathered in the boreen

way to the moor. They buried her amid the net They buried her amid the net the weeds in Inver churchyaa they went their way, and i learned to forget her who so them all. Truly it is a sorry when the only memorials of G life and love are the tears of a v her entreat and the form nonvol ing outcast, and the four penn that are rolled in a rag and away in the lining of an old ja Caher Healy, in Donahoe's.

#### ..... Mammon Worship.

" ' J. Pierpont Morgan,' " r Pilot, "was the subject of a sulogy by the Rev. Herbert the Warren Avenus Church, Boston, last Sunday The speaker dwelt especially subject's 'blue blood,' his fads subject's blocks and flowers—his brac, books and flowers—his thropy, and the fact that he scended to work, although he need to. Supposing that the Johnson had preached on the the day, St. Andrew, the f fisherman who hearkened to and left his netsfollow Him, what an outery up of 'Popery ! saint worship Catholic would dream of ho the place of worship a livi man, whose claim to interna nown rests chiefly on his mil Catholic Citizen.

#### **JANUARY 3, 1903**.

ing souls in Purgatory used to walk the earth on All Souls' Night, and Granny never repaired to bed without igniting large fire of north and learning on FRANCIS a large fire of peat, and leaving on a convenient table both food and drink for the "lonely travellers"; and she never once forgot them in her prayers. the heathery knowl behind our Upon the heathery known bening our little cabin there grew a great, gaunt, leafless tree. When or by whom it had been planted nobody knew; but my father decided one day to cut it down.

ather decided one day to cut it and passion never saw Granny in a mad passion before. She stormed and cried and scolded, and solemnly averred that the cutting of the tree would be the com-mencement of our ill-luck. The tree leafless and lonely as of still stands. is taking her last yore, and Granny long sleep within the confines of the etty little God's Acre outside the ills of which the waters of Inver Bay splash and sing and croon that mysterious, inexpressible requiem that mysterinever yet learned. There are many events in our home-life so touching, so essentially human and beautiful, that essentially essentially and although and although and very easy, and the banish from memory the evening dance in the bawn, the harvest home-gather with the blind fiddler in the center with the blind fiddler in the center of this strange fact? Religious of this strange fact? Religious and although and although the blind fiddler in the center of the blind fiddler in it were impossible to forget them even faces on every side: the cross-making (rushes are plaited into the shape of crosses, and on being sprinkled over with holy water are hung over the doorsdays) on the eve of St. Bridget's Day, or the hurling match on the vil-lage common. But standing out in bold Day, or the hurling match on the vil-lage common. But standing out in bold relief to any of these is another and quite different scene, to meditate upon which is to carry one away to a fancied which is to carry one away to a fancied realm of beauty and glory and love.

In the peasant homes of Donegal, when the whole family is gathered together at bed-time they recite the sacred mysteries of the Rosary. Although most of us could read tolerably well, we were never permitted to officiate, i. e., to read the mysteries from the prayer-book. That was Granny's function, and nobly she fulwas filled it : in low, melodious tones she would receite, in Gaelic, mystery after mystery, modulating her voice to suit mystery, modulating her verse to suff the particular scene. There were special prayers said at the close, such as intercession for the suffering dead, the welfare of the living, and the touching

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request for a holy death. It seems so long since I first left home that some of the incidents of my leave taking are no longer remembered. The poor leave home at an early age in Donegal, and as God made many more mouths in our home than He sent any-thing to fill, I had to go, and, in the words of the folk-lorist, " to travel on words of the folk-lorist, before me and push my fortune as best My father was not given I could.' much to sentiment, partly because the parental love and finer feeling common to his class had been crushed out of him years before by the unending drudgery that fell to his lot in rearing Godspeed," and gave me two shillus. ings-the last penny he had. I was only fourteen at the time, and even only fourteen at the time, and even two shillings seemed a great deal to me. As I was about to disappear round a bend in the road I looked back for a last glimpse of the old home; my eyes were full of tears, and for a moment I failed to discern the forme there failed to discern the figure that was It was Granny, her grey hair running riot over her shoulders and partly covering her face, which wet with tears. "Child of my heart," pursuing me.

wet with tears. "Child of my heart," she said, "I cannot bear to see you go, and you so young and foolish." Then from her bosom she slowly took a blue parcel, tied by many strings which she gradually unloosened: inside were four nearby pieces. I remembered were four penny pieces-I remembered that she received them in payment pair of hose which she had knitted for a eighbor-and these she handed to me. In my after wanderings and vicissitude I have been sometimes homeless, and frequently in dire distress, but Granny's keepsake pennics I have always treasured as something too sacred for the touch of other hands. We satin silence by the wayside, the two of us, for when

FRANCISCAN FATHER WRITES OF THE AIMS OF THIS EXTENSIVELY ESTAB-LISHED LAY CONFRATERNITY. Caurch Progress.

" And whosoever shall follow this

rule, peace be upon them and mercy, and upon the Israel of God." (Gal. 6: 16.) Although the Third Order of St.

Francis of Assisi has been approved and often highly recommended by the Church, although many Popes and Ca dinals, Bishops and priests, emperors and kings, princes and noblemen, and kings, deemed it a great honor to member thereof; although Leo XIII. has en-riched it with numerous partial and plenary indulgences, favors and priv-ileges; although it has brought forth many Saints and Blessed and thousands upon thousands of faithful servants of God, true followers of Jesus Christ, who died in the sweet odor of sanctive

cause of this strange fact? Religious indifference is certainly not the only cause, for we have thousands and thousands of fervent Catholics, who are most anxious to further the welfare of their souls: and yet they kept aloof from Order, are the main cause that keeps

Penance"—for it has all the marks re-quired to make a true Religious Order. A Religious Order must have for its main object the leading of its members to Christian perfection. It must have a fixed rule, approved by the Church, which all must observe, it must have a year of probation or trial, after which observe; it has a year of trial, after which those that have persevered con-scerate themselves to God by vows. The Third Order of St. Francis is, therefore, a true Religi as Order of the therefore, a true Religious Order of the Catholic Church, and its members, hough living in the world, are true Religious; they belong to the chosen part of Christ's flock. Besides several flock. es have declared the Third Order of St. Francis to be one of the religious orders of the Church. What an honor, rders of the Church. what a distinction, to be a member of tions are, certainly, neither hard n this order ! ORIGIN AND HISTORY OF THE THIRD

sis founded his first order, "The Order mor of Friars Minor," and soon after his Second Order, "The Order of Poor EEN ond Order, "The Order of Poor res." These two orders spread very rapidly and made their influence felt among the people. St. Francis himself and his brethren went about preaching benance. Their inspired words and the coliness of their lives caused a great stirring up among their hearers. Great Order is under special protection of the erowds followed them to hear their B. V. M., Queen of Heaven, who, under wonderful and soul-stirring sermons. the glorious title of the of The Immacwonderful and soul-stirring sermons. Not only single, but even many mar-ried people desirous to flee the dangers of the world, asked St. Francis to ad-mit them to one of the two orders. It could not, however, be the intention of St. Francis to break up so many famil-ies to the detriment of the children. He, therefore, advised the married and the single that could not enter the married and cloister for want of vocation or for other obstacles, to strive to serve God faithfully in their homes. To accom-plish this more easily, he gave them a plish this more easily, he gave them a certain rule of life, which inculcated On one hundred days in the the faithful keeping of the command-ments of God and the Church, frequent prayer, fasting and abstinence, works of charity and the shunning of danger-ong amusements. Thus the Third Our Fathers, Hail Marys and Glory Be ous amusements. Thus the Third Order was established for single or married people living in the world, and called "The Third Order of Penance." called "The Third Order of Penance." Blessed Luchesius or Lucius and his pious wife, Bonadonna, were the first members of the Third Order, enrolled by St. Francis himself. In 1289 the rale of the Third Order was approved by Pope Nicholas IV. In the course of even conturior and loss then thirty. Pope Nicholas IV. In the course of seven centuries no less than thirty-nine Popes have used their power and raised their voices in behalf of the Third Order, praising, recommending defending and protecting it and lavish-ing favors on it. To adopt and accom-modate the rule of the Third Order more to the conditions and require more to the conditions and require three hundred days is attached to ments of our age, and to enable all to join it. Pope Leo XIII., in 1883. What immense spiritual riches and changed it, made it much casier and enriched it with numerous favors and adulgences. Hardly had the Third Order been much harder must, and do the children " 'J. Pierpont Morgan,' notes the Pilot, "was the subject of a fervent subgy by the Rev. Herbert S. John-son, at the Warren Avenue Baptist Church, Boston, last Sunday evening. The speaker dwelt especially on his The speaker dwelt especially on his Church, Boston, last Sunday evening, The speaker dwelt especially on lis subjects 'illow blood, 'his fads-brie-brace, books and flowers-his philam-highest digitaries of the Ohnerhis brooks and flowers-his philam-highest digitaries of the Ohnerhis brooks and the fact that he conde seended to work, although he did ner-his ndar reached on the sain of the Status was regarded he day, St. Andrew, the first point of Germany, France, Eng-flow Him, what an outery has all-reit of the offician and Spain. In 1850 the the place of worship a living, sint man, whose claim to international re-own rests chiefly on his millions ':'-Catholic Citizen.

# THE CATHOLIC RECORD.

sixteenth century it produced about 25 martyrs in Japan. The Great Chris-topher Columbus, the discoverer of America, was a Tertian. The annals of the Order mention no less than 130 what fruits has it brought forth? It is the conterval of this maps of this maps of this maps of this maps of the conterval to be the conterval of this maps of this maps of this maps of the conterval to be the conterval of this maps of this maps of this maps of this maps of the conterval to be conterval of this maps of the conterval of the cont the Order mention no less than 130 crowned heads that were members of the

Third Order. OBJECT OR AIM OF THE THIRD ORDER. The object or aim of the Third Order

is not earthly, but heavenly; not material — riches, honor, influence, power and pleasures—but spiritual the striving after Christian Perfection, the Salvation of the soul by true con-version and penauce, by the faithful observance of the commandments of observance of the commandments of God and of the Church, by the punctual fulfilment of the church, by the punctum fulfilment of the duties of each one's state of life, by prayer, mortification and works of charity. What sublime end ! The heavenly Father sends His Son into the work of the scalar tion of the sould the world-for the salvation of the soul; the soul ; the Son becomes man, suffers for the salvation of the soul ; and dies-

the Holy Ghost pours out his gifts on the human race-for the salvation of the soul. OBLIGATIONS OF THE THIRD ORDER. The obligations of the Third Order are but few, very easy and not binding under any sin, unless what is prescribed, is binding by the law of God or the Church. The duties of the members of the Third Order are the full order.

Chargen. The duties of the members of the Third Order are the following:
(A) Each day.—Assist at Holy Mass, if possible.—Recite devoutly twelve Oar Fathers, Hail Marys and Glory, etc., or the Little Office of the R. V.—Before and after works involve tion of conscience in the evening, true sorrow for sins discovered and a firm resolution to avoid them. B. V.—Before and after meals invoke

Assist at the general meeting. Mem-bers recalled to their duty must accept children of light." salutary penance and amend. Stub-born members, and such as set bad example, if not obedient after the third

admonition, are to be expelled. (G) At a Convenient Time.—Make our will in due time. These obligado they conflict with any duties towards the family and our neighbors. The twelve Our Fathers, etc., and the ORDER. In the year 1209 St. Francis of As-two last days excepted, they impose no two last days excepted, they impose no more than every good Catholic ought to

BENEFITS AND GRACES THE THIRD ORDER

ENJOYS. The Third Order enjoys numerous advantages, benefits and graces, more numerous than the narrow limits of this paper allow us to speak of. We will therefore, not mentiou that the Third On one hundred days in the year they may gain a Pleuary Indulgence. times a year the General Absolution is imparted, and twice the Papal Ber diction. As often as they recite to the Father, etc. (five for the pros-perity of the Church and ene for the ation of the Pope), they may gain all the Indulgences granted to the faithful that visit the Roman Stations, the Church of Portiuncula, the Holy Places in Jerusalem and the Church of St. James the Apostle, at Compostella. A Plenary Indulgence may be gained as A Plenary Initialgence may be gained as often as they recite the Franciscan Crown of the Seven Joys of Mary. Partial Indulgences amounting to about 1600 years may be gained every year by visiting, on the days appointed the Church were the Third Order has been established. An Indulgence o three hundred days is attached

beyond the narrow limits of this paper to speak of all the good fruits it has yielded in the course of almost seven thing said to be miraculous before de-

these: Frugality—the mainstays and pillars of any of those whom he ho social peace and prosperity. It has reformed and elevated the home by in-It has culcating on husband and wife mutual love, fidelity and respect; the faithful discharge of their parental duties-the Christian rearing of their children; family devotions, Christian simplicity in food and clothing and the providi of good books and papers. It has gladdened the heart of the Church by re-enkindling the faith in many of her children; by leading many to the faith ful keeping of the commandments of God and of her own; by exciting thou-

sands and thousands to fight courage ously to start the concupiscence of eyes, by detaching them from earthly goods; against the concupiscence of the flesh by true penance, self-denial and Christian moderation in the enjoyment Christian moderation in the enjoyment of pleasures; against the pride of life by humility and simplicity in dress and living. Many it has led to a high degree of virtue and holiness. In the course of seven hundred years, the Third Order has becomdit forth no loss Third Order has brought forth no less

 (B) Each Month. -Go to confession and communion.-Attend the monthly
 (B) Each Month. -Go to confession and communion.-Attend the monthly
 (C) Each Month. -Go to confession and exemplary lives were true dis-Order, are the main cause that keeps<br/>even the piously inclined from joining<br/>it. To dispel this ignorance and to<br/>correct this false idea, is the object of<br/>this article. May holy Father Francis<br/>bless it!On the object of the Order.<br/>(D) Each Year.—Fast on the vigils of<br/>the Immaculate Conception and of St.<br/>Francis, that is Oct. 3 and Dec. 7.<br/>(E) At All Times.—Wear the scape<br/>lar on the shoulders and the cord<br/>lar on the shoulders and the cord<br/>around the waist.—Observe, according<br/>nor a society like the Altar Society;<br/>nor an Order for Insurance or Sick<br/>energy in s a great deal more, it<br/>is a real and true Religious Order of<br/>the and true Religious Order of the scape the scape of the scape of the scape of the scape of the promise made at profession, the<br/>contrasternity like the Altar Society;<br/>nor an Order for Insurance or Sick<br/>energy is a real and true Religious Order of the scape of the scape of the scape of the promise made at profession, the<br/>contrasters and living, and indulgence in dress and living,<br/>at indulgence in dress and living,<br/>the promise made at just medium becomingIndustries of many lives were true dis-<br/>and communion.—Attend the monthly<br/>and communion.—Attend the monthly<br/>and communion.—Attend the monthly<br/>and communion.—Attend the monthly<br/>and the object of the Order.<br/>(E) At All Times.—Wear the scape<br/>lar on the shoulders and the eard<br/>around the waist.—Observe, according<br/>to the promise made at profession, the<br/>conter and the condition of the object of the order in the solution of the object of the order of the promise made at profession, the<br/>conder of the order of the scape or the order or the order or the order order or the order order order or the scape or the order order or the scape order or the scape order or the order ord the Contraternity of the Holy Rocary; nor a society like the Altar Society; Denender for Insurance or Sick Benefit; no, it is a great deal more, is a real and true Religious Order of the Catholic Church - "The Order of Penance" --for it has all the marks re-onized to make a.

a fixed rule, approved by the Church which all must approved by the Ch easy daties of the Third Order, in order to get admission to the spiritual gold mine hidden in it? What dullness ! Forsoath! "the children of this world are wiser in their generation than the children of light." (Luke 16 : 8.)

But can we not save our souls as simple Catholies, without being mem-bers of the Third Order? Most certainly ! Thousands and millions have saved their souls before the Third Order was established, and thousands tainly and millions save theirs now, without being nembers, simply by being good, practical Catholics. Let it be clearly and distinctly understood by every one that we do not hold that to be saved one must join the Third Order : nor that anyone is obliged under sin to become a

anyone is obliged under sin to become a member; far from us be such folly, but we recommend it and urge reople to join it, because we believe with the Church, that it greatly helps the faithful to become good, practical Catholics, and only such as we have grounded

pes of going to heaven. The main object of the Third Order no other than to help us to fulfil our aristian duties more easily and more the process and tayors granted to really the Popes, all have one aim and end— to help us to become good Catholics, true followers of Jesus Crucified. Should this not suffice to induce many years ago. o embrace this so easy and yet so po rful means, which, in the past has led so great numbers to a high degree of virtue and holiness? In temporal matters, we have a quick eye to our in-terests and readily embrace opportuni ties that promise us gain. We societies, orders, unions, and that, We join at great expenses, because they prom-ise (often falsely) to promote our busi ise (often taisety) to promote our out ness or social standing. Why, then, not join the Third Order, which prom-ises (and, as its past history proves, will keep its promises), to promote our distant matters.

IRON-OX yielded in the course of almost seven thing said to be haracter, so we shall centuries, but the chief fruits are honor. hese: It has promoted social welfare by teach-ist Bishop's little story to convince that he is a better Christian than any of those whom he holds up to ridi What would be the fine satirist' cule. opinion, one might like to know, following story told in an Irish Pro testant paper calling of Ireland Gazette :

"I have found the true God, and, live or die, I will worship Him," said a Chinese man who had heard Christian teaching, on being reproached by 1 in relatives, who told him his severe ill ness was caused by his forsaking his idols. "The man's faith was rewarded by his almost sudden recovery," writes e Church of England Zenana missio worker to whom he came in his distress So it appears there are other Protes

ant missionaries who do believe in miracles, even though the evidence for them may be self-contradictory. Now would it not be better for Bisho McCabe and missionaries like him to g ver to India and preach to the Church of England Zenn stitious" Church of England , workers than continue wasting brilliant talents on the obstinate " idol-ators " of South America ?--Phila-delphia Catholic Standard and Times.

ALC HOLISM CAN BE CURED.

Rev. Father Quinlivan's Opinion of the New Antidote,

The good points of this new discovery for the the good plants of this for more opinion, are the cure of the liquor habit, in my opinion, are the following: First, if taken according to direc-tions, it completely removes all craving for lionor in the short space of three days ; its use for a longer time is intended only to build up the system. Second, it leaves no bad after-effects but, on the contrary, aids in every way the health of the natient whilst freeing his from the desire for drink Third, the patient may use it without interfering with his busi ness or leaving his home. All other liquot cures I have yet heard of are very costly, oper-ate slowly, are doubtful as to effects, and often impair the health and constitution of the patient. I therefore look upon this remedy as a real boon, recommend it heartily to all con-cerned, and bespeak for it here in Montreal

and elsewhere every success -J. Quinliva S. S. pastor of St. Patrick's, Montreal, Full particulars of this new medicine mailed free to all applicants. Address Mr. Dixon, 83 Willcocks S reit, Toronto Canada

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which is prepared specially for stourself and bowel troubles. As a ratical cure for Gramps, Oute, Gas is the Stomach, Summer Complaint, Nerviline excels every thing in the medical line, is an indispensible house-hold staple, and costs only 25c. Buy a bottle to-day. The great demand for a pleasant, safe and, re is ble antidorie for all affections of the throat and lungs is fully met with its Bickle's Anti Consump ive Syrup. It is a purely Vegetable Compound, and acts prompily and magically its abduing all coughs, coid, bronchitis in flammation of the lungs, etc. It is so palat-ade that a child will not r-fase it, and is put at a price that will not exclude the poor from its benefits.

its benefits. No person should go from home without a bottle of Dr. J. D. Kellorg's Dysentery Cor-dial in their possession, as change of water, enoking, climate, etc., froquently brings on summer complaint, and there is nothing like being ready with a sure remedy at hand, which oftentimes saves great suffering, and frequently valuable lives. This Cordial has gained for itself a wide spread reputation for affording prompt relief from all summer com-plaints. plaints.



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PETERBOROUGH or BROCKVILLE BUSINESS COLLEGE GAY, WM. PRINGLE

eart is full the lips are duml After a little while, however, I went on my way, leaving Granny sitting motion-less, her blue eyes looking into spacecerhaps into futurity. That was how When the turf had to be made in the

summer it was to Granny and me that the task was assigned; father was busy at other work, and mother was delicate and had to mind the younger children. She used to tell me wonderful tales of the doings of kings and fairies, as we lifted the black mud squares and placed them in a slanting position to dry. About 12 o'clock which we gauged by the length of our shadow we generally partook of luncheon, consisting of bread nd milk, and newly-laid eggs. Granny boiled the eggs on a fire of bracken, which we gathered in the boreens on our way to the moor. They buried her amid the nettles and

weeds in Inver churchyard, and they went their way, and in time learned to forget her who so loved them all. Truly it is a sorry world when the only memorials of Granny's life and love are the tears of a wander ing outeast, and the four penny pieces that are rolled in a rag and hidden away in the lining of an old jacket.— Caher Healy, in Donahoe's.

> ..... Mammon Worship.

" ' J. Pierpont Morgan,' " notes the

iritual welfare? Dear reader, whoever you may be, ead and study with care this short ex-osition of the Third Order of St. Franis, and consider whether it be not viser and more beneficial to your soul to become a Tertiary and thus make your salvation easier and more secure. A FRANCISCAN.

We are happy to be able to add that Cathedral here in about a week's time. +----

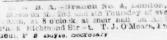
OX SENSE AND HORSE SENSE. Bishop McCabe (M. E.) recently

poke in this city about South America spoke in this city about South America As an instance of superstition and image worshiping he said an ox wa drawing a cart in which was a statue o the Blessed Virgin. The ox refused b go. The statue was taken out and the go. The statue was taken out and ox started. The statue was ag

can stomach it. The idea behind it is that fat is the food the consumptive needs most. Scott's Emulsion is the mod-ern method of feeding fat to the consumptive. Pork is too the consumptive. Pork is too rough for sensitive stomachs. Scott's Emulsion is the most refined of fats, especially prepared for easy digestion. Feeding him fat in this way, which is often the only

way, is half the battle, but Scott's Emulsion does more his order is about to be started in the than that. There is something about the combination phites in Scott's Emulsion that puts new life into the to weak parts and has a special action on the diseased lungs.





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When ney-tops children ry-folks) e was a s of the na-Gall. ut dirty be cast ble wee he move er time, ed folk of the but you eir eyes, ng dew-

# The Catholic Record.

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Conception of the second secon When subscribers change their residence is Windows and that the old as well as the new softrase be sent us. Agentor collectors have no authority to stop Four paper unless the amount due is paid.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1990. ditor of THE CATHOLIC RECORD.

Otawa, Chine CATHOLIG RECORD, Te the Editor of THE CATHOLIG RECORD, Tour estimable paper. THE CATHOLIC RECORD, and congravulate you upon the manner in which it is published. The matter and form are both good: and a truly Oscholic spirit pervades the whole. Therefore, with pleasure, I can recommend its to the faithful. Blessing you, and wishing you success. Believe me. to remain. Yours faithfully in Jesus Christ. t D. FALCONIO, Apost. Delez.

Auget. Delez. Matter intended for publication should be mailed in time to reach Lundon not later than Tuesday morning. LONDON, SATURDAY, JAN. 3, 1903.

CENTRAL PRISON CHAPEL.

We have pleasure in publishing in this issue a report of the blessing of the new Chapel in the Central Prison, Toronto. This is another proof of the fairness of the Hon. Mr. Ross and his colleagues toward our people. The complimentary remarks of His Grace "He could not omit a word of appreciation and gratitude to the authorities who, whether in connection with the Government or in the management of the prison, had given this beautiful chapel to the Catholic prisoners," were richly deserved.

Hon. Mr. Stratton, Provincial Secretary, who has charge of this particular work, has sustained his well-known reputation of good-will towards Catholics generally.

It must be a source of pleasure to our able representative, Hon. F. R. Latchford, Commissioner of Public Works, to be a member of a Government so well disposed to deal fairly with all classes of the community.

### DIOCESAN CHANGES.

The people of Dublin, while regretting the death of their late lamented pastor, will give a warm welcome to Rev. Father Noonan, who has done splendid work during his long service both in London and Biddulph.

Father McMenamin, who has been assigned to Biddulph, has already formed two new parishes in the Diocese-Ridgetown and Clinton-and has been very successful in the different places where he has been in charge. The faithful people of Biddulph will, no doubt, appreciate his services and

#### A TERRIBLE ACCIDENT. Some forty miles from London, at a place called Wanstead, on Friday night last, a freight collided with a passenger train on the Grand Trunk Railway, as a result of which about

28 persons were killed outright and more or less seriously injured. 40 This awful accident has cast a pall over the whole of Western Ontario, and has made the holiday season an intensely sad one in many a home. Some one has blundered, and the result is terrible to contemplate. We cannot help commending the work done by many noble hearted souls - particularly amongst the medical profession-at the scene of the accident. It was a terrible night, and to add to the horror an severe blizzard prevailed. One can

hardly imagine the extent of the misery endured by the victims. No small amount of suffering, too, was underwent by the doctors and their assist-We must also add a word ants. in regard to the conduct of the railway officials. Everyone connected with the Grand Trunk acted as though he had ustained a personal loss and did all in his power to alleviate the prevailing distress. All honor to them, say we. Those who witnessed their noble work could not help remarking their intense feeling of anguish because of this ter-

rible catastrophe.

### THE FEAST OF THE EPIPHANY.

The word Epiphany signifies a manifestation or appearance to. In its application to the festival which occurs on January 6th, it means the appearance of Christ, or His being made manifest to the Gentiles.

Almighty God was in the beginning nade manifest to the whole of mankin d. the Archbishop of Toronto, who said He appeared to our first parents before and after their fall from grace; and it was after their fall that a Redeemer was promised by God Who should be the 'seed of the woman," and by Whom, in conjunction with said woman, the head of the serpent, the devil, should be crushed. As the seed of the woman is Christ, the Fathers of the Church interpret the woman here meant to be the Blessed Virgin Mary, Mother of God.

God also revealed or manifested Himself to Seth and Enos, and to Noah, and from Noah the knowledge of God was transmitted to his posterity, before and after the great deluge which was sent upon the earth in punishment for the sins of mankind already degenerated by sin and wickedness. Abraham undoubtedlyt ransmitted the knowledge of God to all his children, and it appears to be certain that in the days of Abraham, the true God was adored in Egypt, as well as in Salem, or Jerusalem, inasmuch as the Pharaoh whom Abraham visited in Egypt evidently adored and feared God and respected God's laws. Melchisedech also was King of Salem, and "priest of the Most High God." Isaac, the son of Abraham, also trans-

mitted the knowledge of the true God to his children ; but by the time when the children of Jacob had become so numerous in Egypt as to alarm the Egyptian monarch lest they should be multiplied so exceedingly that they should become

# THE CA' "OLIC RECORD.

the mysteries and sacrifices of Greeks and barbarians, everywhere." This belief he declares to be that there are two beings or principles in

will become happy, and God, having accomplished His triumph, will again rest in His divinity for a suitable time. In these words this renowned Greek

writer indicates the coming of the De- through the dangers which beset her in sired of all nations. Zoroaster spoke similarly to the Persians, and Confucius to the Chinese. We shall cite here only the words of the latter who addressed the statesman Phi in the following language:

"I have heard that in a western country there will be a holy min who will put an end to miseries, without exercising any act of civil government. Without speaking, he will inspire spon-taneous faith. Without producing a taneous faith. Without producing a country there will be a holy man who revolution, he will do abundance meritorious acts. No one will know his name, but I have heard that he will be the true Holy One."

We might quote other similar state ments from the sacred books of China, India and Scandinavia, as well as of the Greek and Roman world; but these will suffice to explain how it occurred that when God revealed to the three Eastern wise men or magi that the Christ was born or was on the point of being born, they came to Judea, led by a miraculous star, to find and adore Him.

From St. Matthew's Gospel, chapter second, we learn that these wise men saw in the East the new and miraculous star which announced the birth of the expected Saviour. They were led by it to Jerusalem, the capital city of Judea, and were there informed by the chief prlests and scribes that the expected Christ or the Messias and Saviour should be born in Bethlehem, as it was written by the prophet (Micheas v. 2,) "Thou Bethlehem the land of Judea art not the least among the princes of Judea, for out of thee shall come forth the ruler who shall be the shepherd of my people Israel." (St. Matt. ii.6.)

Herod deceitfully told the wise men to go forward to find the young child for whom they were searching, and to return to give him all information regarding Him, so that he too, might go to adore Him. The three wise men, whom a remarkable tradition asserts to have been Eastern Kings, followed the star which guided them till they found the child Jesus in Bethlehem; and they adored Him, offering gifts of gold, frankincense and myrrh, as God, man and king. Then being warned by a vision from God that Herod was deceiving them and desired not to adore, but to kill the child when he should discover Him, they returned by another way into their own country. Herod desired to kill Jesus, because he feared that Jesus would be a rival claimant to the throne of Judea.

This adoration of the magi was the first manifestation of Christ to the Gentiles, as it had been promised that the salvation which God the Father intended that mankind should enjoy.

steps to be taken to bring about a reformation. It may be that Chicago is now not so bad as it has been heretofore painted, England: the second to the Catholics, the universe, God the author of all for Archbishop Feehau's zeal has done good, and a demon, the author of evil. much towards improving its moral But "the time will come when Plato atmosphere, but we are conscious that that account needs a firm and able hand at the helm to steer the Church

> such a centre. We believe that the selection of diocese is a most happy one, as he has

difficulties of his responsible position in a very hampered condition. may by grappled with. He has on neadquarters of an Anarchistic pro- the circumstances of the case. paganda, under pretence of advocating

Socialism which will secure the the man who is competent to effect all which Chicago appears to stand in need. cable. We hope the efforts of the new Archbishop to guide the Church in that great city of the West will be crowned

with the successs they will deserve. THE EDUCATIONAL QUESTION

INENGLAND The Rev. Dr. J. Munroe Gibson, President of the Metropolitan (London, Eng.) Free Church Federation, has contributed to the Temple Magazine for December an article entitled "What as a manifesto announcing the ed reasons on account of which the Free bill. By the "Free Churches" are ists are rabidly endeavoring to perpetumeant the Protestant Churches which ate. are not established by law in England, Nonconformist.

which was to throw into the hands of will refuse payment of taxes when the the laity of all religions full control tax-gatherer goes round. We presume over the religious instruction given in that they will think better of the matter Board schools, there should be no religof the locality of all denominations. Dr. Gibson unreservedly supports

this amendment, though he admits that it does not go so far as he would wish in excluding religious teaching. He says :

"While acknowledging that the adoption of the Kenyon-Slaney amendment is satisfactory so far as it goes, in giving to lay representatives a in giving to lay representatives a share of responsibility for religious es no schools to which the children of all will be compelled to go, there will not be teaching of such sort as to beget and foster in children whose parents hold the Evangelical faith a suspicion of, and even a contempt for the religion of their parents. On the other hand, amendments as have been osof such tentatiously proposed as concessions to sts, some are wholly il-Nonconfor lusory, and others only aggravate the evils the bill inflicts. We object to th's bill all the more because it now appears to be the intention of the Government that the Established Church is to have a special represen-tation on the new Education Committees, thereby enabling that Church to capture the whole educational machin-

The situation, therefore, stands thus: in the School Boards the conflict of opposing opinions would lead to a similar By the new Education bill, the chief benefit will accrue to the Church of ending so far as regards religious instruction.

and the third to the Methodists. Before the educational legislation of 1870, the schools of England were body, are as deeply interested in the there is still much to be done in this entirely left to private enterprise, and abandoned, and crushed. Then men direction. It is indeed the case with the different religious bodies, especially Catholics, or very nearly so. It canall large cities that they have much vice the three just named, instituted Schools not, therefore, be said that all the nonwithin them, bat this appears to be throughout the kingdom. The legisla- Conformists or Free Churches are especially true of Chicago, which on tion of 1870 and following years established secular Government schools, which are now designated "Board Schools," which were to be supported from public funds.

Bishop Quigley by the Holy Father to to exist, and it was soon found that a spirit of fraternity with the other rule the Church of God in that city and being left unsupported by the Government while the Board Schools were furthe energy and strength of character nished with evreything needful, the which are needed in order that the Church schools were necessarily left

It was then that the agitation began on several occasions shown an energy and the part of the supporters of Voluntary a capacity for dealing with difficult Schools to obtain that Government aid Dr. Gibson, to the effect that the situations which few men possess. His should be granted to them. Some small success in counteracting the efforts of aid was then doled out which was expenditure of public funds, and that certain Socialists to make Buffalo the totally inadequate toward meeting the resources and influence of the State

this. We are confident that he is just the deficiency and to place the Volun-

country on the Education question.

schools, Anglican, Catholic and of the State are not to be used for per cent. were left to struggle for a precarious existence, and it is this con-Churches of England are opposed to the dition of affairs which the Nonconform-

But the English people see through and which are usually designated as the matter, which is brought so closely home to every family in the land, and An amendment known as the "Ken- the Education Bill has now been passed yon Slaney " amendment was intro- through both Houses by overwhelming duced into Parliament on behalf of the majorities, notwithstanding threats of Nonconformist body, the purpose of the Nonconformist elergy that they the "Voluntary Schools." This amend- when that time will come. From Irement was introduced on the plea that as land, and even from Canada resolutions the Voluntary schools were to be have been sent by several clerical supported out of public funds to an ex- bodies, chiefly Presbyterian, encouragtent nearly if not quite as great as the ing the non-Conformists in their course, but we do not for a moment suppose ous instruction given in them except that these resolutions will have any such as would be acceptable to the laity weight in changing the determination of the great mass of people of England.

Even if a minority of the people wished for the teaching of religion in the schools to which they send their children, their wish should be respected. But the proposal of the non-Conformists to practically crush the schools of the great majority of the people is monstrous.

We cannot understand how the Non-Catholics conformists, who are Christians at al events, should desire to exclude Chris- a tradition. Catholic Cate tian teaching from all schools, for this is actually the position they have takena position which the late Rev. Price Hughes, one of the most prominent among the non-Conformist clergy, greatly deplored.

#### JANUARY 3, 1903.

It will be noticed from these remarks

that the Methodists, a Nonconformist passage of the Educational Bill as the opposed to the bill on principle. In practice, however, the Methodists of England are much divided on the question of supporting or opposing the bill Many are attracted to the support of The Voluntary schools still continued the non-Conformist view of the case by sections of the non-Conformist body, but we understand that the bulk of the Methodists are in sympathy with the

cause of the voluntary schools, owing to the large vested interests of Method. ism in the existing Methodist schools. To the other argument used by Rev. "people have the right to control the shall not be used in any way for prosely-More aid was given afterward, but it tizing purposes," it may very reasonwas still inadequate ; but the present ably be answered that the people who rights of the people, is an example of Education Bill is intended to supply have that right of control are not merely the non-Conformist minority who tary schools in a position of equality to are opposing the Educational Bill. needed reforms in the moral order of the Board schools, so far as it is practi- The majority who support the Bill have surely as valid a claim as the opposing This is, in a nutshell, the significance minority; and there is only one fair of the discussion now going on in the way to acknowledge the right of the British Parliament and throughout the majority, and that is to put the schools of the majority on at least as solid a When it is understood that about foundation as those of the minority, 60 per cent. of the English children are which are the Board schools. By the even now attending the Voluntary new law, "the resources and influence

Methodist, the magnitude of the griev- proselytizing purposes," but are to be ance of these religious bodies will be employed equitably for the education understood. The schools of 40 per of all the children, instead of being cent. of the children were pampered grabbed by a minority for their own is the Education Bill ?" which is intend- with Government aid, while the 60 benefit. The whole people of England should feel themselves under an obligation to Cardinal Vaughan and Arch-Bishop Walsh, and indeed to the whole Catholic hierarchy of both England and Ireland, for having used their influence in favor of so equitable a bill.

## INFANT BAPTISM.

We have received from the Rev. J. J. Ross of Chatham a short letter purporting to be part of a reply to our comments on his sermon on "the sin of infant Baptism." This letter does not enter into the question of our argaments, which proves not only that there is no foundation for Mr. Ross' thesis that infant baptism is a sin, but also furnish solid proofs that the baptism of infants is of Apostolic origin, having been used from the beginning in the Church of Christ.

Rev. Mr. Ross accompanies his letter with two communications addressed to the Chatham Planet, one of which we insert here in full, as it is apparently specially intended as an answer to our article, as we were particularly requested by Rev. Mr. Ross to insert it. It is as follows :

From the Chatham Planet, Dec. 15, 1902. great a length were we SAPTISTS AND CATHOLICS AGREE AND NO IN-FANT BAPTISM IN HOLY SCRIPTURE. treatise on the instituti The Catholics and Baptiss agree as to the authority for infant baptism. Baptists and Jatholics together affirm that it is absolutely vithout Scriptural authority and is exclusively tution of the Church of will be seen from these pa

### JANUARY 3, 1908.

from the fact that it makes t cons assumption that " the wo necessarily signifies the Bible the exclusion of the tead Almighty God as found elsewh There is no foundation Scripture or the teaching of t

ing Church of Christ for the that the Bible is the complet God.

Traly the Bible is the Wor but the only evidence of this the greatest part of the New ' is concerned, is the teaching Catholic Church to this effect inspiration of the Bible cannot otherwise than through the anthority of the Catholic Chu On the part of the Baptists that infallible authority, t authority of the New Testa assumption without any solid

The authenticity and tr New Testament regarded as cal narrative may be shown way in which any history The witnesses, who are the the books respectively are ey or contemporary witnesses facts. It is clear that they and truthful narrators of fac ing which they were not mistaken, and the facts are tr but from this it follows Christ, Whose miracles were

senger of heaven. Jesus Christ established a propagate His teaching. H Apostles with powers of tea He Himself possessed from I Father, for He told the Ap

sanction to His mission, wa

· Preach the Kingdom of and whosoever will not n when you go out of that will not receive you) shake dust of your feet for a testin them." (St. Luke ix. 2-5.5 11.)

" Amen I say to you It s tolerable for the land of Gomorra in the day of ju for that city." (St. Matt. for that city." (St. Matt. "Peace be to you. As hath sent me, I also send

John xx. 21.) "Preach the Gospel to He that believeth ture tized shall be saved, but he eth not shall be condemned. they going forth preached the Lord working withal, ng the word with signs (Mark xvi. 15, 20.)

Going teach all nation all things whatsoever I ha ed you, and lo! I am with even to the consumma world. (St. Matt. xxviii.

It will be here noticed t Word as preached, and as written to which these given : for not a word of th ment was then written, n command the New Test written. And it was of thus constituted that St Timothy (1 Tim-iii-15.) " the living (God) the pilla

of truth." It was this Church which Bible to be God's word, cision rests the acceptan by all Christians. It would extend this

give him all the assistance he requires in the numerous good works connected with the welfare of the parish.

Business men who are making selection of calendars which they wish to present to customers should be careful that they are of such a character as to be acceptable to all classes. Some lithographers, whose education, outside of their own particular business, is, unfortunately, very limited, are producing specimens of calendars for 1903 that are not only objectionable, but decidedly insulting to Irishmen and Cathclics. These, they think, are popular and sell readily. We strongly advise our readers to show them their mistake. that when Christ was born there was a When we see pictures on calendars tradition existing even among heathen which belittle the character of a Catho- nations, which produced an expectation lie or an Irishman we should not only not accept them ourselves but Eastern countries, which made it easy to do all in our power to prevent our induce their learned and pious men to friends from doing so. Furthermore, it would also be well not to deal by some extraordinary signs, or by a with merchants who thus so wantonly direct revelation from Almighty God insult and degrade our religion and when the time should arrive for the fellow-countrymen. We are in receipt appearance of that Saviour on earth. of one of the latest of this character people in touching the most vulnerable ignorance of the true God. part of merchants and others who dispose of these calenders-namely, their purse-will soon convince them of their writings. Plutarch says : foolhardiness and so have the desired effect.

Family ties are not severed in heavand Jesus in raising His Blessed Mother above the saints and angels, and unshaken conviction. teaches us that filial piety is a virtue of crated, not only sternity .- Lacordaire.

children of Jacob, had lost the true faith in one God, and had become plunged for SHOULD BE STOPPED AT ONCE. the most part into the grossest idolatries and vices. Yet Job, who lived before the time of Moses, and was descended from Esau, and was one of the most adore Christ, is appointed by the powerful of the Kings of Idumea, adored the true God. In the time of Jonas, which was pro-

bably not long before the building of Rome, or about eight centuries before Christ, the Ninivites had also some knowledge of God, as they were so easily brought to do penance for their sins at the preaching of Jonas.

Hence it may be readily understood of the coming of a Redeemer in many look for the manifestation of the Saviour The prophets of the Old Testament published by a liveryman in Nova called the expected Messias "the Scotia - purporting to be a picture anointed one," "the expectation or the of Donnybrook Fair. The publisher may desired one of the nations," indicating not, of course, have intended an insult. that the Christ, which word signifies Nevertheless the slur is there : and we "the anointed one," was expected not trust he and others like him will not by the Jews alone, but also by many repeat the insult. A little judi among the Gentiles, sunken though they cious action on the part of our were, for the most part, into the grosses A number of heathen authors have

mentioned this expectation in their

"There is a doctrine of the highest antiquity, which has passed from the theologians and legislators to the peets and philosophers. Its author is unknown but its rests upon a constant It is consein the discourses and

masters of the land, it appears that all nations except the Jews, or the should be extended to all nations, and not limited to the Jews, as this stiffnecked people imagined, from the prophecies but half understood, would be the case. Hence the Epiphany, the day on which the wise men came to Church to be the special feast of all nations, as it is the day on which Christ our Saviour was made known to the other pations of the world outside of Judea.

#### THE ARCHBISHOPRIC OF CHICAGO.

It is now stated positively that the important position of Archbishop of Chicago, vacant by the death of his Grace the late Archbishop Feehan, is to be filled by the Right Reverend Bishop Quigley of Buffalo.

The archdiocese of Chicago is in every way second only to that of New York in importance and in the number of Catholics within its limits; but it is asserted that as a commercial centre it is not outstripped even by New York. Chicago has had in the past an evil reputation, and certainly many events which have taken place there seem to justify the character given to it. The hisms. Anarchistic mob which some years ago murdered eight policemen by throwing bombs into the midst of the police at the Haymarket, and the murder of Mayor Harrison, are events which indicate that there has been a condition of lawlessness there which it is fearful to contemplate, and the fact that the saloons do a thriving business both by day and

Sundays, shows a sad state of affairs that city is all the more in need of to effect a thorough reform there, and are less numerous than those belonging sical nature counteract each other, detraditions of the human race, but also in of a vigorous head to direct them in the to the Catholics.

ery of the country. "Further, this Federation once more demands the full right of the people to control the expenditure of public funds, that the resources and influence of the state shall not be used in any way for proselytizing purposes."

The situation in England resembles very much that which existed in Ontario before 1863 when Catholics were contending for the right to establish a satisfactory Catholic Separate school system, and the arguments brought against the English voluntary schools are a duplication of those which were then brought up against the Catholic demand. They are the same old sop-

The English Voluntary Schools are prietors of the schools is taught; but the main difference between the Volthat the English religious schools the school buildings which they have

The plea put forward by the Board school supporters is, as set forth by Rev. J. Munro Gibson, that Nonconformist children may be forced to listen to Anglican teaching.

We presume that in some places where Anglicans greatly predominate, it will be difficult for the non-Conformists to establish Board schools : but this will he an accident which legislators cannot control, and it is not a reason why the great majority of the people should be deprived of the religious education which they desire for their children. If the nor-Conformists, for want of being numerous enough in some localities, cannot support the godless schools, on which their affections seem to be set, they should not deprive, or wish to deprive, the majority from having the religious schools they desire. In such localities they should be satisfied if the

law guarantees that their children shall not be harassed with teachings with which they cannot coincide, and the those in which the religion of the pro- the new Educational Bill actually makes this provision for their benefit. We say this, because it is beyond disuntary or religious schools of England pute that their efforts are directed toand the Separate schools of Ontario is ward depriving the religious bodies of

belong chiefly to the Church of England, erected at great expense, and after whereas, in Ontario, Catholic interests making sacrifices in order that they night, and are not closed even on were chiefly at stake. Catholics have may be placed at the disposal of Boards as a truth most certain and undeniable also Voluntary schools, but owing to of management which will be practically which is unparalleled throughout the the difference of populations their of no religion whatsoever; for to this United States. This being the case, schools are much fewer than those of the the case will amount where the Boards ian life, either by principle, precept or Church of England. The Methodists of Management are of all religions, or practice, is forbidden," and is the efore earnest missionaries who will endeavor have also Voluntary schools, but these of no religion. Opposing forces in phy-

a tradition. This is easily made plain. In the Gatholic Catechlem, by Rev. James Butler, on page 63, we are informed that according to the Council of Trent. S. S. T. C. L. there are seen samsments, of which baylism stands they be let the Seven South the same book-let the Seven Souther the Stands, Praying for the Dead, etc., are called divine traditions. But what is a tradition according to the Catholic view I in the Catechlem Ex-plained." by Spirago and Clarke, two eminers Catholic theological Fathers, oublished in 1889. The truths of divine revelation, which have not been written down in the pages of Holy Scripture, but have been transmitted by wird of mouth, are called its ditions. It is clear, then, in some sees, ac cording to Catholic teaching, that baptism is a tradition, not in its origin. Ellowed by a sym-ooism, but rather in the practice of baptizing water aught that there is a purgetory, that Sunday is to be kept holy, and that INFANTS and the BE BAPTIZED. The countals are mine ). As to the authority for intant baptism then Baptists and Catholics agree that is for under the authority for intant baptism then Baptists and Catholics agree that is is found only in tradition, but as to the divine underive of was called and the site agrees action inter ). As to the authority for intant baptism is found only in tradition, but as to the divine underive of was a catholics agree that is is found only in tradition, but as to the divine autholics and Catholics agree that is is This is easily made plain, echism by Rev. James Bu In the

uthority of tradition, Baptists and Catholics part company. Upon noise who assert the scriptural suthority of infant baptam, either by spiritk-ling or immersion, rests the burden of proof. and the scriptures the burden of proof. First, Infant baptism is not commanded in the Scriptures. Adults in Christ are com-manded to be baptised but infants in Adam, nevel What is not commanded in the Word of God, in relation to the Christian He either oy principle, precept or practice, is forbidden-end isobedience is a sin second. There is no example of infant bap-tism given in the Scripture. Upon those who assert that there is gud an example rots the Upon .....

and disobcdience is a sin second. There is no example of infant bap-tism given in the Scripture. Upon those who assert that there is such an example resta the responsibility to produce it. Where is there directions for its administration given ? Third. Infant baptism is "xpreely opposed in the Scriptures. The pre-requisites the symbolism, the scriptural constitution of the Oburch, and the conditions to participally gin the Lord's Supper are all against it. Only in-'elligent believers must particle of the Lord's Supper. Only intelligent believers may sub-nit to the ordinance of baptism. Fourth. The passages held to imply infant baptism, when fairly interpreted contain abso lawly no reference to such a practice. As to herashold baptism, as recorded in Scripture, being evidence for such a practice. As co-stitute a strong argument against it. J. J. Ross.

It will be noticed that throughout this letter the Rev. Mr. Ross assumes that "what is not commanded in the word of God in relation to the Christ-'a sin.'

We maintain that this statement is a stroying motion in any direction, and most dangerous fallacy, the more so

quoted that the Church founded more upon the t of God than the written upon the traditional fait recorded in the Holy Sc

The written teachings are certainly not to be r are fully on an equality delivered by them orall; context of the gospels epistles of the New T that, by the living at teaching Church, more written word of God was ing of Christ and His known. Hence St. Pau Christian flock which h at Thessalonica:

" Therefore, brethren hold the traditions w learned whether by v epistles." (2 Thess. ii. testant version of the H with this in meaning.

At that time the flock had learned, by epist exhortations which are Apostle's first epi which was very short, o brief chapters, which g regarding how the sac administered.

According to the theory which makes it or congregation to do ion which has not been the written Word of lonians should have re together, instead of init as Rev. Ross asserts. Let us now state br

belief in regard to inf The Holy Scripture clear statement in ex

"infants are to be ba we have already show article, it implies th women" are to be ba

### 1903.

conflict of to a similar eligious in-

ese remarks uconformist sted in the Bill as the so. It can-

all the nonurches are inciple. In ethodists of on the quesing the bill e support of

the case by h the other ormist body, bulk of the hy with the hools, owing s of Method. ist schools. used by Rev. et that the o control the ds, and that of the State y for proselyvery reasone people who trol are not minority who ational Bill. the Bill have the opposing only one fair right of the ut the schools ast as solid the minority ools. By the and influence be used for but are to be the education

tead of being for their own ple of England nder an obligaan and Archd to the whole h England and their influence bill. ----

FISM. the Rev. J.J.

letter purport-ly to our comon "the sin of letter does not n of our arguonly that there r. Ross' thesis a sin, but also t the baptism of origin, having eginning in the

panies his letter ns addressed to one of which we it is apparently answer to our arularly requested sert it. It is as

et, Dec. 15, 1902.

### JANUARY 3, 1908.

necessarily signifies the Bible only to beings," children being included. We the exclusion of the teaching of say, therefore, that the natural sense Almighty God as found elsewhere." of these words is that children need There is no foundation either in equally with grown up people, to be Scripture or the teaching of the unfailing Church of Christ for the assertion that sacrament without which, as Christ that the Bible is the complete word of

God. Traly the Bible is the Word of God, but the only evidence of this, so far as this beyond dispute to be the meaning the greatest part of the New Testament of the texts we quoted in our editorial of is concerned, is the teaching of the Dec. 13th, but which we need not Catholic Church to this effect, and the quote again here. The Church of anthority of the Catholic Church. On the part of the Baptists who deny

assumption without any solid basis.

cal narrative may be shown in the same up people. way in which any history is proved. ing which they were not themselves the matter of evidence. mistaken, and the facts are trustworthy ; Christ, Whose miracles were a heavenly universality and perpetuity of belief sanction to His mission, was the mes-

senger of heaven. Apostles with powers of teaching which the very small sect to which he be-Father, for He told the Apostles :

"Preach the Kingdom of God . . will not receive you) shake off even the dust of your feet for a testimony against them." (St. Lake is, 2.5.8). Month 11.)

John xx. 21.) "Preach the Gospel to every crea-He that believeth and is bapture. tized shall be saved, but he that believent to the solution of the Lord working withal, and conform-ing the word with signs that followed

(Mark xvi. 15, 20.) "Going teach all nations . . . all things whatsoever I have commanded you, and lo! I am with you all days, even to the consummation of the world. (St. Matt. xxviii. 20.)

It will be here noticed that it was the Word as preached, and not the Word as written to which these promises were given : for not a word of the New Testament was then written, nor did Christ command the New Testament to be written. And it was of the Church thus constituted that St. Paul said to Timothy (1 Tim-iii-15.) "The Church of the living (God) the pillar and ground men of God spoke, moved by the Holy

of truth." It was this Church which declared the Bible to be God's word, and in this de-It would extend this article to too them from Our Lord Jesus Christ. by all Christians.

great a length were we to make it a treatise on the institution and constitution of the Church of Christ, but it will be soon from these passages we have Wert, an Able Ohio Jurist. will be seen from these passages we have quoted that the Church of Christ was founded more upon the unwritten word of God than the written : that is to say, upon the traditional faith than on that recorded in the Holy Scripture. The written teachings of the apostles are certainly not to be rejected. They are fully on an equality with what was delivered by them orally, but the whole personal friend of the late lamented President, William McKinley, and President, William McKinley, and several times was called to Washington context of the gospels and the sacred epistles of the New Testament shows to deliberate on questions of national importance. Present at his funeral that, by the living authority of the teaching Church, more than by any were the leading men of the Republican party. Among others : Hon John written word of God was the true teach-M. Sheets, Attorney General of Oblio; Harry M. Dougherty, of Washington, C. H., ex Secretary of State and probing of Christ and His apostles to be known. Hence St. Paul commands the Christian flock which he had instituted able candidate for Governor; L. Buckmaster, Seerelary of State Sink-ing Fund; Hon. Howard Mannington, Urbana; Hon. F. A. H. Huffman, Lima; at Thessalonica: " Therefore, brethren, stand firm and hold the traditions which you have Judge S. A. Armstrong, Celina; Cyrus learned whether by word or by our epistles." (2 Thess. ii. 14.) The Pro-publican State Committee; William epistles." (2 Thess. ii. 14.) The Pro-Cerkley, of the State Board of Public testant version of the Bible is identical Works; Hon. S. S. Wheeler, R. W. Thrift, Hon. Charles Kenney, G. J.

made children of Christ by means of taught Nicodemus, "no man shall enter into the kingdom of God."

The traditions of the Church show inspiration of the Bible cannot be proved Christ in every age is the "pil - ed it with a beautiful and edifying faith. the was a Hebrew scholar and a keen otherwise than through the infallible lar and ground of truth." We student of Latin and Greek. His enerproved that in the first centuries of the existence of the Church she practiced that infallible authority, the divine infant baptism as St. Irenæus attests. and well-equipped an intellect will be authority of the New Testament is an She, therefore, did not interpret the a great influence for Catholicity in his words of Christ as meaning that it is a

The authenticity and truth of the sin to baptize infants, but that infants New Testament regarded as a histori- are to be baptized equally with grown

Rev. Mr. Ross objects to our reason-The witnesses, who are the writers of ing that the great bulk of Christians in the books respectively are eye-witnesses all ages have held that infants are to be or contemporary witnesses to those baptized, and that, therefore, baptism facts. It is clear that they are sincere should be administered to them. He and truthful narrators of facts concern- says that numbers count for nothing in

We say, and every judge of the cribut from this it follows that Jesus teria of truth will agree with us, that of setting many to think of the claims show how the law was understood from the very beginning by the Church of He Himself possessed from His heavenly longs, is the pillar and ground should die. of truth, the Church of the living God

Church is the standard by which we are and whoseever will not receive you Church is the standard by which we are to know what Christ really taught, and what the Anostles of Christ practiced. Irenaeus is not the only early Christian writer who told what the early "Amen I say to you It shall be more Christian Church practiced. In fact "Amen I say to you it shall be more tolerable for the land of Sodom and Gomorra in the day of judgment that for that eity." (St. Matt. x. 15.) "Peace be to you. As the Father hath sent me, I also send you." (St. ing, which shows what is "the faith the Herzog Encyclopedia, and the three once delivered to the saints."

The Rev. Mr. Ross has taken good worthless in polemics, he is but a feeble Digest, says: "An unbiased examination of the polemist.

We must add to what we have already said the consideration that it is the data of the Church of Christ from the duty of the Church of Christ from the beginning to interpret the will of Christ ated.' and the meaning of His words, and not of private individuals or humanly invented churches ; for the Holy Scripture teaches us that "no prophecy of the Scripture is of any private inter-pretation. For the prophecy came not in old time by the will of man; but holy were bound to disappear before calm ture teaches us that " no prophecy of

Ghost." The interpretation of the extension of Baptism therefore belongs to the indecision rests the acceptance of the Bible fectible Catholic Church which came down from the Apostles, and through

# ANOTHER NOTABLE CONVERT.

----

### THE CATHOLIC RECORD!

testantism as untenable on any rational ground. He became an agnostic and was a close friend of the late Robert Ingersoll. Yet he refused to attend any of the lectures of the great infidel, believing them wrong in undermining the religious faith of others. About seven years ago he began to consider the claims of Catholicity, and, when he had satisfied himself of its truth, accepted it with a beautiful and edifying faith. mous library included books on all sub-jects of philosophical and scientific re-search. The conversion of so clear

part of the state. Mr. Marble made every sacrifice that the Church could demand of him most willingly, even the forfeiture of his standing amongst the Masons, of which In he was an influential member. nunity that is almost entirely Protestant, known by all to have been an intellectual Titan, and a man who bore the sobriquet, "soul of honor," and who had always displayed the courage of conviction, his adoption of the Cath-olic faith could not but be an example to his hosts of friends, and must

in God's good providence be the means turn their attention in that direction. Honored in life and honored in death, Mr. Marble's conversion will be a light senger of heaven. Jesus Christ established a Church to propagate His teaching. He seat His Apostles with powers of teaching which the very beginning by the Church of Christ; and as the perpetual Church of Christ, and not the Rev. Mr. Ross, or the very small seet to which he be-munity in which it pleased God he

#### spoken of by St. Paul, the faith of that A PROTESTANT SCHOLAR AND THE INQUISITION.

The Literary Digest, in an article on the "Irenic Influence of Modern Historical Critics," calls attention to some recent utterances of Protestant sciolars which show but little traces of that crabbed and bigoted temper which we are wont to associate with Protestant views of Catholic affairs. Among the examples mentioned by the Digest are the discussions on the Jesuits by Professor Zockler, in the new edition of volume work on the Spanish Inquisition by Professor Ernst Schaefer, of the University of Rostock. Our esteemed if mere assertion be reasoning, he is certainly a bold reasoner; but if it be work of Torquemada and his followers.

this matter is at least grossly exagger.

Our own Mr. Starbuck, himself a Protestant, has been doing good work on this matter in the Review for several years, and his views have been a source historical research. As to the pro-cedure of the Inquisition, vhich is popularly held to have been the very acme of injustice, arbitrarines, and tyranny, Professor Schaefer writes: 'A close examination of the acts

of ten districts of the Spanish Inquisition shows that the forms of order and law were observed in all the trials managed by the Inquisition fathers. Witnesses were heard on both sides, those charged with heresy were permitted to defend themselves, and legal procedure was observed throughout, al-

<sup>e</sup> Ohio could excite more sympathy than that of the genial, talented, liberal Mr. Marble. Mr. Marble was a graduated of the Ohio Western College and of Princeton University. At the age of eighteen he deliberately rejected Pro-testantism as untenable on any rational was a close from the fact that it makes the erron-eons assumption that "the word of God necessarily signifies the Bible only to beings." children being included. We

service the Oblates bave enlisted p themselves, and upon the community of which he is a member, as well as w apon the Church whose militant branch c numbers such noble soldiers of Christ. We heartily congratulate Father Hecht and the Oblates of Mary Immaculate.

#### -----WHY THEY SUCCEED.

Professor Edward S. Morse, of the Professor Edward S. Morse, of the Peabody Institute, Salem, Mass, in his 'Glimpse of China and Chinese Homes,'' Countries briefly on Catholic missions in China. While not free from the taint of bigotry, Professor Morse is constrained to pay the following tribute to the zeal and self-sacrifice characteristic of the Catholic missionary laboring in pagan

'As I left the city (Shanghai) at twilight, after my brief experience within its walls, and glaneed back through the gateway to take a last look

and its narrow streets and low-buildings and recalled the mass of filth, misery and recalled the mass of fifth, misery and small-pox, I noticed a Jesuit priest with heavy black beard and unmistak-ible French face, but dressed in hill Chinese costume. He was entering the city, in which he lived surround-ad by all this squator and misery. I could not help admiring his noble de-rotion and could readily understand why the Catholics make such procrease by the Catholics make such progress China in comparison with that ade by the missionaries of other sects, that hy usually live in the foreign settleent, associated with many of the comrts of their more sinful brethren. further realized that a convert of this

the city gathered in their churches at 9 o'clock to hear the Solemn High Mass, the city gathered in their churches at 9 o'clock to hear the Solemn High Mass, the song service. In many of the churches tho offering was made by the churches the offering was made by the sisters to the general weifare and comfort of all, assistants. No sermin accompanies the service, the hour being given over to prayer and song of praise."
 Think of Catholics on Thanksgiving day "after preparing themselves to a "Puritan observ."
 be the service of a secretary. E. J. Lyons, trustees, M. Brennan, Jss
 churches the offering was made by the the same action of the service of a secretary. E. J. Lyons, trustees, M. Brennan, Jss
 churches the offering was made by the the same action of the service of the ser

Mass, the song service;" of the "hour being given over to prayer and song of praise!" This is a specimen of the "news" the "meeting house" reporter sits at his typewriter and evolves from the memories of his "Sabbath school"

Anongst their junner. His Grace was sa-listed by Dr. Teefr, C. S. B., Father Sullivan. U. S. B. and Father Frank Waish, C. S. B., Prisen Chaptain. During the Mass the prisoners' choir sang is no English and Luth hymns of the Church with marked devolon and ability to the ac-communication and ability to the ac-communication of a small draw. The Archibishop state of any difference in their situation from the offices of the mara-ing the Mass the prisoners' choir sang without a suggestion of any difference in their situation from the offices of the mara-ing the Archibishop and gratitude to the authorities who, which all management of the prison and grate the offices of the mara-ing the Archibishop and gratitude to the authorities who, which all management of the prison and grate the fourth of the management of the Government, or in the management of the prison and grate the fourth diffice he had set apart for divise working is and in o case bud he performed the ceremony with a more igital facility. After expressing his heaving appreciation of the ceremony with a more in the result of the maragement of the provision for the ceremony with a more in the activities who the division and grate the dowernment of the conservent of the prison that grate the conservent of the prison and grate the dot and all religious services are interface to for the accessing is the region that are conspicuous in Curb-ile places of working on the other hand. Onthelles are all main the accessing to the provision the size conspicuous in Curb-ole places of working parts in the sense for the reasonation prisoners in the sense induce of a catched be lead to head the fature be a cli more powerfal influence for benefi-cated in any was trained the the prisoners to show their appreciation of whe are include working. The compation makes the regard to the performate the place of the state active without these show their suppreciation and was a some length uppen-tion by their charted the induce of senset the place of the star in Catholie were

### ARCHDIOCESE OF KINGSTON.

ARCHDIOCESE OF KINGSTON. ARCHDIOCESE OF KINGSTON. ARCHDIOCESE OF KINGSTON. ARCHDIOCESE OF KINGSTON. ARCHDIOCESE OF KINGSTON. The giorious festival of Christmas was mered in by the calebrait being the most revealed be no divergencies of doctrines in the minutest particular.'' ABrilliant Effort. From the Milwaukee Catholic papers, "as they get all the Catholic men of the "Catholic news" dished up by one of the local dailies on Thanks-giving day: "Thanksgiving day creates little stir in Catholic circles, and after preparing themselves at a single congregational meeting, the devotees apply themselves to a Paritan observare of the day at home. The day is regarded as a holy one to he observed during its entire "All the Catholic congregations in the city gathered in their churches at 9 o'clock to hear the Solemn High Mass, the some mering haves of the sement of the solement of the sole on the organist and choir. Anoon all worship separated from a day of festi-vity. "All the Catholic congregations in the city gathered in their churches at 9 o'clock to hear the Solemn High Mass, the some mering hear the soleman high Mass, the some mering hear the s

ARCHDIOCESE OF TORONTO. LESSING OF THE REAUTIFUL NEW CATHOLIC CH-PPEL IN THE CENTRAL PRISON, TOR-M ss L. Doyle, while Miss G. Jansen made the p esentation. Miss Hockins was much affect-et, but made a suitable reply. The address w is as follows:

5

stons in the Orange Free State. His hereins and his magnificent charity is and deeds of worth during the war, won for him the unexpected knighthod. Father Augier, Superior-Generate the beandful to wines Mose and the subject said that it is the more subject said that it is the first time that such a title was error of the beandful to wines Mose. Dran, the wine of the beandful to wines Mose. Dran, the wine of the beandful to wines Mose. Dran, the more remarkable in view of the fact that Father Heelt is both an ember of a religious community and a Fronchum. This order of him this isstance.
What Be father Heelt, young as he is the relation to the subject of the there hundred members. The decorate the head of the chard is wine with the Cather the subject of the still more significant this isstance.
What Be father Heelt, young as he is the right to prefix the tetter "ONT.
What Be father Heelt, young as he is the subject of the cather of the Cather and function to the subject of the tetter "ONT.
What Be father Heelt, young as he is the subject of the cather of the Cather and function to be and a gradient of the subject of the cather state and function to the subject of the state mediation for the practice is provided at the subject of the state mediation for the practice of the cather were couled the kindness and pather to the subject of the state mediator for the practice of the cather were couled the kindness and pather to be and a precisited the subject of the state mediator for the practice of the cather were couled the kindness and pather to be and the subject of the subject of the state mediator for the practice of the cather were couled the kindness and pather to be there were the subject of the subjec

Marcy on thee; May Ha turn His countenance to thee, and give thee His peace; May the Lord bless thee.

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# hrist on Calvary. Amrasulate Conseption. Suffer Little Children to Come Unso Me. Giad Tidings of Great Joy. Help, Lord, or I Perish.

Madona di San Sisto. Madonna di San Sisto. M ther ef God. H ad of Christ (detail from Gathsemane) Daniei

# THOMAS COFFEY

# Catholic Record Office, London, Canada

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don, Ont.

FOR 1903.

ct, Dic. 15, 1992. addREE AND NOIN-Y SCRIPTORE. Is: sugree as to the liem. Biotists and has it is absolutely y and is exclusively made plain. In the v. James Butler, on nat according to the it. there are seven the same book-ents. elong with roking the Suints, are called divine tradition accordings tradition according the "Catechism Ex-Clatke, two eminent re, published in 1899, 1 page 83 as follows: revelation, which outh, are called (ra-, in some sense, ac-, in some sense, ac-ing, that baptism is kin, efficacy or sym-oractice of baptizing ge 88 of "Cateenism is by tradition that is and that INFANTS . (The capitals are y for infant baptism, lice agree that it is but as to the divine optiste and Catholics

ert the scriptural m, either by sprink-the burden of proof, question with both

s not commanded in in Christ are com-ut infants in Adam, nanded in the Word Christian life either ractice, is forbidden, dden is disobedience,

ample of infant bap-are. Upon those who an example rests the s it. Where is there cd? Where are the tration given?

tration given ? is expressly opposed opre-requisites the al constitution of the ms to participating in largataest it. Only in-partake of the Lord is t bellevers may sub-splism. held to imply infant repreted contain Abso ch a practice. As to recorded in Seripure. a practice, they con-t against it.

a practice. t against it. J. J. Ross.

i that throughout Mr. Ross assumes in and undeniable commanded in the tion to the Christinciple, precept or ." and is therefore

this statement is a lacy, the more so

#### with this in meaning.

At that time the flock in Thessalonica At that time the flock in Thessalonica Marble, father of the first National Bank had learned, by epistle, only the few of Los Angeles, Cal. The members of exhortations which are contained in the the Van Wert County Bar attended the funeral in a body and offered to the Apostle's first epistle to them, which was very short, consisting of five brief chapters, which give no directions testified in what high esteem Mr. regarding how the sacrament is to be administered.

According to the Rev. Mr. Ross' theory which makes it a sin for a church honor in all the relations of life. or congregation to do anything in religion which has not been ordered them in the written Word of God, the Thessalonians should have rejected baptism al-

together, instead of infant baptism only, Rev. as Rev. Ross asserts. Let us now state briefly the Catholic

belief in regard to infant baptism. The Holy Scripture does not give a

article, it implies that all "men and women" are to be baptized. We have bart and so great was the gathering at bart and the bart and the very act of and so great was the gathering at bart and the bart and the very act of implied, which our strange ministers Father Hecht is from Alsace, and was ordained in 1893. He was control

No conversion to Catholicism for the though modern ideas can not approve No conversion to Catholicism for the though modern ideas can not approve single congregational meeting approve single congregational meeting approve in the second of the methods applied, such as ing themselves to a "Puritan observin the Western part of the state than that of the Hon. G. L. Marble, of Van Wert, O., whose funeral was held from Wert, O., whose funeral was held from

St. Mary's Catholic church, Tuesday, November 25. Mr. Marble was unques-tionably one of the legal lights of the state ard deted high set for the legal lights of the legal lights of the legal lights of the legal light set for the legal light set tonably one of the least light of the says: state and stood high as a councilor in Republican state politic. Ho was a "Justice requires that the ideas en-

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> Marble, father of the deceased and widow resolutions of condolence, which Marble was held by the members of his profession. They bore witness to his "profeund ability," his "great assidu-ity," his "accumulation of legal lore,"

Nonor in all the relations of file.
Solemn High Mass of Requiem was sung by the pastor, Rev. P. J. Quinn, the deacon and sub-deacon of the Mass being Rev. Alfred E. Manniag, and Rev. Maurice P. Harnett, of Lima, Mr. Thomas Kennedy of Lima, was mention of corporation.

The Rev. Father Quinn delivered an eloquent and touching sermon, pointing out the lesson of death and paying

"Nell. The Kinzston branch has now about one undred and seventy five members, with rospects of a very substantial increase in the carfature. L.K. nospects of a very substantial L carfature. 1 December 27, 1902.

Connor; Treesurer T. J. Loan; Financiai Geretary, E. J. Lyon; Revording secretary, A. Tale of Three, by Anne T. Sadlier (illus-rughrin John Oldins; Guard, Jae Neil. Neil.

Trateol Sketch of the Lefe of Most Rev, Michael Augustine Corrigan, D. D., third Archbishop of New York-Together with photograph of His Grace. Neutre's Wager, by Mary T Waggaman illustrated

PLEASING EVENTS. Neitle's Wager, by Mary T Waggaman (illustrated). The concert held in Maidstone Separate ichnol, on Monday, Dec. 22nd, was a grand How Fed Variett Kept His Promise; by David

beautiful tribute to the memory

master of ceremonies.

his urbanity and his strict sense of

# THE CATHOLIC RECORD.

#### **JANUARY 3, 1903.**

### THE TRUTH ABOUT THE CATH-OLIC CHURCH.

# ST & PROTESTANT THEOLOGIAN.

CCXIX.

John T. Christian, in his book "America or Rome?" pages 87-88. gives us two tables of statistics of our army during the Civil War. The first of the United States ; Germans ; Irish-nen ; British (other than Irish, other of the foreigners," each name, of course, being followed by its number. The second table is of desertions, and

presents the following extraordinary aspect, the third rubric being in capi-

tals : "Natives of the United States per cent

10 per cent. 72 per cent. Germans IRISH CATHOLICS IRISH CATHOLICS 7 per cent. British (other than Irish) 7 per cent." Other foreigners These statistics, says Christian, are

These statistics, says Christian, are "received from the Pension Depart-ment at Washington." Of coarse there is no Pension De-partment at Washington, but there is a Bureau of Pensions, in the Department ment of the Interior.

ment of the Interior. Astounded at this sudden interjection

Astounded at this sudden interjection of a religion into a list of simple nation-alities. I wrote to the Commissioner of Pensions, copying the two tables, and asking what I was to think of them. I received the following answer :

"Department of the Interior, Bareau of Pensions, Washington, Nov. 7, 1902.

Dear Sir-" Your favor of Oct. 31 is Dear Sir—" Your favor of Oct. 31 is at hand, I know of no such statistics as those you refer to. It would be impos-sible for any statistician to tell how many Irish Catholics were in the Army, or how many American Baptists there were. The Government knows officially nothing of the religious inclinations of her soldiors. her soldiers.

"It seems strange that the statement is made which you say is made, and before going into the matter I wish you would let me see the book which you

cite. "When I am relieved a little bit of some of the laborious matters now pend-ing I may take a little more time to answer your letter again.

Yours very truly, (Signed) E. S. WARE,

Commissioner.

Accordingly I sent the Commissioner Christian's work, and received the following answer : Nov. 14, 1902.

Dear Sir-"I return your letter with the statement that after full invest gathe statement that has a statement that has a statement that has been a say that no such in for-mation has emanated from the Pension Office. "The figures are simply some-that the statement of the statement of

body's guess ; they are entitled to uo consideration.

Very respectfully, (Signed) E. S. WARE, Commissioner

Thus we see that the Baptist Book Concern of Louisville circu spurious army statistics through the whole South (and North), assuring itwhole South (and North), assuring its credulous readers that they are anthen-tic Government records. In view of this corporate criminality of the South ern Baptists, the personal criminality of the man Christsan, gross as it is, shrinks into nothing. The whole Southeen Bartist demoningtion has conshrinks into nothing. The whole Southern Baptist denomination has con verted itself into a body of malignant forgers, and doubtless thinks that the Protestant religion is quite sufficient to cover its wickedness.

cover its wickedness. We now come back to Lansing. Page 76 he says: "Cardinal McCloskey, who as Cardinal of Rome, is a foreign prince exercising authority in the United States, contrary to the Constitu-tion and laws says. etc." tion and laws, says, etc.

One would think the man imagined that Rome gives her official titles in English. If she did, there would be a

cellence of character. He would find, moreover, that although the Holy See has refused him canonization, and has has refused him canonization, and mas alleged that his eager zeal for the papal honor once lead him into a flagrant in-veracity, yet it has found only one offence. His long life through, apart from this one aberration, he was a man of simple, straightforward truthfulness. It is true, Rule, the English Methodist, is his bictory of the Inquisition, snarls nerica or Rome?" pages 87-88. It is true, Rule, the English Methouist, s us two tables of statistics of our in his history of the Inquisition, snarls during the Civil War. The first is thim as "that specious Jesuit"; but enlistments, and runs: 'Natives e United States; Germans; Irish-Catholic, above all a Jesuit, is men-tioned as a good man. Rule and and Nippold stand onvery different intellectual levels, but they both agree in an unbating hatefulness of temper towards the elder Church.

Such an inquirer would naturally ask: " Has this prominent Jesuit stated elsewhere his principles of obedience or disobedience to the Pope!" We could refer him to several passages. One is in Italian. In this, with perpetual re-petition, he expresses his indignation that any one should imagine such a pernicious heresy as that it is ever law-ful to obey a sinful command of a superior. Only the secular power, he declares, is competent to deal with such a pestilential error. In Latin there are three chief pas-sages, all of them following, in the De Such an inquirer would naturally

sages, all of them following, in the De Romano Pontifice, Lansing's mutilated pretence of a quotation. The first pretence of a quotation. The first says, that if the Pope should teach wrong things, or forbid right, we not

only may, but must, disobey him. The second gives limits to the Pope's power to impose ordinances on the Church, which, he says, must always regard the infirmities of the weak. The Holy See has always abborred the given office of teaching which parents The Holy See has always abhorred the thought of attributing to it the right of being oppressive to the commonalty. The third aligns the impregnable authority of the State within its divine-ly appointed limits, which, he says, the Pope may not overnass without ex-

the Pope may not overpass without ex-posing himself to determined and right-

ful resistance. We see then that the Cardinal has we see then that the cardinal has not the slightest consciousness that a page or two before he has been teach-ing the shocking doctrine that Lansing, and many other malignant and ignorant

Protestants, put into his mouth. Supply the three terms which Lanhas cut out ; restore the passage sing to its connection as a reductio ad absurdum, directed against the deniers of Papal ex cathedra infallibility, and you bring it into consonance with Beilar-mine's universal teaching. I have not the De Romano Pontifice

just now at hand, but I have given this bassage before, and have read it so many times that my readers may be sure that I give the precise meaning of it, amplifying it a little for the sake of the context.

Says the Cardinal, addressing the Gallieans (though he does not call them so): "We both allow that in doubtful deetrine of duty the Pope's decision must be received by the Church. But if the Pope is fallible in defining, ould have this impossible result, that the Pope might teach sins, if not manifestly such, to be virtues, and might fortalent. b d virtues, if not manifestly such, as being sins. And then, according to being sins. And then, according yon, the Church would, if faithful you, the Church would, it faithful to conscience, be bound to take right for wrong and wrong for right. For you, with us, agree that, in doubtful mailers the Church is bound by the judgment of the Supreme Dates with the independent of the Supreme Pontiff. That judgment, in doubtful matters (for clear need no definition) we hold to be infallibly right. You, by inconsistently conjoining fallibility with supreme doctrinal authority, are landed in the strange conclusion from which we are kept free."

Thus this passage, which Lansing craftily mutilates three times, and tears out of its context, is at once reduced into consonance with universal Jesuit and universal Catholic, teaching. CHARLES C. STARBUCK.

Andover, Mass.

and illustrated by romantic incidents that are sure to deaden or to kill inno-cence in the soul, as slow doses of arsenic THE IDEAL PHYSICIAN SECOND ONLY TO or strychnine are certain to destroy within a given time the life of the body. The revolutionists of Europe showed a diabolical skill in conveying into the homes of the people whom they wished to de-Christianize and corrupt before to de-Christianize and corrup, before they made them ripe for insurrection these anti-Christian romaners, at a mere nominal price, and these cheap and exquisitely illustrated works, in which all that may make a cond, way which all that was most sacred was caricatured, and all that had hitherto been deemed pure and chaste was profaned and defiled.

It behoves Catholics to stem the current of this demoralizing literature by refusing to purchase it, and still more, to supplant it with what is clean,

nations in the persons of the three wise en is what holy Church bids us consider to-day. We think this a fit occa-sion to remind you that the laity have a duty to make manifest our Lord and His doctrines as well as the elergy. It is the will of God that all who have to others. We pass by the divinely given office of teaching which parents enjoy and which others who share their dignity must partake of, including those who assist in the household, and teach-ers and guardians; of such the honor and duty is to train children in the doctrine and discipline and correction of the Lord.

What we wish more particularly to insist upon is the missionary office of every Catholic, especially in these days of error and iniquiry. Now, it is a of error and iniquiry. characteristic of all spiritual good that enaracteristic of all spiritual good that it is in some sense communicable. The priest cannot, indeed, give his office to another, but he holds it to give the truth and the grace of Christ. "Freely truth and the grace of christ. Thesis (that is to say, gratis) you have re-ceived, freely give." So with the lay-man; every grace he has has been re-ceived not only for himself but also for others. The Christian heritage is the common property of all the sons of God ; it is the destiny to which all mankind has been called. The Infant King of man is enthroned in the arms of Mary, the second Eve and the mother of all living, and His arms are stretched out to embrace and make sons of God of all the children of men. He who claims to be the brother of Jesus Christ is un-worthy the title unless in mind and act he assists Him to establish His kingdom in every heart of man. The Catholic who hugs the truth up to himself alone is not worthy of it: he is selfish. He will be condemned for hiding his

somebody might answer But "Father, what you say is plain enough theoretically; but, to come down to actual fact, can you tell me how I can practically show people the truth? First, by word of mouth. Scarcely a day passes but that you can say a plain, strong word for the cause of Christ. The air is full of objections to religion, nd every objection should be met on he spot and refuted. If any one denies, your hearing, the existence of God, e immortality of the soul, the divinity of Christ, the inspiration of Scrip-tare, or any other truth of religion, it is your duty to affirm these fundamental truths at once, and it is a great honor to do so. If you say you have no learning, I answer that the highest learning is not so good a quality as sincere ton-viction; and I answer again that those who assail the truth in common conversation are generally the reverse of able class, whose inclusion has been been been been attained to great wealth, but very for the most part, as ignorant as they often filled the highest offices in the learned. The enemies of religion are, for the most part, as ignorant as they are bold. Learning is good, but it is not learning we need most. We need to have sincere convictions, and we need to have the courage of them. "I believed," says the Psalmist, " and therefore did I speak." Truth sounds so well that its bare mention is a pow-erful argument. Furthermore, the to distribution of the second se orful argument. Furthermore, the honest Christian who defends his religion will not be without the divine assistance to do it well. But we should not only defend the but we should attack error. If you have friends who are in error, you can do them no better service than to set do them no better service thin to serv them right. This must be done with discretion, to be sure. But do not be too anxious about discretion. When you see error attack it; in such cases kindliness is the chief rule for securing a heaving. It is amazing that men and women can plously love the truths and practices of religion, and live along practices of religion, and live along from day to day without vigorously at-tacking the error and vice everywhere about them. What coward is so mean as the pious coward? Finally, a good life is a manifestation of our Lord and His doctrine of wonder-ful force and attractiveness. Be chaste, temperate, charitable, kindly man-nered; be industrious, reat, truthful— these simple virtues will be like a pulpit from which you can preach your supernaturil faith. As a tippling, lying, loading Catbolle is a hindrance to his religion, so is the contrary charachis religion, so is the centrary charac-ter the recommendation of religion.

THE PRIEST. A conscientious physician is one of God's best gifts to man, and from the early days the office of physician has been held in high veneration in the Church. St. Luke was by profession a physician, the favorite companion of the great St. Paul in his apostolic labors, great St. Paul in his apostone habors, one of the four inspired writers of the Gospel of Christ, and the writer of the only inspired history of the Infant Church, the "Acts of the Apostles." Ever since his day, the great schools

A HIGH CALLING.

of medicine placed under the immedi-ate control of the Church have aimed at fostering in the souls of their pupils that deep spirit of faith and piety, that innocence of soul and purity of life which can alone enable the physician to be what he ought ever to be, the second minister of God's mercy and healing power at the sick bed and in the bosom of Christian families. Hence the Christian religion has ever labored to im-press on the minds of both physicians and surgeons that they are the custo dians of the bodily health and temporal

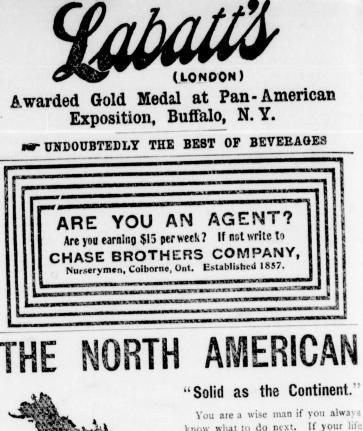
honor of individuals and families, just as the priest is the guardian of the soul's welfare, the healer of its wounds, its divinely appointed guide in the paths of spiritual health and perfection. The physician, in all Catholic countries, is considered to be the conscien-scious assistant of the priest by the sick bed and in the hour of mortal danger, prompting the patient to be recon-ciled with God and in urgent cases re fusing the ministry of his profession to the sick or dying person till the latter has complied with the divine commands and placed the soul's interests in persecurity. In thus aiding the fect priest in his most sacred functions, and helping the operation of God's most merciful ordinances for the soul's salvation, the physician also finds by exper-ience that he is mightily furthering the success of his own salutary art, and pro

moting the cure of the body. For be-sides the natural connection between peace of conscience and the subsidence of physical pain and irritation, there is a special promise annexed to the recep tion of Extreme Unction of alleviation from suffering and restoration to health, when God's fatherly providence deem it best for the sufferer.

The Archangel Raphael, "the Divine Healer," was sent by God to bestow his rarest blessings on two widely separated branches of a Hebrew family living in exile and distinguished for exalted virtue. To the head of one house hold he restored eyesight, and to other he brought the grace of libera-tion from the obsession of an evil spirit, whilst both families were united in faith and charity by the nuptials of their their children brought about heavenly benefactor. Thus Raphel be came to the early Christians what he had been to the Jewish people-the ideal of the true physician, acting under the Divine guidance, and seeking the cure of the sick soul whilst labor-ing to heal the body. How many imi-tators of Raphael and Luke have not the Christian ages beheld since the be-

ginning? The history of every country in Christendom during the Middle Ages is filled with the most instructive and edifying stories concerning the devo-tion of physicians to their two-fold task of promoting every good work while laboring constantly for the advancement of the sciences pertaining to their own calling. The Church showed her care for this professional excellence by founding central schools of medicine and raising some of them to the rank of a university, as well as by her liberality in promoting the splendor and effic f the medical schools existing in iency ( such great centers of learning as Paris,

Florence and Rome. The honor, too, in which she held physicians soon led to their rising in popular estimation. In the Italian Republics they formed a most honorable class, whose members not only



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#### NORTH AMERICAN LIFE WM. MCCABE, JOHN L. BLAIKIE. L. GOLDMAN, Managing Director.

death, that the interests of the soul are

### A CROSS OF LIGHT.

Rev. A. Jacquet, S. J., who was ren dered insane recently by the terrible trials of missionary labor at Nome, Alaska, was the originator of an idea which the City Council of Nome has voted to perpetuate.

In the winter the greater part of the twenty-four hours is dark in the far North, and travellers on the snow-obliterated trails too often lose themselves on the flat, desolate tundra when the daylight fades, and not infrequently there is a tragic ending to the journey. Father Jacquet wanted to make the high spire of St. Joseph Church a beacon, and he had it

surmounted by a large cross fitted with electric lights.

# **JANUARY 3 1903**

#### CHATS WITH YOUNG Avoid the Occasions The power to form oneself is

infinite, but environment and c influences have their share Therefore it is a needless tax one's formative powers to seek en ments that make it harder to our faults. No one would ad drunkard to go and sit in a salbecome temperate. Purity can acquired by looking at impure or words. If you have a bad t avoid persons that irritate yo avoid persons that irritate yo prompt you to break out in p Avoid circumstances that you will be apt to make you lose yo control. By breaking but one the line you have set for yourse will undo all you have gained by ing a hundred times within bo

> Why? 1. Some say alcohol gives st

If so, why do athletes abstai training for a race or other cont quiring strength ? 2. Some say alcohol gives

ance. If so, why do great empl labor cut off the supply of drin work of an especially arduous or ened nature is required? 3. Some say alcohol gives h o, why do travelers in the Ar

gions who take drink succum cold, while total abstainers reharmed?

harmed? 4. Some say alcohol is good countries. If so, why did Sta fuse it to his men during hi march across Africa in search

5. Some say alcohol stead nerves. If so, why do surgeon before performing a delicate tion ? Some say alcohol sust

health. If so, why do insura panies take total abstainers at premium than others? . Some say it is dangerous give up the use of alcoho why do prisoners, most of w obliged suddenly to abstain,

in health? Being Independent.

When your earnings exceed penses you are beginning to ndent.

When you are able to put s away, even a dollur a week a month, you are on the road petence.

Steady and slow, constant, sturdy, not brilliant, modera pectations and sane in spo action-these are the qualit

action—these are the qualit denote reliability. The young man who is pe-shifting his job, with long in idleness in between, is a f matter what good salary h times be earning. He is ney nently ahead of the game. makes merely carries him makes merely carries him spell of idleness which comes he "lets go." So at thirty nothing;" and what he is al continues to be for the rest

Meanwhile the plodder w "steady and slow" is for He doesn't throw up a presence to future independe doesn't treat thirsty idlers e risk of lowering himself in t Yet he forgets no dece ion. tions like paying rew rent e he is a thirfty saver.-Cathol

Qualities that Win, Men of great achievement terized by their ability'to g tions quickly and to seize op Their vision is clear; they conditions thoroughly; the out hesistancy or doubt hence, in most instances, their purposes to a successf

Those who accomplish g do not do so by unusual stra exhausting output of menta energy. J. Pierpont M example, in the execution of

schemes, does not seem t great effort. He achieve

with apparent ease because

pon situations. The steel tools driven b

cams in our shipbuildir through solid steel plates v

ease, seemingly, as the fing go through yielding dough

the huge halance wheels w

momentum, without jarring overcomes all obstacles.

workers compass vast re momentum of their inte

clear comprehension of con

situations. Such minds as these a tained, self-reliant, confi-do not buttonhole every quaintance they chance ask his advice or opinior their slow. They do not

their plans. They do not ordinates or equals ; they

over the ground and study

the battleground before

army to action, and then

mind is General Kitchen

most remarkable person time. Silent, stern, imm

purpose is once formed.

many hard won battles is

type of concentrated pow his plans unaided and e

with the precision and fo engine. His chief of staf

one who knew anything o movements when he start

an important expedition

recent war in South Afri

ordered a locomotive, a g a carload of "Tommies."

given to clear the track

had to stand aside for him

notice, and no general in

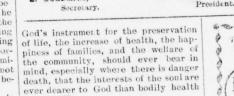
vas allowed to be teles He arrived on the spot

A noticeable example of

as a skillful general studie

heir ready mastery of

his ideas and his s



or even life. and

English. If she did, there would be a shadow of plausibility in calling McCloskey or Gibbons "aprince" in the popular English sense, namely a man of a reigning house. But Rome never called a Cardical "prince" yet. She calls him "Princeps," which means simply "Chief Dignitary," and leaves wholly undetermined whether the dignity is eivil or religious. Rome at once settles the question by calling him Princips Sancte Romanne Ecclesice "Chief Dignitary of the Holy Roman Church." Moreover, the authority which he exercises in this country is purely religious, and so far is this from purely religious, and so far is this from being forbidden by the Constitution and laws, that it is peremptorily guarded Constitution from all interfer by the

ence of the Federal government. What makes this statement doubly ridiculous is, that Gibbons exercises in ridiculous is, that Grobons exercises in Amorica no authority whatever as Cardinal. His jurisdiction as Cardina is limited to his titular Church at Rome In this country his authority in his dio In this country his authority in his do cese and province, and beyond them, his no greater than that of his predecessor Archbishop Bayley, though naturally the red hat adds much to his influence the

Is this catch of Lansing's a vulgar trick or a piece of vulgar ignorance We are always safe to take it as either

We are always safe to take it as either. Whenever we are seeking one of these accomplishments in Lansing, we shall never fail of coming upon the other. Pare 77 Lansing tells as that Cardi-hal Be larmine says: " If the Pope should err by enjoining vices or for-bidden virtues, the Church would be obliged to ballow vices the good and virtues bad, unless it would sin against

conscience." Even the learned Huber grossly m srepresents this passage. What worder then if Lansing's all-comprehending ig then it Lansing's art-comprehending ig-norance and unscrupulous malevolence lead him to mutilate and distort it and to mistranslate and misapply it, thus changing it into something eatirely different from itself.

### PICTURES THAT ARE OFFENS-IVE TO CATHULICS.

COOD EFFECT OF A MILD REBUKE.

Editor of the Boston Pilot :-- A certain distinguished member of the Catholic Union of Portland recently performed a praiseworthy act which might be profitably followed in other

His attention was attracted by a picture displayed in one of the windo of a well-known establishment on Congress street, representing a group of monks drinking from big pewter mugs. The gentleman in question immediately stepped inside, and asked the pro-prietor if he knew that such carica-

prietor if he knew that such carlea-tares are offensive to Catholics and if he really meant to insult people of his belief. The proprietor replied certainly not, that they always dealt in such pictures and was not aware that there was anything wrong in so doing. When enlightened to the con-tare analogical and immediately trary he apologized and immediately removed the offensive picture. If others would show the same cour-

age and prudence in remonstrating against the sale of such vile pictures these would soon disappear rather than the dealers should lose the trade of their Catholic patrons. This reminds us that even Catholics sensitives, theoreticastic nurchase nic-

sometimes thoughtlessly purchase pic tures and books that are unworthy of place in their homes. A propos to this the well-known Catholie writer, the Right Rev. Bernard O'Reilly, D. D. following paragraph from his "True Manhood." L. D., expresses our sentiments

It behooves, therefore, every enlight-

It behaves, therefore, every congute med father to banish from his house the vile pictures and still more vile litera-ture of the day. It is one of the deep schemes of the atheistical and social revolutionists of our times to publish

For out from itself. Suppose now a man knowing no more than Lansing (if it were possible to find a secoid such) but a Christian, should come upon this passage, as quoted here. I need not say how profoundly it would shock and stun him. His first inquiry would be : "What sort of man was this Bellarmine?" He would find that he was a man of singu-lar marity, henevolence and general ex-

shock and stun him. His first inquiry would be : "What sort of man was this Bellarmine?" He would find that he was a man of singu-lar purity, benevolence and general ex-



A. MCTAGGART, M. D., C. M.

References as to Dr. McTaggari's profession standing and personal integrity permitte

b): W R. Meredith, Chief Justice Hon, G W, Kass Promier of Datasit. Rev. John Potta D, D. Victoria College Rev. William Caver, D. D., Kaox College, Rev. Father Teefy, President of St. Michael's College, Toronie, Right Rev. A. Sweatman, Bishop of Toronto Thos. Colley, CATHOLIC RECORD, Londou.

much more so, did the members of the medical profession unite for the like

The deep and sudden changes effected in Catholic countries by modern revoluions have not altogether blotted out these admirable unions. Even where they have fallen as under the best ele-ments of them have gone over to other newer and more active bodies like that of St. Vincent de Paul in France. Foreof St. Vincent de Fact in France 1005 most among the noble men whose deeds of piety and beneficence have contrib-nted so much to preserve and propagate religion in the kingdom of St. Louis, are to be found physicians. The long struggle they had undergone to rise to distinction in their profession, and the

manifold opportanities furnished by it for mixing with all classes of men and women poisoned with Voltairian unbelief was viewed by them as the providential means of doing their duty by the sick souls brought under their influ-

Since then what heroic examples of patriotic devotion and Christian char-ity did these same men-not only phys-icians, but lawyers, students members of the Societies of St. Vincent de Paul, of St. Francis Xavier, and St. Francis Regis-display on the field of battle, in the crowded hospitals, during the horrors of more than one siege, and

whilst their country was at the darkest nour of its destiny. This country has many noble physiribute of their high calling. A

Amons them are happily found many non-Cath olic men, whose reputation for ilberal-ity and broadmindedness give them

place in the Apostolate of the Catholic physician. Every physician should possess in the highest possible degree a thorough knowledge, theoretic and practical, of his profession, a deep devotion to his calling, a lively faith, and an unblem-ished reputation. The true Christian

who feels himself honored in being DR. HAMILTON'S PHLS CURE BILLOUSNESS. 118 DUNDAS ST., LONDON, ONT

All last winter this cross flashed out

during the long Arctic darkness and many a weary wanderer, when about to give up hope, was inspired to fresh efforts by catching a distant glimpse of the beacon cross, and with that light succeeded in struggling to Nome. People who spent last winter there say People who spent last winter there say it is hard to compute the number of casualities the flaming-cross averted. Recognizing the great importance to the city of the beacon the city fathers of Nome have voted to light the cross all winter at the city's expense. and now for miles around the ing cross guides belated travellers o Nome.

#### Living Hope.

The freshness of a living hope in God inspires the soul with such en-ergy and resolution, with such aspira-tions after the things of eternal life, that all this world seems to that all this world seems to the as indeed it is—in comparison with what it hopes for, ary, withered, dead, and worthless. What, think you, were the joys of earth to Mary, after her Son

had ascended into heaven?

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Paison & Co., Kingst n Ont-Thy Dn HAMILTON'S MANDRAKE FILLS BHLOUSNESS EURDENS LIFE—The billious and is acver a compact in bie man because his drinent conders him moreae and gloomy. The complete is not so dangerous as it is districted incoure Parmile's Veget. bie P19. By r gu-acing the liver and obviating the effects of bio other some buy restore ment to chaerful ens and full vigor of action.

ness and fail vizor of action. USEFUL AT ALL TIMES, -In winter or in summer Parmales's Vignahle Pills will con-with and evercome any irrequilarities of the directed organs which change of dist, change of state and a state of the more state and the state and once their beneficial action becomes known, no one will be without them. There is acthing anses aling in their structure and the mothing names state in their structure. At the state and the structure confidently.

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Losses Paid Since Organization, \$ 3 000 000 00 Business in Force, 50,000 00,000 00 Assets Government Deposit 57,535.00 HON. JOHN DRYDEN, GEO. GILLIES. President, Vice-Pres.

H. WADDINGTON, Sec. and Maniging Director, L. LEITOH, D. WEISHILLER, JUSPECTOR Supt. JOHN KILLER. JUSPECTOR

REID'S HARDWARE TABLE CUTLERY POCKET CUTLERY CARVERS SPOONS, FORKS, ETC. AT LOWEST PRICES

when or where he might Another incident of hi campaign is strikingly c the man. About 6 o'cl ing, he paid an unheral Mount Nelson Hotel, scanned the register, a the names of officers wh been on duty. Without one, he went personally the offenders and left

#### **JANUARY 3 1903**

### CHATS WITH YOUNG MEN. Avoid the Occasions

The power to form oneself is almost infinite, but environment and outside influences have their share in it. Therefore it is a needless taxing of knew what he meant. one's formative powers to seek environ-ments that make it harder to reform our faults. No one would advise a drunkard to go and sit in a saloon to become temperate. Purity cannot be acquired by looking at impure scenes or words. If you have a bad temper, avoid persons that irritate you and

prompt you to break out in passion. prompt you to break out in passion. Avoid circumstances that you know will be apt to make you lose your self-control. By breaking but once over the line you have set for yourself, you will undo all you have gained by keep-ing a hundred times within bounds.-

1. Some say alcohol gives strength. If so, why do athletes abstain while training for a race or other contests requiring strength ? 2. Some say alcohol gives endur-

ance. If so, why do great employers of labor cut off the supply of drink when work of an especially arduous or lengthened nature is required?

3. Some say alcohol gives heat. If so, why do travelers in the Arctic regions who take drink succumb to the old, while total abstainers remain un

harmed? 4. Some say alcohol is good in hot countries. It so, why did Stanley re-fuse it to his men during his forced march across Africa in search of Emin

5. Some say alcohol steadies the nerves. If so, why do surgeons abstain before performing a delicate opera-Some say alcohol sustains the health.

health. If so, why do insurance com-panies take total abstainers at a lower oremium than others? premium than others? 7. Some say it is dangerous suddenly to give up the use of alcohol. If so, why do prisoners, most of whom are obliged suddenly to abstain, improve

in health? Being Independent.

When your earnings exceed your ex-enses you are beginning to be inde-When you are able to put something

away, even a dollar a week, or \$10 a month, you are on the road to comnetence. Steady and slow, constant, not fickle,

shifting his job, with long intervals of idleness in between, is a failure no

matter what good salary he may at

matter what good salary he may at times be earning. He is never perma-nently ahead of the game. What he makes merely carries him over the spell of idleness which comes whenever he "lets go." So at thirty he "has nothing;" and what he is at thirty he continues to he for the root of his life

ontinues to be for the rest of his life.

Meanwhile the plodder whose motio "steady and slow" is forging ahead.

He doesn't throw up a present indulg to future independence.

doesn't treat thirsty idlers even at the

risk of lowering himself in their opin-

tions like paying rew rent even though

he is a thirfty saver .- Catholic Citizen.

Men of great achievement are charac-

terized by their ability'to grasp situa-tions quickly and to seize opportunities.

Their vision is clear; they understand conditions thoroughly; they act with-out hesistancy or doubt of results; hence, in most instances, they carry

se who accomplish great things

as a skillful general studies his p'an

recent war in South Africa. He simply

ordered a locomotive, a guard van, and a carload of "Tommies." Orders were

given to clear the track. Everything had to stand aside for him. No warning was allowed to be telegraphed ahead.

He arrived on the spot without previous notice, and no general in the army knew when or where he might appear. Another incident of his South African

campaign is strikingly characteristic of the man. About 6 o'clock, one morn-ing, he paid an unheralded visit to the

Nelson Hotel, Cape Town,

their purposes to a successful iss

ity of

situations.

Qualities that Win,

Yet he forgets no decent obliga-

sturdy, not brilliant, moderate in ex-pectations and same in speech and action-these are the qualities which lenote reliability. The young man who is periodically

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ial Articles, Finn's Cor-ent, Games Young, etc., s a year. is to sen NTED OWN.

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## THE CATHOLIC FECORD.

the others called out to me in [passing, 'Noss!' As my knowledge of the Russian language amounted to simply nothing, I thought that a monosyllable of that brevity could scarcely cover any very formidable signification, and so cursued my way. notice : "A special train leaves for the front at 10 a. m.; the troopship leaves at 4 p. m. for England; you have your choice, sir." He would listen to no ex-cuses, no parleying, no apologizing; that was his ultimatum, and every officer

pursued my way. "At the conver of a street I was met by a coachman running his sledge along after the manner of a small boy He wields an absolute power over those under him, because of his posi-tiveness, his self-possession, his conoasting, and although his speed had sciousness of being equal to any emergeached a perilous rate, he neverthe-less managed to shout out to me as he ency, whatever it may be. Everything about him is indicative of strength hot by the mysterions word, ' Noss ! largeness, and breadth of make-up. Free from petty vanity or any desire Noss ! "Finally on reaching the Russian adfor praise or flattery, he has a frank contempt for all social distinctions and miralty I was confronted by a moujik who, without a word, took a handful of frivolities. His personality has all the

tioned to the dergree to which he de-velops these indispensable qualities.

want, and are never on the fence. They do not waste their time shilly-shallying

OUR BOYS AND GIRLS.

Poverty not a Barrier to Success.

Ed. Hamilton, of Richmond, Indiana,

modest, unassuming youth of nineteen

s the inventor of an electrical mail box

ouse, where it rings a bell to anno

received any special training in electric received any special training in fect up ity. A fire alarm, for use on barns and empty buildings situated at a dis-tance from the homes of the owners, and an electrical heater for streetcars have

Lincoln's Tenderness of Heart

Speed: Lincoln had the tenderest heart for

Men who have a wide grasp of in-

snow and proceeded to apply it to my sace and nose with all the vigor of a muscular hand. I thought the sport impressiveness of some great natural force, working out its purpose silently, effectively, and with the certainty of rather dubious, to say the least of it particularly in the atmospheric condi-The conquering general is not an entions of the day; and extracting one of my hands from my pocket I dealt him a blow which sent him sprawling ten dearing character, it is true, his sub-ordinates fearing rather than loving him; neither is he, any more than that other forceful character, J. J. Pierpont acces from me. At this juncture, for-unately or unfortunately for me, two other peasants happened to be passing Morgan, a model type of man in every Morgan, a model type of man in every respect; but both men possess in an eminent degree those qualities of self-confidence, concentration, firmness, promptness, decision, and ability to and seizing me they held my arms until the desperate character I had just felled gathered another handful of snow and grasp situations which everyone who would be successful must cultivate, the easure of one's success being propor-

tellect and firmness of decision are al-ways positive. They know what they seeking advice, balancing opinions, or splitting hairs. They decide upon a course of action, and then pursue it vithout hesitation or wavering .- Suc-

is the inventor of an electrical main box that will add much much to the con-venience of rural mail delivery. The invention consists of a small box having two lines of wire to extend from the located box to the formhouse. Power

" . How so ?' rural mail box to the farmhouse. Power Your nose is frozen !'

" Your nose is frozen !' " Heavens,' cried I, seizing hold of think so again when he saw these to move the mail carrier is supplied by two small batteries. The machine starts automatically when letters are the organ in question. " ' Sir,' said a passer-by to the officer placed in the box, which speeds to the with whom I was talking, ' look out,

its arrival, and then deposits the mail. The box returns to the roadside, where addressed, as though he had been given notice of an everyday occurrence. Stooping he gathered a handful of snow and began to render himself the service the moujik had attempted to do me. "That is to say, sir,' continued the officer, increasing the friction on his nose,' that you would have had no nose it." remains until more mail arrives. By touching a button the box may be brought back to the house, and letters

placed in it and sent to the roads) and receives await the arrival of the postman. As the box is of simple construction, its cost is moderate and within the reach cost is moderate and within the reach of any farmer. The young inventor, when quite a small boy, displayed rare skill by inventing a number of practic-cal electrical devices. He has never

if-' . Then, sir allow me '-and I started off on a run to overtake my moujik, but he seeing me in pursuit, thought i wished to revenge myself on him and darted like a madman, too. And as fear isusually swifter of foot than gratifear isusually switter of foot than grati-tude, I should probably never have overtaken him had not the spectators taken it for a case of robbery and blocked his way, forming a cordon

also been recently patented by Mr. Hamilton. He has already been offered a guarantee royally on his patents.— "When I reached the spot I found "When I reached the spot I found him talking with the greatest volubil-Here is an incident related by Mr. ity, endeavoring to convince his custo-dians that he was guilty of nothing more dians that he was guirty of normal above serious than too great a philanthropy. I immediately handed him ten roubles, which explained the situation. He kis-ed my hands, and one of his comrades, mo to any one in distress, whether man, beast or bird. Many of the gentle and touching sympathies of his nature, which flowered so trequently and beautiable to speak French advised me to fully in the humble citizen at home, truited in the sunlight of the world when he had place and power. He have henceforth a care of my nose The advice was quite gratuitions. It might likewise be needless to add that for the remainder of that day's outing I carried from his home on the prairies to Washington the same gentleness of dis-position and kindness of heart. never for once lost sight of my nose !

"THE SAINT OF OREGON." career which exemplified in all its

selves, sharing their joys and their sor rows, not much better clad, and, of his own free choice, not much better sus tained. Whatever he had above the most ordinary food and clothing was at heir service, and on more than one occasion those friends who provided clothing and other articles for him were ehagrined to learn that most of their presents found their way to his Indian children.

### FATSER CRONIN

DELIVERED A HEARTY ADDRESS BFEORE CORK PIPER'S CLUB.

Buffelo Union and Times, A short time ago the members of the Cork Irish Pipers' Club gave entertainments in Schull. Among those present, we learn from the Southern Star, was the brilliant editor of the Union and Times. The Irish exchange says that a thoroughly Irish day was brought to a elose by an inspiring address delivered by Father Cronin. Father Cronin, who was received

with lond applause, said that on the previous night at their invitation he had the honor of addressing to them a few thoughts that then and there welled up in his heart; and impres

gathered another handful of snow and returned to the charge, as if loth to be vanquished in the fray. My arms were pinioned, it is true, but my tongue was free, and naturally believing that I was the victim of a mistake or of a conspiracy, I called for help with all the strength I could suming, and not only was it worth the trip mon. "An officer soon appeared on the scene and asked me in French what the matter might be. 'Matter, sir!' re-torted I, liberating myself with a mighty effort from the grip of the three men-they, be it known, walking off calmly and without the least concern, each going his way. 'Matter? you did not see what those clowns were doing to me?'

mpson.

those

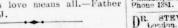
vet.

broad experience, a great admirer of American people and institutions, and nade many friends while in Washington. Shortly after the close of the Spanish war Mgr. Sbarretti was consedoing to me?' "'No; what were they doing?' "'Well, they rubbed my iace with snow. Would you find that much of a joke in this weather?' "'But, sir,' interposed my inter-'they rendered you an immense ser-vice.' "'Ular weac?' "'No; what were they doing?' "'No; what were they doing?' "'Well, they rubbed my iace with snow. Would you find that much of a joke in this weather?' "'But, sir,' interposed my inter-'they rendered you an immense ser-vice.' "'Ular weac?' washington, and sent to Havana. He was the head of that diocese when the status of the Church properties was adjusted with Governor General Wood. The Monsignor is a native of Monte-franco, near Rome, and is forty-six years old.—Catholic Columbian. visited Schull. He used, in his boy-

hood, be a bit of a dancer him A Greater Love. coleens and young men who danced there that day. He thought he had heard St. Catherine, in one of those loving conferences which she used to share Irish airs, but not Irish airs such as those played by Professor Thompson. He did him (Father Cronin) the honor of playing for him end conferences which she used to share with her Divine Spouse, asked Him one day the reason of His permitting His side to be opened after death. He gave her this reply: "I wished to reveal to mankind the secrets of My Heart," that all might learn that My love is far greater than I have of playing for him, and he need not tell his audience how charmed he was at the sweet strains of the native bagmusic as played by Professor

sufferings, for there was a limit even to the greatest sufferings which I had to undergo, but there has never been a limit to the love which made Me suffer. Dearly beloved daughter, know that the pains of My body could in no way be compared with those of My soul.' Thus did our loving Jesus confide in

Magnanimous, thorough ; what have we to do with such words as these, and yet they will have to become daily realities. It is so easy when a storm is over to forgive and be great-minded ; they acted loyally and with patriotic motives. In a short time, too, when the but to begin again to-morrow with great-mindedness; to let littleness do its mischief round us and yet not think frish language would become more generally spoken, and when every young man in that fair island would be suplittle of the doers; and to go on be-cause I am God's, and He shall do as and in that har Island would be supposed to speak and converse in the language of St. Patrick, let the young girls make it a condition they would accept no man's hand unless he had a this for max and show all because I am cept no man's hand unless he had a knowledge of his native tongue. He had had the honor of visiting the Cork Christian Brothers, and also of visiting the tomb of Gerald Griflin-Gerald Griflin who wrote the familiar "Shule Agra" "My Mary of the Carl-ing Hair," and other well-





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anonist, and the news of his appoint-nent was received with universal satis-

faction in Canada. He is a man of

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### DR. STEVENSON, 391 DUNDAS ST. Ray Work. Phone 510.

My love is far greater than I have yet been able to manifest by My He advised them always to e Irish ; let them alwa s be proud that were Irish and let them always hold in supreme contempt the anti-Irish Irishman. Always be ready to spura whom they usually called shoneens. He supposed there were some remnant of those Irish shoneens left Have nothing at all to do with them, and he would ask the Irish girls, one of His favorite servants. ould gentlemen of the type he men should gentlemen of the type he men-tioned propose to them and ask their hand in marriage, let them spurn it and let them show that they had suffic-ient patriotism and pluck to do so, and if they showed they were Irish Thought for To-day. at heart as in name in a few short years shoneenism would be killed in Ireland, if



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WARE LERY TLERY RKS. ETC. PRICES LONDON, ONT do not do so by unusual straining or an exhausting output of mental or physical Six gentlemen, Hemgone, Lincoln, Baker, Hardin, and two others whose energy. J. Pierpont Morgan, for example, in the execution of his colossal recall, were riding schemes, does not seem to exert any great effort. He achieves his ends with apparent case because of the lucidwild plu n and apple trees. A violent wind-storm had just occurred. Lincoln his ideas and his strong grasp and Hardin were behind. There were pon situations. The steel tools driven by the great

Success.

and Hardin were behind. There were two young birds by the roadside too young to fly. They had been blown from the nest by the storm. The old birds was fluttering about and wailing as a mother ever does for her babes. Lineoin stopped, hitched his horse, caught the birds, hunted the nest, and placed them in it. The rest of us rode on to a creek, and while our horses cams in our shipbuilding yards go through solid steel plates with as much ease, seemingly, as the fingers of a cook go through yielding dough, because of the huge balance wheels whose mighty the nuge balance wheels whose mighty momentum, without jarring or straining, overcomes all obstacles. So, great workers compass vast results by the momentum of their intellects, their clear comprehension of conditions, and on to a creek, and while our horses were drinking, Hardin rode up. "Where is Lincoln?" asked one.

ready mastery of complicated "Oh, when I saw him last he had two ittle birds in his hand hunting for

Such minds as these are self-con-tained, self-reliant, confident. They do not buttonhole every friend or actheir nest." In an hour perhaps he came. They nighed at him. He said with emquaintance they chance to meet, and ask his advice or opinion in regard to phasis :

phasis: Gentlemen, you may laugh, but I could not have slept well to night if I had not saved those birds. Their cries their plans. They do not consult sub-ordinates or equals; they simply look over the ground and study it carefully, would have rung in my ears." Noss ! A funny little French story retold in

the battleground before he leads his army to action, and then they act. Le Conteulx Leader relates the experences of Monsieur Dumar when travel-A noticeable example of this stamp of A noticeable example of this scamp of mind is General Kitchener, one of the most remarkable personalities of our time. Silent, stern, immovable, when a

ing in Russia. "When in St. Petersburg I one day resolved to go my rounds on foot for the mere novelty of it. Encasing myself irom head to foot in such protection purpose is once formed, this hero of any hard won battles is a sphinx-like type of concentrated power. He forms his plans unaided and executed them against the cold as an astrakhan great against the tota as and a woolen multer coat, a fur cap and a woolen multer could afford, I sallied forth, leaving only the tip of my nose exposed to the with the precision and force of a huge engine. His chief of staff was the only engme. His enter of star was the only one who knew anything of his intended movements when he started one day on an important expedition during the

air. "At first the experience seemed de-<sup>4</sup> At first the experience seemed de-lightul, and I began to laugh in my sleeve at the extravagant tales of efficiencia prograding the severity of the Russian elimate. It was a happy theoret L had, solloquized I, this idea thought I had, soliloquized I, this idea of facing these boreal rigors ; it will

a climatize me. At the first two houses where I called I found my pupils out, and had consequently to prolong my rotter. He produced flour ground beyond my expectations. The shadow of a doubt as to the consummate wisdom of my undertaking began now to loom head only rice and some for notators p in my mind, where a moment before ill was buoyant with hope and satisscanned the register, and found there the names of officers who should have been on duty. Without a word to any-one, he went personally to the rooms of the offenders and left the following and evidently more philanthropic than the offenders and left the following and evidently more philanthropic than the lived among them as one of them-paign.

Divine guidance was brought to a close at Braine l'Alleud, Belgium, last month whe Mgr, Adrian J. Croquet passed to his reward at the age of eighty four years. His death is chronicled in a late issue of the Catholic Sentinel of Portland, the State which had the hon-or of chiming him as it saint. or of claiming him as its saint. When Father Croquet retired to Bel-

gium in 1898 it was after a career of forty years spent among Western In-dians. In his work among the aborig-ines, he had canced along the coast of Puget Sound and administered to the Indians up every river and Bay in Washington and Oregon. Any one who has sojourned along this coast during a winter knows what a spirit it takes to face the incessant rain and wind that come in from the Pacific and can gain some idea of the vicissi-

tudes encountered. Many stories are told of his goodnes and asceticism in the place which felt for so long the benediction of his presence and where his name was the syn-

onym for sanctity. An incident is related in the Catholic Columbian of two brother priests who, desiring to know something of Father Croquet's private life, made their way to his window at a late hour of the night, and by the light of a candle

of the night, and by the light of a candle discovered him kneeling upon the bare ground without fire or comforts of any kind in the large room; and, not-withstanding it was the dead of winter, his bod was a bundle of straw on the ground and his pillow arcek. Entering, their demanded that Father Croquet start a fire and give them something to eat. With much good-will he made every endeayor to make his guests comfortable

to allow him to go over and get food from the agent for them, but they inhad only rice and some few potatoes. He was so very humble that it was

names I do not recall, were ruling along a country road. We were strung along the road two and two together. We were passing through a thicket of wild plu a and apple trees. A violent wild plu a and apple trees. A violent devoted his energies and life work of the humble Christian Brother. Rev. Brother Burke took him through

the school where the good brothers were imparting to their pupils the edu-cation which fitted them for their afteraction which nited them for their atter-life, and were doing everything to make the future of these young people a bright and happy one, and make them good, honorable citizens. When he heard these boys say their prayers is bein he maid to himself that they Irish he said to himself that the in Irish he said to missin that they would be the men of to-morrow, and while they had the hope of having such men they should not lose faith in the future of their language or of their the future of their country. Ireland anguage or of their country. Ireland educated, Ireland sober, Ireland united, Ireland

meant Ireland practically free. Let him tell those listening to him that in him tell those listening to him that in the city in which he lived—which was four times the size of the beautiful city of Cork—they had a branch of the Gaelic League, where Irish song and music were practised, and one of the chief supporters of that was a man from the supporters of that was a man from the neighborhood of Schull named Con O'Brien. He exherted them to be united,

O'Brien. He exhorted them to be united, and may the God of Ireland keep them united, keep them sober, and keep them at home. As the song said, "I would Rather Live in Ireland than Anywould Rather Live in Ireland than Any-where at All 1" Let them believes deal about the Irish people that havi-prospered in otter lands, they had heard very little about those who had in the office of the Catholic Union and cursed the day they left the Irish bure-the day lee of the Catholic Union and cursed the day they left the Irish bure-the day lee of the Ireland, bo united and cheard would lead them on to better.
The most profitable revenge, the most rational and the most pleasant, is to make it the interest of the injurious paign.
The most profitable revenge, the most plags.
The nobility of life is work. We live in a working world. The idle and lazy paign.
How the Cocalue Habit Starts.
Ho

IMITATION OF CHRIST.

D. WAUGH, 537 TALBOT ST., LONDON Ont. Specialty-Nervous Diseases. THAT WE OUGHT TO CAST ALL OUR CARE UPON GOD.

My son suffer me to do with thee what I will; I know what is best for

thee. Thou thinkest as man ; thou judgest many things as human affection

uggests. Lord, what thou sayest is true : Thy care over me is greater than all the care I can take of myself.

For he standeth at too great a hazard who doth not cast his whole care on Thee.

Lord, provided that my will remain right and firm towards The , do with me hatsoever it shall please Thee. For it cannot but be good, whatever

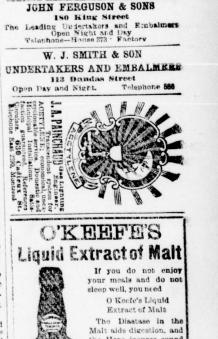
Thou shalt do by me.

If Thou wilt have me to be in dark-ness, be thou blessed; and if Thou wilt have me to be in light, be thou again blessed; if Thou vouchsa'est to comfort me, be thou blessed; and if it be Thy will that I should be aillicted be Thou

always equally blessed. Son, it is in this manner thou must stand affected, if thou desirest to walk with Me.

Thou must be as ready to suffer as to rejoice, thou must be as willing to be poor and needy as to be full and rich.

### How the Cocaine Habit Starts.





### ARCHDIOCESE OF TORONTO.

ORDINATION AT ST PATRICK'S CHURCH, PORT

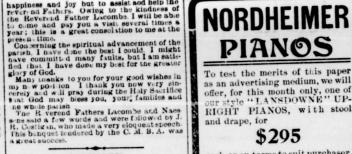
COLBORNE. COLBORNE. Baturday, the 20-a D-acmber, will be long memembered in Port Co borne, as on that day the residents of the village witness of the tel value to the pristbood of a young man who was born and had grown up in their miles. After a successful career in the Grands is min-ary of Montresl. Where he spont the last nive was port partice himse of for the sector of the new holds, the R v Higgs J. Marris, H. C. L. was ordained by Hs Grace the Archibehop of Torouto, in pressure of an immesse the rick as the people, who assembled in St. Partick as the people, who assembled in St. The fick as the initiate the young price to his subcreas in staining the desired can be had be been as the precive ne first blessing from his newly con-centrate hands.

happiness and joy but to assist and help the rever as Fathers. Owing to the kindares of the Reverend Father Lacombe. I will be able to one and pay you a visit several times a year; this is a great consolation to me at the present time.

e suragement of children of the schools to the end that they may grow up well educated and in strubled by both secular and religious knowl odge. He asked the people to pray cancelly in their deceased late pastor. There was at the funeral a great concourse of people, the usual congregation of Dablen being relations of Scaforth. Itishtown, and Mitchell. Dilegations of the C.M.B.A. from Staforth and Iribhtown swelled the ranks of the local branch of the Association in the funeral line. The sorrow of all for the sudden departure of the bound instatic was increased by a knowl

the sorrow of an for the sudden depart are of the boloved nation was increased by a knowl edge of the fact that it was exposure to the splittusi welfare of his is codes of 2.31 for the splittusi welfare of his flock which brought ou the cold which was the cause of the illness which terminated so fatally. Requisecat in Pace.

# THE CATHOLIC RECORD.



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VOLUME XXV. The Catholic Rec

### ONWARD AND UPWARI

The powers that guide the de of the CATHOLIC RECORD have int to us that they require some copy resolutions of the New Year. of course, a rather hackneyed and one that the scribe who do on comic weeklies regards as peo his own. Moreover, for those w upon "resoluting" as a very business indeed, it would, were yield implicit obedience to seem as if we were trenching domain that is personal and We do not like people fussion what we should do. We know well as the wisest teacher, a chance at this moment slightly ical, after much hearing and of living words, or flushed v hope of better things, we are prove our knowledge by act may not, however, be many moo the resolutions are forgotten. cannot realize all our hopes it bad thing to take up the boo New Year and to write on the t page something of interest to And so long as we struggle v fail. They who sit idly by d and withered dreams and sp bitterness upon aught that is c are the cowards and losers. walking they sit still, salving self-love with self-pity. Bec have made a failure, or fe fancies bred of ignorance and ence are but fancies, they be argic-the most miserable fai Then we have cynicism-the maggot that breeds in small n all men are hollow and rotte How often have we not hear young who discover that the but clay will have no more i is good if it may teach the erect and to be chary in trust and affection, but n prompts them to withhold it They who have been duped n that all men play with le But better sunshine in the ice. That trust we give m our mind yield us a reasons of interest, but we may be that it is a good investment a tonic in the feeble-hearted lilt is better than a th may steal into souls their barren wastes ros with the hue of youthful What is the good of all t with a sob in it? What is a cynic though his set in phrase that 1 daring folios? For our

estify and as no one answering this, which are a possible and as a fireward the gratifude of ills and eex. This effer will challenge the attention and consideration and afterward the gratifude of every living person who desires better health, or who suffers pairs, ills and discoses which have defind the medical world and grown worse with age We care not for your skepiticism, but ask only your investigation, and at our expense, regardless of what ihs you have, by sending to us for a package. You must not write on a postal card. In answer to this, address THEO. NOEL, Geologist, Dept. A. D., 101 York St.,

**JANUARY 3. 1903.** 

# LONDON, SATURDAY, JAN. 10, 1



gray their sky may b marching-and doing thi No repining-this belong -but the courage of the in all things-kind and n the heart be weary-in voice of the Captain, h man to be looked upon the angels who pick hi world's battle field.

us the words with life them-the men and women and fall and yet move on lating the sweet air with grumbling. They indeed success as the world term

To keep onward-this

A WORD TO C.

Being kind-hearted the curse of being wor man must be very lone that we men are "but o and who can hear n sounds of earth. We have ance to believe that an say could have any effe ing, insignificant thing -the buzzards who p and are in ecstacy whe ment upon their neigh quote, for their benefit tion from Father Ty reading will not get brain cuticle, but the or three readings see

its sense :--

"Not till we enter a man's will, not till antecedents of his measure of his know standing—the exact c nerve and muscle—th tion of all the cells composition and heat fine the infinity of which he acts, can v criticism of his action tivist' statement of and apparent,"