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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, FEBRUARY 7, 1903

# The Catholic Record.

LONDON, SATURDAY, FEB. 7, 1903.

AN INSULTING QUOTATION.

"If you enjoy a good ballad get Newbolt's "The Sailing of the Long Ships" (\$1.00). The author is Henry Newbolt, editor of the Monthly Review, London, Eng.
"Filled from cover to cover with ringing verse this little volumne is bound to win its way to true British hearts. The following stanza will give you our

following stanza will give you our

" Prake in the North Sea grimly prowling.

Treading his dear Revenge's deck.

Watched, with the sea dogs round him growling.

Watened, with the grack on wreck.
Galleons drifting wreck on wreck.
Fetters and Faith for England's neck,
Faggot and Faither. Saint and chain—
Yonder the Devil and all go howling
Devon. O Devon, in wind and rain!",

And the with the seadogs round him growly tached, and the seadogs round him growly tached the the seadogs round him growly tached the seadogs round him growly tached the seadogs round him growly tached to possible the so-called reform. Their respective opinions, however, about the sincerity of the reformers and the shoult the successful the so-called reform. Their respective opinions, however, about the sincerity of the reformers and the shoult the shoult the shoult the successful the so-called reform. Their respective opinions, however, about the sincerity of the reformers and the shoult t It is quite a scholarly appreciation, and our readers will notice how tactfully the quotation was chosen to give them curiosity and just be thankful.

This graceful tribute has cost us some weary moments and the only guerdon we ask is that it may win its way to all true British hearts.

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THOLIC RECORD

to the Canadian Teacher. We put our helping hand when it was needed. case before the editor as courteously as possible and expected him as a gentleman to favor us with either a rejoinder or the granting of our very moderate and not too presumptuous request. But we erred in believing him to be a gentleman But they are handicapped by lack of rein his official capacity as editor. And we tell him now that he is a blundering worse, by cold indifference and betimes bigot. We say blundering advisedly, because he is the veriest amateur at the business. Were he cautious, commer-business. Were he cautious, commer-business. business. Were he cautious, commercially prudent enough, he would avoid letting the public know that he But to pick out an offensive stanza from of the Church have no claims on them? a book which is, as he assures us, bound to win its way to true British hearts, is too transparent a trick. He could have selected other and not insulting quotation of the children and the children and the children as throw over your eyes would soon be opened to admire the qualities and deeds of our great master. Just think of a poor, humble monk whose zeal for learning and ior the promotion of the spiritual and ior the promotion of the spiritual but the animus of private individuals. and for nothing else. It is not Canadian in aim or aspiration,

We are aware that words of ours will have small effect on these gentry. And we therefore advise our teachers to touch them in their most vulnerable part-their pockets. Show them that this - that you demand a journal that makes for the upbuilding of amity and

light and see the world more.

We shall never be at peace with ourselves until we yield with glad supremacy to our higher fa culties.—Joseph Cook.

A CLEAN FIGHTER.

"We congratulate the Toronto Presbyterian and the Westminster Company on the appointment of Rev. James A. MacDonald to the managing editorship of the Globe. The change will be found distinctly to the advantage of the Toronto Presbyterian."—Editor Dominion Presbyterian.

We venture to say that his congratulation will be regarded as ill-advised by many Presbyterians. We have had on occasion a journalistic bout with the Rev. Mr. MacDonald and have ever found him guiltless of dishororable tactics. He was a clean fighter, and as such we respected him. And when the editor of the Dominion Presbyterian approaches to within even hailing and wars throughout Germany, enabled them to get a fairly good idea of the so-cailed reform.

He expresses his love of free speech, place with inconsistencies. He expresses his love of free speech, in the times as were the great minds of the times as were the great minds of

revel in the artistic beauty of the ters social and religious. They may indeed of the Canadian Teacher, and so and very persistent in their endeavors characteristic. They may call up to help their brethren. They spread visions of the scribe as he wrought the nets on all sides and gather in all those literary gem and of his joy as he laid who chance to get into their meshes. it at the shrine of Canadian literature. The men among them who are conspicu-We thought that Roberts, Carman, ous by their influence and position are Stringer, all the literati had gone to towers of strength to the various organ-New York. But have we been misin- izations. They give them advice and formed? Is Roberts perchance lurking material support. Let a lad come from in the sanctum of the Canadian the rural districts and forthwith he is Teacher? Or—but let us restrain our surrounded by friends who not only except perhaps to learn a lesson thereeuriosity and just be thankful. "Scribe in the office grimly prowling
Making himself look like thirty cents.
Wrote with the bigota around him growling
Pages galow effor flierary gents.
Pages aglow with sentiments
Rant and Pathos and Bluster and Rot,
Anything it sooft to set the crowd howlinz
Toronto, Toronto, why isn't he shot."

The find the classe flint of get a grow and should in the city. The Y. M. C. A.
It must be kept in mind that Hans and Schwarz were somewhat superior to their less favored brethren in intellect.

attract and retain the attention of the more depth than they upon the questions of the time. Schwarz had not attract and retain the attention of the members. Their "receptions" are honored by personages whose names appear in the society column of the newspaper. Strangers are taken up and safeguarded in an atmosphere of refinement and sympathy from much that is carll. They are made to feel at the strangers are taken up and safeguarded in an atmosphere of refinement and sympathy from much that is carll. They are made to feel at the strangers are taken up and safeguarded in an atmosphere of refinement and sympathy from much that is carll. They are made to feel at the strangers are taken up and safeguarded in an atmosphere of refinement and sympathy from much that is carll. They are made to feel at the strangers are taken up and safeguarded in an atmosphere of refinement and sympathy from much that is carlled the strangers are taken up and safeguarded in an atmosphere of refinement and sympathy from much that is carlled the strangers are taken up and safeguarded in an atmosphere of refinement and sympathy from much the strangers are taken up and safeguarded in an atmosphere of refinement and sympathy from much and hence were able to discourse with against the heretics in his own Church? For instance, do you not remember how Luther raved against the heretics in his own Church? For instance, do you not remember how Luther raved against the heretics in his own Church? For instance, do you not remember how Luther raved against the heretics in his own Church? For instance, do you not remember how Luther raved against the heretics in his own Church? So wall the more depth than they upon the questions of the time. So what has band of fanatics seeking wealth by plundering monasteries and wealth by plund FLYING FALSE COLORS.

A few weeks ago we had occasion

A few weeks ago we had occasion

The finement and sympathy from match when he met hans and greeted him with these words:

"Have you heard of the death of our great liberator from devilish Popery?"

"No," answered Hans; "but if it is

We have done much in this kind of work, but we have not exhausted our energy, nor have we made excessive demands on our charity. We know the men who do the greater part of it. But they are handicapped by lack of related they are handicapped by lack of related they are identified more what is sources, by acrid criticism, or what is however, cools and leaves them in a state of sluggishness.

But what of the hundreds who do befuddles himself with nursery yarns. nothing, and who live as if the interests tions. Why did not he or his co-workers do this? Was it worth while to take a Pagan. They have their little circles a young man, a leader in religion. So chances with their reputation as consecrated to the god Caste, and the gentlemen and scholars, in order to thought of stepping over them to gratify childish spite and to prove how incompetent they are to have aught incompetent they are to have a supplication to the aught incompetent the aught incompetent they are to have a supplication to the aught incompetent the aught inc to do with what concerns the teaching good at that) that news or messenger fraternity. We tell him and his co- boys are being inveigled into Protestworkers that the Canadian Teacher is ant organizations. These poor little that what he teaches is false? flying false colors. Surely they are chaps we may remark are treated to able to see this! Or are they childish a square meal now and then by enough to think that Catholic teach- charitable ladies and gentlemen. ers will continue to support them And they understand that. Now, if they persist in their present instead of complaining, why do not policy? Do they imagine that our they take a leaf out of the book of teachers are cowardly enough to submit their neighbors? A little systematic to thinly-veiled insults? We have work in befriending poor lads, and aiding respect for the opinions of others, but our societies is of more value than a ton we object to a journal conducted as is of talk. A pastor cannot do everything. the Canadian Teacher being considered He has many things to look after-many a representative organ of the Teachers | things to bear, not the least of which is of the Province. It represents nothing the Catholic who has leisure for talk,

If they would but give work -anyand its teaching value is a very variable thing that is prompted by love of soulsquantity. Change the name and be the pastor's burden would be lightened and his outlook more promising.

## How Leo XIII. Says Mass.

The opinion prevails in many circles in Rome that the Pope no longer celebrates Mass, or else that he celebrates the whole, or at least half, of the Mass you respect yourselves, your profession and your faith. Teil them you are the ladies and gentleman to do this a that the whole, or at least half, of the Mass in a sitting posture. This is quite incorrect. The Pope says Mass every day, and standing from beginning to end. The yourselve old was in a sitting posture. of the burden of his advanced age, permay be read by all teachers, and that forms every genuflexion completely to makes for the upbuilding of amity and the ground, and reads the liturgical prayers so accurately that he takes For our part we beg to tell the three quarters of an hour to celebrate. He is assisted at Mass by his private to judge all British hearts by their Mgr. Marzolini, whilst his personal own. They should come out into the light and see the world more. Mass in the little private chapel next to his bedroom, but on Sundays in the domestic chapel behind the apartment the generous, mild and devout reformer of the Noble Guard. After Mass the Pope always hears another one said by Mgr. Marzolini.—From the Tablet. Mgr. Marzolini.—From the Tablet.

HANS AND SCH WARZ ON LUTHER. sorts of vile epithets those who preach

Hence it is not surprising that Schwarz, perhaps in good faith, followed the footsteps of his teacher and became a rank Lutheran, whilst Hans, under the guid ance of his devoted pastor, had remained a faithful servant to his Church. Here let us remark that had Germany been blessed with many such devoted priests as had preserved Hans, Luther in all the letter of the Popes, to whom there was at least an opportunity to appeal for aid against oppressors, to a hopeless and abject slavery both spiritual and temporal."

"But does not Luther teach us that we was free to interpret Scriptures as as had preserved Hans, Luther in all probability would not have found the fertile soil he did find in which to plant his false doctrines. But since it is use-less to tarry over what might have been,

to address a few words of remonstrance owes the beginning of his success to a true, I rejoice to hear that the great apostate has at last ceased his fiendish

work."
"What! do you dare malign with such words our saintly evangelist?" in-

solently added Schwarz. the Pope, let us in a more quiet way find out whether Luther is so deserving people which make him so great in your

opinion," proposed Hans.

"If all you Papists, said Schwarz,
"would only throw off the cloak of
darkness and superstition which priest craft has thrown over you, I am sure learned was he that all your Cardinals Bishops, Doctors, and even Popes could not compare with him. Must you not he fears not to face the present and criticize the past teaching body of your Church and even defy them to prove our saintly doctor throughout his life add you will be amazed at the great amount of work he did, preaching, writing devotional books and translat ing the Bible. He saw how oppressed were his people, and felt with a tender affection how necessary it was for so deliverer to come in order to free the priest-ridden world. He felt that he was called to the great work, and gladly did he accept the call.'

"All that sounds very well," returned Hans, "but now let me say a few things. If Luther was so learned a man, whence did he get all that knowledge which made him surpass the teaching body of the Church; was it not from that teaching body itself? Were not his teachers the same men who taught Erasmus, Eck, Zwingli, Bucer, Occolampadius and other scholars, with whom I dare say Luther was unable to hold his own? Do you mean to say that one should place his entire confidence in this one man as opposed to the whole teaching body of the Church past and present? Did not Luther himself admit, and was it not conceded by all, that Dr. Eck and Aleandro were fan superior to Luther in depth of learning when those celebrated discussions were held at Leipsic and Worms? When Luther saw that he was outclassed, what did he do but adhere to his own interpretations of Scripture, and that with such stubbornness as is found only

in the most obstinate heretics. "You speak of him as a great worker, indeed: but what has he effected? His preaching has only multiplied sects, sowed the seeds of anarchy and brought about wars surpassing all others in cruelty. All his sermons and writings

we are free to interpret Scriptures as we please?" objected Schwarz. "Yes, and that is why there are so

many religious fighting among them-selves, though united against the Church of Rome," said Hans. "Yet Luther did not believe in this teaching It must be kept in mind that Hans himself, nor do all the sects that have

been started by him."
"How do you know that?"
"Why, did not Luther thunder against the hereties in his own Church? to task over a simple passage in Scrip-ture? And again, after the great conture? And again, after the great conference at Marburg between Luther and Melancthon on the one hand and Zwingli and Oecolampadius on the other, anathemas were long interother, anathemas were long inter-changed between Zurich and Witten berg merely because both parties would not concede to one another the right to give their own interpretation to Scrip-ture. How is it possible to reconcile such actions with the teachings of your

apostle?" Schwartz remained silent for som

time, then, suddenly raising his head with an air of satisfaction, said:

bught refuge in asking questions.
"Why is it," said he, "that the cople of the higher classes were more led to adopt the teachings of Luther than the lower classes? Do you not think that it is an argument in avor of the reformation that the nobilbeing more learned, should be the

t to join the new faith?
'We must consider," said Hans, the motives to at led the rich to leave the Church of the Apostles. You know tow most of the poor loved their old how most of the poor loved their old faith. They would not hear of any sub-stitute for the Holy Sacrifice of the Mass. Luther, in his hatred for what-ever savored of Rome, wished to force his innovations upon the people, but hey rebeiled. Hence in order to effect purpose Luther saw that he must st win over the nobility. All contion between the influential classes nd the Pope being once severed, he was sure they would use every violence to orce the poor to accept the new faith. force the poor to accept the new faith. So Luther began by exciting their cupidity for gain, as this, he knew, would be the surest way to effect his purpose. In the first place he attacked

the celibacy of the clergy by ridicul-ng and calumniating the religious. nen he encouraged in every possible way the priests and monks to marry, and finally he set the example himself by marrying a nun. You remember, I am certain, how Germany blushed at this. The lords then began to raid the monasteries; drove out the inmates whom the teachings of Luther head rendered lukewarm and tired of their vows; dered lakewarm and thred of their vows, plundered and appropriated to them-selves the property of the religious houses and churches and thereby great-ly increased their wealth. This was main reason why the nebility was so easily induced to apostatize they cared was for gain, and as Luther showed them from Scripture that they were justified in this nefarious work, were not slow to seize the bait.

the only true religion; whilst among those that seem hopelessly lost there is continual restlessness. I am sure you have noticed of late how easily your people are led from one belief to an-

proved to be rich fields for their missionaries. They have gathered thou-sands of converts to their pernicious sect, and these are not only from among the ignorant; while the Latin countries, which remained more firm in the Catholic faith, have given few if any to

ss and this polygamous creed.
As Schwarz showed signs of continuing his journey, Hans concluded with the following:

"What convinces me strongly that Luther was wrong is his own admission to his wife when they were one evening admiring the beauties of the heavens.
'Do you see what splendor these luminous points emit?' said Catherine.
Luther looked up. 'What a glorious light,' he said: 'it shines not for us!' 'And wherefore?' returned Bora, 'have we lost our right to the kingdom of heaven?' Luther sighed. 'Perhaps neaven? Luther signed. Fernals so, said he, 'as a punishment for having left onr convents.' Should we not, then, return to them?' said Catherine. 'It is too late; the car is sunk too deep, replied the doctor, and their conversa-

tion dropped."

Thereupon the two peasants parted,
Haus feeling satisfied that he had at
least awakened doubts in the mind of his countryman.—St. John's University

#### SAVAGE AND HIS CRITIC.

Before giving the remainder of our article, which for want of space was crowded out last week, we must correct a couple of typographical blunders that the compositor made and the proof reader let pass—would that we had reader let pass—would that we had them by the ears—and which made a heretic of St. Gregory Nazianzen. Speaking of the eternal Word, the saint said: "Who at last was made man for benef for his interpretation because he alone knew the full meaning of Scripture, being the first to translate it."

"Aha!" interrupted Hans. "Now you contradict yourself. You said just a moment ago that Luther taught private interpretation of the Bible. More than that, he even said that the lowest of the flood, he was a factor of the flood. The first was made man for our salvation: passible in the flesh, impossible in the passible in the flesh, impossible in the blivinity." May the saint forgive than that, he even said that the lowest of the flood. St. Gregory of Nazianzen was too of the flood.

tion of Theodotus, he would not-being Schwarz, not knowing what to reply, a holy man-have stated what he knew years.

St. Gregory Nazianzen has fortunst. Gregory Naziatzen has fortinately left on record his opinion of St. Athanasius, the champion of the divinity of our Lord. In his oration "Contra Gentes," he said: "When I praise Gentes," he said: "When I praise Athanasius, virtue itself is my theme; for I name every virtue as often as I entioned him, who was possessed of mentioned him, who was possessed of all virtues. He was the true pillar of the Church. His life and conduct were the rule of Bishops, and his doctrine the rule of the orthodox faith." Would he rule of the orthodox faith." Would he rule of the orthodox faith. Would he rule of the orthodox faith who had been considered and fifty years by a series have thus spoken of one whom he be-

heterodox doctrine?
Savage: "Au ustine has left on record the saying that he was in the dark until he found the true doctrine concerning the Divine Work in a Latin translation of some Platonic writings. His light came from Plato, and not from

the New Testament."

There is here an unscholarly subter-First, as to the subterfuge. The question the reverend gentleman had in hand was as to the Divinity of Jesus of Nazareth, and he would leave the impression in the reader's mind that St. Augustine first learned of His divinity from Plato, who lived over four hundred years before Jesus of Nazareth dem of precions of precions of the divinity from Plato, who lived over four hundred years before Jesus of Nazareth dem of precions of the divinity from Plato, who lived over four hundred years before Jesus of Nazareth dem of precions of the divinity from Plato, who lived over the tabernacle in a shrine of glass, in a small waxen statue, but twenty inches high, upon which all eyes are fixed. This image, with its benignant countenance full of grace and majesty, in the status of the process of the countenance full of grace and majesty. hundred years before Jesus of Nazareth was born. The question he was dealing with was not as to the existence of the eternal Word, but the existence of the eternal Word, but the existence of the eternal Word, but the existence of that Word in time in human flesh, in that Word in time in human flesh, in er; and now the statues of the Infant ner; and now the statues of the Infant Jesus of Nazareth; and he would leave the impression that this latter truth was learned by a Christian Bishop from was learned by the second of the status of the impression that this latter truth denotes the second of the status of the image of the

ices when he was a young man and before he became a Christian. Up to the time that the Platonic books came into his hands he believed the Manichean Church itself. — Philadelphia Catholic Standard and Times. doctrine that there were two gods-one | Standard and Times.

It was in the year 1546; Luther had just finished his revolutionary career and nearly all of Northern Europe was mourning the loss of its great seducer, when two old peasants, Hans and Schwarz, met early one morning on a highway leading to Trier.

They had both received a sufficient education, in the times when, as Luther himself says, "nothing was spared to place children in convents and make them go to school," to be able to read such parts of the discussions between the great minds of the times as were translated for the common people. "When Luther had won the favor of essentially good and the other essen-

continued:

"That the people could not be satisfied with the new faith is seen from the great number that have returned to the old faith. Many who were at first wavering have reallimed their belief in the only true religion; whilst among blood, not of the will of man, neither of other."

We must here add that conditions have not changed since the time of Hans and Schwarz. The Mormons of the present day admit that England and proved to be wich as a series of Europe have the flesh, but of God. But that this Word was made Flesh and dwelt among us, I did

And yet the Rev. Savage would leave the impression that St. Augustine, a Christian Bishop, knew nothing about the divinity of Christ until he learned it from a pagan philosopher. Just here is found the unworthy sophistry. Is it

There are several other statements There are several other statements in the Rev. Savage's letter that are on a par with those we have examined—that is to say, equally false, sophistical or of no practical value. But we believe we have treated of those that bear directly on the issue he raised. The doctrine of the Trinity and of the Divinity of Christ has been taught throughout the ages, as the records show; and it has been thoroughly discussed, with the result that, with the exception of a comparatively few called Unitarians, the whole Christian world believes it, as it has done from the beginning. The Unitarian has only the alternative of accepting the doctrine of the Trinity or holding that the Christian world has been in error from the beginning.—New York Freeman Journal.

#### CHILDREN CONSECRATED TO THE INFANT JESUS.

SIMPLE BUT BEAUTIFUL CEREMONY AT THE CARMELITE MONASTERY.

The consecration of children to the Infant Jesus before an image of the Miraculous Infant of Prague took place for the first time at the Carmelite monastery, 1518 Poplar street, on Thursday afternoon of this week. The little chapel was filled to overflowing a full

vate interpretation of the Bible. More than that, he even said that the lowest of the flock had the gift to solve the most obscure passages, and that he often went among them to be enlightened upon some difficult part of the Sacred book. But Luther was not the first to translate the Bible. I am sure you have seen the translation of Rabeland Mugrus and of Wilfred Strabo. first to translate the Bible. I am sure you have seen the translation of Rabanas Maurus and of Wilfred Strabo. These men translated the Bible at the request of Louis the Pious in the ninth request of Louis the Pious in the ninth rentry. Wenceslaus also had the proposition of the Council of the Pious in the ninth rentry. Wenceslaus also had the proposition of the Council of the Pious in 1400. And the action of the Council o

The miraculous image of the Infant Church of Our Lady of Victory, Prague, telling of its many wonders. We quote from one compiled by the Rev. E. F. Bowden and published by the London Catholic Truth Society :

"It is this temple raised in honor of self to the whole world during the last two hundred and fifty years by a series of prodigies in which He has shown lieve to be the first promulgator of a heterodox doctrine?

Savage: "Au ustine has left on recursory and the sick, attracting unto

One of the side altars of this church is resplendent with burning candles and ever surrounded by many of the faithful in prayer. Above this altar over the tabernacle in a shrine of glass, undred years before Jesus of Nazareth dem of precious stones; its right hand

was learned by a Christian Bishop from was learned by a Christian Bishop from a pagan philosopher. Is this either scholarly or honest?

Augustine, when a Christian and a Augustine, when a Christian and a saint, wrote a book—his Confessions—saint, wrote a book—his Confessions—mighty tree springs from the tiny mustard seed, so this pious devotion has grown from a small beginning to has grown from a small beginning to

BY FLORENCE M. KINGSLEY. CHAPTER XV.

In one of the green and pleasant soligroup of men, strangely at variance with the peaceful beauty of their surroundings, sat, or sprawled at length, around a small fire. T There were ten or a dozen of them, great hulking fellows, low-browed, swarthy with wind and weather, and disfigured with the scars of many a sinister combat. They were engaged for the moment in the peaceful occupation of broiling some on the grass near at har lay several half emptied wine-skins.

"And so the lad hath given thee the

slip, Dumachus? 'Twere a pity; he hath the making of a bold iellow in said one of the men, leaning forward to heap fresh fuel on the fire.
"Where didst thou get him? He is of no kin to thee."

"He is my son," said Dumachus sul-

lenly.
"Come, come, now, comrade! Why take the trouble to lie to us about a trifle like that? If thou hast stolen him from some rich Jew, why not de mand a ransom for his return? Men are plentier than gold nowadays.

no answer for a mo Dumachus made ment, then replied sneeringly

"And now, my good friend, wouldst share the gold, perhaps?"
"That would I!" said the other, with a great laugh. "Come, tell us the

's name."
Fool!" hissed Dumachus. "If I had chosen to restore the boy, as thou sayest, would I not have done it years ago? I love my revenge better than the yellowest gold ever coined. He shall not escape me, and when the time is ripe I shall—" Here he stopped abruptly, while so hideous an expression overspread his countenance that even his guilt-hardened companions stared at

n in momentary wonder.
I envy not the lad his future with such a guardian as thou art," said the first speaker, shrugging his shoulders. "I believe there is not another such brute in Galilee! Thou wilt be cruci-

fied yet, my worshipful chief!"

But he had his hand on the haft of the short two-edged knife in his belt, as he spoke, and Dumachus who had started up at the words, sank back again muttering threats and curses under his

'Come!" said another. thou not had blood enough, that must knife each other, now we are at rest? Let us eat!" And the speaker helped himself to one of the fish which

were sizzling on the coals.

The others followed his example, and soon all were eating and drinking, the rude feast being enlivened with snatches of coarse song, and bursts of coarser laughter. Presently, one of the men stopped, with a morsel half way to his

"Hist! I hear some one coming!"

he said.
Instantly all were on their feet; and one, creeping lightly to the verge of a little declivity fringed with bushes, peered out cautiously. In a moment e returned.

Tis the Nazarene rabbi with His band; they have just landed on the beach below."
"What can they be doing here, think

whispered another. "Shall we And he drew his glittering

knife with a significant gesture.

"No, fool!" snarled Dumachus.

"They have no booty. Besides," he added, "the Man may be useful to us. Thou knowest that He hath a great following already, and greater every day. With Him for king, we could make ourselves masters of the country. He hath magic powers; and could from the grass of the field, make swords enough to arm every man who should join us. The Romans themselves fear Him!" They say," said another, "that He

hath made a compact with Beelzebub himself, and that is why He hath such marvelous powers. I heard a rabbi from Jerusalem explaining the matter to a multitude who were marveling because the Nazarene had healed one of their number from a blind and deaf spirit. "Well, for my part, I care not to whom He hath allied Himself. I am or anything wherein is a prospect exclaimed a third. · But of plunder,' what causeth the tumult which I hear I will see." And scrambling up a tall tree which grew near, he presently called down to his companions 'Tis a wondrous sight! There b thousands upon thousands of men, with women and children, both riding upon beasts, and walking-and all coming

They are seeking the Man yonder," said Dumachus, jerking his thumb over his shoulder. "Now thou seest that I spoke truly! Let us wait here, and see what shall follow. To-day the time may be ripe for action.'

Even as he spoke, a man broke through the bushes near at hand. He back in dismay, when his eye fell upon the savage group; but regain-ing his confidence in the knowledge that the rest of his company was close at hand he advanced and called out in a

Have any of you knowledge of the whereabouts of the Man who is called s of Nazareth?

I am He," said Dumachus mocking ly, "and these be my disciples. What dost thou require of us?"

The man stared; while the others

burst into a great roar of laughter at

Nazarene is yonder on the The finally, seeing said Dumachus hill !

that he was about to run.

that ne was about to run.

The man glanced upward, and then cried out joyfully to those below:

"He is here! Come this way!"

In a moment two—three—a dozen had pushed through the bushe and with glad cries pressed up the hill. These were quickly followed by an adiscriminate throng of men, women and - all hurrying - pushing struggling upward.

oined the multitude, shouting

maliciously trampled down some of the weaker ones in the throng. Meanwhile Jesus, with His chosen

followers, was resting quietly in a little nook of the mountain slope. Faint, and exhausted with uninterrupted toil and excitement, they had sought this peace ful solitude for a little time of rest As the first sound of the approaching multitude reached their ears on his feet in an instant, and springing to the top of a high rock, he shaded his his hand, and looked off in the direction from which the noise

"What is it? What seest thou?" cried half a dozen voices anxiously. Peter scrambled down from his lofty perch without replying, and approach-ing the Master, Who sat a little apart

ing the Master, who sat a fred spare from the others, His eyes fixed peace-fully on the wide landscape, he said: "Master, I see a great multitude approaching. They seek Thee. Shall not escape them while yet there is no? We can withdraw further up the mountain, or take to our boats again.

Jesus made no answer, but rising, noved, toward the edge of the slope, and looked down. The noise was louder now, and floated up to Him in a confused confused like to the sound of the sea Already the bright colors of the moving masses could be seen through the green foliage; in another moment the throng would be upon them. He sighed deeply, and murmured with a look of

divine compassion:
"They are as sheep having no shenherd!"

Master, Thou art sorely in need of rest; wilt Thou not come?" again urged Peter. But even as he spoke, the crest of the

first wave of that ocean of wretched humanity broke sobbing at their feet. The hours that followed were crowded, as were always His hours upon earth.
Verily, "He had a work to perform,
and how was He straithened till He
should perform it". He healed those He healed thos should perform it." that had need of healing; after that He taught them many things concerning the kingdom of God.

And now the day was far spent, and the shadows were lengthening upon the mountains. Still the people lingered, listening to His words, while only the fitful cry of a tired or hungry child broke the hush.

The disciples, who had been holding

whispered consultation, now came to Him; and one of them, who was called

lip, said:
Master, this is a desert place, and it is already late ; wilt Thou not send the people away, that they may go into the country round about and buy them-selves bread? for they have nothing to

And He said: "Give ye them to

eat."
"Two hundred pennyworth of bread would not be sufficient, that everyone of them might take a little. How then can we give them to eat?" answered Philip. "How many loaves have ye? Go

and see," replied the Master.
"I will go," said Andrew. Presently he returned. "There is a lad here,

which hath five bariey loaves and two small fishes; but what are they among

so many !

"Make the people to sit down on the grass by companies," was the answer

But what of Dumachus and his fellows, on this memorable afternoon? Having crowded themselves, by means of brute force, into a place where they could both see and hear to the best advantage, they had stared with open mouths and many a muttered oath, as the Master healed the sick and injured which were brought unto Him. But when He began to talk to the people, one by one they had slipped away-save Gestas. He, the day being warm, and himself very comfortable as he lounged minet a tree had sunken it doze, and from a doze had passed into a heavy slumber; and as the Master spake the words of eternal life, he sa with head sunken upon his breast. His ears were heavy and he did not hear.

"What is the Master going to do now?" was the question which flew from mouth to mouth, when the multitude were bidden by the disciples to sit down by hundreds, and by fifties. Every eye was fastened upon Him, as He took the five loaves and the two fishes; and as He looked up to heaven and blessed them, and began to them into fragments to give to the disciples for distribution, the wonder Awe-stricken they watched grew. Awe-stricken they watched. Behold! under those gracious hands the loaves multiplied themselves! Again, and yet again, and many times over, the twelve returned to Him for fresh supplies, till at last all the five thousand men, together with the women and children, had been fully satisfied.

After all had eaten, the Master gave mmand that the remnants of the feast be gathered up, that nothing might be lost. And the took up of the ragments that remained, twelve baskets

Dumachus and his followers had eaten

also.
"Thou are right," said one of them, who was called Gaius. "This is the who was called Gaius. "This is the Man for our king; if He can make for us barley leaves and broiled fish, could He not give us honey and wine in abundance, and other good things also

Let us even now crown Him!' Let us even now crown Him!"

And the Jews, moreover, which saw it, said, "This is, of a truth, that Prophet which should come into the world; for, behold, He hath fed us in the wilderness, even as Moses fed our

fathers.' But He knew their thoughts; and directing His disciples to get into the boat and go unto Bethsaida, which was on the other side of the lake, He comnanded the people that they should depart quietly, and go each to his own Then He, Himself, went alone p into the mountain to pray.

Now while some of the people obeyed Him, and departed, even as He had bidden them, many lingered, hoping that He would presently come again into their midst, for they had seen the disciple go away in the boat, and knew that He ying — pushing — was not with them. And as they waited, the wonder and excitement grew apace, till at length Dumachus,

upon a lofty rock, and thus addressed

"Galileans!" he shouted, "hear me! Thou hast seen how this Man hoth been able to create before our very eyes, and from nothing visible, an abundance of food for this great multi-tude. If He is able to do this, think ye tude. If He is able to do this, think ye not that from the grass of this place He could presently make swords enough to arm every man of us? Let us make Him our king! Then will we sweep down from the mountains, gathering i the people from every town, and and village. Nothing can stand before us! The Romans shall flee! Their rich palaces shall be a prey unto us Hail to the Nazarene! Hail! Hai to the Nazarene! Hail to the King!

When the people heard this, there arose a mighty cry, which rang out over the waters of the lake, and rolled back to the mountains, reverberating in thunderous echoes to the very stars. To a Solitary Figure, far above on

the mountain heights, that cry brought the old, subtle temptation of the wilderness. The kingdoms of the world and the glory of them! A throne—and not a cross! But the victory had been won, once and forever. He saw, in the sure light of eternity, His earthly road,

and it led to Calvary.
"Now it was dark, and the ship was in the midst of the sea, and He alone on the land. And the sea arose by reason of a great wind that blew. And He saw them toiling in rowing; for the wind was contrary; and about the fourth watch of the night He cometh unto them walking upon the sea, and would have passed them by. But when they nave passed them by. Due when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out; for they all saw Him and were troubled. And immediately He spoke and said unto them, Be of good cheer it is I: be not afraid. And Peter ans wered Him and said, Lord, if it be Thou, wered Him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked upon the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, Lord, save me! And immediately Jesus stretched forth His hand and caught him, and said unto him, O little faith! wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God

#### CHAPTER XVI.

"I tell you that He is not to be found The speaker was upon the mountain." The speaker was motley crowd of Galileans. " My men know every inch of the region here-abouts, and they have made thorough search." "There was no boat, so that He could have gotten away by the lake," said another. "He must have gone over the mountain, and descended upon the other side; in that case w cannot find Him, for the present. It may be that He will stop in the villages;

Let us go back to Capernaum, for it is there His disciples dwell ; He will e there sooner or later," suggested a

third. And seeing drawn up on the beach below, some great barges from Tiberias, which had been driven out of their course by the storm of the night before, as many as were able crowded into om, and a few hours later landed in

the village of Capernaum.

As they made their way up into the city, they perceived that there was a great noise and confusion, people hurry-ing in crowds through the narrow streets, or gathered in dense throngs in

"What is the ado, neighbors?" shouted Dumachus, as they paused near one of these knots of people. "We have just landed, and are seeking the Miracle-Worker; dost know His

ereabouts?" Two or three had turned at the sound of His voice, and now one answered eagerly: "The Nazarene is swered eagerly: "The Nazarene is here. He came this morning, and hath wrought many signs and wonders in our midst. For as He passed through the villages of the plain, people brought out their sick and laid them in the streets that they might touch the border of His garments; and as many as touched were made whole. Afterward He came to

Capernaum, and the whole country-side hath followed Him thither. Is not this Man He that should save Israel?' "He can assuredly work wonders and why not to-day wonders greater than any we have yet seen?" answered Dumachus, cunningly. "Let us seek Dumachus, cunningly. "Let us seek Him and see if He will not presently give us some sign that shall b than the healing of these sick folk Let Him give us an abundance of gold and treasure; and let Him take these fine houses and lands from the rich, and give them to us, who are His servants. Then shall we delight ourselves in rivers of wine; and eat, and drink, and

satisfy ourselves with pleasures."
"If He be the Messiah, He will de all this, and much more," said the man. It hath been promised us by the pro Surely the time hath come for Israel to claim her King; and confusion of face shall be to all heathen who would

rule over our nation!' "Amen! and Amen!" cried they that heard Him; and with a common impulse, all began to run in the direction of the synagogue, for it was one of the holy days of the week. "We shall doubtless find Him there!" they said, as they hurried along. "Let us hastas they hurried along. "Let us en, that we may speak with Him!"

As they approached the place of orship, the excitement grew more and more intense; it was almost impossible to move in the dense throng. The synagogue was already filled to its utmost capacity, though the hour for service had not yet come-Scribes and Pharisees, Sadducees and Doctors of the Law, publicans, fisherman and lab orers, with women and children—and every tongue employed with the one theme, Jesus of Nazareth.

lustily for the great Healer as they seeing the temper of their minds, sprang himself to a place just outside the door spirit! Come along with me."

of the synagogue through which the Master must pass to enter; and now, when he saw Him ascending the steps with His disciples, he thrust himself forward rudely, saying, Rabbi, whe cemest Thou hither, and how? Ther was no boat for Thee to cross by.

Jesus looked at him: then turning, He glanced at the multitude. Greed vulgar curiosity, mean self-interest, ambition, cruelty, hatred, unbelief—all might have been seen by keen-eyed observer; but how, think you, looked the multitude to the Reader

Then He spoke slowly, decisively Then He spoke slowly, decisively:
"Verily, verily, I say unto you, Ye seek Me, not because ye perceived the signs; but because ye did eat of the loaves and were filled. Strive not for the bread which perisheth, but for that bread which shall abide unto life eter-nal, which the Son of Man shall give to you; for Him hath God the Father

Then from out of the throng came an other voice—a clear young voice—and the question was one which the speaker been pondering in his heart for ths: "What shall we do, that we months :

might work the works of God? And the Master saw the face of the uestioner among the sinister faces which surrounded it, like a star in the darkness of night; He saw and knew it darkness of night; He saw and knew it for His own. And looking steadfastly into the clear eyes lifted to His, He answered: "This is the work of God, that ye believe on Him whom He hath

"What sign showest Thou, then, broke in the brutal voice of Dumachus. that we may see, and believe Thee? What dest Thou work?'

And a turbaned rabbi, who stood near, added cunningly: Our fathers did eat manna in the desert; as it written, He gave them bread from

eaven to eat. The Master made answer: " Of truth I tell you that Moses gave you not bread from heaven. But my Father giveth you now the true bread from for the bread of God is He cometh down from heaven, and giveth life unto the world."

Like the Benediction after prayer, came again the clear tones of the boy Lord, evermore give us this Then the Master passed into the

sanctuary, and the solemn hush within proclaimed that the service had begun. In obedience to the imperative mands and gestures of those in authority, the crowd now drew back, someat from the entrance and approaches to the synagogue; and as they did so,

a clamor of voices broke out,
"How doth He say that He came
down from heaven?" demanded one
"We know who He is; He is Jesus the Son of Joseph, from Nazareth yonder.' "He came down from heaven no more than I did," cried another. "I am a silversmith; and He is a carpenter, as happen to know.

Now are ye wise, good people!" said a smooth-tongued emissary of Sanhedrim. "This man hath of the Sanhedrim. This man hath not ceased to blaspheme God, in that He maketh Himself equal with God; and as for coming down from heaven, He hath devil and is mad."

"If He be not mad," one answered,
"He at least is not the Messiah, as we hoped; for He hath not the ways of a

"Twere an evil heresy to so suppos Him," said the rabbi again. "Thou shouldst have studied the Law and the Prophets, and have listened to the words of those wiser than thou art. This fel-low is dangerous to the people, in that He is in league with the prince of dark-ness, and doth continually work in-

I can bear it no longer!" rang out a clear voice. "Thou liest, and that foully, when thou sayest such things of "Thou liest, and that

Every one started and turned toward the speaker. "Have thy say, lad!" shouted two or three, delighted with the fresh excitement. "Now shalt thou stand here and answer the worthy Now shalt And a dozen hands lifted the boy to the top of a stone wall near at hand, so that He was above them, and

in sight of all.

He stood for a moment abashed; then the words of the rabbi coming back to him, He again flushed red in

his boyish indignation. "Thou sayest that He hath a devil," "Can a devil do such works as doth this man? For thou knowest that He hath healed the sick and helpless; He hath opened the eyes of the blind; He hath cleansed the lepers; blind: He hath and even raised the dead to life! hath done good, and not evil, to all. How canst thou say that He worketh

iniquity?' "He doth blaspheme God; for He declareth that He is the Son of God, and hath come down from heaven, answered the rabbi angrily. "Cease thy prating, foolish boy, ere I have rrested for disturbing the peace!

"Nay, good master! Let the lad have his say, as thou hast had thine; we will answer for him!" cried half a dozen at once.

"Thou knowest Him not," said the "He came down from heaven ; and He worketh even as He is bidden by the Father, Who dwells on high." Then, let Him give us a sign, and He shall be our King!" shouted a man in the outskirts of the crowd.

"Hath He not given you signs in abundance? I am one of them! Behold, I was a cripple, and He healed me with a word, so that I am straight and

strong as any of you."
"Who art thou?" cried a rough
voice. "By all the gods! I believe it
is my own boy, Stephen! Here, let me that I may make sure.' And the man began elbowing his way oward the lad.

The boy had grown deathly pale; he stood irresolute for a moment, then jumped down from the wall, and advanced through the crowd, which

orers, with women and children—and every tongue employed with the one theme, Jesus of Nazareth.

"He is coming! I see Him! Make room!" arose from one and another of the multitude outside, together with a vast uneasy murmur of sound.

Dumachus had succeeded in elbowing birself to a blass instantial the dear size of the succeeded in the succeeded

They walked along for a moment in ilence; then Dumachus broke out with savage oath: "Why dost thou not Art thou not glad to see speak? Art thou not grad to see thy father? Thy mother hath taught thee to hate me; and I cared not as long as thou wert a helpless cripple. But now thou shalt know that thou hasta father, and must obey him."

"My mother did not teach me to hate thee," said Stephen in a low voice.
"Nay, thou dost whine like a woman

'Nay, thou dost whine like a woman! Speak uo, as thou didst just now to that purse-proud rabbi; thou didst answer him boldly. And so the Nazarene healed Thee, did He? Tell me how it Stephen's face lighted up again at the

mention of the Master, and he poured forth his story eagerly, almost forgetting his listener for the moment.
"So that was the way of it!" said Dumachus, running his fingers through his shaggy locks. "Now the Nazarene. his shaggy locks.

if He would do that for thee, will do more; dost thou not think it?"

'Oh, yes,' cried Stephen joyfully, remembering the look in the Master's

eyes, as He answered him from the synagogue steps.
"Then thou must ask Him for gold, Stephen lad; and we will buy up a vineyard and a house, and live like the

"I think that He is very poor, Stephen, hesitatingly. "
like to ask Him for gold." should not

"He can make it, boy. Did I not see Him make out of five little loaves and two small fishes, food enough to glut five thousand? compact with the foul fiend, and he helpeth Him to do these wonders."

Stephen started back in horror, and

fixed his eyes on his father's face. "I cannot talk with thee, father, if thou sayest such things!" Cannot talk with me!" said Duma-

chus mockingly. "And how wilt thou help thyself, my fine fellow? But now shalt thou tell me where I can find And his face darkened o "Answer! Dost thou know ously. where he is ?' "Yes, I know where he is-but-I

shall not tell thee."
"What!" roared Dumachus, grasp

ing the boy by the shoulder so roughly that he almost lost his balance. "Dost thou dare to defy me!-thine own father! "Father!" said Stephen, fixing his steady dark eyes on the man's face, "I would gladly render thee my obedience, but when Titus came back after being with thee and the men, he told me that

thou didst compel him to take part in horrible crimes; in that thou didst him a great wrong. He is safe now, and hath an honest employment. "An honest employment, hath he!" broke in Dumachus, with a sneering then suddenly, with a savage laugh; "Thou wert a cripple look, he turned. and now thou art recovered, by diabolical arts of yonder fellow from Nazareth. But listen!—if thou dost not presently tell me where Titus is to be found, I will do that to thee which will put thee beyond cure! Aye! look

about thee as thou wilt, thou canst not escape me!' Stephen had cast a furtive look around; and realized, with terror that his father had been so directing their steps during the conversation that they were now in a lonely spot outside the

city walls. "Wilt thou tell me?" continued the man, suddenly dropping his threatening tone, "Then will we be friends and comrades. I swear it. Thou art no better than a baby; but thou shalt go with me, and I will make of thee a man. Now what thinkest thou of this?" and drew from under his tunic a gold chain of fine Etruscan workmanship. This shall be thine, and many oth things as well; for am I not chief, and

art not thou mine only son?" echoed Stephen Thine only son!" "'Tis none of thy business, boy, what Titus is to me. He is nothing to thee. But there is no time for this

But there is Titus?"
Where—is—Titus?"
What dost Stephen hesitated. se concerning him?" he asked. purpose concerning him?" he asked.
"My purpose concerns thee not,"
answered Dumachus. Then fixing his eyes on the boy, he continued slowly, and with savage emphasis, "Thou hast need of scourging; I will, therefore, scourge thee. Then if thou art not purged of thine obstinate folly, I will break each bone of thy body, and leave

thee here for the wild dogs to take care Stephen was as colorlesss as death, but he said not a word. The man proceeded to bind him securely to a small tree which grew near, then cutting a heavy stick, he began to strip it of its

foliage with great deliberation. Titus was returning from the hill farm, whither he had been sent with a message by Benoni. He was striding briskly along, stopping now and then to add a choice blossom to a great sheaf of wild-flowers, which he had gathered for the little Ruth.

"There are some wild roses-the first I have seen," he said to himself, scrambling down a little bank covered with short grass. "I must have them."
But as he reached out his hand to gather the flowers, he heard a sound which caused him to start back and listen. It was a low, wailing cry, and seemed to come from a thicket of trees close by. As he came nearer, the cry was repeated, accompanied by the sound of a heavy blow, and the wordswere sobbed ou father! have mercy!" were sobbed out in a voice which Titus knew. He in a voice which Titus knew. He clenched his fist savagely, and, peering through the branches, saw a sight that

fairly froze the blood in his veins. For an instant he was tempted to dash forward; but, sturdy as he was, he could not hope to match his boyish strength with the savage giant yonde Another blow, and yet another, while the innocent victim wailed aloud in his agony. Titus stooped, and "picking up a large, round stone which lay at his feet, hurled it with all the strength and precision of which he was master. It struck Dumachus just behind the ear and he fell forward with a crash to the earth. To dash through the bushes and cut the thongs Stephen, was the work of a moment only: then he turned to look at the fallen Dumachus.

"Oh, Titus! have you killed him?" cried Stephen tremulously, the running down his white cheeks.

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"Killed him? No. I only wish I had—the vile brute! He is merely had—the vile brute! He is merely stunned, but I will keep him here till

we can escape."
So saying, he quickly and skillfully bound the prostrate man with the leathern thongs which he had just taken from Stephen. "Come along now!" he said roughly, for his blood was still boiling with passion. "How camest thou into the hands of that

Stephen quickly told him all that

had occurred.
"So he would have killed thee!" said Titus fiercely when he had finished.
"No! No!" answered Stephen.
"He could never have killed me; he only meant to frighten me."

"Thou dost not know him, boy, as I do," answered Titus. "Hark! Dost thou hear that?" They paused for a moment, and heard the distant sound of franctic yells and

curses. "Now we must run for it!" said Titus. " For he hath the strength of

ten men, when he is in a rage like And the two broke into a pace which oon brought them to the city gate. Once safely inside, Titus turned to Stephen. "Thou must take mother Stephen. and get thee away for awhile. not find thee at home to-night. And stay! Thou wilt need money. I have not find thee at wages: take this and go

#### into Stephen's hand as he hurried away. TO BE CONTINUED. IMITATION OF CHRIST.

nickly.

OF SUPPORTING INJURIES, AND WHO IS PROVED TO BE TRULY PATIENT

Do not say, I cannot take these things from such a man, and things of this kind are not to be suffered by me, for he hath done me a great injury and upbraided me with things I never thought of ; but I will suffer willingly from another, and as far as I shall judge

fitting for me to suffer. Such a thought is foolish, which considers not the virtue of patience nor by whom it it shall be crowned, but rather weighs the persons, and the offences

He is not a truly patient man, who will suffer no more than he thinketh good, and from whom he pleaseth.

The true patient man mindeth not by whom it is he is exercised, whether by his superior or by one of his equals o by an inferior, whether by a good and holy man or by one that is perverse and

unworthy.

But how much soever and how often soever any adversity happens to him from any thing created, he taketh it all equally from the hand of God with thanksgiving, and esteemeth it a great

#### THE APOSTLES IN MEDIAEVAL ART

The mediaeval artists, having no idea of the personal appearance of the Saviour's followers, adopted a set of signs, or emblems, for each, which soon became familiar to all. The emblem of Peter was either a large key or two keys crossed, which is readily exrist (Matthew 16: 19), "And I will Christ (Matthew 16 give unto thee the keys of the kingdom of heaven." The emblem of Paul was a sword and a book—the latter to remind the beholder that he was a teacher of men, the former to indicate that he was beheaded with a sword. St. Andrew was usually figured standing by a cross shaped like a letter X, that being the of the cross upon which legend says he was crucified. The emblem of St. James the Great was either a sword, referring to the fact that he was also or a pilgrim's business, boy, he being a great traveller. John's emblem was a caldron, referring to his experience in the boiling oil. St. Philip's emblem is an enigma. It was a spear and a cross, yet it known that he was hanged. " flayed alive," tholomew, who represented with a knife and his skin hanging over his arm. Matthew's emblem is a square, supposed to have blem is a square, supposed to have some reference to Christ's calling. St. Thomas, having been "pierced with a dart," is pictured carrying a spear. The emblem of James the Less spear. was a club, he having been beaten to death with a faggot; St. Matthias as an ax, he having been beheaded. mon's emblem was a saw. says " he was sawn asunder.

## SAY THE WORDS CLEARLY.

It is a matter for regret, says an exchange, that in many churches the public prayers on the part of the con-gregation amount to nothing more than an unintelligible murmuring. A congregation praying as with one voice is omething to arouse the deepest religious sentiments and enkindle in the heart of the most indifferent. But much of the good effect is lost unless all answer the prayers loudly and

Where it is customary to make certain pauses in the recitation of the prayers, each one should endeavor to serve them, so as not to get ahead of No one should begin his part before

the priest or leader has finished his.

In the recitation of the litanies and of other devotions each one should use a prayer book until he becomes familiar with the exact answers to the various

Some persons have periodical attacks of Canadian choiera, dysentery or Diarhe's and have to use great precautions to avoid the disease. Change of water, cooking and great fruit, is sure to bring on the attacks. To see the same we would recommend by the Benderiche in the market for all summer complaints. If a few drops are taken in water when the symptoms are noticed no further trouble will be experienced.

which the symptoms and the trouble will be experienced.

So rapidly does lung irritation spread and deepen that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in celay get a bottle of Bickle's Anti Chemprive Syrup and cure yourself. In is a medicine unsurpassed for all throat and lung trouble. It is compounded from several herbs, each ore of which stands at the head of the list as 'x ering a wenderful influence curing consumption and all lung diseases.

THE STORY OF A BRAVE MOUN-TAIN PRIEST.

Abbe Morice any myself were returning from a visit to the ruins of Gerville chatted as we climbed up the steep path which zigzagged along between rocks and brambles up to the old church and parsonage perched alone on the top of the cliff.

of the cliff.
"You are very solitary up there," I remarked. "But as a compensation you are quiet. I suppose that your problement spile that they

you are quiet. I suppose your parishioners, innocent souls that they are, are model neighbors."
"Hum! hum!" coughed the priest. This was partly an expression of doubt as to the fervor and saintliness of his people and partly a result of his breath

people and partly a result of his breath-lessness caused by our ascent, although we had progressed very slowly.

I wondered at both, for I had always believed seagoing folks to be very devout, and I also would have thought devout, and I also would have thought that Abbe Morice, who was barely thirty-three and large and strong be-sides, could have mounted the steep ascent even more easily than I could.

He halted to take breath and turned his rather pale, handsome face toward me. Then, with a smile on his fresh lips and in his blue eyes that had taken their tints from the sea at which he looked so often, he replied:

"Innocent souls! Model neighbors! They are far from it! I can assure you that I have trouble enough to save their souls for the Lord. My two enemies are liquor and superstition enemies are inquor and superstition.
They expose me to rough assaults.
Then, too, on nights of shipwreck I
cannot prevent men, women and children from rushing to the reefs to look for plunder. A sound from an alarm gun on a foggy afternoon, a distress signal on a snowy night, and the heredi-tary instinct of the pirate springs to life in an instant in the breasts of these

The Abbe was silent for a moment, and his expression became thoughtful, at the remembrance of cruel and bararous scenes doubtless; then he con

'Ah, yes, I have much to contend with, but I do not complain. I am no one of those who become a priest to accept easy places. If, after five years in Tonquin and six in China, I took this charge, which no one else wanted, i was because I felt myself to be a tru soldier of the faith and because I lov the fight. Here, as there, I consider a missionary, as the performance of my duties is not without a rea

We now resumed our ascent. A fe yards further on the Abbe was oblige to halt again to get his breath. Whe could speak his voice was weak ar whistling. primitive and rough as u

people are," he said, "the worst amouthem are many times better than the rogues from your large cities. I have occasion to know something abothem. There is a State prison a fe them. There is a State prison a timiles from here, and it is a sorry lot fellows that come and go from it. Whitheir terms have expired the authorititurn these beasts of prey loose on thighway, and the first houses they come are my church and home. The to are my church and home. The stop to tell me their troubles and rail at the injustice of justice. I liste for I am here for that purpose, an for I am here for that purpose, and try to sift out a grain of truth from thaff of falsehood. Finally they ask for charity, and I give it, for giving my profession. Certain of them not the solitude of the place with the practiced eyes, and while their hands are stretched out for alms, the right clutch their stick. Those right clutch their stick. Those dangerous moments, and one has n

dangerous moments, and one has a of a solid foot, a firm fist and a wa "Have you no beadle, gardener

servant? My beadle is a cartman who co "My beadle is a cartman who co up on Sundays. I ammy own garde and my old housekeeper would only barrass me with her fears and co if there was any danger. I have raged to come out of it all pretty we "Where you ever attacked by iall high?" iail-birds? "Three times only in two y

That isn't so bad. The first one tri kill me with a club. He did know that I am an expert in boxing know that I am an expert in bothly fencing. My ten years of military vice were not for nothing. I use noor the inspecting colonel; I fit my rogue now. I wrenched his him and turned him out-of-doo "The second was a one-eyed low, short and thick-set under his blouse. He whined and sobbed feigned repentance so well that, I ing by the absence of Toinor had gone to the village, I gav mething to eat and emptied my into his pocket. He left the at nightfall. When I was abo retire at 10 o'clock, for some or another the fellow came in mind. I had not liked his sullen dog expression, and I thought at my mite-box in the church. I to udgel, tiptoed out so as not to Toinon and crossed the cemetery the church. The front door was fa went around to the side door I went around to the side doo I found open, and my rigue we about to cut into the money to i had not had my stick I shoul been lost. As it was, I used the the alms box and my shoes as believe. I forced the thief toward

When he was at a safe d knowing that he could run if I cha he turned and howled out the vengenance, coupled with oaths to make the saints tremble." "And the third: I asked, n turbed by what I had just heard

door so as not to wound him my church. He saw that he h

worst of it, so he ran out across t

Abbe himself seemed to be.
"I had not told my old serva attacks I had received for fear s attacks I had received for lear stake every beggar for a thief congratulating myself on having further annoyance, for the autumn had now come. One rai noon in the first week of Dece twilight fell so early on our cliff that Toinon went to lock that 3 o'clock. She came runnin a few moments and told she ha man, kneeling, praying in the He rose at once on hearing and in a beseeching tone asked

#### THE STORY OF A BRAVE MOUN-TAIN PRIEST.

Abbe Morice any myself were returning from a visit to the ruins of Gerville. We chatted as we climbed an interville. we chatted as we climbed up the steep path which zigzagged along between rocks and brambles up to the old church and parsonage perched alone on the top

of the cliff.

"You are very solitary up there," I remarked. "But as a compensation you are quiet. I suppose that your parishioners, innocent souls that they are, are model neighbors."

"Hum! hum!" coughed the priest. This was partly an expression of doubt as to the fervor and saintliness of his as to the fervor and saintliness.

people and partly a result of his breath-lessness caused by our ascent, although

we had progressed very slowly.

I wondered at both, for I had always believed seagoing folks to be very devout, and I also would have thought devout, and I also would have thought that Abbe Morice, who was barely thirty-three and large and strong be-sides, could have mounted the steep ascent even more easily than I could. He halted to take breath and turned

his rather pale, handsome face toward me. Then, with a smile on his fresh lips and in his blue eyes that had taken tints from the sea at which he

looked so often, he replied:
"Inneent souls! Model neighbors! "Innocent souls! They are far from it! I can assure you that I have trouble enough to save their souls for the Lord. My two enemies are liquor and superstition. They expose me to rough assaults. Then, too, on nights of shipwreck I cannot prevent men, women and chil-dren from rushing to the reefs to look A sound from an alarm for plunder. A sound from an alarm gun on a foggy afternoon, a distress signal on a snowy night, and the heredi-tary instinct of the pirate springs to life in an instant in the breasts of these

The Abbe was silent for a moment, his expression became thoughtful, at the remembrance of cruel and bar barous scenes doubtless; then he con-

"Ah, yes, I have much to contend with, but I do not complain. I am not one of those who become a priest to accept easy places. If, after five years in Tonquin and six in China, I took this charge, which no one else wanted, it was because I felt myself to be a true soldier of the faith and because I love the fight. Here, as there, I consider myself a missionary, as the performance of my duties is not without a real

We now resumed our ascent. A few yards further on the Abbe was obliged to halt again to get his breath. When could speak his voice was weak and whistling.

But primitive and rough as my people are," he said, "the worst among them are many times better than the them are many times settle. I have rogues from your large cities. I have occasion to know something about them. There is a State prison a few miles from here, and it is a sorry lot of fellows that come and go from it. their terms have expired the authorities turn these beasts of prey loose on the highway, and the first houses they come to are my church and home. They stop to tell me their troubles and to rail at the injustice of justice. Ilisten, for I am here for that purpose, and I try to sift out a grain of truth from the try to sift out a grain of truth from the chaff of falsehood. Finally they ask me for charity, and I give it, for giving is my profession. Certain of them note the solitude of the place with their practiced eyes, and while their left hands are stretched out for alms, their wight clutch their stick. Those are right clutch their stick. Those are dangerous moments, and one has need of a solid foot, a firm fist and a watch-

ful eye."
"Have you no beadle, gardener or

"My beadle is a cartman who comes

"Three times only in two years.
That isn't so bad. The first one tried to kill me with a club. He did not know that I am an expert in boxing and know that I am an expert in boxing and fencing. My ten years of military service were not for nothing. I used to noor the inspecting colonel; I floored my rogue now. I wrenched his club from him and turned him out-of-doors.

"The second was a one-eyed fel-low, short and thick-set under his blue blouse. He whined and sobbed and feigned repentance so well that, profiting by the absence of Toinon, who had gone to the village, I gave him nad gone to the village, I gave him something to eat and emptied my purse into his pocket. He left the house at nightfall. When I was about to retire at 10 o'clock, for some reason or another the fellow came into my mind. I had not liked his sullen, have. mind. I had not liked his sullen, hangdog expression, and I thought at once of my mite-box in the church. I took my dgel, tiptoed out so as not to waken Toinon and crossed the cemetery to go to the church. The front door was fastened. went around to the side door; this I went around to the side door; this I found open, and my rogue was just about to cut into the money box. If I had not had my stick I should have been lost. As it was, I used the cudgel, the called the cudgel, and the called the cudgel and the called the cudgel. the alms box and my shoes as well, I believe. I forced the thief towards the door so as not to wound him inside my church. He saw that he had the worst of it, so he ran out across the cem-When he was at a safe distance, knowing that he could run if I chased him he turned and howled out threats of vengenance, coupled with oaths enough to make the saints tremble."

"And the third: I asked, more disturbed by what I had just heard than the

Abbe himself seemed to be.
"I had not told my old servant of the "I had not told my old servan.

"I had not told my old servan.

"I had not told my old servan.

take every beggar for a thief. I was take every beggar for a thief. I was one a fear of God s judgment after but it was not a fear of God s judgment after was it a fear of God s judgment after death. They were haunted by a fear of autumn had now come. One rainy after noon in the first week of December the twilight fell so early on our deserted twill be a fear of God s judgment after our twint was not a fear of God s judgment after our twint was not a fear of God s judgment after our twint was not a fear of God s judgment after our twint was not a fear of God s judgment after our twint was not a fear of God s judgment after our twint was not a fear of God noon in the first week of December the twilight fell so early on our deserted cliff that Toinon went to lock the church at 3 o'clock. She came running back in the maxim that most fittingly applies is t

priest would not come to listen to the confession of a poor tormented soul. He said that he was even tempted to commit suicide in his despair of receivcommit suicide in his despair of Feediving the forgiveness. I at once rose to go. 'From his words he must be very repentant, added Toinon. "I didn't see his face, or he kept in the shadow, the Little was a covery of "At that but I think to was one-eyed." At that word I shive ed.

You certainly did not go after that," I exclaimed.

I will confess that I had a moment of hesitation," replied the Abbe, quietly. "Then I reasoned rapidly. There might be more than one man of that sort. What reason was there to think that a rogue would, through pure ven-geance, risk facing a man who know him? And what man could be so perhim? And what man could be so perverted as to seek revenge in the house of God? I finally persuaded myself that my first impulse of fear was only the result of the depressing atmosphere of the day. A soul in distress needed my aid; it was my duty to give it, cost what it might. The least delay might provoke suicide. Then, too, even if it are read to be my one eyed enemy, who proved to be my one-eyed enemy, who could tell but that he was truly and

sincerely repentant?"
"You at least had Toinon accompany

"To a confession? What are you thinking of? Besides, if there were any danger to be run, would it be right to expose a poor old woman to it? I am in the habit of going alone, and I am in the nabit of going alone, shall went alone this time. As I entered the church I heard the plaintive voice from under the curtain of confessional. I opened the wicket, and, sure enough it was my man. I had scarcely sat down st; since that time I get out of breath

The Abbe was now silent, as if the est of the story was without special importance.
"Wasn't the rascal arrested?" I in-

'No ; he escaped, but I did not die,

as you see."

He laughed as he spoke, then, pointing out to the sea he added: "Look over there at that point of land emerging from the mist. Isn't it superb?"

Before I could reply a noise above us attracted our attention. Looking up we saw a cowherd on the top of the cliff. Making a trumpet of his hands, he

" Monsieur Abbe, there is a man in a blue blouse up here, and he wants to confess to you."

The priest then pressed my hand in a farewell and at once began to clamber up the steep ascent, calling out in short, breathless accents:
"I'm coming! I'm coming! Here I am !'

## RELIGIOUS INDIFFERENCE.

The growth of religious indifference on the Continent is not confined to France. The Berlin correspondent of on the Continent is not correspondent of the Daily Chronicle draws a sad picture of spiritual life in Prussia. Protestantism would seem to be rapidly losing its hold on large sections of society. Connection with the State exercises a chilling influence. This has been exemplified in the triennial propingial Synods recently held throughvincial Synods recently held through-out the country. The Synods occupied themselves with projects for building churches, with protests against Social Democracy, cremation, promiseuous bathing at seaside resorts, and so on; but vigor and earnestness were alto-gether lacking. In the large cities the gether lacking. In the large circs at clergy are no longer called upon as frequently as formerly to assist at burials and marriages, and the number of confirmations is not increasing with the increase of population. Owing to the exertions of the Empress and other "My beadle is a cartman who comes up on Sundays. I am my own gardener, and my old housekeeper would only embarrass me with her fears and cries if there was any danger. I have maniged to come out of it all pretty well?" where you ever attacked by the "Where you ever attacked by the "I hidde?" In other words, the people of Prussia and the people of France are displayondent declares, are in ing the same lifelessness in the matter of religion. Engrossed in worldly pursuits, and in the gratification of passions, they dislike and reject the restraints of religion.

## THE TERROR OF DEATH.

It is evident to whosoever has pon-dered over the lives of the saints that for the martyrs and hely people, in all ages, death had no terrors. We have seen good men die, and they died per-fectly contented. Some may be solved feetly contented. Some may be seized with that natural dread of dissolution which is inalienable from man, but the prospect of passing out of life and into another one was always both bright and consoling. It seems to be reserved for consoling. It seems to be reserved in the very men who least believe in the soul, in immortality, in God, to be haunted by a perpetual fear of death. On this subject the Literary Digest On this subject the Interary Digest reproduces a few very striking passages from recent publications. We will take the liberty of quoting a few of them: "The thought of death," observes

Le Journal des Debats, "seems to be as full of terror to our nineteenth cenas full of terror to our nineteenth century free-thinkers as it was to the devout religious souls of past generations. Alphonse Dandet acknowledged that this thought poisoned his life. It haunted Emile Zola; and Lazarus, whom he depicts in 'La Joie de Vivre,' was a vietim of this death horror. The works of Pierre Loti are full of the same works of Pierre Loti are full of the same spirit. Maupassant was constantly pos-

spirit. Maupassant was constantly possessed by it.

The only mistake here is to ascribe to the "devout religious souls of the past generations" a fear of death. It is true that these really pious and holy ones were seized with a constant fear; but it was not a fear of death, rather was it a fear of God's judgment after. We have

inquiry amongst French celebrities upon this question. In prefacing his

ticle he says:
"Shall we believe with Mohammed
"Shall we believe with or shall we that immortality is certain; or shall we say with Job that 'as the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more.' This is the eternal problem.
The thinker seeks the truth from
Krishna, from Plato, from Jesus, from Nietzsche, but neitzer the religious teachers nor the philosophers have suc-ceeded in answering the riddle."

Here we have the one who has been seeking the opinions of others placing Our Lord, Plato, Krishna, and Nietzsche on a level of equanty, and then saying that neither these teachers or philoso-phers have answered the riddle. He must be intentionally blind if he cannot and the answer a score of times, and more, in the teachings and words of

It may be interesting, if not calculated to instruct us, to read a few of the replies given to Mr. de France. "Why shall I regret to die," replied

M. Brieux, the poet, when he was approached on this subject; "for so long as I am not dead, I shall hope to live. And when I am dead I shall not know, that I am dead." M. Anatole France quotes a sentiment of Euripides. "We cing this life," he says, "because we know no better. Let us not be vainly agitated by lies." M. Paul Adam,

agitated by lies. M. Faul Adam, critic and novelist, declares:
"I would not regret to die if it were only a question of relinquishing the good things of life. I have no more confidence, however, in death than I have in life. \* \* \* Death does not and leaned over when, without any have in life. \*\*\* Death does not warning, I received a knife thrust in my side. That is why I have to stop to more likely to be an absurd and observed in the stop to be an absurd and observed in the stop to be an absurd and observed in the stop to be an absurd and observed in the stop to be an absurd and observed in the stop to be an absurd and observed in the stop to be an absurd and observed in the stop to be an absurd and observed in the stop to be an absurd and observed in the stop to be an absurd and observed in the stop to be an absurd and observed in the stop to be an absurd and observed in the stop to be an absurd and observed in the stop to be an absurd and observed in the stop to be a stop to scure palingenies, of which I am afraid. On earth I realize that I have to expect material trouble, incessant work, the hostility of friends, the calculations of those around me. Will it be worse in death? The scientists answer: "Pro-

M. Jean Berthelot, the chemist, thinks that we feel the pain of death most when it summons us from work unfinished. "What poet, painter, or sculptor," he asks, "would not grieve to die before his work was completed?" Louise Michel the anarchist-commun-

ist, says:
"Under no circumstances would I regret to die, because in the eternal harmony of the universe the being that dies, the leaf that falls, the world that disappears, are obeying a rhythmic law that we do not understand as yet. At and the true, Christian civilization. times I have wished to die, because it is noble to die for our cause, and because death is the great propagator of

Now, all this is simply agnosticism. It is beating the air in the vain hope to find some substitute for a faith in the hereafter. Anything but a belief and that which religion teaches is the principle that underlies all these opinions. They all avoid the real is-sue. Not one of them but would be glad to find some substitute for that which God has taught. They specu-late about the chances of the future, but they deliberately decline to accept the certain and admit the logical. Yet there is one mystery that they cannot avoid, there is one certainty that they cannot ignore; that is the mystery and the certainty of death. Be their faith or their disbelief what it may, one thing is positive that "all may, must die;" this they cannot deny without stultifying themselves. But they seek to escape from the second and equally positively fact that "after death comes judgment." This they imagine can be avoided by a disbelief This they therein. The bird of the desert hides his head in the sand and thinks that no eye can see him: we know the re-

# THE GREAT AMERICAN OR THE

states government who was sent as a teacher to the Mohammedans in Sulu and Mindanao of the Philippines. It is a curious document and reveals a is a curious document and reveals a new kind of missionary work among the

heathen. The teacher's name is Henry S. Townsend, and he congratulates him-self on having had the good fortune to self on having had the good fortune to be assigned to a command which gave him the whole Mohammedan problem to deal with. The heading of the article in the Boston Transcript, which publishes the report of Mr. Townsend, will give some idea of the missionary plans and labors of this representative

of the American government. "Unique Public Schools. The American System in Sulu and Mindanao. Children not taught to read and write, but given purely industrial training-Avarice and personal vanity as springs to education. The parents besprings to education. The parents be-coming enrolled in the schools. Pupils just beginning to speak English. Crude beginnings of a great work."

We are at once struck with the fact that this is not a Christian mission but a mission of the great "American civilization." Thefriars, against whom such a flood of prejudice and ill-feeling has been let lease and has been let loose-our own govern ment, at first, favoring their being expelled from the Islands-had introduced Christian civilization among a large portion of the population, including some of the Mohammedans, and they were a quiet, orderly, peaceful, intelli gent and moral people until infidelity and hatred of all religion was intro until infidelity duced by the Masonic, Katipunan and other infidel secret societies who determined to drive the friars out, as being the only effective obstacle to their wicked designs, and who introduced rebellion, disorder and every

We have waited to see whether our Protestant friends, who rushed to the Islands with so much apparent zeal,

result of M. Frederic de France's calculus amongst French celebrities faith and producing skepticism and confusion worse confounded.

But the great American civilization article he says:

must be introduced at least among the Mohammedans, and so Professor Townsend proceed to establish a scaool in the very midst of the Mohammedan population. In this school the children are not taught to read, they have no books—they simply receive an indus-trial training. They are taught cer-iain trades and handicrafts, they make such things as meet with a ready sale, and they are allowed to enjoy the product of their labor.

"Think," says Mr. Townsend," of paying children for coming to school! Butwhy not? In what other way could they be taught the value of industry in the concrete? Worst of all, children were not required to come to school with clean hands, or to wash them after coming, except as they learned that dirty hands meant soiled and unsalable work. Right here," continues this candid missionary of American civilization," let me say that acquisitiveness, the love of money, avarice if you will, has been the mainstay of our

Alluding to the fact that some advance had been made in inducing the girls to bring their clothes with them when they

came to school, he adds:
"With two such forces in alliance with
us as the virtue of avarice and the grace of personal vanity, what may we

grace of personal vanity, what may we not expect to accomplish?"

Some of our readers may perhaps be stumbled by the "virtue of avarice" and the "grace of personal vanity," thus boldly put forth by Professor Townsend as the governing motives of his mission to the Mohammedans. But it should be recollected that this is the gospel of the great American civilization.

should be recollected that this is the gospel of the great American civilization, not the Gospel of Jesus Christ.

The friars who were careful, from the very beginning of their mission to the Filipinos, to teach them various trades,—agriculture, farming and gardening—and encouraged them to work. dening-and encouraged them to work, to be thrifty, economical and, as time went on, to build houses and establish a happy family life. And the Sisters taught the girls and women the mysteries of housewifery, sewing, embroidery and all things suitable to their sex. But all this in connection with the great truths of Christianity—the Gospel of Jesus Christ our Lord and Saviour. That is what made the Christianized Filipinos the admirable people that they were, and that constitutes the grand difference between the great American Sacred Heart Review.

#### A SWEET IRISH POEM.

The following letter and verses ached me just before "mailing time" I am greatly indebted to my correspondent for them. I would ask my good friend where the music may be pro-cured, as I would very much like to

have the full song.

My Dear Kit—As an occasional con My Dear Kit—As an occasional contributor to, and a constant admirer of your weekly budget, I am glad to think that I am this week able to assist you a little in complying with a request of one of your correspondents. My wife, who, by the way, is an enthusiastic admirer of your page, called my attention mirer of your page, called my attention

mirer of your page, called my attention to the fact that you wished the words of that beautiful song "Will my soul pass through old Ireland."

I have the words and music and I assure you the music is almost as pathetic as the words and when united the words and mysic, to an Irishman, or words and music, to an Irishman, or woman, is very touching indeed. The copy I have is a professional copy and I cannot say what style of sheet music the song is printed in if issued at all. The words are as follows:

WILL MY SOUL PASS THROUGH OLD IRELAND In a lonely little cottage lies a woman old and

IE GREAT AMERICAN OR THE
TRUE CHRISTIAN CIVILIZATION-WHICH?

We have been very much interested

The state a priest is praying, for she soon will pass away.

She is dreaming of her native land—it fills her hear with pain to think she'll die and never see her dear old home again.

She remembers how when but a child she stood. We have been very much interested in the report of an agent of the United States government who was sent as a teacher to the Makey and the state of the Makey and the state of the Makey and the state of the state o

> Refrain.
>
> Will my soul pass through old Ireland, past my dear old Irish home.
>
> Will I see the winding river by whose banks I used to roam, And the preby little chapel where I gave my heart and hand, Oh, tell me, Father, will my soul pass through old Ireland? Refrain.

Now the good priest kneels beside her and he whispers in her ear.

I will pray your wish be granted," then he brushed away a tear.

A look of peace comes to her and she breaths a heartfelt sigh. brushed away a tear.

A look of poace comes to her and she breaths a neartfell sigh.
And says. If God will hear your prayer contented I will die."

Now she dreams of home once mere and sees her dear old mother's face.
And her brave young lover as he stood at their old meeting place.

Then the hope she holds grows stronger as she sees the heav'nly light. And once again she waispers ere her spirit takes its flight:

Ref. ain.

Will my soul pass through old Ireland, past my dear old Irish home.

Wil I see the winding river by whose banks I used to roam, And the pretty little chapel where I gave my heart and hand.

Oh, tell me, father, will my soul pass through old Ireland I Ref. ain.

Why is it that such verses so affect one, who, like me, was born in Canada, and never saw the green old sod of Ire-land? I am very proud of being a Canadian by birth, but do you think, as the Rev. Mr. Knowles, of Galt, says, we are born of our ancestors? Whatever may be the cause a poem such as the above moves me, as nothing else can do. Yours truly, ERIN.

"Why," asks my friend, "should such verses so affect one, who, like me, was born in Canada, and never saw the green old sod of Ireland?" And he answers his question. "Tell me," said dear big father to me when I made my first visit home in 1892, "tell me, gir-

eyed Daddy: "Twas this eyed Daddy: "Twas this way, tather. One morning early, the ship, stopped running, and I got out and raced up on deck. And then, not 2 hand's throw from us were the green. hills! And then it was the tears came pushing through-and hurting sc !- and all the wish of my soul was that I might get out and lay my body down face to face and breast to the big green hill of home—and, father, I thought that there would be a heart in her, my country, that might beat against my breast in a great welcome, and after that it was all home and Ireland." And indeed that was what I told him, and his blue eyes fired and he laid his two great arms about my shoul-ders and I was his little girleen, his gracheen, his own-neen—and there was no world at all outside of him. And he died that Christmas.—Kit in Toronto

What is prayer for? Not to inform What is prayer for the state of the state of the way of the state of t hearts by conscious need and the true desire and dependence to receive the gift which He is ever willing to give, but we are not always ready to receive.

Alexander Maclaren.

#### IF BABY COULD TALK.

"I am sure if baby could only talk," says Mrs. B. Gafiney, L'Amable, Ont., "she would praise Baby's Own Tablets too. They have given better results than any other medicine I have ever used for my little one." This is the verdict of all mothers who have used Baby's Own Tablets, and it is the very lost orgof that no other medicine can best proof that no other medicine can equal them for the speedy relief and cure of the common ailments of little These Tablets cure colic, constipation, sour stomach, diarrhea and simple fevers; they break up colds, prevent croup, and allay the irritation ecompanying the cutting of teeth, and are positively guaranteed to contain no opiate. All children take them readily, and for very young infants they can be crushed to a powder. You can get Baby's Own Tablets from any druggists at 25c a box, or they will be mailed, postage paid, writing direct to the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y. Send for our book on the care of infants and young children. Every mother should

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in the blood.

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# The Catholic Record.

"Bublished Weekly at 481 and 486 Riching street, London, Ontak Price of subscription-\$2.00 per annum.

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#### LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada March 7th. 1900. Ont:
For some time past I have read
For some time past I have read
be paper, The Catholic Record,
be paper, the Catholic Record, which it is published.
If a matter and form are both good: and a frig matter and form are both good: and a fright Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend to be the fulfill.
Bleaster you, and wishing you success.
Believe me, to remain.

Believe me, to remain.

Yours faithfully in Jesus Christ,
Yours faithfully in Arch, of Larissa,
Apost, Delex.

Matter intended for publication should be mailed in time to reach London not later than Tuesday morning.

LONDON, SATURDAY, FEB. 7, 1903.

The real Bees Wax Candles are for sale at the Catholic Record Office. We regret to say there is on the market a cheap imitation, colored in such a way as to very closely resemble the genuine article. Cheap candles cannot be of bees

#### THE JUDGESHIPS OF HURON COUNTY.

Some time ago we announced that His Honor Judge Doyle of Goderich had been promoted to the Senior Judge. ship of the County of Huron vice Judge Masson, who on account of continued ill health was obliged to vacate the position.

Judge Masson had been appointed Senior Judge by a previous administration over Judge Doyle's head, notwithstanding the fact that for years the latter had faithfully and ably fulfilled the actual duties of the Senior Judgeship.

It was not that there was any object tion to Judge Masson personally, that the friends of Judge Doyle felt that an injustice had been perpetrated in appointing Judge Masson to the vacancy. Judge Doyle's ability was known to be not surpassed, and he had besides faithfully and ably fulfilled for years the actual duties of the Senior Judgeship. It was therefore believed that he should have received the appointment; and it was a graceful recognition of his services that when the position was for the second time made vacant by Judge Masson's retirement, the injustice which had been done to Judge Doyle was repaired by his recent appointment by Sir Wilfred Laurier's Government.

The Ontario Government has now of Judge of the Surrogate Court. This Senior Judgeship, but was some years ago separated therefrom by an act of the Ontario Legislature.

The promotion of Judge Doyle to these two important positions has been received with much satisfaction by the bar and the press of Huron county, as may be judged from the following notice of his appointment to the Senior Judgeship which appeared recently in the Huron Signal of Goderich:

"Owing to the retirement of Judge Masson, on account of ill-health, which every friend of the Judge deplores, a new appointment has been made, pleased to see that Junior Judge Doyle has been raised to the senior judgeship. The Government is to be judgeship. The Government is to be congratulated upon their action in this instance, as Judge Doyle has always been a scrupulously upright and painstaking Judge, and his elevation meets with an entire endorsation from the people of Huron county."

The popular verdict in regard to Judge Doyle's appointment to the Judgeship of the Surrogate Court is equally decisive, and both the Dominion and Ontario Governments will receive credit from the public for the justice and wisdom of their respective

The appointment of Judge Holt to the Junior Judgeship of the County of Huron is also universally approved, as the new Junior Judge is admitted to have been an able and upright lawyer, and on the bench the two Judges will be a mutual assistance to each other in the performance of their onerous duties through the county, and in consultations on difficult points of law.

We can drive a stone upward for a moment into the air, but it is yet true that all stones will forever fall; and whatever instance can be quoted of unpunished theft, or of a lie which somebody credited, justice must prevail, and it is the privilege of truth to make itself believed.—Emerson.

#### CATHOLIC SENTIMENT IN ITALY.

The most decisive Catholic movement which, perhaps, has ever been known in Italy has taken place in reference to the divorce bill which is at present under consideration before the Italian Parliament. To say the least, it is the most decisive which has taken place since the occupation of Rome by the Piedmontese usurper, and for many centuries previously, which is sufficient for our present purpose.

The Government, dominated as it is by the Freemasons and other anti-Catholic elements, has fully come to the determination to pass this bill so that in certain cases marriages may be difsolved, and the divorced parties may marry again; but the Catholic spirit of the country has been thoroughly roused in the matter, and has manifested itself most unmistakably in the form of a petition against the Bill, signed by four million voters. The fact demonstrates that the sentiment of the country is entirely against the Bill, as everywhere the greatest enthusiasm is manifested in signing the petition.

The Government has been completely taken aback at this manifestation, and is endeavoring to prevent signatures from being attached, but with little effect. To this end, the official organs have been made to state that the promoters of the petition are to be prosecuted for frauds practiced in obtaining signatures. The threat has not succeeded in its purpose, for the public have been made aware that it is a harmless one, inasmuch as the greatest care has been taken that none but genuine signatures should be attached to the document, so that it might be an honest expression of the sentiment of the country. The Government, however, is unwilling to admit this, as the natural inference would be that the Catholic sentiment could at any time be invoked to overturn the Government itself. That it has not been so invoked is owing to the fact that the prohibition of the Pope is still in force against Catholics taking part in the elections. There is no doubt that the moment this prohibition is removed, the Atheistic rulers will be hurled from power, and it is the fear that this moment may come suddenly that makes the Government hesitate in persecuting the Church more bitterly

than it has yet done. In consequence of this knowledge, the Government may yet be induced to withdraw the obnoxious Bill; but, even if it be passed into law, it is easy to foresee that it will be repealed by the first Parliament which will be elected by the freely expressed votes of the people of Italy, who are at present restrained from voting against the Government, only because the Holy Father persists in forbidding them to manifest any acquiescence in the present condition of affairs, by voting at all under existing circumstances.

#### THE FEDERATION OF AMERICAN CATHOLIC SOCIETIES.

The federation of Catholic societies followed up the action of the Dominion of the United States is making rapid by appointing Judge Doyle to the office progress. Four hundred and eighty representatives were reported as being office was formerly attached to the entitled to seats in the general convention of the federation held last year in Chicago. When it is borne in mind that each State is entitled to representation on the basis of one delegate for 1.000 members or for a major fraction of the same number, it will be seen that the representation at Chicago in. dicates that there must be at present about 480,000 members. In reference to this representation it is provided that a State shall be entitled to one delegate, even though the number of associates should not reach 1,000 memorganization is entitled to send one delegate at large to the national convention, for each 10,000 members belonging to the organization. These provisions cannot seriously affect our estimate of the total number of members, as there will be very few States giving a proportion of delegates at large will be us part." small as compared with the whole body of delegates.

eration that 31 States are now repreed also that the Central Catholic Association of the Philippine Islands will soon give its adhesion to the Federation, as it has been invited to do so.

In this Federation all Catholic Societies of the United States and territories are invited to join for the purpose of promoting Catholic interests in general. The county and State Federations have full direction and control of their own methods of organization, and select their own delegates in such a manner that the various societies composing them shall be fairly represented by the delegates sent to the general conven-

The Constitution of this organization

themselves are governed. Thus in all governs itself, and each Catholic sc- are in the way of salvation in following the national Federation is free to carry out in its own way the special purposes for which it has been organized, while co-operating with the national organization in regard to all Catholic matters of general importance.

The annual per capita tax paid to the National Federation is very small, as it has been reduced from 3 to 2 cents, without any initiation fee.

The Catholic Federation had grown up within a few years, and its utility has been demonstrated by the frequent recognitions of Catholic influence made by the United States Government in its appointments when Catholic interests have been at stake to any considerable extent. This has been made evident by the appointment of Catholic representatives on the Philippine Commission, the Indian Department, and even on the Commission empowered to arbitrate on the recent strike of Pennsylvania coalminers.

It is noticeable that the convention of the Federation has chosen its officers with great fairness and impartiality from States more widely separ ated from each other and from the various Catholic societies which are affiliated to it. The national President of the Federation is the Hon. F. B. Minahan of Columbus, Ohio, who is also President of the Ohio State Federation. The Vice-Presidents and other officers are prominent members of Catholic societies of divers nationalities throughout the nation, being from New York, Pennsylvania, California, Illinois, Ohio, Kentucky, Vermont, Iowa,

We wish this Federation of Catholic societies all the success which it can achieve by the lawful and constitutional methods by which alone it proposes to operate. It was certainly not for with the expansion of the United States into an Imperialism, Catholic interests were certainly being seriously threatened in several quarters, and especially in the newly acquired terwith the assured success of the Cathoready past.

#### THE DIVORCE QUESTION.

Bishop Borgess, of the Protestant Episcopal Church of the diocese of Long Island, N. Y., made a remarkable address at the annual dinner of the Church Club held last week, insomuch as he strongly commended the attitude of the Catholic Church on the question of divorce.

The Bishop said:

"The Roman Catholic Church has stood like a bulwark against divorce. It has stood for the inviolability of the marriage tie, and the unity of the home. Because of this, it is in the world to day one of the greatest forces for progress and for Christianity.

Our prayer-book says one thing, thing is all right; but our canons tell quite a different story. The great work of the Protestant Episcopal Church is to harmonize prayer-book and When our canons eclare that communicants in our faith once married are married for ever, then the Protest ant Episcopal Church will have done what it ought to do for the cause of civilization and the cause of Christ. Young people of to-day grow up with the idea that there is nothing binding in the marriage tie, and that it can be broken almost as soon assumed."

It is a truth that in the Prayer-Book of the Church of England, which is used also by the Protestant EpiscopalChurch, the officiating clergyman is directed to ask the man who is to become a husband:

" Wilt thou love her, honor, and keep bers in such State; and each national her in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?" And the man is required to answer, "I

The woman is required to make the same promise of fidelity to the man during life. And a second time the promise is made by each party separately to have membership of less than 1,000, and the and to hold each other "till death do stirred over the situation, and it is

These passages in conjunction with We notice by the reports of the Fed- divine institution, which ought, therefore, to be subject to the divine law, sented in it, besides the District of from which no law of man can dispense Columbia and Porto Rico. It is expect- or derogate. The canons, however, permit divorced men and women to the canons and the Prayer-Book lay directly contrary to each other.

> Might not Bishop Burgess justly draw the inference that his Church has departed from the law of God?

We admire, indeed, the stand he has of marriage; but we cannot admire tice from the divine law.

If, as Bishop Borgess admits, the able time. Catholic Church is in this respect a It appears to be very doubtful

ciple under which the United States Church has done its best to destroy the bulwark? And what guarantee local matters each State organization have members of that Church that they ciety forming a component part of its guidance, whereas it is admitted that it guides its followers into the paths of disobedience to God?

Such a Church cannot be the one which St. Paul describes as "the Church of the living God, the pillar and ground of truth. The Church of England in Canada

stands on the same ground with the Episcopal Church of the United States; and if the youth of the country are growing up in ignorance of their duties, as Bishop Borgess declares to be the case, it is because they have been taught false doctrine by man-made churches.

DISTRESS THROUGHOUT GREAT BRITAIN AND IRELAND.

It is one of the most difficult problems which civilized Governments of the present day are called upon to solve, how the working classes are to be kept employed so that they may earn enough to keep them not only from starvation, but from want, and even to enable them to enjoy such comforts as are suitable

to their condition in life. Under existing social conditions it is not to be expected that all classes shall enjoy life equally; and even if equality were for once established, a very short in the Dominion in 1835 of Irish parenttime would be required for the re-establishment of social inequalities. Men are not equal either in natural abilities or in the opportunities afforded them to | Parliament he better their condition, and the results of their labors must differ in like against the anti-Catholic clauses in the Education Act of New Brunswick. At of their labors must differ in like degrees. Thus it must happen in every community that even though a number of persons were to start equally, in a short time there will be laborers and employers of labor, and some will become rich and others poor. Superior industry and the ability to take advantage of opportunities afforded will enrich some in an incredibly short time. organized sooner than it was required, while others will become poor with equal rapidity.

As time passes, these discrepancies between the classes and the masses grow greater, and thus we have the state of affairs at present existing, that ritories. It would seem, however, that a certain number of persons possess enormous wealth without being neceslic Federation movement the danger is sitated to labor at all, while others who rapidly passing away, if it be not al- have labored hard all their lives are poverty-stricken; and if at certain periods there occurs a scarcity of work, numbers are brought face to face with actual starvation.

> Of recent years especially legislatures have endeavored to some extent to arrange the relations between rich and poor, the employers and the employed, so as at least to distribute the burdens of government in such a way that the chief expense thereof shall fall upon the wealthy, and that as far as possible the Government itself shall keep up a system of public works for the purpose of giving employment to the multitude at times when they might be in danger of suffering for want of employment.

There are times, however, when the vision could be made to avert threatened disaster,

Whether from a blameable want of foresight on the part of the British Government, or from the actual impossibility of foreseeing a crisis of such magnitude as has come suddenly upon the working classes of the United Kingdom, it is stated that at the present moment there are 750,000 unemployed workmen in Great Britain and Ireland. These are not idlers nor tramps, but are said to be " self-respecting citizens who cannot find employment." As a consequence, thousands of men who never begged before, and who feel the do so, are now begging in the cities and

throughout the country. The London County Council and the twenty-eight District Councils of the Metropolis are stated to be deeply intended at an early date in February to hold a convention at which all the the context declare marriage to be a municipal bodies of the three Kingdoms will be represented, to devise means to and Christians. mitigate the universal distress. So general a movement as this has never before been attempted in Great Britain, and it is to be hoped that the gatherbe remarried to other parties. Thus ing will be successful in affording the relief which is so much needed. down modes of procedure which are It would appear that the only means whereby such relief can be afforded to any adequate extent will be to inaugurate everywhere throughout the country a system of works which will be of enduring benefit to the public at large, taken in favor of the indissolubility and will at the same time ensure to the distressed working-men employment for or praise the teaching of a Church a sufficiently lengthy period to enable which confessedly has departed in prac- them to tide over the period of stagnation which may itself last for a consider-

bulwark of Christianity, must it not be whether combined municipal effort will is wisely based upon the federal prin- admitted that the Protestant Episcopal | be sufficient to meet the crisis, without | for the European powers to teach the Gertrude.

Chinese once more that the Western some positive action on the part of the Government, and we hope that under the circumstances the Government will not neglect to take such action. If it has been taken unawares by the crisis, it should at least nerve itself to meet the situation now that the magnitude of the evil has become apparent.

Mr. George Hewitts, the secretary of the "Social Democratic Federation," has announced that "in the course of fortnight, fifty thousand of the unemployed in London will hold a meeting on Trafalgar Square for the purpose of passing resolutions and of showing the nation at large and the Government that the evil is a real one, and that Great Britain is swarming with idle men who are yearning for an opportunity to support themselves and their families." This may be a useful move- repetition of these horrible doings. ment for the purpose of making the great extent of the suffering an object lesson to the country; but the Government ought to know sufficiently the needs of the people and to come to their succor even should there be no such demonstration as that proposed.

The Boston Pilot of 31st January

says: "Hon. John Costigan, the leader of the Canadian Opposition in the Domin-Parliament, has been for many years a foremost figure in the political life of Canada. A Catholic, and born age, Mr. Costigan has ever been an earnest and uncomprising advocate of Catholic claims and Irish aspirations. Thirty years ago in the Dominion successfully struggled a later period he identified himself with the movement for Home Rule for Ire-House on that subject. As a delegate the Irish National Convention held in Dublin in 1896 he was a notable trans-Atlantic personage. In the administrations of Sir John Macdonald, Sir John Abbot and Sir John Thompson Sir Mackenzie Bowell he held the Cabinet rank. The popularity of Mr. Costigan in regions even outside of seen in the fact that his many friends in the Dominion and elsewhere presented him in 1885 with a valuable homestead in Ottawa."

Mr. Costigan has announced his intention of again introducing a resolution at the approaching session of the House of Commons on the Irish ques-

#### CHINESE EVENTS.

A despatch from Hong-Kong states that on the 27th Jan. the Viceroy of that city arrested seven rebels of the province of Kwang-Si who were discovered to be preparing for a revolt. during. Thy enemies who are in covered to be preparing for a revolt. during. The Plans were found for the purpose of bringing about an uprising at Hong-Kong and Canton simultaneously. The men had banners in their possession. and secret codes for communication with their fellow-conspirators.

Kwang-Si Province is but a short distance from Hong-Kong and Canton, the latter city being in Kwan-Tung, to which province Hong-Kong also belonged before it became a British possession. Canton is little more than one hundred miles from the border of lack of employment for the masses has Kwang-Si, and Hong-Kong not quite not been foreseen, or if when even if it double this distance. Hence, communihas been partially foreseen, it has not cation is easy between Chinese rebels chi have just come to a close, and when been sufficiently foreseen so that pro- in these cities and those of the most turbulent and anti-foreign the Celestial Empire.

The Boxer movement was strongest in Kwang-Si, and it is suggestive that a Boxer leader who was deeply in sympathy with and implicated in the Boxer uprising against Christians, and who was one of those whose punishment was insisted on by the allies when that movement was suppressed, has been recently appointed Viceroy of Kwang-Si.

The British, French, and American Ministers have protested jointly to the who are ready and willing to work but Empress against this appointment. They have informed the Empress that they let pass the not carrying out of the punishment of this official, but that it keenest shame that they are obliged to is not to be expected that they will permit him to be Governor of a province where missionary interests are so important as in Kwang-Si. It is to be supposed that should other disturbances arise against the Christians or foreigners, the newly-appointed Governor would be found to be what he was be fore, a friend to the anti-foreign element, and an enemy to all Europeans

No action has yet been reported as having been taken upon the representations made by the foreign Ministers, and it is highly probable that the Chinese authorities will, as usual, dawdle away as much time as possible before giving an answer, or, at least, before taking positive action on the matter. But straws show which way the wind blows, and recent events give cause to fear that just another such rising as that of the original. the Boxers is still contemplated in China. There are, in fact, localities in the interior provinces where the Christians are still almost as much the object of persecution as they were during the height of the Boxer movement, It is far from being improbable that

powers are not to be trifled with.

It is well understood that notwithstanding the fact that the Empress Dowager was obliged to yield to superior force, to agree to the payment of a heavy indemnity, and to punish with the death penalty many of those officials who were implicated in the Boxer uprising, and though she expressed the deepest regret for the outrages committed, her sympathy was entirely with the Boxers in their perpetration of the greatest atrocities. It cannot be doubted, therefore, that she willingly consents to the re-enactment of similar outrages if she dared. Both the Empress and her favorites, therefore, need to be closely watched by the Western powers that there may be no

#### ST. MALACHI'S PROPHECY.

The Voice, published quartery (25 cents a year), by Rev. Father Brown-formerly of Canada—at Alderney, Isle of Man, has the following : Speaking recently at Maynooth College, Cardinal Moran, of Sidney, Aus-

tralia, said:
"Yesterday a friend of mine put into my hands a memoir of Oliver Plunkett with whose venerable and saintly name of have not been unfamiliar. The name of that venerable martyr to Ireland's faith should be ever revered and celebrated as a promoter of temperance in fair land. There is one remark that I thought I would set forth. It is that this venerated martyr had consulted the greatest literary authority of his day, the distinguished Benedictine, Mabillon, as to the authenticity of a proph-

ecy of old, and the reply of Mabillon to that venerable Primate of Armagh was that that prophecy of St. Malachi was undoubtedly genuine, and he risked his authority on the genuineness of that prophecy. And that prophecy should be dear to every Irishman. At the dying moment of St. Malachi he was een to shed tears, and those standing by asked why he thus wept, and the reply is given in that authentic docu-'Woe is me,' said St. Malachi alas! for my ruined country, ala for the Holy Church of God. long, how long dost thou forget us? 'How long, my country, art thou con-

sumed in sorrow?''

A little after, as if some one had spoken to him, he said: "Be of good heart, my son; the Church of God in Ireland shall never fail. With terrible discipline, long shall she be purified. But afterward, far and wide shall her magnificence shine forth in cloudless glory, and Oh! Ireland do thou lift up thy head. Thy day also shall come, a day of ages, a week of centuries, equaling the seven deadly sins of thy enemy, shall be numbered upon thee. shall thy exceeding great merits have obtained mercy for thy terrible foe, yet thee shall be driven out and humbled, and their name taken away. But in as much as thou art ressed, in so much thou shalt be exalted, and thy glory shall not pass away. There shall be peace and abundance within thy boundaries, and beauty and strength in thy defenses.

After this, Malachi was silent for a while. Then, with a loud and joyous voice, he exclaimed 'Now, O Lord, dost Thou dismiss Thy servant in peace. It is enough The Church of Gcd in Ireland shall never fail, and though long shall it be desired, my country stand forth in its might, and be fresh in

its beauty like the rose."
"I need scarcely remind you that seven centuries from the death of Malawe look back over the last fifty years that have rolled over our country we cannot but see that the fruitful zeal of the clergy of Ireland has already began to bear its fruit, and those plants that have been sown, those plants that have been spread throughout the length and breadth of the country are spreading their branches far and wide even into the remotest extremities of the world.

#### -Record. AN ECCLESIASTICAL HORACE.

This handsome volume should win more than a perfunctory success d'est from those who reverence the person, if not the office, of its venerable author. Pope Leo might have won for himself a place among nineteenth-century poets on his own merits, had not the marked him out for her own. As early as 1822 the Pope embarked on his long poetic voyage with an immature but dedication to a friend; his uggestive latest achievement-a Christmas Eve Reverie, written in 1901—shows the ripe fruits of accumulated experience as well as the ease of expression tha comes from long practice in the art of versification. Perhaps his best-known poem is the Ode on the Opening Cen-dury, which has been translated into English by Mr. Andrew Lang and Mr. Thompson, and into almost every European language. led on Horace, and opens thus:

Cultrix bonarum nobilis artium Decedit octas : publica commode Decedit octas ; publica con-Viresque naturae retectas, Quisquis avet, memoret canendo. Mr. Henry shows his capabilities as translator by the following accurate

A noble nurse of all the arts, The Age departs: Let who will sing the truths it taught, The marvels wrought.

rendering :

Elsewhere, he is singularly successful in the difficult task of preserving the oft-times rugged metre with the sense of the original. The notes at the end are all that they should be—terse, clear, well-balanced, and to the point. The book as a whole can be cordially recommended .- The London Pilot.

My Lord and my God, it is for Thee I propose to-day and all the days of my life, to do all my actions, exterior and interior, having in view it may become necessary very soon glory and the salvation of men.—St.

THE HOLY NAME OF JESU FATHER DRUMMOND'S SERMON SUM IZED-THE NAME OF JESUS TE REVERENCE, OBEDIENCE, LOVE.

Rev. Father Drummond,

after announcing that a coll-would be taken up for the Ca schools, preached last Sunday ex-from the text: "Let this mind you, which was also in Christ.

Who being in the form of God, the it not robbery to be equal with but emptied Himself, taking the f a servant, being made in the like men, and in habit found as a mar humbled Himself, becoming ob unto death, even to the death eress. For which cause God als exalted Him, and hath given name which is above all names; the name of Jesus every knee ow, of them that are in heav earth and under the earth, an every tougue should confess the Lord Jesus Christ is in the g Lord Jesus Christ is in the g God the Father. (Phil. ii, 5-11 Rev. Father said the name rep the character and deeds of the It is in this sense that the C Church devotes the second after Epiphany to honoring the Jesus. In the text chosen two are noticeable at the outset with to this holy name. The first is the name of Jesus every knee of them that are in hear earth and under the earth. Ar he might be allowed to say t ordinary Protestant version quite correct when it say, 'things' that are in heaven. in the Latin and the Greek ubstantive is expressed, but t stantive that is understood is already expressed, " every kn it is more correct, a Catholic version to say, " of the are in heaven," etc. With re are in heaven." the bowing of the knee, the onlin which this practice is carried out is the Catholic "We bow the knee, or genufie the reverend speaker, "in the of Jesus; and it is a common with the laity to bow the he that holy name is uttered.' The second remarkable thin noticed in this

noticed in this text is than numbled Himself unto the dear cross. Nowhere are the humil the cross so much made of a Catholic Church. Now let us suppose an inqui knows nothing about Christian

ing up this passage, because he told that it contains the higher on of the spirit of Christian first question w.ll be Who w And when he is told th

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However, the inquirer be content with this, but wou say that these things may hav enough for past ages, but are of the enlightenment of the To this a very obv century. can be given. Is not the twe tury inclined to overrate itse it an unscientific temper of agine that there was no inte earning in the days which made immortal, and in ma mapproachable? It was months ago that tablets were in the region of Babylon that the textbooks of the that country, five thousand were much more advanced in than our own text books are instance our multiplication the most improved, does no twenty times twenty, whil lonian children, five thou ago, went as far as sixty Other similar examples mig which show that learning a did not begin in the rec ies, and therefore that we

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Christ precticed obedienc to us. If we wish to pa spirit we must follow His observe His commandmen teaches us reverence for H In order to be reverent or that what name implies; nion of two natures, the d human, in one personal without being aware of it ecause they do not really Christ has a divine nat stance, Rev. John Watso cently published "Life of speaks of Christ as realis sion on the day of His be shows that the author is a out being aware of it. At ould recognize that C God, knew all things, future, at the very of His existence. Again. ut being aware of it, an Nestorius split up the of Christ into two. H were two persons, one dhuman. This completely unity of the atonement. any redemption it mu by a person who is bot

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Rev. Father Drummond, S. J., after announcing that a collection would be taken up for the Catholic schools, preached last Sunday evening from the text: "Let this mind be in you, which was also in Christ Jesus, was being in the torm of God thought. won, which was also in Christ Jesus, Who being in the form of God, thought it not robbery to be equal with God, but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all rames; that in the name of Jesus every knee should bow, of them that are in heaven, on earth and under the earth, and that earth and under the earth, and that every tougue should confess that the Lord Jesus Christ is in the glory of God the Father. (Phil. ii, 5-11). The Rev. Father said the name represents the character and deeds of the person. It is in this sense that the Catholic Church devotes the second Sunday Englishers to heaving the name of after Epiphany to honoring the name of Jeaus. In the text chosen two things are noticeable at the outset with regard to this holy name. The first is that in the name of Jesus every knee should bow, of them that are in heaven, on earth and under the earth. And here he might be allowed to say that the ordinary Protestant version is not quite correct when it say, "Of the 'things' that are in heaven." Both in the Latin and the Greek text, no ubstantive is expressed, but the substantive that is understood is the one already expressed, "every knee shall bow;" it is more correct, as in the Catholic version to say, "of them that are in heaven," etc. With regard to are in heaven." etc. With regard to the bowing of the knee, the only church in which this practice is literally carried out is the Catholic Church. "We bow the knee, or genuflect," said the reverend speaker, "in the presence of Jesus; and it is a common practice with the laity to bow the head when that holy name is uttered." that holy name is uttered."
The second remarkable thing to be

noticed in this text is that Christ who co-operate in it, and may He in-humbled Himself unto the death of the cross. Nowhere are the humiliations of the cross so much made of as in the glad that this work is under the special

were written by the Apostle Paul he will naturally examine into the historical proofs that Paul existed. These proofs proofs that Paul existed. These proofs he will find in the early writers of Christianity, in such men as Irenaeus in the secend century, who knew men who had known Paul, and therefore was separation ed from him by only one generation. But our inquirer might object that there a great deal of doubt expressed by what is called higher criticism as to he authenticity of this and other texts. To this we should reply that the doubts of higher critics when unsupported by arguments ought not to shake one's confidence in historical tradition. Besides this, there is the broad fact that such passages as this have transformed the world. Nothing could be more contrary to the spirit of crucifixion and of obedience here expressed than the cruelty and lust which were the dominant features of the Roman empire at the time when Paul wrote these words; and yet that Roman Empire was by these very words, and others like them, converted to the worship of Christ

enough for past ages, but are not worthy of the enlightenment of the twentieth some manner of building and this we napproachable? It was only a months ago that tablets were unearthed in the region of Babyionia, showing that the textbooks of the schools of in the region of Babylonia, showing that the textbooks of the schools of that country, five thousand years ago, ere much more advanced in arithmetic than our own text books are now. For instance our multiplication table, even he most improved, does not go beyond wenty times twenty, while the Babylonian children, five thousand years ago, went as far as sixty times sixty. Other similar examples might be given which show that learning and intellect did not begin in the recent centurits meaning and served a particular purdespise old things simply because they pose, as follows:

are old.

The preacher went on to show how ecause they do not really believe that Christ has a divine nature. For instance, Rev. John Watson, in his recently published "Life of the Master," speaks of Christ as realizing His mison on the day of His baptism. This shows that the author is an Arian without being aware of it. A true Christian ould recognize that Christ, being God, knew all things, past, present future, at the very first moment of His existence. Again, many, witht being aware of it, are Nestorians. Nestorius split up the personality of Christ into two. He said there were two persons, one divine and one This completely destroys the numan. unity of the atonement. If there is to any redemption it must be wrought tion may have infinite value; human in order that that expiation may be real.

Thus to divide the Christ is to destroy all Christianity. Now, whosoever refuses the Mother of Christ the title of Mother of God is necessarily a Nestorian; because there is but one person in Christ, the second person of the Trinity. God, and the workers of any lawrent set of the second person of the Trinity. God, and the workers of any lawrent set of the second person of the Prinity God, and the workers of any lawrent set of the second person of the Prinity God, and the workers of the second person of the Trinity. God, and the workers of the second person of the Prinity God, and the workers of the second person of the Prinity God, and the workers of the second person of the Prinity God, and the workers of the second person of the Prinity God, and the workers of the second person of the Prinity God, and the workers of the second person of the Prinity God, and the workers of the second person of the Prinity God, and the workers of the second person of the Prinity God, and the workers of the second person of the Prinity God, and the workers of the School Prinity God, and the workers of the second person of the Prinity God, and the workers of the School Prinity God, and the second person of the Prinity God, and the workers of the School Prinity God, and the workers of the School Prinity God, and the second person of the Prinity God, and the workers of the School Prinity God, and th all Christianity. Now, whosoever refuses the Mother of Christ the title of
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in Christ, the second person of the Trinity, God; and the mother of any human

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that most of our Church members are fuses the Mother of Christ the title of Mother of God is necessarily a Nestorian; because there is but one person in Christ, the second person of the Trinity, God; and the mother of any human being is always the mother of the person, though she is, strictly speaking, only the mother of the body. This of course does not imply that the This, of course, does not imply that Mary is the mother of the divine nature. It merely insists upon the fact There are at the beginning of this twentieth century more men and more women who really love Him and follow in His steps and would be glad to die in His steps and would be glad to die mains the same.—Church Progress. for Him, than there were in the first

ages of Christianity. These feelings are well expressed in the Church's

cross. Nowhere are the cross so much made of as in the cross so much made of as in the cross so much made of as in the Catholic Church.

Now let us suppose an inquirer, who knows nothing about Christianity, taking up this passage, because he has been told that it contains the highest expression of the spirit of Christianity. His first question w.ll be Who wr te the words?

And when he is told that they words?

And when he is told that they are the catholic faith among the Indians is largely due to it and to its careful and excellent management.

wisning you every diesting and the fullest measures of success, I am,

Most faithfully yours, in Christ.

D. Falconio, Abp.

Apostolic Delegate.

The membership of the Society for the Preservation of the Faith among U. S. Indian Children has now reached 100,000; and it is the earnest desire of the Prelates of the Bureau of Catholic Missions to increase this membership during the present year to 200,000. Let every Catholic who reads the Most Reverend Archbishop Falconio's letter hasten to take part in the good work, and let as many as possible offer their services as promoters.

For further information apply to
REV. WM. H. KETCHAM,
Director Bureau Catholic Indian Mis-

941 F. street, Washington, D. C.

## OUR RELIGION.

Last week we discussed the question However, the inquirer might not be content with this, but would go on to say that these things may have been well sometimes the content with the latter however there is implied. century. To this a very obvious answer can be given. Is not the twentieth century inclined to overrate itself? Is not it an unscientific temper of mind to imagine that there was no intellect and no learning in the days which Greece has made immortal, and in many respect unapproachable? It was only a few time we shall confine ourselves to a

for a future eccasion.

In the first place, then, it might be well to note that there is some difference in the arrangement of our churches to-day and those of the early Christians. These will be best noticed by a brief reference to the construction of the latter. These we find were divided into seven parts called the porch, or vestible; the cloister, the exterior ourt, the interior vestibule, the nave, the choir and the sanctuary.

The porch, or exterior vestible, was all that the name indicates. It was erected at the main entrance of the to us. If we wish to partake of His spirit we must follow His example and observe His commandments. He also teaches us reverence for His holy name. In order to be reverent one must know that name implies; namely, the union of two natures, the divine and the human, in one personality. Many human, in one personality. Many, without being aware of it, are Arians, more than a covered gallery clean around the court. This, the third part, was a square space open In the center was a font of holy above. water, in which all who entered bathed

their hands and face.

Next came the interior vestibule. Many of us, no doubt, have reason to be thankful that this has not been retained in our modern structures. For it was the place set apart where not only the pagans and heretics and Jews were permitted to hear the Word of was that peni-God, but there also it tents were required to take their place. If still in vogue, no doubt also, it would be well crowded at every service to day. The next part was called the nave, meaning a ship and symbolizby a person who is both divine and ing the Church's voyage over the of time. Two partitions divided this

tics and containing the Bishop's throne.

And finally the sanctuary. A curtain separated the sanctuary from the choir, and not until after the consecra-tion was this curtain drawn. In the sanctuary, as to-day, was erected the altar. Those who have read descrip-tions of the chapels of the Catacombs nature. It merely insists upon the fact that her motherhood terminates in a divine person. In order to have this reverence, besides faith there must also be love. In this respect Christ has been wonderfully successful. He has succeeded in winning the love of men more than any other being ever did. There are at the beginning of this twentieth contains more than any more men and more closter no interior vestibule for pensions.

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The opening recordly of the new clinics of the church of St. Igantius of the control of the Partial St.

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It is a very costly structure, on which there is only a very small dobt, and the preservation of the Faith among indian Children. Later and the process of the preservation of the Faith among indian Children.

Washington, D. C., January 10, 1905.

Rev. W. H. I. Ketcham.

Berv. W. H. K. K. Ketcham.

B

PROTESTANTS MAY LEARN FROM

manuel Baptist Tabernacle, Baltimore, has never been accused a liking for Catholics. Rather the reverse In Section 1982. olics. Rather the reverse. In recent years, however, it has become apparent to him that they have some good qualities, and he told his congregation about them on Sunday last in a discourse's entitled to the controversy brought. Dr. Peters did not fail to credit his hearers and Protestants in general with "clearer apprehensions of truth" and "superior intelligence" as compared with those whom he held up to them as models, but he did not attempt explain the failure of these "clearer apprehen-sions," and this "superior intelligence" to produce the admirable conditions he

had found among those not similarly Here are a few of the preacher's

'home thrusts:"
"Catholics teach us the lesson of regular and constant attendance upon public worship. Protestants go when the weather is just to their liking. It is high time that an umbrella was invented that would protect Protestants

from the rain on Sunday.
"Who has not heard early on Sunday morning the tramp, tramp, tramp of persons, with a hard week's work behind them, and often a hard day's work before them, while we are yet asleep, hastering to the Catholic church with prayer book in hand? Have we superior intelligence? Have we clearer apprehensions of the truth? What penefit to us if we are unfaithful, but

how fearful the responsibility.
"The Catholic puts his church first. Seek to employ a Catholic, his first inquiry is whether there is a church handy. There may be Protestants with whom that is the first question, but they are not numerous enough to count for

"Catholies go to church to worship Protestants to hear an eloquent preacher. At the appointed hour for service the congregation of being in

Protestants sure enough when it comes to supporting the Church.

"Every Catholic if identified with some parish. There are thousands of Protestants in this city whose church membership is in their trunk or in the place where they used to live. When they go to church they go around. They remind me of those matches that strike only on their box: when you have the match you haven't the box, and when you have the box you haven't the match. These Protest ants who live within the bounds of one church and insist on holding their membership elsewhere, where they can rarely or never attend, and consequently avoid supporting any churchwhat shall we say of them? One church has the box, the other the match,

Philadelphia Catholic Standard and Times
Rev. Madison C. Peters, formerly
of New York, but now pastor of the Immanuel Baptist Tabernacle. Baltimore

on Sunday last in a discourse's entitled "What Protestants Should Learn From Catholics," abounding in sharp eni-"What Protestants Should Learn From Catholics," abounding in sharp epigrams and caustic comparisons. Consistently with his more familiar attitude, Dr. Peters did not fail to credit his

able historians, Catholic and Protest-ant—and here the Very Rev. Dr. Byrne went briefly through them from the present day back to the so-called Reformation — and not one of them is found to claim that an Indulgence is a license to commit sir. Even Luther himself never made that claim. And, continued Dr. Byrne, had the Church ever taught

Protestants to hear an eloquent preacher. At the appointed hour for service the congregation of being in seats to join in the devotional part of the service, begins to gather, and by sermon time the supposed worshipers are in their pews. The devotional part of the service, begins to gather, and by sermon time the supposed worshipers are in their pews. The devotional part of the service begins to gather, and by sermon time the supposed worshipers are in their pews. The devotional part of the service worship the service of the control of the service of the carth. No man from the Divine can dispose the lattice of the carth o

altar of the church! Too many Protestants never give anything unless panied by confession and Communion;

Dr. Byrne made unmistakably plain and clear the true teaching of the Church as to indulgences; and by the fulness and accessibility of the Catholic and Protestant references which he cited made it impossible for any non-Catholic present and really wishing to know the truth to maintain either that the Church ever accorded indulgences as lice commit sin, or sold indulgences in their true character as remissions of temporal penalties for repented and confessed sin

The Very Rev. Dr. Byrne said, in conclusion, that, as Catholic and Pro-testant had gotten far away from the bitterness of the early conflict, he was loath to believe that the latter would wilfully think and circulate slanders against the faith of the former. His

of those of the Church as found in her ritual, and taken for the most part from Holy Writ. It was this idea chiefly that inspired the compiler to edit this book. All the ceremonies are placed in proper order so they can be readily found, and to further promote this end the book is indexed through with a thumb index

for each Sacrament and blessing.

There are many advantages this book has which we are sure will recommend themselves to the reverend elergy. One volume 32 mo, size  $4 \times 25$ -8, 238 pages, large type, 1-4 of an inch in thickness. Printed in red and black on fine Bible paper. Bound in French seal leather, gold cross, round corners, red under gold edges. Indexed. Price 75 cents post paid.

led by Luther. He had already formulated the main principle of Protests antism, justification by faith alone, and had part it forth in a sermon, which filled a listening representative of the civil power with consternation because of the demoralizing effect with such doctrine must have upon the people—a forboding fully realized, be it said, when the so-called Reformation got well under way in Germany.

Luther, as the same historian further tells us, was in the beginning an extremely scupulous man with such a morbid hut to begin again to-morrow with group to the Divine atonement—and thence, presently passed to denying the efficacy of good works.

After this preface the Very Rev. D. Bryne passed to the subject of Indulgences.

He spoke of the monstrous belief prevailing among large bodies of Protest ants, that an Indulgence is a permission to commit sin and instituted an enquiry into its origin. On what testimony does a Protestant hold that belief? If he looks in the standard dictionary, he will get the Catholic definition of Indulgences. If he consults the encyclopedia, the same definition of Indulgences. If he consults the encyclopedia, the same definition of Indulgences. If he consults the encyclopedia, the same definition of Indulgences. If he consults the encyclopedia the same definition of Indulgences. If he consults the encyclopedia the same definition of Indulgences. If he consults the encyclopedia the same definition of Indulgences. If he consults the encyclopedia the same definition of Indulgences. If he consults the encyclopedia the same definition of Indulgences. If he consults the encyclopedia the same definition of Indulgences. If he consults the encyclopedia the same definition of Indulgences. If he consults the encyclopedia the same definition of Indulgences. If he consults the encyclopedia the same definition of Indulgences. If he consults the encyclopedia the same definition of Indulgences. If he consults the encyclopedia the same definition of Indulgences. If he consults the encyclopedia the sa

#### FROM OTTAWA.

The St. Patrick's Church Calender for Feb.

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In a note is added: Battered, punctured, or defaced coins no lorger pass as money. Try them on the street cars, at the theatre, or when paying for your max; half-pound of coal.

A list of the contributors to the Sunday or envelope collection is also given—but none of those comitboting less than \$5 or say less than 5 cents a Sunday and holyday.

#### THE D'YOUVILLE READING CIRCLE.

As Freedom, Genius, Beauty, Science, Art, Some extant, some to be. Such forms of Are through God's will, greatness condi-Where Christ is greatest. These are great,

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Tress;
His angels on whose song the Season float
Keep measured cadence; all good things keep Lest Good should strangle Better." BERNADETTE DOWDALL.

## MARRIAGES.

KELLY-COFFEY.

In St. Paul, Minn., at a mission given in St. Luke's Church, Father Conway has received twenty out of some fortysix who applied for instruction. In Buffalo Mr. Siebold, a retired minister, was received into the Church by Father Guggenheimer, S. J.

FLUREY-HUTTON.

A very pretty, wedding took place in St. Mary's church, Lindsay, on the 20th ult., the contracting parties being Mr. J. I. Flurey, only son of Mr. Jos. Flurey of Lindsay, and who so the single state of Mr. Thos. Hutton of W. Ops. The ceremony took took place are the contracting parties being day on the 20th ult., the contracting parties being Mr. J. I. Flurey, only son of Mr. Jos. Flurey of Lindsay, and son of W. Ops. The ceremony took took place in St. Mary's church, Lindsay, on the 20th ult., the contracting parties being Mr. J. I. Flurey, only son of Mr. Jos. Flurey of Lindsay, and way son of Mr. Jos. Flurey of

BY A PROTESTANT THEOLOGIAN. CCXXVI.

On page 108 Lansing quotes Llorente bs saying that the Spanish Inquisition had weakened Spain, besides other ways, "by immolating on its flaming shambles more than three hundred thou-

sand victims."

This quotation is exact, as I can testify, having read Llorente's History of the Inquisition through from begin-ning to end, in the French translation at Paris under the author's im mediate supervision.

Now what is the impression which

Llorente evidently means to convey by Llorente evidently means to convey by this statement, and what is the sense in which Lansing evidently accepts it, and wishes us to understand it? Plainly, that the Inquisition in Spain, during the 327 years of its existence, burnt alive more than 300,000 persons. I need not mention the brief revival under Ferdinand VII., for this appears to have executed only one. The story to have executed only one. The story about a man's having been found at the about a man's having been found at the Liberal uprising soon after 1820 bound under a pendulum so contrived as at every swing to come nearer the face, is a mere fabrication. Liorente knows nothing of it, nor the Methodist Dr. Rule, although the latter spent a long while in Spain, inquiring out every particular concerning the Inquisition. Liorente knew very well, in opening his work, that the details would not

bear him through in making out the Inquisition to have burnt 300,000 victims. At the end of the book he gives a summary of 31,000 sentenced to death, and out 310,000 to inferior punishments. However, wishing to make a powerful rhetorical impression at the first, he throws the whole three hundred or three hundred and fifty thousand into one mass, as suffering on the "flaming shamples." shambles.

The worthlessness of Llorente as a The worthlessness of Liorence as a statistical authority, and his utter unscrupulousness, have been made clear beyond all refutation by the learned Bishop Hefele, in his life of Cardinal Ximenes. He makes blunders as gross, if not quite so multiplied, as Lansing's own. Prescott too, although he him-self repeatedly makes injurious misstatements concerning the religious leg-islation of Spain, treats Llorente's statistics concerning the Jews with the contempt which they deserve. For instance, Llorente's professed authorities give 100,000 as the number of Jews banished from Spain. Prescott, on a revision of evidence, assumes 160,000. Llorente, however, disdaining such trifles, tells us that the Sovereigns banished 800,000!

Now if we asssume Llorente to have exaggerated as much about the Inquisition as about the Jews, (and why not? we should suppose this to have 4,000 to death, and sentenced 40,000 to esser penalties. However, if we take Llorente's estimate, as I believe that the controlling documents have disap-peared, so that we are very much at his mercy, what is the conclusion?

First, by Llorente's own details, no one, even of the 31,000, was burnt alive, except the small number of contumacious or relapsed heretics. All the rest, and a part of the contumaci ous, were hanged or garroted first, and For instance, of their bodies burnt the thirty or forty Lutherans execute

in Spain, although almost all adhered, few were burnt alive.

Secondly, a considerable minority of the 30,000 were put to death for offences

punishable by universal law.

Thirdly, the whole number executed by the Inquisition in three hundred and thirty years was not more than one-tenth of the number put to death in the same length of time, by Catholic and Protestant Germany alike, on the single charge of witchcraft.
Fourthly, Colonel Higginson, whose

stern Calvinistic control, we should have a total in 250 years of 10-000. Enlarging Scotland, then the peopled to the size of Spain, we should have 60,000 victims of this terrible superstition, twice the number put to death by the Inquisition, in eighty years more, for all offences whatever.

I am not quite sure but that this in-formation comes from John Fiske, in-stead of Colonel Higginson. However, it is equally trustworthy in either case. Fifthly, while only a small number suffered death in Spain by burning alive, scarcely any other punishment seems to have been inflicted in Germany and Scotland on the enormous numbers punished as for witcheraft.

So much to: Mr. Lansing's appeal to

I may remark that in England and New England hanging, not burning, was the punishment prescribed for witchcraft. In neither country was the number of supposed witches particularly large. Ireland, however, appears to be the only country in which there is no record of an execution, either by hanging or burning, for imagined witchcraft.
The Irish, as Froude himself suggests, seems to have always had a particular aversion to inflicting death on any re-

Page 111 Father Hecker is quoted as saying: "There is, ere long, to be a state religion in this country, and that state religion is to be Roman Catholic. As Father Hecker has long since been proved never to have said this, we may pass this by as merely one of Mr. Lan-sing's innumerable falsehoods. Indeed, talk about a "state religion" from Dr. Hecker's mouth would have sounded about as strange as from Archbishop tought under another? Ireland's or that of Cardinal Gibbons.

It is in no way probable that Dens, writing in Latin, uses "infidels" in the popular English sense, as meaning those who, brought up Christians, signify that they no longer believe the tempting to pass laws and regulati Gospel. He can not mean heterodox Christians, for then he would call them "haeretici." As quoted by Lansing, therefore, he appears to mean nothing at all. We therefore need pay no attention to this professed citation until fold that bears now among men that some one shows us the original, in its | name. - Sacred Heart Review.

context. If it should appear that he really means heretics by infidels, it would simply show that he was a very loose writer. However, we have lately seen, in the case of Bellarmine, what Mr. Langsing's quotations are worth.
To take a not very long passage, cutting out three vital clauses, and thereessentially changing the sense, rending it, moreover, out of its con-text, so that, even if unmutilated, it would no longer bear the meaning which it has in loco, is thoroughly characteristic of his unmeasured ignorance, intellectual sloveniiness, and unappeasable malice. In due time we shall come to a very much worse crime of his than even this—one which places him in the lowest circle of opprobrious cal-And in his wickedness, niators. through his confederate John Christian, is involved the whole body of the

I may remark that if Dens uses "inthern Baptists. in the common English sense, and declares that they are not to be tolerated, he would simply say what has lately been said by a Methodist Bishop. Parker Pillsbury, in one of his unbe-lieving tracts, quotes, not without a warranted alarm, a declaration, made by this Bishop, I think at Boston, that unbelievers ought to be out of the protection of the law. He gives the Bishop's name, but I have forgotten it. Of course it could easily be recovered from the Boston Methodists.

Now I dissent profoundly both from Dens and from this Methodist Bishop. Yet why should there be an outery against the Catholic writer, when there is not a word of protest from Lansing and his accomplices against the Methodist who says just the same thing? It is not that they dislike intolerence, when they exercise it at the expense of onesixth of their countrymen.

By the way. Lansing has no manner of right to call Dens "their great authority." It is hard to prove a negative, especially by an appeal to memory, but especially by an appeal to memory, but having read through the Jesuit Lehmkuhl's voluminous work, Tanquerey's extensive trestise, the Jesuit Hunter's popular theology, and Dr. Byrne's little book, all recent and esteemed, I cannot recall a single reference to Dens in any one of the four. If there are any, they are so harmless as to have drawn no particular attention. CHARLES C. STARBUCK.

Andover, Mass.

THE IMPORTANCE OF NAMES.

When our attention has once been called to the singular prominence given in Scripture and in the Church to the proper name of an individual, a society, or a thing, it begins to dawn upon our mind that names are not trifling matters to be idly regarded, or jauntily dis-missed with the poet's slighting assertion that "a rose by any other man would smell as sweet." A name is something important, significant, and of decided value. In the first place, with what extreme reverence is the Name of God surrounded. The Jew might not speak aloud the incommunicable name of the all-holy, dread, eternal, and supreme Jehovah. The Christian bends humble when he says the Name of Jesus his Redeemer. Children receive their Christian names in a great sacra-ment, and these names are saints' names, hallowed and hallowing. And in the

book of Revelation we read : "To him that overcometh, I will give the hidden manna, and will give him a white stone alone; and in the stone a new name written, which no man knoweth, but he had receiveth it."

And again : He that overcome, shall thus be clothed in white garments, and I will ot blot out his name out of the book of life, and I will confess his name before My Father, and before His angels.

carefulness everybody knows, informs us that in ten years, towards 1700, four thousand persons were executed in Scotland as witches. If we assume an average of 400 for every ten works. and spread abroad. She has possessed it through all the centuries, and will possess it to the end.

In the light of the strange solemnity attendant upon names, there is a certain attempt being made to day that takes on an ever more repugnant, distressing and yet strangely hopeful shape. It is the attempt of Protestant Episcopalians to change the name by which they have been known and now are in this country. They would repudiate it, and would moreover be known as "the Church of America," "the Catholic Church of America," "the America Catholic Church,"—who shall say what or which?

There is a shame in all this which ney do not appear to see or feel, the shame of thus casting dishonor on the title their fathers bore so long. is a blindness, too, that rouses ridicule in their claim of the word Catholic and American Catholic by this numer-American Catholic by this numerically small body, which is neither of all classes, nor of all tongues, nor of all tribes, nor of the poor, nor the publican; but is disunited no visible head, or intallible teacher, or

supreme authority.
Yet there is hope in their claim, the hope that its very arrogance and insufficiency will serve to arouse their latest fears, and lead men to ask where is the Catholic Church that has always held that name in this country, and is commonly known by it now, as it was when it first brought the creed here, whether with Columbus in 1492, or with St. Brendan centuries before. Where is the Church that has never

For this result we who really bear the name of Catholic should devoutly pray, invoking the Holy Name of Jest these men may see their error and may become Catholics indeed, not by at-

#### FIVE-MINUTES SERMON.

Fifth Sunday After the Epiphany. PREQUENTING THE SACRAMENTS.

"Let the peace of Carist reign in your earts." (Col. iii, 13.)

Frequent confession and holy Com-munion are, my dear brethren, the food which we need to take with us in climb-ing the mountain of heaven. If we try to get along without them, we shall faint by the way. Do not imagine, then, that confession is only a means of tting rid of mortal sin; for a moment of putting off confession till you have fallen into a mortal sin, or, perhaps, into quite a number of them. For though we are not required by any positive law to go to confession un-less we have fallen into mortal sin, still

we are required to keep out of mortal sin, and we cannot do this without going to confession before we have fallen into it. So it comes to the same thing really are obliged, for the honor of God and the care of our own souls, to go to confession when we have nothing venial sin on our conscience, and to go quite often too. Confession and holy ommunion may be compared, not only to food, but to medicine; and to a med-icine such as people would take in a place, for instance, where the fever and ague, or some other disease, is preval-ent, not to cure themselves of the disease, but to keep from taking it. For we all are in a place where the terrible disease of sin prevails : and we ought to go to confession often, so as not to take

But some good people do not seem to understand this at all; and there is a remark, common enough, and which I suppose you may have heard made about this matter of frequent confession. is this: "I don't see what these people have to tell who go to confession so often." One who makes such a remark as that cannot, it would seem, have any idea of the reason why people are urg to frequent sacraments at all. He would stay away from confession, for his part, till he "did something"—that is, fell into some mortal sin. For such a one, if when the time came for his Easter duty, he had by good luck fallen into no mortal sin, the only course would be, one would think, to "do something" on purpose, so as to have something to tell. He does not understand that these people who go to con-fession often are not supposed to have any grave burden on their consciences. course they will be likely to have venial faults, which, though the Easter penitent might not think them matters for absolution, really are so. And by the help of the sacraments they may be overcoming these faults. But a good enough reason for their going to confession once a month, or even oftener, would be simply to avoid grievous sins; on the principle that "an ounce of pre-

vention is worth a pound of cure. They go so often, also, in order to get light, as well as strength, to avoid sin; to know beforehand what they ought to You may think that they ought to have sense enough to tell for themselves without bothering the priest about it: but if I am not mistaken, many think so will find, if they look back a little, that there were some occasions when they did not know exactly which urse to take, and had to go very much at hazard. Perhaps they asked about it afterwards, and perhaps they forgot all about it. But why not ask about these matter beforehand? For, after all, though you can read, there are some things rather special to yourself and your own circumstances that you cannot get from books. It is good to have a guide sometimes, who has more thorough knowledge than you, to show you the way; to point the road up the mountain which you have to climb.

You consult a lawyer, or a doctor, about your temporal matters; why not consult a priest about spiritual matters. in the place where he waits to help you so far as he can, and where the Holy Ghost also will help him to help you? For Almighty God has commissioned the priest specially to guide the faithful in spiritual matters, as you know.

"The most thoroughly Protestant to the company of the spiritual matters, as you know."

"The most thoroughly Protestant to the company of th and he can often show others the way where he cannot well find it for himself.

But even if the priest does not help ou much, our Lord Himself will in sacraments which He has provided. He will guide and direct you by means of them, if you will only come to Him in them. That is one great reason why

He is there.

I hope I have now said enough, my dear brethren, to give you some idea of the necessity of approaching the sacraments frequently, if you really have a purpose of amendment, and a desire to save your soul. Too much could not be said. Think of the matter seriously. and you will see this necessity more and more, and will seriously purpose to go often and regularly to confession and holy Communion.

nor of all tribes, nor of the poor, nor the publican; but is disunited within in teaching and ritual, and has the bed of intellibet teacher. more than ready, to give us all the help we need in our work, or in His service. But God does not need us, even while we ever need Him. Yet there is a sense in which, in this line, God needs us to feel our need of Him, or, as Ruskin puts it, "There is but one way in which man can ever help food—that is by letting God help him." Let us, then, be careful to ever thus help God.

God meant us for musical instru ents and gave to each soul a capacity for some original harmony.—Amber.

#### MISSION STORIES

INTERESTING PARAGRAPHS CULLED FROM REPORTS OF THE WORK AMONG NON-CATHOLICS.

Many interesting incidents are des cribed in the Epiphany number of "The Missionary." Here is one of Father Missionary." Here is one of Xavier Sutton's experiences: lady came up to the railing after a mission to receive one of the books. She remarked to Father Sutton: "You say some good things and you may be honest enough, but I don't like your sir, I have no use for th Catholic Church! I knew a man," she continued, impressively, "and he was the worst man I ever knew—and he

was a Catholic."

"Now, now," said Father Sutton, laughing, "you are like lots of people I meet: you get the doctrine and the people mixed. Of course, there are black sheep in every fold. Even Judas was a pretty bad man; but he did not learn it from Christ, and he was with Christ and heard Him talk face to face. learn it from Christ, and he was with Christ and heard Him talk face to face. This man may have been a pretty hard sinner, but he did not learn it at church; he would have been just as had been a Methodist or a Presbyterian, wouldn't he?" She shook her gray curls emphatic-

ally. "No, sir, I don't get them mixed at all. I am talking of the doctrine. It is all wrong. I know a woman who is a Catholic, too, and she is a perfectly

dreadful woman, why she performed the blackest hypocrisy for the glory of the Church!' "My goodness, what did she do?" Well, her husband was a Methodist, and a good man, too, and he trusted her; but while he was away she went and had her children baptized Re

Catholics, deceiving her husband for the glory of Rome!" But the conversation was interrupted, and it is likely that the lady still argues doctrine on the plan of "Some sinners I

have met. PROTESTANT MISSISSIPPI. To every Catholic priest in Mississippi there are forty-five Protestant preachers!" writes Rev. Thomas McNamara. "Yet we are gaining steadily. Converts have leavened steadily. Converts have leavened is State. Among the more noticeable is Frank Johnson and family, of Jackson, Miss., ex-Attorney General of this State. The steady and notable advance of the Church in Mississippi has alarmed the 'preachers,' and I am sorry to be obliged to record the fact that, to stem the tide Romewards, means and methods eave been adopted and employed these self-styled 'ministers of the Gospel' which outrival the earlier persecutors and villifiers of the Church of

God. "The Jesuits have been accused unjustly of adopting as their motto,
'The end justifies the means;' but the
fullest expression is found in the tactics the Protestant preachers of this State.

"I defy contradiction to the facts I am about to narrate, as I am fully pre-pared to give the names of reputable witnesses to the veracity of my declara-Protestant children are schooled tions. in their hatred of everything and verybody Catholic. From infancy almost they are taught that Catholic priests are living devils, and that the Sisterhood of the Church is their potent and immoral auxiliary. Such books as 'Maria Monk,' The Secrets of the Convent' are bought at wholesale prices by preachers and retailed to the members of evarious Protestant denominations at a fair profit! I have encountered cases, however where the reverend tradesmen in impure literature has presented, gratis, copies of the above works when a towards the Church became discernible.

"Some converts have told me that these very books hastened their conver-sion. Because of their intimate acquaintance with Catholic people they looked upon the books with suspicion, and ex-

State in the United States, perhaps, is Mississippi. Yet where abounds law-lessness and crime to a greater extent? You have read of the horrors attendant upon the burning of a Negro at the stake recently in Corinth, where not a single Catholic lives. Yet it is considered one of the most flourishing and representative towns in our State."

ARSON IN NORTH CAROLINA. The following from Fatner Price, of Nazareth, N. C., pictures one of the truits of the "methods" adapted by the ministers in Mississippi:

Teresa's Church, built through the generosity of Mr. Doyle, of Brooklyn, on the missions of Nazareth to non-Catholics, was one mass of coals and ashes and the sum of much mission effort we have constant need of God. We need Him at every breath. We cannot live without Him. We cannot even obey His commandments or do our known duty in His service without against the Catholia Characteristics. whole country was turning to the and Church, and who stirred up hatred the against it accordingly, did the work."

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

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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 the bond.

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# NORTH AMERICAN LIFE

L. GOLDMAN. Secretary.

President.

Managing Director

went to confession and was received into the Church once more.

## GOOD BLOOD

IS THE SECRET OF HEALTH, VIGOR AND ESTABLISHED HAPPINESS. Good blood-rich, red blood-is the

neuralgia, skin eruptions, indigestion,

good. The secret of good blood—rich, red, life-giving blood—is Dr. Williams' Pink Pills. Where these pills are used

it means life, health and vigor. Mr. Robert Lee, a well-known resident of

fore I am began using Dr. Williams Pink Pills, my blood was in a very im-

pure condition, and as a result, itchy pimples broke out all over my body. My appetite was fickle and I was easily

My appetite was next and I was easily tired. I tried several medicines, but they did not help me. Then my wife urged me to try Dr. Williams' Pink Pills. I got half a dozen boxes, and by the time I had used them, I was fully

restored to health, and my skin was smooth and clear. The pills are the best medicine I know of for purifying

the blood." Sold by all medicine dealers or sent post paid at 50c per box or

six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co.,

Brockville, Ont. Do not take a sub-

HAMILTON'S PILLS CURE CONSTIPATION.

New Westminister, B. C., says:

greatest enemy that disease can have. It stimulates overy organ to throw off any ailment that may attack it. Good blood is the only positive cure for such complaints as anaemia, nervousness, the ministers in Mississippi:
"Fire! Fire! Fire! This start
ling cry at midnight, a quick, fierce
blaze which illuminated the whole
heavens for one half hour, and St. rheumatism, etc., because these dis-eases cannot exist where the blood is

A servant girl-one of those earnestminded girls who are a credit to their class—had been attending the lectures. Noticing that the girl, who had never before had the habit of going out many evenings in the week, had gone for four successive evenings before 7 o'clock, the lady of the house asked her where she was going.

she was going.

"I have been attending the nonCatholic mission," said the girl, "and
I think I will become a Catholic."

stitute, or something said to be "just as good." The "just as good" medicines never cured anyone.

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Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the torgue with it occasionally. Price \$2.

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Yonge street, Tororto. Stomach and Bowel Troubles.

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Block Richmoud Streek, T. J. O'Meara, Propnent, P F Boyle, Secretary FEBRUARY 7, 1903.

CHATS WITH YOUNG M

Keane.

Be sober. Strong drink turns desire into passion and steals awa soul. Live a natural life, not an ficial one; therefore take food, bu Degrade not friend by making drink its symbol or its Seek the cheer of a gladsome hear of loving friends, not the cheating of the wine cup.—Most Rev. Jo

Press on! if Fortune play thee false
To-day, to-morrow sne'll be true;
Whom now she sicks, she now exale;
Taking old gifts and granting new.
The wisdom of the present hour
Makes up for follies past and some
To weakness strength succeeds, and
From feality springs—Press on! Pr
—Park Beni
—Park Beni -Park Beni

A Good Principle for 1903. "A good principle for the New says the Pittsburg Catholic," w put to yourself on record as opporting the custom of treating, and the will do all you can to discoura practice. The Value of Method.

Who is there that has not been ished sometimes at the different ties of work got through in a give two men of apparently equa s? One of them seems to ha for everything, the other is pleading that he has been too accomplish some little task expe him. The former deals prompt every item of business as it com latter is always more or less in with his work. And yet both are r know their business well, both h good experience with it, both are alert workers. What, then, secret of the striking differe tween them! The difference is is methodical, the other is not men are methodical in everythi do; the most ordinary, commactions are repeated every day cisely the same time, and in I the same way. The habit of laccordance with certain rules be engrained in them, to be par constitution. Others there are one is tempted to say that quite incapable of acquiring l order.—Phonetic Journal. Suffer and be Strong.

Afflictions serve a purpos aside from that ultimate purp aside from that ultimate parpare a power in our lives for evil, according as we be. The man who gets only bitter of her trials, loses the chance of the control of the cont priate treasures. Out of patience is molded. Out of endurance is won. The man w can sympathize, and out of comes charity, the virtue the manhood with the Divine. whose faith has been sounded by tests knows the power that And he who has exerte in hours of darkest need ki troubles dissolve and melt as met by stout hearts and unerve.—L. Hart.

Talent Without Princip Without any considerable p to literature in myself, I have the love of letters. I have I great many years in habit those who professed them. a tolerable estimate of what i happen from a character, dent for fame and fortune edge and talent, as well in and perverted state as in the sound and natural. Natural formed and finished are the f Providence to the world. they have once thrown off God, which was in all ages the case, and the fear of ma now the case, and when in they come to understand or and to act in corps, mor

scourge mankind.—Burke. The Good Side. "If I can get on the g him!" said a young man, hal "That is the only side yo business on-with anybody,

his older companion, Whatever the fragment tion might mean, there is which the statement of the is true. Every nature has i or at least its better sid faulty that may be, and wh ciation we have with any f should mean the awakening lies in our power, of his His beliefs, his education may be very different fro but somewhere along the li ience, hope or desire, must point of common ground w meet with sympathy inste

onism. It may not be easily fou ence is not likely to disc every life with which we is worthy studying studied.

Self-Respect. BY CARDINAL GIBB

The man who is actuate spect has, also, great respe As his own conduct is regu right intentions, he is slo dishonest motives to other not pry into the secret spi in his comrades; hence, hof their opinions. His re fection for them is neither diminished, but rather str occasional discussions and with them; for he knows of fellowship is not of so per as to be easily broker

ted and good-natured til clash of opinion.

A clergyman once had prolonged discussion we Bishop Gilmour, of Clevel might have offend the freedom and ear which he had upheld h priest went that night to room and said to him: ogize for the boldness w gued with you to-day." is necessary," replied the "I would not give a st you had not the courag

ore for speaking out like It is needless to say th self-respect pre-supposes an unusual degree of force CHATS WITH YOUNG MEN.

Be sober. Strong drink turns sweet

desire into passion and steals away the soul. Live a natural life, not an arti-

ficial one; therefore take food, but not

A Good Principle for 1903.

"A good principle for the New Year," says the Pittsburg Catholic," will be

put to yourself on record as opposed to the custom of treating, and that you will do all you can to discourage the

The Value of Method.

Who is there that has not been aston-ished sometimes at the different quanti-ties of work got through in a given time

for everything, the other is always pleading that he has been too busy to

accomplish some little task expected of him. The former deals promptly with every item of business as it comes; the

latter is always more or less in arrear with his work. And yet both are men who

know their business well, both have had

good experience with it, both are equally

secret of the striking difference be-tween them! The difference is that one

men are methodical in everything they

do: the most ordinary, commonplace

actions are repeated every day at pre-

actions are repeated every day at pre-cisely the same time, and in precisely the same way. The habit of living in accordance with certain rules seems to be engrained in them, to be part of their

constitution. Others there are of whom

quite incapable of acquiring habits of

Afflictions serve a purpose. But aside from that ultimate purpose they

tests knows the power that is within him. And he who has exerted his will

in hours of darkest need knows that

troubles dissolve and melt away when

Talent Without Principle.

happen from a character, chiefly de-

they have once thrown off the fear of

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the case, and the fear of man, which is

now the case, and when in that state they come to understand one another,

The Good Side.

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Suffer and be Strong.

order.—Phonetic Journal.

is methodical, the other is not.

workers. What, then, is

two men of apparently equal abili-es? One of them seems to have time

practice.

Degrade not friendship,

invalid and

AGE8

and intend-

to state that

d rate, at your

ations a year.

tion might mean, there is a sense in which the statement of the last speaker is true. Every nature has its good side or at least its better side, however faulty that may be, and whatever association we have with any fellow-being should mean the awakening, so far as lies in our power, of his higher self. His beliefs, his education, his aims, may be very different from our own, but somewhere along the line of exper ience, hope or desire, must lie a little point of common ground where we can meet with sympathy instead of antag-

It may not be easily found, indiffer ence is not likely to discover it, but every life with which we come in conis worthy studying - must be

## Self-Respect.

BY CARDINAL GIBBONS. The man who is actuated by self-re spect has, also, great respect for others. As his own conduct is regulated by upright intentions, he is slow to impute dishonest motives to others. He does not pry into the secret springs of action in his comrades; hence, he is tolerant of their opinions. His regard and affection for them is neither impaired nor diminished, but rather strengthened by occasional discussions and disagreements with them; for he knows that the bond of fellowship is not of so fragile a temper as to be easily broken by an animted and good-natured tilt of words and

clash of opinion. A clergyman once had a warm and prolonged discussion with the late Bishop Gilmour, of Cleveland. Fearing might have offended the Bishop by the freedom and earnestness with which he had upheld his views, the room and said to him: "I beg to apologize for the boldness with which I argued with you to-day." "No apology is necessary," replied the sturdy Bishop. "I would not give a straw for you if you had not the courage to express your convictions. I honor you all the more for speaking out like a man."

It is needless to say that the habit of self-respect pre-supposes in its possessor an unusual degree of force and strength

of character. Many a man who fearlessly rushed to the cannon's mouth, on the field of battle, has quailed before the shafts of ridicule and derision Young George Arthur, mentioned in Tom Brown's School Days, by going down on his knees and saying his pray-ers at Rugby School, in defiance of the stimulants. Degrade not friendship, by making drink its symbol or its test. Seek the cheer of a gladsome heart and of loving friends, not the cheating joys of the wine cup.—Most Rev. John J. ibes and jeers of his associates, and of

the slippers aimed at him, exhibited a higher type of courage than his com-panions of riper years would have dis-played by jumping into the river, to rescue a schoolmate amid the plaudits Press on! if Fortune play thee false
Today, to-morrow sne'll be true;
Whom now sne stoks, she now exaits,
Taking old gifts and granting new.
The wisdom of the present hour
Makes up for follies past and youe
To weakness strength succeeds, and power
From frailty springs—Press on! Press on! of the spectators. Breadwinning the Everyday Problem We are outgrowing the crude tradition that work is a curse, a hindrance to a complete life, when in fact it is the only solid basis of a complete life. It is the mark of a shallow thinker to

fancy that, if it were not for work, life would break open around him into break open around him beautiful satisfactions.

There is no curse on work—work that is not slavish drudgery; for work is as normal to man as play to a tiger's cub. But in the ashes of hope there is a curse upon the paradise of the idle, deep as

the dust of graves.

So the chief concern of every man should be to become oriented-to find out his errand to the earth. This is a part of the obligation laid upon every soul. The animal does not have to seek for its mission, does not have to find its way. In normal conditions, the anima is pushed on in the path of its foreordained career; but man must con-sciously co-operate with the powers that make for his progress and his

peace. One look into life makes clear the fact that man is not here to roll as an aimless stone down a swift river. No; ne is not here to drift with the stream, but to turn the course of the stream. He is not here to be bent by the world, but to bend the world.

Into the destiny of things he comes as another fate to seize the raw materials of life and mold them nearer to his heart's desire. He is here to affirm, to create; to compel nature to higher issues, and to write large his ne is tempted to say that they are

autograph on a page of history.

It is his to find the wilding crab apple in the Asian forests, and to transform it to the beliflower and the greening of our orchards; his to transform the sneak-ing wolf into the faithful collie and the benevolent St. Bernard; his to transform the arid desert, the reeking swamp, aside from that ultimate purpose they are a power in our lives for good or for evil, according as we bear them. The man who gets only bitterness out of her trials, loses the chance to appropriate the purpose of the purpose of the purpose they are the are they are the are they are the are they are they are they are they are they to the busy city, the whitening wheat field; is to command the irresponsible lightnings and yoke them to fetch and priate treasures. Out of suffering patience is molded. Out of hardship yoke them to fetch and carry our words, our burdens, ourselves.

The punishment of idler is doubly

patience is molded. Out of hardship endurance is won. The man who suffers can sympathize, and out of sympathy comes charity, the virtue that blends manhood with the Divine. The man whose faith has been sounded by crucial deep because his crime is a double crime; he sins against himself and against society. He fails to express himself; and, at the same time, he fails to render to others any return for his to render to others. food and shelter. The deep life-law is founded on the Golden Rule, the principle of reciprocity. If we take, we must give. Failure to obey this divine mandate is the chief cause of all the met by stout hearts and unflinching nerve.—L. Hart. sorrows and disasters of individual and of social life. Is is the observance of Without any considerable pretensions to literature in myself, I have aspired to the love of letters. I have lived for a this law that swings the world in

harmonies and makes possible the heaven of heavens.

Labor is not something thrust upon great many years in habitudes with those who professed them. I can form a tolerable estimate of what is likely to us by a malign or capricious deity, by some Setebons on his arbitrary seat. It is the frieadly rock in the road, the lifting of which calls out our unknown edge and talent, as well in its morbid strength, our hidden genius. In the and perverted state as in that which is tug and wrestle of it, we rise into selfsound and natural. Naturally, men so formed and finished are the first gifts of Providence to the world. But when realization, into self-mastery. — Ed. Markham in Success.

## THE 'GESIMA SUNDAYS.

Of course everybody has noticed that the three Sundays preceding and the first Sunday of Lent are respectively known by the ecclesiastical title of Septuagesima, Sexagesima, Quinquagesima and Quadragesima Sundays.

The origin of the titles is doubtful, but there is little question as to their antiquity, at any rate of that of Septuagesima. This term occurs in the Galasian Gregorian sacramentaries and the Galasian was published from a ninth

century manuscript.
Septuagesima probably has reference to the fact that this Sunday occurs approximately seventy days before Easter day or the "Pascha Claussum," the octave of Easter. Sexagosima might, therefore, similarly refer to an approximate sixty days before the same date, and so with regard to the other Sundays. But the explanation is unsatisfactory, especially as the analogy of the forma-

It should be remembered that Lent did not always begin with Ash Wednestion of the words is false. day, although this discipline can boast of considerable antiquity. The forty days are actually made up by the four days are actuary made up by the four days, Wednesday to Saturday, before Quadragesima Sunday, a practice recognized by the Canons at the Council of Meaux which was held in the year 846, (201) Others again began their Lent on Septuagesima Sunday, and others on the remaining 'Gesima Sundays. But the esent usage is universal throughout

the Church that acknowledges allegiance to the See of Rome. Whatever be the exact derivation and meaning of the names of the 'Gesima Sundays, certain is it that they refer in some way to the great feast of the Paschal time.—Catholic Columbian.

Lost Hearing Quickly Restored.

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#### OUR BOYS AND GIRLS.

A Noble Example of Devotion to Duty. It was the morning after a funeral. The dread angel of death had summoned a stalwart man, loving husband, and de-voted father. His widow was discussing her future, and that future was a problem with four children, three under eighteen, to look after, and no reserve fund on which to draw. The talk had not gone far when the eighteen year-old boy went to his mother's side, and taking her hand, his mother's side, and taking her hand, said: "Mother dear, we won't move into a smaller house; we will stay here and all keep together." They did. That boy toiled at his work and thought only of keeping his home intact. A year later, by his efforts, his invalid and decondent grandnarents were taken into pendent grandparents were taken into the household. The others of the family

have passed; the young man is still the support of the family with never a thought of himself, but only of his mother and his sisters.—Howard Wayne Smith, Philadelphia, in Success. The Girl Everybody Likes. You have undoubtedly met disagree

helped some, but soon the youngest sis-ter became a hopeless invalid and

the other brother married. Seven years

able girls who, without doing anything especially spiteful or mean, have impressed you as being girls to avoid. But have you ever met the girl that you nd everybody else liked? You are unfortunate if you have

not met her.

She is the girl who appreciates the fact that she can not have the first choice of everything in the world.

She is the girl who is not agressive, and does not find joy in inciting aggressive

eople. She is the girl who never causes pain

She is the girl who makes this world a pleasant place because she is so pleasant

The Value of Being Good The Value of Being Good.

A prince went into a garden to examine it. He came to a peach tree and said: "What are you doing for me!"
The tree said: "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hangs the fruit which men will gather and carry into the palace for you." "Well done!" said the prince.

To the chestnut he said: "What are you doing?" "I am making nests for the birds and shelter cattle with my

the birds, and shelter cattle with my leaves and spreading branches." "Well

one!" said the prince.

Then he went down to the meadow and asked the grass what it was doing. "We are giving our lives for others; for your sheep and cattle, that they may be nourished." And the prince said: nourished." And the prince said:

Last of all, he asked a tiny daisy what it was doing, and the daisy said 'Nothing, nothing, I cannot make a nesting place for the birds, and I cannot give shelter for the cattle, and I cannot send fruit into the palace, and I cannot even give food for the sheep and cows -they do not want me in the meadow.
All I can do is to be the best little daisy I can be." And the prince bent down and kissed the daisy and said: "There is none better than thou."

The Child and the Angel. A pretty legend of the olden times alls how a little one of earth passed beyond through the golden gates Heaven. The story tells how the lit Heaven. The story tells how the little spirit stood always near the close-shut spirit stood always near the close-shut shining portals ever with a sad face. The sentinel angel who guarded the gates asked wherefore was her sorrow-tul look, in that place of peace and

"Oh. sweet angel," was the mournful reply, "I ever hear my mother weeping, weeping, that her child is shut away from her thus. Cannot you leave the gate but a little ajar? I pray you, do, sweet angel, that my poor sorrowing mother may get but a gleam of this brightness, wherewith to light up her

eavy sadness."
But he who kept jealous guard over the great glistening portals regretfully

Nay, little one, for I must ever keep faithfully these gates closed, save when they open to let through the redeemed. Else there might ill enter to mar the glory of Heaven."

Yet the little one importuned pitously,
Oh, but turn the golden key, good

or Oh, but turn the golden key, good serbinel, and let one little ray of this glorious splendor shine down apon my dear mother to heal her grief!"

Still the trusty guardian again declared: "I would grant thy imploring agree to the control of the

prayer, sweet one, yet I dare not. Nay, I must not see these beautiful

gates ajar." Then, it is said that Mary, the sweet mother of the Christ-child, arose and tenderly laid her hand on the faithful gate-keeping angel. Then the sentinel understood that all-tender touch of mother-love. And, while he bowed his head, the key turned, and the golder

bar slid softly back.

And, behold! the little one's tiny fingers moved the great shining gates.

And on the sad mother heart shone down the healing light of Heaven through the open portals.

A Cardinal's Story. Simply, touchingly as he had received it from Cardinal Vaughan a few days before, Cardinal Perraud told the story of the little girl, daughter of an English Protestant clergyman, who, by her ingenuous remarks, uncenseiously became, by the grace God, an apostle in preaching the doc-trine of the Real Presence. The rela-tion of the anecdote was one of Cardinal Perraud's means of preaching at Paray-le-Monial the other day.

The little girl in question was taken one day by her still Protestant father to a Catholic church in London. She

was but five years old. Noticing the lamp of the sanctuary she said:

"What is that lamp for."

The father replied: "It is to show that Jesus is there, behind that little golden door."
"I should like to see Jesus," she

said. "My child, you cannot. The door is shut and besides, Jesus is hid by a

"Oh, I should like to see Jesus," she

ontinued. After that they went into a Protest-ant church where there was neither lamp nor tabernacle.
"Father, why is there no lamp," she

asked. "Because Jesus is not there," was the reply.

After this the child spoke of no

thing but the Catholic church, persisting in saying that she "would go where Jesus was. To complete the story, as told by Cardinal Vaughan, Cardinal Perraud added that the child's parents embraced the Catholic religion and with it pov-erty, the father losing at once an in

come of £1,000 a year.

The Emperor's Answer A young Russian, the son of a very A young Russian, the son of a very wealthy father, was a reckless spend-thrift. By the time he reached his ma-jority he had "run through" a sum of money equal to a comfortable fortune. His tather, believing his surroundings to be the cause of his dissipation, purchased him a commission in the and sent him away from his old asso-

But habit proved stronger than duty, and after a fast career of a few months, the young officer found himself in serious trouble. The laws of Russia are very rigid regarding the payment of lights. debts, and he was owing more money than he could raise. Failure to pay would mean arrest and imprisonment. The next day a large gambling debt— one of the kind miscalled "debts of honor"—must be met, or he would fall

into lasting disgrace. That night he sat alone in his room in the barracks. For the first time he slowly reviewed his wild career, and a She is the girl who never causes pain with a thoughtless tongue.

She is the girl who, when you invite her to any place, compliments you by looking her best.

She is the girl who makes this world a down, he was staggered at the cost of the cost o

down, he was staggered at the his prodigal conduct.

He knew that he could expect to more help from his father. His heart sank with shame, and he broke down went bitterly. Blinded by his the long coland wept bitterly. Blinded by his misery, he wrote under the long column, "Who will pay?" Then exhausted with suffering, he laid his head upon the table and fell asleep.

That night the Emperor, well dis-

guised, was making one of his many rounds among his soldiers. He say the midnight light burning against the regulation, and softly opened the door. Seeing the paper, he took it up and scanned its contents. He had not been ignorant of the officer's habits, or of the financial embarrassments they must But he also noted the signs cause. But he also noted the signs of tearful repentance and pitied the sinner's youth. He took the pen and wrote underneath the agonizing question, "Nicholas."

In the morning the officer awoke, and to his amazement saw the signature.
What did it mean? How came the Emperor's handwriting there? In a few hours an orderly brought the young man a purse of gold. The debts were paid, and the man was saved for honor and usefulness.—Youth's Companion.

## THOUSANDS OF CONVERTS.

STORY OF THE CONVERSION OF A WOULD-BE SUICIDE—TOUCHING EPISODE.

We have now come to that stage in the progress of the mission work for non-Catholics that account is no longer taken of individual conversion, but the report of the result of the work is by numbers that run up into the hundred or the thousands.

The time was when it was quite pos

sible to keep and publish lists of any-how the more notable among the con-verts, but in the reports of the mis-sionaries these fadividualistic designations have disappeared. Father Kress of the Cleveland apostolate reports that in the parish of St. Patrick in Cleveland, there have been thirty mission given there. In the missions given by the Paulists Fathers, there were three hundred and eighty converts. Of this number 137 were baptized and 243 were left under instruc-tion. Archbishop Farley made a reent statement at the meeting of the Catholic Converts' League that 5,000 converts were received into the Church

n the Archdiocese of New York durng the past year. While these figures are exact and authoritative they do not represent one-quarter of the work that is being done in the various diocese of the coun try. It is difficult to hazard a statement that will approach the necessary exactness in giving a statement of the number of converts received into the church during the last year because accurate statistics have been kept. It is hoped, however, that the Chancel lors of the various dioceses in collating their information and in making

their reports will give the preminence to this item of information that its im-portance demands. The United States ensus has decided to give out no tabcensus has decided to give out to sub-ulated returns of the growth of relig-ious bodies. It is all the more import-ant that we take care of our own figures. If we do not false figures will be given to the public as was the case recently in noting the church attend-ance in one of our large cities. A missionary relates the following

story as a leaf out of his recent experiences: A gentleman came to him with a hazzard, worried work. He had suffered many reverses in business and was tortured by remorse for many mis-deeds he had been guilty of, and so deeds he had been guity of, and so downcast was he that he determined to take his own life. "Why should he not," he argued he had no religion and the was rest in oblivion beyond the veil. While in this state of mind he passed the church and saw by the sign outside that a mission was going on for non-Catholics. He struggled with himself for awhile as to whether he would enter. "Why should I go into a I do not believe yet Catholic Church " they worship God there. I will enter and do as the others do." He bent his knee, adored in truth and prayer, a spirit of peace came over him. He was emboldened to speak to the mission-ary. "I want to learn your faith," he said. He set to work in earnest. It



did not take him long. He was in due season baptized and prepared for Holy Communion. It was a long way from despairing, remorseful suicide to a

levoted penitent Catholic.

If the story of each converted soul ould be revealed it would have its shadows as well as it high

#### SANITARY CONDITION OF CHURCHES.

According to the Sanitarian the Bishop of Fana, in Northern Italy, has taken up seriously the question of the sanitary condition of the churches of his diocese, and in his pastoral letters to his clergy, insists on the necessity for providing that the Biblical precep that cleanliness is next to godliness shall be exemplified in the churches themselves. According to his instructions, after all important feast days. when there have been crowds of people congregated in the churches the floors of all parts of the building that have been especially used be gone over carefully with an antiseptic solution— bichlordie of mercury in a solution of 1 to 1000 being suggested for pose. At least once a week all pews and the wood-work as high up as it can be reached, must be wiped with a damp cloth. The sweeping must never be done on a day when the church is to be used for any purpose before the next morning, and must always be followed by the removal of dust with a moist The Bishop of Fana's instructions are

The Bishop of Fana's instructions are made to apply particularly to the inside of confessionals—a part of the churches that is apt to be sadly neglected by the that is apt to be sadly neglected by the hat is appeared by the tionally conscientious or have been given special directions. Owing to the lack of light this part of the church is apt to harber dirt of many kinds. Penitents, safe from observation, do not hesitate sometimes to expectorate in it, and the accumulation of shoescrapings is apt to be considerable. All confessionals then are to be thoroughly cleansed once a week by a mop and water, and the grating is to be washed off with a dilute solution of lye or ammonia. The usual unsanitary dition of confessionals constitutes an es pecially dangerous factor of bad hygiene for priests of delicate health. The confession service is often exhausting, it is sometimes undertaken when fasting; not infrequently the discomfort of a cramped position and the cold air of the church lower the resistive vitality and make priests liable to infections. Confessional gratings are very seldom cleaned properly, often left untouched for months or only touched with a dry cloth, become saturated with effluvia from the breath, and it is no wonder that priests are almost invariably victims epidemic like grippe that may be going around in a community. - The Dolphin.

## A Greater Love.

St. Catharine, in one conferences which she used to with her Divine Spouse, asked Him one day the reason of His permitting His side to be opened after death. He gave her this reply. "I wish to reveal the state of My heart. to mankind the secrets of My that all might learn that My love is far greater than I have yet to manifest by My sufferings, for there was a limit even to the greatest sufferings which I had to undergo, but there ings which I had to undergo, but there has never been a limit to the love which made Me suffer. Dearly beloved daughter, know that the pains of My body could in no way be compared with those of my soul." Thus did our loving Jesus confide in one of his favorite servants. servants.

Happiness has no history. Story tellers of all countries understand this so well that the phrase "they lived happy ever after," ends all adventures of love.

# WHEN PEOPLE -SAY

blood they should often say bowels. Impure blood means irregular bowels. Blood purifier means bowel regulator. Constipation means bad blood. Bad blood means bad health.

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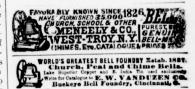
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STATUES FOR SALE. Statuss of the Sacred Heart, the Blessed Vi gin, st. Anthony, (cclored) is inches high. Very artistically made, Suitable for bedrom or parior Price one dollar each. (Cash te ac-company order.) Address, Thomas Coffey, Cattholic Riccord, London, Ontario. Ragged, uncomely, a. a. id and grey,
A woman walked in a Northers town,
And through the crowd as he wound her way
Une saw her loiter and then stoop down,
Putting something away in her old torn
gown.

" read!)
" What have you stolen?" he asked again.
Then the dim eyes illied with a sudden pain.
And under the flickering light of the gas
she showed him her gleaning. " It's broken She said: "I has lifted it up fras the street To be oot o' the road o' the bairnies' feet!"

Under the fluttering rags astir
That was a royal heart that beat!
Would that the world had more like her
Smoothing the road for the bairnies' feet!
—WILL H. OGLIVIE, IN THE SPECTATOR

#### DIOCESE OF LONDON.

Three young ladies received the habit at Mount St. Joseph oo the Feast of the Purification. They were Miss Feran, of Wawanosh, in roligion, Sister Berchmans; Miss Annela Traber, of this city, in religion, Sister Cyril; and Miss Boudreau, Windsor, in religion Sister Ursula. The interesting ceremony was performed by His Lordship, assisted by Rev. Fathers Egan and Emery. Fathers Aylward and McKeon were also present.

We wish these young ladies every happiness in their holy vocation. RECEIVED THE HABIT.

#### DIOCESE OF HAMILTON.

PATHER LENHARD'S FAREWELL AT PRESTON PATHER LENHARD'S FAREWELL AT PRESTON
The parishioners of St. Clement's church,
Preston, met in the Separate school on Monday
evening, Jan. 25th. to bid farewell to Rev.
Father Lenhard, who had been curate for a
year and a half, and he choolroom was decorated for the occasion and was crowded to
the doors. Father Craven was chairman, and
gave the opening address a good, kind and
humble curate; but tha in his twenty-three
years' pastorate he lost many a one, and it
reems as if he was a trainer of curates for
they all prove to be good pastors in after life.
He hoped the people appreciated all Father
Lenhard did, which he thought they did by
coming to say good by.

oming to say good bye.

A short musical and vocal programme was hen rendered, after which Mr. Joseph Jansen topped forward and read the following ad

stepped forward and read the following dress:

To Rev. J. A. Lenhard:
Rev. and Dear Father—We cannot let this occasion base without publicly expressing some measure of deep regret we feel at your intended departure. Although you have not been long with us, yet by your genial manner; your untiring zeal and your fatherly solicitude you have greatly endeared yourself to us, and we feel that in parting from you we are losing a true friend, one who had our best interestat heart. We found you ever ready to respond to the call of duty, and no task was too great, no labor too difficult for you to perform in behalf of your Preston parish. And your many cotof kindness and courtesy were performed in such a modest and unassuming manner that you won the love and esteem of all, both young and old.

We had hoped that you would long be left to us on a solicy we realize that we must not be

such a modest and unassuming manner that you won the love and esteem of all, both young and old. We had hoped that you would long be left to us so as to continue the good works you had begun, but we results that we must not be selfies for when our good Bishop appointed you to the important parish of Macton, it was but a recognition of your many good qualities, and we heartily congratulate you on your promotion, and the good people of Macton on their good fortune in securing a parish pries! who will labor iso assiduously for the god of his people and the honor and divory of God. We sall join in wishing you success in your exp parish, and hope that Almighty God will shower His choicest blessings on you and that you will be long spared to labor in His vine-yard. And as a slight token of our affection and esteem we ask you to accept this purse hoping it will serve as a memento of the plans and relations that existed between you and the people of St. Clement's church, Preston.

In conclusion, we would ask you to remember us in your prayers and we hope to see you a no distant date, for, reat assured, that when ever you wist us you will find a hearty wel come from the people of Peston.

Signed on Behalf of Congregation.

SIGNED ON BEHALF OF CONGREGATION

Signed on Behalf of Congregation

In reply Father Lenhard said he hard!
knew how to express himself, for there are
times when the heart was too full for utterance. He said he saw the people appreciated alhe tried tod for them, and it was the course of
circumstances. He knew the people of Presten
better than Galt or Hespeler. He was curate
here only one year and a half—that is the long
est he had been at one place before. He had
been at the Cathedral at Hamilton, and assist
ant at Midmay, therefore he was gettinh used
to chances. He said when he once makes friends
than friendship lasts as long as life, and he
knows he made some friends here.
He was very sorry to leave Father
Craven, who proved to be a good
friend. Although leaving him he does not lese
him as a friend. And if his pastoral duties
allow he will again come and visit the people
of Preston. He begged them to remember
him in their prayers as the duty of a parish
priest was hard and he needed all their spiritual help. He woud always remember them
in his prayers, especially in the Holy Sacrifice
of the Mass

At the conclusion Father Lenhard shook
hands individually and had a good word for all
as they passed out.
The following address was presented Father
The following address was presented Father

as they passed out.

The following address was presented Father Lephard by the congregation of Galt, to which the Rev. Father made a suitable and feeling

To Rev. Father J. A. Lenhard:

T. Godfrey, N. Ryan, W C. Kicepfer, Geo Kunkel and John Spahr.

#### ARCHDIOCESE OF KINGSTON.

ARCHDIOCESE OF KINGSTON.

JESUIT MISSION IN BELLEVILLE.

Dear Sin—One of the most successful missions that could possibly be looked for was brought to a close here last evening by the renowned Jesuits Fathers O'Bryan and Devilin. The mission commenced on Sunday, the 18th inst. when a very elaborate programme programme was outlined for laborious work of the following two weeks. The first was given exclusively to the women of the parish, as 'to was found that the seating capacity of the church was totally inad quate for the accommodation of a mixed congregation. The cere monies consisted of an early Mass. at 6 o'clock and a second Mass at 8 and beads and benediction at 7:39 p. m. Short instructions were given at the carly Masses, and a powerful sermon by one of the Fathers at each of the evening services.

Every sermon given throughout the two weeks was marked by the forceful elequence, power and logical reasoning peculiar to these holy and learned men who have given up the world and all its vanities in order to devote their whole time and wonderful gifts to the grand work of reaching out stier the careless and the wayward and bringing all to a knowledge of the great duties we own to our Creator.

and the wayward and bringing all to a knowledge of the great duties we owe to our Creators, and the great duties we owe to our Creators. That men who have given up their whole lives for the rescue, elevation and salvation of their fellow-men, the wayward Christian and the savage Indian who fear no danger the auties of the malicious and the ignorant, the poisoned arrow, or the rifle ball, when there is a soul to be saved, should be subjects of persecution, misrepresentation, and slander throughout the world should be a subject of thoughtful study for all of us. We see them day after day, without any thought for themselves, the most unselfish of all men, laboring in season and out of season, instructing the ignorant bringing light, and grace and hope to the single, confort to the sificted, and joy to all. And yet a wicked world continually maligns and slanders and persecutes them! The work these men have done here during the past two weeks is really wonderful. Probably we sometimes think, like the pharisees, that we sare not like other men or other congregations, and it is well that the white light should occasionally be thrown upon our transgressions and omissions. And that is what the Jesuit Fathers have been doing here with signal success during the past two weeks.

Many men and women, who have forgotten their religious duties for years, who have been estranged from the Church, and who have been brought back, like the prodigal son, to their Father's house, and a sense of their duties. There are, I am sure, none amongst us who have listened to the powerful sermores on the enermity of sin, or in explanation of the Sacraments, upon the Glories of Haaven or the awful punishments of hell, or upon the duties of our various states of life, but have felt that we have not been quite as good as we ought to be and will not fail to profit by the mission, and bless the holy men who have been issued seven seven and eight hundred women.

mission, and bless the holy men who have been instrumental in our regeneration.

Between seven and eight hundred women, and I presume as many men approached the Sacraments.

About sixty adults of various ages from twenty to eighty, who have for some reason or other neglected the Sacrament of Confirms tion were prepared for the rite by our energetic young curate Father Ploatte, and were confirmed yesterday, by His Grace Arbishon Gauthier, who with his secretary, Father A. J. Hanley was present to give his sanction and words of encouragement, to the grand and noble work the good Fathers had secomplished smongst us.

and words of encouragement. to the grand and noble work the good Fathers had accomplished amongst us.

Whe ever good is to be accomplished or advice needed in his Archdiocese, like an angel of oeace you will find there Archdished Gauthier, and it must be a source of real pleasure and clight to the zealous missionary who seeks no reward at this side of heaven, to have the sanction and approval of such an eminent and the mission closed last Sunday evening with the Benediction of the Biessed and with the Benediction of the Biessed for the Benediction of the Biessed of labor, with the beleving and good will of every member of St. Michael's congregation, and the unfailing gratitude of many a stray shorp, who may otherwise he lest forever.

I am sure that in his long years of usefulness and labor amongst us, our venerable pastor. Very Rev. Monsignore Farrelly, has seen nothing to bring him more genuine pleasure and consolation than the good work he has witnessed during the past two weeks, and the would be an unworthy member indeed the would be an unworthy member indeed the congregation has been so sixually blessed by the labors of the grand men to whom we now reluctan'ty bid adieu.

Belleville, Feb 2 1993

# OBITUARY.

DR HODGKINSON, TORONTO.

DR HODGKINSON, TORONTO.

Died, on Jan. 28th, Dr. Elmund T, Hodgkinson, at the advanced age of seventy-eight years, at his residence, Farley Ave. Toronto, after an illness of several months. He was an exceedingly well-known and well-liked medical practitioner of the city, although for a few years previous to his decease he had retired from active practice. He had the inestimable happiness before death of being received into he bosom of the Catholic Church by Rev. Father William McCann of St. Mary's parish. Solemn Requieming has for the repose of his soul was celebrated by Rev. Father Williams and Olcary, as deacon and subdeacon, respectively, while at the same time, his son. Rev. Father Hodgkin sen, of the London diocese, said Mass for him at the side altar. Father McGrand attended in the sanctuary. After the ceremony in the church ne remains were conveyed to St. Michael's cometery, Friday, Jan. 30th, where they were interred in the family plot. Rev. Father McCran cfliciated at the grave. The doctor was 'Fingle-th birth and leaves to mourn his loss four children—two sons and two daughters His wite pre deceased him six year. May his soul rest in peace!

Mrs. Edward Byrnes, Toronto

the following of the congress can of Gail, to which technically the congress was of Gail, to which technically. Father made a suitable and feeling for hear following and the congress of the congress of the gail of the

burial service and gave the last absolution, after which the remains were placed in the

holic.

Jacob Hardell, Jacob Hardell, Cornwall, H. A. Macdonald, and Dan Macdonald, Munroes Mills, Dr. R. A. Wesley, Montroal; John A. Macdonald, Glen Donald; H. A. Macdonald, Williamstown; A. D. Macdonald, Glen Newls, and Mesers. Stephen and John MacIntosh, Matthiotown; A. D. Macdonald, Gren Nevis, and Mesers.

nd Mesers. Stephen and John MacIntosh, lartintown.
Besides her bereaved husband, and enly indication of the stephen and three sisters. They re: Rev. Ambrose Coleman. O P. of Danik, Ireland; John Coleman of San Francisco, lai; Mrs. John Mullin, of Granby Que; Mrs. ames Hypes, of Dublin, Ireland and Mrs. Charles T. Cavanagh, of St. Louis, Mo. The CATHOLIC RECORD extends sympathy to be bereaved relistives and we ask our reader-ojoin us in the prayer that eternal rest be iven the departed soul.

MISS TERESA WILSON, LONDON.
Sadness filled the hearts of hosts of friends

given the depart of soul.

Miss Teresa Wilson, London.

Sadness filled the hearing? Tannouncement was made of the death of Teresa Wilson, young lady whose noble character had sandeared her to her associates in Lendon, her home for several years, as well as Dorcheater, the home of her childhood. Miss Wilson had suffered for three menths with heart trouble at Nt. Josedh's hospital, in this city, where, despite all that loving friends, the good Sisters and nurses of St. Joseph's hospital could do to alleviate her suffering; desh came to her in the early morn of the Tributh. A Sister of St. Joseph's the good nurses who attended her in her illness, her sister Mrs. P. Clifford, and her brothers. John and E. J. were at her bedside when the end came.

Toresa was only twenty four years and ten months old, yet the fair promise of her life had already shown fulfillment in the rectitude of her dealings with all. The profound sorrow of relatives and friends speaks elequently of the affectionate esteem in which she was held. The floweral and spiritual offering were a token of esteem in which she was held by all. She leaves, besides a widowed mother, five brothers—Thomas and James of Ingersoll. John and William of this city, and E. J. of Nisarara Falls N. Y.: elso three sisters—Mrs. E. Mulleavy of Windsor, Mrs. P. Clifford of Rebecca, Mrs. W. H. Dalton of Crumlito. To all of whom the sympathy of countless friends goes out in this the hour of their bereavement, Yet to them remains the solace that 'though the anguish of parting, the sadness of farewell was theirs. To the vision of their dearly loved sister unfolded the joy and the glory of the first happy new year of her reward.

The remains were taken from her mother's residence. '408 Simoe street. to St. Mary's church, where R quiem High Mass was celebrated by the Rev. Father McKeon, on Thursday morning at 10 o'clock. Interment was made at St. Peter's cemetery.

The pall bearers were: Jas. Carroll, Thomas Hanion, M. Donohoue, Ambrose Hearry, R.

#### SCHOOL ENTERTAINMENT.

SCHOOL ENTERTAINMENT.

An entertainment was held in the Separate school, No. 1 McKillop, on Friday, Dec. 19th. About 2 o'clock the people of the section assembled in the school room. The programme was opened by the chairman's address, after which followed choruses, duets dialogues and recitations rendered by the children id a very pleasing manner. During intermission, between the two parts of the programme, bresents from the Christmas tree were distributed among the children. At the close of the programme Miss Augusta Finucane, who has been a very successful teacher in that school for the past three years, was presented with a bantiful silver mounted cake dish and suzar bowl. Then followed a few remarks by the chairman in behalf of the people of the section to express their sorrow in parting from one who had been popular with all. By the singing of the national authem the entertainment was brought to a close.

ADDRESS

To Miss Augusta Finncane, Teacher of the Catholic Separate school, Section No. 1, McKiltop:
Beloved Teacher—We, your pupils, have heard with deep serrow that you are about to leave this section for another sphere of labor; but our sorrow is somewhat miticated by the knowledge that your own prospects are to be improved by the change. Our regrets how ever cannot be entirely removed by this consciousness as we know that we shall endure a serious loss in the departure of so kind and zalous an instructor.

During the three years you have taught our school, we have learned from you the principles of our holy religion, and how they are to be put into practice so that we may be sincere Catholic and good members of society. In thus teaching us you have not at any time failed in your duties and at the same time you have shown the greatest patience towards us while we falled frequently in our obligations of obedience. For this we ask your forgiveness, and that you will set aside the memory of our delinquencies, and bear in mind only the sincere affection we have always entertained and still entertain for you.

We have also learned from you the elements of science which will prepare us for the fulfill ment of the duties we shall have to perform in our relations with society, and this fact increases the obligations we owe to you.

We ask you now to pray for your puoils of tke Baschwood school as we shall also pray ferverently for you as our teacher in the past. In conclusion we beg of you to accept this present of a silver cake dish and sugar bowl, which we beg of you to keep as a remembrance of us and a token of one affection.

## ANNUAL REPORT

OF THE ST, JOHN'S TOTAL ABSTINENCE AND BENEFIT SOCIETY. To the Members of the St. John's T. A. & B

Society:

Mr. President and Gentlemen.—In presenting to you the 38th annual report of the Juvenile C. A. & B. Society, we have much pleasure in reporting the Society in a good pleasure in reporting the Society in a good condition. On New Year's day the Society, in conjuction with the adult Society, held its annual parade, and attended Mass at the exthedral, and after-wards calling on his Lordship the Bishop and clergy, afterward calling on his Excellency the Governor.

ciergy, atterward eating on his Excellency the Governor.

During the year 148 applicants were admitted to the Society, and il members were transferred to the adult Society.

On March 25th the Society, in conjunction with the adult Society, attended the temperance oration delivered by the Rev. Father O'Bryan, S. J.

On April 10th a special meeting of the Society was held for the purpose of receiving applicants free, and 100 members were admitted to the Society. The Rev. Father White being present, delivered an elequent lecture, urging the boys to be faithful to the total abstinence pledge.

present, delivered an elequent lecture, urging the bays to be faithful to the total abstinence pledge.

On July 29 h the Society held its annual picnic by train at Donovan's, about 550 attending, which event was a splendid success.

The band, which consists of 21 members, in pregressing favorably under the tuttion of Professor Power.

The health of the Society is not as good as previous years, there being 13 members on the sick roll during the year.

I has pleased the Almighty to remove from the ranks of the Society two of its members in the persons of Michael Cooper and Richard Hanley, to whom the Society paid the last tribute of respect.

At the annual meeting of the Society the following officers were elected for the ensuing year:—President George Chapter; Vice President, William Mahoney: let assistant Vice President, Henry Pedagrew: 2ud assissant Vice-President, Fencie Ryan its Tressurer George White; 2ad Treasurer, James Tobin; Secretary, William Brophy.

In conclusion, we trust the Juyenile Society may continue to increase and prosper, and would carnestly impress upon all parents the necessity of enrolling the first part of the Guardians,

LAWRENCE J. GRIFFIN.

Acting Secretary.

LAWRENCE J. GRIPPIN.
Chairman:
THOS. J. ALLAN,
Chairman:
THOS. J. ALLAN,
Acting Secretary.
T. A. & B. SOCIETY S. HALL.
December 14th 19°2
To the Members of the Sc. John's T. A. & B.
Society:
Gentlemen, —In accordance with the custom of our Society we hereby tender our annual report. It is our very pleasing duty to submit to you on this, the forty-fourth anniversary of our Society and at the termination of our term of office, a report that spells another year of progress and success for the cause of total abstinence.
In accordance with our custom, the Society assembled at 9 o'clock on New Year's Day, preparatory to holding its annual procession.

Accompanied by the Juvenile Branch and the Cadet Corps, the Society formed in processional order and marched by way of Water street to Patrick Street thence along Gower street and Theatre Hill to the Cath dral, where tee Society sasisted at Mass. At the termination of Mass the Society was received in the Entecopal Library by His Lordship the Bishop, attended by the city priest and some of the outport clerky. His Lordship congratulated the Society on the success that had crowned another year's efforts on behalf of total abstinence and all that it stood for. Of the necessity of a total abstinence society in our midst, His Lordship following the success of the accessity of a total abstinence society in our midst, His Lordship following the never convinced, and he expressed the earnest wish that each and every member would, by word and example, exert himself to forward the grand and noble cause. The success of the Society thus far was specially pleasing to him, but it has a long way to go yet ere it will reach the status he would wish to see it enjoy. In such glowing terms as thesy did the Lordship seek to inspire us with a renewed sympathy and earnestness in the cause of total abstinence. The Society next proceeded to Government House, where His Excellency Sir Cavendish Boyle, the representative of His Most Gracious Majesty the King, tendered the members a very pleasing reception. Through the line of procession the Newfoundland Brit 1-b Society was met, and the most friendly interchange between the members of both societies took place.

the line of procession the Newfoundiand Brit ich Society was met and the most friendly intrachange between the members of both societies took piace.

At the first monthly meeting of the society, held on Jacuary 12th, notice was given the Society that His Lordship the Bishop had appointed the Rev. Jas. M. White to be Spiritual three or of the society in place of the Rev. P. O Brien, left the city. The appointment was greeted with cheers as Father White was alreado a well-known champion of Total Abstinence and was at one time an officer of the juvenite branch of the society.

On March 2nd it was moved and carried that the rule demanding an admission fee from those entering the cociety be suspended for one month. The object of this suspension of rule was to manifest a practical appreciation of the efforts being made by the Jesuit Missionary Fathers, under His Lordship's direction, to forward the work of temperance.

On March 25th the society attended in a body to hear the temperance sermon prached by the Jesuit Missionary, the Rev. G. O'Bryan, in the Cathedral. The officers of the society, and many members also, were, through the kindness of His Lordship the Bishop, scated within the sanctuary. His Lordship occupied the Throne, attended by the Rev. Spiritual Director, Father White. The banner of the great Apostle of Temperance, the Rev. Theobeld Matthew, occupied a vrominent place in front of the High Altar. The sermon was in every way worthy of the occasion, and a deep impression was made on the immense curge gation, who occupied every available space of the vast Cathedral. At a meeting of the society, held immediately afterwards, upwards of seventy be we members were added to the roll. During Easter week the Rev. E. J. Devine one of the Jesuit Missionary Fathers, delivered two lectures in the hall. The thanks of the society were cordially tendered to the rout. The proceeds of the lecture went towards de fraying the deto on the hall. The thanks of the society were cordially tendered to the rout.

he society were cordially tendered to the reventleman.
On August 9th the society attended Mass at he cathedral on the occasion of the Coronation of His Most Gracious Majesty King Edward II. On the same day an address of congratution to His Majesty was presented to His Xecellency the Governor. Sir Cavendish Boyle C. C. M. G. to be forwarded to the Right Ion the Secretary of State for the Colonies to night time the hall was illuminated in hon we of the enginitions occasion.

At night time the hall was illuminated in hon or of the auspicious occasion.

On August 10th the Rev. Director represented to the society the advisability of completing arrangements for the production of the Operatic Spectacle "Zephra," as a means of nelping to defray the expenses of the society. And at once the necessary assistance was guaranteed to carry out the necessary surrangements. Through the exertions of the Rev. Spiritual Director the opera proved a great success, as will be seen from the Treasurer's report.

On the giurn of His Lordship the Bishop from Roms, the society joined with the various Catholic societies of the city in presenting an address of welcome.

At the monthly meetings in September the efficers were given authority to have the pro

At the monthly meetings in September the officers were given authority to have the proposed repairs to hall effected, but owing to the lateness of the aeason the exterior work was not completed until the spring, the interior work will be gone on with immediately after the New Year.

During the year it has pleased the Almighty God to remove from our ranks the following:

the New Year.
During the year it has pleased the Almighty
God to remove from our ranks the following:
Messre, D. Mulrooney. Edward Mulroon-y
William Murray, M. Flunerty, John Coffee
and John O Mars, each of whom received the
1st tribute of respect from the Society.
Unceasing in his efforts to help on the cause
of total abstances and of stimulate us the
more, the Rev Director has inaugurated a
series of monthly lectures for the winter
months. The first of the series was delivered
on the 2nd Sunday of November, the subject
being "Father Matthew." The success of
the lecture was complete, and proved a verifable treat for the mombers and their friends.
The second of the series is announced for nex
Sunday, the 2lst, when the subject will be
"Character Bullding and the Force of H. Bit."
It is gratifying to observe the continued use
for the year.
During the past year the Club has continued
The the past year the Club has continued
on the property of the past year the Club has continued.

interested in promoting the efforts of the Club in this direction.

The Cadet Corps, we are pleased to inform you, continues to increase, which will be noted by the report of the committee; also the band in connection with them is making rapid progress under the tuition of Mr. Robert Stewart and the officers of the Corps are to be congratulated upon their work for the year.

It is gratifying to note the large admission of memberse during the year, which was 245.

The financial condition of the Society is as follows:

Receipts. \$3 092 71.

Expenditure 29 8 60.

Balance 274 21.

In conclusion, we beg to thank you for your valuable assistance in all matters, and we garnestly hope that the coming year will bear good results to the Society.

Respectfully submitted on behalf of the officers.

JAMES, J. BATES, Presipent, GEO. J. COUGHLAN, Secretary

ers,

JAMES, J. BATFS, Presipent,
GEO J. COUGILAN, Secretary.

After the adoption of the report the officers
retired and the Hon. E. M. Jackman was appointed chairman when the election of officers
for the year took place.

Mr. James J. Bates, Pres'dent; Mr, W. J.
Eliis, Vice-President; ist A. V. P., Mr. P.
Lundy; 2nd A. V. P., Mr. W. A. OD, Kelly;
Ist Treasurer, Mr. M. J. Summers; 7nd Treas
urer, Mr. P. Hanley; Secretary, Mr. George J.
Coughian; Grand Marchal, Mr. N., Murphy;
Assistant Marshals, Messrs. J. J. Noville, E.
Spry and E. W. McGrath; Andliors, Messrs.
J. L. Slattery, John J. Mullaly and Thomas J.
Redmond, Cadet Committee, Messrs, W. J.
Elliis, George J. Coughlan, Thos. Redmond, C.
W. Ryan L. J. Griffin, James J. Norris and
Leutenant Colonial Daniel J. Greene, Guardians Juventle Society, Messrs. L. J. Griffin,
Jae, J. Norris, T. Walson, M. Toolin, P. Breen,
J. Durn, T. Allan, W. Squires, Jas. T. Martin,
Jas Kenney and Thos. Walsh Honorary
Guardian.

The officers took their seats at the bable.

Jas Kenney and Thos. Waish Honorary Guardian.

The officers took their seats at the hable when the following resolutions were adopted: Resolved.—That the thanks of the Society are due and hereby tesselved to his Lordship are due and hereby tested to his Lordship Right Rev. Dr. Howley for the deep interest taken by him in the Society during the year.

Resolved.—That the thanks of the society are due and to the society of th

Resolved, — That the thatas of the society are hereby tendered to the editor and proprietor of the Evening Telegram for publishing the toports of the Society gratuitously, and the editors of the other daily ospers.

JAMES J. BATES President,

G. J. COUGHLAN, Secretary,

Dec. 14, 1992.

## Church Heating.

Church Heating.

Editor of Cattlolic Record:
Why do some sextons neglect to heat our churches properly on Sundays! In every church there should be a thermometer, which should register when the people are present at least 60 degrees. In a cold church some time ago I caught a severe cold, which confined me to the house for several weeks. Would it not be wise to have a Government Inspector appointed who would look after the heating of all public places where people assemble, churches included? The health of the people is surely of paramount importance.

Yours, sincerely,

Sufference,

C. O. F.

St. Joseph's Court No. 370, Teron'o.

The members of St. Joseph's Court will remember for a long time the very pleasant evening spent by them and their friends in Thursday evening the 22nd l'at. The occasion was the installation of the efficient for the year 1993, Mr. J. J. Mailor. Provincial Trustes, was the installation of the efficient for the year 1993, Mr. J. J. Mailor. Provincial Trustes, was the installation of the efficient for the year 1993, Mr. J. J. Mailor. Provincial Trustes, was the installation of the efficiency business of the Court, proceeded to a larger half engaged for the purpose, where the Provincial Trustes in the presence of three hundred ladies and gentlements and the following efficiers: High Chief Ranger Mr. J. Rvan; Past Chief Ranger, L. V. McBrady, K. C.; Vice Chief Runger, John Etz; Treasurer W., F Brooke; Recording Secretary, P. J. Murphy; Spiritual Director, Rev. J. J. McEntes; Board of Trustess John Brodie, The Financial Secretary, Mr. W. J. Mitchell and two of the Trustess were unavoidably absent through illness. After the installation of officers there was a concert, to which the following persons contributed: Miss K. LeRoy, Mr. Richard, Miss Maude Banks, Miss Marie Maher, The Misses Dennis, Miss Teress Sloman and Mr. Jeffrey. After the concert a very pleasant ceremony took place. Mr. Malloy on behalf of St. Joseph's Court presented to the retiring Chief Ranger, Mr. L. V. McBrady, K. C. a handsome locket beautifully engraved in recognition of the services rendered by him as Chief Ranger. Speches were made during the evening by the officers-elect. Mr. Malloy and Mr. Strickland, Chief Ranger of St. Helen's Court. Refreshments were served after the concert. The remainder of the evening was spent in dancing.

RESOLUTION OF CONDOLENCE.

Bran ford, Jan. 20, 1903. St. Joseph's Court No. 370, Toron'o.

RESOLUTION OF CONDOLENCE. Brantford, Jan. 20, 1903. Whereas it has pleased Almighty God in His nfinite wisdom to remove from this earth the cloved hu-band and father and our esteember other and Ex Chief Ranger, D. J. Monahan,

brother and Ex Chief Ranger, D. J. Monahan, Be it
Resolved that we, the officers and members of St. Besil's Court, No. 534, of the Catholic Order of Foresters, assembled in regular meeting, do extend to Mrs. Monahan and family our deepest and heartfelt sympathy in this their sad time of bereavement, and commend them for consolation to Him. Who orders all things for the best, and Whose chastisements are meant in mercy. Be it further.

Resolved that a copy be spread on the records of this meeting, also a copy be forwarded to the bereaved family and to the CATHOLIC RECORD for publication and that in Memoriam that we drape our charter for sixty days, also the court badges.

Signed
P. J. ASSELIN.
WM. SMITH.

P. J. ASSELIN, WM SMITH F. WALLER.

K. S. J.

ELECTION OF OFFICERS. Teronto, Jan. 26 1903. the regular meeting of the R. C. Uthis of St. John, the following officer Kulghis of St. John, the following officers were elected for the year 1993:

Pres. H. Cowan; Vice-Pres. J. Heffering; 2nd Vice-Pres. T. Callaghan; Fin. Sec. M. K. McGuin; Rec. Sec., J. Allan; Fress., E. Millnard; Messenger, J. Harnett; Guard, M. Driscoll; Sergeantat Arms. J. Stewar; Trustees, T. McInerny, F. J. Smith and J. Kyte.

Driscoli Sergeaut M. Arms. J. Stewar'; Trustees, T. Mchreny, F. J. Smith and J. Kyte.

Toronto, Jan. 30, 1903.

At the last meeting of St. Patrick's Commendery, Keights of St. John, the following
officers were installed for the year 1903:

Pres., J. J. Nightingale; list Vice-Pres. P.
Gannon; 2nd Vice-Pres., J. S. Dunn; P.
Gannon; 2nd Vice-Pres., J. S. Dunn; R.
Sec. J. Kelz; Fin. Sec. M. Healy; Trus-, G.
McCann; Trustees, M. Garvin, R. Walsh; J.
iykes: Messenger, M. J. Griffin; Sergeani at
arms W. Walsh; Guard, J. Thomas.

Two new members was initiated at this
meeting and several applications for membship were read. The annual reportwas presed showing the commandery to be in a good
floancial condition, and everything points to a
very prosperous year.

# DR. O'HAGAN LECTURES AT THE PINES, ONT.

Dr. Thomas O'Hagan, who has written him elf into Canadian letters in verse and prose and a better known in Catholic literature in the Jaited Scates than in Canada, visited the Ursuline Academy, Chatham, during the pass week, which on his why to the Pacific cost where he is engaged to give a series of forty sectures. octures.
While at the "Pines" Dr. O'Hagan gave the deligious and pupils of the Academy a de

lectures. While at the "Pines" Dr. O'Hagan gave the Religious and pupils of the Academy a delightful talk on art, especially in its relistion to Catholic truth. He pointed out that all truly great art is an expression of the divine life within—that the wealth of Catholic art is simply an expression of the spiritual life of the Church. "Religion, said the distinguished lecturer, is the basis of all Christian art and proceeded it.

"Art," continued Dr. O'Hagan, "is born of worshiy." The alter was before the throce, the temple before the theatre and hymns were clder than battle chants. The dawn of Christian art was as lowly as Christianity itself. The one was born in a stable at Bethehem, the other cradled in the Catacombs at Rome. It had not its origin or birth in luxury or beauty; it was born of 'sith,—born of 'the scul dreaming of eternity. The spirit of Christia the father of Christian art and the Church with its clergy its mother,

The Middle Ages.—the Ages of Faith—have given us the greaters of Christian art, notably in the Gothic Cathedrals which are the glory of Christian architecture and the deepair of modern architects.

It is with Mary at the foot of the Cross that

Whether it be painting, sculpture, music or poetry it is great only root in the Infinite.

Bees Wax Candles for Candlemas Day, for sale at the Catholic Record office, London.

## MARKET REPORTS.

MARKET REPORTS.

LONDON.

LOND MONTREAL.

So to 50c., potatoes, per bag, \$1,15 to \$1.25.

Montreal.

Montreal.

Montreal.

Feb. 5.—Grain — No. 1 Manitoba hard wheat, 74c.; No. 1 northere, 72c in store Fort William; peas, 72c high freight; oats, No. 2. in store here; 37 to 37lc; 314 to 314c high freight; oats, No. 2. in store here; 37 to 37lc; 314 to 314c high freight; peaks; buck-wheat, 50c east. Flour — Manitoba pacents, \$4.40 to \$4.00; excends, \$4.10 to \$4.20; Ontario straight rollers, \$3.50 to \$3.65; in bags, \$1.70 to \$1.70; patents, \$3.70 to \$4.10. Rolled oats — Millors prices \$2 in bags, and \$4.15 per bbl. Freed — Manitoba bran, \$10 to \$20; shorts \$21 to \$22, bags included; Ontario bran in buik, 17.50; shorts in bulk, \$20. Provisions—Heavy Canadian short cut, \$23 to \$24; compound refined lard, \$1 to \$25; short cut pork, \$24 to \$25; short cut lard, \$1 to 125c; change, 124 to 31c; becan, 14 to 15c; dressed hors, \$8.25; fresh killed abantish, Eggs—Fancy, 24 to 25c; candled stock, \$2 to 25dc; Mantrea' limed, 174 to 18c; Western, 165 to 17c. Honey—White clover, in sections, 12 to 13c, our sections, 11 to 13c; dressed hors, the short out, and the short out, and the short out, and the short out, and the short out of the short o

18c; Western Ontario rolls, 18½c. to 19.; lbs.

EAST BUFFALO.

East Buffalo. N. Y. Feb. 5.—Cattle—
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The Catholic Rec LONDON, SATURDAY, FEB. 14,

DR. BARRY.

In reply to a correspondent we state that Rev. Dr. Barry is a C divine. We have not read his work on the Papal Monarchy. contributed to different periodic is the author of a few novels w our mind are of doubtful value. of unquestioned talent and qual every way to be an effective man We look forward to th when his brilliancy and scholars be given unreservedly to the There is much to be done, and n Dr. Barry should not waste

AN EMINENT SURGEON'S E

Dr. Lorenz, the distinguished received the degree of doctor for the Northwestern Universit United States. In acknowledge compliment he said : "I had the of imperial royal counsellor government from the Emperor Josef. I think I am the worst co of government to be found. In ing this degree of doctor of la the worst doctor of laws in th But it seems nowadays that the man knows the greater is his

A FAMOUS NEWSPAPER W By the death of M. de Blo line of the old-time special cor ents becomes extinct. Up t

about two years ago, when, as he Times cast me off as if I w horse no longer good for the he occupied an unique po Europe. He knew the who did things, and whi chance, contributed in great m his influence, he knew the th were going to do. Unlike ma present day correspondents he for news on facts and not o agination. He was always with the exact political conthe hour, and prince and poten aware that his letters to th Times were moulders of public He was in Paris during the sie Germans and kept his paper as to the condition of the cit Sedan he told the world that III. was an excellent runner of the opinion that Disraeli great for the English min citizen of the United States acterized by him as being wi nish. We think, however, th his perspicacity is at fault. average subject of Uncle Sa

spicuously slick and highly p

ONE KIND OF HISTO William Roscoe Thayer is historians who distort them fit in with preconceive Like all his tribe, he presse ice the writers who favor his affects the while a profound impartiality. He takes up blazed by others and follows slavishly, caring little when him to truth or falsehood. 1 Garnett does not allude Corro's History of Alex Baron Corro is not wort Thayer's attention. If the had any sense of his respe the public, and one iota of he would have examined Co for himself. To be led by Dr. Garnett is rather a for an individual who take

seriously as Mr. Thayer.

Toward the end of his le marks that he cannot rega XI. of William Roscoe, iss as a final authority for 1903. Mr. Thayer of 1903 distinctly superior to Wi 1805, but it is rather start himself say it. We should ever, to have some restatement. The words " ity " are without meaning seems to us, but an artific some of his tracks. Mr. not take unalloyed deligh pages, and this for sundry it because he has no love ! who does not wax wrat cussing a personage or su ing to the Church or " mind of a bigot is like the eye : the more light ; the more it contracts."

In a resume of the life VI. he gives free rein to He charges this Pope wi after his elevation to the nity. In the first place whether Roderick Borgia