

THE CATHOLIC RECORD

A FATAL RESEMBLANCE

BY CHRISTIAN FAHRE. XXXIII.

Was Carnew not the firm, grave, thoughtful character that he was, he must have been so won by the exceedingly pleasant cordiality with which he was received by the Edgars, as to have fallen easily into the trap rather set for him by both father and daughter.

"Yes, Mrs. Doloran, I have read it, and from it I infer that you must have made some strange statement of me, Mr. Carnew, in your kind judgment upon his conduct. As I at no time have given my opinion of his action, it is your duty to explain what he means. I have borne many things as your 'companion,' but it certainly does not belong to my position to bear misrepresentation by you."

widow, whose only a child, a daughter, was at service with a wealthy family in the village. Whether Maggilivray knew the story which for a fortnight or more had been the theme of servant gossip, as to what Ned had done, or whether well as the French girl had simply told him, that the French girl had been summarily dismissed, and having no means and no home to which to go, was in distress for immediate shelter, she did not know, nor was she concerned to know; but she was anxious to see the widow, with whom Josephine would sojourn, feeling that, should the woman, when she knew the circumstances, object to furnish more than the most temporary home to the girl, at least she might advise some other plan to be done in the case. So she called upon the widow, and to her unexpected satisfaction, found, to her surprise, that she had a simple, homely, but good-hearted old Scotchwoman, who said, when Ned had told her all the circumstances:

To Edna, as became the esteemed guest of her father, he paid the most delicate attention, but nothing that could be construed into any warmer feeling. Yet, she so interpreted every action on his part. She loved him even in her brief, youthful infatuation she had never loved Maccay, and for a title of love in return she would have put her passionate, wayward heart under his feet.

Had Carnew been stabbed suddenly in some vital part he could hardly have been more shocked, or pained. Edgars words were so unexpected and so undesired; then, how to tell this father, and all the more, as he had believed as the father's heart color surged into his cheeks, and his own voice trembled a little:

A RUSSIAN EXILE. Soul in Purgatory That Prayed for an Enemy. An old man lay dying in a French hospital. To him came the priest of the parish, with kindly inquiries and the advice that he make his peace with God, as his end was approaching. To the first he responded in a polite manner, but the admonition was not so well received. Knitting his brows fiercely, he replied:

"Make the Sign of the Cross!" I commanded in an angry tone. "I have made it," he answered, firmly. "Swing him up to the arm of yonder tree!" I roared, now furious, but still with no intent to bring the incident to a fatal ending. The soldiers seized him. "Hang him!" I continued. "He is not worth the powder and shot you would waste upon him." Then, with a less angry voice, I turned to him again, saying, "Ome chance. Make the Sign of the Cross in the manner I have told you."

"He shook his head. "Determined to conquer him, I cried out— "Wait, men—wait! Do not spoil a rope with him. Take him to the river. "The soldiers prepared to obey. I led the way. It was bitterly cold weather—the ice was two feet thick in the narrow but deep little stream. He came without resistance, standing calmly, with hands folded over his heart, while the soldiers began to break the ice with their heavy boots, finishing the work with the ends of their bayonets. Very soon they had made a hole about twice the thickness of a man's body.

"Look!" I exclaimed, catching him by the shoulder and making him bend over the back orifice. "You see that water? You hear how swiftly it is rushing to the sea? Unless you make the Sign of the Cross they will throw you into it, and you will be swept away. And your father and mother will never know what has become of you."

"Father and mother I have none," he replied. "But if they were living, they would not, for all the riches of this earth, have had me deny the religion they taught me to revere. And now I say to you, once, and for all, Captain, I shall not make the holy sign either in my fashion or yours. To do the first would only expose it to ridicule; and to do the second would be to me but a mockery."

"Boy!" I cried out almost beside myself with rage and that humiliating feeling which comes to one when he sees himself baffled by an apparently insignificant object, "until now I have been playing with you—trying to frighten you; but is so no longer. Unless you make the Sign of the Cross in the manner commanded by his most sacred Majesty, the head of the Russian Church, I swear to you that before five minutes have passed you shall be drowned in that river."

"The lad simply shook his head. "Do you die at once!" I cried to the two soldiers by whom he was held on either side. "They lifted him from the river bank. "Captain," he said, giving me a swift but penetrating glance, in Purgatory a soul will soon be praying for you."

"These were his last words—the next moment the waters closed over him! Father, from that day to this, his dying promise has seldom been out of my mind. Try as I would I could not banish it; the remorse which I felt for my crime served to impress it still more deeply in my memory. It was the darkest deed of a reckless and irreligious life. It is not necessary to relate to you why after a checkered career, it became incumbent upon me to leave my native country. I came here, taking my mother's name. I had a small income which has served my needs. For several years I have been presumptuous enough to hope that perhaps that pure and faithful soul sent by me too early to its Maker has kept its dying promise. At first I rejected the thought; of late it has served to console me. It has almost become a superstition with me that the poor child whom I murdered is in some sort a Guardian Angel; little appreciated until now, it is true, although for some years past—since I have grown old and have seen the world and myself as they really are—I have got into the way of asking his intercession."

"There is no superstition about it," said the priest. "In my opinion, you have been wonderfully favored. I have not the least doubt that the dear child has never ceased to pray for you; although man from purgatory, but in heaven, at the feet of the Master Whom he would not deny. Bless God, my friend, and thank Him for His great mercy."

"That is not all," said the old man. "I have long struggled against a desire to be received into the Roman Catholic Church. Two things have restrained me—a reluctance to abandon the faith of my fathers, and the fear that I was entirely unworthy to offer myself. But during the last fortnight I have felt an irresistible impulse to speak to you on the subject. It came, I think, only a couple of days after the time you advised me to make my peace with God."

"About the beginning of the month when I was endeavoring to interest the holy souls in your behalf," said the cure. "Will you receive me, Father?" asked the sick man. "All the pains and miseries I have suffered here—and they have not been few—would be insufficient to atone for my wicked life; and all the punishment a wrathful God may see fit to inflict hereafter would be only small satisfaction for my sins. But I wish to make my peace with Him, as it seems to me that the faith which makes such heroic martyrs is the one in which to die."

"You have the right disposition," said the good priest. "Throw yourself on the clemency of God and He will not refuse you mercy and pardon. I am ready to baptize you at any time."

Not long afterwards the good cure stood beside the bier of the old Russian, who, after a week of the most intense agony, which began immediately after his baptism, had yielded up his soul to the Almighty. His death had been edifying in the extreme, and in the mind of the priest there was not the slightest doubt that, secure in the promise of eternal happiness given to those who shall have expiated, either here or hereafter, the sins of mortality, he had joined the great army of suffering but holy souls who people the shadowy realms of Purgatory.

THE PRIEST.

A babe on the breast of its mother
Reclines in the valley of love
And smiles like a beautiful lily
Cared by the rays above.

A child at the knee of his mother,
Who is counting her decades of prayer,
Discovers the cross of her chaplet
And kisses the Sufferer there.

A boy with a rosary kneeling
Alone in the temple of God
And begging the wonderful favor
To walk where the Crucified trod.

A student alone in his study,
With pallid and innocent face,
His raised hand from the pages
And lists to the murmur of grace.

A cleric with mortified features,
Stolid, humble and still,
In every motion a meaning,
In every action a will.

A man at the foot of an altar,
A Christ at the foot of the cross,
Where every loss is a profit
And every gain is a loss.

A defiled man on a mountain,
His arms uplifted and spread;
With one he is raising the living,
With one he is losing the dead.

—Irish Monthly.

WHAT SICKNESS DOES FOR THE SOUL

Sickness, considered from a physical point of view, causes trouble and pain, and weakens the vital powers of the body. Considered from a moral and supernatural point of view, it produces many beneficial results for the soul. And, first, it curbs or stops the sinner in his evil course. We have an example of this in the wicked Antiochus, as is related in the first book of Maccabees (chap. vi.). He slew the inhabitants of Judea, plundered their city and desecrated their temple, but when stricken with a painful and loathsome disease, confessed his wickedness and promised to repair the evils which he had done. And to how many sinners illness or disease is the only means by which they can be stopped in their career of sin? Friends, parents, even the priest may exhort them to renounce drink, evil companions, or other scandalous habits, but all in vain until stricken down on the bed of sickness.

Secondly, sickness effects the conversion of the sinner. In most parishes, perhaps, one third of the male portion, rarely, if ever, go to Mass and the sacraments. They are practically lost to the Church. How are those to be changed? Is it sermons and instructions? No; for they are not present to hear them. Is it by the voice of conscience? No; for in their case it is disregarded. How then? It is, generally, by some disease or dangerous sickness. Sickness and its complete end, the bed of death, bring many a sinner to repentance, whom neither the voice of conscience nor the preacher could convert. There are dozens in many a parish whom the pastor or assistant would never know that they lived in it, were it not that they were stricken down with a heavy load of sickness, and death stared them in the face.

Sickness is an affliction; but for the sinner it is a salutary one. It is often the last means which God tries to convert him. Was it not by afflictions and chastisements rather than by the voice of His prophets that God made the Jews, His chosen people, so many times renounce idolatry, as we read from almost every page of the Old Testament. The ruler of the synagogue, mentioned by St. Matthew in His Gospel (chap. ix.) would not in all probability come to Jesus to beseech Him to raise his daughter to life, if she had not been stricken and died.

Thirdly, sickness lightens or shortens the term of punishment for the soul in purgatory. When man sins both in body and soul are guilty before God; and, consequently, both deserve punishment. But the body descends into the grave and will not rise before the General Judgment, when purgatory no longer exists; hence God often afflicts the body with sickness in this life, to lessen or shorten the sufferings for the soul in a middle state beyond the grave.

Fourthly, sickness disabuses us of our pride and vanity. How many in the flower and strength of youth spend their days and nights in riotous and drunken excess? boasting that they had nerves of steel and stomachs of brass, which nothing could affect; but a fever, a disease or distemper soon convinces them of the emptiness of their boasts and the hollowness of their pride. Alexander the Great, in the heyday of his success and strength, sought and received divine honors from his followers as a god, but when stricken with a mortal illness informs us, "that he would die," and that he was not the god which his pride had made him.

Fifthly, sickness curbs the rebellious appetites of the flesh and makes it work in more harmony with the spirit. It was so with the saints, many of them even of a sickly and delicate frame. The Corinthians said of the Apostle St. Paul: "His bodily presence was weak, Timothy, his beloved disciple, suffered from frequent infirmities." St. Basil

was a confirmed invalid. St. Chrysostom suffered from lung trouble, and was the victim of many distempers. St. Bernard was rarely exempt from corporal infirmities. St. Alphonsus, for the last thirty-four years of his life, suffered much from bodily ailments. It cannot be doubted that the bodily infirmities of these and other saints, gave them a greater facility in mortifying their senses and the inordinate inclinations of flesh and blood. "When I am weak," says the apostle, "then I am strong."

Finally, sickness is a messenger of death. It comes to us, as came the prophet Isai to Israel's king and bids us "put our house in order, for we shall die, and not live." It is true not in every case is sickness an infallible messenger of death; but in every case it is a useful one, and one to be feared.

When this messenger taps at the door of our earthly house we should send for the priest and settle the affairs of our conscience. Conscience is an adversary with which we must be at peace; it may "deliver us over to the Judge and the Judge to the officer, and we be cast into the prison, where the worm dieth not and the fire is not extinguished."

Another reason for "calling in the priest of the Church," in our sickness, is that our unrepented sins may be the cause of our illness, and when confessed and repented of good health may be restored. Remove the cause and the effect will cease. It was thus with the cripple healed by the Saviour at the pool Probatica. "Sin no more," says Jesus to him after He had healed him, "lest some worse thing happen to thee." (John v.)

And this is what sickness does for the soul, always a preventive of sin whether it be sent as a punishment or as a test or trial and of consequent merit.—Catholic Review.

A CATHOLIC'S PRIVILEGES.

An admirable definition of a Catholic was given by Rev. Louis A. Tierney of Cincinnati state trustee of the Catholic Knights of Ohio, on the occasion of the annual convention of that organization, in the course of an eloquent sermon delivered to the delegates. It was as follows: "Now I ask, what is it to be a Catholic? Go read the answer in the lives of men and women who for 1900 years have trod the ways of heroic virtue in the footsteps of the Crucified. Go study in the calm and peaceful heroisms of the early Christian martyrs, who laughed at the threats of tyrants, and prayed for his executioners as his life went out beneath the hot iron rather than betray his God. Seek it up and down the ages, in every rank and from the monarch on the throne to the peasant in the field. Seek it in the hearts of nature's noble men and women, where it shines with a beauty and lustre all its own and elevates their hearts above the ties of kindred and country, even to the Eternal God Himself—the centre and source of true Catholicity. Seek it and find it in the supernatural lives of men and women living to-day, living not alone in cloistered solitude, but alone at the foot of God alone in constant adoration, nor alone in priestly robes, but even in the busy world of noise and wild distraction, in the marts of trade and in domestic cares, where the lots of most of you are cast."

What is it to be a Catholic? It is to rest secure in the possession of eternal truth, in the certainty of being right, in the privilege of not being blown about by every wind of doctrine. It is to live with the sunshine of divine good warming the human heart, and enlightening the human soul. To be a Catholic is to love God above all things and your neighbor as yourself. It is to live in a disposition, at least, of the highest charity: charity toward our neighbor; charity that stops not at a mere theory, not a mere speculation or profession, but that works itself out in acting—high, noble, Godlike acting. This is it to be a Catholic. Faith, hope and charity, these are as the faculties of his soul to a Catholic.

WASHINGTON IRVING'S TESTIMONY.

Extract from "The Adventures of Captain Bonneville, U. S. A. in the Rocky Mountains and the Far West," by Washington Irving. Hudson Edition, (G. P. Putnam & Son, page 410, ch. 38. (Copyright 1898.)

"The Peninsula of California was settled in 1698 by the Jesuits, who, certainly, as far as the natives were concerned, have generally proved the most beneficent of colonists. In the most instance, they gained and maintained a footing in the country without the aid of military force, but solely by religious influence. They formed a treaty, and entered into the most amicable relations with the natives, then numbering from twenty-five to thirty thousand souls, and gained a hold upon their affections, and a control over their minds, that effected a complete change in their condition. They built eleven mission establishments in the various valleys of the peninsula, which formed rallying-places for the surrounding savages, where they gathered together as sheep into the fold, and surrendered themselves and their consciences into the hands of these spiritual pastors. Nothing, we are told, could exceed the implicit and affectionate devotion of the Indian converts to the Jesuit Fathers, and the Catholic faith was disseminated widely throughout the wilderness."

The growing power and influence of the Jesuits in the New World, at length

excited the jealousy of the Spanish government, and they were banished from the colonies. The governor, who arrived at California to expel them, and to take charge of the country, expected to find a rich and powerful fraternity, with immense treasures hoarded in their missions, and an army of Indians ready to defend them. On the contrary, he beheld a few venerable, silver-haired priests coming humbly forward to meet him, followed by a throng of weeping, but submissive natives. The heart of the governor, it is said, was so touched by this unexpected sight that he shed tears; but he had to execute his orders. The Jesuits were accompanied to the place of their embarkation by their simple and affectionate parishioners, who took leave of them with tears and sobs. Many of the latter abandoned their hereditary abodes, and wandered off to join their southern brethren, so that but a remnant remained in the peninsula. The Franciscans immediately succeeded the Jesuits, and subsequently the Dominicans; but two of the missionary establishments are at present occupied by priests; the rest are all in ruins, excepting one, which remains a monument of the former power and prosperity of the order. This is a noble edifice, once the seat of the chief of the beautiful Jesuits. It is situated in a beautiful valley, about half way between the Gulf of California and the broad ocean, the peninsula being here about sixty miles wide. The edifice is of hewn stone, one storey high, two hundred and ten feet in front, and about fifty feet deep. The walls are six feet thick and sixteen feet high with a vaulted roof of stone, about two feet and a half in thickness. It is now abandoned and desolate; the beautiful is without an inhabitant—not a human being resides within thirty miles of the place."

The noted author of "My Maryland," James R. Randall, writing to the Catholic Columbian, said lately: "Not long since I met two very attractive Protestant ladies, one a married woman, and they were telling me that in reality they had no specific religious attachment. They had been in New York and missed few of the public entertainments, but never during that period, entered a church. One of them said: 'Oh, I am tired of preaching.' There must come moments when these ladies feel the necessity of a spiritual life, and they have not found it in mere pulpit discourses and choir singing. They have Catholic relations, but I do not know that their minds have ever been drawn to the Church where there is that supernatural blessing so essential to human life: journeying to eternity, the Real Presence and the adorable Sacrifice of the Mass. How many are there who, like these gifted ladies, are nominally Protestant, but really nothing in a religious sense."

SOULS THAT ARE STARVED.

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THE CHURCH AND THE DYING.

The Catholic Church never ceases to watch over her children. From the cradle to the grave she never loses sight of them. By baptism she makes man a child of God, a co-heir of Christ; in penance she cleanses him from sin, and she prepares him by the sacramental grace of Extreme Unction to enter on immortality. A great French writer, speaking of the Sacrament of the Sick, says:

In order to see the most beautiful spectacle that the earth can present, you must see the Christian die. One is no longer the man of the world; he belongs no longer to his society; he has his relations with society have ceased. For him the calculation of time is ended. The great era of eternity. A priest seated at the pillow consoles him. This holy minister communes with the dying one upon the immortality of his soul, and the sublime scene that the entire antiquity has presented but a single time, in the first of its dying philosophers, is renewed every day upon the pallet of the lowest (in station) of the dying Christians.

At last the supreme moment has arrived; a Sacrament has opened the gates of the world to this just man. A Sacrament closes them upon him; Religion balances him in the cradle of life; its beautiful songs and its maternal hand still will call him to sleep in the cradle of death. It prepares his baptism for the second birth; but it is no longer water that it chooses, but the emblem of celestial incorruptibility. The liberating Sacrament breaks little by little the earthly ties of the faithful one; his soul, half escaped from his body, becomes almost visible upon his countenance. Already he hears the music of the Seraphim; now he is ready to fly away towards those regions where that divine Hope, the daughter of Virtue and of Death, is beckoning him. In the meantime the angel of peace, descending towards the righteous one, touches his weary eyes with his sceptre of gold, and closes them delightfully to the light.

THE BEAUTIFUL LONG AGO.

The tender gleam of the fading light
Falls over the drifted snow;
The fields and meadows lie cold and white,
As they did in the afterglow
Of that dear dead day, long lost to sight
In the beautiful long ago.

Colic and Kidney Difficulty.—Mr. J. W. Wilder, J. P., La Grangeville, N. Y., writes: "I am subject to severe attacks of Colic and Kidney Difficulty, and find Paroel's Pills afford me great relief, while all other remedies I have ever used. In fact so great is the power of this medicine to cleanse and purify, that diseases of almost every name and nature are driven from the body."

A PRECIOUS TROWEL.

Jeweled Tool Used by the Pope in Closing the Holy Door.

The trowel which the Pope used at the ceremony of closing the holy door on Christmas eve is a work of art. An account of this precious object is furnished by Professor Tartarini, of Bologna, who, with talent and devotedness, has designed it. The artist in designing it carried out to a further expansion the thought which informs the decoration and symbolism of the hammer which was used by the Pope in the opening of the holy door.

The trowel is of the usual form and is adorned by a tiny festoon of roses which spring from the handle to the triangular blade, showing how from the thorn of sorrow and sacrifice come forth the flowers of pardon and of joy. The handle is of ivory, with small bands of gold and enriched with precious stones, bearing the arms of Leo XIII., the date of the jubilee year, the dedication in the name of the episcopate of the world which has contributed to it.

The blade, all of gold and modeled in low relief, shows on one side the sign of Christ invoked for the peace and salvation of the coming century; on the other side presents a motto of paternal comfort to the faith of all in the perpetual mercy of Christ, which seems opportune as removing the idea of rigor from the ceremony of the closing of the door of indulgence: "Et clausa porta, patet charitas Christi," suggesting that though the door is closed the mercy of Christ is ever open to the repentant sinner, is the motto on this golden trowel.

THE WILL OF GOD.

Submission to the will of God is one of the hardest things in life to learn, and yet, if we would enjoy any peace of heart, it is one of the most necessary. It is not conducive to our spiritual well fare, either here or hereafter, to be in a continual state of rebellion against the workings of God's decree. Only those who accept with patience and resignation whatsoever God may send, are happy.

In the Providence of the Almighty, grief has its place. Grief and pain are had to bear, and the human heart, turning naturally to pleasure, revolts against these visitations; but in the development of character, and in the purifying of the heart and soul it is necessary that we should suffer. The finest and strongest souls are those that have passed through the fires of sorrow. Steel is tempered, and gold is purified by fire. To be pure as gold and strong as steel, the nature of man must be refined and tempered in God's own crucible pain.

To take from God's hands patiently, nay, thankfully, the chastisement that He gives, knowing that it is for our best, should be our desire. All this sorrow and suffering is sent to make us more perfect, to fit us more truly for the work which He may have in store for us. None of the saints were allowed to pass through life suffering nothing. On the contrary, they were assailed on all sides by the direst griefs; and these were imposed upon them that they might be more adaptable to the hand of God when, in His own good time, He chose to use them for His own glory and the salvation of souls.

Let us, therefore, cease our grumbling at the little troubles that God sends us. Let us recognize in them not the evidences of God's forgetfulness, but of His dearest remembrance; not the sign of God's displeasure, but of His love. For as the loving parent reproves and corrects the child of his heart, for its own sake, so because of the love which He bears our immortal souls, God sends us these sorrows.

THE METHODIST PARSON AND POPE.

The Pawtucket (R. I.) Gazette and Chronicle, one of the very oldest of the old-fashioned weekly papers of New England, has a new and bright editor in the person of Mr. Fred Sherman. Last week the editor, who abhors shams, had the following to say:

"We don't like to be too captious but the talk of those Methodists in convention down in New York last week was, to say the least, rather verging on the ludicrous. A Bishop Goodsell, no doubt a most worthy man, waxed very wroth over what he called an outrageous proceeding on the part of the Pope. His remarks sounded or looked very funny at this distance. The Bishop complained eloquently and vigorously that the Pope had excommunicated—issued his bull against—the Methodist teachers and ministers in Rome. That was what the good Bishop so bitterly complained of. He was awfully mad because the Pope had done this, and his audience seemed to be as mad and as absent minded as he was.

"Now, what bothers us is why the good Bishops didn't stop to think how ridiculous it was for a loyal Protestant to find fault with a Pope's excommunication, and what in thunder the Pope was excommunicating the Protestants. If they were actually excommunicated, how could he excommunicate them? We have always understood that for a man to be excommunicated that he did the excommunicating job. And there is another thing we can't for the life of us understand, and that is why good Protestants will persist in following the customs of Rome in the use of such titles as 'Bishop' and 'reverend' while they are about it, why don't they make a clean deal and cast off all semblance to all the practices of the 'Scarlet Woman'?"

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REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

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

The Editor of THE CATHOLIC RECORD, London, Ont.

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

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Arist. Dioc.

London, Saturday, January 19, 1901.

A PECULIAR SITUATION.

The workings of the American Constitution since the acquisition of the new territories wrested from Spain are very peculiar. Alphonso Goutrix y Stanley is a Porto Rican professor of mathematics who was an interpreter for the United States department at the Paris Exposition for eight months, being the bearer of a letter from the United States Embassy in France recommending him as a learned and respectable Porto Rican gentleman.

He also welcomed the United States troops to Porto Rico when they were truly allies, but he is now detained at Ellis Island, not being admitted to enter the United States because he is an alien without money. It is expected that he will be deported.

A VERY APPROPRIATE REPLY.

The Provost of Trinity College, Dublin, thought he made a good hit against the Catholic demand that the Catholic people of Ireland should have a Catholic University, instead of being compelled to take degrees in Protestant institutions. The Provost said that the services in the college chapel should be regarded as family prayers, and that he can see no reason why there should be any objection raised in any quarter, whereas no one is compelled to attend them.

The Archbishop of Dublin was not all disconcerted by this representation of the case, and very appropriately answered: "This is our whole case in a nutshell. This is what it comes to: We, the Catholics of Ireland, if we go to Trinity College, must go there as to a Protestant household, freely admitted, if you will, and even welcomed; but still on no other footing than that of guests in another man's house, having, all the time, no house of our own to go to."

DISCRIMINATION OF CATHOLICS.

The City Council of Limoges, France, has caught up the spirit of the Government so far as the opposition of the latter to religious education is concerned, and as the Government has decreed that no one shall be permitted to serve the State who has not been educated in the State schools, from which all religious teaching is excluded, the Limoges Council has followed suit by decreeing that no one shall be employed officially in any municipal position who has not been educated in the schools of the Commune.

This discrimination is, of course, unjust and tyrannical, yet it appears to us that the Catholic people will deserve to be thus contumeliously treated if they submit quietly to such oppression. If they would only shake off the apathy into which they have been plunged so long in Limoges and many other communes, they would be able to put a stop to these arbitrary, persecuting measures. They should rise in their might to sweep aside their infidel rulers, who would not dare to adopt such measures if they had a population of men to deal with who would bring them to strict account for their misdeeds.

AN INDEMNITY FROM TURKEY.

The Americans are the first of the powers to have obliged the Sultan of Turkey to pay an indemnity for injuries done to missionaries of their nationality during the period of the Armenian massacres. The American Government took no part in the display of force which the European

powers made before Constantinople for the purpose of frightening the Porte into making some reparation for the massacres, yet they alone are to obtain an indemnity for the injuries inflicted on American missionaries.

The money to be paid to America as an indemnity amounts to \$90,000, but to save the Grand Turk's dignity it will be paid to Messrs. Cramps along with the amount due them for building a warship for Turkey. The Messrs. Cramps will then turn the amount over to the American Government. Thus it is supposed that Turkey will save its dignity in the eyes of its people and of the civilized world, as it will not seem to them that their Government has been forced to pay an indemnity to a Christian power. Thus even a very serious matter may have a farcical ending, when "Barkis is willing."

VICE AND BLACKMAIL IN LARGE CITIES.

Despatches from Paris state that the police have been ordered to purify the city by arresting all who are discovered in the commission of crimes against public morality, and they are vigorously carrying out their orders. The closing of the International Exhibition has thrown thousands of people out of employment. Many of these are cast upon the streets without honest means of support, and as a consequence so many as 12,970 arrests were made during the month of December. Of these 2,879 are charged as being tramps and 2,459 as having been drunk. This leaves 7,632, still a very great number, guilty of more serious crimes. Among those arrested, 6 are charged with murder, 327 with theft of various degrees, and 3,083 with being inmates and frequenters of houses of ill-fame. It is to be hoped that these drastic measures will greatly improve the moral atmosphere of the city.

It might be imagined from such statistics that Paris is the wickedest of the large cities, but this is not the case. Such cities are always apt to have within them a larger proportion of the vice of a country than should be expected if their population merely were taken into the account and it is an undeniable fact that the normal wickedness of Paris is exceeded by that of London or New York.

It has even transpired recently, according to the New York Herald of Jan. 7th, that there exists a regular system of corruption in that city for the protection of vice, and that thus the authorities whose duty it is to suppress vice and crime actually connive at and are in league with it, for their personal profit.

According to the statements published in that journal "startling revelations regarding the system of blackmail levied upon vice and crime in this city have been made by a man who has long had prominence as a successful gambler. . . . Proofs have been furnished and will be forthcoming if demanded. It is computed that a corruption fund of \$5,000,000 was collected last year. Of this vast sum one-half was the result of the levy made upon gambling houses and kindred establishments."

Then the Herald enters into details of the blackmailing methods adopted: "So exact is the system of extortion in operation that the 'commission' which assesses, collects, and divides the blackmail, knew in advance just what the profits for the year would be. The city was divided off into districts, and a levy was made upon each for a given sum. The money was obtained by compelling the violators of the law to pay its proportion to their earnings. The entire amount was divided into twenty-eight parts for the purpose of distribution. Of these parts, four went to the great man whose consent had to be obtained before the system could be put into operation. He simply pocketed the money and looked happy."

"Others were compelled to accept much smaller shares of the plunder. Fourteen entered directly into the division of the money, and some were compelled to satisfy themselves with a single share. But the purse was deep, and the smallest fraction represented \$300,000, which was sufficient to warrant the division with men outside who are strong enough to demand a few crumbs."

How enormous must be the earnings of the institutions of vice may be roughly estimated from the amount of blackmail levied. It can scarcely be supposed that this could not have been more than 25 per cent. of the total; and on this hypothesis, the gross earnings must have been at least \$20,000,000. It is, surely, time that the people of New York should demand that this whole scandal should be thoroughly investigated and broken up.

VAGARIES IN THE PULPIT.

Are we to have in Canada a reproduction of the buffooneries in the pulpit, and the sermons on politics which in many parts of the United States have been substituted for the teaching and preaching of the word of God?

A few days ago a Coburg minister astonished his congregation by having the front of his pulpit completely

garnished with black and white bottles of liquors of every kind, cigar boxes and plugs of tobacco all of which had been purchased on Saturday night after the legal hour of closing the saloons and liquor stores, and on Sunday morning itself, a day when traffic of all kinds is illegal.

This was undoubtedly a striking object lesson, and it was a proof that the saloon keepers from whom the articles were bought were violators of the law and deserved punishment; but was it not also a proof that the clergyman had found that his preaching of the word of God was deficient in efficacy, whereas he was compelled to have recourse to these sensational means to attract a congregation?

We have been frequently told by Protestant divines that the Jesuits sinned grievously by maintaining that "the end justifies the means." This is taken to mean that for a good purpose it becomes right to do evil, a doctrine which is condemned by Christian morality, and which St. Paul expressly reprobates, saying: "Now we pray God that ye do no evil;" (2 Cor. xiii. 7); and "as we are slandered, and as some affirm that we say, let us do evil that there may come good: whose damnation is just." (Rom. iii. 8.)

It is almost needless to add that no Jesuit theologian has held the doctrine here condemned by the Apostle; but is not this doctrine implied in the conduct of the Coburg clergyman? If it was evil and unlawful for the saloon-keepers to sell the articles on exhibition, the bottles of liquor and the cigars, it was unlawful also to induce them to do this evil, as the minister did. It was unlawful to buy the articles enumerated, and, besides, we may be pretty sure that the clergyman's agents told many falsehoods to the liquor dealers in order to conceal their purpose in making these purchases. Here was surely the doing of evil that a supposed but very dubious good might result.

But it is not the first time that we have heard of the Protestant clergy doing evil likewise to secure an hypothetical good. We have heard of Dr. Parkhurst's visits to New York dens of infamy when he induced the inmates to act wickedly that he might have an opportunity to make a sensational denunciation of them from his pulpit on the following Sunday. It is also an historical fact that the body of Anglican Bishops gave their official approval to Charles I. that he should sign the order for the execution of Lord Strafford, his faithful minister, in order to save himself from the anger of a hostile Parliamentary majority.

The Coburg clergyman whose desire to create a sensation was so strong was horsewhipped on the street by a lady the day after his curious escapade. Presumably the lady was the wife of one of the liquor dealers whom he had entrapped into selling him a bottle of Guinness's porter, or Walker's Imperial Whisky, and we are not prepared to say that she acted so without great provocation.

Another incident occurred also on the same day in Manitoba which was no less derogatory to the respect due to what is supposed to be the house of God, than the Coburg clergyman's more dramatic variety show.

A Winnipeg clergyman took occasion to deal sensationally with political issues. He regretted the lack of good men in the Dominion and Provincial Parliaments, who would make better laws. He continued:

"God Almighty placed great beds of coal in this cold country for the use and comfort of the people, but cliques of men seize the mouth of the coal pit, and demand toll for every pound that goes out, and the worst of it is that the people have not the intelligence or spirit to rebel, for the pirates are protected by law. Nothing can be more un-Christian than this damnable monopoly, and when there is more Christ in the hearts of the people, they will not permit such wrongs to be shielded by law."

The urging of the people to rebellion against the laws governing the mineral deposits of the country falls but little if anything short of the appeals of the anarchists of New York and New Jersey to murder those whose duty it is to preserve order, and administer the law in all the countries of the civilized world.

THE DUKE OF NORFOLK ON THE POPE'S TEMPORAL POWER.

Despatches from London state that the Duke of Norfolk while addressing the Pope on the 8th inst., on behalf of the two hundred English pilgrims now on a visit to Rome, "allowed his religious enthusiasm to exceed the bounds of prudence."

The exact words used by the Duke are not made known, but the London Express and the Mail assert that he uttered a wish for the restoration of the Holy Father's temporal power, while

the Reuter telegrams report only that "he prayed for that position of temporal independence which the Pope had declared to be necessary for the fulfilment of the duties of his office as Head of the Catholic Church."

The comments of the Associated Press on these reports are to the effect that whatever may have been the actual words used, any reference to the Pope's temporal power was untimely, as it would certainly wound the susceptibilities of the Italian press, and in addition displease the people of Protestant England.

The despatches continued:

"As leader of the English Catholics, the Duke has delighted the Vaticanists, but he has not committed either Lord Salisbury's Government or the Conservative party to a policy which would menace Italian unity and independence. The extent to which his views on the restoration of papal temporal power are shared by British Roman Catholics can only be surmised. Without doubt he has spoken for the large majority of them."

A later despatch says that the Italian Liberal press, by which is meant, of course, the anti-Catholic press,

"continues to express its indignation at the address of the Duke of Norfolk to the Pope when presenting the English pilgrims to His Holiness, taking particular exception to the declaration of a hope that the Vatican will one day regain temporal power. Interpellations are announced on the subject for the re-opening of Parliament, and a hostile demonstration on the departure of the Duke is mooted."

It is clear from all this that whatever of anti-Catholic spirit there is in Great Britain, is deeply stirred by the loyalty of the Duke to the Apostolic See, the centre of Catholic unity; but this will not make him any the less loyal.

There is no need for the agitation of the Conservative party in England on account of whatever the Duke may have said, as there is no pretence on his part that he spoke for Lord Salisbury's Government, of which he is not a member, having resigned his position as Postmaster-General during 1900 to serve as a volunteer in South Africa. By this he showed his loyalty to his country; but the recent words addressed to Pope Leo XIII. he shows also his unswerving loyalty to the Catholic Church, thus proving that loyalty to his faith and religion is not inconsistent with patriotism, and no more than this can be asked or expected from him by the people of England, or by the Conservative party to which he has all along adhered with fidelity.

The acts of the Duke of Norfolk certainly do not bind the Salisbury Government; nevertheless we see no reason why that Government, or any Government of the British Isles, should not desire that the Pope should be independent of all national Governments. At least twelve million British subjects acknowledge the Pope's way in spiritual matters; and is it not to the interest of Great Britain, as well as of all other nations, that the Head of a Church universally spread should be able to perform the functions of his sacred office without the interference of any nation in particular?

At the present time the liberty of the Pope is interfered with, though not to such an extent as to influence his acts of administration; but we cannot tell how soon the Government of Italy may interfere more directly with the Pope's free government of the Church; and such interference certainly ought to be resented by Great Britain, and every other nation. The only sure way, therefore, in which the possibility of such interference can be averted is for these Governments, whether Protestant or Catholic, to take a share in the restoration to the Pope of that temporal independence which is his right, and of which he was deprived unjustly by open violence. It would be a source of glory to Lord Salisbury, or to any other British Government, to take a hand in restoring to the Head of the Catholic Church that independence of which he was deprived by the King and the army of Italy in 1870.

We do not for a moment suppose that Great Britain will at the present moment intervene in favor of the Holy See; though with the other great powers of Europe she assumes the right to intervene for the correction of great wrongs, and in pursuance of this claim it would be a duty of all the powers to restore the Pope's authority. There is, however, nothing to forbid a private British citizen and a Catholic from speaking candidly his conviction of the wrong, and his hope that the time may soon come when it will be corrected. This is what the Duke of Norfolk has courageously done, and he deserves praise for his candor and loyalty to the Head of the Church.

The threats of the Italian revolutionary party to make a hostile demonstration against the Duke are of small account. He spoke in the interest of public morality, and the Italian Government will scarcely dare to allow any violence to the distinguished visit-

or who gave utterance to his views on what the Italian law itself declares to be still the Pope's own territory, and of which the Holy Father is still legally recognized to be the Sovereign.

Should the Italian Government permit a hostile demonstration against the Duke or his companions of the English pilgrimage, it would be the right and duty of the British Government to demand due satisfaction, and if such satisfaction were refused, it would give rise to a state of affairs which might not be pleasant to the present regime in Italy.

At this moment there does not appear to be a probability, from a merely human point of view, that the temporal power of the Pope will be restored; but Rome belongs to the Pope in justice, and we have confidence that the same Providence who brought about the temporal power which for twelve, and probably for nearly sixteen centuries, made the Pope independent in his administration of his high office, will in due time restore to him that independence which he so long enjoyed.

THE NO-CREED THEORY.

It is a hobby with unbelievers in Christianity to belittle the importance and necessity of Christian doctrines, and this is the secret of the cry which has been raised by unbelievers against creeds and dogmas. We are told that the whole duty of man is to love our fellow-man, and to do good to our neighbors, and that creeds and dogmas wean men from the fulfilment of this duty.

It will be noticed that this theory entirely ignores the existence of God, and our obligations to Him as creatures to our Creator, and thus leads directly to Atheism. It has, nevertheless, found many supporters among the Protestant clergy, though it must be admitted that Protestant Churches have not officially endorsed it, and that the Protestant religious press, for the most part, still stoutly maintain the necessity of a certain degree of belief in the doctrines of Christianity, and, as a consequence, the necessity of creeds to set forth clearly what ought to be believed.

The Rev. Dr. Chown, President of the Toronto Methodist Conference, at a meeting of Protestant ministers of various denominations, held in Toronto on the evening of the 4th inst., gave utterance to views which were apparently endorsed by the majority of those present, as there was no protest uttered against them; yet they were logically identical with the infidel tenets to which we have made reference.

Dr. Chown said: "In many parts of our country an unholy rivalry exists in direct opposition to the behest of Christ that we should all be one. It is creed, not conduct, dogma, not duty. We cannot even obtain the desired degree of religious instruction in our Public school system because the Government is afraid of our theological and denominational susceptibilities."

We are told, further, that the speaker instanced the confederation of the Canadian provinces and its splendid results of an example that might be followed in the religious sphere.

This is certainly strange teaching to be virtually approved by a body of supposedly orthodox or Evangelical Protestant clergymen. It ill becomes these gentlemen to decry dogmatic teaching, for there is not a single Protestant which has not such teaching, and some sects have very elaborate dogmatic creeds, as the Presbyterians, Anglicans, and even the Methodists, in whose name we might suppose the Rev. Dr. Chown to have some right to speak.

Let us apply some theological reasoning to Dr. Chown's utterances, and we shall soon see how utterly incoherent they are, and inconsistent with the basis nature of Christianity.

The duty of loving our neighbor, of itself, implies our duties to God as the basis on which rests that of loving our neighbor.

Apart from the scriptural teaching, which infidels repudiate, what reason have we for loving our neighbor?

We shall be told that all men have the same human nature with ourselves, that we are so constituted that we must live in society with them, that we depend mutually upon each other, and that all nations recognize that we have mutual obligations toward each other. Thus the thoughtful Cicero has said that nature imposes upon us the obligation that "whatever of good we can do to our neighbor without injury to ourselves, that we should do to every one, even though he be to us a stranger."

This reasoning would seem to apply to irrational animals equally with human beings; and yet, for the most part, nature does not teach them the duty, to respect any rights in their

creatures, even of the same species with themselves. They have no thought of duty, and their only aim is to preserve themselves from injury, and avoid danger. Why should it be otherwise with man?

The only good reason, apart from the teachings of revelation, which can be given for the difference in the two cases is that we are endowed with reason, which the brute creation have not, and that reason teaches us that we are under an obligation to obey the law which our Creator imposes upon us, and the obligations of which are imparted by Him on our nature itself.

Here, then, we find a first dogma which we must believe as the foundation of religious truth and morality.

From the fact that we are creatures of God, it follows that we have received all that we have from Him, and that we must, even if we had no other motive than gratitude, turn to Him in homage as to our first beginning and last end. To Him we must refer all our acts, and we must pay Him worship both interior and exterior, that we may submit to Him our whole being.

We easily infer from these considerations the reasonableness of Christian dogmatic teaching. As there are relations between the Creator and the creature, if it is God's will that His rational creature, man, should be rewarded in a future life, it is reasonable that God should aid us by revealing to us something relating to the means whereby we are to be saved, the remedies for sin, by means of which the sinner may be reconciled to God, the manner in which it is God's will His should be served, and other matters which concern our salvation, and without a knowledge of which salvation would be extremely difficult, if not absolutely impossible.

Hence arises the necessity of revelation; and it is needless for us to prove for the benefit of an assemblage of Christian divines that we have such a revelation in the Christian religion; for they admit all this. Such a revelation necessarily includes many dogmas to cover even the points we have enumerated. The nature of the future life is made known to us therein: the happiness of heaven, and the everlasting punishments to be undergone by the sinner in hell.

We are taught, further, the efficacy of redemption through the sufferings of Christ, who is at the same time God and man. We find that Christ instituted certain sacraments as means of grace, which He commanded to be continued in use in His Church to the end of time, and that He appointed a ministry or priesthood in various orders or degrees to continue His work and to preserve the unity of faith to the end of time, that we may not be as little children, tossed to and fro by every wind of doctrine.

All these considerations prove beyond doubt that the Christian religion is necessarily a religion of dogmas, and those dogmas which echo the objections of infidels against dogmas and creeds, are promoting the cause of infidelity and Atheism.

We notice also that the Rev. Mr. Chown regrets that there cannot be religious teaching in the Public schools of Ontario, owing to the diversity of the religious beliefs which exist in the province. The remedy for this trouble is not what he proposes, a confederation of sects which will agree to regard revealed truths as matters of no importance, but a return to the one true faith which was in the first place given to the Saints, and which has been preserved unchanged in the teachings of the Catholic Church.

CATHOLIC CHARITY.

When you see the charitable deeds of non Catholic organizations widely heralded in the daily press do not imagine that within the Church there exists no impulse toward benevolence and no organized movement for the amelioration of misery. The Republic has something to offer on this matter worth repeating. Our esteemed contemporary says: "The Salvation Army at their Christmas dinner in Mechanics' Building, Boston, entertained some 3,000 people. It is reported that a like meal was supplied to about 4,000 others in their homes, making a total of 7,000 persons fed. This is a notable achievement, and the army, and those who furnished them with the necessary means, deserve commendation. But the St. Vincent de Paul did even better, though they went about their work quietly and unostentatiously, in the true spirit of charity, with no flare of trumpets and no beating of tom-toms, and without humiliating the unfortunate poor by asking them to partake of their repast under the gaze of a curious public."

Beeswax Candles for sale at the Catholic Record Office, London, Ont.

ANGLICANISM AND EPISCOPACY.

BY WILLIAM F. P. STOCKLEY.

Mr. Starbuck in the Sacred Heart Review, declares that Laud considered episcopacy to be of the bene esse of a Church. Dr. De Costa declares that Laud did not consider episcopacy to be of the esse of one.

There is no opposition. But Mr. Starbuck will hardly suggest that Laud and the other Anglican divines of pre-Tractarian times considered episcopacy essential.

Since the last revision of the Anglican Prayer Book, in 1662, the Church of England insists on episcopal ordination for such as minister in the Anglican churches.

Of course one may remind one's self further that for long after the wandering into the Protestant wilderness, "up to the time when Hooker wrote" (in the end of Elizabeth's reign), numbers had been admitted to the ministry of the Church in England with no better than Presbyterian ordination.

And of course "in the sixteenth century Germany and England fought the battle of R-formation side by side."

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have any one called Bishop. In a letter to Lord Bureleigh: "Sir, because you be a Prince Councillor I refer the whole matter . . . to your own considerations whether her Majesty and you will have any Archbishops or Bishops, or how you will have them ordered."

B. Coming down another half century (to 1675) to what are known as the Caroline divines, whom unknowning High Churchmen until lately have designated "very Catholic," we find the seventeenth century "High Church" Bishop Cosin declaring that no minister in Presbyterian orders had ever been reordained in the Church of England except one, who himself desired it.

He is indeed strong for episcopacy, but as bene esse only. "You shall not find . . . that I ever said presbytery had any power of rightful ordination in the judgment of antiquity; nay you shall find the contrary, and that I greatly blame them . . . and that nothing but a case of necessity can excuse them."

So much for bene esse. But for esse? The question, only is (a) whether there be such an absolute necessity and precept in that Jus Divinum (of episcopacy) in all places and at all times; (b) whether in such a case (of ordination by a college of presbytery), if you were a Bishop, you would ordain the presbyter again or no; which was never yet done in the Church of England, and in Mr. Drury's case alone, and that upon his own earnest desire; (c) whether the Church of England had ever determined the French and German ordinations by presbytery or superintendents to be null and void, and hath not rather admitted them and employed them at several times in public administrations of the sacraments and other divine offices among us.

With approval, Cosin goes on to quote: "We must take heed that we do not, for want of episcopacy where it can not be had, cry down and destroy all the reformed churches abroad, both in Germany, France, and other places, and say they have neither ministers nor sacraments" (Works Lib. Ang. Cath. Theol. Parker 1851 Vol. IV, p. 448, 498, 501).

So Archbishop Bramhall in the Irish Anglican Church ("Vindication of Grotius, pub. 1672, after the author's death") He, at least, is a champion of essential episcopacy, said a wild-spoken modern Anglican. But I had just been reading: "I can not say that either the Episcopal divines in England do much either all or the most part of the Protestant churches in Sweden, Danish, Bohemian churches; and many other churches in Poland, Hungary, and those parts of the world which have an uninterrupted succession of pastors, some by the name of bishops, others under the name of seniors unto this day. . . . They unchurch not the Lutheran churches of Germany, who both assert episcopacy in their confessions, and have actual superintendents in their practice, and would have bishops, if they were not in their name and thing, if it were nature and power. . . . The true nature and essence of a Church we do readily grant them Church we can not grant them." (Bramhall's works, Parker, 1844, Vol. III, p. 517. Compare p. 532 and vol. II, pp. 69, 615. Compare in the same sense Jeremy Taylor's works, (Longmans, 1839; vol. x, p. 511.) And for simplification of the same, compare Laud's works, vol. II, pp. 341, 417, and vol. IV, pp. 323, 324.)

And so can not one dispute at least come to an end? The reformed Church of England evidently means by orders something which it is possible may be conferred in esse, non episcopally as well as episcopally. There need be no dispute: there really is none.

What the reformed churches mean by "priest," that indeed the Catholic Church allows reformed ministers to be. The further meaning of "priest"—that is, as the early Anglicans used to say of the pre-R-formation survivors, "Rounish priest," or "mass priest" (giving to them, as a matter of course, the latter old English Catholic title)—is one which the Church of England since the Reformation never wished to imply when speaking of its own clergy as "priests."

To end with an Anglican dictum: "There may be sometimes very just and sufficient reason to allow ordination without a Bishop." So the judicious Hooker. But, again, let us add some thing better, even from him who spoke to his "dissenting brethren," and let us add the words that I hung as a memorial before my eyes, writes Father Fidell of his former Anglican college president self—and does not his autobiography warn all with its title, "The Invitation Heeded"? These, then, are the Hooker words that guided one wanderer.

"If truth do anywhere manifest itself, seek not to smooth it with glossing delusions; acknowledge the greatness thereof, and think it your best victory when the same doth prevail over you."—The Ave Maria.

DUKE OF ARGYLL'S NIECE A CONVERT.

Miss Lella Campbell, niece of the Duke of Argyll, has become a Catholic, and has entered the Carmelite convent. The Argylls who are the strictest kind of Presbyterians are anything but pleased.

Miss Campbell, whose father is dead, is a very beautiful blonde. She was virtually adopted by the Duke of Argyll and Princess Louise, with whom she lived, and who hoped to arrange a grand marriage for her.

EDUCATION AND CRIME.

At a general meeting of the East Lambeth Teachers' Association, the Rev. J. W. Horsley, rector of St. Peter's, Walworth, and late chaplain of Clerkenwell prison, delivered an address on "Education and Crime."

On the outset Mr. Horsley dwelt on the necessity for a definition of crime as well as of education. As to the former, they had to distinguish between the habitual criminal, the criminal classes, and those who, by accident or some incidental circumstance, found themselves in prison through something done while under the influence of intemperance, passion, or grief.

As they considered each of these classes, a different answer must be given while considering the effect of education on crime. Education, or secular instruction, which was by no means its equivalent, had not decreased the criminal classes, except in so far as it had been at work in reformatory and industrial schools.

On the other hand, it might be said that education had not decreased, but actually increased the facilities for crime among the habitual criminal class. Yet there was an enormous decrease in the daily average of prisoners in the convict and local prisons, and this was all the more satisfactory when the great increase in the population was borne in mind.

To this many causes had contributed, but the chief was only one. The education which was given to the prisoners, and the greater leniency shown to first offenders had, in his opinion, done more to keep down the prison population than the increase in the schools or compulsory attendance thereto, which was more often a phrase than a fact.

In foreign countries where primary education was enforced more that it was in England, the criminals had increased to a greater degree than the population. Drink was responsible for the increase of many forms of crime; in fact, crime in this country was now little less than condensed alcohol.

Increased knowledge, unless it was accompanied by the moral and religious education in its fullest sense, would only increase the taste and opportunity for evil with those who had that taste. Crime was not abolished by the sharpening of wits. Bill Sikes transformed into William Sikes & Co., or William Sikes, Esq., director of many companies, did not cease to be notorious. They must remove the popular confusion between education and instruction. Still it was a fact that on women education had had a greater effect, and the statistics showed that it had been more beneficial to the gentler sex since, while with the number only who were of superior education the falling off was not great, when the falling off was certainly in crime.

It must not be mere cramming, and even ethical instruction divorced from religious and moral training would only aggravate the evils of crime. In France secular instruction had developed in many cases into the teaching of downright atheism, and according to the Bishop of Manchester, in Australia, where a greater provision was made than in any other country in the world for education, but where there was more drinking than anywhere else, the number of criminals increased out of all proportion to the increase in the population.

They must, to make education truly effective, abolish purely secular instruction in our schools and substitute for it, living faith which the teacher believed in, and which could be effectively taught to those who attended them.

FATHER LACOMBE.

Venerable Indian Missionary Talks of His Audience With the Pope.

Northwest Review, Winnipeg, Manitoba. After an absence of nine months, the venerable and beloved missionary, Rev. Father Lacombe, O. M. I., returned here last Friday, looking better than when we saw him last in March.

Since that time he has visited Belgium in the interests of immigration, Austria for spiritual ministrations, and spent two months attending to various matters with which His Grace the Archbishop and the suffragan Bishops of this ecclesiastical province had charged him.

A representative of the Northwest Review called on Father Lacombe last Friday evening and was granted a long interview—too long to insert it all this time. We have only space for a few points.

"So you saw the Holy Father in private?" "Yes, I had almost despaired of doing so during the jubilee year, when Rome is crowded with visitors. The Pope's physician regulates the visits to his 'N' even a Cardinal cannot get in. However, Monsignor Merry del Val kindly managed that I should be presented to the Sovereign Pontiff, together with about a dozen young ecclesiastics belonging to the Academy of Nobles which Archbishop Merry del Val directs. This being lumped with a lot of young men who had not yet done a stroke of work for the Church was not exactly what I had hoped for; but it was better than nothing. Just as I was resigning myself to this semi-public audience, the Pope's major domo opened the door of the hall in which we were waiting, and said, in a clear loud tone: 'The Holy Father wants to see Father Lacombe.' I had him all to myself for seventeen minutes. Many Archbishops have had to leave Rome without interview; but a couple of minutes' interview; sometimes two or three Bishops together. It reminded the Pope that I had had the honor of a private audience twenty-one years ago, and I added that he had not changed a bit. When I insisted on his not having aged, he threw back his head and laughed outright."

"Is he really much broken down?" "When his head is bowed in silence he looks very old, but when he raises his head, looks you through with that piercing eye of his and speaks in resonant tones, especially when he appears in public, you forget that he is ninety-one. I had the privilege of seeing him five times in public. Once in particular, at a great canonization in St. Peter's, when I was standing with a dense crowd of American visitors in one of the great galleries attached to the small pillars of the dome, his appearance, as he turned towards us and blessed us with unstinted hand was so majestic and so winning that I heard a Protestant near me say, 'That's enough to make one a Catholic.'"

THE CHURCH AND THE NEW CENTURY.

The future of the Church during the coming century is not so gloomy as one seems to think. It is the Church militant and the combat now, as always, is between God and Satan; and therefore we know beforehand how it will end. Between powers so unequal there can be no real contest. The infinite power of Omnipotence is on one side. The devil is permitted to wage a hopeless war, only till God decides to crush him forever. The Papacy is beyond his reach; and, though his hosts rage with impotent despair against the irrevocable decree, "the gates of hell shall not prevail against her," it will exist until the sound of the last trumpet. The future of the Papacy depends on the promise of eternal truth, and even though the heavens and the earth pass away, one iota of God's word will be empty. Every student of history knows that without the Pope the Christian Church would have been a rope of sand—a department of State police, as in Russia, or a seething cauldron of heresy, as in England. Peter is always victorious. To quote the memorable words of St. Ambrose: "He is not dead since it is against him, according to Divine promise, that the gates of hell have never prevailed." The late Vatican Council proclaimed what St. Ambrose had found grace to confess fifteen centuries earlier, that "Peter is the infallible that now, as ever, he is the infallible head of the Church. Satan has manifested his hatred of the Church in France by the de-Christianization of the school room, but 'the powers of darkness will not prevail.'"—American Herald.

GOD'S RIGHTS: A WATCHWORD FOR THE NEW CENTURY.

"The world has heard enough of the so-called rights of man; let it hear something of the rights of God," says Pope Leo XIII. in his Encyclical issued on the eve of the Twentieth Century, on Christ the Redeemer.

There are believers in God, alleged Christians even, in whom these words will arouse a sort of resentment. Theoretically, indeed, they admit God's right of absolute dominion; practically, they work against it, as if it were treated as the liberty of the individual.

As Father Faber says of the world's view of God, and alas! how many Christians are worldly: "He is a state far off who has hardly a right to come into the horizon of politics or to meddle with the nicely adjusted balance of an oriental shah, very grand and very worshipful, but with whom it does not appear that we have any very direct concern, except an occasional interchange of gifts to our advantage. Politics recognizes him so much as the fact, existing and being a power. He has a right to be consulted when He has a right to be interested. But it does not appear that that is of very frequent occurrence. Society at large regards Him as a stately topic of misty consolation and convenient bounty to his friends, and as an affair of exquisite politeness to his enemies. It is a more or less indistinct machine of rewards and punishments, by no means adequate to the whole work of government and order, but in the whole, trustworthy and perhaps indispensable.

renounce earthly love, and leave a happy home to consecrate herself to God's exclusive service, and she is the victim of superstition and delusion, or an unnatural child.

Everything that stands for God is viewed with jealousy. Few, even of good people, are ready to grant Him their time and acquisitions, and even this concession is wrung from them by fear rather than by love.

Yet, we Christians, we Catholics, believe that our times are in His hands, that in Him we live and move and have our being, that we pass from family and state into His presence at death, and that the condition of our immortality will be decided by our attitude to Him in that supreme hour.

Has the Master of our immortal destiny no claim on our life in time? Has He no rights before which worldly ambition and human love must bow? Is it not, at least, prudent to set Him first here in whom rests all our hope hereafter?

Christians cease to fear the logic of their profession of faith in God's absolute right to all they are and have, the world will be renewed even in temporal happiness and prosperity.

The common welfare urgently demands a return to Him from whom we should never have gone astray; to Him Who is the Way, the Truth and the Life—and this on the part not only of individuals, but of society as a whole.

Give God His rights and know that thus we find the happiness of the man and the nation. This is the watchword for the Christian new century, in which all creatures are hoping for some wondrous renewal of the face of the earth.—Boston Pilot.

MORE PROTESTANTS TELLING "REFORMATION TRUTH."

The Tablet reviewing Capes' History of the Church of England in the Fourteenth and Fifteenth Centuries (MacMillan, 1900)—a Protestant history fair on the whole—quotes another Anglican historian, Dr. Brewer, who, in his introduction to Vol. IV. of The Calendar of State Papers, says these papers prove that:

"The Reformation did not owe its origin to Tyndal or to Parliament, to the corruptions of the clergy or to the oppressions of the Ecclesiastical Courts. There is no reason to suppose that the nation as a body was dissatisfied with the old religion. Facts point to the opposite conclusion. . . . Long down into the reign of Elizabeth, according to a modern historian, the old faith still numbered a majority of adherents in England. This robust attachment, which the difficulty everywhere experienced by the Government and Bishops in weaning the clergy and their flocks from their ancient tendencies, are a sufficient proof that the old faith was not unpopular.

And the Tablet also quotes the very Protestant Gairdner, Preface to State Papers, Vol. II, which tells of a series of appalling executions which completely subdued in England all spirit of resistance; while abroad it filled the minds alike of Romanists and Protestants with horror and indignation. That the nation disliked the change of religion as it disliked the cause of the change, there can be very little doubt. On no other subject during the Reformation have we such overt and repeated expressions of dissatisfaction with the king and his proceedings."

The Tablet adds that Capes' book does not say a word about the stringent measures adopted by the Church to put down the religious pest of the period, the unlicensed pardoner of Chaucer's "Catherine Tales."

VERE FOSTER AND JOHN BOYLE O'REILLY.

Vere Foster, the English philanthropist who died last week at the advanced age of eighty-one, was making Irish national school books in 1866. Accidentally he came into possession of a manuscript poem written by John Boyle O'Reilly while in prison at Arbor Hill, Dublin, and hidden by the poet in the ventilator of his cell.

Foster had the verses printed, with illustrations, on the backs of the National school copy books where they remained until the authorities discovered that the author was a Fenian convict, and ordered them removed.

Some years afterwards Mr. Foster visited America and on his return told the following interesting sequel to the incident: "On my arrival at Boston, I called on the proprietor of The Pilot. He said: 'To-morrow morning I shall send a young man from this office to call on you. He will question you as to the object of your present visit to America, and I will print a paragraph which may be the means of bringing some of your old friends about you.'"

"Next morning a handsome young man of good address called on me at my hotel, and after some conversation, I asked him his name.

"John Boyle O'Reilly," said he.

"Are you the author of a little poem called 'The Old School Clock'?" "He didn't know that the poem had been found, and a copy of it given, as he had desired, to his parents, whom he had hunted up in Dublin, and at length found lodging in the same street as myself, or that the poem had been published. 'I had but one copy with me, which he was greatly delighted to possess. He entertained me at dinner, and showed me all over the city.'"

"Was a quaint old clock with a quaint old face, And from iron weights and chain; It stopped when it liked, and before it struck It cracked as if it were in pain. It had seen many years, as it seemed to say, 'I'm one of the real old stock. To the youthful fry, who with reverence looked On the face of the old school clock.'"

Beeswax Candles for sale at the Catholic Record Office, London, Ont.

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VILE HABIT OF PROFANITY.

The profanity heard occasionally in our streets from the lips of boys who are hardly in their teens, and sometimes from those who are less than ten years of age, shows a lack of parental or some other kind of training. As a rule, the boy who never hears the name of God spoken at home but with the greatest reverence will not use it in anger or on the most trifling occasion.

The formation of such a vulgar habit, not to mention his wickedness, will later bar these boys out of the society of respectable people. Every effort should be made on the part of parents and guardians to ward off the formation of such a vile habit.

HOW TO HAVE A STRONG CATHOLIC PAPER.

"The way to have a strong Catholic paper," declares the Pittsburgh Observer, in its New Year's greeting to its readers, "is for every family to take a copy of it and to pay for it, and for every parish, society and merchant to advertise in it. There is no danger that it will have too much support. The more money it receives the more money it can spend to buy articles and to get news. The way to have weak Catholic press is for the people not to subscribe for it, or, after taking it, not to pay what they owe for it, so as to exhaust its capital, and for every one who has any organization to maintain or any business to carry on, or any project to boom, to ask for free advertisement in it and to get mad if this is not granted. The Catholic papers are not endowed or subsidized by the Church. They must get along or sink into failure on the support that is accorded them. The more support they obtain the better they will be. The less their support, the weaker their force and the sooner their end."

A RATIONALIST ON THE CATECHISM.

There is a little book which is put in the hands of the Catholic child at a very early period of his life, and on which he is frequently questioned by his superiors. Read that little book. It is the catechism. You will find that it contains an answer to all the questions I have raised. Ask the children the origin of the human species, and whither it tends, ask the child who he can tell you the matter a serious thought why he is here and what will become of him after death, and he will give you a sublime reply. Ask him how the world was created, for what end, why God put animal and vegetable life upon it, how the world was peopled, whether by one or more families, why men speak different tongues, why they make war on one another, and how all this will end. He can give a ready answer to all interrogations. He understands the origin of the world, that of mankind, the causes of the varieties of speech and manners and religions, the relations men here and hereafter, his obligations to God, his duties to his fellow men and his rights over what is called the world. When he becomes a man he will be equally clear in his mind on all questions of law, natural, civil or international, because the salvations flow, as it were spontaneously, from his Christian principles. This is what I call a great religion. I recognized it by that sign: it has an answer for every one of the problems which distract the hearts of men.—Jouffroy.

GOD'S WITNESS.

Wonderful Fig Tree That Grows Over a Grave in Australia.

From the Record, Louisville. The late Bishop Ullathorne, of the Benedictine Order, who was at one time a missionary in Australia, relates a remarkable occurrence. A beautiful and almost full-grown fig tree grows over a grave in the cemetery at Sidney, in Australia. This tree is a living witness of God; it is a wonder.

As the man whose remains are beneath it lay on his death-bed, he was implored to die reconciled with God. He would not; he would die as he had lived, disbelieving in God's existence. No prayers, no requests, no tears had any effect upon him. In vain did his relatives and friends seek to move him.

I was an old acquaintance of his, said the Bishop. They called me to his bedside, but every effort on my part was unavailing. He was hard-hearted. "Leave me in peace," said he; "there is no God, no eternity." I redoubled my efforts, and the more I implored, the more he rejected my overtures. Finally he derisively said: "Do you know what, when I am dead, put a branch of a fig tree into my mouth; if it take root and grow up, then you may know that the God exists." The unfortunate man died on that same day—died as he had lived, without compunction, without faith, with his immediate family convinced with his wicked wish; a branch of that tree was put into his mouth, and a splendid monument was erected over his tomb.

Two years passed by. One day it was perceived that the heavy marble headstone of his grave was being slowly elevated; higher and higher it rose, until, from the opening beneath it, a fig tree sapling appeared. It grew and continued to grow, and finally it became a stately tree. All who have visited the God's acre at Sidney will bear witness to the truth of this. Herein is confirmed the words of the Psalmist in Holy Scripture: "From the earth sprouteth the Truth."

The hours in which we come in contact with great souls are always memorable in our history.

Catholic Charity.

see the charitable deeds of Catholic organizations widely the daily press do not mention the Church there exists toward benevolence and aid movement for the of misery. The has something to offer matter worth repeating. ed contemporary says: ation Army at their Christ- in Mechanics' Building, retained some 3,000 people, that a like meal was stip- out a total of 4,000 others in their ing a total of 7,000 persons a notable achievement, ay, and those who furnished the necessary means, denation. But the St. Paul did even bet- they went about their and unostentatiously, in of charity, with no flare and no boasting of tom- without humiliating the un- por repeat under the gaze of uble."

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XXI. I said in my last paper that in my next I would examine an extraordinary statement of Dean Hodges, in his fourth lecture.

The statement is extraordinary, not as being uncommon, but as being extraordinarily ridiculous. It implies an absolute ignorance of a fundamental doctrine of the Roman Catholic Church. Yet such ignorance is so nearly universal among Protestants, that it realizes the paradox of being at once extraordinary and ordinary.

The Inquisition, we know, was soon extended to America. Was this in order to coerce the natives into Christianity? So far from that in 1538 even the baptized Indians were forever exempted from its authority.

The position which the Inquisition in Spain took was this, as might be expected from the Dominican influence in it. The Pope can not give what he does not have. As Alexander VI. has explained, he has no authority over the unbelievers. No one, on pain of excommunication, is to coerce them, enslave them, despoil them, or infringe on the authorities of their princes.

And yet, after this emphatic expression of inquisitorial opinion that the unbaptized are not subject to the Church, Dr. Hodges, with delightful simplicity, assures us that the Inquisition in Spain was primarily set up for use against Jews and Moors!

But our culprit has been cooling his heels too long outside the court. Let us now have him in. We will not try him except in presence. The culprit, of course, is not the Dean, but the proposition.

Dr. Hodges says: "The bigots sought new victims. They found them in the heretics. Heresy must next be driven out of Spain. The Inquisition which had been invented for use against Mohammedans and Jews, was now turned against the Christians."

FIVE-MINUTE SERMON.

Second Sunday after Epiphany.

LESSONS CONTAINED IN THIS DAY'S GOSPEL.

"And the wine failing, the mother of Jesus said to Him, they have no wine." (John 2:3)

In the gospel of today, dear brethren, we see our Divine Lord and His blessed Mother taking their places at a festive board. There must, indeed, have been weighty considerations to induce them to so truly the case. The fathers of the church assert that Jesus honored the marriage feast by His presence, to sanctify the holy state of matrimony.

It was at a marriage feast that our Lord began the series of His glorious miracles. "Six water pots of stone" are standing empty in the banquet hall. Jesus said to the waiters: "Fill the water pots with water," and they filled them up to the brim.

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HOW THE BLESSED SACRAMENT WAS SAVED.

During a flood in Patagonia in the part of that country where there are Catholic missions served by the Salesian Fathers, a great number of lives were lost, and many thrilling incidents occurred.

A letter from one of the missionaries describes how, during the inundations in one place, the Blessed Sacrament was saved. Whilst Father Aceto was busily occupied in directing the work of rescue, he did not notice that the church which had been the last place to be flooded, threatened to give way and bury in its ruins the Blessed Sacrament.

But Brother Antony Patriarca saw the danger, and as it was impossible at the time to acquaint the superior—the only priest in Guardia Pringles—of the fact, he bravely made his way through the breast high water in the church to the altar, unattended of the risk he ran, and reverently extracting the pyx containing the consecrated Hosts from the tabernacle, he carried it to the hillside. There a small but was improvised, which became the dwelling place of our Divine Lord.

This humble and primitive chapel was the centre of attraction for the refugees on the hillside, and therein Father Aceto offered up the holy Sacrifice of the Mass and administered the sacraments every day for some weeks.

You have read of the cures by Hood's Sarsaparilla, and you should have perfect confidence in its merit. It will do you good. Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure for all summer complaints.

Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery, griping, &c. These persons are not aware that they can indulge to their hearts content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure for all summer complaints.

The miracle of Galilee should teach us not only a steadfast faith, but also a tender confidence in Mary, the Mother of God. It was at her solicitation that Jesus performed the miracle. For it was Mary who said to Him: "They have no wine." How solicitous is not this tender mother! She instantly perceives the embarrassment of the youthful pair, and, as intercessor, turns to her Divine Son. She needs not petition, she simply mentions the fact, fully convinced that her Son will heed her word.

Yes, honor the Blessed Virgin in the trials and tribulations of life, by the unwavering confidence in the power of her intercession, flee to her for assistance with the trust of a good child in his loving mother, and, certainly, divine assistance will be yours. Through her powerful intercession with her Divine Son, she will either take the cross from you, or if this be not beneficial to your soul, she will procure you a greater blessing, namely, heavenly consolation and graces sufficient, that by patience, you sanctify your trials, and thus make them an abounding source of eternal reward in Heaven. Amen

THOS. SABIN, of (Eglington, says: "I have removed the corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

KEEP your blood pure and your stomach and digestive organs in a healthy condition by taking Hood's Sarsaparilla and you will be well.

Labatt's (LONDON) TELL YOUR DEALER YOU WANT The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

FROM GOD TO GOD. A little grave within a churchyard set, And carved upon the marble's gleaming white These words—"From God to God." Some mother's darling softly slumbers here, With folded, dimpled hands and golden head; Yet her crushed heart could breathe the words of hope Over her precious dead. Sweet words and true, oh, cherished little one! And though our eyes with blinding tears grow dim, From God you are, and when He calls His own We give you back to Him. —Munsey's.

MEMORIAL WINDOWS High-Class Church & Cathedral Windows Equal to any English or American Work. HOBBS MFG. CO. LTD., London, Ont.

O'KEEFE'S Liquid Extract of Malt Is made from the best Canadian Barley Malt and is put up in 16 ounce bottles to retail at 25c. per bottle, while there at the same price contain only 13 and 11 ounces. 30c. per dozen. It is allowed for O'Keefe's empty bottles when returned, thus making "O'Keefe's" the most economical Malt Extract made. Refuse all substitutes said to be just as good. W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

Getting Thin is all right, if you are too fat; and all wrong, if too thin already. Fat, enough for your habit, is healthy; a little more, or less, is no great harm. Too fat, consult a doctor; too thin, persistently thin, no matter what cause, take Scott's Emulsion of Cod Liver Oil. There are many causes of getting too thin; they all come under these two heads: over-work and under-digestion. Stop over-work, if you can; but, whether you can or not, take Scott's Emulsion of Cod Liver Oil, to balance yourself with your work. You can't live on it—true—but, by it, you can. There's a limit, however; you'll pay for it. Scott's Emulsion of Cod Liver Oil is the readiest cure for "can't eat," unless it comes of your doing no work—you can't long be well and strong, without some sort of activity. The genuine has this picture on it, take no other. If you have not tried it, send for free sample, its agreeable taste will surprise you. SCOTT & BOWNE Chemists, Toronto. 50c. and \$1.00; all druggists.

Four per Cent. per annum, payable half-yearly, is allowed on Debentures for \$100 and upwards for terms of 1, 2, 3, 4 or 5 yrs. Interest accrues from the date on which the money is received by the Company. The Canada Permanent and Western Canada Mortgage Corporation, Toronto Street, - TORONTO.

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OUR BOYS AND GIRLS.

The Competent Boy. Abram S. Hewitt, a business man whose name is familiar to the country, says he believes that competent boys have just as good a chance to get ahead now as they ever had, but he particularly emphasizes the word "competent."

In the interview referred to he says: "We need competent boys now. I need five or six of them: boys who are willing to begin at the bottom and work up."

And the word "competent" is the key to the whole situation. The trouble today with boys is that their eagerness to get ahead and climb the ladder toward success rapidly keeps them from reaching the goal at all.

When you are building a house, you must first lay the foundation, and the more solid it is the foundation the more substantial will be your house.

Many boys of to-day build the foundations to their prospective business careers on sand or similar unsteady material. That is, they dislike to start at the bottom and perform the necessary amount of drudgery required in all cases to prepare a suitable foundation upon which to build a successful business career.

The boy who wishes to achieve success in business has no particular need to be in a hurry. If he doesn't really get started on his career until he is thirty-five years of age, there will be time enough for him to make his mark.

Competent boys can always find profitable employment, and the only way to become competent is to start at the bottom of a business and learn every detail of it by hard work. There is no other way to accomplish this. Hard work will bring success to even mediocre ability.

What a Book Said. Once on a time a library book was overheard talking to a little boy who just borrowed it. The words seemed worth recording, and here they are: "Please don't handle me with dirty hands. I should feel ashamed to be seen when the next little boy borrowed me."

"Or leave me out in the rain. Books can catch cold as well as children."

"Or make marks on me with your pen and pencil. It would spoil my looks."

"Or lean on me with your elbows when you are reading me. It hurts."

"Or open me and lay me face down on the table. You wouldn't like to be treated so."

"Or put in between my leaves a pencil or anything thicker than a single sheet of thin paper. It would strain my back."

"Whenever you are through reading me, if you are afraid of losing your place, don't turn down the corners of my leaves, but have a neat little bookmark to put in where you sit upon and then close me and lay me down on my side, so that I can have a good comfortable rest."

"Remember, I want to visit a great many other little boys after you are through with me. Besides, I may meet you again some day; and you would be sorry to see me looking old and torn and soiled. Help me to keep fresh and clean and I will help you to be happy."

Confessioner Saint. Those of us who like sweets perhaps do not know that there is a saint who was a sweetmaker.

His name was Macarius and he lived in the great city of Alexandria in the fourth century. He made cakes and sweets for all the rich people of the city and did it so well that he became quite famous.

But while he was still a young man Macarius decided to become a hermit, one of those men who give up everything pleasant in life because they wish to go to the desert and spend their days in praying for other people.

The hermits of the desert wore robes and mats, weaving them out of straw and rushes. Each man lived in a cell all by himself, and all met together on Saturdays and Sundays to hear Mass and to receive Holy Communion.

Macarius was so holy that he was soon made a priest, and a story told of him shows not only that he was holy, but his friends also.

Someone brought Macarius a nice, fresh bunch of grapes and he sent it to the next hermit, who was ill. This good man, thinking another needed it worse than he, sent it on to the hermit in the next cell; in this one sent it to another, and so it went; a regular game of "Pussy wants a corner." It kept on going "to the next neighbor" until at last the very self-same bunch came back to St. Macarius, who, the old story says, "thanked God very fervently for the fair grapes, and more for the right spirit of his brother hermits."

The story of St. Macarius, the confessor, ought to remind us every time we have any sweets to be generous and unselfish.

Serofala the Cause. Eczema, catarrh, hip disease, white swelling, and even consumption have their origin in serofala. With the slightest taint of serofala in the blood, there is no safety. The remedy for this disease in all its forms is Hood's Sarsaparilla, which goes to the root of the trouble and expels all impurities and disease germs from the blood.

The best family cathartic is Hood's Pill. Mother Gray's Worm Expeller has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

CHATS WITH YOUNG MEN.

Money or Man. A man may make millions and be a failure still. Money making is not the highest success. The life of a well-known millionaire was not truly successful. He had but one ambition. He coined his very soul into dollars.

The almighty dollar was his sun, and was mirrored in his heart. He struggled all other emotions and ambitions and stifled all noble aspirations. He grasped his riches tightly, till stricken by the scythe of Death, when, in the twinkling of an eye, he was transformed from one of the richest of the richest to one of the poorest of the poor.

Lincoln always yearned for a rounded wholeness of character; and his fellow lawyers called him "perversely honest." Nothing could induce him to take the wrong side of a case, or to continue on that side after learning that it was unjust or hopeless.

After giving considerable time to a case in which he had received from a lady a retainer of two hundred dollars, he returned the money, saying: "Madam, you have not a peg to hang your case on."

"But you have earned that money," said the lady. "No, no," replied Lincoln, "that would not be right. I can't take pay for doing my duty."

Agassiz would not lecture at \$500 a night, because he had no time to make money. Charles Sumner, when a senator, declined to lecture at any price, saying that his time belonged to Massachusetts and the nation.

All honor to the comparative few in every walk of life who, amid the strong materialistic tendencies of our age, still speak and act earnestly, inspired by the hope of reward other than gold or popular favor. These are our truly great men and women. They labor in their ordinary vocations with no less zeal because they give time and thought to higher things.

King Midas, in the ancient myths, asked that everything he touched might be turned to gold, for then, he thought, he would be perfectly happy. His request was granted, but when his clothes, his food, his drink, the flowers he plucked, and even his little daughter whom he kissed, were all changed into yellow metal, he begged that his golden touch might be taken from him.

He had learned that many other things are intrinsically far more valuable than all the gold that was ever dug from the earth.

The "beggarly Homer, who strolled, God knows when, in the infancy and barbarism of the world," was richer far than Croesus and added more wealth to the world than the Rothschilds, the Vandebills, and Goulds.

An Arab who fortunately escaped death after losing his way in the desert, without provisions, tells of his feelings when he found a bag full of pearls, just as he was about to abandon all hope. "I shall never forget," said he, "the relish and delight I felt on supposing it to be dried wheat, nor the bitterness and despair I suffered on discovering that the bag contained pearls."

It is an interesting fact in this money getting era that a poor author, or artist, or college president, has more standing than many a millionaire. This is due, perhaps, to the malign influence of money getting and to the benign effect of purely intellectual pursuits.

As a rule every great success in the money world means the failure and misery of hundreds of antagonists. Every success in the world of intellect and character is an aid and profit to society.

Who would not choose to be a millionaire of deeds with a Francis Xavier, a Columbus, a Father Damien, a millionaire of ideas with Shakespeare, with Moore, with Dante, with Wordsworth; a millionaire of statesmanship with a Gladstone, an O'Connell, a Washington?

Some men are rich in health, in constant cheerfulness, in a mercurial temperament which floats them over troubles and trials enough to sink a shipload of ordinary men. Others are rich in disposition, family and friends. There are some men so cheerful that everybody loves them; some so cheerful that they carry an atmosphere of jollity about them. Some are rich in integrity and character.

"Who is the richest of men?" asked Socrates. "He who is content with the least, for contentment is nature's riches."

"Do you know, sir," said a devoted of Mammon to John Bright, "that I am worth a million sterling?" "Yes," said the irritated but calm spirited respondent, "I do; and I know that it is all you are worth."

A bankrupt merchant, returning home one night, said to his noble wife: "My dear, I am ruined; everything we have is in the hands of the sheriff."

After a few moments of silence the wife looked into his face and asked, "Will the sheriff sell you?" "Oh, no," "Will the sheriff sell me?" "Oh, no," "Then do not say we have lost everything. All that is most valuable remains to us—manhood, womanhood, childhood. We have lost but the results of our skill and industry. We can make another fortune if our hearts and hands are left us."

"We say a man is 'made,'" said a great orator. What do we mean? That he has got the control of his lower instincts, so that they are only fuel to his higher feelings, giving force to his nature? That his affections are like vines, sending out on all sides blue veins, and clustering fruit? That his tastes are so cultivated that all beautiful things speak to him, and bring him their delights? That his understanding is opened, so that he walks through every hall of knowledge and gathers its treasures? That his moral feelings are so developed and quickened that he holds sweet commerce with Heaven? O, no—none of these things. He is cold and dead in heart, and mind, and soul. Only his passions are alive; but—his worth is ruined!

"And we say a man is 'ruined.' Are his wife and children dead? O, no. Have they had a quarrel, and are they separated from him? O, no. Has he lost his reputation through crime? No. Is his reason gone? O, no; it is as sound as ever. Is he struck through with disease? No. He has lost his property, and he is ruined. The man ruined! When shall we learn that a man's life consisteth not in the abundance of the things which he possesseth?"

No man deserves to be crowned with honor whose life is a failure, and he who lives only to eat and drink and accumulate money is surely not successful. The world is no better for his living in it. He never wiped a tear from a sad face, never kindled a fire upon a frozen hearth. There is no flesh in his heart; he worships no god but gold.

There is scarcely an idea more infectious or potent than the love of money. It is a yellow fever, decimating its votaries and ruining more families in the land than all the plagues or diseases put together. In instances of its malevolent power occur to every reader. Almost every square foot of land of our continent during the early business period (some call it the march of civilization,) has been ensanguined through the madness for treasure.

Speak, History, who are life's victors? Unroll thy long scroll and say, have they won who first reached the goal, heedless of a brother's rights? And has he lost in life's great race who stopped "to raise a fallen child, and place him on his feet again," or to give a fainting comrade care; or to guide or assist a feeble woman? Has he lost who halts before the throne when duty calls, or sorrow, or distress? Is there one who fell in the battle of life? of the wounded, the beaten, who died overwhelmed in the strife? of the low and humble, the weary and broken-hearted, who strove and who failed, in the eyes of men, but who did their duty as God gave them to see it?

How many rich dwellings there are, crowded with every appointment of luxury, that are only glittering caverns of selfishness and discontent! "Better a dinner of herbs where love is, than a stalled ox with hatred therein."

THE CATHOLIC RECORD

possible to gather some information as to their reception by the Queen at Windsor. She held out her hand to them that they might kiss it, and she thanked them most cordially for their labors in nursing those who needed it.

Then Her Majesty, who was accompanied by Prince Henry of Battenberg, put a variety of questions as to the experiences of the Sisters during the siege. "You are both English? was one of her inquiries, and the answer, 'Oh, no, Your Majesty, we are both Irish,' delighted her greatly. She laughed heartily, no doubt at the naturalness of the reply. She was concerned about the risks of the bombardment, which the nuns had to run, saying once: "Oh, that was dreadful! Again, she showed deep emotion when a sympathetic allusion was made to the death of Prince Christian Victor. The audience being ended, Her Majesty once more held out her hand to be kissed by her visitors.

"As to the Convent of Mercy at Mafeking, it may be added that it had only been opened two months before the siege began. It was built at an expense of £3,000, and to the debt which remained on it there will now be added the expense of repairs, since the bombardment did it extensive damage. The nuns, of whom there are eight, with Mother Teresa at their head, were given the opportunity of leaving before the siege began. They decided, without a moment's thought, to remain at the post of duty, and the rest we know."

THE WORLD WITHOUT. BY S. NOYL. He was in the world, but he cared not for it; so he resolved to leave it. Turning his face in the opposite direction and keeping his back to all the world he walked on in silence.

The road which he traversed was hot and dusty, and nowhere could he find a spring to quench his now almost burning thirst.

"I have been in the world," said he, "and despite it. I have met deceitful men and women at every turn, and even the honest ones were often, unconsciously, not true."

"Why should I stay in a place where love does not exist and selfishness is the predominant influence; where men have no souls, where everything is a sham and people are but animals of a higher class?"

So he stumbled wearily along the parched road in silence. Not a living thing to be seen in any direction; barrenness on every side. The same unchangeable white road stretched out as far as the eye could reach. Night did not come because it was always night upon this road.

He grew faint and weary and wondered even if there was a God. The grinning skeletons of several who had traversed the road before him caught his eye, but he heeded them not, persistently plodding on, he knew not where, but becoming more and more fatigued and feeling an unquerable desire for something—he knew not what.

After a while he reached the end of the road. Here his progress was impeded by a high stone wall which seemed to reach to the very heavens. Throwing up his hands, he was about to sink down in despair when there appeared before him startled gaze the following:

"You were in the world, expecting all and giving nothing in return. 'Tis the good (selfish) intentions sometimes that do the most harm. The world will not stand abuse any more than will you yourself."

He started to retrace his steps in the same dismal silence. Not with an easier mind. He reached the door again which led to the world.

Had he been a minute later he might have been shut out as the gate was being locked for the night.

PAWNSHOP IN MANILA WORTHY OF IMITATION. Rev. Joseph P. McQuade, of San Francisco, a Catholic priest who was an army chaplain in the Philippines, in giving his observations on that country, says:

"One of the best known institutions in Manila is what is popularly called the Archbishop's bank. The good man does not own any of it, but is its presiding and guiding spirit. It is not exactly a bank, but a great, big pawnshop, and a mighty good one. It was designed to help the poor and all those who might find themselves temporarily in financial embarrassment. The Church founded the institution and controls it even to this day. It is a place where one may borrow on anything of value, whether furniture, jewelry or wearing apparel. It was intended by its founders to offset usury."

"There are no small pawnbrokers in the Philippines. There is no field for them, because at this bank money may be borrowed at the yearly rate of one per cent. interest. One may present a watch, for instance, and the value of it as appraised at the bank in financial trouble, and he is given as much for it as he could possibly realize on sale. At the end of six months or a year he may redeem or rebuy his articles at the same price, paying simply for the use of the money in the meantime the extraordinarily low rate of interest above quoted."

SCANDALIZING CHILDREN. Some parents take no pains to avoid scandalizing their children. They do and say things before them that shock the tender moral sense of the young. They lead them into evil speech. Those reckless parents are most apt to offend this way by sins of the tongue. They discuss before their little ones delicate matters apt to bring on thoughts not pure; or they gossip about the faults of their neighbors; or they offensively criticize their pastor. They seem to forget that little pitchers have big ears, that the innocent may easily have the dirty road of sin opened to them, that their example of backbiting their acquaintances and of insubordination to the priest, are likely to be followed.

They should remember that even a pagan philosopher declared that the young deserve great reverence. Still more they should recall the direful warning of the Lord, that whosoever should scandalize a child had better have a millstone tied to his neck and be cast into the middle of the sea.—Catholic Columbian.

ON A FLOWER FROM MY MOTHER'S GRAVE. For the CATHOLIC RECORD. Fragile little flower drooping, O'er that still and pulseless breast. Tender rosetts softly creeping, Where those pale hands lie at rest. Blossoms smiling up to heaven, Thus you brighten, where I kneel, Like a star of comfort beaming, O'er my mother's distant grave.

Come and stay with me forever, With Mother Teresa at their head, were given the opportunity of leaving before the siege began. They decided, without a moment's thought, to remain at the post of duty, and the rest we know."

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OUR BOYS AND GIRLS.

The Competent Boy. Abram S. Hewitt, a business man whose name is familiar to the country, says he believes that competent boys have just as good a chance to get ahead now as they ever had, but he particularly emphasizes the word "competent."

In the interview referred to he says: "We need competent boys now. I need five or six of them: boys who are willing to begin at the bottom and work up."

And the word "competent" is the key to the whole situation. The trouble today with boys is that their eagerness to get ahead and climb the ladder toward success rapidly keeps them from reaching the goal at all.

When you are building a house, you must first lay the foundation, and the more solid it is the foundation the more substantial will be your house.

Many boys of to-day build the foundations to their prospective business careers on sand or similar unsteady material. That is, they dislike to start at the bottom and perform the necessary amount of drudgery required in all cases to prepare a suitable foundation upon which to build a successful business career.

The boy who wishes to achieve success in business has no particular need to be in a hurry. If he doesn't really get started on his career until he is thirty-five years of age, there will be time enough for him to make his mark.

Competent boys can always find profitable employment, and the only way to become competent is to start at the bottom of a business and learn every detail of it by hard work. There is no other way to accomplish this. Hard work will bring success to even mediocre ability.

What a Book Said. Once on a time a library book was overheard talking to a little boy who just borrowed it. The words seemed worth recording, and here they are: "Please don't handle me with dirty hands. I should feel ashamed to be seen when the next little boy borrowed me."

"Or leave me out in the rain. Books can catch cold as well as children."

"Or make marks on me with your pen and pencil. It would spoil my looks."

"Or lean on me with your elbows when you are reading me. It hurts."

"Or open me and lay me face down on the table. You wouldn't like to be treated so."

"Or put in between my leaves a pencil or anything thicker than a single sheet of thin paper. It would strain my back."

"Whenever you are through reading me, if you are afraid of losing your place, don't turn down the corners of my leaves, but have a neat little bookmark to put in where you sit upon and then close me and lay me down on my side, so that I can have a good comfortable rest."

"Remember, I want to visit a great many other little boys after you are through with me. Besides, I may meet you again some day; and you would be sorry to see me looking old and torn and soiled. Help me to keep fresh and clean and I will help you to be happy."

Confessioner Saint. Those of us who like sweets perhaps do not know that there is a saint who was a sweetmaker.

His name was Macarius and he lived in the great city of Alexandria in the fourth century. He made cakes and sweets for all the rich people of the city and did it so well that he became quite famous.

But while he was still a young man Macarius decided to become a hermit, one of those men who give up everything pleasant in life because they wish to go to the desert and spend their days in praying for other people.

The hermits of the desert wore robes and mats, weaving them out of straw and rushes. Each man lived in a cell all by himself, and all met together on Saturdays and Sundays to hear Mass and to receive Holy Communion.

Macarius was so holy that he was soon made a priest, and a story told of him shows not only that he was holy, but his friends also.

Someone brought Macarius a nice, fresh bunch of grapes and he sent it to the next hermit, who was ill. This good man, thinking another needed it worse than he, sent it on to the hermit in the next cell; in this one sent it to another, and so it went; a regular game of "Pussy wants a corner." It kept on going "to the next neighbor" until at last the very self-same bunch came back to St. Macarius, who, the old story says, "thanked God very fervently for the fair grapes, and more for the right spirit of his brother hermits."

The story of St. Macarius, the confessor, ought to remind us every time we have any sweets to be generous and unselfish.

Serofala the Cause. Eczema, catarrh, hip disease, white swelling, and even consumption have their origin in serofala. With the slightest taint of serofala in the blood, there is no safety. The remedy for this disease in all its forms is Hood's Sarsaparilla, which goes to the root of the trouble and expels all impurities and disease germs from the blood.

The best family cathartic is Hood's Pill. Mother Gray's Worm Expeller has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

THE CATHOLIC RECORD

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OBITUARY.

ARCHDIOCESE OF OTTAWA.

The long established custom of general Com- munion for the past year...

ARCHDIOCESE OF TORONTO.

The semi-annual ceremony of Religious Re- ception and Profession took place in the con- vention chapel of St. Joseph on Saturday...

ARCHDIOCESE OF KINGSTON.

There was Midnight Mass in St. Mary's Cathedral on Christmas Eve...

The ceremony Mass was celebrated by the Rev. Dr. ... The Rev. Dr. ...

Queen asked for his likeness. He took her over several from which Mr. Mackay selected one...

They are restless till they rest in Thee. Let with you all joy that surpasses all joy...

TO MY "IMITATION OF CHRIST"

Sweet little aged valued tome. The keepsake of a frail and fading...

BEESWAX CANDLES FOR SALE AT THE CATHOLIC RECORD OFFICE, LONDON, ONT.

London, Jan. 17.—Grain, per cental—Wheat \$1.05 to \$1.07; corn, 50c; peas, 50c to 55c...

MARKET REPORTS.

London, Jan. 17.—Grain, per cental—Wheat \$1.05 to \$1.07; corn, 50c; peas, 50c to 55c...

SAINT BRIGID

Editor CATHOLIC RECORD: In the Boston Pilot of 5th inst. appears an article under the above title...

THE TRANSVAAL

The guerrilla war is still continuing in the Transvaal and Orange River States...

C. M. B. A.

Resolutions of Condolence. At the last regular meeting of Branch 15 of the C. M. B. A. held on Dec. 11th...

A RELIGIOUS PROFESSION AT LETHBRIDGE, ALTA.

Saturday, Dec. 8, was a day long to be remembered by the Catholics of Lethbridge...

DIocese OF LONDON.

Handsome donation from the Bishop. The Sisters of the Hotel Dieu, Windsor, gratefully acknowledge the receipt of \$250.00...

FROM REGINA.

Lecture by S. A. Drummond, S. J. Regina Catholics were highly favored during the closing days of the twentieth century...

COMMERCIAL TRAVELLER.

The reports from China regarding the peace negotiations are somewhat contradictory...

IN CHINA.

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THE CANADIANS DID IT.

The fact that the forward party taken by the Canadian troops at the battle of Paardeberg...

THE CATHOLIC ALMANAC OF ONTARIO FOR 1901.

With a Frontispiece of His Excellency the Most Rev. D. Falconio, Apostolic Delegate...

TEACHERS WANTED.

WANTED FOR SCHOOL SECTION NO. 4. Robert North Renfrew County, a qualified teacher...

TORTURING DISFIGURING HUMOURS.

Itching, Burning, and Scaly Eruptions of the Skin and Scalp with loss of Hair...

TEACHERS WANTED.

WANTED FOR SCHOOL SECTION NO. 4. Robert North Renfrew County, a qualified teacher...

TEACHERS WANTED.

WANTED IMMEDIATELY. M.A. 68. Female teacher for R. O. Soprano school No. 7, Toronto...

DIocese OF HAMILTON.

At St. Basil's Church last Sunday, the feast of the Epiphany was duly observed...

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A meeting of the young men of Basil's Church for the purpose of organizing a literary society...

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