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25 Cents. ared to supply this interest readers is a beautiful half tone cut e the contents: oly Father's life. r's and S. Peter's Palace. of Leo XIII., (beautifully of Michael Connors, a story Caggart. Sone illustration of "In the ation of the Louisiana Pur

A writer in the Illustrated London News says that only those who are behind the scenes, who watch with terror and deepening depression the encumbering of the reviewers' table with pyramids of new novels, can realize the full bitterness of the situation.

VOLUME XXVI

reflect.

heard.

them.

The Catholic Record.

LONDON, SATURDAY, Jan. 9, 1904.

FICTION.

hibit fiction for ten years. During that

upon the masters and would discover

with delightful surprise that those

is good in the average public print. But there is also much that is degrading, which cannot but have an evil effect on especially the minds of the young :

Says Bishop Spalding :

"How helpless and ignorant young boys are in their seeming strength and smartness, how self-sufficient in their unwisdom, how little amenable to reason, how slow to perceive true ideals! What patient, persevering effort is rewhat patient, persevering enort is re-quired to form character, and what a little thing will poison life in its source! How easy it is to see and understand what is coarse and evil; how difficult And he goes on to state that the novels of former days are health itself to apprehend what is pure and excompared with the miasmatic vapors of cellent !

With these words before him, does say the half dozen greatest novels of any father think that the records of the season, thus acclaimed by their the divorce court and of the ring are peculiar publishers. And if not miasmatic, too many of them are mere futile the best kind of reading for his boy ? matic, too many of them are mere futile potterings in the waste places of human misery, joyless fantasies mistaken by their producers for profound analysis degenerates. He knows that this coun-count of the value their producers for profound analysis degenerates. He knows that this counof the things of human life, which by try is cursed by American publications cheap as to paper and contents and the way they seldom by any chance crowded with advertisements of medical His remedy is to have the state procharlatans.

time the people would be thrown back AN INSPIRATION TO OUR YOUTH

Let the boy have an opportunity to whose work is not for an age, but for all know what is meant by a Christian time, are the truly up to-date writers. gentleman, by reading the lives of The Missionary. The average publisher has no fear that Christian gentlemen. They will teach the State will prohibit fiction and will him how to acquire that nobility of look upon this view as a mere whimsical mind, the gentleness and purity and conceit. But that we have an ever in- unselfishness that will make him devoted Novels of every hue are published and deed and content withal and keen-eyed purchased. Stories yclept problem, for the things which are worth while. that is, things which are redolent of Give him a chance to acquire some the cess-pool, are put between covers knowledge of that part of our history and sponsored by critics. And few which has been written by the early seem to care. People are too tired missionaries and the heroic and saintly to protest, and they yawn when one sons of Loyola. And as for novels he ventures to cure them of flippancy. should have no difficulty in selecting The pagan "Don't Care" is still those which can be read with amusement and profit.

CHILDREN AND THE LIBRARY. ADVERTISING AGENTS.

Then the average critic assures us Whilst on this question we advise parents to regulate the visits of the the market is profound and incisive and sparkling, and contrives to make the public believe that any opinion to the contrary is the utterance of eccentric-ity and "goody - goodyism." Some that the novel which happens to be on ity and "goody - goodyism." Some whilst admitting its utility, it is absurd years ago there were critics, but their to point to it as a sign of the culture of places are usurped to day, with few ex- the citizens for whose benefit it has places are usurped to day, with few ex-ceptions, by gentlemen who babble at the back of a publisher, spinners of empelctives indiscriminate and irre-the centre of the c superlatives, indiscriminate and irre- literary chatter and posing and sham. sponsible. They are advertising But be that as it may, the visits of agents, and nothing more. Their aim children to it should be short, and the books taken therefrom be scrutinized is to get the dollar, and, judging by by those in authority. Librarians are the sales of this or that novel, their not always discreet, and, moreover, the your right to do so. efforts are not without success. And parent is the God appointed censor of so long as they ply their trade in this fashion we can expect no help from reading for the home.

MINISTERS PLAN OPPOSITION. Since September Father P. O'Reilly

SOME EFFECTS OF LIGHT READ.NG.

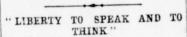
READ.XG. However, one thing we can do is to keep the door of the home shut against printed rubbish. Much of it leaves a stain on the soul. It destroys the taste one new develop for coriginary median. During the past six years all the larger towns and cities of the State of Mississippi have been visited, and unabors are now confined to the ham-lets in rural districts. one can develop for serious reading. Wherever there is a town-hall, court-house, or school we have but little diffi-It enfeebles our powers and ultimately culty in procuring the same, and carryleaves us at the mercy of every ing on the work; but in towns where no such accommodations exist, the phrase-maker. Nay, it deprives us of self-hood and tends, so far as denominations refuse us the use of their reading goes, to make us contented to churches and our work is checked. This was my unpleasant experience twice live for the good of the purse of the within the past two months, at Lorman publisher and writer. It turns the Station and at Harriston. At the former place I was permitted to use the church for two days, when, lo! as the mind into a flabby receptacle for the chit-chat and prosings on things unwas under successful headway, profitable, if not criminal. With the the Methodist preacher, who had con-sented to the use of his church for the myriads of magazines in circulation one cannot help thinking that we may at mission, suddenly discovered that he had exceeded his authority in the matno distant future have a treatment to ter, and had violated the conference cure us of the reading habit. ordinances. I was requested by letter to discontinue my lectures in said church, as the minister did not know CATHOLIC PUBLICATIONS. that I intended lecturing for a whole week-so he said! Much indignation And many a Catholic who buys one or more of these prints every month puts was aroused, even among his own forward economy, or lack of means, as flock, by this summary prod Harriston, whither I had proceeded after a most successful week at Fayette, the only available building was a small Methodist church, which was kindly an excuse for not subscribing to Catholie publications ! Our periodicals do not make a specialty of high art illus-Methodist church, which was kindly but firmly refused us. Three or four years ago there was no difficulty in ob-taining the use of the churches of any of the sects, and I have lectured in the sects, and I have lectured in trations which are oftimes appeals to sensuality, but they treat in more or less efficient manner of the things Methodist, Baptist, Cambellite, and Presbyterian churches in this State, at which forbid us to lose sight of the life hereafter. They encourage us to equip various places, to large audiences. Why this sudden resolve, which seems to have become general on the part of ourselves to give reason for the faith within us. They seek to make us ashamed of our ignorance and apathy the preachers, to refuse us their regarding the Church of God. They I can only find one answer to the question. We have unmasked the ministers, by proving to our large wish to keep us mindful of our true interests. Not perfect by any means are and appreciative audiences through-out the State that what these men have they, but most of them are more becoming the family reading table than the been wholesaling, unmolested, from their pulpits for somany years as gospel majority of the secular prints which are filled with the noises of the world, its truth, was only the veriest slander and calumny against Catholicity ; or, to use sins and the doings of those who enjoy their brief day of fame.

utterances. Consequently, for self-pres-ervation, word has been passed along the line to close the churches against I believe this to be the case exactly.

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

and especially is this true of the winter and especially is this true of the winter months, when, even where halls may be secured, the heating of the same is im-possible, either by lack of stoves or fire-places in such buildings, or the inadequateness of the same when found. In most of these hamlets are to be found three or four Protestant churches, and a small school in which education, so-called, is dispensed for four months in the year. Usually the largest of these "brain-trimmers" will accomo-date about twelve or fifteen pupils, and

are totally unsuitable for our work. When I was excommunicated from Methodist church at Lorman hundred had been present at the Meth-odist church, it was futile to open in the school, which is actually not as large as a decent-sized bed-room. Mr. Cohn, a Hebrew gentleman, owns a large warehouse at Lorman Station and when the cotton now stowed there has been disposed of, he intends putting in emporary seats and " fixing it up," that I can give my course of lectures on Catholicism.-Rev. T. McNamara in



FLY THERETO.

From the Sacred Heart Review. Chaplain's Office, Massachusetts Reformatory, Concord, November 21, 1903.

Editor Review. Editor Review. Dear Sir: I am obliged for a copy of to-day's Sacred Heart Review, appar-ently from your office, which I have just taken from the mail, and partly just taken from the mail, and partly

just taken from the main, and party of read. This is a marked copy, which calls attention on page 326 to the statement, at least indirectly made, that I am preaching sectarian Protest-that I am preaching sectarian Protest antism in this prison. If I am, I am doing what I suppose the laws of Mas-sachusetts forbid, what I think no

and preacher. It seems to me that, speaking roundy, you. But it you mean to say in your marked article that I an preaching or teaching in this prison some organized "ism" that opposes the Catholic re-ligion, I am confident that you are mis-taken, and I respectfully challenge your right to do so. you. But it you mean to say in your narked article that I am preaching or

your right to do so. A few hours ago I was holding our usual Saturday afternoon social meet-infl. All who attend that meeting lose their free time in the yard for that week by doing so; but it has never failed to attract a company of men to

Consequently, good Father O'Reilly and myself will be considerably handi-capped from this time forth by this un-friendly attitude of our adversaries; dear to me, and which as nearly as I teach them also that their own notions know of can find cut the Lord directs are not the test of truth and error or me to preserve.

Catholic Record.

Respectfully yours, WILLIAM J. BATT. Chaplain of the Massachussetts Reformatory.

The above letter is a proof of the Rev. Mr. Batt's kindly and charitable disposition. We have heard many things from the clergy of Concord to his credit, and our personal knowledge of him leaves no doubt in our mind that he is a high - minded, Christian gentleman. Our editorial of Nov. 21, gentleman. Our editorial of Nov. 21, entitled "Public Money for Teaching Religion," simply mentions his name as the Protestant chaplain of the Concord Reformatory, appointed and paid as such by the State of Massachusetts. The purpose of the article was to show the inconsistency of those who hold that Church and State cannot be kept separate if public money be used for religious purposes. In that article we show that public money is constantly used for such purposes, and that no one objects, provided that Protestant ministers only receive the money. The State, the cities and towns, and the United States have always spent a portion of our taxes in this way without eliciting any protest. Now, when it is proposed that the secular, not the religious, education given in our free parish Public schools should be paid for out of our taxes, provided that the secular instruction which is given in these schools be satisfactory to the authorities of our cities and towns, all at once the cry is raised, "This is union of Church and State." Any one

can see that this plea is a sham-simply dust thrown in our eyes. We are sur-prised that Rev. Mr. Batt missed the point of that editorial. In his long letter he makes not even one allusion to it. We do not know, nor does it appear to us material to determine, what kind of Protestantism our reverend friend

of Protestantism our reversal friend preaches to the young men in the Re-formatory. It may not be "sectarian Protestantism," as he claims, though we must confess that we are unable to understand how he can preach any

for this Christian teaching and preach ing. This is all we claimed in our article. We did not say that the Rev. Mr. Batt consciously preaches against the Catholic Church, but the fact that he does not, if it be a fact, is immaterial, and has no bearing on the conten-

sight, to hear all things whatsoever are commanded thee by the Lord." To commanded thee by the Lord." To this Peter, who, previous to the inci-dents related in this chapter, was un-willing, it appears, to admit the Gen-tiles into the Church, made this reply: 'In very deed I perceive that God is no resultant. Bat in avery worship in the first Christian church in this country, or to go even to St. Peter's in Rome, provided he could be assured of being received, as he says, "without my surrender of a liberty to no respector of persons. But in every nation, he that feareth Him and workthink and to speak, which, as nearly as I know or can find out, the Lord directs me to preserve." Of course we eth justice is acceptable to Him,' week by doing so; but it has never failed to attract a company of men to sustain it. Whether those who come are Catholics or non-Catholics, I scarcely ever took notice, except that when we sing from the Catholic hymn cards beautiful hymns and tunes used in the Catholic sustain groes know in the tatholic hymn spoke to them when every one else spoke to them when every one else While Peter was speaking the Holy Ghost descended on Cornelius and his family, and Peter said: "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord Jesus Christ;" and thus admitted them into the Church. afternoon was from II. Peter, first munication from the Lord. But we chapter, fourth to tenth verses. It was would advise him to look carefully into his supposed communication, and make sure of its source. We are very sure there must be a mistake somewhere. The Lord could not have told the Rev. Mr. Batt that the Pope would not re-ceive him into the Church unless he surrended his 'liberty to think and to speak," for the Lord knows that Catholics are allowed to do both-" to think and to speak." We notice from the Rev. Mr. Batt's letter that St. Peter is a favorite authority with him. We recommend, there-fore, to his careful attention verses eight and nine of the last chapter of Peter's first epistle. "Be sober and watch," says the Apostle, "because your adversary the devil, as a rearing lion, goeth about seeking whom he may devour." This ancient, cunning and him. He would certainly have had no doubt of his welcome, if he had found it caused great havoc in the world, and even among the members of the Church even among the members of the Church itself, by bringing in, to quote St. Peter again, "false prophets, lying teachers who shall bring in sects of bought them," who "blaspheme those things which they know not * * * bis fallible judgment. Indeed there there is no need, strictly speaking, of leaning the right way they have gone astray." There is nothing that could astray." There is nothing that could give us so correct a notion of the cunfriends. Perhaps I still preserve some correspondence touching this subject with highly honced ecclesiastics in believe that such with nighly honored ecclesiastics in exalted position. I believe that such unity of spirit in the Church ought to be possible, and is possible. The idea of the real oneness of all true religion of the real oneness of all true religion has taken such possession of me for years past that I have come to believe that there is but one religion that is real—that our differences are because we are imperfect, because now we see through a glass darkly, because we the wiles of the devil. Batt would do well to apply this Apostolic test to any supernatural communication he may receive ; by this test he may also determine whether he is ceptable to Him." In loyalty to that idea, I have some-times wished I could go down to St. Augustine, to what I suppose is the first Christian Church established and "Liberty to think and to speak,"

LONDON, ONTARIO, SATURDAY, JANUARY 9, 1904 preserved in this country, and be re-ceived there. Or still better, I think I would gladly go to Rome itself, to wor-ship in St. Peter's and be a member there, beside my memberships in at least two churenes here, except that I am assured that they would not receive me without my surrender of a liberty to think and to speak which is very dear to me, and which as nearly as 1 deed deprived of a certain kind of lib-erty, the liberty of error, but he gains truth, the source of freedom. "You the standard of right and wrong; they have not the right, though they may have the liberty, to disobey law; that their liberty is justly restricted by shall know the truth and the truth shall a thousand and one barriers; that none of them has the right to decide what is

or is not a proper restriction on his liberty. At any rate, St. Peter, who inculcates obedience to authority, inculcates obedience to authority, ecclesiastical, parental and civil, would Religions tolerate no such license. Religious certy, according to the words of Jesus Christ, depends on the possession of truth. He says: "You shall know the truth and the truth shall make you truth and the truth shall make you free." The Rev. Mr. Batt, judging by his letter, appears not to understand the importance and necessity of know-ing this truth. Indeed, his letter shows lainly that all religions, even though they teach contradictory doctrines, are they teach contradictory doctrines, are all one to him—one as good or as bad as the other. He appears to find support for this theory in the text: "In every nation he that feareth Him (God) and worketh justice is acceptable to Him." Does the Rev. Mr. Batt quote this text to prove that we need not belong to the Church in order to be acceptable to God? If he does, he thereby gives the best possible evidence of the utter-ly erroneous and misleading Protestant principle of private judgment as applied to the Sacred Scriptures, and he justi-fies St. Peter's warning in his second epistle wherein he says that "the unearned and unstable wrest the Sacred Scriptures to their own destruction.

make you free," are the words of our Lord Jesus Christ Himself. This hint may deserve the Rev. Mr. Batt's serious and prayerful consideration. THE CONVERT'S CHRISTMAS. THE MEMORABLE NEW EXPERIENCES OF NEWMAN, MANNING, AND FABER ON THEIR FIRST CATHOLIC CHRISTMAS. From the Tablet.

The first Chrismas kept by converts o the Catholic Church has always been among the most memorable of their new experiences; as such they have spoken of it to friends again and again. Yet the record has hardly managed to get into print, probably because Christmas is too busy a season to afford much time for letter writing, or for notes diaries. Such glimpses as we can get of Manning, Newman and Faber on their first Christmas days as Catholics are interesting if only from their mar-

are interesting it only from the relation velocity variety. Newman, who was received into the Church in October, 1845, remained in his "monastery" at Littlemore for his Christmas under the new conditions. For Mass he went to Oxford, by a road through the fields which least exposed him and his fellow neophytes to the eye of a public that was not only curious, riptures to their own destruction." but actually censorious. There is a the Rev. Mr. Batt understood the over text he would see that the narra-Jesuits to serve it. But the old St. If the Rev. Mr. Batt understood the above text he would see that the narra-tive of which it is a part proves, beyond the shadow of a doubt, the obligation of belonging to the Church. St. Peter, the visible head of the Church, used the words of the Rev. Mr. Batt's text on the occasion of receiving into the on the occasion of receiving into the bour." Newman did not then divine Church Cornelius, the noble and vir. He was writing to Cardinal Wiseman : Church Cornelius, the noble and vir-tuous Roman centurion and the first Gentile convert to Christianity. The marvelous account of the conversion and reception of Cornelius into the Church, and of Peter's action and words, are given in Chapter x. and

whose movements far more explectation and words, are given in Chapter x. and part of Chapter xi. of the Acts of the account apostles. The inspired Word of God says that Cornelius, who "was a relig-ious and just man and fearing God," had a vision in which an angel appeared to him and said: "Thy prayers and thy alms are ascended for a memorial in the sight of God, and now send to Joppe, and call hither ene Simon, who is surnamed Peter. * * * He will tell thee what thou must do." Cornelius did send for Peter and on his arrival closed the account the the true to the account of the the secont the account and on his arrival closed the account the true to the the secont the the true was in 1852, when we went to Abbotsford as the guest of his iriend, and on his arrival closed the account of his vision with these words: "Therefore all we are present in thy Mr. Hope Scott, then a recent convert. "It would be a great pleasure to spend some time with you," Newman wrote in accepting the invitation to the north; "and then I have ever had the extremand then I have even had the external est sympathy for Walter Scott, so that it would delight me to see his place. When he was dying I was saying prayers (whatever they are worth) for him continually, thinking of Keble's words: Think on the minstrel as ye kneel.' "Think on the minstrel as ye kneel."" Another five years later Newman wrote to Hope Scott to "commemorate by a letter the pleasant days" of that visit. "Five years," he added "has a melan-choly sound to me now, for it is like a passing bell, knelling away time." That is a thought which in this year of war is a boundt, only to close home by war is brought only to close home by the very bells of Christmas.

Faber, received into the Church in the same year, 1825, spent his first Catholic Christmas in a little house,



s-a story by Rose Halley

When all the World is Mademoiselle Le Gras (illus

ances Maitland. A Little Picnic ;" " Just up

aphy. y into Youghal and the story Grace (illustrated) by Grace

tration of The Christ-Child

lerful of Parks-illustrations. adapted by Mary Richards American Hierarchy : with 15

Embassy (illustration). ssions (illustrated) by Eugene

House, a story (illustrated) by n Hinkson. tration : When the Toil of the

of Gray Wolf by David Selden

Events of the Year 1912-1903he CATHOLIC RECORD Office any order).



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on this point. There is much that dreds of their members in their pulpit

selected and read by one of the prisoners, of his own motion, and contains Peter's exhortation to the cultivation of faith, virtue, knowledge, abstinence, patience, godliness, brotherly kindness and charity. At the very same time the Catholic priest was holding another meeting across the chapel, perhaps larger, in which he was giving his very

self for the help of prisoners. Your paper had not then come to hand, and there was not the slightest thought of bostility so far as 1 know. Our prayer was for them rather. The good priest would have been most welcome in our meeting. Indeed, one of our men, self-prompted, went to him one day, when we saw him near, and asked him to come in, this not being the first suggestion of the kind made to eeding. At

convenient to join us. So far from wishing to oppose the Catholic religion in any way whatever, I have given myself with earnestness for many years to a humble attempt to persuade Catholic priests to come nearer to us, or else to let non-Catholie ministers come nearer to them. I have had many interviews with such

real—that our differences are because we are imperfect, because now we see through a glass darkly, because we know only in part. Of this much I am sure, that "in every nation he that sure, that " in every nation he that feareth Him and worketh justice is acof a recent convert to our

the words of a recent convert to our Church : "You have been knocking the underpinning from them, by exposing their own ignorance of Catholicity, and We have no desire to pose as extrem- have destroyed the confidence of hun-

xi. of the Acts shows that the Jewish Christians were not willing to admit the Gentiles to Christianity, and Peter's words quoted above, and Chapter only partly given by our reverend correspondent were intended to convince these Jewish Christians that in God's intention the Gentiles also should be admitted to membership in the Church of Christ. The Rev. Mr. Batt's Scriptural quotation, therefore, that "in every nation he that feareth Him and worketh justice is acceptable to Him means that such persons may become members of the Church of Christ. The

Rev. Mr. Batt will observe that though Cornelius was a just man and on this celestial messenger, yet this messenger only bade him to send for Peter, who alone should tell him "what he must do." God could, of course is that do." God could, of course, instruct Cornellus himself, but instead of doing so He commands him to send for Peter, the first Pope. The thought of going the first Pope. The thought of going to Rome, therefore, that the Rev. Mr. Batt tells us he often has had, was a happy one. But he should go to learn what he must do, not there is no need, strictly speaking, of bis going to Rome at all. Any priest is fit to instruct him, and tell him what he must do to be saved. The case of Cornelius was one of those imp ortant questions that come up in the Church from time to time, demanding for their solution the action of the Pope. The Rev. Mr. Batt's case is more like that of St. Paul mentioned in Chapter ix. of the Acts. When Saul prayed "Lord, what wilt Thou have me to do?" the Lord sent him to the obscure and unknown Ananias. Everywhere in the Scripture we see this divine plan in operation, the Church, "the pillar and ground of truth," tells us what we must do. In conformity with this plan Jesus Christ commissioned the Apostles, as we see from the last two or three. Unrist commissioned the Apostles, as we see from the last two or three-verses of St. Mathew's Gospel, and through them their successors, "to teach all nations" and to assure

No. 77 Caroline street, Birmingham. "A little hovel," he called it, into which he gathered "my dear monks," the young men who had followed him to Rome. The English Christmas is the time for feasting. But Faber, a layman, like the rest, was writing at that time: How are we to be supported I do time: How are we to be supported 1 do not know. Mutual love is next door to victuals and drink, and it is some com-fort to me that I shall be simply on a level with them, and live like a poor man." A sketch of that first Christmas season of theirs comes as a rather wel-come antidote to the display of fattened beeves in every street. It is supplied by a visitor, Mr. Hutchinson, afterwards to be one of Faber's fellow Fathers of the Oratory. "Preparations for din-nre," he says, were going on. Faber was acting as cook, and, though terribly scorched by the fire, was perseveringly stirring a kettle full of pea soup. I re-member well the impression John Strickson (afterward Brother Chad) mide on some very me. He wore a cassock of shaggy material, and he looked so gaunt and hungry, that I thought him the beau ideal of a wolf in sheep's clothing. The furniture of the house was very scanty. A benefactor had given them some pewier spoons with the temper-ance pledge stamped on them; and as they were too poor and too ascelic to drink anything stronger than tea, the pledge was not likely to be broken."

Manning, a convert six years later, had a unique experience. He was able to say his three Masses, and to say to say his three masses, and to may them in Rome, on the first Christmas day after his conversion. Cardinal Wiseman conferred on him the tonsure a week after his reception, and he was ordained priest before he had been for back after he is reception. Eathor is before three months a Catholic. Father Faber, it is interesting to remember, instructed him in the ceremonies before he said his first Mass, which he did at Farm his first mass, which he did at Farm street, having for his assistant priest the French Jesuit (he always did love French Jesuits, then and therrafter) Father Ravignan. By the Christmas CONTINUED ON FOURTH PAGE.

bian.

PALMS ANNA HANSON DORSEY.

AUTHOR OF "COAINA," "FLEMMINGS, "TANGLED PATHS," "MAY BROOKE," ETC., ETC.,

CHAPTER XIX. CONTINUED. BY THE WAY OF THE CROSS THEY WIN THEIR PALMS.

His sense of nobility to rescue her from her fate, stung and enraged him he had done all he could, but how little He mounted his horse, galloped down the broad, beautiful avenue, and o the wide-open gates, careless whither the mettlesome animal bore him, so that it was away from Rome.

On the following day Nemesius was led before the tribunal and questioned by the judge, the examination being at-tended by all the formalities usual on such occasions; for the iniquitous pro-ceedings had to be draped with a semof legality, to subject the Roman laws to the despotic will of the reign-ing tyrant. Nemesius' answers were ing tyrant. firm, and worded with such simplicity that it was impossible to misunderstand them. He declared himself a Christian; he refused to sacrifice to the gods; he expressed his strong abhorrence of idolatry, and, when threatened, made answer that he coveted no higher blessing than to be permitted to seal his faith in Jesus Christ by the shedding of his blood. "Despite thy wicked obstinacy, the

Emperor is inclined to be merciful, Nemesius, and will afford thee time for more reasonable thoughts before tence is pronounced; meanwhile it may console thee to know to whose keeping he has confided thy daughter," said the judge, with a malignant sneer; but he held back the information that every effort was to be made by her new tector to corrupt the child's mind, and ree her to worship the gods. Wouldst thou see for thyself?"

"My daughter!"-what of her?" cclaimed Nemesius, starting, as he exclain glanced around.

"Go look from yonder open casement into the court below; she is there, un-less they have removed her," responded the judge. "Make way for him, sol-

The soldiers moved back, and, at The soldiers moved back, and, ao tended by his guards, Nemesius quickly reached the window, and, on looking down, beheld a sight which nearly froze his blood. There, surrounded by froze his blood. soldiers, her soft, dimpled hand in th grip of a bold-faced, flaunting woman of remarkable size and stature, stood his little Claudia. They had not stripped off the pretty dress in which she had that morning arrayed herself to welcome Camilla; and, with the sunlight upon her golden hair and her spotle white attire, she looked like a fair lily some savage morass, or, what more true, a celestial spirit surround demons. Nemesius heard nan's loud, coarse laugh, as heard the ribald jests were bandied between her-self and the soldiers. And now, while his eyes rested horror-stricken on this scene, obeying some signal, they led away, his innocent one-led her away, for what and with whom ? "What woman is that with the child?"

he asked, almost suffocated with emo "That," answered the soldier, with

a grin, "is Lippa, the Cyprian; thou hast heard of her, mayhap?" Aye, he had heard of her as a dis-

turber of the peace, a betrayer of inno-cence, the most infamous woman in Rome, whose house was a resort of the vilest characters. Could it be that his pure child was to become the inmate of such a den, and under such tutelage as Lippa's? Could fiendish malignity go further? A storm of natural emo tion surged through the strong, noble Nemesius, almost rending his Had they broken his body by soul of

slimy floor, and, pouring out his tears, lifted up his heart with intense fervor and unshaken faith to God, and be-sought Him to deliver his child out of the plt prepared for her destruction by the malice of the idolaters. From the fetid depths of this place of sorrow, cleaving through its impervious walls, swiftly arose his prayers to Heaven, on was his resignation rewarded

beyond all human conception. We will follow Claudia as, full of fear, she was led by Lippa to her house. Making her way through the rabblethere was always a rough crowd hanging around her door-that pressed for-ward to stare and ask questions which she disdained to answer, and, without relaxing her grasp on the child's tender hand, she passed quickly through the vestibule into a room, where several men-wrestlers, gladiators, and a sol-dier or two of duty-were gathered around a table, noisily engaged in a

game of micare digitis, (The oldest game of chance then known. It was brought from Egypt to Greece, thenc to Italy, where, under the name of Mora, it is as popular now as then. Its name signifies flashing of the fingers.) their stake a bottle of wine. "Tutti," had just been shouted, and wild excitement prevailed; for there had been a fraudulent count of thumbs. Oat Oaths. voices, and flashing knives, were the sounds and sights that greeted the in-

nocent, sensitive child. Lippa called to them to clear out, fearing the carouse would end in some one being murdered, and the reputation of her house be thereby ruined. They turned their heads at her voice, and a once their attention was attracted by the beautiful, richly-dressed young girl linging to her hand. One more daring than the others rushed towards her, but a well-aimed blow of Lippa's sinewy a well-almed blow of http:// dist caught him between the eyes with such violence that he staggered backvard. Claudia shricked and clung to the woman, who had not delivered the blow in defence of the child, but be cause she feared that Guercino might wrench the jewel from her tunic, or the glittering chain from her neck, know-ing what adroit thieves the men were who infested her drinking-room

The depraved women felt the child's arms clinging around her, the delicate, embling form pressed against her, and touched some far-off buried memory the days of her own youth and inno-But the reflection was transi it woke no pity in her now callous rv : eart towards the gentle little creature to whom she spoke harshly, and shook off. Then, leading her into a small, my room reeking with unsavory ills, she stripped off her beautiful garments, secreted the pearl clasp and gold chain in her own bosom, clothed her in the cast-off dirty dress of a slave then went away, fastening the door

Finding herself alone, at last, tream of tears flowed from Claudia' yes, sob convulsed her breast, and the nly ray of consolation she had was in upon the Holy Name of Him Who was enshrined in her pure heart. Was this suffering for Him? Then welcome. It was not death, but would de be well pleased if she bore it patiently for the love of Him? Then He be for His sake she would make no moan, and she offered herself to Him to suffer s He pleased; all she asked was His love, and grace to resist evil, and to be at last with Him. Happily she was ignorant of the nature of the perils that environed her, and a sweet composure stole over her. When at night some coarse crusts and a cup of water were brought to her, although nature turned from them in disgust, she tried to eat; and when later she was ordered to go into a close closet to sleep on a heap of rags and other refuse, she lay down in peace, knowing that the dear Christus was her refuge, and would watch while She thought of her father she slept. with tender affection, happy to

slow tortares on the rack, torn his flesh as she imagined — that he was in safety with hot pincers, beaten him with in the Catacombs. had been reared in softest luxury and guarded from every word, sound or sight that could shock or sully her stainless innocence, was, for her faith in Christ, cast down into the very depths of human cruelty and depravity while every effort the enemy of souls could suggest to his human instruments was to be put into operation to corrupt her, and force her to return to the worship of idols. But the language of de pravity and lewdness was as incompre-hensible to her as if she had suddenly been transported to a distant and bar-barous land, while many things she was ompelled to look upon frightened and ickened her with instinctive disgust. Day after day new trials beset the little heroine; she was required to burn incense before a statue of Hercules, the favorite deity of the house, and comanded to deny Christ; refusing to do so, she was beaten, and sent to work with the slaves. Nothing that could wound or fill her with horror was spared. Lippa often left her without food, but brave little heart never faltered, and at last — as it is related — her heavenly patience, her sweetness and nnocence, touched the savage natures I her persecutors, who began to feel ashamed of their depravity and cruelty. There was one of Lippa's women, a coarse handsome creature, who had at first been the harshest and most wicked of them all in her assaults on the brave Christian child, but who now, grown softer and kinder, spared and protected her whenever it was in her Her name was Cypria, power to do so. and day by day the influence of Claudia's example impressed her more deeply. One evening Cypria questioned her as to the name and rank of her father. was the first time any one had spoken to her on the subject, and she anwered readily, with tears in her eyes.

tlan, Teach me; forgive me!" They were alone. Claudia lifted up the woman's wet face, kissed off her tears, and exclaimed, joyfully: "I will tell thee about the dear Christus, and tell thee dear the dear Christus, and He will lead thee, and His Mother will be thy Advocate." Virgin suffe

"Oh! will they not spurn me for my wicked life? Oh! there is no evil that I have not done!" she cried.

"No: for such as thee, too, did He suffer death," she answered, in soft tones. "Oh! no, Cypria; He loves thee with everlasting love, and He welcome thee to His fold. By and By and by, when my father comes to take me away from this dreadful place, thou shalt go with us to one who will give thee Holy Baptism, and instruct thee better than I can; for I am only a child." Later Cypria told her that a pale

woman, bowed with sorrow, came to the door every day, praying for tidings of her; but she was always driven away ordered not to come again. still on the morrow she was there at the same hour, asking the same sad questions, which were answered only by gibes and insults and derisive laughter.

'I know that it is my nurse, Zilla, who has been a mother to me ever since was born. O kind Cypria! see and give her my love; and tell her that I am well, and that no harm has befallen me; for the dear Christ has sent His angels to watch over and guard me,' irradiated she said, her countenance irradiated with such a soft light that the woman

turned to see whence it came. Cypria promised, and kept her word; for it was, indeed, the broken hearted Zilla

The very next day Fabian was su moned to the Emperor's presence. He would have disregarded the mandate had it been possible; for his very soul revolted at the thought of him. He He had a motive, however-although he was not hopeful as to its results-which induced him to obey, instead of going with all speed to Ostia, to embark on his galley and put out to sea, as he had at first resolved.

Valerian, on the other hand, having learned that there was ill feeling among the soldiery on account of the arrest of Nemesius, who was their idol, and the cruel fate of his lovely child, had grown uneasy, and resolved to manifest a de sire to be merciful, which, if rejected by Nemesius, would throw upon his own head the responsibility of all that hould follow.

Fabian was at once conducted to the Emperor, whom he found alone in his private cabinet. After the usual salatations, the imperial tyrant, fixing his ruel eyes on Fabian's countenan he would read his very soul, said :

"It is needless for me to relate what has befallen Nemesius through his own perversity, as thou art doubtless in-

formed. 'I know all," answered Fabian. "Thou knowest that I confided in him and honored Nemesius above all men, antil he ungratefully betrayed both my friendship and trust, by giving himsel up to the delusions of magic, and united himself with the enemies of the gods for the overthrow of religion and the destruction of the State - both capita continued the Emperor offences," continued the Emperor, affecting a dignified and injured tone; "but, even so, I am dis-posed to be merciful, and to use every possible effort to recall him to his senses. Therefore, knowing thy life-long intimacy with him, it has occurred to me that, if thou wilt take the mattax in hand, he may be induced the matter in hand, he may be induced heed thy persuasions, and be suffi ciently amenable to reason to recant his folly; in which case he will be restored to his military rank, to his child, and to the enjoyment of his posses

"It would be but time wasted, Im perator, for me to attempt such a thing ; or, although Nemesius has, in my judgment, done a most foolish thing, and I have made use of every argument to dissuade him, he, being a man of great integrity and uprightness, and of a singularly noble sincerity of mind, does only that which appears to him right

once more offering to him, " Monsieur "It is a generous offer-more than the spawn of a Christian is worth," re-Maurice Arnaud," permanent employ-ment; and it concludes, "come back quickly to the arms of you affectionate plied the scowling tyrant. "It de-pends on Nemesius himself whether or not the ransom will be accepted ; for if Truly most willingly if he can ! But

how can he accept this welcome offer? He has not a cent in the world where-with to defray the cost of a postal card to say nothing of a railway ticket, Six months earlier he, an orphan, had persisted in quitting his native Fourgeres and his employer to make his way to far distant Paris; ever the goal of his youthful curiosity and more mature ambition. During the past winter he had procured constant work with fashionable shoemakers; but at the end of the season the wealthy regu-lar customers had departed for their country seats, and in consequence of the slackness of trade, he and the other extra hands had been dismissed.

It had from the first been more easy for him to gain his food than economize a afficient sum to pay his quarter's rent, which represented a comparatively high sum. And thus when permanent work failed, he had many bitter struggles to keep a roof over his head. He privately parted with his watch, his best clothes, his umbrella, his travelling hest valise. Some of his chums, equally cast adrift, and the victims of despair, valise. had indulged recklessly in tobacco, opium or alcohol to deaden their He, however, would res hunger. none of the fatal expedients. Still less did he ever harbor the thought of drowning, poisoning or asphysiating himself, as some of the unemployed, weary of acute suffering and duped belief in final annihilation, had with a to his knowledge carried into effect.

No, he endured hunger, and at first when his former dinner hour came round, the pangs thus caused made him feel dreadfully bad tempered. Gradually, however, the craving for food left him and debility and what was worse, an inaptitude for work, set in. Never-theless, by means of heroically finishing odd jobs, and by constant deprivation, he had managed to collect the entire sum needed for the last quarter's rent And we see him free of debt, but homeless, penniless, the street for his abode nd starvation staring him in the face. He wished that all was over and he

quietly died. He had not lost all faith. He was too proud and too shy to solicit charity from Christ's folk, the struggling monks and nuns; but he had a lingering conidence in ministering Saints and Angels. Thus partly to pray and partly to escape from the pouring rain crept into the church of the Mother-House of the nursing Sisters of St. Thomas of Villanova.

In the ante-chapel quantities of frag-rant flowers and myriads of burning tapers testified to the power and popul larity of Archangel St. Michael and of the Roman saint, Expeditus, before whose statues these offerings were dis-played; whilst the white marble tablets that covered the walls witnessed in golden letters to the perpetual aid of these heavenly ambassadors; at the sight of such faith and gratitude from hundreds of supplicants, he, too, was inspired to invoke their aid : "Mighty St. Michael, sustain me! St. Expeditus, Patron of urgent cases, help me eedity," he sobbed. Nor was that the end of poor Arnaud's

supplications. He felt impelled to r the interior church and to pour out all his trials and all his temptations at the feet of the Blessed Virgin, hon-ored at the high altar by the gracious title of our Lady of Good Deliverance. Mass was being said; and at its ter-mination he arose consoled and sin-gularly cheered. Help he felt was at

In the meantime, Dulsie and her father had unconsciously been conveyed to the vast enpast that sacred spot, trance of the Bon Marche. The great spaces of the world famed emporium of fashions were at the early hour still deserted, and the gay, happy child of fortune could easily pilot her father to trates, the police and the ever-atten- the lace stall and secure her costly Catholic priests and Sisters of ity.

NEW TEMPLE TO THE MOST HIGH.

JANUARY 9, 1904.

ERMON OF THE RIGHT REV. MGR. P. F. O'HARE, LL. D., AT THE DEDICATION OF THE CHURCH OF ST. PETER OF ALCANTARA, PORT WASHINGTON, L. I.

N. Y. Freeman's Journal. "And the Lord said to him : I have sanctified is nouse, which that has built to put my amo there forever, and My eves and My cart shall be there always." (3 Kings, ix, 3)

Brethren-Every human act, viewed from a moral standpoint, is either good or bad, and gives cause for either re-joicing or regret. The completion of a great undertaking, the accomplishment of some great design, is the last act of good or evil, and becomes the occasion of the height of joy or of intense sor-row. What is generally true of human action is particularly applicable in the completion of a great design, the carry-ing out of a noble wish in architecture, in the erection of a home, in the building of an institution or beneficence and especially so in the rearing of a house set aside for the worship of Almighty God, particularly under new dispensation where such a house becomes truly the place of His abode. This is a feeling common to mankind, prevalent in all ages, and never want-The completion ing in any race. The completion of a building, be it a home or an institution, is the last act of many human actions, the incarnation, as it were, of many noble emotions, of varied feelings of struggle, anxiety, fear and hope, a perpetual testimony of man's ambitions and view point of life, a living witness of his taste, of either domestic felicity or his idea of the happiness of virtuous acts. Hence the completion of such architectural undertakings is usually an occasion of festivity and rejoicing an hour of congratulation and a source of happiness to all interested.

The completion of the building of a church becomes the more an occasion of jubilee and thanksgiving, because the aspirations, ambitions and wishes which promoted the undertaking and the courage and conviction which carried it to completion are the highest and noblest which the human breast is capable of, and the purpose of the structure has in the faith of the superits roots natural, becomes the link between the mundane and the spiritual, connects eaven with earth and becomes the ource and centre of the elevation and heaven with earth ennoblement of human life, and is the perpetual reminder that we are but pilgrims upon earth and that our true citizenship is in heaven above. Hence when the faithful have finished their plans, designs and wishes in the erection of a church, God Himself comes in the person of His duly consecrated ser-vant, the Bishop of the diocese, to cap the elimax of victory, to stamp the ac ion of the faith with His divine approval and to clothe it with the highest

dignity in the act of dedication. The full meaning and specific import of this day's ceremony in the dedication this temple are expressed in the utterances of God Himself addressed to King Solomon upon the erection of a temple and which form the text of this sermon. In it I find that the completion of a house of worship in the cere-monies of dedication represents the combined efforts of God and man, and God's perpetual, continued operation which reacts and has effect upon the actions of man and become the means of his elevation. The triumphant culainations of Solomon's ambitions, the crowning glory of his achievements and the greatest victory of his royal life, were all represented and united in that one supreme effort in the erection of a temple to Jehovah. But in the words of my text the great king is re-minded by Jetovah Himself that that effort must be combined with another divine effort, in the act of sanctifica-tion: "I have sanctified this house tion : "I have sanctined this house which thou hast built." He is reminded that this sance ded structure stands a living testimol of and represents the perpetuity and invincibility of God's Church upon **earth**: "To put My Name there forever." He is told that the effort of man in building a temple which

JANUARY 9, 190

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persists in his madness, he shall fler through her to the end." "All, Imperator-all that I have, even my life, for both !" urged Fa-A hoarse, rumbling laugh was Valerian's answer to this noble offer. "By Fidius! it is equal to anything in the

tragedies of Euripides ; but remen Fabian, that this is real life, not a "Such things were once realities in was the proud answer. Rome," "Thou knowest the only conditions which Nemesius and his daughter

will be spared," returned the Emperor, rising, "I regret losing thy agreeable able ; but this being the hour I go society to the Baths of Sallust, I must say fare-

Fabian, on being thus abruptly dismissed, bowed and withdrew. "The Cranes of Ibycus still fly, and

will find thee at last, thou monster !' nuttered Fabian, as he passed beyond the gilded leather curtain. His last hope destroyed, he returned dejectedly ome and gave orders to be denied to all visitors. At last a day came when Claudia was

to leave the infamous abode of Lippa. That morning everything had gone with the depraved creature, and wrong with the depraved creature, and her fiery temper spared nothing that came in her way. She saw Clandia working among the domestic slaves, called her, and ordered her to lift an article which it was beyond her strength to move, although in a spirit of sweet obedience she made an effort to do so. Lippa snatched up a scourge, and gave her a sharp cut across the shoulders; another lacerating blow was in the act of descending on the tender flesh, but was arrested by Cypria's running in breathless, to annouce that the "Em-peror or the Prefect, or somebody, had

me to take Claudia away." TO BE CONTINUED.

RICHES AND POVERTY.

"If you have made all your preparaions, Dulsie, and can leave at once we shall have time before the Orien tions. express starts to bay that Chantilly ce with which you were smitten yes erday at the Bon Marche.'

"Oh, that is lovely of you, dear, dar-1! Please to order the carriage ing papa round this very instant, for I am quite

And springing up from her seat at in elegant breakfast table in a sumptuprivate sitting-room of the Grand Hotel at Paris, Dulsie, the only child and heiress of the American milli naire and widower, Mr. Cyrus B. Blow, quickly drew on her lavender Swedish loves, which exactly matched her flaw

ess traveling costume. It was raining; but what matter wet weather to Dulsie when seated in the landau, accompanied by her indulgent father, who lavished his entire affec-She was a bright young tions on her, creature of eighteen summers, who luttered hither and thither in the sun who shine of existence, without a care, without an object, except that of giving pleasure to her parent, to herself and being naturally kind-hearted, to every human being that crossed her

path. "She had, however, one sorrow. In the tour which she and her father were making round the world, no capital so fascinated her as gay, beautiful Paris; and as her still untutored soul never revolted against the pride of the eye or he joy of the world, she would

have amused herself longer in the earthly paradise. She had no conception-indeed very few summer visitors ever have-of the dumb agony of thousands of its suffering inhabitants. She on that summer day could not hear the sad wail of starving humanity which reached the trained ears of the magis-

they still cried to their Heavenly

Let us, however, who have not Dulsie's

last time.

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-none of these could have equalled the inexpressible anguish caused by the sad condition of his He thought of the cruel treat child. ment she would receive, the horrible suggestions she would be obliged to suggestions she would be oblight to listen to; and might they not succeed by their devilish arts in corrupting her innocence? Oh, bitter cup for a man like this to drink! Oh, terrible assault of nature and hell to shake the integrity of his soul ! It was but a little while that the dark

It was but a little while that the dark shadow eclipsed his spirit; and, al-though the pain was not removed, he, remembering in Whom he trusted, offered her to Him, and implored the protection of His Virgin Mother for his innocent one. She had disappeared from his view; he turned away from the casement and faced his enemies who waited with flendish glee and curi osity to see and exult over the effects o their cruel and malicious work ; but his grave, majestic countenance gave forth no sign of the passion of pain that had torn his heart; his tongue, no word. His lips, perhaps more firmly set, and a gray pallor overspreading his face, were all that but faintly expressed his

agony. "Cruel parent!" cried the judge, as Nemesius once more resumed the inal's place on the catasta; "will thou not, even to rescue thy beautiful child from a fate like that which awaits her, cast a few grains of incense into the brazier?'

'She and I are in the hands of Him Who created and redeemed us; He is strong to deliver her out of the jaws of the devouring wolves to whom ye have cast her, and to punish forever in hell those who would destroy His innocent one. Again I say, I will not burn in-cense to idols," answered Nemesius, with such majesty and impressive deter mination that the judge fairly cowered for it occurred to him that there had been many terrible examples of what prayers of the Christians could bring down upon their persecutors had not Nemesius himself only yester

day killed Maximus, the consul, by his "Her fate and thy own be upon thy

head !" said the judge. "Sold back with him to the Mamertine !" 'Soldiers.

In the solitude of his dungeon, Neme sius prostrated himself on the rough.

"My father is named Nemesius; he was the commander of the Imperial Legion, but now he is a soldier of Christ.

"Oh! is it indeed so? Art thou the child of that brave officer who once saved me from Ceco's knife just as he

was about to cut my throat?" cried the woman, falling at Claudia's feet, kissing and bathing them with her dia. I propose to adopt her as my own, tears. "And now thou leadest me to and remove to Britannia Prima, where a better life. I, too, will be a Chris. I have an estate."

tive Charity. How could she know as the carriage

solely on conviction; therefore it is right, in this cave, for him to have acted just as he has," said Fabian, with smoothly conveyed her past magnificent palaces and brilliant pleasure grounds that owing to the departure gravity. "What! right that he should be of their wealthy and fashionable pos-sessors and frequenters, and the bankcome a Christian?" angrily cried the ruptcy of numerous employers, some

Yes, right even to that extreme scores of old and young artisans with-out any fault of their own had fallen from his point of view; and, such being the fact, and I having failed to coninto such absolute destitution that they had no bread, not even clothing for the fact, and I having failed to con-vince him to the contrary, a fresh at-tempt on my part would be needless in-sult—it would be as vain," said Fabian, with a bitter langh, "as the efforts of Enceladus, who with a mountain press-ing upon him, throws rocks at the gods, which all fail short of their aim." their children or themselves; and turned out of doors and unused and ashamed to beg or to steal, if they had lost their faith, committed suicide, or Father for daily bread, were k

" Perhaps thou sharest his delusion ?" from absolute starvation by His army of martyrs in Paris, the priests and cried Valerian, enraged ; " if not, prove t by casting spices in yonder brazien the religious.

before the statue of Mercury." "A measure if thou wilt; not only here but before every deity in Rome exclaimed Fabian, with suppressed fury, as he strode to the spot, and threw a handful of frankincense on the glowing fascinating Paris. Her mind at that coals, which instantly filled the room early hour was enraptured at the with a cloud of aromatic smoke, that thought of the exquisite lace, as soon was at the same time pungent and suffoto become her very own, in exchange for her father's thousand francs. This

cating. So fitful are the moods of tyrants that, oy left her absolutely no time or inso notifiate the moots of tytants that, although coughing violently, and nearly suffocated by the incense—which, being a religious prince, he always kept on hand for his private devotions, as well clination to occupy herself with "the man in the street. preoccupation, cast a pitying glance at that tall, emaciated young man as for emergencies like the present Valerian laughed as soon as he recovered his breath ; and, his good humon restored, he told Fabian that he had a very sad, but honest expression. threadbare coat is buttoned to abundantly satisfied him of the sincer-ity of his fidelity to the fields. In the nidst of the smoke Fabian wished he had been more prudent, fearing that he had marred the success of the had in view; but, reassured by Valer ian's extraordinary mood, he thought the moment was propitious. "Imperator," he said, "I wish, with

thy gracious permission, to submit a proposition to thee." "I am willing to serve thee, Fabian ;

name it.

"It is this. I offer to the treasury of the State one-half of my enormons wealth for the ransom of the child Clau

chasers was a hundred francs cheaper than they had estimated.

The cashier handed a note for that amount to Mr. Blow, who in his turn gave is to Dulsie. "Take and make some use of it," he said, "for I have already got rid of all my French money

She had no wish unfilled, no place in her packed pormanteaus for any more purchases; the Chantilly lace must travel in her hand bag. being

Perhaps some means of disposing of it will turn up between here and our " suggested Mr. Blow. " Make Dulsie, we have no time to notel,"

Still holding the folded banknote in her hand, she raised her skirt to cross the wet pavement to the carriage, and

Dulsie, one of the best dressed, best in so doing dropped it. She had taken her seat before she was aware of her loss. The millionaire who followed her, fed, prettiest, most charming creatures in the world, who amused herself from morning till night, was utterly ignorunwittingly trampled on it with his ant of such a very dark side to her

In another instant a cadaverous looking youth had picked up the soiled but easily recognizable note, and without a moment's hesitation had offered it at the carriage window to its owners. "It is my money," said Dulsie, "but it is muddy. I don't like to touch it with my glove! and the man is a mere skeleton, may he not keep it, Papa?"

"Yes, as a reward to honesty,' replied her father.

whose large brown eyes shine with such So, with eyes sparkling with pleas-ure, Dulsie told poor Arnaud (for it was he) that he was to keep his treasure the throat to avoid any display of shirt.

And Mr. Cyrus Blow also felt very He has no umbrella, although it nov pleasantly affected by the incident, although he was a man of few symparains heavily. He has just turned into the Rue de thies, and was quite indifferent to the til a few moments ago he occupied an empty garret on a fifth floor. He has paid the portress of the house the last fact that a thousand men and boys were sweltering and grinding out their poor

paid the portress of the house the last quarter's rent, and put the receipt she lives for him. "To judge by the fellow's counten-ance," said the millionaire, compla-cently, "it is evidently a great windance. has given him into his breast pocket, and also the letter which providenti-ally the postman delivered to him as fall.

Arnaud, however, called it by its was descending the steps for the trie "a Godsend." when a few name, minutes later he poured out his thanks It comes from his first and best master, and only instructor in the trade of shoemaking, a manufacturer in the Northampton of France -- Fourgeres, giving in the church of our Lady of Good Deliverance. — Australian Messenger.

completion. is followed by the divine operation which continues in His watchfulness over man's actions and in His unceasing and yearning love to him: "And My eyes and My heart

shall be there always." 1. COMBINED EFFORTS: MAN BUILDS AND

GOD SANCTIFIES. The inspired royal prophet David, the father of Solomon the wise, made the following utterance in holy writ: "Unless the Lord build the house they labor in vain that build it." This seemingly paradoxical and contradict-ory statement is fully explained in the words of my text. In the building of a house of worship men labor in vain uness their efforts are combined with God's effort, unless what they rear in stone is aided by God's erection in sanctification; in a word, they labor in vain who build the house unless God builds also in the act of sanctification: "I have sanctified this house which thou hast built." In Solomon God addresses the human race in all its actions particularly the efforts of the and faithful in the erection of a temple for divine worship. "What, Oye children of men, are your efforts," says the Lord of Hosts, "but material and perishable? How insignificant, futile and undignified are thy works, O man, made of dust! In vain, indeed, do ye labor, ye mortal pilgrims upon earth, in vain your planning, scheming and design-ing; in vain do ye build, for to its true completion it is necessary that I build in sanctification. All your heroic efforts, all your sublime plans, all your artistic designs, must have their roots in these noble motives and be carried on by such divine purposes in which I your God, can participate; of which I your Maker, can approve, and which I your Redeemer, can sanctify: or else they will be empty of significance, void they will be empty of significance, void of merit, wanting in effect and will not abide." This is a lesson which God teaches, philosophy sustains and experivoid ence confirms. The supreme actions of the greatest of men in the past, the

combined efforts of nations recorded in history, the march of seemingly splen-did and startling civilizations of the ancients all failed and decayed, because the builders of these cause the builders of these were en-gaged in the vain undertaking in which

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God could not participate. They had built the house but God did not sanctify it. They had reared empires, but as they were not exalted by righteousness God could not sanctify them and they crumbled into dust. The statesmen at the helm of the national ship of state have built in vain when the machinathe helm of the national ship of state have built in vain when the machina-tions were of such a nature that they were contradictory to the laws of God and the divine scheme of redemption and, therefore, not sanctified by Him. Yea even those who extensibly build and, therefore, not sanctified by Him. Yea, even those who estensibly build temples for the worship of God, who possess faith in fragmentary parts of Christian truth, build in vain, because God cannot sanctify truth mixed with error and accent as a gifta house where error and accept as a gifta house where men meet only to discourse about Him with uncertain ty and where the exclusion of His Judge about the sector of the

of His divine presence is the corner-stone of the faith of the builders. The faithful builders of Catholic houses of worship may find a source of inspiration and encouragement in the midst of many struggles and anxieties, that their efforts are combined with the efforts of God, that He participates in them and approves of them, that their undertaking is a combined effort of God and man and that they are, in of God and man and that they are, in advance, assured of a loving accept-ance of their gifts at the hands of Him in Whose honor the house is built. Thus the ceremony of the dedication of a Catholic church by the Bishop of a diocese is not a mere empty ceremony invented by man, an empty formality liturgically clothed, but, on the contrary, it is a most solemn act on the part of God Him self by the ministry of His daly ap-pointed servant, an expression of dipointed servant, an expression of di-vine approval, a divine ratification of vine approval, a divine rational of the marvel-ous blending of divine and human ac-tion. To the faithful builders of a tion. To the lattriul builders of a Catholic temple God speaketh like unto Solomon of old, in the language of my text: "I have sanctified this honse which thou has built." If pastor and people have labored zealously in season and out of season they have the encouraging assurance that they have not labored in vain. If the commencement of their undertaking was a sowing in tears, the completion of their work makes this hour a harvest of joy. If, during their building, they have had to face many an enemy in battle, God, Who participated in their efforts, was their general and leader. they have the encouraging assurance efforts, was their general and leader. Whatever they have built is not built Whatever they have built is not built in vain, for to-day God completed the work by sanctifying it in the ceremony of dedication. With prayer and psalm-ody and mystic rite it has been offered to God and forever more belongs to Him to Whom it is given, and while it will over stand a monument of your second ever stand a monument of your gener-osity, zeal and fidelity, it will symbolize

to the world more than that. "And My name shall be there forever," says the Lord, and thus this church will ever testify that whatever attributes God's name represents, the same may be predicted to the Catholic Church, namely, the attributes of perpetuity and invincibility. 11. PERPETUITY AND INVINCIBILITY.

11. PERPETUITY AND INVINCIBILITY. The significance of the name of God is given to us by the sacred and in-spired writers in various places of Holy Writ. When God first commissioned Moses to open negotiations with the King of Egypt, in behalf of His oppressed chosen people. the prophet asked : Of all the doctrines of the Catholic Church none, perhaps, is the subject to day of more misstatement on the part of non-Catholics than that of the loveth. full expression in your daily lives. You full expression in your daily lives. You must so live as Catholics, you must so impress the world with the spirit of content and happiness, with the con-sciousness of your dignity as the chil-dren of the Church, that no doubt is loss that your dignity as the spirit of the transmission of the church. THE EVE AND THE HEART OF GOD. The temple which the faithful erect The temple which the faithful erect for God's abiding place on earth is not only sanctified by Him standing as a memorial of perpetuity and invincibil-ity, but there He ever strives to edu-cate man by His watchful eye and to elevate him by an irresistible love which surpasseth understanding. This is the meaning of God's promise when He declares in the words of the text : Sacrament of Penance. Men not vici-ously antagonistic are repeatedly heard to say that one of their chief objections King of Egypt, in benall of His oppressed chosen people, the prophet asked: "Who shall I say has sent me and what is Thy name?" And God answered and said: "I am Who I am; this is My left that you yourselves are the ripened truit of her perpetuity and invincibility. Let the world be impressed by your daily conduct with the conviction that name forever and this is My memorial unto all generations." In accordance daily conduct with the conviction due in the house where you worship the name of God is there forever. The aim of life, the aim of religion, the object in view underlying the building of churches, the work of the with the unanimous interpretation of commentators of all ages the meaning of this is, that God is the One who was, is and He declares in the words of the text : My eyes and my heart shall be there lways." By the Real Presence vouch-Cient guarantee for Moses to undertake his herculean task, an ample assurance to the people of Israel to intrust their affairs unto his hands and obey his leadership. Already, then, God pro-claims that perpetuity in His name for-ever, and a memorial unto all genera-tions. On another occasion, when a covenant was to be established between God and Abraham, the father of the faithful, the Lord appeared unto him and said : " I am the Almiente for and said : " I am the Almiente for always." By the Real Presence vouch-safed us in the ever-present Sacrament of the altar the divine operation in betions. On another occasion, when a covenant was to be established between God and Abraham, the father of the faithful, the Lord appeared unto him and said: "I am the Almighty God and I will make My covenant between Me and thee." This name, which re-presents God's invincibility, was the guarantee to Abraham that the coven-ant will never be broken, that neither of the husks of the world and fill your souls with His divine love, for here His eye and His Heart, the Sacred Heart of Jesus, will be always. If you have erred, if you have deserted God, here you will find a forgiving and loving Father; if you have wandered from the flock and have had wounds inflicted upon you, come and meet your Shepherd of this taberracle. Come and meet the God-made man is still nigh unto us as He was when His blessed feet trod the highways of Palestine, ever observing our conduct, ever at hand to guide and direct, to rebuke sin and to bestow forgiveness upon the contrite in spirit. As we enter a Catholic church we at once become conscious that God's eye ant will never be broken, that neither time nor circumstances, nor all the powers on earth will be able to overat this tabernacle. Come and meet your Snepheta at this tabernacle. Come and meet the eye and the heart of Him who gave His life for you. Come and meet Him here in this humble abode that you may be made fit to meet Him in the Jerusalem is upon us, that He penetrates the depths of our innermost thoughts. The serious minded before the tabernacle come God, or to defeat His beneficent plans for humanity, of which this covenant was to be an important factor. Here, then, we have God interpreting His own words and it is He who sheds must experience, as it were, in private and individually, what the whole human above. race will once feel in the awful and final day of judgment. Here he meets his God face to face, from Whom he can His own words and it is no words of my text. light upon the words of my text. When in the sanctification of the temple erected for His worship He The Moment of Grace. "I fear but one thing," says St. Augustine, "i tis that Jesus is passing and if I do not seize Him now, He may never pass again !" It is a moment of temple erected for fils worship ne fils God face to face, from whom he can promises that His name shall be there forever, it means that wherever a Catholic church is established there "a memorial unto all generations" is grace, and the only thing for us to do is to cry aloud in prayer for help erected of the perpetuity and invincibil-ity of the faith, teaching and institu-tions represented by the Roman Cath-olic Church. toil, passing the churches in our streets, we are again overcome by the awiulness of God's close Presence to us. and mercy. Everything around would hinder and discourage us and make us hinder and discourage us and make us ashamed; but we have within the courage which comes to great want, and feeling our unisery only makes us cry the more. Jesus is always "draw-Knowing that God watches us we are Inowing that God watches us we are on our guard, we measure our footsteps lest we stumble, and stand sentinel over the passions of our agitated heart lest we be deflied walking before the Holy One in Israel. This is a means of odmention for men. olic Church. Oh, that the children of men might comprehend the riches of God left to them in this divine institution on earth and feeling our thisery only makes as cry the more. Jesus is always "draw-ing near." His footsteps may always be heard if we do but listen. True, there will be voices, other voices, bid-ding us hold our peace. Sloth, dis-couragement, the fear of what we may commit ourselves, false shame and a there out other things, may try and Oh, that the faithful might realize the greatness and the inestimable value of the heritage bequeathed to them ! education for men. Knowing that God's eye is ever upon us we learn restraint, eye is ever upon us we learn restraint, patience and submission. In His pres-Wherever a Catholic temple is erected, there a memorial is established unto all ence we curb our tongue, bridle our passions, tame the animal within us, generations of the perpetuity of the faith as perpetual as God Himself. The thousand other things, may try and stop our prayer. Then, all we have to do is to pray " so much the more," saying, "Jesas, Son of David, have mercy on me !"-Augusta Theodosia Drane faith as perpetual as God Himself. The erection of sectarian houses of worship is but a temporary effort. Neither in their origin nor in their purposes nor in fact can perpetuity be predicated of them. The faith that they represent has its origin in man and dies with him. The creed which is there pro-claimed is ever subject to revision, to chasten our thoughts and walk as in His light. In the Blessed Sacrament God is not In the blessed sacrament God is hot only watching us but to the awfulness of His ever vigilant eye is added the irresistible love of His Sacred Heart, for His heart is also ever with us and Drane. that love is the means of our eleva-For His Glory. claimed is ever subject to revision, to change and the whim of its founders or that love is the means of our eleva-tion. The words spoken to Israel in the old dispensation are much more applicable to His chosen people under the new dispensation: "I have loved thee with an everlasting love, and, therefore, I have drawn thee unto my-ork" "Dece words are ever repeated What a subject of humiliation it is to think how few actions we do merely and entirely from the love of God; followers. Those who usurp the func-tions of minister or preacher of these Progress. with what mixed motives we do even our good actions! Let us beg for a great purity of heart; then will come purity of thought, purity of action; then indeed all things will be done harbs up the discussive organs. Then shall we be on the road to be-come saints, and He is worthy that we should be saints. with what mixed motives we do even reeds can in no wise speak authoritatively like Moses of old and claim that they were sent by Him Whose name is "I am who am." Nor dare they claim perpetuity for the creed which tney preach as that rests not upon God but "And my name shall be there for-ever." "I, the Lord God, am perpet-

ual, and so is the Church which I estab-lished upon earth." That can be ap-plied to the Catholic Church wherever established. Its tenets are the highest deliverances of God to man and remain ever the same, not being affected by time, environments or the opinions of men. They fear nothing at the hands of new discoveries or scientific research and remain unimpressed by the clamor for innovation. They are not subjected to revision at the hands of any man, and, amid the changeableness of life, to they march on untouched and progress along the lines laid down by God, their e source and origin. In her character of source and origin. In her character of ual, and so is the Church which I estabalong the lines laid down by God, their source and origin. In her character of perpetuity the Church addresses men in their restlessness and anxiety in the language of Jehovah, saying: "I am language of Jehovah, saying : who am.

"And My Name shall be there for ever." That Name is the Almighty, invincibility. The invincible char-acter of the Catholic Church is guaranteed in its source, God; in its teach-ings, truth, and in the confirmation of history for two thou and years. As God is invincible so must the institution be which He Himself founded. As truth is invincible so must the doc-trines be which the Church teaches in trines be which the Church teaches in the name of God, the source of all truth, and this character has proven itself to be invincible in the march of history. What security, what divine pledge, what assurance is offered the faithful of the Church? Those who offlicite themselves with the Catholic affiliate themselves with the Catholic Church enter into covenant with the invincible God Whose Name is Almighty and as long as they remain true to that covenant they need not fear any defeat or look forward with any apprehension as to the final result of their faith. At the same time, this character of invin-cibility of the Catholic Church is a perpetual reminder to those who rage and devise vain things, to the kings of the earth who take hostile attitude against earth who take hostile attitude against the Lord and to the princes who plot against His Church ; it is as a remind-er to them that they cannot break that Church asunder or cast away the yoke of obligation from them, because this divine, invincible character laughs at and derides them. It is a perpetual re-minder to those who intend to make war upon the Church that she is invin-cible when her children face the lions in the ampitheatre or make their last in the ampitheatre or make their last profession as they defy the consuming flames that devour them or when they are persecuted and their priests exiled by a modern empire in the name of Cul-ture or when they are made orphans in the banishment of religious orders and the banishment of religious orders and sisterhoods in the name of free govern-ment or expansion, in France, or in the Philippine Islands. The Church is invincible whether the Pope is the ar-biter of nations or wilfully deprived of his temporal possessions; whether he rules at the Vatican, or is imprisoned in the pathern with a who rules is at Avignon ; whether he who rules is the immortal Leo XIII ; or the gentle Pius X, God's name, which is Almighty, Invincible, remains there forever. In this Church, which is to last for-

ever, and to be conquered never, the divine operations never cease, for there God ever watcheth and ever

to us of undying love. Whenever the Lamb of God, Who taketh away the sins of the world, is held up before us the steel pierced my Heart. All this out of love have I done for you. What return will you make to me for all I have done for you?"

This irresistible love of God ever in This irresistive love of God ever in His Church draws us to Himself and thas elevates and ennobles our lives. On the one hand, His eye deters us; on the other, His heart draws us. One is the means of education, the other of ele wation. One directs our path in the midst of confusion, the other lifts us out of and up above the things of this life which are perishable and pass away. When we commence to build a church God participates in it and blesses our handiwork by sanctifying it in the cere-mony of dedication : "I have sanctified this house which thou hast built." In the midst of things temporal and the fainting consciousness of our own weak-ness He establishes in our midst a memness He establishes in our mlost a mem-orial of perpetuity and invincibility: "To put My name there forever." By nature drawn to earth and prone to love the things of this world He edu-

cates and elevates us. Brethren, when your eyes dwell upon this structure with complacency and de light; when the architectural harmony displayed sends the thrill of joy to your displayed sends the thrill of joy to your hearts; and, when the victory over many struggles fills your souls with manly pride and gratitude towards God, be ever mindful that the Almighty Him-self erowns your handiwork by the sanctification in to day's ceremonies. It is more than the achievement of a great triumph in the accomplishment of a great undertaking. It is the blend-ing of human and divine activity in the erection of an abode for the Most High. When you enter this house remember that you are not in your house but in God's house, and that you are here to bring homage and adoration to bless able hour come, when thou shalt fill me with thy presence, and become to me all in all! bring homage and adoration to bless His Holy Name and be blessed in return. You have built this house and His Holy Name and be Desset and return. You have built this house and God finished it by sanctifying it. The material building is a meeting place between the creature and Creator; it is the court of the Lord where we are taught the lessons of God's condescen-sion. But it stands also as a lesson to

sion. But it stands also as a lesson to the world. It symbolizes the great and divine characteristics of the Church, her perpetuity and invincibility. It is a challenge to all those who assume a hostile attitude toward the Church, and is a most appealing invitation to the erring, the reckless and those who are heavy laden to come and find shelter under the wings of perpetuity and in-

uncident the set from the perplexity and doubts which wound the soul. But the symbols of the Church must find

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CHRISTMAS FAVORS.

In ancient days the feast of Christ mas THAT HE WHO LOVETH GOD RELISH HIM was vested with many privileges. The intervening days, as iar as the Epiphany inclusive, were public holidays. Ser-vants and slaves had a day of repose on THINGS. Cleanse, cherish, enlighten and enliven my spirit with its powers, that it be absorbed in thee with ecstacies of

vants and shaves had a day of repose on the occasion of the feast. Of these ancient privileges of Christ-mas only two have survived in the Church law, one of eating meat, when it falls on Friday, and the other, pecu-liar to priests, of celebrating three Masses in honor of the threefold generations of Christ, viz., from all eter-nity in the bosom of the Father, in time in the womb of the Blessed Virjoy will not be full. Alas, the old man is still living in

Alas, the old man is still living in me; he is not wholly crucified, he is not perfectly dead. He still lusts strongly against the spirit; he wages war within me, and suffers not the kingdom of my soul to be oniet time in the womb of the blessed vir-gin, and in the soils of the just. The practice of celebrating three Masses had its origin at Rome. It was so old at the beginning of the sixth century that the Liber Pontificalis, compiled at the time, referred it to Pope Telesphore of the second century. The new old Mass hocks, called the But, O Lord, who rulest the power of the sea and appeasest the motion of the waves thereof (Ps. 1xxxviii. 10.), arise The very old Mass books, called the Gelasian and Gregorian Sacramentaries, contain each three Masses for the day. and help me. Scatter thou the nations that delight contain each three masses for the day. Anciently they were said at the time a d in the order in which they are prescribed in the Missal, i. e., at mid-night, before the aurora, and after sunin wars (Ps. lxvii. 31.): crush them by thy power. Show forth, I beseech thee, thy wonderful works, and let thy right hand be glorified; for there is no other hope nor refuge for me but in Thee, O Lord my rise.

We know that in the sixth century, We know that in the sixth centery, and probably earlier, the Pope was wont to say these three Masses at St. Mary Major's, St. Anastasia's (whose feast occurred that day), and at St. least occurred that day), and at St. Peter's. Curiously enough, the pre-face of the Nativity, several collects, and many parts of the Masses remain identically what they were fourteen hundred years ago, so jealous is the Church of her liturgy and so capable of preserving it from substantial alterpreserving it from substantial alter-ation.—Church Progress.

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In the themselves has the power to that we "onght to go direct to God" to such power and other equally illogical conclusions.
 It is not our purpose at this time to correct these misconceptions or to advance argument in proof of the doctrine. We refer to the fact for another these to such as the such as

s followed by o continues in nan's actions yearning love and My heart

N BUILDS AND s. ophet David, ne wise, made in holy writ: he house they d it." This nd contradictplained in the building of a or in vain un-ombined with s they rear in s erection in , they labor in se unless God sanctification : house which lomon God adall its actions efforts of the of a temple for , O ye children rts,'' says the terial and per-cant, futile and s, O man, made d, do ye labor, a earth, in vain ag and design-uild, for to its ecessary that I All your heroic

plans, all your nave their roots and be carried uses in which I. ate; of which I re, and which I, anctify: or else gnificance, void ect and will not son which God ains and experipreme actions of n the past, the ons recorded in eemingly splen-ilizations of the d decayed, bethese were rtaking in which

the all of the fact. Your A gentleman calling on us last Wed-nesday told of his efforts to break your dwom the opposition of a certain society his to Catholics. He avowed himself a believer in God but not in any form have a formity. Hi the churn," is an old time dairy proverb. It often seems to work though no one has ever of Christianity. His wife he admitted to be a devout Catholic and he was glad of it. In a recent address to the society named he made the same state-ment, giving as the reason for his gladness of heart "because she went to Confession and he knew it kept her a pure woman." When reminded that he could establish the same confidence in his wife by following her example his answer was a laugh and a shrug of the

shoulders. The other instance was related to us by a Catholic gentleman friend who

was called upon to act as pall-bearer at the funeral of a Jewish business associate. During the ride home from the cemetery the conversation turned on the help problem and from that to the servant question. Expressing him-self on the latter, one of the Jewish gentlemen announced that he would have no servants in his house but good Catholic girls. The reason given for the rule was that he always felt his silverware was safe. For if the girls stole any of it he would get it back when they had gone to Confession.

when they had gone to Confession. Perhaps, without appreciating the fact, these two gentlemen gave cogent testimony in favor of the Sacrament of Penance. Both of them certainly made Penance. Both of them certainly made it quite plain that they knew the power of the confessional over the life of the penitents. Where is there in all the sects combined the power to keep women pure and girls honest? And the same applies to men. If the Sacra-ment conferred no other blessing this event along shead make it sought result alone should make it sought after by all men and women. We give the two instances without further com-ment, feelings that every reader will draw therefrom the lesson .- Church

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lomatic negotiations.

THE FRENCH SOCIALISTS.

very decisive vote. From this it ap-

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When subscripts the old as well as the address be sent us. Agenbor collectors have no authority to stop your paper unless the amount due is paid. Matter intended for publication should be malled in time to reach London not later than Monday morning. Please do not send us ocetry. Oblivary and marriage notices sent by subscripters must be in a condensed form, to trans insertion.

LETTER OF RECOMMENDATION.

To the Editor of THE CATHOLIC RECORD, London, OnL: Des Si: For some time past I have read yur estimable paper, THE CATHOLIC RECORD, and congravulate you upon the manner in which it is published. Its matter and form are both good: and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. UNIVERSITY OF OTTAWA. Ottawa, Canada. March 7th. 1900. ditor of THE CATHOLIC RECORD

ng you, and wishing you success. Yours faithfully in Jesus Christ, Yours faithfully in Jesus Christ, † D. FALCONIO, Arch. of Larissa Apost. Deleg.

LONDON, SATURDAY, Jan. 9, 1904. AN AWFUL VISITATION.

One of the most appalling disasters that ever occurred in America visited Chicago on the last day of the old year. The Iroquois Theatre took fire, and in the terrible rush which ensued, six hundred people were killed. This number, it is feared, will be increased. as many more are missing. The daily papers publish full accounts of the harrowing scene. The sympathy of all the people of this continent as well as that of Europe, is extended to the great city of the West in its terrible affliction. As one of the many incidents of the touching scenes which occurred on the

occasion, we copy the following extract from the report of the Associated Press : In the Northwestern University Law

School, into which many victims had been taken, Bishop Muldoon, finding that he and Rev. Father O'Brien were unable to attend the great number being brought in, announced that he would give a general absolution to all

the Catholics among the victims. During the brief moment that the two priests, with uplifted hands, besought God to pardon all the frailties of His dying servants, the poor mangled men and women, who lay in dozens on the floor, seemed to realize that they were face to face with the last scene in their lives. Many, though crazed with pain, ceased to moan, and fastened their dimming eyes upon the two priests.

After absolution was given many of them, barely able to move, feebly stretched out their hands imploringly to the priests for one hand clasp one word of sympathy before they passed away. Both clergymen administered absolu-

1

tion, remaining till the dead were removed to the morgue, and the injured to various hospitals.

-----THE CERTAIN VICTORY.

and he proclaims that it shall be his sole aim, as Supreme Pontiff, to bring the world to Christ our Redeemer : "If care is given to everything appertaining to the Christian life, there will be no need to go further," and thereby conclusion." the greatest advantages will be ensured to the age and to society, and

"Then at last it will be clear to every one that the Church, as it was established by Christ, ought to enjoy full and entire liberty, and ought not to be subject to an alien authority, and that we, in demanding that liberty, ar that we, in demanding that liberty, are not only guarding the sacred rights of religion, but also providing for the common welfare and security of the people, for 'godliness is profitable to all things,' and this being safe and flour-ishing 'the people shall truly sit in the fulness of peace.'" (1 Tim. iv. 9—Is. xxxii. 18.)

The Holy Father could not manifest more clear terms his determination to insist upon the complete independence of the Head of the Church, before being reconciled to the Italian Government, though he does not indicate the amount of territory which should be restored to the Holy See in order to ensure his independence.

In his subsequent Allocution addressed to the Sacred College of Cardinals, he recalled to their mind the fact that a gross outrage had been inflicted on the Holy See by depriving it of the liberty it had enjoyed before the usurpation of its territory. He declared that for the proper government of the Church, not only must the Pope be independent, but that independence should be so evident that all nations would know and recognize it as a cer-

tainty. It has been asserted also that the policy of Pius IX. and Leo XIII. whereby practical Catholics were forbidden to take part in the Italian elections was to be reversed under the new Pontificate. It is now made clear that this piece of news was a mere fabrication of the newsmongers; for the Osservatore Romano has announced officially that the Pope has no intention to withdraw the rescripts of his predecessors which made this order. It is thus made evident that Pius X. will adhere to the course which was pursued by his prelecessors, and will continue to protest against the Italian usurpation of the Holy See's time-honored territorial rights. Pope Pius X. has the same sublime

confidence which his predecessors had that God will protect the right, and to this effect he speaks in the grand encyclical in which he announces his accession to the Supreme Pontificate. In this document he says :

"Verily no one of sound mind can doubt the issue of this contest between man and the Most High. Man, abusing his liberty, can violate the right and the majesty of the Creator of the universe; but the victory will ever be with Nay, defeat is nearest at the God. very moment when man, under the de lusion of his triumph, rises up with Of this we are assured most audacity. Of this we are assured in the Holy Book by God Himself. Unmindful, as it were, of His strength and greatness, He overlooks the sins of (Wis. xi. 24) but quickly, after these apparent rebuffs, "awaked like a mighty man that hath been surfeited with wine, He shall break the heads of His enemies, that all may know that God is the King of all the earth-that the Gentiles may know themselves to

be men." (Ps. 77; 67; 66; 9.) Surely the Catholics of the

American newspapers which raised the In his latest book, published more exasperating cry of "Remember the than a year ago, and entitled "Facts Maine," and to justify also the Governand Comments," he admitted that his ment for its conduct in aiding the system, whereby he maintained that Cuban insurrection for the three years man has no life or consciousness beyond during which it lasted, and in truth for the grave, is a "strange and repugnant even a longer period, and also for declaring war when all the difficulties He says : "It seems a strange and remight have been easily settled by dip-

pugnant conclusion that with the cessa tion of consciousness at death, there ceases to be any knowledge of having existed. Of late years the consciousness that without origin or cause infinite space has ever existed and must ever exist produces in me a feeling from which I shrink.

He also admitted that the Christian religion has been of incalculable benefit to mankind, and that it gives a conso!ation to the oppressed and sorrowing and sorely afflicted which no other form of belief can claim to do. He added :

"Nothing but evil can follow a change in the creed (of Christians) and unless cruelly thoughtless the agnostic will discussion of religious subjects hun with them.

It is certain from these admissions that before his death the agnostic philosopher saw the futility of his so called 'Synthetic philosophy," placed in contrast with the truth of Christianity.

" REMEMBER THE MAINE."

Our readers will remember that in February, 1898, the United States battleship, the Maine, was blown up in Havana harbor.

There was not a tittle of evidence brought forward to show that the sad catastrophe by which a large number of American officers and sailors were suddenly launched into eternity, was caused by treachery on the part of any Spaniard or Spaniards. Yet there is no doubt that this catastrophe had a great effect in precipitating the war with Spain. Many journals which advocated the war made use of the event to excite the American people to revenge the supposed treachery of the Spaniards, thousands of fiery editorials being written in which it was assumed that the Maine was blown up by a torpedo which was put into position and exploded by the Spaniards. It became fashional le to assert that the Spanish Government was responsible for the hypothetical outrage, and the demand was made persistently that Spain should be punished, without any opportunity being given to prove her innocence of the crime which was attributed to her.

It is now generally, and we may say universally admitted that Spain was in no wise responsible for the occurrence, which was, in all probability, an acci dent arising from the explosive mater ial with which the Maine, like every battleship, was supplied, But the fact did its work, and the papers with their fiery headlines in display type. made the war cry of the people to be Remember the Maine, " and with this cry in their mouths, and with vengeful feelings in their hearts, the soldiers and sailors of the United States went into battle. We all know the result, that the Spaniards were driven out of their West Indian and Malaysian possessians, and the Spanish fleet was utterly destroyed after a hort but sharp contest.

But a few days ago, a United States Senator, Hon. Mr. Teller of Colorado, thoroughly, making some of them, at on the floor of the Senate-

this from being the case that, as soon

as the one-sided investigation was over,

the Americans raised the wreck, re-

moved it so that any honest investiga-

tion was rendered impossible ; and this

It was our belief from the beginning

that the Spaniards were innocent in

the matter, and we so expressed our-

was done with unseemly haste.

leclared

ing the list of their converts to the Christian religion ; and we may safely assume that this practice is still con tinued, as we are not aware that the Methodist and other denominations which have missionaries in Africa, have ever pronounced the ethics or moral code wrong which was followed by their preachers on the Dark Continent.

It appears now from a statement re cently made in the New York Commercial Advertiser, that the schools of that city, which were supposed to be secular, and strictly exclusive of relig-A bill was recently introduced by ious teaching of any sort, have been the Socialists in the French Chamber to suppress the French Embassy to the made the medium of propagating Mor-Vatican, but was negatived by a monism !

The Mormon doctrine of polygamy has not been actually taught in plain words, but it is stated that literature has been systematically distributed by Mormon teachers who have been engaged by the City School Com missioners, in which the doc trines in general of Mormonism are explained and vindicated, while polygamy and blood vengeance are referred to in a somewhat obscure manner as being among "the great truths of the Mormon Church which are too strong meat for the undeveloped minds' of the readers of the leaflets and pamphlets circulated. One of these pamphlets is a cheap book of thirty-two pages bearing on its cover the title, "Doctrines of the Church of Jesus Christ of Latter Day Saints ; its Faith and Teaching, by Elder John Morgan." Readers of this book are informed that they are invited to the services held at The purpose of the Government is evidently to educate the rising generaa certain house in the city, where also " all kinds of Latter-Day Saint publication with a hatred for religion, so that the next generation, which it is hoped tions and other desired information may will be generation of infidels, will be obtained."

The literature referred to has been together, as the Voltarians of the largely circulated among the high closing year of the eighteenth century school girls, and other children throughout the city, but especially in the west side district, the most fashionable quarter of the city.

The discovery of these attempts to proselytize the children of New York, and especially to corrupt the girls through the public schools, has created much indignation among the people of come about in the near future, and that New York, who do not care so much what sort of morality may be tolerated by missionaries who allow their converts in Africa to practice polygamy, but are fired with indignation when an attempt is made to corrupt their own daughters to a belief in the lawfulness of this infamous practice.

Only a few days ago this dis covery was made, and it was found that one of the best known kindergartens in New York, which is taught by Mormon women, and was being indoctrinated with Mormon teaching, was also made a medium for the propagation of Mormon literature. Word was sent to the parents of the children, and the little ones were at once withdrawn from thr school. Investigation proved that the teachers had been actually instilling into the children's minds the fundamental principles of the Utah Church."

This discovery has given a new impetus to the efforts of the Interdenominational Council of Women to unseat the Mormon Apostle, Reed Smoot, who has been elected United States Senator from Utah, and a petition is being prepared by this association to ask the Senate to exclude him from their body It is expected that the Senate will comply with the prayer of the petitioners. From what has occurred in the great American metropolis, one thing, at least, appears to be clear, that a system of godless education is well suited to produce a peculiarly favorable atmosphere for the propagation of the bacteria of a corrupt morality.

JANUARY 9, 19'4.

pernicious character of the liquor traffic. No Church dignitary ever finds himself constrained to take such action against any other occupation than that of the liquor seller, and Archbishop Bruchesi shows his good sense in avowing his willingness to accept intensified no chance to restriction when he has secure out-and out prohibition .- Toron-to Globe, Jan. 1.

THE MAN FROM GALWAY.

EECH OF C. R. DEVLIN, M. P. GALWAY CITY, AT BANQUET OF IRISHMEN OF BOSTON IN HIS HONOR.

Gentlemen .- It is impossible for me to convey to you the feelings which animated me last evening on reaching Boston. I cannot say more than that it seemed like getting home. And still And still I am only on my way from my Canadian home to that dear spot of the world which every true Irishman is proud to which is home the convex of our Face. call his home—the source of our race— Ireland with all its undying memories. It is not difficult to understand why

in Boston I feel at home. Certainly there is no place where Irish patriotism and a determination to help Ireland flourish more vigorously than in Boston. I cannot tell you how much I appreciate all the honor and kindness you have extended to me, and although I am concious of my personal shortcomings and unworthiness, still, as a member of Irish parliamentary party and as the representative of Galway city, I ven-ture to accept your goodness. I thank

It would be unreasonable to detain you, but will you let me give you the assurance that the Irish party are going back to Westminster more united than ever and full of hope. I say more united and I say it advisedly. Not later than this morning I read in a paper not too friendly to Ireland a re-markable statement cabled from Dublin by its own special correspondent. It warned those hostile to the aims of the Irish party to build no hopes whatsoever on the reports cabled that dis-union existed within the ranks of the Irish party. It was to the effect that Ireland will not tolerate dissension, and that the Irish party will have none of

I think I am making no breach of confidence when I state here that in a letter received from the brilliant and wise leader of the party last week he told me to declare that nothing could surpass the splendid feeling animating

the people and their representatives. the people and their representatives. You know that a few weeks ago two meetings were held in Dublin, that of the parliamentary party as well as one of the directory of the League. Those neetings put an end to the vain hope entertained by our enemies that dis ension was about to break out. are united as no other political party in the world is-united by reason of our aims, our policy and our ambition to serve and work for the cause of our country. We will do our share; we will do our best. We go back to Westminster encour-

aged by the victory of last session and determined now to win national selfgovernment. Let me ask you here to night to bear with us patiently yet awhile. We require the sympathy of America which has been so helpful at all times in the history of our And you can afford t struggle. patient if you will let me say so. When was the Irish position better than now When We have beaten down the government and we hold practically the fate of the English Government in an easy but firm and winning Irish hand.

We come to you with victories now, and determined to win the great victory without which there never will be re in Ireland. Let our friends united in America as we have united in Ireland. It would be folly to deny that the Irish Parliamentary Party speak for Ireland, represent Ireland, proclaim the policy approved of by the people of Ireland. is it not fair that we This being so, should invite our friends and countrymen America to rally to the banner to the policy of Ireland ? We ask your trust ; we ask you to put forth all your energy to work with us and for Ireland. The land iniquity is in its agony ; the people must own the land and control the Government of Ireland Government of Ireland. Will you permit me to make a reference to a statement cabled with respect to my predecessor in the representation of Galway, Col. Lynch. notice that the charge is made that Colonel Lynch is neglected by the Irish party. This is most unfair. Such a statement would call forth the pub Such lication of efforts made in his behali before, during and after his trial, and still I cannot reveal all that I know. If I could, I am sure every man here would rise to cheer the action would rise to cheer the action of Mr. Redmond at the time. Colonel Lynch neglected! At the great National Convention in Dublin at the beginning of the session, I presented a resolution calling upon the Government to release Colonel Lynch. At public meetings in England, Scotland and Canada, I denounced the action of the Eng sh Government for its cruelty toward Colonel Lynch. And before sailing I had the satisfaction of receivore than once the thanks of Mrs. ing m Lynch for my efforts in behalf of her husband. My colleagues have frequently visited him in person. I did not, for I sought permission and did not get it. This is not the place to detain strenuous efforts by others made and the promise of re-lease made which has not been kept. Colonel Lynch neglected! Let me in vite your attention to the eloquent pro-tests made in his behalf during the last few weeks by my colleagues Mr. William Redmond and Mr. Swift Mc-Neil. And I may say that Colonel Lynch will not be neglected by the Irish Parliamentary Party, but that his case will receive the full strength of their support.

JANUALY !

BISHOP MATZ

Last Sunday at

returned once mo. his series of lect light in the follow ful prophecy cited Now to the ra disorder we must of truth and ord with dogma, and 'Your axiom is fall damentally and pr evil in humanity and not in societ from the hands o deed good, but he will from grace, a heart at the very This is the doct which forms the lusteth against

and is summed up creation, the fall the creation all mony; no evil an was disorder, di where triumphan the divine reaction lion, the stand against the stand came the sequel the part of order is summed up by vords of the aj spirit against t contrary one to t v., 17.) This is of all our theol reality of life. exists radically cally in society. religious dogma never be able to of man or the h is, besides, the science and inn cries out in th But I see anot fighting against and captivating that is in my n that I am, who the body of this

23.) "It was to are our innate infir Christ points conflict, a war our own concu "If any man " him deny himse and follow Me." note of these take up His of they do not p flict engaged w cupiscence of against the spi to lust agains engaging the parts against t have no meaning Socialism

departure the of humanity I itself in flagra testimony of h the schools of for six thousan itself before th excommunicat with this axlo ity proclaims evil of humani and that we in orde stands to reas tion will con truth, that from gins by settin heart and st every passion envy, hatred own heart, fr of peace will and into our blessings of p our brave sol confront on c acies to cru peturn to th turn their l Then to gu will not requision society may inry, tear d tentaries, for

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did. But notwithstanding the Atheistic temporary successes of that period, religion was restored, and the history of that period will repeat itself. We do not doubt that the zeal and spirit of self-sacrifice of the French hierarchy and priesthood will so operate that a re-action in favor of religion will the Government will be once more conducted with due regard to the religious

interests of the nation. The total number of schools which will be closed under the new law will be 3,494, of which the Prefects report that 1897 may be closed at once, while the remaining 1597 cannot be interfered with for a while, as there are no other teachers or buildings which can be made use of for the purpose of supplying the secular schools which are

to take their place.

POLYGAMY AND GODLESS EDU-CATION.

It is a matter of history, having been announced some years ago by Dr. Temple, who was then Archbishop of Canterbury, at a public meeting in Shoreditch, that General Gordon had proposed to him a curious scheme for the conversion of the natives of Central Africa to Christianity.

The General proposed to buy slaves, a thousand at a time, from the dealers in that commodity, and to drill them least, good soldiers. He estimated that

pears that the Combes' Government deems it necessary to stop short in its repressive meausures against religion. Another bill also brought forward under Socialistic auspices was to the effect that schools in the far East which are taught by religious Orders should not receive any aid from the appropriations given for educational purposes. This proposition was also voted down, notwithstanding the fact that a law has been passed whereby the schools of France which are taught by religious

Orders which exist only for the purpose of education are to be suppressed. The religious Orders which conduct benevolent institutions, such as orphan and lunatic asylums and hospitals, are not to be suppressed at present, as it would throw a heavy burden on the national treasury to suppress them.

be prepared to abolish religion al-

It was several times stated by the Roman correspondents of the secular press, even before the election of Pope Pius X. and while Leo XIII. was lying in state before the altar in St. Peter's, that the general feeling of the Cardinals was in favor of accepting the situation under which Rome is occupied by the Italian Government, and the Pope is deprived of his independence.

The fact that Italian troops assisted in keeping order in St. Peter's and on the piazza in front, and at the entry to the Church, was regarded as an indication that the time had come when the Church through its august head would submit to the spoliation of thirty-three years ago. The election of Pope Pius X, was, according to the same furnishers of fictitious news, a new evidence that the Holy Father would change the policy of his predecessors and accept the Italian domination with submission if not with satisfaction.

But now already no fewer than on three occasions has the Holy Father declared that the present situation of subjection is intolerable, and cannot be accepted by the Holy See.

In his first encyclical letter addressed to the prelates of the whole world, and through them to all Catholics, Pope Pius X.declares the need of man to return to Christ, from whom there is a tendency at the present day to apostatize.

"For who can fail to see that society is now, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understand, venerable brothers, what this disease is — apostasy from God, than which, in trath, nothing is more allied with ruin, according to the word of the prophet: 'For behold, they that go far from Thee shall perish.'''

The remedy for this great evil, the Holy Father tells us, is to go back to for the existence of the universe without Christ Whom the world tends to ignore ; a Creator.

will take the example of courage and confidence set them by the Father of all the faithful, and will await with quiet confidence the victory which the Church of God will surely gain over all enemies.

The nations of the earth, Protestant as well as Catholic, will yet recognize the importance and necessity of the Holy Father's independence, and will

unite to secure it in such a way that the millions of their Catholic subjects shall have free communication with the Head of the Catholic Church, that he may not be interfered with by a hostile and meddling Government in his administration of the affairs of the Church, which should be placed beyond the control of any Government, inasmuch as its affairs concern equally every nation wherever Catholics are to be found. and that is every nation of the world, without any exception, whether it be under control of a Christian, or heathen or Mahometan government.

THE LATE HERBERT SPENCER.

-

Herbert Spencer, who died recently in his home in England, is regarded as the founder of agnosticism, or the modern form of infidelity which regards God and the immortality of the soul as " unknowable." He was certainly a man of great ability, though his ability was used in the promulgation of a false as well as an unconsoling system of philosophy.

He professed to have discovered the key to the fact of human existence, generalizing the doctrine of evolution, and asserting that the soul of man is the result of an evolution from organized matter, just as organized matter is the result of an evolution from proto-

sidedness of the investigation, which plasms. Thus he endeavored to account

house, the conviction of the country, 10 per cent. could be properly drilled, and of himself, that Spain was entirely and his intention was that they should innocent of the shameful crime with ultimately be given their liberty, after which she was charged. He said : being fully instructed in military man-" Nobody knows, nobody can prove, cenvres as well as in Christianity. To obody ever did prove, and it cannot carry out his plan, it would be neces-

be proven to day that either Cuban or sary that he should preach to and Spaniard had anything to do with the baptize his converts. owing up of the ship. I heard one of the best military men now in the ser-The Archbishop told him that so far vice of the United States say within a the General's proposal was quite justi. month, that he believed the ship was blown up by the powder that it had on board, which went off without any action of either Cuban or Spaniard." fiable, and compatible with the highest Christianity. "There was nothing," the Archbishop said, "to prevent a layman from preaching and baptizing ; Senator Teller had had ample opporand when the slaves were purchased tunity to know all that can ever be with a view to their liberation that was known regarding the origin of the exalso a praiseworthy act." plosion, and this is his deliberate pro-

Here, however, another and a greatnouncement on the case ; but we know er difficulty arose. The General exon the other hand that the United plained that the intended converts States Government effectually and dewere polygamists, as a man in Central liberately burked all efforts to ascertain Africa has rarely less than four wives, the truth of the matter. The Spanish which number he generally required for Government repudiated the crime, and his maintenance. He enquired of the asked for a thorough investigation into Archbishop whether Christian tenets the affair. There was a form of investicould sanction a limited plurality of gation, indeed, under the auspices of wives under any circumstances, but the United States Government after was answered negatively. Dr. Temple the war was ended, and a decision was given hurriedly that the ship was blown said " he could give no justifying permission whatever, and to establish a up from the outside ; but if it had been intended to make the investigation an psuedo-religion without so elementary a principle of morality would be honest one, the Spaniards would have highly reprehensible." been allowed to share in it. So far was

The General replied : " Then Africa is a long way from conversion, if one wife is made an essential of it ; " and the plan appears to have been abandoned on this account. To this we must add that Bishop Colenso, who was the Anglican Bishop of Natal many years earlier than the time of Archbishop Temple's interview with General

selves at the time. Our conviction Gordon, cut the knot in a more offwas strengthened by the evident onehanded manner, as he permitted bis converts to practice polygamy, and cerappears to have been carried on in tain Protestant missionaries of other such a way as to seem to justify the sects adopted the same means of swell-

THE CONVERT'S CHRISTMAS. CONTINUED FROM FIRST PAGE

that year he was settled near Collegic Rome no in Rome with his nephew, after-wards well known as Father Anderdon, S. J.—a name that has escaped some of the same that was its due. "I somethe same that was its due. times think that we Jesuits are warranted to strike only on our own box," was one of his own pleasantries at the end of his life. Be that as it may, there ought to be a very general memory and recognition of the conspicuous attainments, services and personality of a man who, in all these, was remark able. Nobody, it is true, more consistavoided any such recognition. He enly had his own rewards. One of them, like to think, was that first Catholic Christmas of his in Rome with Manning.

ARCHBISHOP BRUCHESI ON THE SALOON.

Archbishop Bruchesi of Montreal is a persistent and effective advocate of the restriction of the liquor traffic. man living has a better right to keep up a crusade against it than he has, for he sees some of the very worst effects of the drink habit in the great city in which he has his home. It would be hard to find another man whose appeals are more affective, for love of his people preathes in every line of his numerous messages to them on this subject.

The present aim of the Archbishop is to induce the Police Commissioners of Montreal to curtail materially the time for drinking by requiring the saloons to be closed earlier than they now are and especially on the days before feast days and Sundays. His plea is a striking illustration of the exceptionally

Once again I thank you all for the great honor done me to-night. Let us be of good heart, work unitedly and we will win the day.

Come, and let us go up to the moun-tain of the Lord, and He will teach us His ways, and we will walk in His patt s.

JANUARY 9, 1.04.

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BISHOP MATZ ON SOCIALISM.

Last Sunday at Denver Bishop Matz returned once more to "Socialism" in his series of lectures. There is more light in the following than in the mournful prophecy cited last week : "Now to the radicalism of error and

"Now to the radicalism of error and disorder we must oppose the radicalism of truth and order, and meet dogma with dogma, and we say to socialism : 'Your axiom is false, theoretically, fun-damentally and practically. The root of evil in humanity lies radically in man and not in society. Man, as he came from the hands of the Creator was in-deed good, but he fell by his own free

deed good, but he fell by his own free will from grace, and was wounded at the heart at the very dawn of his existence. This is the doctrine of original sin, which forms the basis of all theology, and is summed up by Christianity in the creation, the fall and redemption. In the creation all was beauty and har-mony; no evil anywhere. In the fall all was disorder, discord and evil every-where triumphant. The redemption was the divine reaction against human rebeldeed good, but he fell by his own free the divine reaction against human rebel-lion, the standard of truth arrayed against the standard of revolt, and became the sequel for a mortal combat on the part of order against disorder, which the part of order against disorder, which is summed up by Christianity in the words of the apostle: 'For the flesh lusteth against the spirit, and the spirit against the flesh, for these are contrary one to the another.' (Galatians v., 17.) This is the sum and substance of all our theology as applied to the of all our theology as applied to the reality of life. It proclaims that evil

conflict, a war of extermination with our own concupiscence when He says: If any man will come after Me, let him deny himself and take up his cross and follow Me.' (Math. xvi, 24.) Take note of these words: 'Deny himself, take up His cross and follow Me.' If they do not point to any interior con-flict engaged within us by our own con-cupiscence of 'the flesh which lusteth against the spirit,' provoking 'the spirit to lust against the flesh,' and thereby engaging the combat of man's nobler

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grow only upon the ruins of egotism. The antagonism between fraternity and egotism is absolute and eternal. Fraternity is the cement of society; egotism is its solvent. Now, egotism or selfishness can be uprooted in the soul only and alone by the noble, gener-ous conflict carried on from within the soul. It stands to reason that before

soul. It stands to reason that before you can bestow yourself upon others you must begin by renouncing and con you must begin by renotheng and con-quering yourself. It is here the mon-strous contradiction of socialism ap-pears in its attempt to build up for the humanity of the future a social edi-the humanity of the future at the fice, crowned with fraternity at its summit and standing on absolute ego-tism, which is the root of disorder, and

can only produce anarchy and ruin. "It is evident from this that the Catholic doctrine of self-denial, so Catholic doctrine of self-denial, so severe and repellant in appearance, produces, nevertheless, the sweetest fruits; it brings forth the tree of life, whose roots are buried in the very heart of humanity. Into the social and under the genial light and heat of the sun of Christian charity, it shoots out three branches beneath whose luxuriant foliage the nations love to come and dwell; it produces copiously the lucidwell ; it produces copiously the luci-ous fruits of peace, liberty and fratern-ity, whereon humanity may thrive and bring out the grandest civilization Christianity is capable of producing. Think not that I am dreaming or striv-ing to write poetry in bad prose; for this was exactly the condition of man in Paradise before the fall. The condi-tion of excisty under the patriarchia of all our theology as applied to the reality of life. It proclaims that evil exists radically in man, and not radi-cally in society. This is our social and religious dogma, without which you will never be able to understand the nature of man or the history of humanity. It is, besides, the cry of our own con-science and innermost conviction which cries out in the words of St. Paul: 'But I see another law in my members ighting against the law of my mind is, besides, into evolve tion which science and innermost conviction which is that see another law in my members fighting against the law of my mind and captivating me in the law of sin that is in my members. Unhappy man that I am, who shall deliver me from the body of this death?' (Romans vi., 23) 23.) "It was to arouse the consciousness of our innate infirmity and sinfulness that Christ points out the necessity of a conflict, a war of extermination with our own concupiscence when He says: "If any man will come after Me, let bin day himself and take up his cross

engaging the combat of man's nobler parts against the baser instincts, they have no meaning at all. "Socialism is selecting for a point of departure the formula: "The evil of humanity roots in society," places itself in flagrant contradiction with the testimony of humanity rendered by all the schools of philosophy and history for six thomsand years, and thus brands the schools of philosophy and history for six thousand years, and thus brands itself before the world with a voluntary excommunication. In contradiction with this axiom of socialism Christian-ity proclaims the principle that the evil of humanity roots radically in man, and that we must begin by reforming man in order to reform society. It stands to reason, and a moment's reflec-tion will convince you of this simple due obedience to the Holy See." doni declares that his paper, "The True Catholia American "

tion will convince you of this simple truth, that from the moment a man be-gins by setting a guard around his own gins by setting a guard around his own heart and striking down unmercifully every passion, every motion of anger, envy, hatred and ill will within his own heart, from that moment the river of peace will flow brimful over our fields and into our eities, teoplar with the record where a Jesuit has been practi-cally charged with softening of the brain.

The Father General has authorized the Associated Press to say that Edi-tor Spadoni's allegation is entirely false; and that it is a case of black of peace will flow brimtil over our fields and into our cities, teeming with the blessings of peace and prosperity. Then our brave soldiers having no enemies to confront on our borders and no conspir-

our brave soldiers having no enemies to confront on our borders and no conspir-acies to crush within the realm, may return to their peaceful homes and turn their bayonets into plowshares. Then to guard 1,000,000 of men you will not require one policeman. Then society may dispense with judge and society may dispense with judge and Then to guard 1,000,000 of men you will not require one policeman. Then society may dispense with judge and jury, tear down its prisons and penti-tentaries, for the golden days of parabank notes, and falling at the feet of the Pope, while the Cardinal de livered himself of this dramatic addise shall have dawned upon our age. "Side by side with social peace and its countless concomitant blessings, dress : 'Your holiness, the lamented Leo, "Your holiness, the lamented Leo, just before his death, confided to me the money which I now lay at your feet, saying that, if I succeeded him, I was to use as I thought best; but that if that another took his place, I was to turn the money over to him after a nericd of four months had claused its countless concomitant blessings, true liberty will flourish and take the place of despotism. Liberty ! What is it but freedom to do good without being hampered by evil? Liberty That is man moving freely in the no sphere of the good, even as the bird moves in the air and the fish in the turn the money over to him after a period of four months had elapsed. This I now do in the presence of Mgr. Marzolini, who bas been the only other person to share the secret." While this was happening in the apartment of Pope Pius X. an electri-cian working in the apartment of the Wherefore, the more a man restricts within himself the dominion restricts within himself the dominion of evil, the higher he soars in the realms of liberty. What we have said of personal liberty applies equally to social liberty. Social liberty for the community and society is to move un-hampered in its freedom to do good. apartment of Pope Flus X, an electri-cian working in the apartment of the late Pope Leo XIII. discovered several bags of gold "carelessly tied" whose contents aggregated nearly \$2,000,000 hampered in its freedom to do good. But this society cannot do without a corresponding repression of the passions nore. No wonder his present Holi-ness-who has difficulty in meeting the expenses of the Vatican-was "much affected." and evils emanating from them. Inor dinate passion is by its very nature intolaffected." Unfortunately, there is no founda-tion for the story; but it has caused the giving forth through the Associ-ated Press of an authoritative stateerant; instinctively it breathes oppression of all that is good and just. Hence for the existence of social as well as personal liberty the repression of the personal liberty the represent of the passions becomes an indispensable ne-cessity—first, voluntary and from with-in our own hearts, and second, from with-out and compulsory against all conspi-out and compulsory against all conspiment as to the Vatican's finances. The motive of the first of these falsehoods is only too evident. That of the hoods is only too evident. The sensa-tion, or the wish to diminish the aid which the Vatican receives from the faithful throughout the world by repre-It follows from this that the more the man checks and represses his own individual passions from within, the less exterior or compulsory repressenting it as already superabounding in riches. There is no doubt that Pope Leo XIII.'s attitude to the Republic in sion from without becomes necessary; and when the domination of the passions has been accomplished by the exertion France grieviously tried the monar-chists, and the story of the lady who reduced her annual contribution from of personal moral energy, compulsory repression will cease altogether and reduced her annual contribution from \$4,000 to \$4 may be well founded. If be it true that Pope Leo XIII, had endeavored so to invest the funds of the Church that the revenues would be in-creased, it was only that the foreign missions and other special chapities of society becomes sovereignly free. Then men will move about doing good, absolutely free from all restraint; repres sion will cease because it has no object, and social liberty will gather the fruit of our personal conflicts. "Besides peace and liberty, which emanate from our doctrine, this dogma missions and other special charities of the Vatican would not suffer by such a for exdereliction of that of France, ample, and not as has been intimated, for the sake of being independant of the produces another fruit if possible more luscious still, namely, fraternity, the dream of expansive hearts and generous souls. Fraternity, the most charming help of the faithful. Peter's Pence is a very ancient inunion between brethren, the voluntary gift of ourselves unto others. Could anything be more beautiful than to stitution — originating, curiously enough, in England, and no Pope but has welcomed this manifestation of the loyalty of Catholics to his office and imitate on earth the beatific union of angels and saints in heaven? "Now, fraternity here on earth can person, and their desire materially to

THE CATHULIC RECORD.

co-operate with his good works. The great and humble Leo XIII., like his il-lastrious predecessor, Pius IX., told his kindred to expect nothing from the Pope, glorifying in the fact that his faithful of all conditions in life, and as such could only be applied to disinter-ested and holy uses. — Boston Pilot.

co-operate with his good works. The great and humble Leo XIII., like his illing and humble like deprived of the happiness of seeing the face of the Holy Father they knew that face of the Holy Father they knew that it was one to be loved and revered... His Holiness was deeply touched and the tears stood in his eyes when the group began to sing with exquisite feeling the Pope's hymn and the Ave Maria. After giving each of them his ring to kiss, and bestowing medals on all present, he spoke to them encour-

aper, "The Morell, was sent to Carlisle school, -of which afterward going to the Catholic Uni-

due obedience to that his paper, "The doni declares that his paper, "The mean before, was largely instrumental in putting down the equally vaporous heresy of "Americanism," and he has sued Father General Martin for the compensation which he alleges was promised him. The Jesuits, singly, and collectively, have been the subjects of many vile calumnies; but this is the first case on y calumnies; but this optimized for the studies for the college were asked to de-trecord where a Jesuit has been practi-trecord where a Jesui

OTTAWA STUDENTS MEET.

Will Co-Operate With the Citizens' Committee to Aid Ottawa College.

At a well-attended meeting of the

5

The second product of proceedies of the second product of the seco the band rendered the Dead March in Saul. Denominational unity was shown in a happy manner by the attendance of the officers of the Church of Eng-land and Methodist Cadet Corps, all wishing to do honor to a dead com-rade. In the mourful cortege were noticed Chief Justice Harwood, the judges of the Supreme and Magis-trates' Courts, members of the execu-tive and legislative councils, the mayor, as well as a large number of private citizens.

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equently visited not, for I sought get it. This is strenuous efforts o promise of re-not been kept. ed! Let me inthe eloquent pro-half during the colleagues Mr. Mr. Swift Mcay that Colonel eglected by the rty, but that his full strength of

you all for the o-night. Let us unitedly and we

up to the moun-He will teach us ill walk in His

A CONVERT'S DEFINITION OF FIVE-MINUTES SERMON. "CATHOLIC."

From the Glasgow Observer. Father Angus, of St. Andrew's, who writes so pleasantly in the Tablet n -7

and again, contributes to + zi paper an article, "Here and L we," in which

article, "Here and to the furnishes some on ortaining and illuminative remarks on the use of the word "Catholic." "The word 'Catholi ' is much in "The word 'Catholi ' is much in

lieve this or that because I am a Cath-olie. In other words, I do not accept the Teacher because I like or approve

the Teacher because I like or approve of the teaching, but I accept the teach-ing because of the Teacher. I belong to a divine society, and I accept, ex-animo, the teaching of that society simply because she is divine, and there-fore infullible and I accept her teach-

he has evidently the gift of clear per-

IRISH PROTESTANTS AND THE

EMBLEM OF CERISTIANITY.

ant Bishop of Cork; Lord Justice Holmes and Mr. Savage French, J. P.,

constituted a diocesan court of inquiry which sat in Cork on Saturday to hear an

appeal of Mrs. Axford, wife of a staff

surgeon in the royal navy, for permis-

sion to re-erect a cross over her brother's grave in Kilbrogan Cemetery.

From the evidence it appeared that

the lady had caused a plain Celtic

cross to be erected over the grave in April last, but it had been removed and

thrown on the roadside by the Rev. B. C. Fawcett, B. A., incumbent, and two

C. Fawcett, D. A., includent, and two church wardens, Mr. Samuels, K. C., who appeared for Mrs. Axford, urged her case in vigorous language. He could not see what objections there was to the commercial the applications of the application.

to the cross which was the emblem of the common faith. Evidence was then

given as to the strong feeling which existed amongst the Protestants of the

parish against the cross. The judg-ment of the court was that it declined

to interfere with the refusal of the de

fendants to permit the erection of the monument, although the Bishop said

that there could be no more appropriate

emblem put over the grave of a Chris-tian man or woman than the cross. What a precious judgment ! It should

be treasured up by opponents of the Cross everywhere. "Strong feeling" Cross everywhere. "Strong feeling" against the "emblem of the common faith " is all that is necessary in order

to have it banished or thrown on the roadside.—Dublin Correspondence of

SCIENCE SUSTAINS REVELATION.

A favorite theory with the material.

ist school of philosophers is that matter (which they substitute for the Deity) is, while ever mutable, ultimately in-

the London Catholic Times.

said

Right Rev. Dr. Meade, Protest-

ception and lucid exposition.

The

Sunday Within the Octave of Christmas.

text, for bringing dishonorable impu-tations against the Catholics, above all against their clergy. Now this deliberate malignity, always THE BUSINESS OF LIFE. on the watch, utterly independent, in its accusations, of anything but the wish to accuse, is evidence of a far What is the real business of this life? The answer to this question is found in the words of our text : " Did you not more deeply scated evil of heart than appears in the wild vituperations of Lansing or Christian, besides that these know that I must be about the things of Lansing or Christian, besides that these hardly alight with any such settled purpose on individuals. How can we call these two men good men, or honest men in any sense? Only if we assume, which is of course possible, that sec-tarian malevolence has, from the be-ginning, so taken possession of one de-

know thet I must be about the things of my Frihe."" What is meant by the things of M. Father? It means to early out the c. mands of God, who is the Father. One ford Jesus Christ, "ho was perfect min as well as true Hed, points out is us that the chief end of our existence here, and our chief and only real business in life, is to fuln! the simmandments of God and carry out 'fis will. As it was His business as man to co this in the great-est perfection, so it is our business in at as much as it was His, and the more we use here and there amont ; our Episso-palian friends. Of cour a they only call themselves Catholics ; the difficulty call themselves catholics; the dimetricly is to get other people to do so. But the fact is that they are using the word in a sense differing from that in which we use it. An Auglican seems to think that he becomes a Catholic, by balaxy tarian malevolence has, from the be-ginning, so taken possession of one de-partment of their being as to render it at present quite inaccessible to the principles of charity or integrity. This would be very dishonorable to professed leaders of the Church of God, but it would at least heave room for the possi a sense differing from that in which we use it. An Anglican seems to think that he becomes a Catholic by believ-ing this or that or the other. Such is not our belief. I say I am a Catholic not because I believe this or that doc-tains by the sense. I am in communic as much as it was His, and the more we appreciate this great truth the better it will be for us, both here and heretrine, but because I am in communion with Rome. I am not a Catholic be-cause I believe this or that, bat I bewould at least leave room for the possi bility, after severe future discipline, of an ultimate healing of the moral being. after, and the happier we shall be now as well as in the other world. To these men, probably, a Catholic priest is no more a human being than a

as well as in the other world. To fulfil the commands of God, or do the things of the Father, is not always pleasant to human nature. It was no doubt painful to our Saviour to leave St. Joseph and His Blessed Mother in ignorance of where He was, and to make them search for Him everywhere for three long days without finding for three long days without finding Him. But it was the will of His Father, who wished to teach us all, and should be called on for evidence of some disgraceful imputation against a Catholic chergyman, the demand would provoke them to grim derision. It is a small thing in comparison, but Father, who wished to teach the star, and for all ages, a lesson of patience and conformity, and our Lord did not hesi-tate ; He was willing to suffer Himself, and that His Mother and St. Joseph and that His mother and St. Joseph it proceeds from the same principle of evil surmisings as something which faithfulness to the Blessed Reformation should suffer, in order that the great good wished for by His Father should requires always to be cherished towards the Papists, that the same men, declar-ing-I do not know how authentically-

simply because she is divine, and there-fore infallible, and I accept her teach-ing as propounded or proposed to me by her divinely appointed Head and Mouthpicce, the Bishop of Rome, the Pope, the Vicar of Christ." Father Angus modestly disclaims possession of what he calls a "theologi-cal mind." We imagine that theolog-ians will find nothing to quarrel with in the sentences quoted. If the writer has not the gift of a theological mind, he has evidently the gift of clear perbe accomplished. He knew that His Blessed Mother and St. Joseph would derive great profit and merit out of this painful abandonment, because they would will-ingly accept the pain of it, and present it over and over again as an offering to it over and over again as an offering to it over and over again as an observe their heavenly Father, who does every-thing right and for the best. The example of the Blessed Virgin Mary and St. Joseph should always be

conditions were more favorable, de-manded a much larger amount, call him "the craity old Pope." Imagiue the righteous exasperation of one of these editors, if somebody should say: "Dr. Smith." which is not the name. "lately offered his house to Mr. Brown for \$10,000, but as Brown held off, and real estate is rising rapidly in that suburb, he now tells him that he can't have the house for less than \$20,000. Crafty old before us and make us accept the things of our Father in heaven, no matter how painful they may be, with re-signation, and constant prayers for it if we do not feel it, and for help not to house for less than \$20,000. Crafty old give way to murmuring and dissatisfaction because God does not treat us in some other way than He in His divine However, Dr. Smith would doubless have said to me: "The wealth of the sinner is laid up for the just. Now Pope Leo is the sinner, and I am the just. Therefore for me to get marketwisdom and love actually sees fit to treat us.

If we would only say constantly, and n all occasions, "What is the busion all occasions, "What is the busi-ness of My Father? I must make it my business to do it," it would save price, or more, for my possessions is a godly act, but for anti-Christ to ask it godly act, but for anti-Unrist to ask it is plainly against the rights and inter-ests of God's elect. Therefore that which is simplicity in me is craftiness in him. If you insist that the same principles of morality apply to a bar-gian with a Baptist Elder and with a Roman Pape, you are merely an Achap us many an evil and many a sorrow, and fill our lives with a true joy and a and fill our lives with a true joy and a constantly accumulating merit. O my brethren ! what fools we are, and how short-sighted, not seeing what is per-fectly plain, and what no reasonable being can think of denying. Everything we do shou'd be one of the things our Father in heaven. We should consider His will about rising gian with a Baptist Elder and with a Roman Pope, you are merely an Achan that troubleth Israel. These were the principles on which my spiritual fore-fathers in Cromwell's time proceeded in their transactions with Popish and Anglican Malignants. O that these holy days might return!"

should consider His will about rising from sleep in the morning, not indulg-ing too much in a sensual and idle slothfulness; and should do the same about going to rest at night, giving ourselves sufficient repose and not spending the hours of rest in dissipa-tion and luxury. All the business of the day should be done, first and above all, as a thing of the heavenly Father, acting with honesty, with fraternal charity, and with sobriety, serving our Lord Jesus Christ, and not men or our from sleep in the morning, not indulg The third and last part of the Angel-ical Salutation, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death," was added by Lord Jesus Christ, and not men or our wn selfishness.

Our conversation should be some Our conversation should be some-thing which is of God, not being in a hurry to speak of our neighbor's faults or to attribute a bad motive to him or to revile him, but in all things seeing in him the image and likeness of God. Let us remember that he as well as ourselves is an heir of immortal glory, and that Christ has loved him so much as to die for him. Bright and innocent conversation, from which all spite and malice and all badness is excluded, is a thing of the Father and a joy to men

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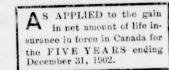
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assed by the withdrawal of a deceased partner's capital will find a policy of life insurance a certain method of guarding against such a contingency.

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OF CANADA

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be present this mind with many Twelve or thirt augurated the cu fore the altar around the arc order to give er of your faith and duum presented mense Cathedral It was not prob duplicated. We the custom has ganization has it and depression. the right idea an umph. What we ers and leaders freely because 1 What wa I was drawn int ward. The obje that religious iso young men. The than that of Cat It is an intell faith. They ar row of the bone would give up

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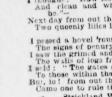
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If this interests you, write to the Company and full infor-mation will be cheerfully furnished.

conquers. The c voloped by devot

Faithfulness is many a successfu-ity, ability and th that may be given one's efforts but one's efforts, but daunted faithfulne in the very fac-hindrance and ob



JANUARY 9,

CHATS WITH

as give ourselves a wholly to Jesus. I live even more earn ests, to seek His glo

joy in Him. Let us

as the whole centur to our Most Holy Christ.

I passed a stagnant m Beneath a recking s A loathsome puddle by No sortier pool was I thought: 'How lost And clean and wh bb."-

Sou

Faith

At the beginning

-Strickland W

to urge upon the consciences of the most orthodox editors. One is: Thou shalt not lie. Another is, that we are strictly obliged to give a creditable ex-planation of any fact when there is absolutely no evidence to the contrary. Now to these two principles of common honesty the two editors pay no attention in the case of Roman Catholics. know of only one exception. They lately, to throw discredit on certain rather eager Methodist candidates for the General Conference, urged against them the disinterestedness of Rampolla and Sarto in the Conclave, who worked energetically for each other and against Though the apparent themselves. Though the apparent motive of the commendation was not very exalted, it was pleasant to be able

THE TRUTH ABOUT THE CATHO-

OLIC CHURCH.

BY A FROTESTANT THEOLOGIAN.

CCLXXXII.

I have already given various facts which have led me to recede from my original assumption, that vulgar virul-ence towards the Catholic Church is most largely rife among the Methodists, and to close with the opinion of the Ave Maria, that this evil eminence, in this country, belongs rstner to the Baptists. Of course I am not speaking of such gentlemen as would be found in the teaching forces of Brown or Rochester

teaching forces of Brown or Rochester

teaching forces of Brown or Rochester University, or Newton or Rochester or Crozer Seminary, or other Baptist seats of learning, than which there are none better. We may, in this matter, sometimes find carelessness, or even disingenuousness among them, for these are common enough among us all, but we do not look for blackguardism. Nor do I know anywhere of such exactness of scholarship in these matters as that of Dr. Vedder of Crozer.

I seldom see the Watchman, or Ex-aminer, but I have not gathered the

aminer, but I have not gathered the impression that these are commonly viralent or intentionally slanderous. High scholarship (setting aside that illustrious school, the University of Virginia) is less common in the South than in the North, and also reserve of speech. Therefore it is natural enough that my examples of Baptist virulence and calumniousness have been chiefly

and calumniousness have been chiefy from the South, which moreover is the chief seat of this great denomination.

John Christians's book is as much wickeder than Lansing's as Lansing's is wickeder than that of a decent Chris-

paper of the Mississippi Valley, border-ing on the South, which, although com-

monly more temperate in its forms of speech, has no more care of truth, or

justice, or charity, towards the Roman Catholics than either Lansing or Chris-

A dear friend of mine, now above, a

theological professor, once wrote to me : I wonder when our religious papers will

be religious. This is an inquiry which still awaits solution. Our so-called re-

ligious papers are a queer phenomenon for the most part. They remind me of

ligious papers are a queer phenomenon for the most part. They remind me of nothing so much as of the scribes and elders who gathered around Herod in consternation to learn that the Holy One was already in the world, and was likely to sweep the cobwebs of their fantasy into the purifying flame. No wonder that a leading paper of this class once exclaimed that we have no need of Christ in these happy times, and must put off His second coming as long as possible.

However, the Baptist organ in ques-

tion appears to go beyond all admissi-ble bounds, and to speak as if it held, with Anne Hutchinson's followers, that the moral law, above all the law of ver-

the moral law, above all the law of ver-acity, lays no obligation on the con-sciences of the elect. I do not name it for family reasons, (although the editors are no kinsmen of mine) but its name man contin be graved.

are no kinsmen of mine) but its name may easily be guessed. Of course the dull commonplace of their usual tone is not to be imputed to the editors as a sin, besides that it is

the editors as a sin, boshdowner. Nor should we reproach them that they are no gentlemen, for perhaps they would be gentlemen if they only knew how. Nor should we find fault that they have

only reached the lower level of a " regu-

only reached the lower level of a "regu-lar" education, for what more is re-quired? No very delicate edge is needed to give notices of Association meetings, or of immersions, or church sociables. I believe this paper draws the line at the occlosization calcowalks

long as possible.

Yet there is one influential Baptist

of Dr. Vedder of Crozer.

tian man.

tian.

Therefore we may assume it to be true.

tiger or a hyena. If we saw a tiger fresh from the jungle, and said: No doubt this fellow has eaten three or

four men, we should laugh to be called

on for our proof. So if these two men should be called on for evidence of

that Pope Leo was at first willing to sell the friars' lands in the Islands for

a certain sum, and afterwards, when

However, Dr. Smith would doubtless

The farther we go on with these men,

CHARLES C. STARBUCK.

the worse we shall think of their moral-

HOLY MARY. MOTHER OF GOD.

the Church. The dogma thus enunci-ated was so defined by the Third Gen-

eral Council, which met at Ephesus in the years 431. In opposition to the teaching of the Church that the Blessed

conditions were more favorable,

Elder !"

ity.

Andover, Mass.

to acknowledge the commendation. Take our second principle of morality, that we are bound to give a creditabl that we are bound to give a creditable explanation of fact when there is abso lutely no reason to the contrary. Ap-ply this to a particular case. The late Dr. Roswell D. Hitchcock, President of Union Seminary, died worth \$2,000,000. Would these two editors have tolerated the interactions that Dr. Understead the imputation that Dr. Hiteheoek gained this money by extortions from his parishioners, and afterwards by tricks against his fellow-professors? Of course not. They would have said, which is the simple truth, that Dr. Hiteheoek, who I believe married wealthily, was an uncommonly good business man, and that therefore his prudent investments grew under his the imputation that Dr. Hitchcock prudent investments grew under his hands.

Yet when a Western priest died leaving a fortune not to be compared in amount to Hitchcock's these two men at once cried out: See what may be the gains of an extortionate priost in a large city parish! They did not pre-tend to have the slightest evidence that tend to have the slightest evidence that this clergyman was extortionate. They knew pertectly well that very few priests, however large their parishes, leave fortanes behind. Of course then the only inference permitted by com-mon honesty would be that this clergy-man had inherited wealth, or had early, like Dr. Hitchcock, made singu-leave information in the set of the state in the set of th man had inherited wealth, or had early, like Dr. Hitchcock, made singu-larly judicions investments. Not at all. The deliberate malice of these two Baptist leaders of the Centre-and I speak after an amply adequate examin-tion of their columns—is always on the watch to find, not evidence, for that is superfluous, but the most tenuous pre-

sociables. I believe this paper draws
the line at the ecclesiastical cakewalks
and evangelical fandangoes, and would
positively refuse to publish the fact if
a godly deacon should stand on his hef fact if
for the amusement of the brotherhood
and ad majorem Dei gloriam.
Still there are certain principles of
morality which I think we have a right
to urge upon the consciences of the
most orthodox editors. One is: Thou had become deeply cherished by the faithful and was not new to them is evidenced by the fact that the people of Ephesus received it with great joy, which they manifested by illuminating

Mary, therefore, is the Mother of God, and this exalted dignity she could not enjoy without being holy. Quite properly then is she styled Holy Mary. Nestorius would have two persons in the Christ. Not so the Church. In Christ there are two natures, namely His there are two natures, namely His divine and His human nature, subsist-ing in one person. In other words, the Second Person of the Blessed Trinity and Jesus, who is the Son of Mary, is also the Son of God. Therefore the same person is both God and Man. Consequently the Blessed Virgin is truly the Mother of God. Again, as Jesus, the Son of Mary, is the same Jesus, the Son of Mary, is the same person as the Son of God, and truly God, it necessarily follows that Mary is

the Mother of God. The error of the Nestorians, however, was no less serious than is that of modern sectarianism, which attacks us for the use of the words, " Pray for us, sinners." It is because of them that we are faisely accused of worshiping the Blessed Virgin in place of God, by our separated brethren. But they are mis-taken. Catholics worship God. They onor His Mother. They regard th Blessed Virgin as the most powerful advocate in heaven. They feel that as

advocate in heaven. They feel that as the Qaeen of Heaven, and the Mother of God she can intercede for them to her Divine Son. By invoking her aid they in reality pray to Him. They con-fess themselves as sinners, theref re, in need of her assistance. As we seek the influence of the powerful in world-ly affairs, so we ask the aid of Mary in ly affairs, so we ask the aid of Mary in

y hairs, two and the term of the term our spiritual necessities. We ask her aid "now," because the dangers that beset our souls are ever present. Constantly, therefore, are we in need of her protection. We ask it at the hour of death, for then above all times do we need a defender against

and to angels. And all that happens—bad weather, sickness, failure to carry out our desires, want, death of friends ; all come from the permission of the Father, and are handed out to us. In all these things lie concealad the most glorious

Jesus said to His Blessed Mother business of your life? Do you not business of your life? Do you not know that your whole happiness lies here? Rise up, then, O my soul! and go on courageously; let no obstacle stop you; look on all things with the eye of faith, and not according to the ways of the world. Then shortly you can say with St. Paul: "I have run can say with St. Paul : my course. I have kept the faith. I have fought the good flight. And now there is laid up for me the crown of glory which God will give not only to me but to all who love His coming."

Scotch Converts.

"Monsignor Fraser, rector of the Scotch College in Rome," says the Pittsburgh Observer, "states that of the thirty-two students for the priest-hood at present in that institution, six were until recently ministers in the Presbyterian Church of Scotland."

Their True Worth.

The spirit of faith teaches us to value things as God values them. To prevent one mortal sin is a greater work than to make a fortune. To induce a soul to make earnestly the morning offering even once is to render a service to the Sacred Heart for which It will always be grateful.



Tobacco and Liquor Habits The second second

destructible. This theory, like some others is tottering to destruction, owing to the recent extraordinary dis-coveries. While a change of elements from one substance (radium) to another (helium, the matter of the sun as dis is demonstrated by the latest experiments, the total annihilation of both as the final result of transmutation has also been observed. The facts of the case, as told by Sir opportunities of pleasing God and see curing our salvation. Let us often say to ourselves what Institution he said that radium gives Jesus said to His Elessed Mother: off a heavy gas which slowly changes "Do you not know that I must be about the things that are My Father's?" Do you not know that everything else is of no account? Do you not know that here lies the whole business of some life? Do you not off a heavy gas which slowly changes into helium and then vanishes. This play the characteristic properties of radium. It is not permanent, however; in about a month it entirely disappears. The question then arises, what becomes of it? Sir William Ramsey claims that he caught this emanation in the act of vanishing. "He found that after it had been collected for a couple of days its pectrum-which previously was en tirely unlike and yet studied-began to display the typical yellow line of hel-lum, the gas first known and christened

by its presence in the sun. In four or five days the hellum lines grew five days the helium lines grew brighter, and in another week the spectrum of helium was positively blazing in the hermetically scaled tubes that had been filled with the pure em-anations or gaseous output of radium. 3. In other words, one element had been literally seen to change into another of quite different nature under the eyes of the experimenters." This other finally became nought. The whole case, as it stands, disposes of the grand theory of the indestructibility of matter, and proves that as God created the whole visible universe out of nothing but His almighty will, so can He dissolve it at a breath.—Philadelphia Catholic Standard and Times.

Secure in H pe.

The soul in purgatory, though suf foring grievously, suffers with such resignation and conformity to the will of God, that it experiences neither confusion nor terror. It is strong in patience: pain does not deaden its love of God, and therefore does not disturb its peace, which is firmly established in the hope of future glory.

Worms cause foverishness, moaning and rotlessness during eleep. Mother Graves' Worm Exterminator is pleasant, sure and effectual. If your druggiet has none in stock, get him to procure it for you.



receive. H generously, he would de ter, if he wo live or stan Give of you of your enc starve, men The man what he ha the farmer the convic drought an of crops, th corn. He the crib, th

JANUARY 9, 1904.

CHATS WITH YOUNG MEN.

At the beginning of the new year, let At the beginning of the new year, let us give ourselves and that new year wholly to Jesus. Let us determine to live even more earnestly for His inter-ests, to seek His glory, and to find all joy in Him. Let us dedicate this year, or the whole conturn has been dedicate the as the whole century has been dedicated to our Most Holy Redeemer, Jesus

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I passed a stagnant marsh that lay Beneath a recking soun of green, A loaihsome puddle by the way; No sortier pool was over seen I thought: 'How lest to all things pure And clean and white those foul depths ba."-

Next day from out that poad obscure Two queenly lilies laughed at me.

Two queensy inter large as door I presed a hove! 'round whose door The signs of penury were strewn; I saw the grimed and lithered floor, The walls of logs from tree trucks hown. I seld: "The gates of life are shut To those within that wratched pen;' Bur, to! from out that lowly hat Came one to rule the world of men. - -Strickland W. Gillian, in Success.

Faithfulness.

Faithfulness. Faithfulness is the explanation of many a successful career. Opportun-ity, ability and the friendly assistance that may be given all tend to further one's efforts, but the persistent, un-daunted faithfulness to labor in hand, in the very face of opposition and hindrance and obstacles, is that which expresses. The character that is deconquers. The character that is de-voloped by devotion to duty in life's smallest undertakings is being equipped for glorious achievements. Therein is found the secret of success.

The Best Type of a Young Man. The annual religious celebration of the Catholic Young Men's Archdiocesan Union was held on Sunday evening at the Cathedral, Philadelphia. The sermon was preached by Right Rev. Mgr. James F. Loughlin, D. D.

It was in substance as follows : "I am deeply grateful to your rever-end director for having invited me to

be present this evening. It fills my mind with many sacred reminiscences. Twelve or thirteen years ago was inaugurated the custom of gathering be-fore the altar of the Cathedral and around the archiepiscopal throne order to give evidence of the vitality of your faith and piety. The first triduum presented a great scene—the im-mense Cathedral filed with young men. It was not probable that it could be duplicated. We should feel glad that the custom has continued. Every or ganization has its periods of expansion and depression. Yours is founded on the right idea and must eventually triumph. What was the aim of its found-ers and leaders? I can speak more freely because I was not one of them. What was the aim of its found I was drawn into the movement after-ward. The object was to contend with that religious isolation prevalent among young men. There is no deeper faith than that of Catholic young Americans. It is an intellectual and reasonable faith. They are Catholics to the mar-row of the bone, and if necessary they would give up their heart's blood for

it. "The best type of young man is the one who is punctual at Mass and who is frequently seen at the altar. It is a most edifying sight to see young men at the altar receiving our Divine Lord. at the aftar receiving our Divine Lord. Such young men are numbered by thousands in our cities. They are sober, industrious, honest; the pride and staff of aged parents; true and loyal friends. Are they everything that is desirable ? What is there to complain of? In what what is there to compare of it in what are they lacking? There is among them a lack of apostolic zeal. To most young men religion is something too sacred to be spoken of. They seldom make religion a subject of conversation, and often when it is broached turn the conversation to something else. They would not act so about any other topic, yet we are told that in this country the yet we are told that in this country the field is ripe for the harvest. Our Cath-olic young men can reach their Ameri-can fellow-citizens, which the priests cannot do. The priests do not come cannot do. The priests do not come into contact with non-Catholics as do those in the everyday world. If the work of converting America is to be done, it must be done by the apostolate

tions try to bring recruits into their

societies and effect all the good they

can according to their lights.-Phila-delphia Catholic Standard and Times.

Scatter Your Flowers as You go.

more than a rose, can withhold and yet receive. He must give first, and give

generously, broadly, magnanimously, if he would develop a magnificent charac-

ter, if he would accumulate soul-wealth.

Give or starve ! This is Nature's flat.

Give of your sympathy, of your money,

There is no law by which a man, any

it into the ground, lest it might rot and he be left without provisions for the winter. The drought did not come, however, and the result was that he went hungry, while his neighbors who had planted generously reaped an observed they wert

abundant harvest. A great philanthrophist said that he A great philanthrophist said that be had saved only what he had given away, that the rest of his fortune seemed lost. What we give away has a wonderful power of doubling and quadrupling itself on the return bound. It is the greatest investment in the world. It comes back in geometrical progression. Give ! give !! give !! !! It is the only way to keep from drying up, from becoming like a sucked orange, -juiceless,

insipid. Selfishness is self destruction. The man who never helps anybody, who tightly shuts his purse when there is a request to give, who says that all he can do is to attend to his own affairs, who never gives a thought to his neigh-bor, who hugs all his resources to him-self, who wants to get all and give no thing in return, is the man who shrivels and dries up like the rosebud, who be-comes small and mean and contemptible.

We all know those poor dwarfed souls who never give, who close the petals of their helpfulness, withhold the frag-rance of their love and sympathy, and in the end lose all they tried to hoard In the end lose an they are cold, lifeless, apathetic; all their sympathies have dried up; they can not enter into the joys and sorrows, the higher and nobler emotions of human life. Their souls emotions of numan life. Their sould have been frozen by selfishness and greed. They have become so narrow and stingy that they fear to give even a kind word or smile lest they may rob themselves of something. They have rendered themselves incapable of radi-

ating sunshine or happiness, and, by the working of an immutable law, they A strong man, watching one who was

A strong man, watching one who was delicate, and undeveloped exercising in a gymnasium, said to him, "My dear man, how foolish you are to waste your energy on those parallel bars and dumb bells. You are weak, physically, and ought to save what strength you have for your day's work. You cannot afford to squander your vitality that way." "Ob, but, my good sir," replied the

"Oh, but, my good sir," replied the other, "you don't see the philosophy underlying this exercise. The only way I can increase my power is by first giving out what I have. I give my strength to this apparatus, but it re-turns what I give it with compound in-terest. My muscles grow by giving it out in effort, in exercise." Give and increase; hoard and lose! It is the universal law of growth. "I will roll up mypetals of beauty; I will withhold this precious fragrance, this love-incense of sun and dew for myself," said the selfish rosebud. "It is wasteful extravagance to give it for.

is wasteful extravagance to give away to careless passers by." Bi behold, the moment it tries to store to But.

behold, the moment it tries to store up, to withhold its riches from others, they vanish! It shrivels and dies! "I will give myself out," said the generous rose; "I will bestow my beauty and fragrance on everybody who passes my way "and ha it blags who passes my way," and, lo, it blos-soms into a riot of sweetness and loveli-ness of which it never dreamed. It had only a tiny bit of fragrance until it tried to give that little to the world. Then, to its astonishment it was flooded with sweet odors that came from some-where-evolved from the chemistry of

somebody every day, of dropping a little word of encouragement here and there, to a newsboy, a waiter in a res-taurant or a hotel, a conductor on a car, an elevator boy, a toiler in your ear, an elevator boy, a coner in your home or your office, a poor unfortunate man or woman in a wretched home, or on a seat in the park—this is what broadens and ennobles life, makes char-acter beautiful and fragrant as the acter beautiful and fragmant as the rose; this is the sort of giving that returns to us with compound interest. Everywhere we go we find opportuni-ties for this sort of giving. Every where we find some one who needs encouragement, some one whose

where we industry to be one whose heart is breaking under a heavy load, some one who needs sympathy, some one who needs a lift. We never can tell what glorious fruitage the seed done, it must be done by the appoint of of the laity, and the young men have been fitted for it by their re-ligious training, to which so much care has been given. They are much better ligious training, to which so much care has been given. They are much better educated than their parents. They are in many instances as well qualified to instruct those ignorant of Catholic doc-trine as are the priests, and so their op-portunities are much greater. If much work is to be done among those outside the Church, it must be done by the young men. The best ser-mon and the grandest thought you are preaching in your daily lives. You are showing what it is to have the word of God abiding in you, not merely on your of the most trivial act of kindness may produce. Many a heart has been cheered simply by a smile from a stranger. A look of sympathy, an ex-pression of a desire to help, a warm grasp of the hand has brought back grasp of the hand has brought used hope and courage to many a disbeart-ened soul. A kind letter, a word of encouragement has been the turning-point in the career of many a person on showing what it is to have the word of God abiding in you, not merely on your lips, but being the life of all your ac-tions. By your life you overcome the world and are living a practically blameless life in the sight of God. The the verge of despair. This is the season of generous giving, but no one need bewail not having money to spend for Christmas gifts. money to spend for Christmas gifts. There are gifts more precious than any-thing money can buy, which are in the power of all to bestow. The little girl who spent all her pennies in buying paper and a postage stamp to write to her grandmother and say, "I love you. Church can stand you forth before the world and be proud of you, no matter what scandal weak brethren may cause. what scandal weak brethren may cause. The world may point the finger of scorn at us when those fall away, as did one in the college of the Apostles, but of the majority the Church has reason to her grandmother and say, "I love you, I love you, dear grandmamma," teaches us a splendid lesson. Give, give, give, of whatever you have; but give yourself with your gift. It is love for which the world is hunger-ing. "Scatter your flowers as you go, be proud. They preach a sermon in their daily life, and the Church thanks them. They should, however, try to imbue with supernatural faith those ing. for you will not pass this way again.' with whom they come in contact. See -Success. the members of other denomina-

THE CATHOLIC RECORD.

with a handkerchief that neither friend

nor foe might know that the admiral had fallen. He listened to the firing ; from time to time the captain whispered

School Days.

OUR BOYS AND GIRLS.

Died at His Post. A few weeks ago an engineer whose train was approaching the city of Mon-

from time to time the captain whispered news of the conflict to the dying com-mander. At last certain victory was announced. Nelson raised himself and ordered the fleet to anchor. Then murmuring, "I am satisfied; thank God I have done my duty!" the One-eyed Admiral fell back dead. treal, in Conoda, saw a large dog stand-ing on the track ahead. The dog was barking furiously. The engineer blew barking furiously. The engineer blow his whistle, yet the hound did not budge. This train thundered on, and the poor creature crouched low. In another instant the dog was struck and hurled high in the air. Some bits of "Vacation is over and school begins;" It is quite likely that nine boys out of ten who pronounce these words do so with regret, if not with positive sorrow. hite muslin on the cow-catcher, caught the engineer's eye, and so, halting the train, he ran back to the spot where the accident had occurred. By the And, viewed from a boy's standpoint, perhaps the regret and sorrow are not side of the dead dog was a dead child, which probably had wandered on the to be wondered at. To be free from care and vextaion track and fallen asleep. The poor, watchful guardian had given its signal and not obliged to give any thought to the morrow, is certainly a desirable situation in life, and to relinquish these for the train to stop, but, unheeded, had died at its post-a victim to duty.

-Young Catholic Messenger. The Boy Wto is Wanted. Boys are always in demand because

they are the material out of which men they are the material out of which doen are made, and as first-class material is always at a premium in every line of trade, so the boys who give promise of making first-class men are the most

making first-class men are the most eagerly sought after. The boy the world wants to-day is the one who can be trusted to handle money without any of it sticking to his fingers. He will take as much interest in the affairs of his employer as if they more his own and will stay filteen in the affairs of his employed as house were his own, and will stay fifteen minutes without being asked to finish a piece of work after the whistle blows and the rest of the men have quit

He will be able to write a business He will be able to write a business letter and spell the words correctly and to add up a column of figures promply and accurately. He will lift his cap as readily to his sister when he meets her on the street as he would were she the sister of some other boy; and he will not be ashamed to walk to be write his mother show her into church with his mother, show her into her own pew and sit beside her during

the service. He will be careful about making a promise and just as careful about keeping it. He will have sufficient moral backbone to say No to those who would backbone to say No to those who would lead him astray, and he will have enough courage to own that he is striv-ing to make a man of himself. This is the kind of boy men are on the lookout

Ttoroughness.

A certain young boy working in the yards of a railway was an industrious worker, but since his position was ob-scure his work was not apt to attract attention if well done, but sure to bring a dismissal if ill done. INMATE OF JAIL FOR THIRTY YEARS BY

"I'll never be anything else, I fear, "I'll never be anything else, I tear, while I stay with the railroad," he said to me. "It's just so much and noth-ing more. Bat I'm doing it all right." Sometime after that I met him again and asked after his wellare. "I lost my place," he said laughing. "What ?'I cried. "I thought you more an earsoful 2"

were so careful ?" "I lost it," he answered, "but the superintendent found me a fine position is the reason, and if I am thorough, I've got fair weather before me." was a curious one. Thirty years ago he was a curious one ago he ago he

Another young fellow eager for work applied for the position made vacant by the promotion of the other boy. At by the promotion of the other boy. At first he was eager and worked hard, but presently the insignificance of the position palled upon him and he grew less careful. Little details that did where-evolved from the chemistry of the sunlight, the moisture in the air and the chemical forces in the soil. The habit of doing good, of helping somebody every day of dremining the solution was he received a reprint of the solution of t

more frequent until, small as his posi-tion was, he received a reprimand. This angered him. "If I work like a dog they never see it," he said. He nursed his ills and despised the

He nursed his ills and despised the work until one day he forgot some little duty that sent an inbound flyer crashing into another train in the yards; lives were lost and the com-pany was liable for an immense sum of money. He will never be anything but money. He will never be anything but a "jobber." He is not thorough; he cannot be trusted. The old man was at liberty to come world had no attraction for him, and at

The One-Eyed Admiral.

The One-Eyed Admiral. One cannot help bat admire and pay tribute to the military genius of some of our English heroes, especially those who have earned for their country the



enjoyments, and return to the duties and responsibilities of school and work is an unpleasant prospect. But let us see about that. If the average boy will look back on his vaca-tion with a critical eye, he will recall that the days have not been all of unoutside the home knew her. Only simple tasks could fall to her share, and had rated herself—she seldom spoke and had rated herself—she serious spoke of himself at all—it would have been as one scarcely more than a cipher. "But we miss her so," said one of the family tearfully. "She was always some one to came home to." Some one to come home to ! To mean a heave these words will bring that the days have how been and of an mitigated pleasure. There have been days of disappointment, days when time hang heavily on his hands, and he wished for " something to do." Although he did not know it, these

A sure hard Samp

feelings were premonitions of a great truth, which he will learn later in life, any a heart those words will bring many a heart those words will offing swift memories of a pale face at a window, of a room that was never de-serted, of some gentle invalid or pris-oner of age always ready to welcome that idleness is by no means happiness, and that the greatest good of existence is extracted by those who mingle work and play in judicious proportions. Although a boy may doubt the asser the returning one, to sympathize with the troubled one, always at leisure tion, yet it is capable of proof that the the troubled one, always at least themselves to be interested in whatever others brought to them. Yet in such days of patient waiting there must often be the pain of helplessness chances are a hundred to one against his being happy if granted a perpetual vacation from study as well as work. Yet pernaps ne might be contented; but he will soon be a man, with all a man's hopes and ambitions, and what then? Food and clothes and shelter cannot be had by idleness and the be had by idleness and the pursuit of pleasure. To be idle is to be poor, and

Thy Will Be Done. overty is no pleasure. It is in school that the boy learns to What wilt Thou send me to-day? Humiliations? Contradictions? Phy-sicial sufferings? Painful intelligence be a man. There he is taught how to use the implements with which he may, sleial sufferings ? Pairfal intelligence which I do not expect ? An aching heart ? A failure ? Will I see myself misjudged, wrongly suspected, de-spised ? All that Thou wishest, O my God, I accept it in advance, and if I weep through weakness, oh ! regard it not; if I murmur, check me; if I am discouraged, raise me up. Bat through it all, teach me to say, Thy will be done ! he has the ambition, carve his way to fame and fortune. The geography, arithmetic, history, and other pranches through which he now plods, are the keys with which he may open every gate to wealth and advancement. will be done !

HIS OWN WILL - THE PRISONERS

He who suffers for God, has the ad-vantage of being always prepared for his last hour-an advantage which is not given to all the unfortunate.-Chateaubriand.

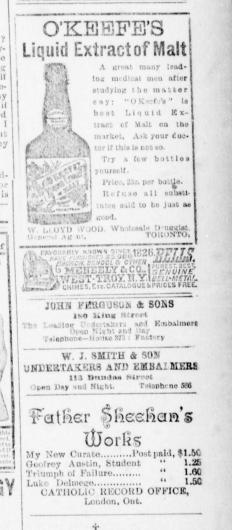




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of your encouragement, of yourself, or starve, mentally, morally. The man who refuses to give, to share NOT A NAUSEATING PILL-The excipient of a pill is the substance which enfolds the in-gredients and makes up the till mass. That of Parmelee's Vegetable Pills is so com-pounded as to preserve their moisture, and they can be carried into any latitude without impairing their strength. Many pills, in order to keep them from adhering are rolled in powders, which prove panseating to the taste. Parmolee's Vegetable Pills are so prepared that they are agreeable to the most delicate, what he has received, is as foolish as the farmer who was so wrought upon by the conviction of a coming season of drought and the probable destruction of crouse that he probable destruction of crops, that he refused to plant his corn. He said that he would keep it in the crib, that he would not risk putting

who have earned for their country the haughty title of "Mistress of the Sea." Among the daring naval heroes of old England, first and foremost, stands

England, first and foremost, stands Heratio Nelson. Nelson was a brave boy. Entering the navy ät eighteen, his valor won for him such speedy promotion that he was a captain at the age of twenty. Many stories are told of his sublime audacity in the face of dancer. He was a horn in the face of danger. He was a born commander. In affairs requiring diplomacy he was absolutely unintelligent, but in the science of actual warfare on the seas the hero of Aboukir, Copen-

hagen and Trafalgar was matchless. At the siege of Aboukir Nelson lost one of his eyes, and he made a curious us of the sightless socket before Copen-

The fight was intense. The Danes battled heroically, and the English commandant, old Admiral Parker, becoming alarmed, gave the signal to cease the action. Admiral Nelson, who was second in command, had his who was second in command, had his fighting temper on, and his fighting genius saw victory in persistence. An officer approached the 'One-eyed One'' and notified him that the flagship was signaling for retreat. 'Where, and notified him that the flagship was signaling for retreat. "Where, where?" cried Nelson, applying his sightless eye to the telescope. "I don't see the signal. I have the right to see badly. Nail up my signal of defiance and press on !" He gained the victory by disobeying his superior. He knew his England. He knew that in her eyes victory would atone for all errors of discipline. His indgment was correct, and the ex-

His judgment was correct, and the ex-ploit before Copenhagen gained for him

the corone of a viscount. The heroism of Nelson covered griev-ous faults which would have sunk a less intrepid character. Of the Nelsonian courage there was never any question, and his death was Homeric. It was at the battle of Trafalgar, the last battle of the One-eyed One. In the "thick of the fight" a ball struck the hero. of the nght "a ball struck the hero. He fell and knew that he was dying. "Save the wounded," he said to the surgeon; " there is nothing you can do for me." And then, in spite of intense pain, he covered his face and his medals

vas made and a small bag, containing mly \$14, was left of the hundreds he and made by selling tobacco. This was to be expected, however, for prisoners whom he believed to be worthy and who had no money on their discharge, received a helping hand from Jimmy. To save the old trusty from Potter's field the wardens and keepers took up a subscription among themselves to de-fray the funeral expenses, and the old man's wish to be buried in consecrated ground was fulfilled.

A PRISONER BY CHOICE,

Invocation of the Saints.

How beautiful is the doctrine the invocation and the honoring of the saints! To what a great extent must this teaching be misunderstood outside the Church, when so much fault is found with it. And to what a great extent are some of our people forget-ful of it, when they neglect to pay the usual tributes of respect to those who have done so much. Some one has said that every doctrine of the Church is written in the history of her councils. It may be just as truly said that every commandment of the Most High God, every counsel and perfection of the Saviour, every Christian rule for honest, upright living, is written in the story of the saints, whose lives are in the canons of the Church. No one can overestimate the beneficial effects

of their lives on others.

The wise man is but a clever infant, spelling letters from a hieroglyphical prophetic book, the elexicon of which lies in eternity .-- Carlyle.

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THE CATHOLIC RECORD

"THE SIGN OF THE CROSS."

"THE SIGN OF THE CROSS." At St. Mary's Hall, London, on Jan. 13, 1964. On the above date at St. Mary's Hall, corner York and Lyle streets, London, James Francis O'Donnell, a renowned artist and a gifted reader and impersonator, will impersonate eighteen different characters in "The Sign of the Cross." This will be the second of a series of lectures and enter-tainments which it is Father McKeon's intention to have during the winter months, for the amusement or instruc-tion of the public, but more particu-larly of the young men of St. Mary's parish. Rev. N. Moes, D. D., Rector of St.

larly of the young men of St. Mary's parish. Rev. N. Moes, D. D., Rector of St. Mary's Theological Seminary, Cleve-land, Ohio, says that Mr. O'Donnell pleased his Cleveland audience, not only by 'the superior quality of his rich volce, and the wonderful variety of tone color introduced with hap-py discrimination, than by the appro-priateness of his gesture and his great power of declamation." As all who had the pleasure of hearing Mr O'Don-nell are equally enthusiastic in his praise, we have no doubt that those who will have the good fortune to be present at St. Mary's Hall on the even-ing of Jan. 13 will be given an op-portunity of enjoying themselves to the fullest extent. Such entertainments as "The Sign of the Cross," says our contemporary, the Grand Saline Sun, are "uplifting, elevating and ennobling in the highest degree."

MARKET REPORTS.

Live Stock Markets.



C. M. B. A.

MARKET REPORTS. LONDON. Londen, Jan 7. - instit, ger certal.-Whent per cental, \$126 in \$125 math 8010 85.0; corn 90 to 100; balley \$5 res press, \$100 to 50.50 break-berk per wet. \$700 to \$5.00 pork, by the 1b. 9 to 100; beet, by the quarter \$4:0 to \$500; vest, \$700 to \$5; mutton, \$5 to \$50; isorb, ter pound s to 10e. Poultry-Spring chickens, per pair, 55 to \$60; its of bc; turkey, live per 1b. 114 to 12; genese, prib \$ to 10c, inter Hay, \$6 to \$5.50; straw per ber not set by \$10 \$100; for \$65; mutton, \$5 to \$60; breachiesens, per pair, 45 to \$60; straw per ber not \$100; turkeys dressed, per 1b. isor 15c; turkeys, live per 1b. 114 to 12; genese, prib \$ to 10c; carrots, per bas \$5 to \$60; straw per ber and the set of \$100; turkeys dressed, per 1b. isor 15c; carrots, per bas \$5 to \$60; corns, per corns, \$0 to 40c; carrots, per bas \$5 to 40c; beets per bas, 45 to \$60; turkleys, 10 to \$50; Live Stock Markets.

Live Stock Markets. EAST BUFFALO. Kast Buffalo Jan. 7. – Chattle – Receipts 20 head: Hight demand: steady; prime steers, 65.10 to \$5.35; shirpicg, \$4.50 to \$5; burchers, \$5.60 to \$4.85 V-calls-Keeripts, 145 head; 5% lower; \$6 to \$5.60 Hogs-heccidis, 12.840 head; active 100 to 15c lower; hervy, \$5.07 to \$5 15; mostly \$5.10; mixed, \$5 to \$5 (55; Yorkers and pigs, \$4 35 (0, 55); roughs, \$4 to 64.40; stage, \$5 to \$5.06; Merch and lamba-Be-ceipts, 12.840 head; shrep, steady; lamba lob lower; lamba, \$5 to \$6.55; yearlings, \$4 to \$5; wethers, \$4 to \$4.25; sheep, mixed, \$2 50 to \$4.25.



RESOLUTIONS OF CONDOLENCE. St. Columban, Dec. 15, 1903.

St. Columban, Dec. 15, 1966. At the last regular meeting of Branch 251, St. Columban, the following resolu-tion was unanimously passed: Moved by Bro, J. J. Dalton. seconded by Bro. Peter McGrath, "Whereas, it has pleased Almighty God, in His infinite wisdom.

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Peter McGrath, "Whereas, it has pleased Almighty God, in His infinite wisdom, to call to her eternal reward Miss Agnes McFadden, sister of Mrs. T. Purcell, wife of our worthy and esteemed Transurer, Bro. T. Purcell, and also cousin of Bros. J. P. Ryan, T. Kale and J. Lane; be it resolved, that we, the members of Branch 351, while bowing submissively to the will of an Allwise Providence, desire to express our grief at the untimely and sad death of Miss McFadden, and ber to extend to our bereaved brothers. Lheir wives and families, our heartfelt sym-pathy and condelence in this their sad hereavement; and we pray that Almighty God. in His mercy and goodness, will comfort them in their affliction. Re-solved, that a copy of this resolution be inscribed in the minutes of this Branch. and also sent to the Canadian and Catholic Record for publication. F. J. McQUAID, President. J. C. O'SULLIVAN. Rec. Sec.

J. C. O'SULLIVAN, Rec. Sec. At the last regular meeting of Branch 36, St Columban, a resolution of con-dolence was passed: Moved by Bro. Thomas Melady, seconded by Bro. James Purcell, "That whereas, it has pleased God, in His infinite wisdom, to call to his eternal reward. Dennis Dalton, brother of our esteemed Bro, John Dalton, Fin-ancial Secretary of our branch: resolved, that, while bowing to the will of the Eternal God, we desire to express our sympathy to Bro. J. Dalton, Resolved, that a copy of this resolution be in-scribed on the minute book of our Branch, one be handed to Bro. Dalton, and one be sent for publication to The Catholic Record, London." F. J. McQUAID, President. J. C. O'SULLIVAN, Rec. Sec.





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