

The Catholic Record.

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

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SILENCE, THE POLICY OF COWARDS.

At a meeting held in London a short time ago, the Bishop of Emmons declared that it is a positive duty of Catholics of all grades of society to take part in public life, so far as is compatible with their condition. We have made reference to this matter before, and we advise our readers to take note of the Bishop's advice. We have been and are too inclined to leave the discussion of public questions to our non-Catholic brethren. There is never a meeting of any importance without an attendance of Protestant ministers and laymen. Sometimes some of our own are on the platform, but these occasions are so rare as to be easily remembered. This may be indicative of modesty, but to our mind it spells apathy. "Laymen," says Archbishop Ireland, "are not appointed in confirmation to the end that they merely save their own souls and pay their pew-rent. They must think, work, organize, read, speak, act, as circumstances demand, ever ready to serve the Church and to do good to their fellow-men." We have been long enough in this country to know that we are not here on sufferance. We are factors in the development of Canada, and should see that matters affecting the public weal should receive our attention. To do otherwise is to be recreant to our duty both as citizens and Catholics. There can be no possible excuse for negligence in this respect and we do not hesitate to say that the policy of silence is the policy of cowards, but not of freemen.

READING CIRCLES.

From time to time we publish communications from the secretaries of Reading Circles. We are always pleased to do so because they show that an attempt is made here and there to stem the tide of triviality. Every city parish should have the Reading Circle. Its aim is, in a word, to make us better Catholics by encouraging us to become more intimately acquainted with Catholic doctrine; to be conversant with our triumphs and glories, and to have, in the shape of Catholic philosophy, an antidote for the false principles that find their way into newspapers and current publications. When conducted properly they can never fail to do good. We say "properly" because the officers should be firm in demanding that the prescribed course of studies be followed by the members. The work, to be of value, must be systematic and thorough. There must be absolute fidelity and obedience on this point. No recitations or piano playing should be allowed to interfere with the regular business of the Circle. It is far better to have five members bent on study and self-improvement than a hundred who pose as students. Better far a rivulet of reality than a Niagara of sham, and we advise those in charge to insist that the Circle must be an abode of earnest and conscientious effort. Then we may expect some men and women who can talk of something else than the weather, and fewer specimens of that unclean and empty-headed animal called the "gossip."

YELLOW JOURNALISM.

From time to time we receive queries as to the truth of the items of ecclesiastical news that appear in the secular prints. These items, we may say, are usually given their first airing in the sensational newspapers across the border, and are duly copied by our publications that are not sensational. Now our readers should know that the cable liar is not dead. Also the individual addicted to hearing himself talk is still on the planet. And there are scribes who can build a big story on a little foundation of fact. Furthermore, it is on record on the annals of journalism that deliberate lies have been spread broadcast by unscrupulous reporters and believed in by the indiscriminating multitude. Witness the bogus Encyclical of Leo XIII. that made some of our non-Catholic friends grow cold with fear.

Bearing in mind that the average correspondent who furnishes sensational copy is either thoroughly incompetent, or dependent for information on kitchen gossip, it is always prudent to attach no credence to what he may have to say about things ecclesiastical. When, for instance, he writes of wire-pulling at the Vatican and of Cardinals Rampolla's or Gothe's chances of being elected as

Pope Leo's successor, it is well to read it "with one eye shut and the other not open." He is merely testing the gullibility of the public or demonstrating the impossibility of his getting rid of the idea that wire-pulling, etc., such as he knows of, must needs be practiced by the members of the most august body on earth. In regard to interviews with "distinguished prelates" near to the innermost secrets of the Vatican, we may say that these prelates are not in the habit of taking correspondents into their confidence. They have something better to do than to talk, and, as they are quoted, to talk foolishly about their brethren. We may expect this from the low-grade disgruntled politician who spits his venom on his opponents, but we may be quite sure that an interview given by a prelate will be in consonance with the spirit of Christian truth and charity. And first, last, and all the time, view "Roman news" with suspicion.

NOTES ON BIBLE SOCIETIES.

The meetings of Bible Societies furnish us with an object lesson of how preconceived opinions and prejudices can influence the judgment. We have noticed that men who are otherwise sensible are liable to give vent to much nonsense on such occasions. Annually they assemble in conclave and rush into print the speeches that used to be in fashion in the years long since. One is at a loss to account for the enlogistic strain that usually pervades their deliberations. Reports from the "field" are read and adopted; brother congratulates brother and the whole thing is a symphony of joy and music, or a rivulet of honied compliments. Perhaps it is but a mode of speech adopted for the use of such meetings or a device to impress the outsider and to influence the insider at so much per head. But if any of the brethren can discern in their missionary enterprises any result commensurate with the money and toil expended on them he must be singularly, clear sighted. Non-Catholics of repute cannot see it, and have put themselves on record to that effect.

One also has to wonder at the harmony of the meetings. Dissident voices are stifled and divines of all denominations vie with one another in expressions of love for the poor heathen. The holders of essentially contradictory tenets address the meeting, applaud the addresses of others, and the affair comes to an end with the Doxology and Benediction. But it is apt to strike an observer as curious to see a Baptist, for instance, shaking hands doctrinally with an Episcopalian. If the Baptist be sincere he can lend no support to any Episcopalian scheme for carrying the good tidings to those who sit in the darkness. To do otherwise is to stultify himself and to admit that the fundamental doctrine of his sect can be ignored, at least at Bible Society meetings. Nor can a Methodist or Presbyterian who recognizes the divinity of Christ listen with any grace to a Unitarian who denies this doctrine. And yet divines pledged to maintain and to teach essentially contradictory tenets meet and deliberate with a fine show of concord as to how to rescue the unchristianized members of the human race. They do not agree among themselves in matters of vital import, and yet, with a presumption that is offensively careless, deluge us with talk about the heathen.

There is not another society in the world that could do business on these lines and live. In a recent congress scientists and medical experts drew up plans for fighting tuberculosis. They knew, or thought they knew, some efficient mode of warring against it; they had, at least, a plan of attack. But the Bible societies elaborate no programme. The ministers who assist at them bury their differences for the moment and indulge in platitudes on the Bible and on the necessity of distributing it. They affect to believe that a revelation can exist without an organ which can preserve and interpret it. But thoughtful men, surveying the religious anarchy about them, have been forced to believe in the words of an eminent convert that

"Of all absurd notions which ever claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being who for ages had spoken to man by direct communication. . . . Who at last sent His Son with a message, should, when He recalled that Son, have simply put in the record of all these transactions, and given to none any authoritative power of interpretation. And if their interpretation of the Bible has filled the earth with wranglings and put a bar to that

unity which is the hope of the sincere Christian, why should they foist it upon the Japanese or Chinese? If they, with the aid of scholars and commentators, have different meanings for the same text, what can they expect from the unlettered heathen. If they can give no better authority for the Bible than their own word, or the word of the society which sent them, why should they ask the heathen to surrender, for instance, the Koran. The heathen may deem his word as good as the missionary's. We know that the missionary can give the word of eminent divines, but, all said, he can furnish the heathen with no certainty that the book which he claims to contain the word of God is so in fact. But, granted that the missionary can induce the heathen to believe him, how is he going to understand the Bible? Will it give him the entire teaching of Christ? Will he be going to make out of a many-sided and mysterious book? Will the missionary undertake to unravel its meanings for him, and to ask him—that heathen—to accept them under pain of eternal loss?"

It is this senseless scattering of the Bible that has shorn it of its dignity. These far off people for whom our friends are so solicitous are not so ignorant as we have been led to believe, and when they see men and women crying out their different creeds—all based on the Bible—they are apt to fight shy of the Bible and the missionary. It is this kind of thing that wrung the following confession from the historian Froude:

"Considering all the heresies, the enormous crimes, the wickednesses, the astounding follies which the Bible has been made to justify, and which its indiscriminate reading has been made to sow hawks over the world, loaded with copies of this book, scattering it in all places, among all persons—not teaching them to understand it—is the most culpable folly of which it is possible for man to be guilty."

MISSIONS TO NON-CATHOLICS AT EASTON, MD.

The Passionist Fathers are giving a series of missions to non-Catholics in the Diocese of Wilmington, Del., under the auspices of the Missionary Union. Upon request, Father Sutton began his lectures at Easton, beginning on Nov. 2, and remaining until Nov. 9.

Easton is a town of about 3,000 inhabitants. In religious matters it is split into several divisions. The Methodists are the most numerous, but they have three separate churches, the Northern Methodist, the Southern Methodist and the Protestant Methodist. The town was first established as a mission by the Redemptorist Fathers from Annapolis during the Civil War, and the late Archbishop Gross was one of the first who officiated regularly in the hall of the Old Fellows building. When the diocese of Wilmington was formed in 1868, Easton was attached from the neighboring Jesuit mission of St. Joseph's until Rev. E. L. Brady, now at New Castle, Del., was appointed resident pastor in 1878. In 1890 the church was enlarged and improved under the zealous efforts of Rev. Edward Mickel. About thirty-three per cent. of the congregation are converts, and with their children form about one-half the membership of the congregation.

A non-Catholic mission has no novelty in this town. This field has been well worked by the zealous labors of Bishop Curtis, Father Mickel and Dr. Temple, the present pastor, and as the curious were satisfied, it was feared the attendance might be slight. Such, however, was not the case, as every evening the church was filled with an intelligent and appreciative audience.

The mission of Father Sutton had been well advertised by the pastor, Dr. Temple. A special invitation by mail had been sent to every non-Catholic in town; dodgers were scattered everywhere; notices of the mission were in the local papers; hence it was well known in the town and vicinity. Sunday night the church was well filled, over one half being non-Catholics. Every night there was an attendance of some seventy-five or one hundred good, honest non-Catholics. Some few were known as bigots, but, strange to say, they were present every night. Can they remain bigots now?

There was no hurrah, no crush, jam or great excitement over the mission. Was there no good done therefore? Surely it is well worth our labor to talk to seventy-five or one hundred earnest-minded Protestants for a week on Catholic truths.

Dr. Temple was pleased with the mission, and remarked that several of those present had told him what deep interest these lectures had aroused in their minds. One hundred copies of "Clearing the Way" were distributed. The local papers gave space to full reports of the work, and as those papers circulated through the county districts, those reports are calculated to be far-reaching in their good results. The people are sociable, and after the lectures each evening some of the non-Catholics gathered about Father Sutton, and discussed, in a very friendly way, the questions, expressing their appreciation and interest.

The question box was fairly well patronized. None of the questions were insulting or silly; they were of the usual order received in these missions.

ANOTHER CONVERT.

REV. JOHNSON STUART, OF CLEVELAND, O., RENOUNCES EPISCOPALIANISM.

The latest convert to the Church from the ranks of Episcopalianism is Mr. Johnson Stuart. He was formerly a minister and had been associated with missionary work in the Episcopal Church. He was a man of about thirty-five years of age and is unmarried. Somewhat over a month ago Mr. Stephen W. Wilson, formerly rector of Grace Episcopal Church in Cleveland, resigned his rectorship, and after a due course of instruction for a month he turned his face to the old mother Church, where he was sure of possessing the Apostolic succession. "I believed at one time," said Mr. Wilson in an interview on his conversion, "that the Episcopal Church and the Roman Catholic Church were branches of the Holy Catholic Church. The Bull of the Pope on Anglican Orders turned me from that belief and started me in the direction of the true Church, and during the past few years I have studied the matter with the heartiest earnestness, and this change that I have now made is the result of the maturest deliberation." Mr. Wilson leaves his former flock without any ill feeling on either side. He acknowledges their constant kindness to him and they recognize the sincerity of conviction which has led him to take the decisive step.

These are but a few more of the more of the more prominent converts who are coming as the fruits of the new ritualistic movement. Among the laity there are hundreds in whom the love of the fundamental truths have been strengthened by ritualistic practices and who could not be satisfied with the husks of empty form and ceremony that they were getting. At the mission in Easton, Md., there are now one hundred and fifty-six in the class of inquiry preparing for reception into the Church.

At the opening of the new Protestant Episcopal Church of St. Ignatius in New York the sermon was preached by Rev. Dr. Geo. Christian, a gentleman of character, dignity and position among his people. He said in part: "We are here to emphasize the fact that this church is a part of the Catholic Church, and not a part of the Protestant sect. This is the Church of the worshippers in the Catacombs and through the middle ages up to today."

How such a church repudiating Protestantism can affiliate with the sect whose official title is the Protestant Episcopal Church in the United States of America is a mystery, and on the other hand how such a Church can be identical with the Church of the Catacombs and yet reject the supremacy of St. Peter and his successors is equally mysterious. No wonder the strong commensure of the best of the Ritualists is asserting itself, and one by one in ever-increasing numbers they are coming back to the one fold of the Great Shepherd.—Church Progress.

ARCHBISHOP IRELAND.

Archbishop Ireland still shares with Bishop Spalding and His Eminence Cardinal Gibbons the distinction of being one of the greatest ecclesiastical figures in the economic-political life of the country; and there are many who would accord him the first place in that remarkable trio. The piece of editorial comment we print this week from the Minneapolis Tribune, hardly does justice to his great abilities, as a Catholic, as a citizen, and as a man of letters, which his services to his co-religionists and to the country at large have made, and it is on that account that we are glad to reproduce it to-day:

"Why is there so much popular interest taken in the movements of Archbishop Ireland? Why are the newspapers periodically filled with gossip about his elevation to this or that honor—his transfer to a larger archdiocese than of St. Paul, or his investiture with the red hat of a cardinal. The interest of his own Church people may be taken as a matter of course, but the interest is by no means confined to them. It pervades Protestants as well as Catholics, and runs through Europe as well as America."

"The respect and affection for John Ireland among the people of Minnesota is founded not only upon his high standing as a priest and pastor, but upon his sterling qualities as a citizen. He has been a resident here for a period covering more than an ordinary human life time. In the crucial days of the civil war he went to the front as chaplain of a Minnesota regiment, and he stands in the annals of that war among the famous chaplains who were ready at all times not only to administer spiritual consolation, but to administer to the wounded in the storm of battle, and to bear a hand with a musket, if necessary to defend a position. In civil life he has been a man of grand character, active in promoting all worthy enterprises, and in laboring for moral and economic reforms outside as well as inside of Church lines. In the nation at large and abroad he commands respect for his great ability. As an orator in the pulpit and out of it, he has few, if any, superiors. When he was in Europe a few years ago, it was found that he could deliver addresses as fluently and persuasively in French as in the English tongue, and there was no man, however famed,

whose utterances commanded more instant or profound attention. "It is impossible for such a man to escape becoming at times the storm center of all the elements of curious speculation."

TRYING TO UNITE THE PROTESTANT SECTS.

A Protestant organ, the Independent, makes an appeal to the Episcopal Church in this country to do something to bring about unity among the Protestant sects. It reminds that Church that "it has great wealth" and that its duty is to make more strenuous efforts to secure something like solidarity between the sects. Here is the plaint it makes: "Other denominations here and abroad enter into federations, they form corporate unions, or, at least, try to; but never the Episcopalians. Union is in the air; it is the watchword of the Church; why cannot the Episcopalian take part in it? Why cannot they at least bring back the Reformed Episcopal Church, and unite with the Moravian Church, and then try to see what little compromise of method would be necessary for union with the great Methodist bodies, which also elect their Bishops for life."

One cannot help feeling a profound sympathy with this longing for spiritual unity which is non-existent outside the Catholic Church. Protestantism cannot help slipping up into sects. Bossuet, in writing of Protestant variations, predicted what has come to pass. He foresaw the state of things the Independent complains of. The Episcopal Church would be glad to carry out the Independent's suggestion. But how can it do it? Strive as it may, it cannot make Protestantism anything else than a congeries of sects.

The Episcopal Church itself is trying to get away from Protestantism as far as it can. Recently a joint committee appointed by the last General Episcopalian Convention has requested each diocesan convention or missionary convention to express its sentiments in regard to the changing of the name of the Episcopal Church and to suggest a substitute for the present designation of the "Protestant Episcopal Church in the United States." Among the answers received was one from Bishop Doane, the head of the Episcopalian diocese of Albany. Here is his objection to the change of name:

"We should inevitably be accused of a change of name as a mere veneer to cover up an unreality; of trying to make true now, by terminology, what was not true and had confessedly not been true in the past; of implying at least that we meant to be Catholic hereafter but had not been Catholic heretofore. And meanwhile there might come a weakening hole and a lessening touch upon what I believe to be overwhelmingly the main hope of our unity, namely, the recognition of our far closer communion, in thought and purpose and belief, with the great religious organizations which in the haste of a needed reformation, lost some things which we have retained."

There is sound logic in what Bishop Doane says about the change of name. It is too late in the day for the Episcopal Church in this country to advance a claim to the name of Catholic. As Bishop Doane puts it, "We (Episcopalian) should inevitably be accused of a change in name as a mere veneer to hide up an unreality, of trying to make true now, by terminology, what was not true and had confessedly not been true in the past; of implying at least that we meant to be Catholic hereafter, but had not been Catholic heretofore."

Among those who favor dropping Protestant and assuming Catholic is Bishop Griffin, head of the Episcopalian diocese of Fond du Lac, Wis. In a letter which appears in the Churchman he says: "Our present name has nothing of Scripture or Church usage to commend it." He therefore wants the Episcopal Church to be henceforth known as "The Catholic Church in the United States."

This effort to disassociate the Episcopal Church from Protestantism will not be crowned with success. Neither will the attempt to establish unity between the Protestants succeed. The way to unity was pointed out by Christ Himself. When addressing Peter He said: "Thou art Peter. Upon this rock I will build My Church.—N. Y. Freeman's Journal.

GENUINE "ESCAPED NUNS."

Two Sisters now on a visit to a convent in London are veritably "escaped nuns." They escaped, in fact, from a doom which overtook nearly all their Sisters in religion and most of their relatives in "the world." For they were at their convent in Martinique when Mont Pelee shot forth its fire and fumes and electricity on St. Pierre. One of these ladies, Sister Margaret Mary, was in St. Pierre, when Mont Pelee, six miles away, uttered its first threats. Duty took her, as to certain death, up the mountain to an orphanage kept by some of the Sisters only three or four hundred feet from the volcano. On the day of the great eruption the convent close to the crater was spared, and the Sisters could see the fire—black fire the Sisters call it—shoot down to St. Pierre, destroying at one stroke 40,000 human beings, including nearly all near and dear to them. They themselves said their last adieu to each other and went into their chapel to die. They were nearly all choked by the hot sulphurous air, but the doom of that convent was postponed until the date of the later eruption. Meantime the two Sisters, now in London to tell the tale, had left the mountain shrine, in which all their fellows who remained subsequently perished.

LEO XIII'S WONDERFUL VITALITY.

The New York Times' correspondent in Rome sends to that paper some interesting facts about the health of Leo XIII. In a little over two months His Holiness will reach the extreme age of ninety-two, which is twenty-two years beyond the Scriptural limit of three-score and ten. At such a patriarchal age the ravages of time should make themselves apparent. In the case of Leo XIII., however, Father Time has been extremely lenient, as is shown by the following testimony furnished by the New York Times' correspondent:

"On coming from the Pope the other day, Dr. Mazzoni was interrogated as to the state of his patient's health, and he replied: 'I do not say that he is the strongest man in the world, but there is certainly no one who is more free from ills. There is absolutely nothing the matter with him. I let him do exactly as he likes.' 'Everybody in fact is talking about the marvelous health of the Holy Father, and this circumstance has apparently given rise to more than the usual number of current anecdotes concerning him. Most of these stories place in the Holy Father's mouth words of curious import as to his longevity. Sometimes they are gently ironical or humorous. The other day a nun is said to have informed him that she was praying that he might live a hundred years. Whereupon he made answer: 'Oh, my daughter, why place limits to a work of Providence?'"

The correspondent adds that the faith that Leo XIII. is for long in this world amounts to a conviction in Rome, where preparations are already making for the Pontifical Jubilee, which will take place on March 6 next. That will not be Leo XIII.'s last Jubilee if he lives a year longer. On Dec. 13, 1903, he will round out the half century of his Cardinalate.

"Thus it is the firm belief of Catholics here," writes the correspondent who has been quoted above, "that Leo XIII. will live to celebrate all possible jubilees as priest, Bishop, Cardinal and Pope—a circumstance without a parallel.—New York Freeman's Journal.

THE PRECEDENTS OF HISTORY.

J. R. Randall in Catholic Columbian.

The fortnightly Review recently published a remarkable prediction of the celebrated Adolph Thiers, who was more or less of a free thinker, but had some views of how history is philosophically teaching by example. In 1869, a Mr. Richard Dawey had a talk with Thiers, who forecast the fall of the second Empire and the rise of the Republic which he predicted would, in turn, go to pieces by attacks upon religion. He recited the fate of Republican experiments in 1793, 1839 and 1848 and added:

"If I had my way, instead of diminishing religious influences, I would place the control of all the elementary schools in the hands of the clergy. If you de-Christianize the masses they will rise up and murder you for it. There must be some higher authority for right-doing than that of M. de Ministre, M. le Maire, or M. le Maire l'Ecole, and I defy anybody to produce anything better than the Ten Commandments with their august authority and majestic history. If ever the Republic is again established in France, it will have to avoid the pitfall of anti-religion; if it does not it will sooner or later come to grief, as was well for England when framing her Constitution that she had no popular Voltairian or Robespierian theories to contend with. France is Catholic and will remain so."

These are impressive words and should not be forgotten. Some of us who are alive to-day may survive long enough to see the prophetic character of them literally fulfilled.

HOW WOMAN-SUFFRAGE WORKS IN A CATHOLIC COUNTRY.

American Herald.

In 1898 the women of Ireland were given every form of suffrage except right to vote for members of Parliament, and were made eligible for the county and borough councils and for poor law guardians, a responsible office. The first year eighty-seven women were elected guardians, and a number to the councils, several being made chairmen. They have voted in large numbers, and the testimony as to the excellent effect of their vote in local politics is unimpeachable.

About one hundred thousand women are qualified to vote under the present law. The daily Independent and Nation, a leading paper of Dublin, speaking of the essence of women in that special field of politics, said recently:

"No person who feels the least interest in the working of the local government can have failed to perceive that since the admission of the right of woman to fill representative positions an improvement has been effected in every branch of administration. This statement is true especially with regard to the administration of the poor laws, for which women have a natural aptitude, and in which the sphere of congenial work is very large. We do not exaggerate when we say that the duties of the poor law guardians have never as a whole been more efficiently discharged than they have been during recent years—a state of things due entirely to the fact that a considerable proportion of the guardians are ladies, who are animated by a desire at once to assuage the hard lot of the poor and to perform a meritorious public service."

HONORS TO MGR. FALCONIO.

CHURCH AND SOCIETY ATTEND BIG RECEPTION.

Washington Star, Dec. 9

The feast of the Immaculate Conception was observed with more than usual ceremony at the Catholic University yesterday.

The two ceremonies, if the reception can be called such, were probably the most elaborate that have been given at the university for many years.

The Solemn High Pontifical Mass was celebrated in the chapel in Caldwell Hall and presented a brilliant spectacle.

Archbishop Falconio, the Papal delegate, in cope and mitre, occupied a seat in the sanctuary with professors.

The sermon was preached by the Rev. D. J. Stafford, D. D., of St. Patrick's Church.

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the Church the reproach that she is no longer the teacher of mankind; that she has never been the sincere friend of science and progress.

WEAKENED INTELLECTUAL POWER.

"If Catholics, in order to learn anything outside of theology, must sit at the feet of teachers who do not share our Catholic beliefs, then the intellectual power of Catholicism will be weakened; then, indeed, will we have forgotten the mission of Leo XIII. Catholics should be leaders and not followers."

The Bishop spoke of the need of a university center of Catholic thought, where religion and science in their highest forms may combine to make known the marvelous truth of God.

He spoke of its location in the capital city, close to the heart of our great republic, and in touch with the currents of national life.

"We have faith in it as a mission from God," he said. "We are full of hope in its future, with fidelity to the aims and purposes of the great Leo, that as the very center of the highest scholarship it is the honor of our Church and the pride of our republic."

Archbishop Falconio responded feelingly, saying:

"Your sentiments of gratitude toward the Supreme Pontiff for all that he has done for the welfare of this institution are a source of great consolation to me and afford me the hope that the Catholics of America will appreciate the deep interest which the Holy Father has taken in promoting more and more, through this university, the higher culture of the youth of this republic, and that they will profit by it."

Attached, as you are to the Supreme Pontiff, I have no doubt that under his guidance you will be able to work with success, and that the blessings I have mentioned will form the happy inheritance of this institution.

The end which the Holy Father had in view in the canonical erection of this university is noble and useful. It is intended to give to the Catholic youth of America an opportunity to receive a scientific and a religious education in its highest form—an education apt to render them not only possessors of the treasures of science and religion, but also to place them in a position to impart these blessings to others.

During the Holy Father's long pontificate he has always wished that the Church should be more than ever at the head of every real progress in science, in art, in Christian civilization.

May God grant that under such efficacious protection you may arrive at that apex of glory a Catholic university implies.

"This fraternal union of the secular and regular clergy of the United States in partaking of the benefits of an institution destined for the highest intellectual development bespeaks well for the future of the university and of the Church in America."

Again, I pray right reverend rector, the trustees the faculties and the students will accept my best thanks for their sentiments of loyalty toward the Holy See, and my best wishes for success."

The health of the President of the United States was then drunk, standing and the dinner was at an end. Among those present, besides Archbishop Falconio and Bishop Conaty, were Most Rev. Archbishop Donatus Sabretti, Apostolic Delegate to Canada; Very Rev. Mgr. Roeker, Rev. D. J. Stafford, D. D.; Rev. E. X. Fink, S. J., president of Gonzaga College; the faculty of the university and the presidents of the affiliated colleges.

RECEPTION FOR PRELATE.

The closing event of the day of the reception to Archbishop Falconio. The big assembly room at McMahon hall was crowded with guests throughout the two hours the reception continued.

Society matrons and misses thronged the hallways and adjoining apartments. Soldiers, statesmen, scholars, prelates, dignitaries of every description waited on the guest of the day and paid him honor.

The room was appropriately decorated. The national and international hangings were enhanced by the additional coloring lent by long strips of bunting of white and yellow twined with red, white and blue.

At one end of the room a full-length portrait of George Washington was decorated with the stars and stripes, while at the other end a full-length portrait of Bishop Carroll, the first Catholic Bishop of America, was draped with the Papal colors—yellow and white.

Over the alcove, in the center of the south side of the hall, long streamers of bunting of red, white and blue, and yellow and white were intertwined, and beneath the drapery the stars and stripes were crossed with the flag of the Papacy, between which hung the armorial bearings of the church.

Archbishop Falconio stood beneath the crossed flags. On his left was Bishop Conaty, who presented the guests as they passed up the line. Prof. Daniel W. Shea having first presented the guests to the Bishop. The Apostolic Delegate was dressed in his Episcopal robes, consisting of a steel-colored cassock, piped with purple, and a purple skull cap. The ordinary regalia of an Archbishop is purple, but Mgr. Falconio is a member of the Franciscan Order, which wears a brown robe, and his Apostolic garments are made of gray, which is supposed to contain both colors, and are piped with purple to show his rank.

Bishop Conaty wore his episcopal robes over a black cassock. On the stage directly opposite the receiving party an orchestra, behind a row of tall palms, discoursed throughout the evening, while in an adjoining room a buffet luncheon was served. Hundreds of persons braved the cold winds that swept across the hills about the college to shake the hand of the Archbishop. Some contented themselves with a democratic handshake, while other knelt before the personal representative of the Pope and kissed his hand.

THOSE WHO WERE PRESENT.

Among those who took occasion to greet the new delegate were: The Italian ambassador, the Mexican ambassador and Mme. Apizaco, the Minister plenipotentiary of the Republic of Uruguay, the representative of the Golden Spur in recognition of his genius. So like some gorgeous pageant scenes of his youth pass by, and among

of Dalkey, Ireland, and hundreds of others.

A BEAUTIFUL ESSAY ON MOZART.

THE FOLLOWING VERY ELEGANT PRODUCTION ON THE GREAT MUSICAL COMPOSER, MOZART, WHICH WE COPY FROM THE LONDON FREE PRESS, WAS COMPOSED AND READ BY MISS MAUD REGAN OF THIS CITY, A GRADUATE OF THE SACRED HEART CONVENT.

The following very elegant production on the great musical composer, Mozart, which we copy from the London Free Press, was composed and read by Miss Maud Regan of this city, a graduate of the Sacred Heart Convent. Miss Regan's production evinces remarkable ability as a writer and reflects credit upon the institution of which she is a graduate.

We hope we shall often have the pleasure of publishing contributions from her pen.

In conning the pages of our literary annual one lingers long in pitying tenderness over the brief life stories of those gifted beings in whom the divine spark glowed with an intensity that burned away the fleshly prison in a few short-lived years, crowded with such rich achievements as would have glorified the longest life.

A Chatterton, a Keats, a Shelley—such as these our minds revert, when one remembers that length of days is not a gift for those who hold dear, while in the sister realm of Music, thronged in eternal youth, are laid that wonder of centuries, Wolfgang Amadeus Mozart.

Merry, playful, lovable Mozart, so unspoiled by the smiles of fortune, so undaunted by her frowns, genial friend, devoted husband, loving son, who childish crew of rapacious, and imitating artists comes papa? Never had artist a more delightful personality.

Not for him the gloomy aloofness in which genius oft-times loves to dwell, for he was a man so simple, so delightfully human, that the feats of his transcendent genius impress us as the something extraneous and irrelevant in his personality. It is as though a merry child had been seized as a sorcerer's wand and opened for us the gates of a wonder world, a fairland of sound, where we wander, amazed entranced.

The story of his childhood reads more like a charming romance than like a chronicle of actual facts. At the age of five, his tiny fingers, wandering among the keys of the sweet tinkling old harpsichord weave such wonderful melodies that mature musicians regarded his feats as little less than miraculous. Equally precocious as a composer, his childish exercise books are filled with charmingly simple and fanciful melodies, the promising first fruits of a creative genius that was soon to dazzle the musical world.

Naturally the fame of the young artist aroused general curiosity, and in deference to repeated solicitations the proud father arranged for his son and scarce gifted daughter, to present a concert tour, which was destined to be one long series of triumphs, almost unparalleled in musical annals. The court of the beautiful Empress Maria Theresa first welcomed the gifted children, and we smile as we read of the charming scenes enacted in the gilded salons, whose unaccustomed splendors had no terrors for the quaint little wonder-child.

In matters of court etiquette he was a little out of his element, but his presentation to the charming Empress, far from exciting the profound bow which the occasion demanded, and for which he had been carefully rehearsed, he climbed into her lap and cemented their friendship by kissing her with much affection. The lovely ill-starred Marie Antoinette, who laughed and danced through the splendid salons of her Austrian home, a sweet, childish figure, who had hovered no shadow of dread after days, welcomed in Mozart a congenial playmate, and time has not dimmed the charm of that pretty scene, when stooping to assist the boy, who had slipped and fallen on the polished floor of the great salon the little Princess is rewarded by hearing from his lips her first proposal.

You are good, and some day I shall marry you," said the child, a sweet, childish figure, who had hovered no shadow of dread after days, welcomed in Mozart a congenial playmate, and time has not dimmed the charm of that pretty scene, when stooping to assist the boy, who had slipped and fallen on the polished floor of the great salon the little Princess is rewarded by hearing from his lips her first proposal.

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them he moves simple and unspoiled, with deep, earnest eyes fixed on loftier goals than favor of prince or prelate.

One of the finest traits in his character is the small esteem in which he held all external marks of distinction. Outwardly and inwardly his art was his dear, the love story of the great composer would prove most interesting reading did the necessarily brief scope of this paper permit us to do dwell upon the incidents marking its development.

The opposition which he encountered served but to fan the flame of his ardor, and in 1782, Mozart being then 26, his youthful romance culminated in a marriage which was in the main a happy one, though a deep and enduring affection constituted the only wealth of the young lovers. Distinguished neither by talent nor education, it is doubtful if Constance ever recognized the greatness of her husband, upon whom her intellectual influence was unimportant.

However, in the small concerns of daily life she manifested a sterling good sense, a ready resourcefulness which smoothed many a rugged path and brightened many a dark hour of discouragement.

The few years that remained to Mozart were busy and strenuous ones. As an executant he kept himself constantly before the public, nor did his recitals interrupt the stream of concertos, masses and operas that flowed from his facile pen. In the latter branch of composition his triumph was immediate and enthusiastic, and Don Giovanni the Magic Flute, and The Marriage of Figaro were everywhere greeted with wild enthusiasm.

The last named was probably the most popular of his years, and the singer, Kelley, who performed in it, has in his reminiscences borne testimony to the delight which even at rehearsals it evoked from the participants. On one such occasion, moved by one common overwhelming impulse, musicians and actors rose in wild excitement and surging about the great composer, gave vent to their rapture in cries of "Long live, the master! Long live the great Mozart!" We can picture him as he stood with face aglow, quailing to the very dregs the intoxicating cup of triumph, so seldom filled for art's great ones till they have passed beyond all hope of its strengthening cheer.

Perhaps the memory of such events soothed the bitterness of those other days—those latter days over which brooded the shadow of poverty and sickness, and it almost seemed as though that splendid life had been lived in vain. His magnificent works had brought him little pecuniary reward, and actual starvation was a grim specter that seemed to hover about his hearth. Necessity goaded him to seek work unworthy of his genius, and a recently discovered letter, addressed to the valet who accompanied him on his youthful travels and later entered the service of the Prince of Suerstenburg has a pathetic interest. After bespeaking the good offices of his old friend, he asks him to submit to his prince the following proposition: "As His Highness has an orchestra, I could write works which would belong exclusively to him and which to our humble knowledge would have the chance of being agreeable to him. If His Highness every year would order from me a certain number of works, and to grant me for them a regular salary, I would be glad to accept of it, and I would regularly and exactly, and I would write more calmly and lay aside minor works unworthy of an artist."

Thus did life's sordid insistent cares weigh upon his brave spirit. Denied the poor boon of a livelihood, there seemed to be no place for him in a world so wonderfully enriched by the heritage of his inspired creations. Five years later, the link between earth and heaven was severed. He died, and his soul soared to his prince in the following proposition: "As His Highness has an orchestra, I could write works which would belong exclusively to him and which to our humble knowledge would have the chance of being agreeable to him. If His Highness every year would order from me a certain number of works, and to grant me for them a regular salary, I would be glad to accept of it, and I would regularly and exactly, and I would write more calmly and lay aside minor works unworthy of an artist."

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awful day, as given in holy Scripture, is intensely sublime and impressive.

There will really be but two parties—the good and the bad—the sheep and the goats—a vast multitude which no man can number—the sheep on the right and the goats on the left of the Judge. The final sentence is pronounced. "These shall go away into everlasting punishment, but the righteous into life eternal."

Now, as sure as there is a God in heaven this solemn transaction will take place and we shall all be there. There is no escape. When that great and awful day comes we are told, in the language of St. John in the Apocalypse, that the kings of the earth and the princes, and tribunes, and the rich and the strong, and every bondman and every freeman, will hide themselves in the dens and in the rocks of mountains, and they will say to the mountains and the rocks: Fall upon us and hide us from the face of Him that sitteth upon the throne and from the wrath of the Lamb, for the great day of their wrath is come, and who shall be able to stand?"

Yes, that is the great and important question: Who shall be able to stand? That question must be decided before that great and awful day. It must be decided in this world. In fact, the danger is that we may be carelessly, perhaps unconsciously, deciding it by our conduct in a manner which will cause eternal regret at the last. Let us be wise in time if we would attain to a favorable judgment and a happy eternity.—Sacred Heart Review.

Released From Promise of Marriage.

The binding character of a promise of marriage made by a Catholic under proper conditions is forcibly illustrated by the following incident reported in press despatches from Fall River, Mass.

Miss Mary McDonald, plaintiff in the breach of promise of marriage suit against Patrick Kieran, the wealthy superintendent of the Fall River Water Works, in which she got \$15,000, has released Mr. Kieran from his promise to marry her and he is at liberty now to enter into the marriage contract with another woman.

Miss McDonald had blocked his effort to get married by filing a protest with Bishop Harkins, of Providence. This became public when Mr. Kieran applied to the Church for a dispensation to marry Miss McDonald's rival. This request was denied. He insisted upon the dispensation, and an ecclesiastical court was to have been convened this week to determine the issue. But Miss McDonald changed her mind to day and fled with Bishop Harkins her written withdrawal of her objection to Mr. Kieran's marriage to another.

DIocese OF LONDON.

BLESSING OF A NEW BELL AT DUBLIN.

On Sunday, the 14th inst., the grand new bell which has been purchased for St. Patrick's Church, Dublin, was solemnly blessed by His Lordship the Right Rev. F. P. McEvoy, Bishop of London, in the presence of a congregation which completely filled the stately and handsome edifice.

Early Masses were celebrated by His Lordship the Bishop and Rev. Wm. Fogarty, the pastor.

At 10 3/4 a. m. High Mass was sung by Rev. Albert McKinnon, P. P. of St. Columba's (Lebanon) St. Revs. G. R. Norrington and W. Fogarty assisted. The blessing of the bell took place after the solemn manner prescribed in the Ritual, and the Bishop, through the medium of St. Joseph the foster father of Our Lord Jesus Christ.

The bell, which weighs 2,100 lbs., was made by Messrs. G. & S. Indis, and it appears to have a fine and clear tone, and it could not be rung to advantage at the time of the blessing owing to the hurried manner in which it was rung. It was rung for the first time on Saturday night.

After the Gospel, His Lordship preached from the text of the Gospel of the day: "It is not in the Levitical law, again I say rejoice" (Phil. iv. 11). His Lordship with pleasure congratulated the congregation on the handsome and substantial church which they had erected, and also on the fact that they had completed the work by the erection of the stately and handsome edifice.

Early Masses were celebrated by His Lordship the Bishop and Rev. Wm. Fogarty, the pastor.

At

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCXIX.

The Rev. John T. Christian may say that he is not responsible for any of the things...

I have already remarked that Professor F. H. Foster's work, although in itself not without value...

Somewhat curiously, even Lansing's book, although not set forth by any Church, has in a manner become indirectly an ecclesiastical publication...

I have not given over Lansing yet, although I have had much to say of him for a good while back.

Just now, however, we are only concerned with Lansing so far as he is concerned with the Church.

We will therefore run over Lansing's book now, to catalogue his blunders, nothing else, remembering that in substance, although not in form, they are all accepted and approved from Ohio to the Rio Grande.

I shall not include in this catalogue anything but pure blunders, as nearly detached from mendacious slander as possible.

Page 49, speaking of the Jesuits, he says that the "professed" take a fourth vow of absolute obedience to the Pope.

Pages 49-50, we are told that every Jesuit professes absolute poverty, but that at the suppression in 1772 the Society was found with \$200,000,000.

Observe the hopeless confusion between individual and the body. It is true that every Jesuit takes a vow of poverty, and every Jesuit keeps it.

his worthless book a great deal often than in itself it deserves, comparing it with authentic sources, and can safely say that he is scarcely ever right except by pure accident.

As to the particular facts in this case, I do not know them, but the presumption always is, that Lansing is falsifying by the wholesale.

Page 52, as a proof of the military organization of the Jesuits, we are told that their head is called General.

Now, first, he is not called General. He is called Superior General and General. He is merely a convenient abbreviation of his proper title.

Curiously enough, Lansing leaves out the one actually military feature in the Jesuit body, that is, its name.

Page 54, Mr. Lansing says that in Jesuit teaching the Pope's decisions, "speaking in bulls, encyclicals, and the like, are as binding as the word of God."

This seems more like an intended falsehood than a blunder. Of course Lansing knows that in Jesuit and in general Catholic teaching, almost all the Pope's edicts are disciplinary, and therefore confessedly fallible.

The Parish Pope. The rector of Trinity parish, New York, comes nearer being a Pope than any other clergyman in America.

We are favored just now with several volumes of "Memories" of two distinguished modern Hierarchs: Taine and Kegan Paul.

Page 49, speaking of the Jesuits, he says that the "professed" take a fourth vow of absolute obedience to the Pope.

As to what he says of the wealth of the Society in 1772, although I believe there is no particular limitation on the wealth of an order, it deserves no attention whatever.

FIVE-MINUTE SERMON.

Fourth Sunday of Advent.

EXPECTATION OF THE MESSIAH.

Almighty God at various times, my brethren, has repeated and confirmed His promise of a Redeemer who should come to save us from sin and its consequences.

The Jews, then, this chosen and favored people of God, plainly had the means of the eternal salvation before our eyes, but they were not to be saved.

The Jews, however, were only a small part of the people of the world. Outside of their little country, there were untold millions.

Outside of their little country, there were untold millions. Outside of their little country, there were untold millions.

In Central Africa, for instance, alone there is an immense population whose very existence was unknown to the rest of the world until it was discovered.

These savages, sunk in ignorance and sin, have lived there, as did their fathers before them for ages, shut out from the light of Christ, nor by their own ferocity than all others around them.

The re-visiting tourist to Ireland of the present day naturally keeps his eyes open and takes observant notes of the changed conditions in Ireland.

He said on one day on one of the small islets in the crypt of St. Peter's across a ring and was told that they were the offerings of Bishop Ives, of this country, a convert from Protestantism.

Here in this country we have no collars of royalty, but every man is as good as another. We have freedom to think as another, but every man is as good as another.

LIQUOR AND TOBACCO HABITS. A. McTAGGART, M. D., C. M. 75 YONGE STREET, TORONTO.

RE-VISITING IRELAND—IMPRESSIONS PRODUCED THEREBY.

WILLIAM EDLISON. IN THE ROSARY MAGAZINE.

The genuine Celtic Irishman who re-visits his native land after an absence of twenty-five or thirty years experiences strange feelings when his foot again touches the sacred soil where he was born.

And whenever his death occurred, the full amount of the bond would be payable to his beneficiary.

Full particulars and rate, at your age, upon request.

Home Office, Toronto, Canada

steamer draws near to the bold headlands of the northwestern coast. The visitor after satiating himself among his kinsfolk and friends and recalling his memories and scenes of his boyhood days naturally longs to see all that is fairest and most historical in the country.

Erudite men of great scientific attainments have discussed the problem of the "Giant's Causeway" again and again and have retired from its solution mystified and baffled.

The traveler intent on "doing" the whole of Ireland before he returns to America passes on rejoicing from place to place and, of course, he has written in red letters in his note book "Special visit to Killarney," as no pretentious tourist visiting Ireland could come back to America and hold up his head in society unless he were able to give a minute and detailed account of the famous "Lakes of Killarney," a favored earthly paradise where nature seems to have exhausted her scenic treasures in beautifying a terrestrial spot where man always visits with delight and leaves with reluctance and regret.

If you happen to strike Killarney on a suitable day when the glorious sunshine vivifies the Lakes and their surroundings the impression is simply indescribable and you may say to yourself little wonder that the Irish prize herself in the possession of this incomparable place of natural beauty and delight, and the longer you study the fairy-like scenery before you the deeper becomes your fascination of the enchanted spot and it requires an effort of the will to tear yourself away from it.

The Irishman who was born and bred in the "land of saints and scholars" can never forget the home of his ancestors no matter in what foreign country he may be cast, and as it is said "distance lends the eye" the farther the native he the closer will his affections cling to it and the longer his enforced absence continues, the more ardent becomes his desire to tread his native mountains and to breathe the air of his ancestral district, and as all attraction is increased by the power of the attracting body, it has been remarked that after a protracted sojourn in the Canadian Dominion or in America have shed tears of joy on getting his first glimpse of their native hills as the



Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

UNDOUBTEDLY THE BEST OF BEVERAGES

Manhood is a Struggle



By the aid of Life Insurance the struggle of life is greatly lessened, for by comparatively small annual payments a man can make his family certain of a much larger amount in the future.

A Seven Per Cent. Guaranteed Income Bond Policy in the

North American Life

would, at the end of either 15 or 20 years, provide a young man with an annual income for life of 7 per cent. on the face value of his bond.

This form of policy, as well as protecting the family, makes a wise provision for old age.

Home Office, Toronto, Canada

NORTH AMERICAN LIFE

L. GOLDMAN, Secretary. JOHN L. BLAIKIE, President. WM. McCABE, Managing Director.

the more one suffers for the cause the stronger grows his devotion and attachment to it. It is said that the peasant is more attached to his hut than the prince to his palace.

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Hampshire and other huge elevations which abound in the New World, and think the best of his own country but will rather take glory to himself in the fact that he was born in that sacred island set in the Western ocean, poetically called the "first flower of the earth and first gem of the sea," the hallowed land of "saints and scholars," that has given to the United States many of her brightest churchmen, judges, lawyers, political leaders and mercantile men and ablest thinkers and writers.

The visitors to Ireland who makes an observant survey of his native land under its present conditions despite its lack of Home Rule, which, of course, is one of its aspirations in the future, will conclude that Ireland has advanced socially and materially within the past twenty years. The Bishops and priests, no doubt, regret the exodus of the flower of the population, but they know that a greater Ireland is growing up in America, and that the new and powerful element across the Atlantic is not indifferent to the needs of their own native land, and that in the day of reckoning with the foreign ruler and oppressor Ireland's Celtic children will be prepared to assist the struggling motherland to gain her legitimate rights and freedom.

Nothing will ever be said in my life to discourage young men going out and getting all the they can earn or fairly ask to give them. To quote Mr. L. book again, "College doesn't fool; it develops them. It make bright men; it develops a fool will turn out a fool, who goes to college or not, probably turn out a different fool. There is a good deal of edge which a man can acquire time, but which he probably acquire unless it comes to his regular course of school and our friends who writes about books and great for what he can't read a line of authors, how those authors were known to his readers as had not been to him if they had been to college to know all of them. So with a little knowledge, in all departments of human activity, Education is a great thing. It is a great mistake to think that because a boy does well at school he need be a success in life. One of the most famous in history was Sir Walter Scott's height of his success he went into the schoolroom where he sent himself when a boy. His teacher to show him the dignity of his work, and he handed him a half-sovereign remark: "There — take keep your seat warm." Prof. Dahzell, Scott's teacher, had him: "Dunce he is, and will remain."

Scott's great fellow-crowder Robert Burns, got on ill. Oliver Goldsmith was the first teachers and family till well read; Dean Swift, author "Lycidas," was plucked at Dublin; Richard Brinsley Sheridan, dramatist, was set down as an incorrigible dunce.

"Think of the soldiers! Na — a dull scholar," Wellington said he was only "fool" Lord Clive, who conquered empire for the British, was plucked by his mother under the title of "Useless." Justus von Liebig's schoolboy "Booby" Liebig, and who he said he was going to be they howled with laughter.

Love of Children in Porto Rico. Of the love for children which characterizes the Porto Ricans, Samuel McCaughey, Ph. D., United States Commissioner of Education in Porto Rico, writes in the Sunday School Times:

There is a universal admiration for children on the part of all classes, and an outward manifestation of affection on the part of adults for a child, everywhere, and of children for each other, as well. There is a good deal of edge which a man can acquire time, but which he probably acquire unless it comes to his regular course of school and our friends who writes about books and great for what he can't read a line of authors, how those authors were known to his readers as had not been to him if they had been to college to know all of them. So with a little knowledge, in all departments of human activity, Education is a great thing. It is a great mistake to think that because a boy does well at school he need be a success in life. One of the most famous in history was Sir Walter Scott's height of his success he went into the schoolroom where he sent himself when a boy. His teacher to show him the dignity of his work, and he handed him a half-sovereign remark: "There — take keep your seat warm." Prof. Dahzell, Scott's teacher, had him: "Dunce he is, and will remain."

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THE GOOD SEED.

BY THE REV. JOHN H. TARR.

The Magdalen of Bethlehem. The house of bread, and following the path of the living House of Bread. A pilgrim from the hour of birth, the right and bloom of the earth, I traversed, heavenward journeying. A hidden prophecy of Spring, My only guide, a life of blessing, My only weapon, till the shade, The light to withhold me. I lay Death upon me, the door of day.

By the aid of Life Insurance the struggle of life is greatly lessened, for by comparatively small annual payments a man can make his family certain of a much larger amount in the future.

A Seven Per Cent. Guaranteed Income Bond Policy in the North American Life would, at the end of either 15 or 20 years, provide a young man with an annual income for life of 7 per cent. on the face value of his bond.

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THE GOOD SEED.

BY THE REV. JOHN B. TARD.

The Magdalen to Bethlehem. The house of Bread, and following them. As they lie in the sun and in the shade...

CHATS WITH YOUNG MEN.

Madame de Genlis, in a work on "Time," tells us that the famous Chancellor D'Aguesseau, observing that his wife always delayed ten or twelve minutes before she came down to dinner...

one of the greatest chemists of the last century. Meantime the dunes will be tortured because too many boys do not learn consideration, urbanity, justice toward their companions until they are no longer boys...

OUR BOYS AND GIRLS. THE FIRST CHRISTMAS TREE.

BY EUGENE BELLE.

Once upon a time the forest was in great commotion. Early in the evening the wise old cedars had shaken their heads unanimously and predicted strange things...

The vine listened in mute astonishment. Such things never before had happened. The vine trembled with excitement. Its nearest neighbor was a tiny tree, so small it scarcely ever was noticed...

The trees listened to the singing, but they did not understand its meaning; it seemed to be an anthem, and it was of a Child that had been born; but further than this they did not understand...

But no one heard the piteous cry—none but the other trees of the forest; and they wept, and the little vine wept too.

When the morning came the angels left the forest—all but one angel, who remained behind and hovered near the little tree. Then a cedar asked: "Why do you tarry with us, holy angel?"

THE SULPICIAN.

THE RISE AND PROGRESS OF A GREAT WORK.

Devotion to the purpose of clerical education is the leading motive in the life of a Sulpician. The life is not rigorous in the sense of suffering from severe flagellation or other penance or in enduring the asceticism of long fasts and trying vigils...

The Sulpicians and their pupils get up at 5 or 5:30 in the morning. After rising they have three-quarters of an hour for meditation, then they attend Mass and retire to their rooms for a short time. From breakfast until noon they are either studying or in the lecture hall...

Formerly youth aspired to that which our language called an office. Today the world has grown old. They wish not to fill but to occupy a place. To make use of an expression of the day, they wish for a position. I mean to say, gentlemen, that of old a profession was an imposed duty, while in our days it is nothing more than the selfish right of each one to his own share of a banquet—Mgr. Paschod.

Dr. Hamilton's Pills cure constipation. Dr. J. D. Kellogg's Dysentery Cordia is prepared from drugs known to the profession as thoroughly reliable for the cure of cholera, dysentery, diarrhea, griping pains and summer complaints...

Do You Want a Farm? OF YOUR OWN? IT WILL PAY YOU to investigate the chances offered in the free or cheap farm lands of NEW ONTARIO.

Write to HON. E. J. DAVIS, Commissioner of Crown Lands, TORONTO, CANADA.

GAS FIXTURES Refinished and made Good as New F. C. HUNT PLUMBER. 521 Richmond St., Phone 1218.

The London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1850. HEAD OFFICE LONDON, ONTARIO. FULL GOVERNMENT DEPOSIT.

Dear angel," cried the tree, "can you not hear the footsteps of someone approaching? Why do you leave me?" "Have no fear," said the angel; "for He who comes is the Master."

The Master came to the tree and beheld it. He placed His hands upon its smooth trunk and branches, and the tree was thrilled with a strange and glorious delight. Then He stooped and kissed the tree, and then He turned and went away.

Ever and anon men came with the Master to the forest, and sat with Him in the shade of the tree, and talked with Him of matters which the tree could never understand; only it heard that the talk was of love and charity and gentleness, and it saw that the Master was beloved and venerated by others.

Then there was a great confusion in the forest. There was a sound of rude voices, and a clashing of swords and staves. Strange men appeared, uttering loud oaths and cruel threats, and the tree was filled with terror. It called aloud for the angel, but the angel came not.

But no one heard the piteous cry—none but the other trees of the forest; and they wept, and the little vine wept too.

Whatsoever I can desire or imagine for my comfort, I look not for it in this life, but hereafter.

Pleasant Cure for Weak Lungs. The best remedy for sore, weak lungs is the soothing vapor of Catarrhine which travels every air cell and passage of the breathing organs...

Montreal is the place the Sulpicians are most prominently connected with in America. Olier sent out a colony to the site of the city to which his deputy, de Maisonneuve, gave the name of Ville Marie.

Advertisement for Surprise Soap. A pure hard Soap. SURPRISE SOAP. MAKES CHILD'S PLAY OF WASH DAY.

Advertisement for Carling's. If its quality you want... CARLING'S... is the Ale. All dealers.

Advertisement for Mutual Life of Canada. Formerly The Ontario Mutual Life. This Company issues every safe and desirable form of policy.

Advertisement for Church Bells. Chimes and Peals. Best Superior Copper and Tin. McSHANE BELL FOUNDRY, Baltimore, Md.

Advertisement for W. J. Smith & Son. UNDERTAKERS AND EMBALMERS. 112 Dundas Street. Open Day and Night. Telephone 686.

Advertisement for O'Keefe's Liquid Extract of Malt. If you do not enjoy your meals and do not sleep well, you need O'Keefe's Liquid Extract of Malt.

Advertisement for The Catholic Youth's Hymn Book. BY THE CHRISTIAN BROTHERS. Containing the Hymns of the Seasons and Festivals of the Year and an extensive collection of Sacred Melodies.

Advertisement for The Daughter of New France. BY MARY CATHERINE CROWLEY. An intensely interesting and romantic novel—the roughly Catholic in tone—following closely the historical and biographical records of the early makers of Canadian history.

Advertisement for Father Koenig's Free. A valuable Book on Nervous Diseases and a sample bottle to any address. KOENIG MED. CO. 49 Franklin St., Chicago.

VISIT OF THE IRISH DELEGATES TO THE UNIVERSITY OF OTTAWA.

At 10.30 p.m. on Tuesday, 14th December, the Hon. Edward Blake, K. C., and the Hon. J. O. Doherty, M. P., presided at the University of Ottawa...

ARCHDIOCESE OF TORONTO. DEDICATED NEW CHURCH.

Toronto Globe, December 8th. Prominent members of the Roman Catholic faith from all parts of the city gathered in Parkdale yesterday morning for the dedication and blessing of the new Church of the Holy Family...

THE D'YOVILLE READING CIRCLE.

The D'Yoville Reading Circle held its last regular meeting for 1902 on Tuesday, Dec. 2. Reference was made to the very interesting lecture given by Mr. MacCabe...

PERSONAL TO SUBSCRIBERS

WE WILL SEND to every subscriber or reader of this paper a full sized ONE DOLLAR package of VIT-E-DIE, by mail, POSTPAID, sufficient for one month's use...

NORDHEIMER'S PIANOS

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188 Dundas-st., LONDON 356 Talbot-st., ST. THOMAS 306 Ouellette-ave., WINDSOR.

FROM IN THE HEART OF MARY.

BY ANNE JOHNSON PLINT. Mother of Sorrows! In the sweetest prayer by thy breast: He who is the crown of glory...

A CHRISTMAS MESSAGE.

The winter winds blow along the way the angels of the City of the Virgin: As Joseph's weary steps at night attain...

REGINA NOTES.

The bazook held by the Ladies of St. Mary's Aid on Thursday afternoon and evening, Dec. 18th, was a grand success.

OBITUARY.

MR. HILLARD BRUSH, ST. CLAIR. The death of Hillard Brush, aged eighty-four, occurred at his home on Monday, Dec. 15th...

IRISH CHRISTMAS CARDS.

Hand Painted on Gelatine and Parchment. Price 15, 20 and 30 cents each, post paid.

RESOLUTION OF CONDOLENCE.

At a regular meeting of Branch No. 175, C. M. B. A., Kinkora, Dec. 18, 1902, the following resolution was unanimously adopted:

IRISH CHRISTMAS CARDS.

Hand Painted on Gelatine and Parchment. Price 15, 20 and 30 cents each, post paid.

RESOLUTION OF CONDOLENCE.

At the meeting of the Holy Family for the repose of the soul of the late Dr. MacCabe...

A FAMOUS INSTITUTION.

The Ontario Business College of Belleville, Ont., continues to be what it has been for so long a time...

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SACRED PICTURES.

Beautiful Artwork for Prayers. Superior to Steel Engraving in appearance.

THE NEWEST IDEAS THE BEST GOODS THE LOWEST PRICES.

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