

The Catholic Record.

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

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The Catholic Record.

London, Saturday, December 30, 1899.

ST. FRANCIS AND NON CATHOLICS.

It is amusing and withal consoling to observe the trend of thought outside the Catholic Church. But a decade ago everything appertaining to the Catholic Church was banned, and today its doctrines receive respectful consideration, and the history of its saints is written by those who yield it no allegiance. St. Francis of Assisi has awakened much interest in different circles, and not a few lecturers have limned with reverent and enthusiastic hand the picture of the gentle saint who loved everything and chanted his love in hymns devoid indeed of technique, but clothed in beauty that no technique could impart, who walked hand in hand with his sister Poverty, and was content, and unskilled in the accomplishments of the age, exercised a powerful influence in his generation, and did more than any of his contemporaries in recalling the ideas that make life real and strong.

It may be a sad, but an interesting and profitable one.

HONOR TO WHOM HONOR IS DUE

Why is all the honor given to those who go out to battle? Is it that no courage is needed or shown by those who give sons and brothers, and then sit at home inactive, powerless to do ought but wait in dread. Is it not harder to battle in life than to die in battle? Greater courage is surely needed to calmly wait than to rush into the thick of the fight and greater credit due the brave waiters. We hear lots of rant about the evil done under cover of night; but little thought is taken of the good done under the same friendly shelter.

How many are using the night to fight out the silent battles that fit them for another day's rubbing at the grinding factory of life. Appearances must be kept up, feelings hidden, work done while day is with us; but when friendly night shadows us we can loosen our harness and rest. Then once more we brace up ready to bear the chafing and rubbing of the straps that fasten us to our life's work.

PATCHES.

It seems to be the special province of women, says a writer, to put on patches, and that a great part of the time of a busy housewife is spent in the occupation. Among the little ones, knees and elbows seem to be always coming through, and in a large family the mending basket is seldom empty. Quite a degree of skill is necessary for this delicate work—more so than at first sight seems at all requisite. First, we think the material must be matched as to shade and texture, although such a thing as a brilliant red or blue patch in a sombre brown or grey garment is not impossible. Then the frayed edges must be neatly pared, the new piece carefully fitted in its place, and the stitches made as fine and as even as possible, without drawing the thread in tightly so as to pucker and make the whole thing set awry.

Finally a well tempered smoothing-iron must be applied to press it all down firmly and hide the fact that it is a patch at all. But we must not think that these material patches are the only ones a woman should be ready to put on. You will agree with us that some women allow these to take their attention from patches which require more delicate and dainty skill than these we have mentioned. There is many a rent made in the heart—in the temper, in the conscience, and perhaps instead of using her tact and invention to apply a patch some busy housewife makes it larger until it cannot be repaired at all.

When John comes home after a hard day's work and indulges in a little grumbling, either at the noise of the children of some outside grievance, does Mary put a patch on his wounded feelings by cheerfully repairing the evil, if it is in her power, or by a few soothing words which find in the depths of her own kind heart? Or does she return his grumbling with interest, until he seizes his hat and

makes for the nearest place of entertainment and thus widen the rent which a skillful wife could have so neatly patched.

Every little evil has its remedy: a patch can be always applied—more easily at first when the hole is a small one, with more and more difficulty as it increases. Every one about us must come in for a share of our labor. A kind word here, a look of sympathy there, a neighborly act, a visit to the Blessed Sacrament to ask a grace for someone, a Communion for a friend in trouble—all these are the patches which, applied with the delicate skill, of which woman is capable form a perfect garment for eternity.

THE INCARNATION.

The Son of God came to the world in the midst of profound peace. War had ceased in the world. The Roman power peacefully grasped the conquered world. In the phrase of the old historian, the land rested. Roman soldiers garrisoned Jerusalem, Roman judges administered the laws. Roman tax gatherers sat at the receipts of customs. And He was born in quiet, peaceful Bethlehem, among whose villages, cornfields and olive gardens, even the stir caused by the enrollment was nothing more than a village festival.

The world at peace, the land at peace, the city at peace, the stable in the hillside most peaceful of all. Thus were things disposed when Joseph and Mary sought a lodging, and in the words of Scripture when all things kept silence, when the night was in its middle course. "Thy Almighty Word, O Lord, come down from the throne of His Royalty." (Bishop Hedley.)

The Son of God, the brightness of His Father and the figure of His substance, came down from heaven, put away His glory, shrouded His brightness, annihilated His majesty, emptied Himself of His power and became a servant and slave, the last and lowliest and degraded race. This is the mystery of Christmas, a mystery which faith alone firmly receives.

We shall condense for our readers a few thoughts from a great preacher on this subject.

Goodness must of necessity, communicate itself to others, and in the dawn of creation we find God communicating His divine perfections to the works of His hands. From out the void and nothingness He drew the universe, that glorious in its youth and beauty, but veiled His perfection. But material things, bereft of intelligence and controlled by immutable laws, could be only a poor and feeble image of the goodness that gave it being. One thing was wanting that should be its crowning beauty—the glory of intelligence. And so God produced a being—a superior nature, fashioned from out the slime of the earth and vivified by a soul, the image of its Creator.

How grand was the first man when he rose up in his strength and beauty, and looking over the young world knew he was its master! The Lord God took him in His arms and placed him in the garden of Paradise, where he had reunited every beauty that could elevate the intelligence, every charm that could touch the heart and every pleasure that could satisfy the senses. All the forms of grace and beauty that come from the hands of men can never equal the splendor of the body fashioned by the Creator. Time could not rob it of its strength, suffering could not silt it and death would never place its cold hand upon the sparkling eyes and speaking lips. Years would pass and it would be still young, awaiting in peace and joy and with imperishable youth for God to crown its happiness with the glory of everlasting life. What words shall we use to depict the power possessed by his soul? It knew not the labor and experience that mark our progress in the domain of human knowledge. Nothing escaped his penetrating gaze—the laws of the universe, the secrets of nature, the essences and properties of beings were as an open book before him. He was not indeed blessed with the vision of God, but he could see so clearly the divine perfections in the things around him and look up from nature to nature's God, that he knew better than our philosophers and theologians the splendor of the invisible

world. What a vision of power and grandeur was the first man when he knelt down in the garden of Paradise and offered up to his Creator the oblation of a pure heart, and when God saw in him His own image, reproduced as it were in the noble soul, unclouded by error, fair and beautiful in its knowledge and freedom and grace. But God knew from all eternity that man would seek to disfigure and defile the image he had placed within him, and from all eternity did He decree that He would send His Son to offer Himself indeed a sacrifice for sin and to show forth His goodness.

An architect does not draw the same plan for a palace as for an ordinary house. What was God's plan as to the Incarnation? It was assuredly to manifest His perfection—but also to give the highest glory and beauty to His work. That He left traces of His beauty in nature and improved His own image upon the soul and united Himself to it by grace and promised the vision of His Adorable Face in heaven, did not satisfy His infinite goodness. He wished to give Himself to us in such a manner that we could say a God is man and man is God. This is the gift He has bestowed on us. He formed within the womb of the Virgin a perfect body and united to it a human soul. He gave His grace to that reasonable Creature and rendered it holy: He took that holy and reasonable Creature and made it blessed, and finally He united to it the Word, the Second Divine Person, and the Word was made Flesh.

No wonder that the jubilee of praise and glory rolled its waves of harmony burdened with the gladdest message that can ever come to man out over the sleeping Bethlehem! It told of deliverance from doubt and despair, from deep anxiety and restless strivings, from futile quest for the salvation of problems that brought the accents of despairing failure to the lips of the world's best and brightest, and it told also that a God stood face to face with His people—to be a Redeemer, and to remain forever more our elder Brother, to console us and to guide our faltering steps to the land beyond the grave.

CHRISTMAS THOUGHTS.

Sitting by our window to day we heard a funny talk between two little chaps. Their subject was of course reasonable—Santa Clause and his visit. "My mudder says he can't come to our house this year, cus she's got no money to get the chimney swept; and he's mad if folk has dirty chimneys, and won't come down. I wonder why he don't come in doors like other people."

"Ah" (in a long drawn tone of disgust) "go 'way; den he wouldn't be Santy Claws, would he?"—and we mentally endorsed him; for, in these times, one must live up to the standards others set. Originality—stepping out in new lines—ever draws down suspicion and distrust. Folks must fit neatly into the old-fashioned groove cut out by Mistress Convention: for to the great majority "conventionality" and "right" are synonymous terms.

Even poor Santa, with his multifarious Christmas duties, must yet come to us in the troublesome, old-fashioned way, "down the chimney." By the way, perhaps it was the good old gent's mode of arrival that gave the idea of elevators to the brilliant nineteenth century inventors.

Looking over the rapid strides of progress in the past hundred years, we can venture to hope some reformation may come to us during the twentieth century, and Santa Claus may yet arrange his arrival in a more up-to-date way.

Perhaps the little urchins beneath the window may develop into a committee of ways and means. At any rate they will have the making or marring of at least a part of the great white sheet unrolled before us, on which we stamp our thoughts and acts, to the making of the great picture of History.

It may be our lot only to trace the outlines; and others, to whom are given more time or talents, must fill in—complete—perfect. But even outlines faithfully done, will ensure us a niche in God's Temple of Fame.

There is not an act of a man's life less dead behind him, but it is blessing or cursing him every step he takes.

FUTURE OF CATHOLICISM.

Its Work in the United States as Seen by a Protestant.

The remarkable article contributed by Mr. H. D. Sedgwick, Jr., to the Atlantic Monthly for October has attracted much attention among non-Catholics as well as among Catholics. In a recent issue the Literary Digest summarizes and quotes from this article. It says:

"One of the most forcible essayists now contributing to American magazines is Mr. H. D. Sedgwick, Jr. We have had occasion from time to time to reproduce his trenchant utterances, generally on subjects pertaining to literary criticism. In a late number (October) of the Atlantic Monthly he appears as a student of religious tendencies, especially as these manifest themselves in the United States in relation to the Roman Catholic Church. He writes, apparently, as one outside that Church, but he sees for it a future of great power. The question of the attitude of the new democracy of America toward Catholicism is, he thinks, one of the most momentous we shall have to answer. He then proceeds as follows:

The great opposition to the Roman Church in the sixteenth century was an opposition of race, of nationality. The Reformation was the awakening of the Teutonic races to the great differences that separated them from the Latin races; Northern nations felt the swelling of national instincts, and the bonds of the Universal Church were broken. From then until to-day the sentiment of nationality has been predominant: that sentiment reached its zenith in the end of this century, and is already beginning to wane. Cosmopolitanism is establishing; hereafter other bonds than those of a common country will group men together.

Signs appear that the breaking up of nationality will begin in the United States. There will be in this country three principal parties—those of English, German and Irish descent; but there will be many other stocks. The motto "E Pluribus Unum" will be more true than ever. But the whole so formed will not have that unity of inheritance, of habits, of pleasures, of tradition, of imagination, which makes a nation. The United States will be the one great cosmopolitan country. In such a country, with no purely national feeling to be stirred into opposition, a proselyting church, prudent and bold, will have great opportunity. Most of the German element will be Protestant, but it will hardly strengthen the Protestant cause, because it will not unite with the English Protestant section. The Irish will be Catholics almost to a man; and they have an ardent loyalty of nature which will naturally turn them to the support of their Church. In the midst of cosmopolitan indifference and disagreement the Church of Rome will be then, as she always has been, the one Church which draws to herself men of all European races. There is but one Church whose priests visit every people and hear confession in every language. There is but one cosmopolitan Church.

Two decades ago, says Mr. Sedgwick, agnostics and evangelicals would have banded together to oppose the Roman Catholic Church, believing that they were fighting against gross ignorance and gross superstition. But now Protestant prejudices are decaying: "Calvin and Knox are losing worship. Jonathan Edwards has become a sign-board of obsolete notions. Our old jealousies of the Roman Church were part of our inheritance from England. That inheritance has lost its relative consequence, and in the changing character of the United States those jealousies are disappearing. Old feuds between Protestant and Catholic have ceased to be important as their united battles against moral decay. Churches of all kinds draw closer together as they feel that their fight is against cynicism, gross pleasures, the cruelty of greed. More and more Churches separate religion from their own individual tenets and associate it with what all hold dear, the dignity of labor, the sanctity of self-sacrifice, the holiness of marriage, the preservation of noble purposes. They begin to regard religion as a bulwark to guard the spirit from the wastes of shame. There is a feeling everywhere that rich and poor, educated and ignorant, should band together to safeguard the riches of civilization; and that the common refuge for de-fense and starting point for conquest must be a united Church. Even the strong Protestant sects are growing less antagonistic to the Church of Rome. The Presbyterians show signs of conciliation toward the Episcopalians; they build churches in the likeness of Magdalene Tower; they put stained glass in their windows; they are less rigorous to heresy."

"The Episcopal Church—nearer to the Roman See than any other—is performing a great work in breaking down this prejudice to Catholicism and in preparing the way to a complete understanding, says the writer; and every Anglican plan for union paves the way ultimately to Rome. The agnostics, too, have greatly changed their attitude, and have spent their

passionate youth, their joyous elation in the great principles of intellectual and moral liberty. Mr. Sedgwick does not believe that the spirit of American independence will find a stumbling stone in Roman Catholic authority, when it can abrogate so docilely its commercial and so laud independence to the great trusts and corporations. One camel is no harder to swallow than another. Further, says Mr. Sedgwick, the Church's lack of modern form and spirit is more than counterbalanced by its firmness and enduring strength which its long life has brought to it.

"Neither does Mr. Sedgwick think that the dogmatic teaching of the Church will prove a real barrier: "To an outsider the separate dogmas of the Roman Catholic Church are no more difficult of acceptance than the dogmas which she shares with Protestant sects. The fall, the atonement, the divinity of Christ, the Trinity, the clauses of the Apostles' Creed, are larger and more exacting beliefs than the authority of the fathers, the immaculate conception of Mary, the infallibility of the Pope in matters of faith and morals. To the outsider the dogmatic Protestant seems to strain at a gnat and swallow a camel."

"After referring to the many indications occurring in the pontificate of Leo XIII. which prove the Roman Church's vital interest in progressive movements of the day, and the power it still exerts to help or to modify these movements, Mr. Sedgwick continues: "All these matters are signs which show that the world is changing; that she recognized that new modes of life alter men's habits, opinions and beliefs: that the Church must change too. She must not fight against science; she must recognize the truth is of God. She must not coddle the weak, but cheer forward the strong. Who is so bold as to predict the future of the Catholic Church in America? At present she is the Church of the ignorant, but her ambition seeks to extend her influence over the whole nation. There are but three classes of citizens which, as classes, we are sure will not come under her sway—men of scientific knowledge, men of independent character who are resolute to manage their own affairs, a class which is on the wane, and, third, the negroes, with whom the Catholic Church has not been successful, but who, as a class, will never have a share in guiding our national life. Set these classes aside and national divide the remainder into thirds. One third, composed of the educated, will be divided among the disbelieving Protestant sects; but the remaining two-thirds will be a great flock, now scattered and wandering, ready for a wise Church to guide. The danger to the world from priestly intolerance and greed is practically past; the danger to the world from oligarchs, free from religious influence, is far greater. The Church may well have the sympathy of the unbiased."

"There is one great source from which the Church will be able to draw strength. The tide of reaction against the materialistic beliefs of the passing generation is rising fast, and there is a vast army of persons now calling themselves by strange names—Healers, faith-curers, Christian Scientists—who have a mighty power of enthusiasm. The Church must open her arms to these hundreds of thousands of persons who are seeking to come nearer to God and are spelling out new words for old supernatural cravings and old supernatural beliefs. In times past the Church would have been their refuge, and they would have strengthened the Church. Even now, the next Pope, like him who saw in his dream St. Francis propping the falling walls of St. John Lateran, may see that among these enthusiasts is the power to establish the Church."

JUGGLING WITH THE ISSUE.

A profoundly interesting study is that of the attitude of the non Catholic weekly press on the subject of Dr. De Costa's conversion. Some of the denominational organs, notably the Christian Advocate, commend the convert for his decision: it was the proper and logical thing for him to do; nor do they attempt to argue that his reasons are erroneous. But others, like to do; nor do they attempt to argue that it is with Dr. De Costa somewhat as with the fox who found that certain high hanging grapes were too sour for his taste. He has been crying out on the failure of Protestantism, the elastic journal argues, whereas the failure is on the side of men like him who cannot see its weakness. The speciousness of this organ's argument is not deep enough to delude the most infantile intellect. Its sophistry is perfectly laughable:

"To us it seems a strange and ridiculous absurdity to speak of the failure of Protestantism, meaning by Protestantism the Evangelical communions that do not accept the authority of the Pope. Representing, as we do, the fellowship of these churches, we may be liable to prejudice, but it would seem to us that if there be any 'failure' it is not on our side. Looked at in the largest way it seems to us that Protestantism has made a nobler, mightier, more advanced nation than has Catholicism; that it has done more for learning during

the last three centuries; that its influence has been nobler for liberty and progress, and that it is rapidly outstripping its rival in numbers and in the control of the world. We think we see a good reason for it in the independence and liberty of thought which Protestantism encourages in the search for truth. Nor do we find that Protestantism has at all failed in producing saintly men and women, in elevating the conscience of the people, and in the work of converting the world."

Dr. De Costa never mentions a word of failure in any material sense. Well enough he knows that Protestantism is the religion for the material world—a mighty good one to live in, whatever it be to die in. The prosperity of great modern nations is the direct outcome of the action of people without any conscience, speaking their commercial supremacy by force of shot and shell over weaker places they give thanks to Providence and piously say: "We are the salt of the earth." Dr. De Costa had no such thing in his mind. He refers solely to the attempt to establish a spiritual system on the groundwork of Protestantism and the Bible. The distinguishing mark of Christ's Church is the badge of suffering, as it was His own chosen badge. It is not a Cottonopolis on a Lombard street, nor a place where millionaires are made, but a place wherein crowns are won by the self sacrifice and personal sanctification for the work of saving human souls.—Philadelphia Standard and Times.

SAINTS OF TO-DAY.

Cardinal Gibbons Says They are in the World Acting Like Ordinary People.

In a recent address in the Baltimore Cathedral Cardinal Gibbons spoke on "Saints of To-day." He said: "One of the greatest influences which mould our lives is that which inspires us to accord reverence and respect to our ancestors. All of us are proud to point to the lives of our forefathers, and find in them things which should incite the emulation and profitable imitation of ourselves and our children."

"We of the Catholic Church have a noble spiritual ancestry. The lives of the saints, in all their godliness and goodness, invite our admiration and furnish us a guide. In them we can see the happiness and goodness of following in the footsteps of Christ and walking through life, as well as we may, in the path which He has trod. There is no greater joy than that which is found in following them and making them our guide. The opportunity is open to all."

"There are some mistaken persons who suppose that to become a saint requires devotion to a religious life, properly so called. Nothing could be further from the truth. Saintliness requires no special stamp, and is not confined to those who have given their lives in the service of the holy Church. In the home and the market-place there is room for godliness, and opportunity to spread joy and happiness by acting in accordance with the word of God and in imitation of the life of His Son, our Redeemer. Saintliness is possible to all of us, religious and layman alike, and the fact that a man or woman must spend most of his or her time in attending to the material wants of life is no reason why the opportunity to be one of God's faithful servants should be spurned or neglected."

"Some think that to be saintly we must be sad. This is not the right way of exhibiting true Christianity. The religion of Jesus is one of joy, not of tears, and serving Him should be a cause of happiness, and not mournfulness. The light heart and the glad smile best become the saint of every day life."

"It is our duty to try to follow Christ and the saints. As Christians we should ask ourselves the questions: 'What am I here for? Why did God create me? What is my mission in life?' When we find the answers to these questions we shall realize that it is our duty to be as Christ was. What is a Christian? A follower of the disciples of Jesus. One that endeavors, by reading the gospels, and practicing what he teaches—one who endeavors to devote his life to the services of God, the upbuilding of the Church of God and the spread of God's word. These are the duties of all Christians."

"Fidelity to God does not mean injustice to one's self. The effort to be saintly does not injure a man, as a man. The pursuit of sanctity is no hindrance to material prosperity. Rather it is a help. The successful man in business or the professions is one who most fully puts into practice the teachings of the Holy Scriptures and most faithfully follows the example of the patterns of saintliness, in whose goodness, as a Christian, he believes."

Only greatness can make itself little without losing its dignity.—Father Ryan.

God never made an act more grandly free than the decree of the Incarnation.—Father Ryan.

They have sounded together from all eternity—Jesus and Mary—the divine note and the human note, in the glorious hymn of God's mercy.—Father Ryan.

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THE APOSTOLIC DELEGATE.

His Excellency the Apostolic Delegate has recently received instructions from the Propaganda that his permanent official residence shall be in Ottawa, as the Capital of the Dominion.

A NOTABLE EVENT.

Cardinal Logue, Archbishop of Armagh, Ireland, confirmed recently at Edinburgh, Scotland, a class of one hundred and fifty-five persons, of whom forty were converts to the faith.

THE NAME PROTESTANT.

It is a fact worthy of remark that while on this continent and in Great Britain many Protestants have grown tired of the name Protestant, and show a desire to be called Catholic.

THE LOOTING OF CHURCHES.

Brigadier General Funston denies emphatically that he had anything to do with the looting of churches in the Philippines, or that "it can be proved by evidence that would pass in any police court that he ever took, connived at the taking of, or knew of the taking of any article, sacred or otherwise, from any Church in the Philippines."

responsible, that they may be punished as they deserve.

It is maintained, however, that Gen. Funston's challenge is merely a game of bluff, and that it can be proved that he or some one for him took from the church at Caloccan a rich silk robe which was in use as an ornament for a statue of the Blessed Virgin, and that this is now in possession of his wife.

CATHOLIC CHAPEL AT WEST POINT.

Much interest centres in the fact that the Catholic chapel over which there was so much discussion in the United States press and in Congress is now being built, the corner-stone of the new building having been solemnly laid two weeks ago in accordance with the rite prescribed by the Church for such occasions.

It will, no doubt, cause much anger in A. P. A. circles that this should be the case, but the members of that dark-lantern organization will have to submit to the decision of Congress, which was arrived at after much discussion, that until the nation requires the land for military uses, any denomination which will go to the expense of building a chapel and conducting divine service for the cadets of its creed, will be allowed to do so.

ANOTHER HUMBUG.

The Mr. Dowie of Chicago who calls himself the Rev. Dr. Dowie, and is the general overseer of the so-called "Christian Catholic Church" has been summoned by his subordinates to render an account of the monies which have been pouring into his treasury, having been paid liberally for cures said to have been effected by the Christian Scientist methods.

A N. P. A. MANIFESTO.

A curious collection of circulars has been mailed to all the senators and representatives in Congress at Washington expressing discontent with President McKinley, and Mr. Henderson, the Speaker of the House of Representatives, on purely religious grounds.

THE CIRCULARS RAISE OBJECTIONS AGAINST THE RENOMINATION OF PRESIDENT MCKINLEY.

The circulars raise objections against the renomination of President McKinley as the Republican candidate for the Presidency, and demand that the Republican Congressmen select as the next Speaker of the House of Representatives an "American of intelligence and integrity," instead of Mr. Henderson, of whom they thus speak: "This Henderson championed in Congress every attempt of the Roman Catholic lobby to get money from the United States Treasury for sectarian purposes."

The other circulars are directed against President McKinley, and accuse him of having put himself under the influence "of the slickest Jesuit schemer this nation has ever seen."

The happenings which are enumerated under this head are for the most part entirely imaginary, but the schemer referred to is plainly stated to be Archbishop Ireland, who is not a Jesuit at all, and has never belonged to the Jesuit order.

The absurd statement is made that "The entire Roman vote of the country is less than 1,000,000 (and this almost wholly Democratic), but the Republican President and his managers truckle to and cringe before the Papi vote, and utterly disregard the protests and wishes of the great Protestant vote."

The President is a Methodist, and is very strict in attending the Methodist church every Sunday, and Mr. Henderson is a Presbyterian. Neither of these denominations is favorable to Catholics, and it is not to be supposed that either President McKinley or Mr. Henderson would unduly favor Catholics, though both are liberal-minded men, and are just in their dealings to ward all.

To the credit of the House of Representatives, it must be added here that Mr. Henderson was elected Speaker of that body by a good majority after the circular against him had been read by the members. The circular was treated with the contempt it deserved.

Mr. Henderson's opinion of the A. P. A. is well known, as it was expressed so far back as last March when the question was before Congress whether to refuse aid to the Orphan Asylum and home for the aged and infirm, under charge of the Sisters of the Poor of the District of Columbia.

COMING TO THEIR SENSES.

The Italian Government, which has hitherto constantly legislated against religion, has at length realized that its anti-Christian zeal has led it into many unpopular measures, among which that which gave precedence to civil over religious marriages was most repulsive to the Christian sentiment of the great majority of the people.

THE RETURN OF THE EASTERN SCHISMATICAL CHURCHES TO CATHOLIC UNITY IS CERTAINLY MUCH TO BE DESIRED.

The return of the Eastern schismatic Churches to Catholic unity is certainly much to be desired, though it is not certain that the mission of Mgr. Tarnassi has any immediate connection therewith. Nevertheless it is sure that great advances have been made in this direction during the Pontificate of Leo XIII. It is not long since the conversion of 50,000 schismatics in Persia, and 30,000 in the Turkish Empire, was announced, making a total of 80,000, from the Nestorian and Gregorian sects.

known that the Copts are favorably disposed to the Catholic Church with which they have practically no doctrinal difference, except on the question of the authority of the Pope.

RUSSIA AND THE EASTERN CHURCHES.

An important agreement has been arrived at between the Holy Father Pope Leo XIII. and the Czar of Russia whereby the Vatican is to be represented at St. Petersburg by a permanent mission, and the representative who will be sent at once is Mgr. Tarnassi, a highly cultivated and devoted prelate of great experience in diplomatic matters.

RELIGION AS THE BASIS OF EDUCATION.

It has been in the past so much the custom with Protestants of almost every denomination to advocate a purely secular system of education that it is somewhat surprising to find, as we occasionally do, a Protestant paper arguing that the child has an inherent right to religious instruction, and the surprise is all the greater when this position is taken by the organs of so extreme a sect as the Unitarians, who are generally supposed to favor whatever savors of Latitudinarianism in both religion and education.

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which is conformity to the will of God and the salvation of their soul—is, for the most part, entirely neglected, either because of a great worldliness, or an entire want of faith, or a false religious opinion and theory in the parents.

THE LAST SACRAMENTS AND THE SICK. It is astonishing to hear some Catholics, who ought to know better, speak of their sick friends receiving the last sacraments. Now, it is a fact that the rites of the Catholic Church, as administered to the sick, have a decidedly beneficial and soothing effect upon the latter. The confession of past sins, which haunts the sick man the sleepless hours of enforced reflection, relieves his mind. The fear of retribution, induced by the thought of possible death, turns into hope after he has received the assurance of pardon, given, not in the form of friendly desires of pious sentiment, but as an efficacious remedy vouchsafed to man by God through the ministry of man, and always sure of being obtained so long as the sinner has a true sorrow for his offense.

THE HOLY YEAR AND RICH CATHOLICS.

The approach of the Holy Year should awaken the consciences of the rich to their duties to the poor. There are in New York and every other large city in the Union many wealthy Catholics who are sadly lacking in the performance of the plainest duties they owe their less fortunate co-religionists. Any one who is acquainted with the working of the Nonconformist congregations, such as the Methodists and Baptists, must admire the methods in which mutual aid is afforded by their members. Each individual contending with troubles and difficulties finds, as a rule, that he can count securely on the practical sympathy of his co-religionists, and all the members of any single congregation are known to each other almost as well as the members of the same household.

It is admitted by most people who are competent to give an opinion that the efforts to raise our own people from poverty and the miseries attendant on it have not been quite as zealous as those which have been made for the enlightenment of non-Catholics. Our Young Men's Societies have indeed helped to point the way to better modes of thought and activity, whilst the members of the St. Vincent de Paul Society can claim a noble share in the work of showing what may be done for the improvement of the poor amongst us. All these societies, however, owing the restrictions of their respective programmes, have dealt but partially with the question affecting the social condition of the Catholic population. Catholics of wealth must come forward and do their duty, or they will run the risk of finding the Holy Year not a season of joy or even worldly prosperity.—American Herald.

NON-CATHOLIC CRITICISM OF DR. DE COSTA'S CONVERSION.

The anti-Catholic press is "mad at" Dr. De Costa. It cannot understand why he has changed his faith. Some of his critics have no idea of the power of God's grace. They ignore the text: "Thou art Peter, and upon this rock I will build My Church," etc. As they cannot tear in pieces the charter of the Christian Church, nor cancel the divine decree which made Peter her solid foundation, they prefer to say nothing about them. There are not a few non-Catholics in this city who have, perhaps, observed that while the supremacy of the Pope exists as a fact in history, it exists quite as luminously as a doctrine in the New Testament. They may even think, being of a logical turn of mind, that the amazing words of Our Blessed Lord in conferring the supremacy are best interpreted by the docile acquiescence of all Saints in accepting it. Such a coincidence between the command of God and the obedience of man could hardly be fortuitous. The one is the all-sufficient and only possible explanation of the other.

THE RISING GENERATION.

What sort of men and women will rule the State and the home in the early years of the coming century is the question of questions. We confess that we do not see much to gladden the Christian heart. Every reader of the daily press knows that in cities it is not easy to find a youth, who has long been blessed with the use of reason, who has a great deal to learn in the mysteries of wickedness. The children are left either without any education at all, or receive an education in which all that is most important is omitted, and have, consequently, but few correct principles for their guidance. The most important and imperative duty of parents—that of instructing and preparing their children to appreciate and keep in view through life their chief concern or business,

as a Jerome, an Augustine, a Hilary and an Ambrose should have been employed at the usurpation, without any conceivable motive, is an hypothesis worthy of a fool; but that both, the Pontiffs on one side and the saints on the other, should conspire together, amid the acclamations of the whole Church of Christ, to found a spurious supremacy of the Holy See, which they who accepted exalted even more highly than they who claimed it, upon texts of Scripture which they all feebly misunderstood, and a supposed command of God which they all feebly imagined, is an idea which only the heretic, who is a compound of both demon and fool, could ever have conceived.—American Herald.

THE DREAM OF GERONTIUS.

A book reviewer in the London Weekly Register makes this astonishing statement: "In a letter he (R. L. Stevenson) addressed to the present writer, he spoke of his envy of Cardinal Newman on hearing that 'The Dream of Gerontius' had consoled Gerontius' last hours. Yet, he added, he knew too little of the Church to know if the incident would not add to the sadness of the Cardinal in thinking of the doom of the heretic." On reading these lines one marvels, not why Stevenson did not become a Catholic, but how he could ever have felt so kindly toward the Church as he actually did. How true it is that nobody really hates our holy faith, but only some hideous bogey which is mistaken for it. And how easy it is to disturb the focus of true vision! One of the Sisters at Molokai had in the novelist's presence spoken of the distressful island as "the ticket office for heaven." The phrases savors of the tract society; but it is not offensive, and, of course, was uttered playfully. However, it sets Stevenson moralizing on what he calls the Catholic habit of keeping "a pass-book with heaven," and of thinking of rewards instead of serving God for sheer love of service. What high perfection Protestants expect to find in Catholics! And "it is only in one direction," observes the Register, "that some Catholics fear to give scandal. Even so.—Ave Maria.

ONLY IN THE CATHOLIC CHURCH.

In the admirable article which has in the Christmas North American Review on "The Practice of Confession in the Catholic Church" the distinguished English Jesuit, Rev. R. Clarke, may be said to justify fully the opposition of those Anglicans who object so strenuously to the practice of certain ministers of their Church hearing confession. After pointing out briefly the many natural advantages which confession of one's sins under proper conditions confers upon a penitent—he says it is of the supernatural benefits attaching to the confessional—Father Clarke admits that, like every other great instrument for good, the confessional is without its dangers. He claims, however, that against all those dangers the Catholic Church takes the most careful precautions, and then he adds, with the practice of certain High Church Anglicans evidently in his mind: "But I do not see how they (aforesaid dangers) can be guarded against in a communion where no such precautions exist; where the confessional has no recognized training for his confessor and responsible duties; where practice is discouraged and discounted by those in authority, and is regarded with suspicion and dislike by the mass of those who are invited to avail themselves of it." Almost the same argument has been leveled against Anglican "confessors" by low-church Anglicans, who claim that the preachers of their Church received no training for the dangerous duties they assume when they set themselves up to hear confessions. And the dangers which are run in such cases should be added the practical uselessness of the confessions in question for only in the priests of the Catholic Church—not in the invalidly ordained ministers of the Anglican Establishment or of the Protestant Episcopal sect—rests the power of forgiving sins in the Sacrament of Penance Catholic Columbian.

A SUBJECT TO PONDER ON.

The case of Dr. de Costa is not without lessons which should not be lost by Catholics, especially those who read and speak on controverted points of doctrine. The objections hitherto by this eminent convert are shared by a great many others equally sincere and his recent sermons, and especially his open letters, shows how such a case can best be dealt with. The most effective way of refuting them to reduce the objection to its principle. An invaluable chapter of "Benson's Middle Life" deals with this subject, and three objections commonly urged by Protestants are thus allayed: (1) The state of society in some countries where the Catholic is the predominant religion is not, under the point of view of political and material prosperity, all that it perhaps should be. Therefore the Catholic does not promote the political and material interests of nations; therefore also he cannot be the Church of God. A good answer, if our Lord came, as the carnal expected, to be a temporal Prince and ward His followers with temporal goods, a very bad argument in one who holds he came as a spiritual Prince, to found a spiritual kingdom, a kingdom not of this world; who enjoys self-denial and His followers to expect their reward heaven after the close of this life. (2) A Pope, as temporal sovereign of the world, is a man in a private capacity, his given opinion that in such capacity neither infallible or impeccable; therefore "Popery" is a huge imposture.

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the Church the synagogue of Satan. Vice and immortality creep now and then, and here and there, into a religious house; the clergy in particular times and places, live more like men of the world than devoted priests of the Most High God...

FOR THE DEAD.

There are, it is true, some souls whose life was so pure and whose death so holy that there remains nothing to be expiated in the other world. There are others whose life and death, all full of rebuffs against God, and finished in voluntary penitence, leave nothing to hope for on the part of mercy or of pity. Jesus Christ has proclaimed it: "The just shall go into everlasting life, the wicked to eternal punishments..."

No, says the Saviour; "nothing defiled shall enter into heaven." It is necessary that every sin, grievous or light, carry its punishment, receive its measure of pain, to expiate even after divine mercy has deigned to cover it with pardon and has received the sinner of the damnation which he deserved. If then a soul, although reconciled by the sacrament of penance which remits our iniquities, has not had the time or has neglected to do penance in this world, the indispensable condition remains no longer to perform it spontaneously, for this is no longer possible, but to suffer by constraint in the other world. The gate of paradise remains, meanwhile, closed. But because God loves these virtuous souls, and His justice alone keeps their happiness in suspense and defers it with regret until they are fully in a state ready to appear before Him, His mercy has willed that their friends on earth should aid them to pay their ransom, so that they may move promptly to deliverance and be crowned.

Such is the faith of the Church, such the belief of all ages, before Calvary and chiefly since, as clear in the history of the Hebrew people as in the monuments of the Christian people. Everywhere and always sacrifices for the dead, prayers, alms, good works for their intention, in the camp of the Machabees and under the tent of the patriarchs, as in the catacombs of Rome regenerated even to the grand day of our modern temples.

A DISTINGUISHED LAYMAN.

References to the English Catholic Truth Society, which has wrought such notable work for the Church, have been so frequent in this magazine that a paragraph or two about Mr. James Britten, the soul of the Society, will be always read by our readers. Mr. Britten was born in 1846, and was first drawn toward the medical profession. Before completing his studies, however, he was diverted toward botany—to which he was inclined by nature—through the offer of a position in the Kew Herbarium. He was rapidly promoted, and was soon recognized as an authoritative exponent of plant life. In 1891 he was advanced to a post in the botanical department of the British Museum, of which he is now senior assistant; and it is said by one who knows him well, writing in the New Era, that he might have become the head of his department had he not generously waived his claim to promotion in favor of a colleague, the more freely to devote himself to the Catholic Truth Society. For twenty-eight years he has edited the Journal of Botany, and for eight years he was the editor of Nature Notes. He has written a standard work on "European Ferns," and was joint compiler of the "Dictionary of English Plant Names" and of the "Biographical Index of British and Irish Botanists."

Mr. Britten had been brought up in a High Church household, but the writings of Newman and "a seemingly chance meeting with a Catholic priest" helped him into the Church. Soon after his conversion he threw himself into the work of ameliorating the conditions of poor Catholics. Sixteen years ago two kindred spirits met Mr. Britten in his rooms and organized the Catholic Truth Society. The new en-

terprise boasted of a capital of twelve pounds sterling. "Mr. Britten's residence was warehouse, counting-house, and editorial office. He himself was editor, manager, accountant, and office-boy. His own hands tied up and dispatched the orders which first dribbled in." That the society has now become one of the most powerful vehicles of the truth in modern times is largely due to Mr. Britten's initiative and wisdom. In 1897 Pope Leo XIII. made this zealous layman a Knight of St. Gregory the Great—Ave Maria.

WHY I BECAME A CATHOLIC.

Interesting Experience of the Hon. Henry C. Dillon, the Eminent California Jurist.

Hon. Henry C. Dillon, the eminent Southern California jurist, read a thoughtful and interesting paper on the subject, "Why I Became a Catholic," at the last meeting of the Newman Club. Mr. Dillon says he would not care to answer the question were it not for the fact that there are many other now considering this important step who might profit by his experience. Continuing, he says, in part: HIS MATURE CONSIDERATION OF THE SUBJECT.

In answering the question, "Why I Became a Catholic," I am painfully aware of the fact that I am dealing with a personal matter, likely to be misunderstood and apt to provoke criticism. I would have been rash to have answered this question sooner. To answer it now, in the second year of my novitiate, after mature thought, constant study of the doctrines of the Church, and some experience in her life, I can answer may, I hope, have some weight.

When a Protestant, a free thinker, an infidel, if you please, after having arrived at the age of fifty years, and being in the full possession of his faculties, faces about, recounts his past convictions and adopts the "credo" of the Catholic—a like respect for his old companions in thought requires that he should give good and sufficient reasons therefor. All conversions are the direct result of the interposition of the Holy Spirit. Not even the great apostle of the Gentiles attempted to formulate his theological reasons for his change of faith until long after the light of heaven fell upon him, and time had been given for mature study and reflection.

THINGS THAT DID NOT INFLUENCE JUDGE DILLON. In attempting to account for such a conversion upon rational grounds, one may say it resulted from the law of heredity. His paternal ancestors were Irish Catholics. He is "a chip of the old block." Like has produced like. No doubt there is some truth in that statement. There is a law called heredity, and our actions are somewhat shaped by it, but it does not govern our beliefs. If it did, there would have been no such thing as Protestantism, and Martin Luther would have remained a monk. A politician might account for it upon the theory that the convert was angling for the Catholic vote. But if, in politics, studiously keeps out an attends strictly to business, such a theory must be abandoned. Moreover, the man who expects to get into office in our day on the strength of his Catholicity, will "cool his heels" a long time in the ante-chambers of the nominating convention. The Catholic vote is a very desirable thing to have, but Catholic candidates are not wanted.

I have advanced the belief that it is God's Holy Spirit working in the hearts of men, and not argument, which convinces and converts. A great sorrow, reverses of fortune, sickness, the prayers of a devout mother or devoted friend (like my good Father Tabb), the contemplation of good works and the good example of faithful servants of God—all or any of these are sufficient to arrest attention and turn the mind toward, especially when the prayer, "Thy Kingdom Come," is ever on the lips and the hearts is yearning for that peace which passes understanding.

Fortunately for me, I was educated in the Protestant Episcopal Church, and in the highest wing of it. We called ourselves Anglican Catholics. In the creed we declared our belief in the "Holy Catholic Church," even while the word "Protestant" stared at us from the flyleaf of the prayer book. A love of consistency, the exercise of the Protestant right of private judgment, together with the dogmas of science, falsely so-called, led me away from that excellent communion of devout men and women, and caused me much sorrow at the parting. This right of private judgment, with particular references to the interpretation of the Scriptures, led me to agnosticism; to Unitarianism, to the very opposite pole of Catholicism. The antidote and corrective was found in the study and practice of the law. This led me to see how confusing and destructive such a doctrine would be if applied to the law. Without a court of last resort to interpret the law, it was easy to see how anarchy would prevail. When a man becomes his own interpreter, authority of the Government ceases.

SAW PROTESTANTISM DISTINGUISHED AND HOPELESSLY DIVIDED. Following this train of thought, it was not difficult to trace in history and see with my own eyes the effect of such anarchistic doctrines upon the world and upon its own advocates. I saw Protestantism disintegrated and hopelessly divided. Free thought had ended in infidelity. As a student of the sacred writings, I was compelled to admit the Bible to

be the most fragmentary of books. It was difficult to understand, sometimes apparently contradictory. As a lawyer, the conclusion was forced upon me that an authoritative interpreter was a logical necessity. To admit that was to admit the doctrines of the infallibility of the Pope and all the doctrines of Catholic Church.

SEARCHED MANY ISMS FOR THE FATHERHOOD OF GOD.

There were ethical reasons, also, why I became a Catholic. From pulpit and platform I had heard much of the Fatherhood of God and the Brotherhood of man. I was much inclined to the conviction that both of them were to be found in their best estate outside of the churches. A wider experience taught me differently. For a realization of that dream I searched diligently and conscientiously through Odd-fellowship, Masonry, the Liberal League, Unitarianism and kindred ethical societies. But the god of all these was not a father. He was a mere abstraction, a first cause, an over-soul, a law, not a lawgiver.

FOUND THE FATHERHOOD OF GOD AND BROTHERHOOD OF MAN IN THE CATHOLIC CHURCH.

As for the brotherhood of man, let those who have searched for it through all the secret benevolent societies and fraternal organizations, tell me if they have been more successful than I in finding it. I did not find it until I searched for it in the Catholic Church. There I found the brotherhood kneeling side by side upon the same hard floor. There I found all sorts and conditions of men, all colors, all nations, blended by a common faith in the same Heavenly Father into a universal brotherhood, a Catholic Church. There all tongues confess one Lord, one faith, one baptism, and in one universal language praise God's Holy Name.

Socialism is an economic system, and Altruism, as its religious counterpart, were also very attractive subjects to me. I was longing for the time to come when the only competition among men might be, "Who best can serve his fellowman." My practical attempts in this direction and those of others which came under my observation, were failures. They were destroyed by the selfishness of man.

My attention was called to Socialism and Altruism as taught and practiced in the Catholic Church. Monastic life, the brotherhoods and sisterhoods, were examined. The Franciscans of the coast in particular were studied. All these succeeded in the work they had to do. Some of them have been suppressed in times of persecution by the State—but always to the injury and disgrace of the State. They are still in successful operation. I saw how they grided the earth with their hospitals, schools and churches; how they had spread from pole to pole; are they also?

A CHURCH ALWAYS COSMOPOLITAN AND DEMOCRATIC.

As I read the history of the Catholic Church in this light, I saw that she had always been cosmopolitan and democratic. The poorest lad could become Pope. There is not a place in the sacred ministry which any ragged, barefoot boy may not reach. Her Popes are elected from all nations. Her missionaries have sacrificed their lives all over the world. Her strength lies in the fact that she is universal. In England the Queen is head of the Church, in Russia the Czar; but the Catholic Church has put before the world the idea of a Church for humanity, bounded by no national lines. National barriers are being broken down.

A. P. A. HELPED HIM INTO THE CATHOLIC CHURCH.

I am also bound to acknowledge the obligations I am under to well known friends—the A. P. A's. Long before I had thought of becoming a Catholic, these sturdy men for truth declared I was one, and had been seen Communing at one altar rail. The more I denied it, the louder the cock crew. At length it occurred to me that a Church which excited the hostility of such men must be a very good Church; and that her doctrines must be true if no weapons better than perjury and forgery could be brought against them. Thus it has always happened to me. I am indebted to both my friends and enemies. Both have helped to bring me into the Catholic Church. The friends led, the enemies drove, and so I got there sooner than I otherwise would.

POLITICS DROVE HIM TO SEEK TRUE MANHOOD SOMEWHERE.

I must also admit my obligations to the politicians and the parties. Without them you would not know all the reasons why I became a Catholic. I had studied them all closely; tried always to vote for the best men on the ticket, regardless of their party affiliations. I believed the world was to be reformed by a new party to grow out of the old. Experience, however, taught me that the new party man was just as hungry for office as the old one, if not more so, because longer from the crib. He was not a bit more honest and not nearly so well qualified. I finally became convinced that the reform of all reforms must consist in growing a better man. God laws do no good when put in the hands of bad men to enforce. Bad laws in the hands of good men to enforce. From this the next step was not difficult. The Church, not the party, must grow this man.

THE PUBLIC SCHOOL CANNOT GROW A FULLY DEVELOPED MAN.

Even the Public School cannot grow him, because it is forbidden by law to grow anything but a one-sided man, a half man, and that the worst half. In this reform the wisest of the Protestants

are with us. It is the parent, whether Catholic or Protestant, not the state, upon whom both the right and duty rests. My study and investigation led me to prefer the Catholic system of education for the same reason that I prefer the Catholic Church, but I shall be always glad to extend the right hand of fellowship to parents of every creed, and no creed, who believe with me in Christian education as the reform of all reforms; and that a Godless education is corrupting public life and filling our prisons with the best blood of the land.

Of the infallibility of the Pope, of saints and images, of purgatory and hell, of candles and incense, of penances and indulgences, and other doctrines of the Catholic Church, I have said nothing, because they do not explain why I became a Catholic. They more properly belong to a paper—if I should ever write one—telling why I am a Catholic. Those who are interested in these subjects and earnestly desire to know the truth should read "The Faith of Our Fathers," by Cardinal Gibbons, and other kindred works. "If they will not hear these they will not believe though one rose from the dead."

FACED ABOUT LIKE THE PRODIGAL SON.

When I presented myself, a stranger to our good Bishop Montgomery, and told him that I wanted to become a Catholic, I was already convinced and only needed instructions and the Sacraments of the Church. For these shall always be grateful to Fathers Clifford and Doyle, who made for my past conduct and past belief. To the charge that I have entertained various opinions in the past and have not been steadfast and immovable in any one, I enter a plea of guilty.

The prophecy, "He will change again," reminds me of an incident that occurred in a Catholic Church in Colorado. A little boy attended Mass for the first time with his father. They both went out of curiosity. It happened that the Bishop was the celebrant, and the boy watched with amazement the changing of the Bishop's vestments before the high altar, a ceremony that seemed to him like undressing and dressing before the people. At length he could stand it no longer and turned to his father with the remark: "Daddy, I wonder what he'll do next?"

Some of my friends and relations are equally solicitous about me. In view of what they regard as my past inconsistencies and changeableness, they wonder "what I'll do next." God only knows. In the words of our great Cardinal Newman I can only say:

Lead Kindly Light;

Lead Thou me on!

Just as I was, without one plea, I faced about like the prodigal son. My belly was filled with the husks of idle thought and reform nostrums. I longed for what Archimedes called Ponso, a place where one could stand and feel the solid ground beneath him. I started back and never stopped until I reached my Father's house. Its portals opened. I became a Catholic. May God give me grace here to remain and manfully to fight under His banner, the Cross, unto my life's end.

SOME OBSTACLES TO CONVERSION.

Protestantism is daily becoming more and more moribund. As a religion it has lost its hold upon the Protestant masses. The descendants of the old Puritans, once so confident and so strict, are now all at sea and rapidly drifting in the direction of agnosticism. Meantime the Catholic Church is very much alive in all parts of the land, and rapidly coming to the fore. It offers to our non-Catholic friends a refuge from the doubts by which they are being assailed, and many are being induced to take shelter in that safe retreat. We may say many, but the wonder is that the number is comparatively so small. With all the attractions which Holy Church holds out to weary, wandering souls, the question naturally arises, What are the obstacles that prevent a larger accession to her loving and inviting portals?

In attempting to answer this question I may remark, in the first place, that the greatest obstacle of all is ignorance. If in any way the mass of our Protestant fellow-citizens could be come acquainted with the real claims of the Catholic Church—the strength and logical consistency of her intellectual system, the beauty and grandeur of her worship; her admirable adaptation to all the wants and aspirations of the human soul, we can not doubt that they would flock to her portals like doves to their cofts when night cometh on. But the ignorance of the mass of Protestants on these points is really wonderful. Even intelligent, educated men, and men having a reputation for learning, oftentimes display an ignorance of the real teaching of the Catholic Church which is anything but creditable to them. Of course they have read more or less about the Church, and they think they know it all; but, unfortunately for their candor and consistency, their information has all come from non-Catholic sources. They have never thought it worth while to look into a Catholic book to see what Catholics have to say for themselves. In politics they are more reasonable and consistent. The last thing they would think of would be to go to the organs of the opposing party for a correct representation of the opinions of their own party. Yet, they seem not to be conscious of the inconsistency and unreason of adopting

a similar proceeding in deciding the vastly more important questions of religion.

Another obstacle, not less formidable, perhaps, in the way of accepting Catholic truth is prejudice—blind, unreasoning prejudice. Every sensible, right-thinking person will acknowledge, theoretically, at least, the duty and imperative obligation of seeking honestly for the truth, as for hidden treasure, and without fear or favor, following it wherever it may lead. But the great mass of Protestants, under the influence of anti-Catholic prejudice, seem to feel perfectly justified in drawing the line at the Catholic Church. Sometimes they are apparently unconscious of this prejudice, and they will resent the imputation that they are under its influence. Yet, it is there. They have drunk it in with their mother's milk. They have grown up in an atmosphere of prejudice. They have been taught from earliest childhood to look upon the Catholic Church as corrupt and abominable and by all means to be avoided.

They have, indeed, in these latter days, seen reason to modify their opinions. In fact, except in the most retired country districts, they have seen abundant reason to convince them if they were willing to be convinced, that they have been entirely mistaken—that, in fact, there is really no ground for the cock and bull stories which constitute the basis of anti-Catholic prejudice. Still, they can not get rid of the old feeling. In fact, in too many instances they don't want to be convinced. They don't want to be Catholics, and they prefer to eschew all influences that would incline them in that direction. They seem to have a sort of premonition—at least a strong suspicion—that if they should undertake to investigate the claims of the Catholic Church they would be convinced of their truth and feel compelled consistently to join the Church, and that is just what they don't want to do. They do not stop to reflect that they may possibly be jeopardizing their eternal salvation.

And this brings us to a third obstacle, and that is human respect. The thought occurs to them: What would my friends and neighbors say if I should abandon the religious opinions and associations of a life-time and cast in my lot with those who, if not now hated and despised as they once were here, are certainly not considered by my Protestant friends the most suitable and desirable associates? Catholic congregations, these coward souls say, are so mixed—there are so many poor people among them. They seem to forget that the gospel of Jesus Christ was designed specially for the poor, and that one of the greatest glories of the Catholic Church, and one of the most striking and convincing evidences of its divinity is just this fact: It is the home of the poor. It would be well for such objectors to remember that our Lord Jesus has Himself declared: "Whoever is ashamed of Me and My words in this adulterous generation, the Son of Man also will be ashamed of him when He shall come in the glory of His Father with the holy angels."—Sacred Heart Review.

MOORISH HOSPITALITY.

The Ave Maria prints this touching little story of heroic hospitality: Among the Moors a guest is sacred. Once having eaten with a Moor you may be sure that he will guard you with his life. There is a pretty story told which illustrates this: A Spanish cavalier had a quarrel with a Moor and slew him. Then the Spaniard ran away as fast as he could, and, seeing a garden wall, jumped over. His alarm was great when he found that it owned a Moor. The fugitive fell upon his knees. "Save me, I implore you!" he cried. The Moor handed him half a peach and bade him eat it. "Now you are safe," he said. "You are my guest. Nothing shall harm you." He took the Spaniard to his house, locked him in and assured him that he need not worry. Presently there was a loud knocking at the garden gate and a sound of lamentations arose. "Who is there?" asked the Moor, alarmed for the safety of his guest. "We bring the body of your son!" was the answer. The Moor opened the gate without delay and instinctively knew the truth. "Describe the murderer," he said; and as they obeyed, he knew that his son's slayer was his guest. But he kept the secret. When night came he sought the Spaniard. "Man," he said, "he whom you killed was my only son. He was the apple of my eye, the joy of my heart; in losing him I have lost all that makes life worth living. But you are my guest; you have eaten within my garden walls. I shall not give you up. You deserve to die, but your blood shall not be upon my hands. He then led the astonished Spaniard to his stable, mounted him on a fleet horse and bade him begone. The Moor had kept his faith.

May it not be a comfort to those of us who feel that we have not the mental or spiritual power that many others possess, to notice that the living sacrifice mentioned by St. Paul is our "bodies"? Of course that includes the mental power; but does it not also include the loving, sympathizing glance, the kind, encouraging word, the ready service for another, the work of our hands—opportunities for all of which come after that for the mental power we are tempted to feel envy? St. Basil the Great likens the giving of bread to the poor, to the sowing of seed, which multiplies a hundredfold.

OUR BOYS AND GIRLS.

"The Dear St. Elizabeth." Early in the thirteenth century Duke Herman of Thuringia, one of the most powerful and influential of the princes of Germany, sent ambassadors to Andrew II, King of Hungary, asking that King Andrew's daughter, the little Princess Elizabeth, be given in marriage to Duke Herman's son and heir, the young Duke Lewis. King Andrew, after due deliberation, gave his consent; and the little Princess, in a massive silver cradle, with thirteen noble Hungarian maidens as attendants, was escorted by the ambassadors from Hungary to Thuringia. On her arrival at Duke Herman's court she was solemnly betrothed to Duke Lewis, a little boy of eleven. They grew up together, and became very fond of each other. She used to call him "My dear brother," and he addressed her as "My sweet sister."

Duke Herman treated Elizabeth as his own daughter. But while she was still a child he died; and after his death his widow, the Duchess Sophia, and daughter Agnes, did not conceal their dislike for her, and their displeasure at her modest, retiring ways. The Duchess did all in her power to induce Elizabeth to take the veil in some convent. Agnes used to tell her that she was only fit to be a waiting-maid. Her great pity was to them, constant, though silent, reproach. Most of the courtiers thought it would be better for the young Duke to marry the daughter of some neighboring prince, who could help him in time of need; whereas Elizabeth's father lived far away, and seemed to have already forgotten his daughter. They advised that her betrothal should be restored to her, and that she be sent back to Hungary.

But Duke Lewis remained faithful to his "sweet sister," who he said, was dearer to him than all the world; and when he was twenty and she sixteen they were married with great pomp and ceremony. For three days the event was celebrated with feasting, dancing, and the tournament. St. Francis de Sales says, in his quaint, characteristic way: "She played and danced sometimes, and was present at assemblies of recreation, without prejudice to her devotion, which was so deeply rooted in her soul that, like the rocks about the lake Rietta, which grew greater by the beating of the waves, her devotion increased amongst the pomps and vanities to which her condition exposed her."

From her childhood Elizabeth was distinguished for her great charity, which won for her the title of "Patroness of the poor." During a period of famine she fed nine hundred people daily at the castle gates. She established hospitals and almshouses, one of which, under the patronage of St. Ann, is still in existence. Her charity did not consist merely in the giving of alms, but in her love for all mankind, which culminated in her great love for her husband. There is in her calendar a model of a more devoted wife.

Duke Lewis is represented by the chroniclers of the time as a handsome, manly prince; and Elizabeth as possessing great beauty of the brunette type. They had enjoyed seven years of wedded happiness when the fifth Crusade having been inaugurated, Duke Lewis joined it as commander-in-law of the Crusaders of Central Germany. But, knowing that Elizabeth would be deeply grieved at the thought of his leaving her and undertaking the long and perilous journey, he decided not to tell her of his resolve until the last moment. So having received the Red Cross secretly, he did not wear it openly, as was the custom, but concealed it in his alms-purse. One day Elizabeth accidentally discovered it, and fainted at the sight.

When the time of his departure came, she accompanied him on horseback to the frontiers of Thuringia. Duke Lewis, showing her a sapphire ring which he wore, told her to place full confidence in any message brought her by the bearer of it. When they reached the frontier she went another day's journey, and still another. At the close of the second day, but would she would never leave him, but would go with him to the end. As this could not be, they finally separated with many tears and embraces. Before leaving a messenger returned with the sapphire ring, and announced that Duke Lewis had died of a fever on board ship while on his way to the Holy Land.

Elizabeth had not had time to recover from the shock of her husband's death when Henry, brother of Lewis, having assumed authority, cruelly expelled her from the castle. It was in the depths of winter. With her two maids of honor—Guta and Ysenrade—who had been her companions from childhood—and her four children, the eldest a boy of four, she sought refuge from door to door, and sought in vain. Duke Henry had issued a proclamation announcing that whoever received the Duchess and her children would incur his displeasure. (It must be remembered that the Crusade had claimed the flower of Thuringia.) Elizabeth at last took shelter in a miserable inn until midnight, when, hearing the bells ring for Matins, she went to a Franciscan church, and spent the rest of the night in prayer. The next day she wandered again through the town; but none of the people—most of whom had received benefits at her hands—would open their doors to her, except a certain priest, very poor himself, who gave her refuge in his humble dwelling. She spent the greater part of the days and nights in church. For her children's sake she consented to be separated from them, some people having offered to

take charge of them. She supported herself by spinning. Yet even in her poverty she saved a little to give to those who were poor. Her maternal aunt Matilda, abbess of a convent in Franconia, having heard of the pitiable state of Elizabeth, invited her to the convent with Guta, Ysenrade, and the children: sending two carriages to fetch them. The invitation was joyfully accepted. Elizabeth remained at the convent until Egbert, Prince-Bishop of Bamberg, her mother's brother, summoned her to his dominions, gave her a castle suited to her rank, and provided her with eight domestics. He wished her to marry again, and was negotiating a marriage with the Emperor Frederick II; but Elizabeth remained faithful to the memory of her husband.

The Thuringian knights, on their return from the Crusade, remonstrated with Duke Henry, and induced him to reinstate Elizabeth and her children. They did not hesitate to tell him that his conduct had sullied the fame of his noble house, dishonored Thuringia, and cried to Heaven for vengeance. Young Herman, son of Lewis and Elizabeth, was declared the lawful heir. The city of Marburg was given to Elizabeth, and she went there to live, choosing for her home a humble cottage. Several years before she had joined the Third Order of St. Francis, and now she solemnly renewed her vows; and, giving all the revenues of the city to the poor, she supported herself by spinning. The people looked on in astonishment as she went about in her coarse, patched garments, attending to the wants of the needy. They declared that she was mad. Duke Henry said that if she owned the whole German Empire she would give it away.

Reports of the poverty in which Elizabeth lived having reached King Andrew (those were not the days of telegraph and telephone), he sent an ambassador to demand an explanation of Duke Henry, and to bring back Elizabeth to Hungary. Duke Henry assured the ambassador that the poverty of Elizabeth was wholly voluntary. He said: "Every one knows my sister is quite mad; you will see it yourself." The ambassador then called upon Elizabeth, who declined to return to her father's kingdom, declaring that she was very happy in the humble lot she had chosen. The Count de Montalembert, from whose "Life of St. Elizabeth of Hungary" these facts are obtained, refers to her in the headings of his chapters as "the dear St. Elizabeth"; whole chapters are sometimes epitomized in these unique headings. For instance, toward the close of the book we find one like this: "How the dear St. Elizabeth, when aged twenty-four, was summoned to the coronation wedding feast." Also: "How the dear St. Elizabeth was buried in the church near her hospital, and how even the little birds of heaven celebrated her obsequies." Four years after her death she was canonized by Gregory IX., and her feast appointed for the 19th of November.

Her children always subscribed themselves, before their other titles of nobility: "Son or daughter of St. Elizabeth." The eldest, Herman, succeeded to his father's dominions at the age of sixteen, and died two years later. Her eldest daughter married the Duke of Brabant; from her the members of the House of Hesse are descended. The two remaining daughters became nuns. The Church of St. Elizabeth at Marburg, erected in the thirteenth century, is now in possession of the Lutherans. On the walls are represented, in painting and sculpture, the famous miracle of the roses, the last parting of Lewis and Elizabeth, the visit of the Hungarian ambassador, and other events in the short but varied life of this lovely, loving, and lovable Princess, the dear St. Elizabeth.

Why Men Are Discharged. The reasons for discharging men and boys were pretty well discussed. In the experience of the management they were: Indifference, laziness and the inability to see that the more the employer does and the better they do it the greater is their individual profit; Mr. Townsend stating that he found comparatively little dishonesty, and was compelled to discharge few men for drinking, as ever since he has been with the firm men have understood that over-indulgence was fatal, and that once discharged they were rarely allowed to come back.

CHATS WITH YOUNG MEN.

How to Find Work. The question how to get employment and how to keep it, is, says the Catholic Columbian, of perennial interest, for there is always an army of the idle, and daily there are accessions made to its ranks by those who are growing up and who are forced out to work. How shall they find a place? The manager of a large department store was interviewed the other day and willingly answered the questions put to him: "How would you advise a young man out of a position to secure a job?" "If he is not looking for a position in any special line, I believe that almost at any time and in almost any trade, if he goes from door to door in each business district and tells just what he wants without any whine, and tells it briefly; says he is hunting for work, and that when he gets it he will do it; I believe a man can get it inside of twenty-four hours."

Why Promotion Does Not Come. In reply to the question, "What stands in the way of a man's promotion?" the experienced manager said: "Sometimes education. More often

the fact that he cannot or will not see the benefit which will accrue to him for working a little bit harder than the average employe. For instance, I have had men say to me when I was one of the clerks in the store, that they were getting \$12 a week, but they could earn \$15, and you bet, they would not earn or work for it until they got it," and they are the men who never get it. The house is not going to take it for granted that some of our people are possessed of a great deal of ability that they have not shown. We have got to see it before we can give them important work.

"Then you would say that there is every chance for a man in any business, who has the stuff in him, would you not?" "Yes, I say so, unhesitatingly. A man's chances in a department store are as good as in any other store. A department store pays just as good salaries. The larger the business the greater the responsibility individual employes have, and the greater their remuneration."

"Don't you have difficulty in finding men for the more difficult positions?" "There is always an opening at the top. We are always hunting for somebody who is a little above the average, and he is always very hard to find. We are always scanning the ranks of our men, and as far as possible we make it a rule to force the employes from the bottom to the top. We do not like to take people from outside and give them important positions, and we never do so unless compelled to."

"The chief quality we look for in a man is good common sense. If he has this he will get to the top of his class, no matter what his class is. I have in mind one of our packers, who gets 50 per cent. more than the average packer in the house. He earns it. He is the best man at that work we have had. He will do more work, and better work; and every time he finds a mistake he stops to reason with himself as to what the cause may be. This is the most valuable trait he has. He does not stop at the mere fact that a mistake is made, but hunts for the reason for it, and sees that the cause of the trouble is remedied."

In discussing the chances for a man past forty-five and out of work, Mr. Townsend said: "His chances are not as good as those of the young man. Wherever it is possible to do so, we make it a rule to employ men who have gone beyond the time of life when they can hope to develop and make progress; but for the ordinary positions I want young men. A man who is beyond forty or forty-five is getting beyond the time when we want to start him in any business. If he has not fitted himself for any position of responsibility he will have a hard time; while a man who is especially fitted can hold his position to a good old age. Our eldest department manager must be fifty-eight or fifty-nine, and he is good for life."

As to gambling, Mr. Townsend said emphatically: "I would not have a man here who gambled, because we could not trust him. He would be an uncertain element. He might be a successful man in his own line, but he would be unable to pay all the losses himself for a short time, and he might not. Ordinarily the house would begin to pay the bills by and by. We would be inclined to shut that off as soon as we found it out."

"How far is a firm justified in looking into the personal habits of an employe?" "When I want to know what a man is doing I find it out. If his personal habits are such as we ought to know about and are such as would hurt us, we need to find it out. I learn all I can about a man. This is a positive benefit to the good man because of our having full knowledge that his habits are correct, and is no injustice to the unreliable or dishonest—his misdoings will inevitably come to light and our search for information only hurries the exposure."

"Do you prosecute a man who is found out?" "Prior to two or three years ago we used to talk pretty hard to a man we caught in anything of that kind, and then let him go, but we came to the conclusion that it was a mistake; and now, if a man is inviting a penitentiary sentence by doing what he should not do, when we catch him at it we will see that he gets the penitentiary sentence, because of the effect that it has on the balance of some fourteen hundred employes."

"Does not the action of the bond and surety companies in prosecuting a man have a salutary effect upon the men?" "I think so; yes. They know in advance that if they do wrong and are caught there is a moral certainty of punishment, and that the punishment will be severe."

stenography. Beyond that I do not think they compete with men. I believe that to a certain extent they have cheapened office work, for there are so many of them who work simply for spending money. They have their homes, parents and good surroundings, and if they can earn \$5 or \$7 a week, they have just that amount to spend, and they take away from a man who ought to earn once and a half that amount for the same work, and they do it as well as he. The girls never compete with the men in good positions because they are not reliable; they are liable to sickness or to marry. You cannot place the same dependence upon them because you cannot tell how long they will be with you. It may be for a year and it may be for ten years. The presumption is that two or three years is the average length of time that a girl spends in an office, and it really takes two or three years for a man to become thoroughly acquainted with his own work, and for his usefulness to reach its development."

In Business for Themselves. After a moment's thought Mr. Townsend went on to say with emphasis: "If you could only teach men that they are in business for themselves when they work for somebody else. If they could realize that the betterment of their position and their income is going to depend upon the quality of the work that they do, you will have them all successful. I should say that 80 per cent. of the men I come in contact with are more or less interested exclusively in the night that they draw their pay. The other 20 per cent. do good work to excellent work, and they leave the 80 per cent. behind, and they will always be so until you can teach the average young man that his own interests and his own progress are dependent upon the usefulness to which he places the common sense that the Lord has blessed him with. All of our good people develop from the 20 per cent., and that is a pretty long percentage to give it, too. It is nearer 5 per cent."

To Men in Search of Employment. Mr. L. H. Hayden of Cleveland offers these suggestions: "Most of us remember the copy-book example: 'Be sure you are right, then go ahead.' Ask many boys, and even men, what kind of employment they desire, and their answer will be 'most anything,' or 'not particular.' What an evidence that is of the lack of aim in life; no settled or even partially settled purpose or ambition. Such answers are very unattractive to say the least, and the man making them is likely to drift from one thing to another, and never make a success of anything. A boy's parents, teachers and friends should endeavor to learn the trend of his mind so far as a life-work is concerned, and if in their more mature judgment his choice seems to be a good one, he should be encouraged to study, read and train himself generally along lines which will help him in his chosen occupation. If these things have been neglected in his boyhood days, as he becomes old enough to think and choose for himself, he should get down to business on this question, find out 'where he is at' and whether he is going. This and the earlier period are the times when he should be forming habits which are to go with him through life. These are the times when he should realize most thoroughly and most seriously the great part his training—moral, mental and physical—or lack of it—will play for good or bad in later life. A clean character, trained mind and healthy body are great adjuncts to a successful life. It seems queer that for some men are without positions, and for long periods, they tell you they can do most anything. The truth is that when you commence offering positions to them, there are not many things they can do and few if any that they can do well."

There are many men who are honest, truthful and temperate, but who lack energy, force, stick-tiveness, changeability and in a general way have only fair business qualifications. Did it ever occur to you that a man who wastes his time is practically stealing from his employer, who has contracted with him, and later pays him for that same time? A man should endeavor to be always up with his work. One visible evidence of this is a neatly kept desk with things in their proper places. Keeping work up to date leaves room for this. Again, there are men who do not know how, or do not care to be civil. Such men can do a great deal of harm to their employer's business and lose for them a large amount of trade. There is a number of good points to be observed when in search of employment. Every man is not able to dress well at all times, but every man may make the most of what he has. Water is plentiful and soap cheap, a hair brush lasts for a long time, and there are few men so poor that they have no pocket knife with which to clean and pare the finger nails. Some men go into an office as though they had plenty of time and needed not to hurry. Well, they have plenty of time, it is true, but not much of anything else. They will have to move faster or all of the good positions will slip by. Whether your application be verbal or in writing, make it brief and to the point. If verbal, with hat off, standing unless invited to sit down, not lounging over desk and peering at things which concern another man's business. Answer questions promptly. Leave as soon as the interview seems properly finished, for the man talking to you is probably a busy one."

LABATT'S PORTER.

Undoubtedly the Best brewed on the continent. PROVED to be so by Analyses of four Chemists, and by Awards of the World's Great Exhibitions, especially Chicago, 1893, where it received 96 points out of a hundred—much higher than any other Porter in United States or Canada.

When you secure a position learn all you can about the work and do it as though the business were your own with your own capital invested in it. The only capital the average young man or boy has at first, is himself, and the better he serves his employer the more his own capital and its earning power will increase.

Sleepless Nights, caused by a persistent cough, Pny Pectoral quickly cures the most severe coughs. It soothes, heals, never fails to cure. Manufactured by the proprietors of Perry Davis' Pain-Killer.

FAMILY BIBLE

A Year's Subscription and a Family Bible for Five Dollars. For the sum of \$5.00 we will mail to any address—charges for carriage prepaid—a Family Bible (large size) bound in cloth, gilt edges, splendidly illustrated throughout with pictures of the Ecce Homo, Mater Dolorosa, The Crucifixion, the Resurrection, the Ascension, the Pentecost, the Last Supper, the Birth of Jesus Announced to the Shepherds, and the Annunciation of the Angel to the Virgin Mary. The Bible is published with the approval of nearly all the members of the American Hierarchy.

EVERY CATHOLIC YOUNG MAN SHOULD POSSESS A COPY OF THE Catholic Student's Manual of... Instruction and Prayers. FOR ALL SEASONS OF THE ECCLESIASTICAL YEAR. Compiled by a Religious, under the immediate supervision of the Rev. H. Rouzel, F. S. S., Professor of Moral Theology, Grand Seminary, Montreal, Canada. It contains Liturgical Prayers, Indulgences, Devotions and Pious Exercises for every occasion, and for all seasons of the Ecclesiastical Year.

Advertisement for 'OUR BOYS' GIRLS' OWN' magazine, featuring illustrations, puzzles, and other content. Includes a small illustration of a boy and girl.

Advertisement for 'WHAT IS IT?' magazine, featuring 156 popular songs and other content. Includes a small illustration of a man.

Advertisement for CARLING beer, highlighting its quality and awards.

Advertisement for CARLING LONDON, A LIBERAL OFFER, featuring a beautifully illustrated Catholic Family Bible.

Advertisement for FAMILY BIBLE, offering a year's subscription and a family Bible for five dollars.

Advertisement for MEMORIAL WINDOWS, High-Class Church & Cathedral Windows, offered by Hobbs Mfg. Comp.

Advertisement for 'OUR BOYS' GIRLS' OWN' magazine, featuring illustrations, puzzles, and other content.

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ARCHDIOCESE OF OTTAWA.

His Grace the Archbishop solemnly blessed the new statue of Our Lady, in the chapel of the Holy Spirit, in the presence of the clergy and a large number of the faithful.

DIOCESE OF LONDON.

Opening of St. Brigid's Church, Logan. Stratford, Dec. 18.

"Out of evil comes blessing for the righteous" wrote the old Persian poet. The words of wisdom in these words are not only found in the Bible, but also in the words of the old Persian poet.

The new church is in the Gothic style of architecture. The materials are red brick with grey trimmings. The building has a very handsome effect with its tall and tapering spire.

The church is in the Gothic style of architecture. The materials are red brick with grey trimmings. The building has a very handsome effect with its tall and tapering spire.

From about 8:30 till 10:30 in the morning, the roads in the neighborhood of the church were thronged with people in carriages and on foot.

The church is in the Gothic style of architecture. The materials are red brick with grey trimmings. The building has a very handsome effect with its tall and tapering spire.

After the ceremony of blessing the church came the solemn High Mass. In this Very Rev. Dean Murphy acted as celebrant, Father Downey as sub-deacon, and Father Downey as chanter.

The Bishop of London took as his text the words of the Apostle: "The Lord is the author of every gift, and He is the author of every grace." In his opening remarks the Bishop said the words of the Apostle were very fitting words for the occasion.

The Bishop then exhorted them to remember that God was the author of every gift, that He was the author of every grace, and that He was the author of every blessing.

ceremony of dedication was just as important for them as the Jews. It was one of the noblest acts of their lives—the setting apart of a house for the worship and service of God.

The old temple and its form were the types—the shadows—of the new temple, the Church. They had all the glory of the former house and in addition the Blessed Presence of the Holy Spirit. Christ had everything necessary to take men to heaven.

The Holy Communion table is the easiest way to heaven. It is the way to heaven. It is the way to heaven. It is the way to heaven. It is the way to heaven.

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The Bishop then exhorted them to remember that God was the author of every gift, that He was the author of every grace, and that He was the author of every blessing.

Father Craven, he said, deserved the appreciation which he is getting on all sides. The following clergy were present: Fathers O'Reilly and Cummings; Brantford; Fenby; of Acton; of St. George's; of St. John's; of St. Michael's; of St. Patrick's; of St. Peter's; of St. Thomas; of St. Vincent.

All the Hamiltonians were treated to a nice special lunch in the home. The fact was that the King's station at 12:15, just one hour after leaving.

A FAREWELL TO MAJOR FITZ

Grand Banquet Given in His Honor Prior to His Departure for the West.

Seldom, if ever, has the town of Picton been the scene of a more brilliant function than the farewell banquet tendered Major Fitzpatrick on Tuesday evening at the Royal Hotel.

The banquet was given in honor of Major Fitzpatrick, who is about to depart for the West. The banquet was given in honor of Major Fitzpatrick, who is about to depart for the West.

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We have assembled here to-night, and as we gather around the festive table, our hearts are filled with the expressions of good-will.

The following clergy were present: Fathers O'Reilly and Cummings; Brantford; Fenby; of Acton; of St. George's; of St. John's; of St. Michael's; of St. Patrick's; of St. Peter's; of St. Thomas; of St. Vincent.

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RELIGIOUS RECEPTION.

Amongst the five young ladies from Chicago who received the white veil at the Mother House, Dubuque, Iowa, was Miss Alice Kellie, daughter of Nicholas and Catherine Kellie.

THE TRANSVAL WAR.

There has been but little news from the seat of war during the past week, and it is believed that the military authorities have forbidden the press to publish news from the Transvaal.

NEW YEARS BELLS.

From heaven's blue of smiling shine clear— Shine clear like fun! tapers— Shine on again!

NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal," will be received at this office until noon on Saturday, 31st December, 1890.

LIQUOR, TOBACCO AND MORPHINE HABITS.

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WELLAND CANAL.

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