The Catholic Record.

LONDON, SATURDAY, DEC. 27, 1902.

SOME QUEERA.

So many years since we put our face to the world. We do not like to think that the time has passed, but the gray on our temples and the droop of the shoulders remind us that we are going down into the valley. Those who knew and perchance loved us in the days ago have gone home. One of them-he is always our Christmas guest -comes back and installs himself at our fireside. He says little, as all the good talkers, and friendship is too sacred a thing to be defiled by chattering. Mayhap our eyes play us falsebut we imagine-and this imagination is one of our best Christmas gifts-that we have for a few hours the companionship of our departed friend. What we talk are about trifles which, however, are " jets of affection which relume a young world for me again."

When we knew him first he was a chivalrous hearted youth bubbling o'er with health and talent. We pick him from all the rest because he has done much to shield us and others from utter failure. Thrown in early days among a time in arid wastes, seeking contentment for mind and heart-the key to unlock the mysteries of the world. before him and since, in the bosom of the Church. And we well remember that one morning he came to us with deem the authors of their misery. the words of Louis Veuillot on his lips: " At present all is clear ! At present I see, I hear, I know. The smiles and the sounds of nature are a language I understand; my heart answers it with a beat that tells of brotherly love. I know why the hills are clothed with joyousness, why the seed rejoices in the earth, why a song of praise comes up from the valleys, why the little stream

leaps and claps its hands." And what he would not do? Yes, brave heart thou wouldst have been truth's soldier. But ere the good armour was defaced by the conflict he exchanged it for the vesture of peace. The end came suddenly. Just after Midnight Mass at which he had received his God, he complained of being unwell; ten minutes later he died. His last words were Mother and the Sacred Names. Poor little mother! We pitied her from our heart of hearts. Her days we knew were counted by her boy's letters. A few years and he would be home to make it all up to her who toiled and economized for him: and we doubt not that she saw in a gladsome future a more than recompense for the weary waiting of the past. This is rather a sorrow-tinged memory. So we thought, at the time, and when that brave heart went still in death we resented the jubilee of praise and glory that the Christmas bells flung over the little town where he and I dreamed and w we see more clearly. Joy and sorrow are sisters. But sorrow is the elder sister-God's angel working always to the end that He be loved by all and above all. For this our dreams come to naught and the world's vanity an open book before us; for this, as Lacordaire says so beautifully, that we seek no other head but the bleeding head of the Redeemer; no other eyes but His eyes; no other shoulders but His, furrowed by the whips; no other hands and feet to kiss than His pierced with nails for us. And so the bells, and we hear them always, now they make sweet music in our ears. The ache, though dulled, is always there, but we are glad that our friend went home in the full tide of his innocence and purity.

"Love took up the harp of life, and smote On ait the chords with might -

On air the chords with might— mote the chord of self, that trembling Passed in music out of sight," What, however, is the use of reviving

old memories? But memories are ever young. Some indeed are rose-tinted and others are grey and as bleak as a wind-swept moor, but they do not age. They remind us of many things-even things that we'd like to forget. Do we remember how the world seemed once upon a time, like a ball to be kicked and by us. We knew that experience had surprises in stores for us. But what of that? Were we not like Sir Galahad with the strength of ten. Had we not heard of the Torquatus to whose keeping the sacred vessels had been confided-how he sped along pursued by an angry rabble and shed his blood in the Roman streets rather than betray be pardoned for youthful visions. Disenthantments have come, and they, unless
we take care, fashion the cowardly tool

message of peace and happiness. Sorinfluence is, among non-Catholics, on
the influence is, among non-Catholics, on
the increase. These higher critics
the fields. She was a good girl, who their execution and all that followed

called cynicism. Anything but that. grip on love, peace, faith, modesty, May each one be able to say this Christmas that, as Robert Stevenson phrases it, we have tried to be honest, to be anarchists come from Italy. Now, does it, we have tried to be honest, to be kind, to earn a little and spend a little not this seem strange to the people who may think we exaggerate we give less; to renounce when that shall be went into the prophecy business when necessary and not be embittered, to Garibaldi and Cavour began their work? keep a few friends but these without They harrowed us with tales of the capitulation-above all, on the same poor priest-ridden Italian and again grim conditions, to keep friends with waited us into an ecstasy of anticipation

ANARCHISTS. Some of our exchanges are descant-

ing upon the necessity of putting down the anarchists. They might be coralled and consigned to a desert island, or to some nook in darkest Africa, where wild animals and men would give them no time for plotting. We might suggest other schemes, but having few valuables and an obscure and peaceable citizen withal, we may as well be reticent on the subject. Still the talk speaks well for the zeal of our brethren, although we do not imagine that the miscreants who are anxious to put a few inches of steel or grains of dynamite into somebody are likely to be put out of countenance by strongly worded editorials. They are used to being berated, and rather accept it as a tribute to the votaries of Infidelity, he was for their efficiency. But we should not vent all our ire on the poor wretches who have been kicked into the world to wonder why they must eke out a pitiful And he found it all at last, as so many existence and then goaded by hunger or whiskey and the ravings of brother anarchists to strike at those whom they

They are like children abroad in a

craft without chart or compass. They have been robbed of everything that can explain life. It is all a riddle-a mocking conundrum-and so they prowl around civilization showing their teeth when they may and feeding mind and heart with recitals of their wrongs and class in this country, outside the Cathheart with recitals of their wrongs and woes—without hope and content, because without faith. But we have less to fear from them than from the materials. Faith in the fundamental truths of Christianity is fading, becoming hazy and indefinite. There are two reasons for it. The first is the woes-without hope and content, beamateur anarchist. The professional is erroneous principle on which Protestant faith is grounded. A false principle on the country of the cou apt to be known to the secret service and so kept within bounds. The amateur is not known as an object of police sur- in time work out its logical results and veillance, and may be all that is respectable in the eyes of society. Now et us explain. By an amateur anarchist we mean one who believes in some kind of a God, though he may be little worried about God's dominion over him. He has thoughts now and then of judgment, and the light struggles fitfully into his soul to show him its bleakness. But his distinctive characteristic is a love of this world. He exudes it. This has been taught him from infancy. The talk at the fireside has been of pomp and show; at school success in the acquisition of pelf and power is pointed out as the goal, and he begins his work with every nerve and functions of the Church and assume a tingle for the pursuit of the dollar. Sometimes he makes his pile; oftener he does not. But whether he has ciple they announced, for they were as thousands or nothing he is of dogmatical as the Pope could possibly race. He benefit is a drag on the upward course humanity. The world could spare him and be the gainer. We would not then travel so quickly, but we might live in an atmosphere not surcharged with the fever of getting rich quickly. We should have time to build air castles-a consolation indeed for the generation that prides itself on being practical. Perchance also transfoil begin to understand how poor a thing is money compared to the love and truth we can have for nothing.

Of what avail to us to know of the men who have left their mark in the stock market or the history of s accessful deals? What message has it ail for the many who brush elbows with Poverty - for the sorrowburdened? To those who are stumbling on without God it comes as a voice from a world from which they are debarred. They, too, may wonder and chafe under it, but they are kept in order by fear of the "powers that be." And so they journey on, strangers even to the beauty of life. Battling and striving, they go their way, only to find, when the light of eternity shines upon them, how much time they have wasted. Better far a poor man who is trying to set his house in order. He and those like him are the truest benefactors of their kind. They steady and comfort and guard us from the worship of idols. They make the social fabric stronger for their having lived. They see things that the amateur anarchist can never see. The supernatural looms large before them, awe-inspiring, doubtless, but inexpressibly comforting in its

of the good things that would be due when the Pope would be thrown into the Tiber. So far the predictions of prosperity and glory have not been to see it as such, value it as such, use verified, and it will take a singularly optimistic individual to discern in present conditions any indication of their seem to have diagnosed the case correctly. And yet the disease is old and not uncommon, viz., apostasy from the Church. This disease means death friends who acclaimed the birth of United Italy may have a chance to

WHERE FAITH IS FADING.

attend its funeral.

A correspondent, writing us from a certain city in the United States, says: "The majority of the newspaper boys in — are unbelievers. They are mostly college graduates—secular colleges. I wondered so much about it that I quizzed a young fellow on the matter the other day. He had been a Sunday school teacher, but he got to studying the other worlds, the planets, etc., and wondered if they were inhabited, etc., and his speculations led and society him to give up whatever previously held in Christianity. In answer to the question as to what per cent. of young men in college or gradulong lived. It has in it the microbe of ates therefrom are unbelievers, he said decay.-N. Y. Freeman's Journal.

It is safe to say this percentage will olic Church. Faith in the fundamental ciple once introduced into society and accepted as a principle of action, will abnormalize the social system as surely as the microbe of smallpox or other zymotic diseases, once introduced into the physical system, will throw it into

n abnormal condition. an abnormal condition.

The erroneous principle on which the Protestant system of religion is based is, that private or individual judgment is the sole criterion by which revealed truth and law can be known and interpreted. This principle was proclaimed by the reformers as a justification for the revolt in the sixteenth century against the authority of the Catholic Those leaders proclaimed it Church. in justification of their own revolt against the authority of the Church, but it was not their intention that it should be invoked against their own authority. for themselves the teaching authority which they denied to her. Thus they were never logical or loyal to the prinbe, and had nothing but curses and anothemas for all who did not accept their doctrinal decisions with as ready acquiescence as the Catholic is required to accept the decrees of the head of the formulated creeds, Church. They formulated creeds, based on their individual interpretation of the Bible, and made man's salvation lependent on intellectual assent to supreme and infallible head of the

Church, could do no more. But their lay followers, flattered by the new principle that made each of them the sole judge of revealed truth and law, were more logical than their masters. Each became within himself court of last resort, and those who could not see through the spectacles of their would-be masters in I-rael set up surches for themselves, and, imitating the lack-logic of their masters, damned Thus Protestantism was, by the very principle of its existence, broken up into as many views and opinions as there were heads to contain them. Hence the innumerable sects.

It is only in modern times that the ous principle has been carried to its ultimate of individualism, disintegation, skepticism, loss of living, ly defined, oper right infidelity. operative faith and down-

For several generations those who adhered to the principle of private judg-ment accepted the Bible without quesinspired book-the word of God. But of recent years it has oc-curred to the more thoughtful and more logical to ask why the Book was thus accepted. Having by their principle to reject all authority but private judgment, they have sought to know what private judgment has to say, not of the meaning of the Book, but of the origin and authority of the Book itself. These more advanced private judgm are called higher critics. They assume to be the more learned in Scriptures, and the seems to be gener tion seems to be generally admitted except by Catholics, and their

called cynicism. Anything but that. grip on love, peace, faith, modesty, They are for the most part Protestant recent outgivings of the Rev. David Utter, in Unity Church, Chicago: "I think a very great error has been

made, and is by this modern criticism to The error is that the be overthrown. The error is that the Bible is the word of God — is a divine, infallible book. If it is simply the remains of the ancient literature of the Jews, plus the writings of a number of the early Christians, the world ought

"We might be glad to have a perfect and infallible book. It would save the ent conditions any indication of their trouble of thought, study, and some-verification in the rear future. Italy is too sick just now to warrant much jubilcriticism, is literature, history, poetry, parable, fiction, some parts foolish, some sublime, some weak, some strong, some parts wise, some unwise."

sooner or later. It looks as if our friends who acclaimed the birth of pulpit one need not be surprised at its prevalence in the pews. Thus Protestantism, that first placed itself on the Bible and private judgment, is now, by the use of that principle, destroying the divine authority of the Bible on

which it claims to rest as on a firm foundation.

The second reason of the decadence of faith in this country is the sin of the Israelies at the foot of Mount Sinai, their object of with this difference: their object of idolatry was the golden calf: that of our day is the golden eagle. Material wealth is the highest good, and " but he got to but he got they were in
seculations led belief he had belief he had ristianity. In society in which all-absorbing greed is the highest motive of effort, cannot be

MAID OF ORLEANS.

LONDON SPECTATOR'S REVIEW OF HER LATEST BIOGRAPHY.

Now that the Church is preparing the process of her canonization, Jeanne d'Are is again challenging the interest of the world. T. Douglas Murray has just edited her life from original documents. Apropos of the new volume the London Spectator publishes the follow-

ing interesting article: The character and achievements of Jeanne d'Arc, Maid of Orleans, have long passed beyond the range of con-traversy. Her simple courage and her splendid faith, which so profoundly influenced the fortunes of France, are accepted by all with unquestioning admiration. The source and quality of her inspiration may still be matter for discussion, but that is all. The world needs no argument to convince it of Jeanne d'Arc's piety or patriotism. Indeed, though she suffered at the stake, in accord with the savage fanaticism of her time, she had not been dead much more than twenty years when, under the auspices of Pope Calixtus, her trial was reconsidered and her condemnation was annulled. Evidence was upon cath concerning her childhood, her military exploits and her violent and this evidence, translated and edited by Mr. T. Douglas Murray, gives us so plainly unvarnished a pic-ture of the past as history rarely

affords. The trial of Jeanne d'Arc, which precedes her rehabilitation, is further proof, if further proof were needed, of ner courage and address. A simple, girl, she faced her udges without faltering or timidity. She replied to their questions with an adroitness which might have baffled a clever attorney, and not one who sat upon the bench got the who sat upon the bench got the better of her. Nor was this adroitness ne outcome of cunning or forethought It is clearly born of her absolute confidence in herself and her cause. She pleaded her case without counsel and with a dignity which no counsel could have surpassed. Jean Beaupere, master in theology, canon of Rouen, considered her very subtle, with the subtlety of a woman, and truly she confuted the subtlest doctors without difficulty. And when, after her relapse from recantation, she was led to the stake, nothing could have been better or braver than her demeanor. The eye witnesses testify one and all to her sub mission and composure. One just word of repreach she threw at the Bishop of "Bishop," she said, "I die ou." Thereafter she asked through you." Brother Isambard de la Pierre " into the church near by and bring he the cross, to hold it upright on high upright on before her eyes until the moment death, so that the cross on which God was hanging might be in life continually death, so that This Brother Isam bard did, and she died ' pitiful, devout and Catholic words that those who saw her in great numbers wept, and that the Cardinal of England and many other English were forced to weep and to feel compassion.

HER HOME LIFE.

But it is the record of her life, not the record of her death, that is most interesting to us. The depositions are no dry legal documents. They carry us back to Domremy and show us the life of a fifteenth century village. Jean Morel, a laborer and her godfather,

knew her belief and her Pater and her | -null, non-existent without value or Ave as well as any of her companions. Moreover, "she had modest ways, as beseemed one whose parents were not rich." Before all things she was religious, and if she heard the Mass bell she would leave the fields and hie her FATHER PARDOW'S PERTINENT rich." back to the village and to the church, where she heard the Mass. The same laborer gave evidence on the Fairies' piece of superstition pretty Tree, a

'I have heard that the fairies came there long ago to dance," he says; "but since the Gospel of Saint John has been read under the tree they come no more. At the present day, on the Sunday when in the Holy Churea of God the Introit to the Mass 'Lactare Jerusalem' is sung. called with us' the Sunday of the Wells,' the young maidens and youths of Domremy are too sick just now to warrant much jubilation from the avowed enemies of the Church. Socialists and political adventurers are in attendance, but they do not the spin at the specific to spin at the specific that the burst filled in order to take it as perfect when we know it is not. So what returns are in attendance, but they do not criticism is literature, history poetry.

These words formed part of an earnest plea for national aid to the Catholic spring and summer and on festival days; they dance there and have a control of the spring and summer and on festival days; they dance there and have a control of the second formed part of an earnest plea for national aid to the Catholic spring and summer and on festival days; they dance there and have a control of the second formed part of an earnest plea for national aid to the Catholic spring and summer and on festival days; they dance there and have a control of the second formed part of an earnest plea for national aid to the Catholic spring and summer and on festival days; they dance there and have a control of the second formed part of an earnest plea for national aid to the Catholic spring and summer and on festival days; they dance there and have a control of the second formed part of an earnest plea for national aid to the Catholic spring and summer and on festival days; they dance there and have a control of the second formed part of an earnest plea for national aid to the Catholic spring and summer and on festival days; they dance there and have a control of the second formed part of an earnest please for national aid to the Catholic spring and summer and on festival days; they dance there and have a control of the second formed part of an earnest please for national aid to the Catholic spring and summer and on festival days; they dance there and have a control of the second formed part of an earnest please for national aid to the Catholic spring and summer and on festival days; they dance there and have a control of the second formed part of an earnest plea Thorn, where they drink and amuse themselves gathering flowers. Jeanne the Maid went there, like all the other and its object the raising of funds to ome parts wise, some unwise."

When the result of private judgment thus voiced from the Protestant went there alone, either to the tree or doon. He received another when he had finished, and several times he was unable to proceed heavies of the to the well-which is nearer to the vil-So all the witnesses agree in asserting

the piety and industry of Jeanne the Maid. One of her godmothers des-Maid. One of her godmothers des-scibes her as fond of work and often at neighboring parish says that she often confessed her sins, and that if she had alone "to talk with God." To another normal. she said one day: "Gossip, if you were not a Burgundian, I would tell you upon one point. something;" and afterwards, when she met the same man at Chalons she owned

called Jean de Metz, relates how he met the Maid at Vaucoulers, gave her the garb and equipment of one of his men and conducted her to Chinon, where she might present herself to the King's Court and Council. Both he and his companions had faith in her and in her mission, and not one of them ever thought to molest her or to show her the smallest incivility. This perhaps, was her most wonderful quality; until she appeared before the court which condemned her she was able to inspire all men with confidence. That a village maid, without any help that she did not procure herself, should only make her way to the presence of her sovereign, but should persuade that sovereign to accept her counsel, is a marvel indeed. Little less marvellous was her influence with the army. It vexed her to hear blasphemles, and out of respect to her the soldiers put a restraint upon their tongues. "No one in the army dared swear or blaspheme before her," says Louis de Contes, her page, "for fear of being reprimanded." It is this page who gives the best account of the Maid and her prowess, and adds many of the small touches which give life to a por-trait. She was of the most sober habits, he says. "Many times I saw her eat nothing during a whole day but a morsel of bread. . . . When she was in her ledging she ate only twice a day be and the bread of the bread o Moreover, brave as she was and day." Moreover, orange of the actual to express always humane and quick to express compassion for a fallen foe. "Seeing a Frenchman," so de Contes tells the tale, "who was charged with the convoy of certain English prisoners, strike one of them on the head in such a manner that he was left for dead on the ground she got down from her horse, had him confessed, sup-porting his head herself and comforting him to the best of her power. one point she was obdurate: she would permit no woman other than herself and er companions to be with the army served the mistress of one of he lowers riding on horseback. Instantly she rode at her threatening her with her sword, not striking her, but admon ishing in all gentleness to leave the army if she would not be punished. Simian in substance is the evidence of Dunois the bastard of Orleans, who declares his belief that she was sent by God and that ner conduct was rather divine than human. As to her soldier-like ability he had never a doubt, and when she came to Orleans he greeted her with the simple phrase: "I am very glad of simple phrase: "I am very glad of your coming." He, too, adds the astonishing testimony that she sometimes spoke in jest of the affairs of war, and "to encourage the soldiers fore-told events which were not realized." But when she spoke seriously she de lared that she was sent to do no more than raise the seige of Orleans and to ee the King crowned at Rheims.

Such are some of the testimonies in favor of Jeanne d'Arc culted from Mr. Douglas Murray's interesting book. Truly the Maid of Orleans, rarely nonored in her brief life, was yet more honored after her death. Her was complete and ungrudging. say, pronounce, decree and declare, thus runs the document, "the said pro cesses and sentences full of cozenage, iniquity, inconsequences and manifest errors. In fact as well as in law; we say

effect." Jeanne d Arc died at the stake, but her memory received such amends as only a repentant world can

REMARKS.

"Catholics in the United States are annually paying into the national treasury \$25,000,000 beyond their rightful taxes and are educating one million children without charging the country one cent for it. Yet we have never been given one word of praise for this tremendous work. The country is not to blame for this, we ourselves are at fault, because we have never told the United States what we

have been doing.'
These words formed part of an earnest and its object the raising of funds to increase the membership of the Christian Brothers.

when he was introduced by Bishop Mul-

would have gone to the end of the earth to save a soul, had he felt that it was said Rev. Father Pardow, the spinning wheel: the cure of a his duty," said Rev. Father Pardow, neighboring parish says that she often "but he felt he was called upon for another work, and that it was in the money she would have given it to him for the saving of Masses. One laborer confessed that she would often retire felt that he was called upon to form a

"And now I am going to scold you written by people of other faiths, when we should have studied the books written by La Salle.

met the same man at Chalous such that she feared "nothing but treason."
The unanimity of these simple folk is remarkable, and truly Jeanne d'Arc differed from the most prophets in this, that she was not without honor in her own country and among her own people.

JEANNE THE WARRIOR.

JEANNE THE WARRIOR. world many of the principles that have made modern education what it was because he was a great teacher that he was made a great saint. He believed, as do we Catholics, that the soul should be trained with the mind. Any other system only serves to educate infidels. Cardinal Newman once said the mind resembled a screen upon which views from a stereopticon were thrown. The pictures a But by education the film i so that we could see well. The pictures are blurred. on the film is made clear,

"In the human soul you have will. It is in the child and its cultivation is one of the most important results to strive for in the schoolrooms. And there is where we differ from the Pub-We strive to bring out this lie school. will, while they do not. But we do not object to them. These Public schools

do very much.
"But they stop short and do not educate the soul and we believe that is a La Salle believed, as we do, that God had a right in the school-room and that any system that excluded Him from the mind of the child educated In-fidels instead of a strong religious race. And when La Salle went into a schoolroom God went with him and there

went honor.'

THE MASS.

Has the English Church as a Church since the Reformation continued to celebrate the Mass after the same fashion and with the same intention as she did If "Yes," to the ordinary layman the quarrel with British layman the Pope, even the ban of the Pope and his foreign Cardinals, will seem but one of those matters to which it to give the slip. Our quarrel with the Pope is of respectable antiquity—France, too, had hers. But i "No," the same ordinary laymar will be puzzled, and, if he has a leaning to sacraments and the sacramental theory of religion and nature, will grow

distraught. Nobody, nowadays, save a handful of vulgar fanatics, speaks irreverently the Mass. If the Incarnation be deed the one Divine event to which the whole creation moves, the miracle of the altar may dwell seem its restful shadow cast over a dry and thirsty land of the help of man, who is apt to be discouraged if perpetually told that everything really important interesting happened, once for all, long ago in a chill historic past.

However much there may be that is repulsive to many minds in ecclesiastical millinery and matters * * *
it is doubtful whether any poor sinful child of Adam (not being a paid agent of the Protestant Alliance) ever witnessed, however ignorantly, and it may be with only the languid curiosity of a traveller, the Communion service cording to the Roman Catholic ritual without emotion. It is the Mass that matters; it is the Mass that makes the difference, so hard to define, so subtle is it, yet so perceptible, between olic country and a Protestant one, be-tween Dublin and Edinburgh, between Havre and Cromer.—Augustine Birrells Essays and Addresses.

The world has only begun to see that no country is great and no cause just that does not help on the world's hap-piness and the world's good.—The Churchman.

BY HENRIETTA DANA SKINNER AUTHOR OF

CHAPTER EXXXIII.

I must record one more scene before I close. It was in 1873, two years after the ghastly tragedy at Paris, and the city was once more smiling and prosperous, though with here and there a rain to tell of the destruction of those days. My grandfather, now in his ninetieth year, was very feeble in body, nmetieth year, was very leadie in body, but mentally keen and full of interest in public affairs. He seemed to have received a new lease of life in these days, for had not the Republic rallied to the monarchy, and was not President Thiers on his way to meet the Count de Chambord and offer to him the crown of the Bourbons in the name of the French nation? It was a glorious day for my grandfather, his old Legitimist friends d come about him to drink the health of Henri V. standing, and to crown all I came towards evening to lay in his

arms my little first-born son.
"Etienette and I both feel that there is but one name for the child who is born on such a day, 'I said. "Pepe, you shall hold him in your hands when he is christened 'Heari Diendonne."

My grandfather's lips moved, and I suld hear him murmur, "Lord, now lettest Thou Thy servent depart in peace!" He was trembling from emotion and excitement, and, after he had blessed it, I took the child from him, and, laying it by its mother's side, I led the old man to his room and tender-ly persuaded him to rest. But he wished to hold my hand and talk a

while longer. "You have sacrificed much for me, Roderic, my boy, but the end is now near. You will return to the United States and take up your profession again, when you have laid me to rest in my native France. You will bring up this boy and those who may come after to all that is best and highest in American citizenship, and let them ever hold in affectionate esteem and friendship France and Ireland, the countries from which they sprang, and remember how the blood of Frenchmen and Irishmen has been poured out on American soil for American principles and liber-ties. Rory, I think the child already

At the present stage of my son's career I could only receive this as a doubtful compliment, but I said brave-ly, "I trust he does, for that will please

foolish little mother."
"Ah, this is a great day for France, and a glorious birthday for my great grandson. I could not have desired a pore auspicious day for his entrance world than that in which France greets her lawful sovereign. I have sometimes regretted lingering long, as I knew it detained you and my little Etienette from founding your home in the New World; but now I thank God that He has preserved me for this day.'

He seemed weary, very weary after all the joy and excitement, and the next morning his mind and memory were confused and clouded, and he grew alarmingly feeble, so that I dared not the news that the morning papers contained—that Thiers had been mable to come to an understanding with the Count de Chamberd, who had refused the crown under the conditions on which it was offered. "My family on which it was offered. have suffered too much from the tri color and the dectrines for which it stands," he had said. "I cannot accept it as my flag. I can give up the rown of France, but I cannot give up

my principles. And so the dream and hope of the Legitimists was destroyed, and when the feeble old man, whose pillow I was watching, raised his glass and drank for the first and last time to "Henri V., gloriously reigning over the French monarchy," I could only turn my head y to hide the tears, and hope that might never have to learn the

And he never knew. His memory was soon lost to the things of the present, and he was speaking of his wife, of Felice de Belancour, for he thought she was in Etienette's room, and that our nfant was his little Felice, my mother. The priest who was ministering to him the consolations of the Church in his last hours was to him the friend of his youth, the patriot Pere Richard. his end was painless and happy in the fancied presence of his dearly be-loved. Nay, who knows but they whom he was so soon to meet in the better world were actually with him there, and that in his apparent wanderings he was really seeing with clearer eyes than ours ? Ah, me! The days of which I have

written at such length were the days of youth and strength. My hair and mustache are snow-white now; and I walk with a slow, deliberate tread which my flatterers are pleased to call "stately." And Eticnette is "Madame" Fremont, to distinguish her from my eldest son's wife, though in my eyes she has scarcely aged. It is true that her curly hair is now a soft gray, and that her figure is somewhat more matronly and dignified, but she has preserved the brillancy of eyes and complexion, her features have retained the delicacy and spirit of outline that always distinguished them, her dress is still dainty and tasteful, and she is ever the same Etienette, trusty, loyal, levable, companionable and the best

man through rain and shine.

There is an Etienette in the younger generation (for we have an old-fashioned French family), not a black-eyed Etien ette, but one of sixteen years, whom we call Stephanie, to distinguish her from er mother, with gray eyes and fluff hair and soft pink cheeks. She already has a stalwart Canadian lover, and a watch her in her first long skirts my Etienette and I sometimes glance each other with moist eyes and Alix." There is another little daughter, our youngest, named for my mother, Felice, and a tiny grave marks the resting-place of our first-born girl, to whom my sweet wife, reading the unspoken wish of my heart, gave the name of "Mary Virginia," in loving rememiations of the second "She should have been named

berance of the young betrothed sleeping under the Southern pines. But Dido in heaven wanted her little namesake with her, and with aching hearts we had

to let her go.

I have remembered my old friend I have remembered my old friend Major Haliburton in a sturdy John Charles Frement, who is old enough to read about the exploits of the Pathfinder,

and to be fired with zeal to emulate his example. There is a Roderic, too, in the young generation, Roderic-Eugene de Macarty christened, who has inherited, if one may say so of such things, the vocation that I lost in my boyhood days. He was the flower of our flock, the darling of our hearts, handsome, intelligent, loving, and just a bit headstrong. I worled more over a bit headstrong. I worried more over him in his childhood than over the others, he was so full of restless young life, and one could not tell wheth would be good or evil that would take him at the flood; but now I am most at peace about him, for our dear Rory is a young Knight of the Cross, vowed to God forever. When we go up the lakes in summer and sojourn on lovely Traverse Bay, we cross over to the old Indian Mission at Harbor Springs, and from the barrack-like buildings of the Franciscan convent there comes to meet us a tall, square figure in brown serge be' with bare feet thrust in sandals, and he takes us over the workshops and farm and tells us of his brown parish i mers, how he camps with them in their forest homes in summer, and in winter walks twenty miles in snow-shoes through the forest trails and over the through the frozen lakes to carry the sacraments to their sick and dying. His hardy, ex-posed life has burned him almost as brown as his Indian charges, and I can never see this my son at his work with-out a thrill of youthful enthusiasm

Stirring at my heart.
Once more has God called to my renembrance the parting words of Lacordaire, "Never forget that you are a follower of Him who died for His enemies!" There was one boy especially dear to my heart, for he had his mother's black eyes, her mental gifts and warm, true nature. He was just eighteen when the war with Spain broke out, and he longed to go, but ould not enlist without my consent. The people our country was befriending were the people who had murdered my parents and twice made waste the home of my infancy; our foe was a people whom I loved and whose blood ran in I thought I had learned my my veins. I thought I had learned lesson of forgiveness when I gave services to my country in the Civil War for the emancipation of the negroes but thirty-six years later my heart was as rebellious and revengeful as ever. I' was the same struggle over again, re severe, far it is harder to give the life of a child than one's own life. I do not know how I made the sacrifice. only knew that my black-eyed, brilli ant Stephen lies in an unmarked grave on the hills about Santiago, and that my hair, which till then had hardly a thread of gray, turned in one short whiteness of snow. God have mercy on me, but I am not recon-

ciled yet! Hamtramek is no longer my for though my professional work is still largely on the beloved lakes and my summers chiefly spent on their familiar shores, yet Detroit was too full of ghosts of the past for me to care to settle there permanently, and my head-quarters have been at Washington ever since our return from France. often revisit the city, and when I see the many changes that have befallen it I know it is well that our days are numbered and that the dear grandfather is no longer here to be saddened by them. Could he but see the ugly things that frown on the beautiful river, the ungainly docks, the hideous factor es and grain elevators, the steam railroads and freight-yards, the tall chim neys belching forth black smoke and soot that hang like a pall over the fair city-could be but see these necessary excrescences of progress and civilization displacing the with their neat flower-gardens and stately trees, that ran from the blue waters of the straits back to the forest primeval, then indeed he would think that the curse of the Nian Rouge had fallen on the doomed city. but see the fashionable quarter of his youth, Woodbridge and Atwater Streets, given up to warehouses and clanging electric-cars and tenements, clanging electric-cars and automobiles rushing through an asphaltpaved Jefferson Avenue to Gross Pointe Farms, huge mercantile houses covering the site of old Ste. Anne's Church ; could be see the ruthless de historic landmark every struction of that blocked the path of progress, the partial submersion of the French ele-ment, the total elimination of the Indian : could be see the little farms of the French habitans displaced by the Polish quarter, the German quarter, the Italian quarter, the Russian Jew quarter, then indeed would the poor old man lift protesting hands heaven! It was well for his loyal heart and sentimental conservatism that he passed away before the change

But I must not give way to sadnes in reflecting on memories that come to me, borne on the Night Wind of the Past. I have yet a future before me, in all probability, for I am as hale and hearty at sixty-one as my grandfather was before me, and the older I grow the keener and more sympathetic interest in the varied events of life whether of the family, of the nation, or of mankind at large. The present, at any rate, is my own, to clasp to my bosom and rejoice over—honor, affec-tion, and contentment in my modest household, promising young lives turning to me for guidance, and at my side the dearest and best friend of heart and soul, whose arms are about me even now as I write, and lay down my pen io smile up into her black eyes and murmur

Il y a long temps que je t'aime, Jamais je ne t oublierai!" THE END.

THE GUEST DIVINE. deus, O. S. F., in December Donahoe For Christ make room within your hibispei the gloom that sin imparts;
Let Truth and Grace.
And Light efface
The workings of the tempter's arts!

No room ' for Him, was once the cry Of those whe knew not Angels nigh; And so the Guest. With Mary bleet, And Joseph, grieving, passed them by !

Do you a resting-place prepare
For Him who comes your nearts to share;
May isy and peace Find full increase, And Christ above forever there!

Titus, a Comrade of the Cross

A TALE OF THE CHRIST FOR THE

CHRISTMAS-TIDE.

BY FLORENCE M. KINGSLEY. CHAPTER I.

About seventeen years before this story begins there was mourning in one of the most beautiful of the homes of Jerusalem. In the court of the hold the servants were gathered about the great central fountain, some weeping loudly, some talking and gesticu-

"We shall never, never see him said an elderly woman, wringagain!

"He was such a darling—so sweet!"
sobbed another "and so beautiful, with with his lovely eyes, and his cheeks red

as a pomegranate."

"Oh, my David, my David!"

wailed a fourth, sitting flat upon the ground, with her head upon the edge of the fountain, and her tears mingling with its waters-"who could have the heart to take thee from thy mother!

said the "His mother will die!" roman who had spoken first. it from Reba, her waiting woman, that she hath gone from one fainting fit into another since she was told the child ad been stolen."

"And Prisca gone too; dost think she stole the little one?"
"Nay, woman! Prisca loved the lad as her own life; she would never

harm a hair of his head," "I know that she loved him, but I fancy that she loved that beggarly Greek better. Dost think the Greek

carried them both off?"
"How could be?" broke in another. 'There was no way, had he been so

minded. "Thou knowest not everything," said an old woman, who had not spoken before. "I have it from master's own body-servant, Malchus, that the master caught the Greek talking to Prisca in the gateway once, and bade him begone. The man answered something unknown tongue, but with a bold look withal; the master gave command have him seized and scourged, which was done forthwith. And a heavy courging it was too, for he was a gen-That was ten days since, and now tile. Prisca and the little David have both disappeared."

Here all the women broke out afresh

into loud wailling and lamenting.

In the meantime a far more painful seene was passing in the interior of the palace. The sunshine was filtering through the branches of the trees, making wavering spots of brightness on the velvet sward. Roses, lilies and olean-ders glowed in rich masses around the of marble fountains. singing sweetly flitted here and there. Yet everything seemed sad and for-saken, for the mistress of all this beauty and splendor lay, white and grief-exhausted, on her couch

shaded chamber. Near her, his face buried in his hands, sat her husband. "No, Anna," he groaned. "I can get no trace of him. I have sent the ervants in every direction; Malchus hath searched the city since early dawn; I myself sought all night. Yet will I find him!" he continued fiercely, thing to endure patiently. May the God of Abraham witness that I will be avenged of this wrong! And yet who can be my enemy? Who would dare to steal David, the only son of Caiphas? Who would dare to 'Tis some plot to make me pay moneys for his redemption. Yet would I pay—to the whole of my fortune. Oh, my son, my son!' And the unhappy father rent his garments, and lifting up his

oice wept bitterly.
"Nay, my husband, do not despair," spoke the soft voice of Anna. "There it yet hope; he hath only been gone ince vester-eve.

Yet as she spoke, the vision of her three-year-old darling rose before her, and she fancied him wailing for his nother: perhaps sick and lonely in some dark den of the city; perhaps dead. And her courage failed her, and she too wept bitterly, smothering her sobs, woman-like, lest she add to her husband's anguish.

And so the hours, heavy with sorrow, engthened into days; and no tidings the lest child. The days became of the lest child. weeks : still no word of hope. passed away months; and the months, leaden - footed, became in their turn years. The wailing in the servants' quarters ceased; the symbols of mourning were laid aside; and nothing but the anguished look in the anguished look in the eyes of the mother told of the hidden sorrow more bitter than death.

No more children came to fill the house with play and laughter; and while the gentle Anna became sad indeed, and silent, Caiphas, the master, grew by degrees gloomy, taciturn and of a temper not to be trifled with. Over the home once so gay and happy, lay a pall which could never be lifte

Once at feast time, Anna fancied that the caught a glimpse of the missing The woman held by the hand of a boy of about ten years, dark-eyed, dark-haired, and with the color of a ripe pomegranate in his lips and cheeks. But before she could call a servant, the two had disappeared in the crowd, and could never be found, though Jerusalem was searched from wall to wall; and outside the walls also, among the pilgrims encamped there.

Perhaps after all it was not Prisca." said Anna sadly to Caiphas, as they sat in the garden at twilight. "I did not see her face, by reason of her veil. But the boy! Oh, my husband, he was so

beautiful!" And bursting into tears, she hid her face on his arm

"Nay, my brave wife, weep not. Am I not better to thee than many sons?" And so he strove to comfort her sore

And again the empty years rolled on. CHAPTER II.

The day was closing; and night, doubly welcome in an almost tropical climate, was close at hand. Over the waters of the lake glowed a thousand tender colors, constantly shifting and melting the one into the other crimson, rose, and rare purples in sky above, and again in the glassy water beneath, which reflected also the distant shores embowered in trees re and there the early lights in a white-walled villa, or distant lage, twinkled starlike through the

dark masses of foliage.

The surface of the water was alive eraft of various kinds; some, standing out at a distance from the land with white and parti-colored sails, seemed endeavoring to catch the light breeze, which as yet scarcely ruffled the surface of the water; others, pro pelled by the oar, skimmed lightly about nearer the land. One standing on the shore could catch melodious snatches of song floating over the water, and the calls of the fishermen as they prepared to set forth for their night's work. In truth it was a fair spot, this lake of Gennesaret. And a fair city was Capernaum. Standing a it did near the head of this miniature Standing as sea, it carried on a busy trade with its neighbors. Ample warehouses, with wharves and clustered shipping, occupied the waterfront; while behind lay the town with its great synagogue, built of white and rose-tinted marble, its public buildings, squares and streets, stretching up to the base of a high range of mountainous hills, which swept like an amphitheatre about the

On this particular evening a solitary fisherman was engaged in fastening his craft to the bank of a little creek, which emptied into the lake about haif a mile from the city. The scene was a familiar one to him, and even the flashing glories of the sunset, now dying into a dim twilight, scarcely awakened more than an undefined sense of happi-He was thinking chiefly of the fact that he was hungry. Stooping, he hastily shook the rude fastening to see that it was secure, then took from the bottom of the boat his net, and a number of fine fish which he proceeded to string upon a twig plucked from a convenient tree.

As he walked quickly away, carrying his net over his shoulder, the fish swinging from his hand, he seemed rather more than a boy-a well-grown lad of perhaps nineteen years, built, strong and muscular. A skin browned by exposure, black eyes under level black brows, jetty hair slightly curling, a nose curved like the beak of an eagle, and well-cut lips, made up a untenance of unusual strength and eauty. He was clothed in a single sleeveless garment of coarse white lin aching to the knee; this was bound about at the waist with a girdle of some scarlet stuff, and from the girdle depended a primitive kind of pouch or wallet.

Ten minutes of brisk walking brought the lad to the outer wall of the city, where he found the watchman about to close the gates for the night. As he passed hurriedly through, one of the men hailed him:

"Ho, lad! Thou wert like to pass

thy night outside the walls."
"And that were no matter," shouted the boy in return. "Many a night have I passed on the lake, as thou knowest; and mayhap I know another through thy gate way to get in save And he darted laughing away

"Dost know the lad?" said one of that I will be the men to his comrade, who had joined n the boy's laugh with a "Yes, I know him. His name is Titus—a bold fellow. He dwells near to the fish market with Dumachus. They call themselves fishers—" Here the man stopped and

shrugged his shoulders.
"What meanest thou ?" said the other idly.

But the gate-keeper was fastening the huge locks—with much pulling and straining, and many a smothered groan—and did not hear him; at least he did not answer; and his companion present ly forgot that he had asked the ques-Meanwhile the lad was threading his

way through the narrow streets, quite dark now by reason of the lofty walls on either side. Occasionally he would come out into a paved square or open space, where numerous small booths ighted by flaming torches, proclaimed market-place. At one of these booths he paused a moment and looked at its wares, which were displayed in flat baskets; there were cakes made with honey, dried figs and dates, small cheeses of goat's milk, and various sweetmeats, together with nuts and fresh fruits of many kinds. After a moment's deliberation, he selected some delicate little cakes, which—wrapped in fresh green leaves by the obliging huckster—he be-stowed in his wallet, paying for his purchase with a copper coin taken from a corner of the same receptacle. Then turning and making his way through he crowd which nearly filled the square, he plunged into a labyrinth of streets leading apparently into the meaner por-tion of the city, for the open spaces became smaller and less frequent, and the walls lower and more closely crowded together. Finally pausing before what dimly appeared as a doorway in the wall, he entered, and carefully closed the door behind him.
"Is that you, mother?" asked a feeble

voice from the gloom within.
"No, Stephen boy; it is I. Where is

the mother Nay, I know not," answered the voice querulously. fountain for water, a long time ago, it seemeth to me, and I am parched with thirst and so hungry! Canst thou bring me out into the court, Titus?"

"Aye, lad, that can I, and give thee

nets upon the ground, he crossed the court, now plainly revealed by t moonlight which flooded the heavens.

At one side of the little yard ap-peared a dark opening from which was looped back a leathern curtain. looped back a leathern curtain. Stooping a little, Titus entered, and immediately came out again bearing in his arms a figure, which he tenderly deposited on a pile of nets.

"There, Stephen boy, see the moon, how bright it is; and here is water, albeit not so fresh and cool as er will fetch thee presently. And Titus poured out, from a small skin bott e or gurglet, water into a cup, which he handed to the lad on the nets.

The latter seemed scarcely more than a child, so small and shranken was his figure; and as he he moved painfully to take the water, it appeared that he was cruelly deformed and misshapen. But his face, as the bright fell upon it, was, despite its pallor and emaciation, beautiful, for the features were delicately shapen, while the light golden hair, fine and curling, made an aureole about the brow, from beneath which shone wonderful dark eyes.

"Truly the water hath a foul taste, but it hath wet my tongue and moist ened my throat, and that is a blessing. I am glad that thou art come, Titus, for now I can go upon the roof. hath been a heavy one, and my back hath hurt me cruelly."

While the sick boy was speaking in his weak, fretful voice, Titus had been busily engaged in building a small fire; presently the fish hanging from a began to splutter in the heat, and while an appetizing odor stole out upon the air

"Cheer up, Stephen lad!" Titus was saying, as he made his preparations for the simple meal. "I have a fine treat for thee in my wallet here.

Stephen's eyes brightened, as he lay quietly watching the flickering flame Is it something that I can give to the

baby?" he asked presently.
"It will suit the baby rarely," said
Titus, laughing. "I had him in mind when I picked out this particular dainty at the good Justin's stall. But thou must not give it all to the baby ; thou must thyself eat."
"Yes, I will eat," replied Stepher

contentedly. "But, Titus, I love to see the little one when I give him a cake. He is sweeter than the sweetest of Justin's dainties. Hark! I think I hear him now!" And raising himself on one elbow, the lad listened intently.

Titus likewise paused a moment in his culinary operations, and the sound of a baby's gurgling laughter, and sweet broken talk, floated down from a neighboring housetop.
"Ah, the young rascal!" said Titus.

He waxeth a bold fellow.

"Yes, truly," said Stephen eagerly. Last night he clambered over the parapet between our two roofs, and came running quite alone to me. He loves me," he added in a tone expressive

ep conviction. He loves sweets, that is certain, answered Titus, laughing. "But here is the mother at last," he added, looking toward the doorway.

A tall figure, heavily draped, bearing on her head a water-pot, at this moment entered the courtyard.

"Where hast thou been, mother? demanded Stephen, "Thou did leave me at sunset, and I had been dead of thirst by this time, but for my Titus, who gave me a sorry draught indeed but better than none at all-from the gurglet.'

The woman let down the jar from off her head, and hastily poured a cup of water for the child, saying in a soothing tone as she did so:

Nay, thou shouldst not chide thy mother child; 'tis unseemly. But the time at the fountain did pass swiftly enough, by reason of the marvelous things which I heard. There was a springing up and pacing the chamber hurriedly. "It were too horrible a though to seize him. neighbor, had the tale from her husband; he heard it in the market-place mernaum is ringing with the

"Let us have supper first," interrupted Titus, "for the child is faint with hunger, and I am well-nigh starving. We will have that marvelous tale

So saying he took the fish from the fire, while Prisca—for such was the woman's name—hastened to bring the thin cakes of bread which served the treble use o dishes, napkins and food. For tearing the tough, thin cake into large frag ents, she gave to each a liberal portion. while Titus broke up and distributed the broiled fish in the same way. Laving the fish on the piece of bread, each of the humble party proceeded to break and eat alternately from the fish and the bread, finishing by wiping their fingers upon the bread, and tossing

fragments to the dog, which made short ily, with appetite of the clearing Titus ate heartily, sharpened by youth and long abstinence, finishing his meal with a draught of water from the jar which stood close at

hand.
"Now, Stephen lad," he exclaimed Would that thou couldst eat more than a bird; but thou shalt have the cakes now."

"Nay, Titus, carry me up first. will have my cakes on the roof."
"Wait, lad, till I take up thy bed thou'lt sleep better up there in the cool air." Saying which, Titus dis appeared again into the dark interior of the house, emerging presently there-from, bearing on his shoulder a small

"I will fetch thee when I have spread down thy rug," he said, as he rapidly ascended a rude ladder-like stairway, which led from the courtyard up the outside of the house to the roof.

Down again he came quickly, whist-ling gayly, and lifting the helpless Stephen carefully from the pile of nets, on which he still lay, bore him steadily up the stairs on to the flat top of the shelter roof. Here in the shelter of the rude parapet which surrounded the edge, he laid his burden down on the little pallet.

The boy drew a long breath as he

gazed into the glorious sky now fully spread out above him. The moon was sailing high in the heavens, while here to drink also." And laying his fish and | and there glowed dimly certain bright | World,

stars which even its full-orbed splendor could not quench. A light breeze from the lake blew gently over the city. Behind loomed up the dark masses of

the hills.
"Ah, my Titus!" sighed the boy, "I could not live were it not for the nights. I loathe the days, down there behind that hateful curtain, with homing to do, and often no one to talk to. And when father is here—" The boy stopped and shuddered slightly. Then thought struck him. Raising himself on one clow, he called in gentle voice, "Gogo, here's Stephen Gogo!

A little gurgle of delighted laughter. and a woman's voice from the adjoining roof said:

"Here he is!" lifting, as she spoke, over the low parapet which divided the two buildings, a small naked figure, which toddled unsteadily on its tiny dimpled feet, to the spot where Step-

hen was lying, watching his approach with delighted smiles.
"See, Titus, how well he walks! The darling! Come here to Stephen, Gogo; I have some cakes for thee.

At this magic word, the baby broke into a staggering run, which would have ended disastrously had not Titus who was watching the scene, caught him up and conveyed him with a single stride to the would-be haven. There he nestled down beside Stephen with cooing, unintelligible words, which seemed to afford the lad the greatest

satisfaction.
"The little beggar!" said Titus. "He is thinking of cakes."
Opening his wallet, he produced the

dainties in question, somewhat damaged by the heat, it is true, but received with tokens of a lively joy by the two on the rug.

"Is thy mother with thee?" again spoke the woman from the adjoining

"Not yet, good neighbor," said
"Not yet, good neighbor," said
Titus. "But she will come soon, when the hath put things to rights below.

Even as he spoke the tall figure Prisca was seen coming up the stair

way. Good evening to thee, neighbor, she said, spying the figure of the other woman. "Come over and I will tell thee the tale which I heard at the " Meanest thou of the wonder-work-

ing Stranger who hath come to our city? I too have heard of Him," replied the other, stepping over the low boundary etween the roofs.

Then the two, seating themselves

with their backs against the parapet, prepared for a comfortable gossip.

TO BE CONTINUED.

AN OFFENSIVE POEM.

The Century Magazine has an offensive poem by Bliss Carman. It de clares that the poet must heed a whis per of the Holy Ghost before the doc trine of any religion, "Plato's, Sweden borg's, or Rome's." That implies: 1 borg's, or Rome's." That implies: 1. That the poet has received a whisper from the Holy Ghost, which he knows to be such; 2. That that whisper contradicts some teaching of religion.

Let others speak for themselves. The Catholic Church never has taught and never will teach anything contrar to the Holy Ghost. It has the divine promise of Christ that the Holy Spirit shall teach it all truth and that He Himself will abide with it forever. therefore, Bliss Carman has any belief contrary to that of the Church, it did from the Holy Ghost, but from the devil. His sneers at "superstition" and a

bigot's hood" are equally gratuitous.

If The Century will not print anyning in favor of religion, surely it should not further outrage its Christian readers with articles obnoxious to reigion .- Catholic Columbian.

THE MYSTERY OF THE INCARNA-TION.

The great mystery of the Incarna which underlies all Christian teaching. is to the Unitarian creed an unknow able doctrine. It proclaims Jesus really and truly both God and man. The mystery of the Incarnation tea that the two natures were so united in Jesus as to form one person. Unitar-ianism denies this common belief of ianism denies this common Christians and places Jesus in the same category with other men. As viewed from the texts quoted by the local representative of that creed, they appro-priate to themselves all the sacred anguage of the Bible, and utter the foulest blasphemy in the term of faith and piety against the Saviour of the world, the Redeemer of the human

race. Christ's humanity is carefully de Unitarians, to His divinity is not only excluded but actually denied, yet any person care fully reading sacred scriptures and an alyzing every instance where Christ's humanity manifests itself — will find, simultaneously, reference to His divine character.

The most pronounced French infidels could find no human standard to compare with Jesus. Rousseau and Renau could not find words to express the beauty, grandeur and superhuman character of Jesus, but like modern infielity, which assumes the sacred name of Christianity, they studied the art of oisoning the wells by mingling blasphemy with great praises.

The great and grand central point from which all faith arises is the Incarnation, which means, according to St. John, "the word made flesh." Any derial of this sublime mysterynamely, the Word was made dwelt among us-is a denial of the first principles of Christianity. But the "Word made flesh" was Jesus Christ. Scriptural testimony makes this as clear as the evidence we have that George Washington was the father of our country. The very name, Christianity, confirms that testimony. Jesus, being its principle, is the and end and the author of our faith. St. Peter says: name given under heaven among men whereby we can be saved, neither is there salvation in any other.'

DECEMBER 27, 1903. SHOULD BE JUDGED BY THE CHARACTER

Cardinal Gibbons raised his voice in shalf of the much-talked-of friars i the Philippine Islands at the Hig Mass in the Cathedral yesterday morning. His sermon was replete with in teresting anecdotes and came as a sur rise to the large congregation, which stened in rapt attention from first t

FRIARS' BEHALF.

AND WORK OF THEIR BRETHREN

His text was from the Gospel for th day: "The blind see, the lame wall the lepers are cleansed, the deaf hea the dead rise again, the poor have the Gospel preached to them." (Mat

Xi., 2-10.)

The sermon of His Eminence was i

part as follows:
"Much has been said and writte within the past two years about the riars in the Philippine Islands. The riars in the Philippine Islands. The have been praised and abused in tur Perhaps the best way to judge of the nuch-maligned men in the far East is consider the character of their co-secrated brethren and sisters here Baltimore. This investigation will gi us an opportunity of ascertaining h far the religious men and women of t city are emulating the example Christ as presented in to day's Gos in the sacred cause of charity.

"It is an old and a true saying the one half of the world knows little othing as to how the other half liv This truth eminently applies to apostolic men and women of this ci w many thousands of our men women without have no knowledge the private lives of the inmates of th institutions! How many who ge glimpse of our devoted Sisters as t palk in the streets have no idea of the private lives, except what they gat in novels and prejudiced publication

LIFTING THE VEIL. " Let us now see who are these re

ious men and women and what is spirit that animates them. Let us the veil and give the public an ins into the private lives of the deve servants of God. Their example cheer and inspire us. They consect themselves to God by vows of relig self-denial and good works. spend several hours each day in pr and meditation and other dutie piety. They occupy more time e day in religious exercise than the a age devout Christian does on Sun They rise early, after indulging i much sleep as is barely necessar; the wants of nature. They do not sumptuously, but eat of the pla and simplest food. They are dressed in elegant apparel, but in ments of the cheapest kind. One of a fashionable lady costs more would clothe a whole community year. When they die there is no display at their funeral, and r is any panegyric pronounced over their life is hidden with Chris

SAVE THE STATE \$500,000. "The devoted religious are coccupied in teaching and in verses of charity and benevo. There are in the Diocese of Balt There are in the Distance upward of 20,000 papils under charge, who do not cost a cent eity or State. The annual exoft teaching each pupil in the schools is about \$20. If we are outlay in school buildings and furn the per capita cost of school ch Consequentl mounts to \$25. religious teachers save the State million of dollars a year. They to their pupils a sound secula Christian education, so that the taught to be enlightened citiz

well as edifying Christians. 'There is no phase of human known for which our religious co ities do not provide some rem alleviation. We have in this infant asylum, under the charge Sisters of Charity, for the she omeless babes who have been abandoned by their unnatural or have been bereft of parent tection in the mysterious disple of Providence before they we capable of knowing a mother These little waifs, floating of waters of life like the infant drifting in the turbid waters Nile, are rescued by one of the ters of the Great King from the tection in the mysterious dispe ters of the Great King from t and spiritual death, and are traised by this consecrated virg becomes a nursery mother to th

FROM CRADLE TO GRAVE "As the Catholic Church in B provides a home for those who the threshold of life, so does sh a retreat for those who are threshold of death. From th to the grave she is a provident She rocks her children in the infancy and she lull them to the couch of death. The Little of the Poor have charge of a of the Poor have charge of a where aged men and women it same time a refuge from the life and a novitiate to prepare a happy eternity. In this as welcomed not only the memb Catholie Church, but also t prefess no faith at all. The make no distinction of prationality, of language, of creed. True charity embrace kind. The only question the applicant for shelter is the your a victim of age and penus. you a victim of age and penur

come to us and we will provid "We have in this city of several orphan asylums, supe by religious men and wome toys and girls are brought useful and worthy members Many of them become in aft valuable acquisition to the commonwealth.

war incidents.

"The Catholic Church in has Sisters of various order of hospitals for the treatment form of disease, where pa tenderly nursed by thes women and attended by skil women and attended by skillians. She sends her da charity and of mercy to the and even to the leper-strick ment. And when they coabode of death they can Titus.

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central point es is the Inaccording to nade flesh." ne mystery— ade flesh and al of the first y. But the Jesus Christ. akes this as the father of name, Chrismony. Jesus, he beginning of our faith.
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other."—New

CARDINAL SPEAKS IN Dante, 'All ye who enter here leave hope behind.'
"When I was Bishop of Richmond I

HOULD BE JUDGED BY THE CHARACTER AND WORK OF THEIR BRETHREN HERE.

Cardinal Gibbons raised his voice in behalf of the much-talked-of friars in the Philippine Islands at the High Mass in the Cathedral yesterday morn-Mass in the Cathedrai yesterday morning. His sermon was replete with interesting anecdotes and came as a surprise to the large congregation, which listened in rapt attention from first to

His text was from the Gospel for the day: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them." (Matt. xi., 2-10.) The sermon of His Eminence was in

part as follows:
"Much has been said and written "Much has been said and written within the past two years about the riars in the Philippine Islands. They have been praised and abused in turn. Perhaps the best way to judge of those much-maligned men in the far East is to consider the character of their consecrated brethren and sisters here in the living of their properties of their consecrated brethren and sisters here in the living of their properties in will give secrated brethren and sisters little with a secretary secretary and secretaring how far the religious men and women of this city are emulating the example of Christ as presented in to day's Gospel

in the sacred cause of charity.

"It is an old and a true saying that one half of the world knows little or This truth eminently applies to the apostolic men and women of this city. How many thousands of our men and women without have no knowledge of the private lives of the inmates of those institutions! How many who get a glimpse of our devoted Sisters as they walk in the streets have no idea of their private lives, except what they gather novels and prejudiced publications! LIFTING THE VEIL.

" Let us now see who are these relig-Let us now see who are these rengines men and women and what is the spirit that animates them. Let us lift the veil and give the public an insight into the private lives of the devoted servants of God. Their example will cheer and inspire us. They consecrate themselves to God by vows of religion, self-denial and good works. They spend several hours each day in prayer and meditation and other duties of and meditation and other duties of piety. They occupy more time every day in religious exercise than the average devout Christian does on Sunday. They rise early, after indulging in as much sleep as is barely necessary for the wants of nature. They do not far appropriately but, out of the plainers. sumptuously, but eat of the plainest and simplest food. They are not dressed in elegant apparel, but in gar-ments of the cheapest kind. One gown of a fashionable lady costs more than would clothe a whole community for a year. When they die there is no pomp or display at their funeral, and rarely is any panegyric pronounced over them.

Their life is hidden with Christ in

SAVE THE STATE \$500,000. "The devoted religious are chiefly eccupied in teaching and in various works of charity and benevolence. There are in the Diocese of Baltimore upward of 20,000 pupils under their charge, who do not cost a cent to the enarge, who do not cost a cent to the city or State. The annual expense of teaching each pupil in the public schools is about \$20. If we add the cutlay in school buildings and furniture, the per capita cost of school children amounts to \$25. Consequently our religious teachers save the State half a rengious teachers save the State half a million of dollars a year. They impart to their pupils a sound secular and Christian education, so that they are taught to be enlightened citizens as well as edifying Christians.

"There is no phase of human minor."

"There is no phase of human misery known for which our religious communknown for which our religious communities do not provide some remedy or alleviation. We have in this city an infant asylum, under the charge of the Sisters of Charity, for the shelter of homeless babes who have been cruelly abandoned by their unnatural parents or have been bereft of parental protection in the mysterious dispensation of Providence before they were even capable of knowing a mother's love. These little waifs, floating on the waters of life like the infant Moses drifting in the turbid waters of the drifting in the turbid waters of the Nile, are rescued by one of the daugh-ters of the Great King from temporal and spiritual death, and are tenderly raised by this consecrated virgin, who becomes a nursery mether to them.

FROM CRADLE TO GRAVE. "As the Catholic Church in Baltimore royides a home for those who are on the threshold of life, so does she secure a retreat for those who are on the threshold of death. From the cradle to the grave she is a provident mother. She rocks her children in the cradle of infancy and she lull them to sleep the couch of death. The Little Sisters of the Poor have charge of an asylum where aged men and women find at the same time a refuge from the storms of life and a novitiate to prepare them for life and a novitiate to prepare them for a happy eternity. In this asylum are welcomed not only the members of the Catholie Church, but also those who prefess no faith at all. The Sisters make no distinction of person, of nationa ity, of language, of color or of creed. True charity embraces all man-kind. The only question they put to kind. The only question they put to the applicant for shelter is this: 'Are you a victim of age and penury? If so, come to us and we will provide for you.

"We have in this city of Baltimore several orphan asylums, superintended by religious men and women, where boys and girls are brought up to be aseful and worthy members of society. Many of them become in after years valuable acquisition to the Christian

commonwealth. WAR INCIDENTS. "The Catholic Church in this city has Sisters of various orders in charge of hospitals for the treatment of every form of disease, where patients are tenderly nursed by these devoted women and attended by skilled physicians. She sends her daughters of charity and of mercy to the battlefield and even to the leper-stricken settlement. And when they come to this shede of death they can say with abode of death they can say with control it.

invited Governor Kemper, of Virginia, to address the young ladies of a school commencement in charge of the Sisters of Charity. The Governor spoke to the audience in substance as follows:

"There was a Confederate soldier who fought in the battle of Gettysburg, and he received what was supposed to be a mortal wound. After returning to consciousness he saw at his side a plain deal coffin, ready to receive his mortal deal cossin, ready to receive his mortal remains. But he also saw at his side an angel of consolation in the person a Sister of Charity. She bandaged his wound and cooled his fevered brow and moistened his parched lips and nursed him till he was able to return to his family, and now, he coucluded, that

soldier stands before you.'
"What a sublime exhibition of Christian forgiveness and charity is pre sented in the following incident: A short time before the Civil War a Sister was walking on some errand of mercy. In turning the corner of a street she was insulted by a young man, who, without any provocation, burled some offensive epithets at her. See merely glanced at him and quickly pur-sued her course. When the war broke out this young man entered the army. He was afterward wounded and sent to a hospital in charge of the Sisters of Charity. He was filled with gratitude and overwhelmed with confusion by the devotion of the Sisters. One day he remarked to his attendant: 'Sister, t pose?' am deeply grateful for your kindness to a stranger who is not of your faith. There is one thought preying on my conscience. I once insulted one of your companions, and I would die in peace if I could only know that she forgave me.' 'Set your mind at rest,' re-plied the Sister. 'I am the person you offended. I recognized you when you entered the hospital and I forgave you

from my heart.'
"During the Crimean War much praise was justly bestowed on Florence Nightingale on account of her devotion to the sick and wounded soldiers. Her praises resounded in both hemispheres. And Clara Barton has been the recipi-ent of similar eulogies in our own counry, because of her zeal for suffering

oldiers during the late war.

FEARLESS AS THE SIX HUNDRED. "But in every Sister of Charity and Mercy you have a Florence Nightin-gale and a Clara Barton, with this difference, that the Sisters, like minister-ing angels, move without noise along pathway of duty and shun notoriety and, like the angel Raphael, who con-cealed his name from Tobias, hide their names from the world.

"Several years ago I accompanied to New Orleans eight Sisters of Charity who were sent from Baltimore to reinforce the ranks of their heroic companions or to supply the places of their associates who had fallen at the post of associates who had fallen at the post of duty in the fever-stricken cities of the South. Their departure to the seene of their labors was not announced by the press nor heralded by popular applause. They rushed calmly into the jaws of death like the famous six hundred the property of the seene of the se dred at Balaklava, not bent, like them. on deeds of blood, but on deeds of mercy. They had not Tennyscn to sound their praises. Their only ambition—and how lofty is that ambition—with the control of th —was that the recording angel might be their biographer, that their names might be written in the Book of Life and that they might receive their re-compense from Him who has said, 'I was sick and ye visited me; for as often as ye have done it to one of the least of My brethren, ye have done it to Me.' Within a few months after their arrival six of the eight Sisters died, victims to the enidemic. the epidemic.

CONCLUDES WITH INVOCATION.

"Let us to day ask our Heavenly
Father that He would continue to enrich the garden of the Church with these Let us, too, beseech Him to inspire His consecrated servants with a deep sense of their sublime vocation, so that with renewed constancy and courage they may carry on their noble mission in the course of religion and hyperative.

SOCIALISM VERSUS CATHOLICITY.

A correspondent writes: "I am a Catholic and a Socialist. It there anything inconsistent in the two?" To answer this question it is neces.

cause of religion and humanity.
"And may they receive the reward which Christ promised to Peter and to those who invited Peter's self-sacrifice: Behold, we have left all things and have followed Thee. What then shall we have?' And Jesus said: 'Amen, I say to you that you who have followed Me say to you that you who have followed Me in the regeneration, when the Son of God shall sit on the seat of His Majesty, you also shall sit on twelve thrones, judging the twelve tribes of Israel, and judging the twelve tribes of Israel, and every one that hath left home, or brethren, or sisters, or father or mother, or children or lands for My sake shall receive a hundred fold and shall possess life everlasting."

CAN A CATHOLIC BE PRESIDENT?

From Donahoe's Magazine.

Q. Can a Roman Catholic be President of the United States? And if not, why not?
A. Theoretically, a Roman Catholic

can be President of the United States : practically, under present conditions, he cannot. So far as the Constitution goes, a Catholie is as eligible as any goes, a Cathone is as engine as any other citizen. But men are not chosen to political office simply because they meet the requirements of the law. Many other factors are to be considered. In the case of Catholics, prejudice and powerful ignorance against them cannot be overlooked. The day will come when the Cathol es will be numerous and strong enough to prevail over prejudice and ignorance. The opover prejudice and ignorance. The op-position to them was great formerly in city and in State politics. They have become mayors of cities and Governors of States. Still, there are cities and States where a Catholic would not be considered for high political preferment. Catholics are found in Congress, in the House and the Senate, and upon the supreme bench of the United

FORTY-EIGHT MILLION NOTHING-ARIANS.

According to the Literary Digest a According to the Literary Digests writer in the Northwestern Christian Advocate, this city, is much disturbed over conditions existing in the Philippines. He asserts that the Government has gone into the islands "for the control of the control of

the purpose of establishing the institution of this republic." After a few finely marshaled sentences he declares that "Rome is getting hold of the reins of government as rapidly as possible, and when she has accom-plished this, liberty in the Philippines plished this, liberty in the Philippines will be what it is in the Southern American republics, which is liberty to be a Catholic, and nothing more."

We do not consider the point well made. As a matter of fact, several of the so-called American republics are sensity distratorships, and Catholics encounts distratorships, and Catholics en

merely dictatorships, and Catholics en-joy about as liberty in them as Protest-ants do. There are others, how-ever, like that of Chile against which no ever, the that of Chile against which no such charge truthfully can be urged; yet Chile Catholicity is as agressive and enlightened as that of Belgium. Were it not better to cite the religious liberty which the minority is granted in Cath-olic Ireland? The Catholic customs of Switzerland. Switzerland, moreover, can not be accused of injustice, and yet the president of that country is a Catholic. Other instances might be cited. It is unfair to represent the Church as a

What remedy would the writer pro-What remedy would the writer pro-pose? He has one and it is glittering and keen-edged. There is small doubt but it would cut moonshine, yet, two centuries hence, the result will prove it of little avail in making the Philippines Protestant. The day, he thinks, will be saved by "the creation of a

will be saved by "the creation of a Protestant body among the natives ... by sending missionaries to the islands to take advantage of the disturbed solidarity of Rome. This solidarity of Rome," he thoughtfully adds, "must be breken. It is now much disturbed, but this condition will not be permitted to continue long. This is the moment for the Protestant Church to hurry its forces into the field and hold the ground for civil and religious ne ground for civil and religious And so continues the endless pother

And so continues the endless pother in favor of missions to Catholic countries and great jobs for zealous missionaries. How can such people complacently taik of converting Catholic countries at a moment which sees America becoming Catholic under their very eyes? Where it is not becoming Catholic it is lapsing into blank indifferentism or black paganism. The Catholic it is lapsing into blank indifferentism or black paganism. The
writer elsewhere asserts that, hereafter.
"the world will have a right to demand
of American Protestantism why it did
not hold the Philippines for religious
and civil liberty, if it fails to measure
up to the situation." It has a right toand civil liberty, if it fails to measure up to the situation." It has a right to-day to demand why it is not holding America. The Catholic Church in the United States might earnestly ask Protestantism why it has not held the unfaithed millions to Christianity itself? If it can make converts, why does it not convert the non-Christian hordes in this country? Forty-eight million this country? Forty-eight million people in this land, according to Carroll's religious statistics, assert they are not members of any Christian Church. Until these are brought into

Church. Until these are brought into the Christian fold, why spend time pottering after the six or seven million Catholics in the Philippines?

This certainly must be admitted a pertinent inquiry. Protestant tinkering may wreck the Catholic faith of the Philippine millions. It may make them free-thinkers, pagans, outright heathens; it can never make them Protestants. it can never make them Protestants. It is not making, and it cannot make, practical Protestants of the forty-eight million Nothingarians it has here at home. Until it can show evidence of vital constructive faith it ought leave Catholies alone.—New World.

sary to know what system or theory of Socialism he advocates and adheres to. The terms Socialist and Socialism came

into use about sixty years ago with Robert's Owen's theory of economic reconstruction, in 1835. Owen's project reconstruction, in 1835. did not contemplate political reconstruc-tion, but economic reform under existing political institutions, a reform that had for its object social improvement and reconstruction of the relations be tween capital and labor. It was on this account that his theory was called Socialism, to distinguish it from political reconstruction, or destruction of existing political systems of government.

The word was, however, soon taken

up by Continental writers and its sense so broadened as to include political reso broadened as to include pointer to construction, or a radical change in present politico-social forms. In this sense the word socialism indicates the most remarkable and radical movement. of the nineteenth century. ment has various phases and faces, according to the conditions it confronts in the different nations of Europe, but all are included under the term "social-

ism."
The good or evil of a system, whether The good or evil of a system, whether religious, political or social, depends on the first principles or ultimate grounds on which it rests. If these principles be true and good, the system drawing its nature from them is true and good, as is also every consequence legically. as is also every consequence logically growing out of it. If, on the contrary, these principles are false and evil, the system built on them must partake of their nature and be false and evil, as

proceeding from it. In order, therefore, to answer our correspondent's question we must look to the first principles of Socialism as set forth by its recognized leaders in Europe, where it originated. Of these leaders, Karl Marx, is the ablest, and the supreme bench of the United States. Progress requires time, and prejudices die slowly. The people, scattered over the vast extent of the United States are not lacking in prejudices of race, color and religion. You cannot reason away a prejudice. the Christian conception of these terms.
His system of Socialism is pervaded by and made to rest on this naked and much earnestness as the populous

gross Materialism. Atheistic, material evolution is the foundation on which Socialism is based, according to Marx, its ablest exponent. It is too evident to need proof that such a system is anti-Catholic, and that no one holding it can at the same time be a Catholic. It is this system that prevails in Germany, and it is this German type of Socialism that has been introduced into this country. Doubtless many in this country, in ignorance of its basic principles, have accepted it as a means to an unquestionable good end—the betterment of the laboring classes. They see the degraded condition of the They see the degraded condition of the toiler, pressed down by concentrated, oulous and heartless capital in its various forms of trusts, syndicates and other lawless combinations, and their hearts revolt and they grasp at any means within reach that they think will bring about better conditions. But they should reflect that howsoever good and inviting an end may be, it is not lawful in Christian morals to attain that end by evil means. The end does not justify the means or purify evil means of their evil. And no one believing in of their evil. And no one brackets, the principles on which Christian morality rests need be told that a system of social or political action based on a denial of the existence of God must result in the abasement rather than in the betterment of social conditions.

In Russia Socialism goes under the speciae name of Nihilism, Its best known exponents are Kropotkin and Bakunin. The latter's Socialism is in principle like that of Marx, atheistic. It is based on Materialism and aims at the destruction of all external authority by every available means. He recority by every available means. He recog-nizes no God, no authority emanat-ing from the will of another, whether that of a sovereign prince or that of a sovereign people as manifested by universal suffrage. According to Bakunin the only liberty to man's liberty is the physicial laws of nature; whatever he is physically able to do he is free to do, and no one can justly prevent. The Socialism of France, Italy and Spain has been largely molded by this atheistic agitator. Socialism in these countries agitator. Socialism in these countries forms itself into secret, and oath-bound societies, and it strikes down the heads of governments with the knife or pistol of its appointed agents.

The French exponent of this form of

The French exponent of this form of Socialism was Proudhon, an anarchist, who, though he believed not in God, yet believed in Satan and worshiped him, addressing him as the Malignant God. Other Socialists in France were Saint-Simon, Fournier and Louis Blane—all infidels. French Socialism is better brown as Companism and its spirit infidels. French Socialism is better known as Communism, and its spirit was manifested to the full when it had an opportunity at the close of the Franco-Prussian War. While in con-trol of affairs it gave Paris a second

trol of affairs it gave Paris a second reign of terror.

Now, it is this European anti-Christian Socialism that has been introduced into this country in recent years by its agents. It has taken occasion of the unrest of the laboring classes to propagate itself. The discontent of that class, caused by the abuses and everincreasing abuses of capital, has given it a favorable hearing, so that it has arisen to the dignity of a political party. And men who think beneath the surface see in its increase at each election a coming revolution that will test our institutions to their fullest capacity, if not beyond.

capacity, if not beyond.

The American citizen should be wary The American citizen should be wary of the gift-bearing Greeks. Socialism's promise of better conditions of life is an ignis fatuus that leads to the quick-sands of the marshes. Only the dog sands of the marsnes. Only the dog can be pardoned for the stupidity of letting go the meat be has in his mouth to grab for the shadow in the water.— New York Freeman's Journal.

MISSIONARY WORK AMONG NON-CATHOLICS.

A correspondent writes: "I am a Catholic and a Socialist. It there anything inconsistent in the two?"

To answer this question it is necessary to know what system on the correspondent writes: "I am a controlled the protestant minister says: "I have no doubt at all but what you have the truth on your side. You must realize the magnitude of the task that is before you of convincing a money-loving." you of convincing a money-loving, pleasure-seeking generation that the truth is bound up with humility and poverty and self-denial; you must, however, eventually succeed in bringing the American people to your wa of thinking, for a sincerely honest people will never be content with fleeting pleasures and a pretentious sham." This letter was written approps of some This letter was written apropos of some inquiries made concerning the teaching of the Church on a few essential points. He was an honest doubter, and instead of crowding his doubts and misgivings aside, he strove to settle them. How far this type of sincere mind may be duplicated among ministers is an inbe duplicated among ministers is an in-teresting query. There are a great many who are turning away from the ministry into secular pursuits because they can not go on conscientiously and teach what they do not believe themselves and some are fighting their way past the trammels of education and family tie and race prejudices into the freedom of the truth. The Catholic Converts Leagues that are established in a few places are doing a practical good in as isting the ministers who come into the Church to self-help and to make provis-ion for those who are dependent on

The recent practical step towards the inauguration of the Apostolic Mission House at Washington has given a flouse at washington has given a further impetus to the missionary movement. An increasing number of dioceses are represented among the priest-students there, and still others are looking forward to an apportunity to avail themselves of the facilities the Mission House presents. The building their nature and be talse and evil, as must also be the developments logically Mission House presents. The building proceeding from it. diocesan priests for the mission wor among non-Catholics will be pushed a rapidly as the gathering of funds wil permit. The starting of the work in a practical way has opened an immense that is not material is nothing, hence that there is no spirit, mind or God, in

gross Materialism. Atheistic, material centres where the costly church is

A unique case has come to our notice recently which was instituted under the inspiration of the new missionary movement. In a town of about ten thousand inhabitants, in one of the Southern states, there was no Catholic church, but there were eight or non-Catholie churches; some of them without minister or congregation. A Catholie of wealth had established an iron mill there, but because there was no church he found it difficult to get Catholies to settle in the town. Through a real estate agent he got an option on one of the non-Catholic churches and then made application to the bishop for a priest, offering to support him until he was able to support himself. The priest came, and at his first Mass there were five Catholies present. It was not long before others who had been Catholics declared themselves, and then the non-Catholics came attracted by the special preaching and beautiful services. To-day, after only a few months of services, a small but flourishing congregation is established.

The desert place has been made to blossom as a rose. It is altogether probable that in other parts of the country this same sort of work can be At a non-Catholic mission given in Grand Rapids, by Rev. Bertrand Conway, twenty-seven converts were re

ceived into the Church.

THE TWO SCOURGES. ALCOHOL A D MORPHINE.

REV. A. P. DOYLE.

(From the London, Eng., Times and Opinion A recent remarkable discovery in medicine which has been found to annihilate the appetite for alcoholic drinks and all drugs, even in the most hopeless cases, is attracting a good deal of attention among those interested in tempernce work. The medicine is purely vegetable, perfectly harmless, and absolutely free from narcotics. It leaves no evil after-effects and can be carried in the pocket and taken in absolute privacy, thus dispensing with the public-ity, loss of time and expense of an institute The medicine has been tested and is

vouched for by the nev. Father Gillwey, Rev. Father Quinlivan Rev. Joseph Egger, Rev. B L. Fitzgerald, Rev. Father Srubbe, Rev. Father McCallen, Rev. M. Gaughren, Rev. A. M Coventry, Rev. Father Gaule, Sister Aug ustine, Ster William, S. S. H., Sister Ethel burga, and many others. Full particulars regarding this medicine can

be obtained by writing to Mr. Dixon, No. 83 Willcocks Street, Toronto, Cunada.

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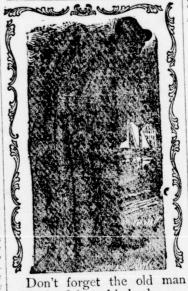
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Agenter collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada, March 7th, 1900. dior of THE CATHOLIC RECORD, To 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
grayl 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,
Yours faithfully in Jesus Christ,
t D. FALCONIO, Arch, of Larissa,
Arch, of Larissa,
The state of the property of the state of the state

Matter intended for publication should be mailed in time to reach Lendon not later than Tuesday morning. LONDON, SATURDAY, DEC. 27, 1902.

KING HENRY VIII. AND QUEEN CATHARINE.

We already expressed our regret letter received from Rat Portage we according to the order of Melchisedec. spoke of a "Mrs. Rob" as an anti- (Ps. cix.) Catholic lecturer. We again express our regret for this mistake, as we are informed that "Mrs. Robinson," who on in the Holy City at the present day. was the person intended, is a very estimable Catholic lady. Nevertheless, marriage to Catharine of Arragon was only a betrothal, is certainly incorrect, as we showed by irrefragable proofs.

Since our apology appeared, we have received a letter from the lady, which apology covers the whole ground, with the exception of Mrs. Robinson's assertion that she did not make the statement the needed correction.

The statement which Mrs. Robinson admits that she made was that "Cathar- is under Turkish rule. ine's previous marriage to Henry's brother Arthur had been, in reality, little more than the ceremony of betrothal." This was also a real marriage, though it is generally admitted that owing to Arthur's physical weakness, the husband and wife did not live together in wedlock.

VIDENCE.

Great distress is stated to exist in several European countries. Half a million workmen are said to be unemployed in Great Britain, and at the London dockyards the unemployed laborers frequently have to fight to get nce to obtain a day's work. Public works have been started by the Government in order to give some relief, but these are not on a sufficiently large scale to relieve half the distress. In Germany the conditions are similar, and there too public works have been started. In Russia there is said to be "unprecedented distress," and there are hosts of beggars and starving people throughout the Empire. In Sweden, public relief measures have also been found necessary. We should be thankful to Almighty God on this continent that even though we find arawbacks in the scarcity of fuel and in some other respects, there is general prosperity, and but a small amount

of severe suffering. A DOUKHOBOR LEADER.

It is stated that Mr. Peter Vereghin, a Doukhobor leader who was sent some years ago to Siberian exile by the Russian Government, has been liberated, and is now on his way to Canada to join his countrymen in the West. He sailed from England by the steamer Lake Champlain, on December 3. He wlll be met on his arrival in Canada by two Doukhobor delegates from the West, and escorted to his new home.

It is said that Mr. Vereghin is a man of sound judgment, and that he is much grieved at the recent absurd conduct of his countrymen; and as he has great influence with them, he will probably make them sensible of the great folly they committed in giving so much annoyance to the peaceably disposed settlers of our Northwest.

become necessary for the Canadian Government or people to adopt any severe methods with the Doukhober settlers to prevent them from persevering in such absurd and fanatical folly as that whereby they recently caused so the bill returned to the Lords. It will possess.

much trouble; and we are disposed to sympathize with the deluded people rather than to be angry with them, for it is evident they knew not what they were doing. If however Mr. Vereghin's influence should succeed in bringing the would-be pilgrims to a sense of what is due to a country which gave them a hearty welcome to comfortable homes where they can find true liberty, the fanatical notions of the Doukhobors may be laid aside, and they may yet become good citizens. We would hail with pleasure such an ending to the grotesque episode of which they were the heroes.

JERUSALEM AND JUDEA.

All Christians must feel a deep interest in the progress and prospects of Jerusalem, which was the sacred city devoted to God's worship under the Old Law, and was besides the principal scene of the life and labors of our Lord on earth, as well as the first city of the world in which a flourishing Church was established after the glorious ascension of our Lord Jesus Christ into

Melchisedec was the prototype of the priesthood of Christ. He was King of Salem, in the time of Abraham, Salem being the most ancient name of Jerusalem. (See Gen. xiv.)

By his sacrificial offering of bread and wine he prefigured the perpetual sacrifice of the New Law which is the Mass. Therefore are the words of the royal prophet applied to Christ both by Christ Himself and by St. Peter, and more discursively by St. Paul, whereby that by a mistaken interpretation of a He is designated "a priest forever

These facts of themselves give an in terest to the changes which are going The Saracens, who captured Jerusalem in 637, were finally driven out by the statement which was attributed to the Turks, who were a Tartar race, in the lady, that Henry VIII.'s so-called 1239. Under the Turks the city and the whole province of Syria, of which Judea formed a part, has been always the scene of an intolerable despotism.

Half a century ago there were few Jews in Jerusalem, the capital of has already been published in the ancient Judea; but since that time the Rat Portage Miner. It will be seen Jewish population has increased so that by all who have read the letter that our Judea has now one hundred and twenty thousand Jews, of whom fifty thousand are in Jerusalem, which has a population of about sixty-four thousand. as above given. We cheerfully make Thus the Jews now preponderate to such an extent that the city has practically become a Jewish city, though it

It is interesting to note in this connection that the city has taken upon itself more the appearance of a European than of an Eastern city. The shops have a European look about them. and machinery is everywhere to be seen in operation where work was formerly done by hand, as is still the case in Oriental cities which have not been THANKGIVING TO DIVINE PRO modernized like the chief cities of Japan.

The re-Judaizing of Palestine is in a great measure due to the Zionist movement which was chiefly promoted during the past few years by Baron Hirschand other wealthy Jews, who devoted their energies and money toward inducing the Jews of European countries to settle in the ancient kingdom of their race; especially the Jews of those countries where the race was persecuted,

as those of Russia and Roumania. In view of the fact that it is foretold in Old Testament prophery, as we are wont to interpret it, that the Jews will return to Christ, their return in such numbers to their ancient kingdom becomes a doubly interesting fact. Is it a preliminary to their conversion to Christianity in the near future? We do not venture to make any prediction on this point, as the prophet does not indicate when this conversion will take

THE ENGLISH EDUCATION BILL.

Notwithstanding the strenuous opposition of the Non-conformists to the English Education Bill, it has been passed by an unusually large majority in the House of Commons, namely, by 246 to 123, or a vote of two to one. The largeness of the majority was due to the absence of most of the Irish members, who, though naturally in favor of the bill, inasmuch as it affords facilities to Christian education through the voluntary schools, for the most part absented themselves in order not to give support to a Government which they thoroughly

The bill was passed by the House of Lords, with one amendment introduced by one of the Bishops. This was a the Lords was one regarding the ex-We should be sorry that it should penditure of money—a matter with away, and are therefore in favor of the

then be concurred in by the Lords and will become law.

As a very great majority of the children of England attend the voluntary schools, it appears to us that the Nonconformist opposition to the law is for this reason all the more selfish. If these non-Auglican denominations do the Radicals themselves declare will not want religious teaching for their | finally strangle the proposition. children, this a very poor reason for their desiring to force their methods of education upon other people. This by the supporters of the Government as would be true even if those desirous an evasion of the question at issue, of having religious teaching were a minority, but this dog-in-the-manger policy becomes a crying injustice when a large majority of the people would be oppressed by it.

It is understood that the Irish mem bers will not persist in absenting themselves from the House, should their votes be found needful to secure the final passage of the bill, as Mr. Redmond has given directions to the Nationalist party to be in readiness to come at once to Westminster if they are needed at a critical moment.

CHURCH AND STATE IN FRANCE.

The question of the separation of Church and state in France which was brought up in the French Chamber commission of investigation into the press of all parties, that the purpose of this action is to prevent discussion, as it is not desired either by M. Combes or his Government to disturb the present relations of Church and State, notwithstanding their hatred of religion.

The Radicals hold this separation as part of their creed, and their openly expressed desire is that the public monies now appropriated toward the payment of salaries to the clergy should be diverted to other uses. These salaries amount to eight million dollars; but as Protestant ministers and Jewish rabbis equally receive salaries, which, on account of their having families, are larger than those given to the priests, it is only by some stretch of the imagination that the Catholic Church can be called the established Church of France at all. Nevertheless the concordat between the Pope and the French Government positively so recognize the Catholic Church, and so far even the most anti-Cataolic Governments which the Republic has given the country have been anxious to keep up the union, which gives more advantages to the State than to the Church. It, is no wonder, therefore, that M. Combes' ministry has used its majority in the Chamber for the purpose of staving off discussion on the question.

In the appointments of Bishops, and even of Vicars-General and Rural Deans, the Government has, under the Concordat, a considerable voice. It is true the Pope alone has the final appointment of Bishops in his hands, and the Bishops of Vicars-General and Deans; but under the Concordat the Government has the nomination of three persons whose names are presented for these offices. The three names thus presented may be rejected by the Pope or the Bishops, as the curred that all three names presented by the Government have been rejected. This has been the cause of unpleasant delays in filling vacancies. The Holy Father, evidently, cannot resign his office of keeping in his own hands the final right of ruling the Church, even though he may give to the State what may be called a large influence in the matter of consultation

and advice. We may safely say that neither Pope nor Bishops desire strained relations to exist; yet, when there is a Government which desires to create trouble, it is very easy for it to do so by selecting undesirable names for the respective offices, as has been sometimes done. The Concordat, therefore, works fairly well as long as there is a truly Catholic Government desirous of working in harmony with religion; but, under an irreligious Government like that which exists at present, unpleasant relations between Church and State may arise

at any moment. The present Government, irreligious as it is, understands very well that the cultivated classes as well as the vast bulk of the people wish the Church and State to work in harmony. And among the cultivated classes, even those who are not friendly to religion, or who do not wish to submit their own conduct to the precepts of religion and minor defeat for the Government, but morality, nevertheless understand that it will not affect the stability of the tranquility of the nation would be Ministry. The amendment passed by greatly disturbed if the religious control over public morals were taken which it is the prerogative of the Com- continuance of the Concordat. On the mons to deal-and it is not expected other hand it is undeniable that the that the Lord's amendment will be ac- close union between Church and State cepted by the Commons. The amend- gives France a greater influence in ment will probably be struck out, and foreign affairs than she would otherwise

Hence M. Combes does not want a total separation of the ecclesiastical and civil authorities, and this accounts for the reference of the matter discussed for a couple of hours in the Chamber of Deputies to a special Commission which will deal very slowly with it, and which

Hence the reference of the question to such a Commission is regarded even whereby dust is thrown into the eyes of the Radicals, in the hope that they may believe that there is a possibility that an abrogation of the Concordat may be brought about, while in reality, as the Socialistic Paris paper, the Petite Republic, says plainly that " the Commission will bury the proposal."

Under present conditions it might seem at first glance that it would be better if the Pope should take steps to abolish the Concordat, which has been over and over again violated by the Government; but the Holy Father does not wish to be precipitate, and notwithstanding the fact that the friends of religion have shown much hope that the people will be roused by the English children attending school, by the Socialistic and Radical party the persecutions, to which the Church has been referred by the Chamber to a has been subjected, to establish at length a truly Catholic Government in present received all the favors from matter, but it is the universal opin- France to take the places which irreion, which is openly stated by the French ligious Governments have held for a generation.

Just such a change as this happened in Belgium, and there is good reason to consideration support the proposed believe that it will take place in law, but that they would defy the pro France.

IMAGES AND PICTURES IN CHURCHES.

A despatch from Berlin states that a portrait of Martin Luther, painted by the celebrated artist Lucas Cranach, the burgomaster of Wittenberg, has been set up and solemnly uncovered in the church of that city. It is pronounced to be the best portrait of Martin Luther in existence.

Luther himself was in favor of retaining images of the Saints in churches, and in his book composed in 1525 " Against he Heavenly Prophets" in which he ridiculed Carlostadius and the Anabaptists whom he accused of folly in pretending they were favored with heavenly visions, he maintained the impropriety of the conduct of these same sectaries in breaking down images ia the Churches. He said also that

"In the law of Moses nothing was prohibited except images of God or o alse Gods: but images of crosses and of Saints are not comprehended in this prohibition; and under the gospel, none are obliged to destroy images by force, because this is contrary to gos pel liberty."

It is therefore consistent on the part of Lutherans to erect the image or picture of Luther in the Church, if he is really to be regarded as a Saint; but at all events it throws no small light upon the inconsistency of other denominations, as for example the followers of Carlostadius, and the Presbyterians of Scotland, who have maintained that any respect shown to images of Saints, or to the crucifix, is idolatrous, and that all such "monucase may be; and if this be done, it is ments of idolatry," as they are called plain that strained relations may easily in their standards of belief, should be liamentary Party for some time to destroyed. As a matter of fact, they were destroyed by mobs throughout Scotland, under the leadership and direction of John Knox and other heads

of the Presbyterian movement. In England the so-called "Reformation "inculcated a similar hatred of sacred images, under the plea that they are forbidden by the second command. ment of God. Thus, under the religious instructors who had a hand in establishing a new teaching in England, King Edward VI. wrote to the protector, his uncle:

" I am quite astonished, God Himsel and His Holy Spirit having so often for-bidden it, that so many people have bidden it, that so many people have dared to commit idolatry by making and adoring images.'

Thus the mind of the young king was inflamed to hatred against sacred images first, and next against the Catholic Church. But a great change has occurred, and now the Church of England clergymen have images of Christ and His Saints erected in churches and chapels throughout the land from which they were driven three and a half centuries ago.

The fact that pictures of John and great solemnity in the Metropolitan ago, shows a great change of belief on | in the murderous attack. John Kensit the part of other denominations. We was indeed a bigot of the first water, may safely infer from this, and similar so far as his relations to Catholics were happenings in other places, that a great | concerned—or perhaps we should rather change is taking place among the say he posed as a bigot in order to give denominations generally in regard to a stimulus to the sale of his bad books. this matter, and that they are coming | This has been abundantly proved to have to the Catholic teaching that the been the case; for he admitted in his images of Christ and His Saints in- discussion with Mr. Labouchere that crease our love for God by reminding his prominence as the leader of a nous of Christ and His Saints, and en- Popery faction had very greatly in couraging us to imitate their example by our practice of their virtues and ture referred to. His chief purpose,

THE ENGLISH EDUCATION BILL AND THE IRISH PARTY.

As we anticipated in our article of last week on the English Educational Bill, the majority of the Irish Nationalist members of Parliament who have absented themselves from the House of Commons in order not to be obliged to vote in favor of the Bill, which they believed in conscience to be a beneficial and necessary measure, returned to Westminster in time to vote against an amendment which passed in the House of Lords, and which endangered the improved position in which the voluntary or religious schools are to be placed by this measure. The Catholic hierarchy of England

and Ireland through Cardinal Vaughan and Archbishop Walsh made public their conviction that any important amendment would endanger the bill and thus inflict serious injury on the Catholic schools : for though the Church of England schools, being most numerous, and having the majority of children attending school, would be most benefitted by the law, the Catholic and Methodist schools will share upon. in the benefit to be derived from it. apathy, there is still a very strong It will, in fact, benefit three-fifths of as only two-fifths are attending the Board schools which have up to the the public treasury.

It has been stated with great satisfaction by the Opposition papers that the Irish members would not on any nouncement of the hierarchy. must say that we are gratified to find that they have disappointed the prophets in this matter by voting for the right, instead of yielding to the embarass a Government for which they fore, slanderous. have no love, and which they have no reason to love.

On the other hand, it is another source of gratification that just at the present moment the Government is showing some disposition to extend the making a great advance toward ameliorating the condition of the people through the passing of a compulsory land purchase act, and by the granting of some measure of Home Rule to the Irish Provinces.

Who knows but the time is much nearer at hand than has been supposed, when Ireland will be granted all that she has demanded.

Some of the opponents of the Educa-Irish vote, though the legislation is on a purely English matter.

It has not really been forced by the even if all the Irish had abstained from ers was ever uppermost in his thoughts. voting. But even if such were really the case, English members who have hitherto had all the say in making laws friends his sudden taking away, in the for Ireland would have no right to complain if a little turning of the tables upon them had really been we doubt not, an entrance into eternal effected, just to let them see how the happiness. And we trust that, in the thing tastes. It would be their own providence of God, Father Fogarty will fault, and a just retribution if England were legislated for by the Irish Par- our Blessed Redeemer.

A CALUMNIOUS INSINUATION.

Mr. F. N. Charrington, who was the chairman of a recent meeting held in London (Eng.), to protest against the the Government's Education Bill, has made the sensational announcement that before the meeting he received a threatening letter headed "Death to the Protestants." In this letter, he the meeting to-night and we will serve you as we served Kensit. The day is not far off when the Church will reassert her rights, and make it impossible for you and others to teach your Protestant lies."

Mr. Charrington must be badly off for a pretext to throw mud at the Catholic Church when he takes advantage of his opportunity in appearing at a Low-Church meeting to speak in this way. There has been no reason for the supposition that Catholics had any part whatever in the attack made upon Kensit, which resulted in his death: and it is a most contemptible and disreputable piece of business to refer to them in Charles Wesley were uncovered with any way in connection with the matter.

No Catholic was even suspected. Church of Toronto, but a few years much less accused of having any hand creased his sales of the prurient literahowever, in attacking Catholics appears

to have been to excite the populace against the Ritualists.

On the Catholics Mr. Kensit's diatribes had no effect, but the Ritualistically inclined members of the Church of England were deeply moved to indignation by them, and if the threatening letter received by Mr. Charrington be not a mere wag's prank, it must have emanated from one of these.

The man who was accused of throwing the chisel by which John Kensit was killed was not a Catholic. The judge and jurors who tried him were not Catho lies, and the multitude who cheered him when he was acquitted were Protestants, probably most of them of the Ritualistic party, yet it is not unlikely that some of them were the very people who had backed him up in his disturbances of the public worship of the Church of England.

A mob is proverbially fickle, and we should not wonder much if this were the case. At all events, Mr. Charrington's evident insinuation that the threatening letter came from a Catholie has no plausible foundation to rest

It is true, he does not assert positive. ly that it was from a Catholic, but this would be inferred from the usual talk of Evangelicals that the Catholic Church is aiming at political control in England, and from the specific reference to "Protestant lies." It must be borne in mind, however, that the Ritualists might easily have used just this style of talk, as they imitate Catholics in claiming an authority for the Church independently of the State, and even in repudiating the term Protestant, and claiming that of "Catholic." So far as Catholics are meant by Mr. Charrington, his insinuation is most improbable, and unwarranted by any evidence which has temptation to shirk a duty in order to been given in the matter, and is, there-

DEATH OF: REV. FATHER FOGARTY.

The diocese of London has suffered a great loss in the demise of Rev. olive branch to the Irish party by Father Fogarty, parish priest of Dublin, Ont., a short account of which we publish in another column. Father Fogarty was ill for only a few days before his death, which took place last Sunday. His was indeed the life of an exemplary priest-day by day absorbed in the performance of the duties of his holy vocation. A noble and unselfish devotion to duty-great kindness of heart-simple, unaffected and sterling piety-were the chief characteristics tion bill are endeavoring to make a of his short priestly life. His chief strong point against it by complaining ambition seemed to be to mould his that it is being forced on them by the parish into a model one, both spiritually and temporally. To this end he worked unceasingly, though quietly, from the time he was given charge of Dublin until Irish vote, as it would have passed his death. The welfare of his parishion-

> To these good people, therefore, no less than to his relatives and other prime of life, will be a severe personal loss. But to the zealous shephard it is spend his Christmas in company with

MEMORIAL CHURCH TO CARDINAL NEWMAN.

Special to the CATHOLIC RECORD It may be asked why there is no proper Church at the Oratory in Bir-mingham, the home of Cardinal Newman, and why the need arises for this Memorial Church to be erected. reason is not hard to give. In 1851, a certain Dr. Achilli, a profligate Italian Church in the Town Hall at Birmingham. Crowds flocked to hear him, and says, he was told: "Take the chair at gladly accepted as truth whatever he pleased to say. It was the time of the restoration of the Hierarchy in England by Pope Pius IX. and Cardinal Newectures on the Present

man was then delivering his famous Catholics in England. He felt it to be his duty to expose the true character of Achilli, and refute his gross charges against the Church. He did so, fully and unsparingly, and Achilli brought an action for libel. The case was long delayed in its

hearing: the witnesses had to come from Italy, Malta and elsewhere, where Achilli had been, and the expense were proportionately heavy. At length the trial began, before Lord Campbell and a jury, but though the charges against Achilli were fully proved, Cardinal (then Doctor) Newman was sentenced to pay a fine of £100 with costs. Even the Times declared there had been a miscarriage of justice: was a great moral victory, and Achill was heard of no more.

From all parts of Europe and America. Catholics came forward and with contributions to pay the heavy costs of this famous trial, and Cardinal Newman was so touched by this outburst of generosity on his behalf that he said he would never again solicit help.

It is on this account that there is only a temporary church at the Cardinal's home in Birmingham: it is on this account that an appeal is now made for a suitable memorial church to his name.

Once already, in his lifetime, the Catholics of America helped Cardinal Newman by their generous alms. they now, after his death, have a share in the memorial in his name—a memorial after his own heart, and so perfect th

good work begun?
All offerings for this purpose hould! sent to Father Robert Eaton, churcof the Paulist Fathers, West 59th Se New York City, who has been sent this country to enlist the sympath and secure the help of Catholic American in this movement, which deserves world-wide recognition.

SOCIALISM vs. CATHOLICITY.

N Y. Free man's Journal. We give in another column a lett from Mr. D. O'Donnell, commenting a recent Freeman editorial on the abo subject. Though he gives us a swiper two we nevertheless give his lett full. because it is that of a very ear est man whose heart revolts at the degradation and misery which pitile and lawless capital has been permitt under present political systems to it pose on the toiling and sweating m We have numbered his

graphs, and our comments shall follower

the order of those numbers.

It will be observed that the difference of the differen ence between Mr. O'Donnell and us not in regard to the abuses and con-quent sufferings which he so forcil portrays. These have impressed us profoundly and painfully as they ha im. Nor does our difference rega the end to be attained, namely, t suppression of abuses that have le and in recent years are leading mo pidly, to intolerable social and indi trial conditions. These abuses a their evil and degrading consequenare too manifest to be doubted by a one who observes and thinks.

It remains, then, that our point lifference regards solely the means the end.

To meet the requirements of sol reason, free from passion and sentime the means to be used to gain a desir good end must have certain condition In the light of revealed Christian tr and law the means to the good of must, like that end, be good in the selves. It is never justifiable to vil means to gain a good; never all ble to do evil that good may foll-The means must not only be good emselves but they must be known be good by him who proposes to Where it is a question of g or evil he who would act in doubt wo be as intellectually off as he who wo insert a red hot poker into the conte of a barrel while in doubt whether was powder or some non-explosian act would be criminal rashn The means, therefore, to a good

must be good, and known to be go or else rejected. Besides being good in themselves neans, to meet the requirements reason, must be adequate to the e they must reach to the end; they n he known to so reach, else reason ne reject them as means. The gun es not reach the target it is inten hit must be rejected as a means

the end intended. Again, and lastly, the means, in or to be legitimately usable, must be panied by a reasonable assuration they will not lead to worse e than those they are expected to aboli in a word, that they will not lead if the frying pan into the fire. He is sick man who to recover health would take, on the word quack, a medicine whose action and ult he does not know. He shoul least have a well grounded confide that the nostrum will not make

orse, or kill him. These three attributes that sh characterize the means to be used ward social and economic and political reform—and all means to a good e are, we think, indisputable. The fir goodness—is a revealed truth which Catholic must accept. The second third-adequacy and safeness-are tates of reason and common sense be accepted need but to be un ood. They constitute the criteri touchstone by which Socialism means to the betterment of living co ions must be tested. Keeping the and, we will now consider some o

O'Donnell's contentions. (1) The first-our apparent lac and consistency—we will let bing that on a further expos hoping that on a further expos of the subject he will see that the was not in our logic, but in his

(2) He tells us that he is a Cat and a Socialist, as "he unders Socialism." In our article, whice criticises, we did not combat Soci as he understands it, for we kne ow he understands it. We com the principles of Socialism as formed, explained and defended by its accredited exponents and let These principles, we insist, no Cat can hold and continue to be a Cat

Our correspondent does not

it clear what he means by our " mic system." It seems to us by the term he means the abuses the people, with the power in hands to prevent them, have all through stupidity or wilful negle grow and flourish under our eco system, just as the lazy and thr armer allows rank weeds to grow good land and choke and destre crop. The evil is not in the land crop, but in the farmer as of obnoxious veget tolerance Just so the evils our correspondent justly complains of need not be uted to our political or economic inherited from the for of the Republic, but to the careles ndifference or laziness of the who, too, tolerant of those evils, them to to grow and flourish wh political system puts into their ha ower to stamp them out. we join with Socialism and str the people full and power to protect then remove every object. gives and to remove every obstacle t structs their way to "life, liber the pursuit of happiness?"
people, with this power in their on, cannot provide for their or are, what hope can they have und

other political system? For no able system can give give the greater power of self-protection. There never has been a soci called government, nor can one after his own heart, and so perfect the

good work begun?

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SOCIALISM vs. CATHOLICITY.

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We give in another column a letter from Mr. D. O'Donnell, commenting on recent Freeman editorial on the above ubject. Though he gives us a swipe r two we nevertheless give his letter in full. because it is that of a very earnest man whose heart revolts at degradation and misery which pitiless and lawless capital has been permitted under present political systems to imthe toiling and sweating mil-We have numbered his paragraphs, and our comments shall follow

n the order of those numbers.

It will be observed that the difference between Mr. O'Donnell and us is not in regard to the abuses and consequent sufferings which he so forcibly portrays. These have impressed us as profoundly and painfully as they have im. Nor does our difference regard the end to be attained, namely, the suppression of abuses that have led, and in recent years are leading more rapidly, to intolerable social and indus-These abuses and conditions. their evil and degrading consequences are too manifest to be doubted by any one who observes and thinks.

difference regards solely the means to system to the end.

To meet the requirements of sober reason, free from passion and sentiment, selves. It is never justifiable to use vil means to gain a good; never allow-ble to do evil that good may follow. ev The means must not only be good in emselves but they must be known to be good by him who proposes to use Where it is a question of good or evil he who would act in doubt would be as intellectually off as he who would insert a red hot poker into the contents of a barrel while in doubt whether it was powder or some non-explosive. an act would be criminal rashness. The means, therefore, to a good end just be good, and known to be good,

Besides being good in themselves the means, to meet the requirements of reason, must be adequate to the end; they must reach to the end; they must be known to so reach, else reason must reject them as means. The gun that es not reach the target it is intended to hit must be rejected as a means to

the end intended. Again, and lastly, the means, in order to be legitimately usable, must be accompanied by a reasonable assurance that they will not lead to worse evils health would take, on the word of a quack, a medicine whose action and result he does not know. He should at least have a well grounded confidence that the nostrum will not make him (5) You very pertinently ask why we least have a well grounded confidence that the nostrum will not make him

orse, or kill him. These three attributes that should reform—and all means to a good end—are, we think, indisputable. The first are, we think, indisputable. cal system an adequate and ellicent remedy, we should not throw it aside third—adequacy and safeness—are dictates of reason and common sense that to be accepted need but to be understood. They constitute the criterion or touchstone by which Socialism as a means to the betterment of living conditions must be tested. Keening these in the sum of the sum ons must be tested. Keeping these in pind, we will now consider some of Mr. O'Donnell's contentions.

1) The first-our apparent lack of and consistency—we will let pass, bing that on a further exposition hoping that on a of the subject he will see that the fault was not in our logic, but in his spec-

tacles (2) He tells us that he is a Catholic and a Socialist, as "he understands Socialism." In our article, which criticises, we did not combat Socialism as he understands it, for we knew he understands it. We combated the principles of Social sm as formulat-ed, explained and defended by its most exponents and leaders. These principles, we insist, no Catholic an hold and continue to be a Catholic.

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Our correspondent does not make it clear what he means by our "econosystem." It seems to us that by the term he means the abuses which the people, with the power in their hands to prevent them, have allowed, through stupidity or wilful neglect, to grow and flourish under our economic system, just as the lazy and thriftless farmer allows rank weeds to grow on his good land and choke and destroy his crop. The evil is not in the land o crop, but in the farmer and his of obnoxious vegetation. tolerance Just so the evils our correspondent justly complains of need not be attributed to our political or economic system we inherited from the founders of the Republic, but to the carelessness, ndifference or laziness of the people who, too, tolerant of those evils, permit them to to grow and flourish when our political system puts into their hands the power to stamp them out. Why should we join with Socialism and strive to subvert a political system that gives the people full and ade-quate power to protect themselves quate power to protect themselves and to remove every obstacle that ob-structs their way to "life, liberty and the pursuit of happiness?" If the people, with this power in their posses-If the cannot provide for their own welfare, what hope can they have under any other political system? For no imagin system can give give them any

greater power of self-protection.

There never has been a social form called government, nor can one be im-

agined, wherein a community of seventy millions of people have so thoroughly in their own hands so ample and adequown wellbeing. Through their chosen agents they can make their own laws to suit themselves. If the framers of the Constitution did not in advance pro-vide remedies for the evils we deplore they left to the people, in that docu-ment, the power to apply remedies by adding further provisions to it if they deem it necessary. What more can we desire? Socialist leading strings and desire? nursing bottles?

As the people under our political system have the constitutional power to acquire all the earthly beatitudes that atheistic social doctrinaires promise them in an indefinite future, should the people turn their backs on the adequate means in their possession and take to experimenting with Socialist patent nostrums? Why not inthe Constitution has supplied them with and uproot the noxious growth they have allowed to spring up in their political and economic domain? If a free people having control of their own affairs cannot guard against tyrange. patent nostrums? injustice and oppression there is no hope for them under any political or economic system. The laboring classes economic system. The laboring classes constitute always the majority. If they permit themselves to be sunk by a minority into peonage or quasi slavery they have themselves to blame and not the system which puts the governing power

the who observes and thinks.

It remains, then, that our point of Nor is there anything in our political prevent them. contrary, the system puts into their hands the adequate means. All that is required is an intelligent use the means to be used to gain a desired of those means. And if they have good end must have certain conditions.
In the light of revealed Christian truth and law the means to the good end must, like that end, be good in them themselves under the proposed Socialist system. They need not wait for a body saints to come and eradicate the ils. He whose shoe pinches and pains him is himself the proper person to remove the shoe. If he can and will not remove it, but chews and grumbles and growls at shoemakers and waits for and growing a snowmards and some saint to come along with a boot as you would have others do unto you, jack, he will very likely have to wait a and "Love thy neighbor as thyself," as

classes, the principal sufferers from those evils, have the power under our present political system to abolish those evils we can see no reason why they should resort to other and untried systems and experiment with untried and at best doubtful remedies. The cry " of two evils choose the least "has no applica-tion in the case; for when you have the power to remove the evils complained of there is no reason why you should suffer the least of them any more than hort and point out the right way, but the greater. We are never justified in doing evil, great or least. The maxim to walk in that way. You can bring a applies to unavoidable evils of this companied by a reasonable assurance applies to unavoidable stratcher will not lead to worse evils than those they are expected to abolish; in a word, that they will not lead from the frying pan into the fire. He is an unwise sick man who to recover his unwise sick man who to recover his that they will not lead from the frying pan into the fire. He is an unwise sick man who to recover his the least evil—amputation—rather than the particular to the second of their lives—and not ling principles of their lives—and not ling morally evil acts, one greater and the

should continue to suffer evils while there is the remedy at hand. There is characterize the means to be used to-ward social and economic and political to continue. But there is very good to continue. But there is very good reason why, while having in our politi-cal system an adequate and efficient

expounded by Karl Marx and other authoritative leaders destroys organized society and leaves the weak absolized society and leaves the weak absoliced society and leaves the weak absoli lized society and leaves the weak absolutely and unredeemably at the mercy of the strong, without appeal and without sympathy or pity. It denies to society that functions the society with exactly the first for which exactly mainly exists. pity. It denies to society that runc-pity. It denies to society mainly exists, tion for which society mainly exists, namely, the protection of the weak against the strong; and justifies the against the strong—in preventing

(6) You say true Socialism rests on the commands of Christ, "Do unto others, etc., and "Love thy neighbor as thyself." You are right, and and we the survival of the weak, because weak. His doctrine is that of atheistic revolution, that in its revolving uses the strength of the strong to cause the weak to perish. Such a doctrine leaves no room for protest against wrong, for no room for protest against wrong, for in it there can be no wrong. The tyrant, the oppressor and the murderer are as guiltless of wrong as are the cogs in the wheel that crushes out human life. They could not save their victims if they would. The evils you complain of are, in the doctrine Marx, not evils at all; they are only facts, inevitable facts, and there is no power in heaven or earth to change or avoid them. Should the laboring Should the laboring classes continue on the downward grade and sink to abject slavery it would be only one of the events in the unalterable evolutionary chain of events. No gov-ernment could be held responsible for ernment co it, since all forms of government are themselves but events in the fatal chain. How absurd is the promise of those holding such a doctrine to change the course of future events whose those events must come in their time as the result of fatal necessity, and are absolutely unavoidable! How can they condemn evils and hold anybody responsible them when their doctrine teaches that no one, neither God nor man, can possibly be held responsible for them? When the events or conditions that are passing like links in an endless chain, a fatal necessity drag the coming links after them? According to this doc-trine the assassinations of Lincoln, Garfield and McKinley were neither im-moral vicious or wrong acts, and the assassins were no more guilty than were Being mere teeth in the their victims. grinding millstone of fate and necessity,

We have given enough to show that no Catholic can hold such doctrine, or knowingly favor its application to human social life. Socialism, with its de-lusive promise of bettering things, looks forward to and labors toward making this pernicious doctrine the governing

ence, vote or advocacy? Of course he cannot. It is no more lawful to do so than it is lawful to help a man commit suicide.

Our correspondent asks, "Why leave a question which involves the wellb of society, morally, socially, educationally, to atheists alone to be the sole exponents of remedies for flagrant abuses?"

are themselves responsible for the evils they suffer. If they are not intelligent enough to relieve themselves under a system of government that gives them the power to do so, they are not intelliinto their hands.

(3) There is nothing un-Catholic or favorable or chimerical system.

(3) There is nothing uncertainty and Catholic in a movement by the laboring classes to do away with the laboring classes to do away with the system of principles and means that system of principles and means that the laboring classes in the laboring classes.

As for society in general, the Son of God came upon earth, promulgated a system of principles and means that lead to the best possible condition of human society, and established an organism—His Church—to keep those principles constantly before the world throughout the ages. Men did not have to await the advent of a Socialism that denies the Redeemer to learn what is best for them.

But, you will say, the Church has not eradicated the evils under which men suffer. That is true on the same principle that the physician fails to cure the patient who throws his remedies out at the window. No remedy can benefit 'hose who will not take it. No community of men can be benefited by our Lord's precepts, "Do unto others as you would have others do unto you," and "Love thy neighbor as thysèlf," as long as that community is as regardless of those precepts as it is of the idle winds that sigh through the tree tops. The responsibility for failure to obliterate human ills, then, is not with the divine teacher who presents the remediate of the patient was a sound that the denies of the patient will be preached by Father Aylward, rector of the Catheral.

DEATH OF REV. PATHER FORARTY.

Right Rev. Dr. McEvay, Bishop of London received notice Sunday afternoon Dec. 21st. of the death of K.v. Father Fogarty, parish of the death of R.v. Father Fogarty, parish created by at an activation of the death of the v. Father Fogarty at the death of R.v. Father Fogarty, parish created by at an activation of the death of the response of which are received his theological activation and received notice Sunday afternoon Dec. 21st. of the death of K.v. Father Fogarty, parish of the death of R.v. Father Fogarty, parish created by at an activation of the death of R.v. Father Fogarty at an activation of the death of K.v. Father Fogarty at a created by the father of the death of R.v. Father Fogarty at an activation of the death of R.v. Father Fogarty and created by the fewer of the each of the death of R.v. Father Fogarty at an activation of the death cood while. When you want a thing long as that community is as regardless one and can do it, do it yourself. of those precepts as it is of the idle good wine.

(4) Of course, we recognize existing evils. But as long as the laboring evils. But as long as the laboring the principal sufferers from those and delinquent hearers who will not apply them. You cannot pull a man from the well unless he takes hold of the rope that you let down to him. If he suffers there he cannot reproach his would-be preserver with failure to provide him with a means of safety.

The Church can teach, instruct, exto walk in that way. You can bring a horse to the water, but you cannot least evil—amputation—rather than greater—death. But as to two merely the subjects of their imbecile pharisaical or critical chatter and the evils that arise from a disregard them would disappear as miasmic for

disappears before the morning sun.
Can the Catholic—who is a Catholic in his life and not merely in words think for a moment of turning his back on the remedies of the divine Healer and of appealing for surcease of sorrow to false gods, or to the no-god of atheremedy for the toothache.

The doctrinal basis of Socialism as Christian theories and delusive dreams

> cannot have too much of that kind of Socialism. But that is not the kind of Socialism taught and advocated by the atheistic and Christ-denying founders of the anti-Christian sect or party that goes under the name of Socialism—the new ism that asks you to trust to its keeping the well-being of society, and to reject God and His Christ as superstitious myths.

Continue, then, in the Socialism of Christ. Love your neighbor as your-self. Do to others as you would have them do unto you. Let all men do the same, and there will be no tyrant, no oppressor, no under-man, no robbing the laborer of his wages, no coining dollars from the misery and tears of widows and orphans, as the operators There will be do in the coal mines. There will be only the Socialism of Christian De-mocracy. This kind of Socialism is as different from that which European doctrinaires have introduced into this country as heaven is from hell or dis-

cord is from harmony.

But suppose, as you do, that those who have the office of teachers and educators neglect their duty, what then ? Assuming for the present that thos who hold true principles neglect their duty, is that any reason why an intelli-gent man should reject those principles and follow false ones? Would you reject the true because somebody neglects his duty? But we do not admit that the ministers of the Church neglect their duty in teaching the true Socialism of Christ, that Socialism which would result others as from doing unto others as we would have others do unto us, and from loving others as we love ourselves. They teach these laws of Christ conthey could not avoid crushing that stantly to men from the altar and to the which fate placed before them. There children from the catechism.

could be nothing morally wrong in their deeds, because there is no moral order, therefore no morality, no right or wrong. It is useless to follow this documents of political and economic patent mediations. trine further to its evil consequences. cines, and join in the route and clamor of crank reformers? Is it just to accuse them of neglect or indifference

because they do not do this? Lack of loyalty to the Church of Christ and to her ministry is the result of the criticising, fault-finding spirit which, like the child, grows tired of the principle of society.

Can a Catholic help it on by his influand itching to take up with anything that comes along, providing it is new that comes along the and accompanied with enough noise and exploitation. In the words of a very talented politician, we should stand pat to the old and the true. In the varying drifts and currents of the times we should cling firmly to our anchorage and not permit ourselves to be wafted about by every wind of doc-trine or by the seductive dreams of

For want of space and time we must leave some of the numbered paragraphs without special comment. What we have said, we think, covers the main contention of our respected correspondent, and comment on the remaining paragraphs would involve repetition. We, may, however use some of them as strings to hang remarks on.

We must remind our correspondent that in treating of Socialism we must deal with its principles as expounded by its most authoritative expounders. By them it must be judged.

... DIOCESE OF LONDON.

athedral. May his soul rest in prace!

ORDINATION AT THE CATHEDRAL

ORDINATION AT THE CATHEDRAL.

A solumn ceremony took place on Saturday. Dec 29th, at St. Peter's Cathedral, being the ordination to the priesthood of Mr. John Dann, of Wyoming, and Mr. Emery, of Mitchell's Bay, west of Chatham. The two young gentlemen had just returned after spending three years in training at the Graud Seminary, Montreal A number of visiting clergy together with the relativest of the candidates for the priesthood were in attendance.

The ceremony began at 9a, m., and lasted for an hour and forty minutes. Assisting His Lordship the Bishop in the solemn ceremony were Rev. J. T. Aylward, R ctor of St. Peter's, and Rev. Father St. Cyr, of Soney Point The master of ceremonias was Rev. Father Egan, Rv., Father P. J. Gann, of Wyoming, assisted Father Dunn, and JRev. Father Lang, lola, of Tibury, assisted Father Emery. The priests within the sanctuary were: Revs. Father Lydoccur. Driscoil. Pinsonneault, stanley, Hogan and John J. Gann
The young priests afterwards gave their blessings first to their parents and then to the members of the congregation. They left on the afternoon train for their respective homes, where on Sunday they celebrated their first wass. We wish Fathers Dunn and Emery every blessing in their holy vocation.

THE DELEGATE S SECRETARY.

THE DELEGATE S SECRETARY.
On last Sunday the congregation of S:
Peter's Cathedral had the pleasure of listening
to a sermon preached by Rev Father Francis.
O. F. M., secre ary to the Apretolic Delegation
at Ottawa, We hope we shall of en have; the
pleasure of a visit from Father Francis. His
sermon was one calculated to remain alive for
good in the minds of the p ople for a long time.

but can appreciate the touching beauty of Moore's lines?

"Those evening bells! those evening bells! How many a tale their music tells Of youth and home, and that sweet time When first I heard their soothing chime."

"Ball," goes the old German sorg, "thou soundest merrily when the bridal party to the church doth hie; thou soundest solemnly when, on Sabbath morn, the fields deserted lie; thou soundest merrily at even, when bedtime draweth night; thou soundest mountainly, telling of the bitter parting that hatten the solemn and the self-weak of the self-weak of

gone by. Say, 15W cause, thou another, or the joice, thou art but metal dull? And yet, all our sorrowings and rejoicings thou art made to tell?

The solemn and imposing service of blessing the bells of Sb Mary's chu ch. Hesson, of which the Rev. Father Gaam is the energitic day esterned pastor, was performed on the stay of the tell of the stay of the Rev. Father Gaam is the energitic of the stay of the tell of the stay of

SAfter the lecture the ceremony of blessing the bells was proceeded with. His Lordship's assistants were R v Father P J. Guara. deagon; Rev. Father Asymans, subdescon; Rev. Father Schweltzer, assistant priest; Rev. Father Schweltzer, assistant priest; Rev. Father Lehmen, master of ceremonies; and Rev. Father Guam assisting the Bishop. A large number of senctuary boys also assisted. The two new bells are supplements y to the one now in use and are tuned to form a connete octave. When obseed they will rank A flat C natural, and R flat. Each is suitably inscribed with the date of baptism Dec. 16t, 1902. That named St. Joseph has a spongors, Joseph Stemmfer, John Lusseman, and Charles Moser. The other is named St. George and has as spongors, M. Stemmfer, John Moyer and Jacob Gatchene—all the names being engraved on the bid of Miss Annie Forster, our sint, rendered a subcudid musical service. The soloists were Mrs. Moyer and Miss Adoline Gatchene, the other members being Misses L. Fores'er. Ida Helm and Alice Farrell and Mosser. Forster, Gatchene, Moyer and Moser.

The service was closed with the Solomn Benediction of the Biesed Sacrament with deacon and sub-dearon.

The bells were then rung by His Lordship and the Rv. Festher J. J. Guam annatuced that any member of the congrecation was well come to risk them, which invitation was almost generally taken advantage of, the boaling continuing for nearly half an hour after the ceremony.

must generally taken advantage of, the nealing continuing for nearly half an hour after the centinuing for nearly half an hour after the centinuity of the second of the centinuity of the

THE BEST DECEMBER NIGHT.

I had fed the fire and stirred it, till the sparkles in delight. Snapped their savey little fingers at the chill December night: And in dressing gown and slippers I had tilted back 'my throne'. The old split bottomed rocker—and was musing

all alone,
I could hear the hungry winter prowling round
the outer don
And the tread of muffled footsteps on the white
playax floor;
But the gentlescene to me only as the murmur of a stream
That mingled with the current of a lazy flowing dream.

and I saw a happy mother, and a group surrounding her. That knelt with costly presents of frank incense and myrrh;
And I thrilled with awe and wonder as a murmur on the air
Came drifting o'er the hearing of a melody of prayer— By the sp'endor in the heavens and the hush

upon the sea, And the majesty of silence reigning over Gali-We feel Thy kingly presence, and we humbly bow the knee
And lift our hearts and voices in gratefulness
to Thee." vis on, slowly falling, with the words Then the

Then the vis on, slawly, stands, with the works.

Fell swooning in the moonlight through the fresty window pane.

And I heard the clock proclaiming, like an err smithel.

Who brings the world good tidings—"It is Christmas—all is well!"

-JAMES WHITCOMB RILEY.

Catholic Instead of Romish.

Catholic Instead of Romish

A SLIP OF THE PEN.

In dast night's issue of the News, under the caption "Why was Megns Charia, in Latin," a correspondent singing Y. L. M. "L. Dunville, Ont., uses the offensive term "Romish Church." Catholic Church is the proper term and if your correspondent wishes to be more explicit, he may say—Roman Catholic Church but it is entirely superfluous to prefix the word Emistry and the word the may say—Roman Catholic Church but it is entirely superfluous to prefix the word Emistry and the word the control of the word the control of the word Romish the Standard dictionary says: "Used by Protestants and generally in dicating disesteem." The encyclopandia dictionary says of it: "Used with a slightly contemputous force, "Websier says of it: "Frequently used in a disparaging sense," "John Wesley says of it; "That it is a name which Catholics do not take to thems sives, but one fixed upon them by way of repreach without their approbation or consent." It is not to argument or just criticism that Catholics object but to misstatements, sophistry, and contemptuous tone and phraecicgy. The term "Romish" is banned by gentirmen. It is the property of cads and unscholarly biggist which Y. L. M. T. is not. If I have placed him rightly he is an old gentlemen as reported the sense of the property of the property is a slip of his pen and I regret that he should happen to suity with it the lustre of his able letter on Magna Charta.

Dunnville, Ont, Dec 12, 1902.

pleasure of a visit from Father Francis is sermon was one calculated to remain alive for good in the minds of the p ople for a long time.

St. MARY'S CHURCH. LONDON.

Judging by the preparations made for the coming religious festival by the parishioners, the celebration of the first Christmas in St. Mary's basutiful new church will indeed be a very happy event. The members of the congregation are working very energetically with a view to having the decorations for the orbit and church artistically arranged. And it is expected that the music will be of an exemination of the congregation are working very energetically with a view to having the decorations for the orbit and church artistically arranged. And it is expected that the music will be of an exemination of the merit of the congregation are working very energetically with a view to having the decorations for the orbit and church artistically arranged. And it is expected that the music will be of an exemination of the church of the decoration of the decoration of the merit of the congregation are working very energetically with a view to having the decorations for the orbit and church artistically arranged. And it is expected that the music will be a sensition of the decoration of the merit of the congregation of the decoration of the entire of his able to congregation are working very energetically with a view to having the decorations for the orbit of the congregation of the church of the congregation of the church of the congregation of the church of the decoration of the church of the congregation of the church of

Very sincerely yours
A CATHOLIC TEACHER.

The very clever pen illustration we print on the eighth page of this issue is the work of Mr. W. B. Waterbury of St. Thomas, Ont.

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

RESOLUTIONS OF CONDOLENCE.

Moved by B. o. Juo. Gorman, seconded by Bro. E. J. Daly,
Whereas it has pleased Almighty God in His Infinite Wisdom to remove from our midst, our respected and werehy beother. Dr. John A. MacCabe, at one time Grand President of the C. M. B. A. of Canada, and at the time of nis death, Grand Chancelor of our order.

Be it resolved, that we, the members of Branch 28. Octawa, in meeting assembled while bowing submissively to the will of an all wise Providence, desire to express our deer regret at the sudden death of our departed brother, and beg leave to extend to his widow and family our heartfelt sympathy, praying that God in His mercy may protect and comfort them in their sad breavement.

Resolved, further, that the Charter of this runch be draped in mourang for thirty days and that this resolution be spread on the widow and family of our late brother, and to be Carifolic Record and Canadian for publication.

NEW SEPARATE SCHOOL INSPECTOR.

NEW SEFARATE SCHOOL INSPECTOR.

At the regular meeting of Branch 25. C. M.

B. A. Simcoe Ontario. The following resolution was unanimously and heartily carried and
presented to Mr. Power won replied thereto
thanking his brother members for their kind
sectorographic words:

thanking his brother members for their kind and encouraging words. "Resolved that it affords the mambers of Branch 231, C. M. B. A. much piesaure in tendering you our most-sincer congravilations on your appointment as inspector of S. paralt a shools for the Province of Ontario. That the Provincial Governments of Datario. That the Provincial Governments of Wick was a wise one we all feel certain We are proud to have you as a member of our oranch of which you have been the presiding officer for four years as our most worthy president. Your appointment will necessitate your leaving our midst and we feel sorry to part with the active and fauthful assistance you have ever given us in making the work of our branch a

The state of

success. It is also a pleasure to know that as Principal and Science master of the Simcos High school for over six years your record has been one of eminent satisfaction to the High

been one of emiment satisfaction to the High School Board of Education.
Wishing you and Mrs. Power success in your new field of labor, we are, your brother mem-bers of Branch 23t. Further R seelved that this resolution be inscribed in the minute book of our branch and that copies or forward of for publication in the Canedian, are efficial organ, and in The Catholic RECORD.

ORD.
REV. L'HEUREUX Spiritual Adviser.
A ri MARKE 1st Vice-Pres.
W. E KELLY, Recording Secretary.

A. O. H.

Toronto, Dec. 17th, 1672.

Dear Sir.—Since last you heard from the A.
O. H. a great many additions have been added to the Order. While we are, and will continue, a school of inspiration for the Irishman—a new content of the place where he can talk of the days when he played marbles in the land he loves—and no good reason can be shown why ever true son of Ireland cannor belong to the A. O. H. and every town and city a division. Many uses the argument, they belong to so many that it comes heavy, but many of ay C. M. B. A friends who are members say that, in case of stekness, thelips them to by a serson mis and therefore they become no burden on their society. The A. O. H. has now a death barefit of \$300, added to their sick benefits of \$1,00 per week. This new deep rates will take effect on the last two years we paid \$20' say the following will show:

Durbleate.

Beceived from H. K. sity. Treasurer of Div.

years, we paid good as the following will show:

Received from H K-dly, Treasurer of Dly.

5, the sum of \$200.00 (.we hundred dollars), the amount of b mell; due on the death of my husband, John Daian a member of Dly. 5, A. O. H.

Toronto.

Fraternalls was Dolan.

Fraternally yours,
H. McCaffrey,
Pres. Div. 5, A. O. H., Toronto.

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Immaculate Conception.

The Holy Night.

Christ in the Templa. Drist in the Colvery.

In the Colvery.

In the Colvery of the Colv

Glad Tidings of Great Joy. Help, Lord, or I Perish, Mater Dolorosa Madonna di San Sisto (det Mater Delorosa.
Madenna di San Sisto (detail square),
Christ Healing the Sick Child.
Christ's Entry, into Jerusalem,
Christ Pracaning by the Sea.
The Ascension.
The Cancildyion

The Ascension.
The Crucidixion
St. Authory of Padua.
Madonna di San Sisto (le'ali oval).
Christ Taking L. ave of His Mother.
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other of God. ead of Ch. 1st (detail from Gethsem ane).

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eolegy. The term "Romish" is banned by gently men. It is the property of cads and unscholarly bigots which Y. L. M. T. is not. If I have pixed him rightly he is an old zentleman and a ripe scholar. I believe that in this case the apparently contempluous phaseology is a slip of his pen and I regret that he should happen to suily with it the lustre of his able letter on Magna Charta.

The Canadian Teacher.

Budenell, Dec. 15, 1992.

To the editor, Catholic Record, London Ont, Paste Buckle by Sophie Maude (illustrated).

To the editor, Catholic Record, London Ont, Paste Buckle by Sophie Maude (illustrated).

The Sir—As a Catholic teacher, permit me

Santos-Dumont and the Airship. With portrait of the celebrated inventor and his Dir rate of the celebrated inventor and his Dirickle Alf-Suit.

Friar Timothy, by Vicomte de Poli (illustrated).

Sketch of the Lafe of Most Rev, Michael Augustine Corrigan, D. D., third Archbishop of New York—Together with photograph of His Grace.

Nettic's Wager, by Mary T Waggaman (illustrated).

(illustrated).
The Realms of the Aztres, (illustrated.)
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Orders received at the Catholic Record Office for the Catholic Almanae of Ontario, which will be ready about Dec. 15th. The price this year will be 50 cts. RETROSPECT.

Between remembering the old year

and looking forward to the new year, this day should be a busy one for the Christian. It ought to be a day of

conscience. Good Christians examine their consciences in some manner of other daily, and some are so vividly in

ulous. But most of us are not seru

hered to. The other kind of examina-

tion is spontaneous. In this latter case the conscience won't let you pass an

hour, or even a minute, without undergoing scrutiny. In the former case you

I have met numbers of persons who need

habitually in the Divine presence and

was one of the St. Catharines who was

kneading dough to make bread for the

community when the bell rang for Com-

munion; she went up and received our Lord with the dough sticking to her

hands and then went back to her batch

disposed for Communion. St. Francis

Sales, from the evenness of character

presence in a high degree.

Brethren, I wish all of you had some-

thing of this high gift. But for most

of us I may truly say that the examina-

tion of conscience which will benefit us

will be that made at set times; of course, at confession. But no practice

will produce better results for persons

of good sense than having fixed times

at which we shall go over the actions of

the day. And on New Year's Day, of all days in the year, we should take

account of our conduct towards God

and our neighbor and ourselves, and make good resolutions for the future. The fact is that on a day like this the

old year rises up and demands examination. Sometimes we say, "The past is gone." But in truth there is no

such good luck as that. It would be a

ever. The past year is an account book turned over to God's court to wit-

Let us face about, therefore, breth-

have answered them and many others besides, repented of our sins and make

good resolutions for confession and Com-

future.

munion, and for a good life for the

BETHLEHEM.

A visit to Bethlenem, the city where King David was born, seems, to the travelers's mind, quite essential to an understanding of the Christmas that dawned there so long ago. It is a rare pleasure when at Jerusalem, to run

down to this ancient place again and again, loitering around the fields where

again, following at the shepherds watched their flocks by night and beheld wonderful manifestations. Their alleged descendants claim

tions. Their alleged descendants claim special privileges to-day, and are con-spicuous for their boi-terousness in the Church of the Holy Sepulchre at Jeru-

the Shepherds claim due attention, but

the town itself absords one's interest From all that can be learned, Bethle-hem retains its ancient aspect in a re

ous ridge that forms the backbone of Palestine, higher above the sea than the Catskill Mountains of New York.

The little town is situated on a limes-stone hill, and stands 2,750 feet above

the level of the Mediterranean, in the

midst of valleys planted with trees and vines. The town extends from east to

west. The population is about sixty-six hundred, of whom four thousand are

Catholics, eight hundred Greek and

perfect.

ce, and these are called scrup-

ET A PROTESTANT THEOLOGIAN.

CCXIX.

As I have said, the Southern Baptists, by issuing Christian's work from their Book Concern, make themselves responsible for it, not, of course, for every detail, but for all its essential points. And as Christian, in turn, prenounces Lansing "a reliable authority," and repeatedly makes use of him, Lansing in thus virtually adopted by the Baptists of the South as a writer to whom their people may have recourse to know the full truth concerning the Catholic

We have therefore begun to cat-We have therefore begun to catalogue, not the full proofs of Lansing's
illiterateness, impudence, malignity, as
profound as it possible in so shallow a
nature (for then we should have to
transcribe the whole book) but of his
transcribe the whole book but of his utter ignorance of the subject through out. This ignorance, being so multi-plied and manifest, and often so astounding, redounds in full force upon Christian, and through him upon his whole denomination. We will therewhole denomination. We will there-fore go on with our catalogue. Page fifty-eight, we are told that Cle-

ment XIV. was poisoned by the Jesuits. This, however, is rather slander than ignorance, since the learned Dollinger, a hater of the Jesuits, tells us that Clement was not poisoned at all, although he owns that he died of fright, lest he might be poisoned. Even Gioberti, who maintains the truth of the poisoning, does not put it upon the Jesuits them-selves, but upon fanatical lay adherents, their denunciations of the excited by their denunciations of the Pope. This leaves a heavy weight of blame resting on the Roman Jesuits, who ought to have bowed in reverent the appearance of the population of the popula silence to the apostolic decree, (al-though of course they had a right of temperate self-defence) but it relieves them, even on Gioborti's showing, of the guilt of murder. Nobody calls Roscoe Conkling the murderer of James Garfield, although his intemperate language against the President stirred up waiting wickedness of Guiteau's

nature to the assassination. If Lansing were a Christian, as set forth in I Corinthians, 13, he would most favorable verdict of learned authority, unless he himself had made ent research. To be sure, the notion of personal research, applied to these vulgar controversialists would be matter for a jest-book. Mr. Lansing, therefore, is not a Christian n St. Paul's sense, although the indes eribable shabbiness of his intellectual make-up, and the less than scautiness of his intellectual furniture, indefinately mitigate his personal criminality. Christian has a much stronger nature, and

therefore is a much wickeder man.

To come how to the ignorance, which is so incredible, that for very shame I have lingered before producing it. Lansing tells us that no doubt the Jesuits themselves poisoned the Pope, and that we see this by the fact that Bellarmine, a prominent member, declared that Ganganelli would not live a year. Here then we have the appalling spectacle of the great Jesuit Cardinal rising from the tomb in which he had lain for a hundred and fifty years, in order to help his brethren in the crime of pontificide! Beliarmine died in 1621, and Clement XIV. in 1774. The Cardinal was buried eightylour years before the Pope was born

Ought I not to be ashamed to deal with these people at all, these Lansings, and John Christians, and such rubbish An eminent Protestant clergyman of Hartford rebukes me (privately) for firing at such "small game." I own that I often blush over my contemptible quarry. Yet unhappily quantity may sometimes mount up to such proportions as to compel us to handle it as if it it as if it The overwhelming m were quality. The overwhelming mass of that Protestant controversy which alone is much read—after making the largest possible deduction for just animadversion-is of this strange and as most of those who read are just in telligent enough to drink in the mischief, but not versed enough in the matter to know the utter worthlessness of their supposed authorities, we must do the best we can, by line upon line, to show them what wretched charlatans and imposters these Christians and Lausingand Vernons are. Here I have just received a letter from the Government, assuring me that Christian's army statistics are unquestionably spurious, that the Government knows nothing, and can know nothing, of the number of Irish Catholics, any more than of Southern Baptists, that enlister desert. Yet this man tells us, as from public authority, that in the Rebelliou 72 per cent. of the Irish Catholies deserted!

However, as the Government has solicited of me the loan of Christian's book and is now examining it, I will say nothing more about this until the Commissioner of Pensions has made his final report. It has been suggested that such a falsification of the public records may mean a possible penitentiary for the man Christian, but I can no for the man Christian, but I can not believe that the Government would think this trampery book worth it-powder and shot. The devil is in the thing, to be sure, but then the United States does not claim immediate jurisdiction over Beelzebub.

Page 60 we have in speaking of the

diction over Beelzebub.

Page 60 we have, in speaking of the cocupation of Rome by the King's army: "Since then the Infallible has whined and protested, begged and threatened, but he is an Italian subject against his will, and must be, while he stays in Rome."

stays in Rome.' Venti Settembre came to Now the Now the Venti Settembre came to pass in 1870, and Lansing's book is copyrighted in 1889. In almost twenty years this man, who sets himself up as an instructor of his countrymen in Roman Catholic matters, had never learned that the Pope is not an Italian this et all; that he sends and resubject at all; that he sends and receives ambassadors of every grade, as an independent sovereign, and this with the full consent and enacted guarantee of Italy herself; and that his person and palace are inviolable before Italian

I may remark in passing that the

to the Pope, is so holy in the eyes of the Roman Methodists that they have canonized it, and dedicated one of their

churches to it. Mr. Lansing was once a Methodist minister, and if he will correspond with the brethren at Rome, perhaps they would give him some points that would keep him not indeed from making a fool of himself (as that would be wholly inconceivable) but from making quite so big a fool of him-

Page 66 " the Pope clasms the right to define his own rights and the limits of his power."

I have seen an unfriendly criticism of the Jesuit Cathrein's Moral Philosophy. Its aim is to show how far the Jesuits go in claiming the power of definition for the Church. Where Cathrein stops, it allows that the Catholics

Now, according to this, Cathrein distinguishes three classes of rights. There are rights of the Church so clear that the State has no pretext for in-fringing them. There are rights of the State so clear that the Church has no pretext for infringing them. There are mixed rights, more or less uncertain and vague. This class, alone of the three, Cathrein holds to be definable by the Church, not by her arbitrary will, but after careful deliberation, and of course, after every effort to reach an amicable understanding with the other

examine your conscience, and in the latter your conscience examines you. party. Lansing's statement, therefore, or the showing of that very school which carries Papal power to its height, is as never examine their consciences when preparing for confession: they live far from truth as it is from charity and are ready at all moments to perform the highest spiritual duties. I think it

from the presumptions of good sense.

If the Pope claims the sole right to define his own authority, which is the same as to say that his authority, is illimitable, (a statement strongly resented by Pius IX.) how is it that the Jesuits teach that if the Pope should be tempted to intrude on purely civil authority, "he must be resisted to the uttermost," and, if it could not be otherwise, even by taking up arms?

How is it if the mere act of the Pope

which he attained, must have had this gift of consciousness of the Divine bliges to obedience, without regard to the nature of the act, if a Papal command is of itself a definition, that the Jesuits, in their Constitutions, expressly deny this, and that the Pope has ratified their Constitutions?

How is it that, as we find in Wilfrid Ward, the secular Catholic clergy of England, in Elizabeth's reign, wrote to the Pope: "If Your Holiness will come hither as a missionary, we will die at your feet. If you come as an invader, we will die in opposing you?" Yet this firm declaration of impregnable national loyalty brought upon them from Rome neither excommunicatio nor deposition nor suspension.

We will go on with our catalogue.

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST.

THAT TRUE COMFORT IS TO BE SOUGHT

very good thing for some of us if the past could be politely bowed out with the old year. But there it is, fixed for IN GOD ALONE. Although thou shouldst have all created goods, yet this could not make thee happy and blessed; but in God, who created all things, all thy beati-

tude and happiness consists.

Not such happiness as is seen or cried up by the foolish admirers of this world; but such as good Christians look for, and of which they Who are spiritual and clean of heart, whose conversation is in heaven, have sometimes a fore-

All human comfort is vain and short.

which is inwardly received from the truth.

A devout man always carrieth about with him Jesus His Comforter, and saith to him, Be with me, O Lord Jesus in all places and at all times.

Let this be my consolation, to be willing to want all human comfort.

And if Thy comfort also be with-

Let this be my consolation, to be willing to want all human comfort.

And if Thy comfort also be withdrawn, let Thy will and just appointment for my trial be to me as the great

est of comforts.

For thou wilt not be angry always; neither wilt Thou threaten forever.

THE FORERUNNER'S OFFICE.

MEDITATION ON THE MISSION OF ST. JOHN THE BAPTIST.

St. John was something more than a herald. He had to prepare the way for the King, to make the crooked ways straight and the rough places smooth. His office was that which is entrusted to us all in our own sphere; to try and make the way in which the followers of Christ have to tread straight and easy. What a privilege if we can by our charity and our editying life make the path of life more easy for those whose lo to tread the way of the Cross and to walk over rough or stormy paths. Is this your endeavor in your daily life, or do you place obstacles in the path of others by your bad example, want of charity and consideration, impatience,

St. John, as the Herald or Forunne of Christ, had to proclaim the coming of the King. He himself expresses this op his description of himself as the "voice" of one who cries in the desert; that is, Christ spoke through his mouth. So He speaks through the mouths of all His servants just in proportion to their evotion and singleness of purpose How poor an echo are my words of the whispers of Christ to the faithful soul! How mixed with the discordant notes of self-will to worldliness.
St. John's estimate of himself in com-

parison with Him Whom he announced was that he was not worthy to stoop down and unite the latchet of His sandal. This was the duty of the lowest slaves. It meant that he was unworthy to serve Christ, even in the capacity of a slave, and by doing the work that many slaves would consider beneath them. Am I willing to undertake the humblest and most menial duties in the service of Christ? Do I consider it a privilego to do so?—New World.

The custom of "celebrating" Christas with a prolonged debauch is not as widely observed as it used to be, but there are still too many people to whom the season of Our Lord's birth is Venti Settembre, as being displeasing only an opportunity for drunkenness.

seven hundred Armenian Schismatics, one hundred Mohammedans and a few FIVE-MINUTES SERMON. Fifth Sunday of Advent. Protestants.

ST. PETER'S CHAIR.

STORY OF ONE OF THE OLDEST RELIG-IOUS RELICS.

Twice a year, in January and February, the people of Rome observe the feast of the Chair of St. Peter, and this year additional interests attaches to the occasion owing to a discovery recently made by Prof. Marucchi. He God's presence that they scrutinize every act of their lives; and this is what it is to be thoroughly conscientious. Conscientiousness when cultihas shown that the first "Seat of Peter"—that is, the place where he exercised his a postolic ministry in vated is nothing less than babitual consciousness of the Divine presence. We know, to be sure, that some persons are over-particular in examination of exercised his a postolic ministry in Rome—was in the ancient Church of St. Priscilla, and not at the catacombs of St. Agnes, as hitherto believed. The question is a very interesting one for those who have studied Christian archepology, and the traditions concerning ulous enough. The cultivation of the eology, and the traditions concerning St. Peter's life and work in Rome; conscience tends to a constant realizing of the Divine presence, and when but for the general reader it can hardly becomes habitual the soul becomes be as interesting as an account of the chair itself in which St. Peter taught and which has for ages symbolized the infallible teaching of the Roman Church There are two kinds of examination of conscience, both of which are good. One is done at fixed times by some arand Pontiff. A tradition dating back to the earlrangement with one's self honestly ad-

iest times supported by the most illus-trious doctors of the Eastern and Western churches, tells us that St. Peter used the chair which is contained in the great bronze frame, which rises in the apse of the extremity of St. Peter's.
Ancient documents prove that the Chair of Peter used to be exposed for the veneration of the faithful in the century in which liberty was granted to the Christians of the Roman Empire. Everything goes to show that previous to that time it was kept concealed in the tomb of the Prince of the Apostles. In the succeeding centuries it was moved from one part to another of the great Basilica which Constantine erected to St. Peter on the very site of his nands and then went back to her batch of bread: and she was excellently well disposed for Communion. St. Francis place in its present prominent position at the end of the majestic temple, lighted from above by the aureole of the Dove, who seems to brood upon it, crowned by a host of joyous bronze angels, lightly supported by St. Am-brose, St. Augustine, St. Athanasius and St. Chrysostom, and raised above an altar dedicated to the Blessed Virgin

and all the sainted Pontiffs. For several centuries the Popes have ceased to use it on solemn feasts, principally, no doubt, because use would wear out or damage a relic too precious to be lost. But anybody who likes may see a copy of it in the Vatiean sacristy. It is made of wood, and richly decorated with ornaments in gold and ivory, executed with a perfection which enables us to date its origin to the best days of Roman art-that is, to

the age of Augustus or Claudius.
The little ivory sculptures which
adorn it represent the labors of Hercules and prove that it is of pagan origin. A glance serves to show that this chair was originally used for carrying a distinguished personage from one place

to another.

ness for or against us; let us try and get a favorable balance out of it. At any rate, let us know the truth about St. Peter came to Rome under the reign of Claudius, and received hospitality from the Senator Pudens, whom he converted to Christianity. the house of the Roman noble were held the first meetings of the faithful, and here ren, and look back over the past twelve months, and question the seasons of the old year. How did I begin the old doubtless the Prince of the Apostles was presented with the chair from year and how did I behave myself last winter? Did I make my Easter duty last Spring? Did I attend Mass regulwhich he taught them. The chair in those days was an emblem of authority, the sedes gestatoria being eminently so arly and worship God through the sum-mer, or did I make the Lord's Day one and reserved for the emperor and the functionaries of the empire. great Hence the pagan ornaments which decorate the chair now held in veneration throughout the whole world.

From the purely archæological point
of view it is interesting to find a chair

authority. At their death their chairs were sometimes placed in their tombs. made of wood which has been preserved The early Christians entertained the practically intact for over eighteen centuries. Even the veneration due to precious relics can hardly be regarded The early Christians entertained the highest respect for the chairs of the Apostles, which were carefully preserved by them. In the second century Tertulian wrote wrote: "Go through the Apostolic churches in which the as an adequate explanation of the phenomenon in the case of the Chair of St. All the chairs of the other Apostles have perished either by the hands or by the negligence of men, while that of the Roman Pontiff has epistles are read aloud." been preserved in a providential way. the Little town where christ was
BORN.

A visit to Bethlehem, the city where

A visit to Bethlehem, the city where

Of the Great Constantine put himself at the head of barbarian kings to destroy the head of barbarian kings to destroy the Imperial city, and then bade adieu forever to the Eternal City, carrying with him an immense quantity of booty, ranging from precious Greek statues to the bronze tiles of the Pantheon. In the eleventh century the Emperor, Henry IV., had just ravanged the part of the ci y known as the Leonine Borough, which contained the Basilica of St. Peter, when the army of Robert Peter, when the army of Robert Guiscard, which came to expel him

wrought even greater havor. The sack of Rome by the Lutheran hosts under the constable of Bourban destroyed as immense number of religious salem, on the occasion of the lighting of the Holy Fire, Easter eve. The Field of Boaz and the Grotto of treasures which had escaped preceding invaders. During these disastrous illaged, her sacred relics scattered to markable degree, as well with regard to the stone-built houses, as the dress and manners and customs of the people. the winds, her columns of granite lying broken in the dust—and yet the fragile seat in which St. Peter taught the intallible truths of the Catholic Church Many are accustomed to think of Bethlehem as a little town, nestling in a secluded region, writes Dr. De Costa, in Donahoe's Magazine, whereas it is situated, like Jerusalem, on a mountainhas come down to us through all the ages to represent Catholic truth. who examined the chair

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UNDOUBTEDLY THE BEST OF BEVERAGES

Manhood Struggle



Baptistry of St. Peter's. Previous to

this it had been in the Chapel of Relies

in the old sacristy; and there are docu-

ments to show that Pope Adrian I. in

the eighth century, had it placed in the

chapel dedicated to his patron St.

Adrian. In the early centuries the
Pope always sat in the Chair of Peter
during the solemn services celebrated
on the Feast of the Chair in January

and February. Peter Manulius, in the thirteenth century, relates having read

in an earlier author how the Chair of

Peter had been respected during a fire in the Basilica. From chronicles be-longing to the eighth and ninth cen-

turies we learn that a newly elected Pope was first conducted to the Ponti-

tifical throne, and that on the following Sunday he proceeded to the Vatican

Basilica, robed in the Papal mantle and

assinca, robed in the rapat mantle and accompanied by sacred chants, and that there he took his place on "the Apostolic and Most Holy Chair of Peter." In still earlier times the neophytes, robed in their white baptismal robes, used to assemble before the chair to venerate it and the Prince of

chair to venerate it and the Prince of

the Apostles. In short, we have authentic documents referring to the chair,

dating from the fourth century down to

our own time.

It would be a mistake to suppose that

a chair as an emblem of authority is confined to the chair of St. Peter. From the very beginning of Christian-

ity the Bishops occupied special seats as a mark of honor and a token of

very chairs of the Apostles preside in

their place, and where their authentic

Eusebius tells us that in his time the

Chair of St. James the Less was still to

be seen in Jerusalem, and had been preserved by the Christians through

all the disasters which overwhelmed

the Holy City. We also know that the Church of Alexandria preserved for long ages the chair of its first Bishop, St. Mark. The Church of Rome naturates

ally was very anxious to retain intact the Chair of the Prince of the Apostles, and in the catacombs they had a safe

hiding place during the ages of perse-cution for this and other precious re-

The last discovery in our high civili-

'Tis a Dutch proberb that "paint

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A fille medicine in the shape of the worster ful
veilets which are knows as Parmelec's Vegatable Pills, administered at the proper time soid
with the directions adhered to often prevent a
serious attack of sickness and save money
which would go to the doctor. In all irregularities of the digestive organs they are an
invaluable corrective and by cleansing the
blood they clear the skin of imperfections.

There is danger in neglecting a cold. Many
who kave died of consumption dated their
troubles from exposure, followed by a cold
which settled on their lungs, and in a short
time they were beyond the skill of the besphysician. Hat they used Bickie's Anti-Consumptive Syrup, before it was too late, their
lives would have been spared. This medicine
has no equal for curing coughs, colds and
affections of the throat and lungs.

zation is that intellectual men are in their prime at seventy.—J. P. Newman,

remains.

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DECEMBER 27 1902

The Republic.
THE OLD YEAR AND THE

All hall the new year, happy mor Many blessings may it bring! Good things untold may it unfold To worthy sons of men.

The old year now has passed awa Passed time's unbending wall: Like the gentle giram of the rippli It can never be recalled.

Away before the new year rolls, As waves on an unknown soa; No one doth know how the winds Or whither the shoals may be,

All the joys of the old year,

All its grief and wee.
All now is c'er forevermore;
All of this we know.

But of the new year, who can tell What it hath hidden 'neath its Or who can peep thro' the misty of Till the new year is the old?

Friends have left us here in sorro

As the old year rolled away; They were near, to us were dear; New they sleep beneath the clay

But of the new year, who can tell Or who can stem the tide? Will we meet them will we greek On the other side?

Then farewell to the old year;

Our hope is in the new; The all-seeing eye of the God on Will guide us safely through.

CHATS WITH YOUN

Drawing on Physical l

No level-headed business

think he could draw every

capital out of his business or out ruining himself finance thousands of young men thi

BY J. S LYNCH

Merchants, we were inf interesting statistical arti-the reviews some months men who in America at ment form the class tha

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draw every bit of energy, ings of vitality, out of the banks, and still succeed! If a youth is not careful ical and mental capital, if conserve his energy by avthe start, everything that him of the heritage of a so a sound body, or his creat not all the ambition nor a power he can command w rom failure.-Success. WM MCCARF. The Perpetual Faile Managing Director

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fortunes.

The author of the artic for his test of success the of a man's name in the dictionary, "Who's Who He admitted that the ed annual selected the name basis than that of mere moneymaking, and he did readers to take his result ing more than they really ing the basis for what it v

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knows, it stays.] Now, other things bein per- will buy goods wher the best value for the leas value and price being e venience and every other shoppers will buy where t Merchants are al it is their policy to make of salesmen somewhat v the trade which each o bring in through for other outside associationed not be told the modern days of tolerance setts, the old barriers are one by one, like the wal the sound of the ram's holics are entering plea noticed among the inhabitrue to-day and, God wi more true every year The spirit is not to be the who goes about with a c der, looking for a fight parish pastors who come every week with rejoici for the proud manner in lies have conquered the

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n institution most mixed" unions are

will be a compactness a

men to-day than at a gone beyond the capa mind to keep tabs of ments, and the propr man in charge of ea make him responsible.

Take almost any one

HON. E. J. DAVIS, Commisioner of Crown Lands, TORONTO, CANADA. won the regard of their said the other day: "controversy. All we do when we are attacked." be the spirit in busines and every other relation not be ignored, however as the parish is a social All hall the new year, happy more, Many blessings may it bring! Good things untold may it unfold To worthy sons of men.

The old year now has passed away, Passed time's unbonding wall! Like the gentle gi-am of the rippling stream, It can never be recalled. Away before the new year rolls, As waves on an unknown sea; No one doth know how the winds will blow Or whither the shoals may be,

All the joys of the old year, All his grief and wee.
All now is o'er forevermore;
All of this we know.

But of the new year, who can tell
What it hath hidden 'neath its folds?
Or who can peep thro' the misty deep,
Till the new year is the old?

Friends have left us here in sorrow, As the old year rolled away; They were near, to us were dear; New they sleep beneath the clay.

But of the new year, who can tell, Or who can stem the tide? Will we meet them will we greet them, On the other side? Then farewell to the old year;
Our hope is in the new;
The all-seeing eye of the God on high
Will guide us safely through.

CHATS WITH YOUNG MEN.

Drawing on Physical Banks. No level-headed business man would think he could draw every cent of his capital out of his business or bank with out ruining himself financially. Yet thousands of young men think they can draw every bit of energy, all the sav ings of vitality, out of their physical banks, and still succeed!

If a youth is not careful of his physical and mental capital, if he does not conserve his energy by avoiding, from the start, everything that would rob him of the heritage of a sound mind in a sound body, or his creative energy, not all the ambition nor all the will power he can command will save him from failure. Success.

The Perpetual Failure. If you lack character, downright, genuine honesty and squareness, your college education, your superior advan-tages only emphasize or extenuate your real failure, for no man has ever succeeded, no matter how many millions of dollars he may have accumulated, who has lost his character in the process. If he has left his manhood behind him, if his integrity has escaped in his longheaded methods, his shrewd, sharp dealings, in his underhanded schemes, his life is a failure. It does not matter what position he has reached or how much money he has made. He is a miserable failure if he has lost the pearl of his life.

The Way to Success.

Merchants, we were informed by an interesting statistical article in one of the reviews some months ago, are the men who in America at the present ent form the class that accumulate fortunes.

The author of the article had taken for his test of success the appearance of a man's name in the biographical dictionary, "Who's Who in America." He admitted that the editors of that annual selected the names on another basis than that of mere success at moneymaking, and he did not ask his readers to take his results as signifying more than they really did, but taking the basis for what it was worth the ductions were highly suggestive.

Merchants, it developed, are one of the last among all the occupations to reach prominence, which on the average is "success." Of all the merchants whose names were found in Who" the very great major Who" the very great majority were well past middle life, and the merwho got into its pages while still young were too few to be noticed. in mercantile life comes

men above fifty years of age who were men above fifty years of age who were found there was greater than the number from any other occupation. With merchants it comes slowly, but it comes, and usually, as everybody it, do not abuse it, and never deny the knows, it stays.]

Now, other things being equal, shopper- will buy goods where they can get the best value for the least money. But value and price being equal, and convenience and every other circumstance, shoppers will buy where they "know the Merchants are alive to this, and it is their policy to make up the staff somewhat with a view to the trade which each one is likely to bring in through friendship and other outside associations. Readers need not be told that in these nodern days of tolerance in Massachusetts, the old barriers are toppling down one by one, like the walls of Jericho at the sound of the ram's horn, and Catholics are entering pleasantly and unnoticed among the inhabitants; this is true to-day and, God willing, it will be more true every year of the century. The spirit is not to be that of the youth who goes about with a chip on his shoulder, looking for a fight. parish pastors who come into this office every week with rejoicing on their lips for the proud manner in which Catho-lies have conquered the prejudices and won the regard of their fellow-citizens, said the other day: "We don't want controversy. All we desire is defence when we are attacked." And that is to be the spirit in business, as in politics and every other relation of life. It cannot be ignored, however, that so long as the parish is a social centre, marriage institution most happy when ixed" unions are avoided, there will be a compactness about the Catho lic body; and he would be a short-sighted merchant who did not take advantage of this fact by employing

The openings are by no means filled with the right sort of applicants so fast as the employers would like. Mercan-tile life offers richer chances for young

must pay or a man will be found who can make it. Who are these men? They are the boys who have worked up from the bottom. The intelligent, active, reliable youth who goes in at a small salary, is on the straight road to one of those mercantile successes the will get his name into "Who's Who and into " Bradstreet's."

An illustration drawn from the grobusiness has its application here "How many new stores are you going to start this year?" was asked of the head of a string of provision stores. I don't know," was the reply. "We start a new store every time we find two able and intelligent young men competent to take charge of it." A good man in any big store will force a place for himself.

What is the result in cold, hard facts?

Almost every one of the big department stores in Boston is incorporated, and most of the stockholders and officers are not members of the family that founded the establishment, but men who have worked up. To advert once more to the young man who hangs around waiting for an easy job at a fancy salary from the beginning, politi-cal preferred, that worthy if he means business will do well to put a poultice to his swollen ideas and begin, like everybody else, at the lowest rung of the ladder. He is a poor stick of a boy that is too proud to go to work in a store at small pay but not too proud to sit on the fence eating his father's sand-wiches while he waits for ox-heart cherries to drop into his mouth from the tree of politics.—Boston Republic.

OUR BOYS AND GIRLS. A TALE OF THE THREE KINGS.

Balthasar, Melchior and Kaspar, the

three Magi, taking along incense and myrrh, went to look for the infant

ey were not familiar with the road to Bethlehem, and after traversing a deep forest they were overtaken at night-fall near near a village in Lang-They were tired, and their arms were

nearly broken with the weight of the vases of perfume which they intended for the San of Mary. for the Son of Mary. Moreover, they were half dead of hunger and thirst. So they knocked at the first door they The house, or rather the hut, on the

border of the forest, belonged to a wood-cutter named Fleuriot, who dwelt there with his wife and four tots. It was made of turf, and had a roof of earth and moss, which the water penetrated when-ever it rained hard.

Overcome with fatigue, the three kinge fell against the door, and when the wood-cutter opened it they begged

a meal and a bed.

"Alas! good people," said Fleuriot,
"I have only one bed for myself and a
pallet for my children. As for supper,
we can only offer you boiled potatoes
and rye bread. Nevertheless, enter
and if you are not too hard to plant and if you are not too hard to please

we will try to help you."
So the kings entered, and they were served potatoes, which they ate with gusto. The wood cutter and his wife gave them their bed. The strangers slept soundly, with the exception of Kaspar, who liked his ease. He found the bed narrow between the stout Bal-

thasar and the giant Melchior. Before setting out the next morning Balthasar, who was the most generous of the three kings, said to Fleuriot:

"I'd like to offer you something out of gratitude for your hospitality."
"We gave it freely, good people, and we expect nothing." said the woodcutter, holding out his hand, neverthe-

Then Balthasar said: "I have no money, but I would like to leave you a souvenir of more value." Feeling in his pocket, he drew out a little orienta flute, which he presented to Fleuriot. The peasant, taken aback, made a long

poor alms or hospitality."
As soon as the three kings had disappeared around the turn of the road, Denis Fleuriot, scornfully balancing the flageolet in his hand, said to his

"They needn't have given us quite such a stupid thing as a flageolet. Still, just to see whether they were poking fun at us, I'm going to try it."

"Then he shouted, "I wish to have ome white bread, a venison pie and a bottle of good wine for breakfast!" All at once, to his great astonishment, while he played a little popular air there appeared a table covered with

fine white cloth, and bread, and ven ison pie, and wine-just what he had asked for. Then, when he was assured of the power of his flute, he did not stop there, as you may well believe, but he asked for any and everything that came into his head. He played from morning to night. He had new clothes for him-self and his wife and children, money in his pockets, and a table amply supplied. As he had only to wish for a

thing to have it at once, he grew to one of the richest men in the section in no time. In place of his tumble-down hut he In place of his tumble-down but he had a superb chateau, which he filled with costly rugs and furniture, and when all was ready he gave a great banquet to show his new establishment. He gathered all the aristocracy of the

went so far as to station two great brutes of footmen, armed with blud-geons, with strict orders to keep off any

village where they had slept, and see ing the brilliantly lighted chateau, Kaspar said banteringly to Balthasar, 'I'm curious to know whether our man has not misused the little flute, and now, since he is rich, whether he keeps his promise to be good to the poor. Said Balthasar, laconically, "Let's

Changing their beautiful garments for rags, they assumed the guise of beggars. Presenting themselves thus beggars. Presenting themselves thus at the castle gate they begged hospitality for the night, but they were received indeed very badly. They insisted, and made a great commotion, antil Fleuriot popped his head out of the window and, seeing beggars, ordered the dogs set upon them, so that they made off at great speed, but not withut damage to their legs.
"I thought as much," declared the

ceptic Kaspar, who had been bitten in

'Never mind, he can't take it to heaven!" said the giant Melchior.

The revellers went on with their banqueting carelessly. They came to

entered the three Magi. Fleuriot, who recognized guests of former days, kept a straight lace, and with forced

the poor.'

"I make you my compliments," said furious concourse was the magic of the Balthasar, in his deep voice, "en the manner in which you keep your prominstant; the guns dropped, unex-

little flute, the counterpart of the one given to Fleuriot, he made a terrible noise on it. In the twinkling of an eye the table, the revellers, the castie, all disappeared, and the wood-cutter found himself bare and lonely on the outskirts of the forest before his ruined hut, but his wife and children in tatters. "Fortunately," he reflected, "I

have my flute. His pockets were full of holes, and the talisman had disappeared with the

three Magi.
And ever since that time at Epiphany the Feast of the Magi-when they eut the king's cake it is the custom to put by carefully a portion for the poor. —From the French of Andre Theuriet.

THE RINGING OF THE BELLS.

BY W. J. CARROLL.

On the 13th of May, 1861, there was a seri-On the 18th of May, 1801, there was a seriordered out. Col. Grant and Judge Little and
Father Jeremiah O'Donnail did ail in their
persuade them to retire; the Megistrate read
the Riot Act, but all to no purpose. Reluctantly, the Commander was then compalled
to give the order to fire. Three people were
killed and twenty wounded; amongst the
wounded was Father O'Donnell, for whom
great sympathy was expressed among all
classes. Transk, bowever, to the exertions of Bishop Mullock and his clergy
order was completely restored."

order was completely restored.

The above extract from Judge Prowes's excellent History of Newfoundland, epitomiz's the history of Newfoundland, epitomiz's the history of the turbulence of that period. Happily those riotous days are forever gone, and we of to-day, while not concerning our selves with the causes of these regratable occurences, may read with some little interest the story of the Great Riot, as the writer of on heard it, as detailed by a venerable old frend now departed, who was an active participant in the stirring scenes enacted on that memorable day. The following account was written for the Duly Colonist Christmas Number.

Hark! the Bells! the Joy-bells! Hear their glorious pean, the earthly symphony of Heaven's Xmas Song, the chant of the seraphim and cherubim; the echo of the message from the Great the echo of the message from the Great with the choice to the uttermest bonds of the congregation stood sulkily confidence in the congregation of the congregation. A ramble triangle of the congregation of the congrega earth:—"Glory be to God on high! peace on earth to men of good will!" Oh! the varied memories their tones evoke! How gladsome are their peals to myriad hearts and homes; to myriad hearts and homes, how sad! Bless Him ye, and rejoice, who sit around the merry Xmas board,-who laugh and sing, as you've laughed and sung of yore, in the "yule-log's ruddy glow." Bless Him ye, and cease to weep, who bewail the circle broken; whose unwilling gaze rests on the vacant chairwhose thoughts are with the dead Forget not that other message :-" I

am the Resurrection and the Life; and who believeth in Me, though he be dead, shall live''—and be consoled, for Xmas yet shall come where friends no more will part. Aye! ring out, ye glad bells! Ring out, ye bells of sadness! Such thoughts as these surge through my brain as I hear the bells this Xmas Eve. Memory wanders back among other scenes than Xmas ones. I hear the bells, and again my heart's-pulse quickens; my breath comes short and quick; my soul is filled with tear. I see the angry multitude-seething, surging, foaming, as a troubled sea.
I hear that fearful shriek—the shriek

ing, surging, toaming, as a troubled sea.

I hear that fearful shriek—the shriek
of a maddened host—as with one voice
they cry "Revenge!" How plainly do
the bells recall that scene! 'Twas in the springtide of the year—a stormy, blustry, gloomy day. The wind, in fit-He gathered all the aristocracy of the country-side around his richly served table, which sparkled with glass and silver. He carried himself high, while his wife was dressed to kill, and the musicians in an upper gallery regaled the revealers with their grayest music. permit any beggars or troublesome people on any pretext whatsoever to enter the court, that the festivities might not be interrupted. He even went so far as to station two great is to the people's lights, a shackle had been forged for Patriotism and Liberty. in lawless acts they vented their rage.
The military had been called out; the
Riot Act been read; the soldiers stood partment stores. Their extent has gone beyond the capacity of a single mind to keep tabs on all the departments, and the proprietor must put a man in charge of each of them and make him responsible. His department

The military had been called out; the Riot Act been read; the soldiers stood in unbroken line, with guns presented towards the angry multitude, who surged, with scowling looks and threatening mien, to the very point of the soldiers' bayonets. A crisis had marke him responsible. His department

The military had been called out; the Riot Act been read; the soldiers stood in unbroken line, with guns presented towards the angry multitude, who surged, with scowling looks and threatening mien, to the very point of the soldiers' bayonets. A crisis had arrived. One unconsidered word—

Passing the forest they recognized the

one thoughtless act would now mean Death. But see! there's a break in the crowd; at the upper end of the line they waver and fall back. Are

they getting fearful of consequences at the last moment? Have they weighed their chances of success, and decided No! but the only mortal power that can now influence the good is at work among them—the Min-isters of the Prince of Peace. A look, a word from the well-beloved and idelzed old Priests seem to be more noten; than the fear of la onets. dispersing; the anger is evaporating But no! too late! too late! the sidered word has been spoken-the thoughtless act has been done. "Present! fire!" rings in stentorian tones over the din of the maltitude; the sharp "ping! ping!" of the rifles is heard, and Death reaps in his harvest. The multitude is fired into; the fron ranks fall in pools of their own blood Again they waver, as if un-decided whether to retreat or advance, when suddenly their own loved "Soggarth Aroon" throws up banqueting carelessly. They came to the desert, and Fleuriot, a huge knife in his hand, was about to cut the enormous cake, when they heard the ratting of a post chaise in the court, drawn by four spirited horses, caparizoned in gold.

They came to avance, "Soggarth Aroon" throws his hands, and with a low agoni moan, fall heavily to the earth, appending of a post chaise in the court, drawn by four spirited horses, caparizoned in gold. his hands, and with a low agonized isoned in gold.

Fleurict stuck his nose out of the window again, and this time, perceiving noble guests, he ordered in all haste that they be shown up. He even went himself with a torch to receive that made my heart's-pulse quicken, my breath come short and quick; that filled my soul with fear. I hear the awful shouts of white-faced, angry men; I hear the fearful screams of frightened, and the weil of the fearful screams of frightened, and the weil of the fearful screams of frightened. them at the hall door. Then, in all the terrified women; I hear the wail of

pomp of apparel, clad in purple and agony from the wounded, dying victims; gems, with crowns on their heads, there come, armed with deadly seal-guns—but above all the din and tumult, above the wailing of the wounded and the moaning relcomes he prayed them to be seated of the dying-the shricks of frightened at the table. women; the shouts of frenzied men-"Thanks," said Melchoir, dryly, what sound is it that breaks on my ear we do not eat with one who maltreats the poor."

Hark! 'tis the bells—the joy-bells! As oil to the troubled waters, so to the

ploded, from the shoulders—the result e."
"Ah! you set the dogs on beggars!" was like that of magic. A strange, mysterious influence possessed them, as added Kaspar, feeling his leg. "Wait and I'll play you a tune you have not learned yet."

And drawing from his pocket a sudden impulse seized them, and as if directed by some Invisible Being, with turned footsteps, as with one accord, they hastened to the church. "Why were the bells rung?" "Was the were the bells rung?" "Was the Priest shot dead?" "Were they going to concert measures for more ample vengeance?" were questions

asked, each of the other, as they hurried onwards-some armed-all excited and panting for revenge. What words of mine can depict the scene that folave my flute."

But he searched his pockets in vain. Is pockets were full of holes, and the alisman had disappeared with the alisman had disappeared with the mob; now, though throbbing in every mob; now, though throbbing in every vein; though near bursting with suppressed excitement-heaving, surging, like an oiled sea, and suggesting the same, cruel treacherous power when lashed to wrath, yet outwardly very calm, expectant; their gaze painfully concentrated on the High Altar, eagerly waiting for the words that would de subsequent actions for the day. On the High Altar stood the venerable white-haired Bishop, calm, and seemingly unconscious of the ocean of passion with which he was surrounded. His prayer had been heard; he had his larged convertions

his loved congregation around him; they were now the creatures of his will. He offered a silent thanksgiving to the Most High. He turned, and with his magnetic gaze, rivetted their attention. Then, with words in-spired—with impassioned eloquence and wisdom—he besought them to desist from their mad designs; lay down their arms and disperse quietly to their "'Vengence is mine, saith the homes. "'Vengence is mine, saith the Lord!" and he reminded them of their duty to their God, their children, and their country; once more beseeching them to go peacefully to their homes. These wise admonitions appeared to have fallen without avail, on ears that that were deafened with

vinced, but not converted. A rumbling of feet, an impatient movement of se near the doors, told of the insatthose near the doors, too of the more iable desire of vengeance of the more impetuous. It seemed now that all the powers of Heaven or earth wouldn't stay the perpetration of the bloody holocaust. The congregation are just going to rush again to the fray-they're just breaking into an ungovernable rabble—the blood of Cain rises in their hearts; their souls are filled with a murderous desire for revenge—for blood; when, see! a moment they hesi-

blood; when, see! a moment they hest-tate, and in that moment the venerable Bishop, with the Heaven-sent spirit beaming from his eyes, raises aloft the Sacred Host, and in a loud voice cries: "I beg of ye! I adjure ye! nay, I command ye, by the presnay, I command ye, by the presence of the Living God, to desist from this rash act," and as He, in the early days, quelled the riotous waves on the shores of Galilee, so did He now, by His Living Presence, quell the sea of riotous passion that swelled around Him. The congregation fell on their knees as one man; and with their heads bowed low, with the murderous thoughts wrenched from their hearts, with the Spirit of the God of Peace and

Mercy breathing through them, they struck their breasts and cried aloud to God for pardon.
Oh! that heavenly scene! Oh! that miracle of Faith and Love! "Glory be to God on high; and peace on earth to men of good-will," bursts on my ear as I hear the bells this joyous Christmas Eve.—Newfoundland Quarterly.

Do You Belch Gas?

Do You Belch Gas?

If you have uneasy sensations in the stemach a bast taste in the mouth, head-che-remember that ten drops of Polann's Nrvi ise in sweeten date is a quick and certain cure. Nervilineates digestion, dispois the gas, makes you compare the and from from distress at once. Northern and from from distress at once. ble and free from distress at once. Ner-e is just splendid for cramps. Colic. Dysen-stomach and Bowel Troubles, and costs



NEVER HEARD OF THE INCAR-NATION.

The darkness in which some portions of our country live concerning Catho-ic practices and the teaching of the Church is almost incredible to persons who dwell in more favored localities. priest who lately gave the mountains not many miles from New York thus describes one of the settle-ments which he visited: "Here," he writes, "are many per-

sons who have never seen a priest, who have been raised in unquestioning faith in all the fairy tales concerning the Church which have been handed down from the earliest settlement of the country, and which to their knowledge have never been contradicted — the worshipping of idols, the purchase of permission to commit sin, the Inquisilieve profoundly in them all. grown men who are firmly con-ed that a priest is an impersonaare tion of the devil, and they would soone have one of their mountain bears hug them than let a priest shake their hand.

It is into such regions as this-and for all our boasted civilization there not a few of them-that our missionar-

This same priest tells of a conversion This same priest tens of a conversion which he made on this mission. There was a "native who had no particular belief in any religion. All he was that he hated the Church because some one had told him that the wicked priests wanted to gain control of the country, and then stamp out Protestantism by and then stamp out Protestantism burning all its votaries at the stake 'Very well," said the priest; " if I can now you that the Church certainly does of intend to massacre all the non-Catholics, but to convert them: if I can show you that, will you believe? The man said he would; so the priest patiently and carefully, like one in-structing a child, taught him the mysteries of the faith. The man had never much as heard of the Incarnation As the priest explained it he sat quiet, absorbed in new thought, and when finally the missionary said, "This God was made man like you and suffered death for our sake," the old man burst out, Church teaches I want to be a Catholic, for a thing so beautiful cannot be taught by a false Church." So the man

as finally baptized. The Catholic Missionary Union has for its primary purpose the sending of missionaries into the remote districts where people have little or no knowledge of the teachings of the Church. It is now subsidizing eight or ten missionaries, paying each of them \$500 a year in order to do this work. embers of the Catholic Missionary Union give freely for this purpose, and they consider that there is no money they spend so usefully as that which they spend in this way. It is an easy thing for any priest to gather a crowd done is without measure.

The Duty of Catholies.

Towards those who differ conscientiously from the tenets of the Catholic faith no feeling but one of the broadest charity is taught by the Church or by any of its members who are familiar with its real spirit, but from erroneous doctrines which have been the fruitful source of so much evil and to which can be traced so large a portion of mod-ern infidelity it is the duty of all Catho-



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ands, ANADA.

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MGR. FALCONIO GUEST.

ON IN HIS HONOR AT GONZAGA CO

Washingon Post.

Moneignor Falconio, the new Papal Delegate as last night given a reception by the faculty and alumni of Gonzaga College in the hall of that institution. On the stage with him were the members of the faculty and a large number of the alumni of the college. Addresses by representatives of each were made, all of them in the nature of a wilcome and all of them congratulating both the Papal representatives and the city as decunity on his coming here.

Archbishop Falconio was esconted from the Papal legation by the college band to the hall where he was mee by a committee of the alumniand escorted to the stage, which was the Papal coat of arms being suspended over the centre in front. The addresses of the evening were made by the Rev. Father E. X. Fink, president Gonzaga College: Mr. Dominick I. Murphy and Mr. Maurice O Connell. Solicitor of the Treasury Response was made by Mgr. Falconio. A double sonnet. composed by Mr. Maurice Francis Eagan, dedicated to Mr. Falconio, was read by Mr. Matthew Hallorn and another poem, also dedicated to the Fapal delegate, written by Father Byrne, a profession of the college, was readed by Mr. Rossa Downing and by Mr. A. Samuels, its leader, who gave a corner solo.

On The College Plaafform.

and by Mr. A. Samuels, its leader, who gave a cornet solo.

On the college MATFORM.

The guest of the evening occupied the centre of the platform, with the Rev Father Fink, S. J., on his right. Seated at the front with them were the others to take part in the programme. Besides Archbishop Falconio Father Fink, and the speakers of the evening the following occupied seed on the stage:
Father James O'Connel, Somble, S. J., Father Francishor, S. J., Mr., Robert Tracry, S. J., Mr., F., Kreis, S. J., all of the college faculty. Mgr. Marchetti, additor of the Papai legation. Rev. Father W. Multam Kitchen, of the Bureau Indian Missois: Father Finnegan, S. J., vice president Loyene Currier, St. Mary's Church: Charles N. Mulvaney, S. J., Holy Trinity; Father O'Leavy, S. J., Father Hill, S. J., Father Father O'Leavy, S. J., Father Hill, S. J., Father Lancaster, of Georgetown University; Father Chapus, S. S., of Catholic University; Father Chapus, S. A. of Catholic University; Father Chapus, S. A. of Catholic University; Father Michael Scanlen, S. J., Commander Father Michael Scanlen, S. J., Commander Michael Scanlen, S. J., Commander Michael Scanlen, S. J., Commander M. G. W. M. Lepiev, Mr. C. J., Chaptill, Mr. F. L. Devercaux, Mr. D. O'Callahan, Mr. W. H. Lepiev, Mr. C. J., Cleavy, Mr. J. V. Coughlan, Mr. V. A. Shechev, Mr. F. J. P. Cleary Mr. O. J. Cleavy, Mr. J. V. Coughlan, Mr. V. A. Shechev, Mr. Frank Weller, Mr. C. B. Bayly, and Mr. Henry Hagerty, Mr. C. M. Bayly, and Mr. Frank Weller, Mr. C.

He referred to the Pontiff as a teacher, and said his delegate was the representative of a great teacher, as well as being a teacher himself. Mr. Murphy spoke of the educations work of the Jesus and of the Franciscaus, as well. To the laster, to which the Franciscaus, as well. To the laster, to which the Franciscaus, as well. To the laster, to which the Franciscaus, as well. To the laster, to which the Franciscaus, as well. To the laster, to which the Franciscaus, as well. To the laster, to which the Franciscaus, it is the work as teachers. The Jesuiis to, have done much. Speaking of education, it is add; "No institution of learning can hope o live that does not follow the course of volution. Our history attests our devo in to the cause of education. Between our loyalty to the Church and our layalty to other Church and our layalty to the Church and our layalty to country, there can never be the shightest conflict. Because of our faith as Catholites, we are better citizens, better Americans.

Mr. O'Connell spoke of two party, and naceden none. "You come to us, representing the power, as judge and country and we expect a abide by your decision. I am thankful you have been so much in this country and tha you know, consequently, so much of it and it neither thankful to the country and thankful neithers."

Mr. O'Connell, expressed his preference for

you know, consequently, so much of it and it unstitutions."

Mr. O'Connell, expressed his preference for this country a method of erecting charche without government aid, as is the case in some countries of Europe. "Sometimes," said he "I wonder if Catholicism in this country due not mean more than in the Catholic countries. It seems that only in Catholic countries is the church persecuted. The Catholic Countries is the church persecuted. The Catholic Countries is the church persecuted. The Catholic Countries in the church is growing here more than any other twelve millions of people. He paid a tribute to the Franciscans, who have done so much toward the advancement of religion and education. Holosed with the wish that the stay of the honored guest in Washington might be long

closed with the wish that the stay of the honored guest-in Washington might be long THE PAPAL DELECATE 8 REPLY.

In replying to the addresses of welcome and addressing the audience, the Papal Delegate spoke of their veneration of the Pope. He is, "he said," the pastor of the Universal Church, the Vicar of Christ's Church of earth. Speaking of thelong life of the Roman Church, he said that empires had ceased it exist, nations had been transformed, but the Papal power had remained. "The Pope dominion comprehends millions of souls in all parts of the world, of different longues and different races, He is the rock on which would the Church. In venerating bim you uphold your religion and render yourselvisworthy of the name of Catholics. Though for a long time far away from you, my heart has always been in America."

Following his restonass, Archbishop Falcoric pronounced the appostole benediction. The audience them passed from the auditorium to the stage, where each reson was presented to the distinguised prelate. The introductionwere made by Father Fisk, the president of the college. After the reception refreshments were served in the lower hall. During the evening there was a song of welcome by the choir. The music of this was composed especially for the occasion by Mr. S. J. Kubel,

DR. THOMAS O'HAGAN AT ST. JEROME'S.

Dr. O'Hagan, the well known Canadian author and educator, has been the guest of S. Jereme's college for the past three weeks, and on Sunday, 14th inst., addressed the member of St. Jerome's Liverary and Dramatic Society, taking for his subject: "Bocks and Reading." At the outset Dr. O'Hagan paid a warn tribute to the work which St. Jorome's college has accomplished in the held of Oscho lie centention in Ontario, and incidentally referred to the advantage which a Catholic college has over a securar celege, is death imparts correct modes of thicking, and give the sudent sure and sound principle soft philosophy, which are so needful in this age of chaotic and loops turry thinking.

The recturer pointed out that, as much for man's education is obtained outside of the college walls, it is essential that we should carfully distinguish books that are pecinus for those that are principus—that this discrimination is especially necessary to day, seeing the

ead Kipling, though he may be a vogue. The author of "Kim" has the volgar strength of a half buck in a foot ball club. All onclusion Dr. O'Hagan impressed upon he students that it was a truth intellectual as well as sprittual that only he who fights the good fight, and keeps the faith, and runs his ourse to the end, will win the cown—remem bering, too, the words of an American poet, that.

Heaven is not gained at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vanited skies
And we mount to its summit round by
round."

OBITUARY.

MATTHEW J. FLANAGAN, DOWITE.

Seldom has such regret been felt by the residents of Downie as that caused by the death of Matthew J. Flanagan. Deceased was the son of Mr. John Flanagan of Downie and about a year ago became camployee of the G. T. R. shops, Stratford, working at his trade, that of a caypenter. On Morday, Dec. 1st, he received in luries to his hand; the was attended at once by medical skill work was afterwards continued at the residence of his sister Mrs. J. Murphy. Blood poisoning, however developed, and on Wednesday a change in his condition brought to his bediet he prices of the Church also his loving parents brothers and sisters. On Friday surrounded by these heartbroken relatives he serchely based away at 6 p. m. His remains were conveyed to the nome of his parents in Downie and en Sudday interment took place in St. Mary's. After High Mass Rev. Father Breman spaces, that as "man proposes God disposes" and farished by exnorting all to pray for the dead. The procession, one of the largest ever seen in St. Mary's then proceeded to the R. Cemetery, where the mortal remains of the dear and brother were laid to rest. Long shall we remember Matthew; in his boyhood gentle and obedient at school, cheery and kind hearted in the home circle; in manhood a courteous gentleman, beloved by neighbors and fellow workmen, stalwart and healthy in his twenty ninth year with the proppet of a useful happy life ahead, his death comes as a blow to his family. Besides his father and morher, he leaves two bothers. J. J. Flanagan, Stratford, Mrs. T. Gant, Kinkora, Mrs. May his soul rest in peace! MATTHEW J. FLANAGAN, DOWNIE.

afflicted mother and relations their warmest sympathy. May her soul rest in peace!

DR NUMAN, GUELPH.

It was a great shock to the friends of Dr. Nunan, Guelph to loarn on Thursday evening of last week that he was lying at the point of deah at St. Joseph's hospital. For a year or more the dector had been in poor health. At times he was compared to the hospital of pain. Then his naturally rugged constitution would gain the mastery and he would be able to be about again. On Thursday a sudden change for the worst took place and the stricken gentleman was removed to the hospital. It was realized, however, that the end was last. He sank into unconsciousness and passed peace fully away at 930 clocks. In xt housing. The immediate cause of his death was Bright's disease.

The late Danis Nunan. M.D. was born in Ferrica, Gonny K. Fry. Ireland. He came to Canada in 1855 and took up his residence in Guelih, where his father had established him sof a year or two before. The thoroughly practical education he had received in the old country enabled him to enter the beaching profession. One of the examiners when young Nunan wrote for his cettificate was Rev. Dr. Torrance at that time for the young candidate from Ireland gave birth to a sincerferendship which has been maintained through all the years. Passing creditably and receiving his certificate, deceased becan to teach sence on the Brock road in a building long since demoished. After some years ne accept dis principalship of the Separate school in Guelph. Early in the sixties he retired from Ireland gave birth to a sincerferendship which has been maintained through all the years. Passing creditably and receiving his certificate, deceased becan to teach sence on the Brock road in a building long since demoished. After some years ne accept dis principalship of the Separate school in Guelph. Early in the sixties he retired from Ireland gave birth to a sincere friendship which has been maintained through all the years. Passing creditably and receiving his certificate, deceased

MISS PAULINE MARY PENDERGAST DETROIT

inst., to St. Mary's cathedral, where a Solemn Requiem Mass was celebrated for the repose of her soul by Roy. Father Holden. In the sanctuary were Rey. Father Holden. In the sanctuary were Rey. Father Crayen, Galt, and riev. Father O'Keilly. Oakville. The interment took place in the family plot in Holy Sepulchre cemetery, the last sad rites at the grave being performed by Rey. Fathers Holden and O'Reilly. The bearch were: Messrs H. J. McLusyre J. D. Dougherty, P. Galvin, Alfred Miller, Julian Thomas and Wh. Keating.

Among the friends who sent beautiful floral off-riegs of sympath were and Mr. Red. Sevier, Mr. Mrs. A. Miller, Frank and E. Hennessy. Peter and M. McCowell, Mr. and Mrs. Ed. St. D. S. ustr. Miss Edna O'Connor, the pupils of the senior fourth form of the Secred Heart school and Mr. R. Thomas and H. Thomas.

Mrs. T. J. Hayhoe, Cincinatti.

The death of Mrs. T. J. Hayhoe, beloved with of T. J. Hayhoe, believed in the light of the street of T. J. Hayhoe, cinciniting with the street of the street of the street of the light of the street of T. J. Hayhoe, believed in Cheinitti.

MRS. T. J. HAYHOE, CINCINATTI.

The death of Mrs. T. J. Hayhoe, beloved wite of T. J. Hayhoe, occurred in Cincinitti on Monday, Dec. 15:h. and the remains were conveyed to her mother's residence at St. Thomas, Wednesday Dec. 17. The deceased was much beloved by a large circle of sorrowing friends and leaves to mourn her loss her mother, Mrs. Mary Harvey, St. Thomas, two brothers. M. and D. Harvey, Indianapolis, and five sisters all of St. Thomas Mrs. M. Ronae, Mrs. P. B. Reath. Mr. Wm. Leek. Mrs. Wm. Acernithy and Miss Joe Harvey. The funeratook place on Thursday morning, when High R. quiem Mase was sung by Rev Father Sharley - Isolowed by a large number of friends to the cemetery. Many beautiful forel offerings were received and twenty five Mass flerings for the repose of the soul. R. I. P.

Miss Pauline Jary Pendergast Detroit.

Miss Pauline Mary Pendergas: Detroit.

We regret very much to announce the death of Miss Plutine Mary Pendergas, which occurred at the family residence, 39 Baker street, Detroit, on Sueday, Dec. 14, last, Miss Pindergast was a native of Lendon, and moved to Detroit with the rest of the family about four years age. During her residence here as also in Detroit, she made many friends who will regret to hear of her death. Some six months ago her health began to decline, and, thinking a change of air might be baneficial, came to London and spent about three months in St. Joseph's Hospital, returning to Detroit about a monthago. Both at the hospital and on her return to the family circle the best medical attendance and careful nursing was brought to bear in order to save her life, but to no purpose. Death came to her release, as stated above, on Sunday, Dec. 14th. The remains were con-

one daughter. Mary, choir leader at St. Columban, where she has hots of friends who deeply sympathize with her in the loss of her much established father. R. I. P.

The Christmas Farmer's Advocate.

"The Golden Fields are waving.
The sun sets golden red
A sleeping Empire's waking.
An Empire's day is breaking.
A maiden Empire's making
A mother Empire's bread."

A maidon Empire's making.

A mother Empire's bread."

The above lines were written by Cy. Warman, the elever American author who makes his home in Canada, for the brautfol colored frontispiece of the Christmen author who cate, of Loadon, Ont., to which the readers of that ever-popular periodical who been treat d. Some idea of the megnitude of the issue may be seen from the fact that which the readers of the town of the property of the seen from the fact that the sealily required over 16t tons of paper apprint it! Some 30 or 40 specially written circles on every phase of agricult are and kindred themes, by the most eminent writers of this continent and in Great Britein, appear in tes 80 mage, which are embedded in the continent writers of the son incut and in Great Britein, appear in tes 90 mage, which are emperaductions of many of the best of modern paintings. It is not many of the best of modern paintings. It is made to the success, and the farming interest and value. We congrature the Farmer's Advocate on its success, and the farming interest of this country on having such a splendid so ponential with a large and competent staff, on all departments of sarriculture, the Advocate has laid piens for 19/3 that make it indicates the stages farm paper at a very modest outlay.

MARRIAGE.

MARRIAGE.

McPherson-McGrough.

A very pretty wedding was some at 3t. Mary's church on Wednesday, Nov. 29th, at 8a. m., when Mr. Francis I. J. MacPherson, third son of Mr. Angus MacPherson, of Peterboroush, was united in marriage to Miss Ross Mary McGrough eldest daughter of Mr. M. McGeoush, contractor.

The ceremony was performed by Ven. Archdeacon Casey in the presence of the immediate friends of the contracting parties and a number of guests from a distance. The bride looked pretty dressed in a cream white silk dress en train with Brussels net veil. She carried a shower boude of which the trimmed with white with misses the trimmed with white carried a shower bouquet of pink chysanthemuns. The groom was upported through the ordeal by his brother, Mr. Jas. McPherson, of Sault Sie Marie.

After the ceremony the party drove to the residence of the oride's parents, where the usual congratulations and good wishes for their future happiness were extended to the young couple. They left en the 19 49 train for a honeymood. Mr. and Mrs. MacPherson will reside in Peterboro, where Mr. MacPherson in married life.

Young Men's Catholic Club.

Through the effects of Mr. John Sonway a Young Men's Catholic Club has been organized in Perth with a membership of over flity and it is not yet a week oid—a spiendid record surely. The object of the club is to advance literary and social work among its members. Suitable club rooms has been procured and fitted up so that the young men will have a different sold by the whole they may go to spend their evenings. The objects of the club are good once, and if the members but enter into the undertaking in the proper spirit, and strive falthfully, who knows but latent talent may be brought forth, which otherwise never would have been developed. The fundation work may be laid for a future Canadian statesman, a prominent lawyer, author or priest, who can tell? Besides devoting one in literary work the members will occasion ally loduige in social episyment, and or the whole they look forward to spending a priestion meeting recently held they will be suited to the whole they look forward to spending a point of cers were e-eeted—Hen. President. David Willems, Spiritual Advise a Ether Davis; President, John Conway; Vietness Low, A. W. Dwyre; Spiritual Advise a Ether Davis; President, John Conway; Hendmund Gorman; Fin. See Edward Byne, George Noonan, Evenand Doyle,—Perth Expositor, Dec. II.

IRISH CHRISTMAS CARDS.

IRISH CHRISTMAS CARDS. Address, Catholic Record Office Lon-

MARKET REPORTS.

LONDOS.

London. Dec. 21. — Dairy Produce — Egg*, crates, per dozen, 19 to 21c; eggs, retail. 22 to 24c; butter, best roll, 18 to 29c; butter, oees crocks, 17 to 19c; butter, creamery, 21 to 23c; honey, strained, per lo. 10 to 11c; honey, in comb, 12c. to 13c.

Grain, ner serias. — Wheat, new (sprouted) \$1.00 to \$1.05; do., new (good) \$1.10 to \$1.16; honey, strained, per lo. 10 to \$1.10; honey, strained, per lo. 10 to \$1.00; honey, strained, stra

turnips, per bag. 25 to 30c; beets, per bushel 45 to 50c; carrots, per bag. 25 to 30c.

Toronto, Dec. 24 — Wheat — Market is quiet; No. 2 red and white and red winner queted at 68 to 68 ge middle freights; No. 2 spring quoted at 68 to 68 ge middle freights; No. 2 spring quoted at 68 to 68 st; and No. 2 goose at 55 c 68 st; Manitoba wheat steady; No. 1 hard. 87 c. g. i. t.; No. 1 hard 85 all rail, via North Bay, and No. 1 northern, 85 all rail, via North Bay, and No. 1 northern, 85 all rail, via North Bay, and No. 1 northern, 85 all rail, via North Bay, and No. 1 northern, 85 all rail, via North Bay, and No. 1 northern, 85 all rail via. North Bay, and No. 1 northern, 85 all rail via. North Bay Oase—The market is quiet, with No. 2 white quoted at 31c coast. Peas—Offerings small snd prices firm; No. 2 at 74 to 75c outside. Barley—The market is quiet, with No. 3 cxtra quoted at 41c of 45c middle freights. Corn—Market dull, with No. 2 new Canadian, 36c bid west; No. 3 new Anner can yellow nominal at 564 to bie on track Toronto. Flour—Ninety per cent patents are dull at \$2,70 middle freights in buyers sacks for export; straight rollers of special brunds, for domestic trade, quoted at \$3,25 to \$3,0, in barrels; Manitoba flour steady; Hu gar in patents, \$4 to c. \$2 d. delivered on track. Toronto, bags included and Mafteen 18 to 18

NORDHEIMER PIANOS

To test the merits of this paper offer, for this month only, one of our style "LANSDOWNE" UP-RIGHT PIANOS, with stool and drape, for

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to 18 ic; bacon 12 to 15c; dressed hove, \$750; fr. ch killed abattoir, \$975 per cwt. Cheese—Ontario, 12 ic; fownships, 12 ic. Eutter—Eacey Townships creamery, 22 ic; dairy butter, 17c or aslections: Western Ontario rolls, 18 to 18 ic. Exxa—Selected, 24 to 25c; candied stock, 15 to 26 ic; straight receipts, 18 it to 19 ic; Straight receipts, 18 it to 19 ic; No. 2, 15 ic. Honey—Best clover, in sections, it to 12c per section; in 10 ib. tims, 9 it olic; in bulk, 8c. Poultry—Turkeys, 13 to 18 per ib.; ducks, 11 to 19 ic; rounk chickens 10 ic. 10 ic; fowls. 8 ic per ib.; geese, 8 to 8 ic per ib.

Live Stock Markets.

Toronto. Dec 24. Following is the range of prices for live stock at Toronto cattle yards to day.

Cattle — Export cattle per cwt. § 4.75 to \$5.25; do., light, \$4.50 to \$4.25; butcher cattle choice, \$4.00 to \$4.75; outcher, ordinary to good, \$3.25 to \$4.00; stockers, per cwt. \$2.50 to \$3.25.

Sheep and lambs— Export owes, per cwt., \$3.50 to \$4.25; bucks per wt. \$2.00 to \$2.50; cuiled sheep, each \$2 to \$5.00

Mikers and Calves—Cows, each, \$5.75 to \$6.00; light hogs, per cwt., \$5.50 to \$5.75; heavy hogs, per cwt \$5.50 to \$5.75; sows, per cwt \$3.75 to \$4.00; they hogs, per cwt., \$5.50 to \$5.75; heavy hogs, per cwt \$5.50 to \$5.75; sows, per cwt \$3.75 to \$4.00; they hogs, per cwt., \$5.50 to \$5.55; how; for any company comp

WANTED A TEACHER HOLDING A second class certificate for Union S. S. No.1 Broughem for the year 1903. Apply statics, salary expected to John J Carter, Sec. Trees. Mt. St. Patrick. P. O. 1209-10 Ling 2nd or 3rd class certificate, for the ling 2nd or 3rd class certificate, for the ling 2nd or 3rd class certificate, for the local commence Jan. 5, 1903. Apply, statics, salary and experience to Robt. T Hood. Sec. 1285.5 TEACHER WANTED. FOR S. NO. 5 TEACHER WANTED. FOR S. NO. 5 Log. n. County Petth, for 1903. Duties to commence Jan. 5, 1903. Address, statin, salary required, to John Francis. Sec. Tress Kennicot. P. O., Oat. 1261.2 WANTED A CAPABLE FEMALE TEACH Kennicote P. O., Oat. 12612

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Nipissing. Must be capable of teaching Eog
lish and French. Liberal selary. Address
C. D. "Catholic Record London, 1261-2

WANTED, MALE OR FEMALE TRACHE W holding a second class professional educate for La Salette, S. S. No. 8, Windha for the year 1963. Apply, stating salary peeted, to J. B. McNamara, Hawtrey P. Ont. Ont. 1206-4

WANTED-A TEACHER FOR THE BA.

ance of the year, able to teach both En
lish and French, and having at least a secon
class certificate for the English For partic
lars address Rev. Father J. C. St. Armer
Pine Wood, Ont. 1259 to

TEACHER WANTED, FOR R. C. SEPA ate School, Stafford, able to teach Freu and English. Duty to begin on 7th, of Ja. 1903. For informations apply to A. Lair. S. Treas., Pembroke.

WANTED SINGLE MALE TEACH!
for Industrial school, Address Rev.
Hugouard, Qu'Appelle, N. W. T. TEACHER WANTED R. C. TEACHE I one that can teach German preferred, S. S. No. 10, Carrick Dutles to commen Jan. 1st, 1908. State salary and give parti-lare as to qualifications Address Sin Breig, Mildmay, Out.

SINGLE MAN WANTED

INDICESTION CONQUERED BYK.D.C

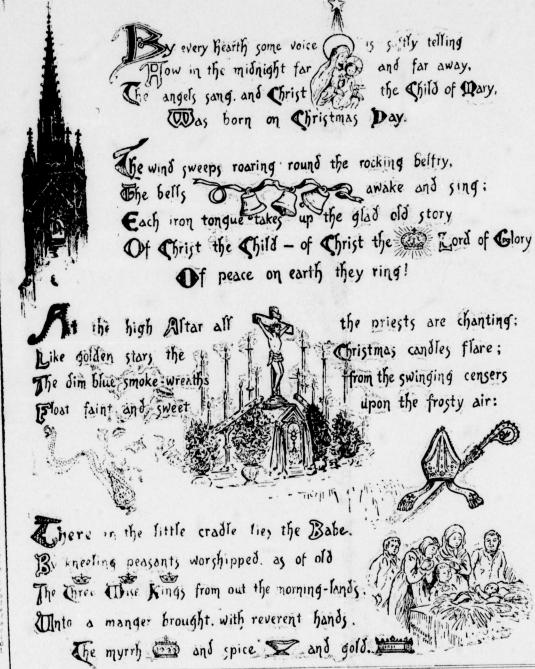


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MRS MARY KEARNS, WARDSVILLE.

MRS MARY KFARNS WARDSVILLE.

In the death of Mrs. Mary Kearns, Wardsville mission loses another of its good old pioneces. More than a year ago Mrs. Kearns suffered a paralytic stroke the street of the good old pioneces. More than a year ago Mrs. Kearns suffered a paralytic stroke. 13th, when death eams to her during a prolonged sleep. Mrs. Kearns was born her Ottawa P Q., 1823, and chough her home was nearly ten mites from the nearest chome was nearly ten mites from the nearest reducery to walk that chearned to Mass, which was that chearned to Mass, with a disting even on the day of her redding, a wik of nearly twenty niles In the year 1817 she came with her hus bean in the jownship of Alberough then a fortable home was procured. Here with her ausband, who departed this life many years ago, she lived in peace and harmony, beloved and esteemed by all who knew her—an example of the good oid faith which she cherished eddearly and in which she zealously brought up her family of eight children, four of whom survive.

man admention is considered districted in head determed by all who ke where—an example of the good off faith which she charles to the second of the members of his family or lythous shows that are periodises from those that are periodises from those that are periodises that we should care the second of the sec

dector was a most agreeable, kindly gentleman. He was an entertaining conversational stand hospitable host, a true and loyal friend and a good neighbor. In the practice of his prefession he was brought into intimate association with the proof classes, and he siways claim with the proof classes, and he siways the first of the second hospitable host, a true and loyal friend and a good neighbor. In the practice of his prefession he was brought into intimate association with the proof classes, and he siways to be refully rendered whatever service lay in his power, even when there was no likelihood of any remuneration.

Dr. Nuben was twice president of St. Detrick's Society and filled for two terms the chart in Branch No. 31. C. M. B. A. Is both of these societies he was held in great exteem, and his death will come to the members in the sense of a great personal loss. For many years he bas represented St. Patrick's Ward on the Sense of a great personal loss, For many years he bas represented St. Patrick's Ward on the Sense of a great personal loss, For many years he bas represented St. Patrick's Ward on the Sense of a great personal loss, For many years he bas represented St. Patrick's Ward on the Sense of a great personal loss, For many years he bas represented St. Patrick's Ward on the Sense of the great personal loss, for many years he bas represented St. Patrick's Ward on the Sense of the great personal loss, for many years are personal loss, for many years are personal loss, for many years he bas represented St. Patrick's Ward on the Sense of the great personal loss, for many years are personal loss, for many years he bas represented St. Patrick's Ward on the Sense of a great personal loss, for many years he bas represented St. Patrick's Ward on the Sense of the great personal loss, for many years he bas represented St. Patrick's Ward on the Sense of the great personal loss, for many years he bas represented St. Patrick's Ward on the Sense of the great personal loss, for many years are personal loss, for many we ask our readers to join us in the prayer that eternal rest may given the departed soul.

MR. JOHN CROTTY, BOTHWELL.

The funeral Mass for the late John Crotty was celebrated at Bothwell by Rev. D. Forster, P. P., on Friday, Dec. 12th. The pall-bearers were C. Re d. E. Lefebyre, M. Stanle, W. Paynter, J. O'Neil and Postmaster Regan. The aermon was preached by Rev. Albert McKeon. P. P. St. Columban, Ont., and was well inspired and admirably delivered.

The flags on the Government buildings at Windsor and Walkerville were flosting at half mast, while all the Island Revenue officers, accompanied the hearse from the hospital to the railway station. Their floral tribute consists of a large pillow and cross composed of ascension lilliers sweet beas lillies of the valley and seventy five American B auty no es—ne for each year of Mr. Cro ty's life. The following is clipped from the Windson Eventual Record dated Dec. 10th.

John Grotty, an ild clistened both in that town and in Windson Eventual Record dated Dec. 10th.

John Grotty, an ild clistened both in that town and in Windson Eventual Record dated Dec. 10th.

John Grotty, an ild clistened both in that town and in Windson the age of seventy-flevents. The falceased had been ill for a long time, and is a supportations at the hospital and was dischaged from the institution several days ago. Shorily after his discharged he was unformation at the hospital and was dischaged from the institution several days ago. Shorily after his discharge he was unformation like the properties of the country in 1818, settling in the townlof Bothwell, a here he conducted a general store for some years. Eighteen years ago he was appointed to the office of "Noise efficer at Bothwell and was afterwards transferred to Windiper, where he remained for a short time before coming to Walkerville. The edecaded bad the happy faculty of making hosts of friends, by whom he will be remembered as a man of sterling worth. He is survived by a widow and three children.