# Catholic Record.

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

VOLUME XXVI

## LONDON, ONTARIO, SATURDAY, JANUARY 2, 1904

The Catholic Record.

LONDON, SATURDAY, Jan. 2, 1904.

DESERVING OF ATTENTION.

Judging by the quantities of patent medicines sold there must be much sickness, imaginary or otherwise, among the people of Canada. A dealer in forms us that the demand for nostrums is on the increase. Compounds of every description which are manufactured by syndicates or some enterprising and philanthropic gentleman find purchasers. But a short time ago we read that a Canadian city which does not boast of a large population received three car-loads of a certain popular and fashionable patent medi cine. Now either the denizens of that city have more than their share of bedily ailments, or they find the medicine extremely palatable. Perhaps the glowing tributes paid it by the men and women who hie to it for relief, may influence the citizens into purchasing it.

Father O'Fallon Pope, S. J. The lay Catholic undergraduates have a chapel of their own and a resident chaplain, Mgr. Kennard, Canon of Clifton. They are scattered through the various colleges of the University, the larger number being at Christ Church, New College, and fluence the citizens into purchasing it.

But the fact vouched for by medical journals that this particular nostrum contains a goodly percentage of alcohol may also account for such popularity as may also account for such popularity as the may also account for such popularity as the major of the contains a goodly percentage of alcohol may also account for such popularity as the major of the contains a goodly percentage of alcohol may also account for such popularity as the major of the contains a goodly percentage of alcohol may also account for such popularity as the major of the contains a goodly percentage of alcohol major of the contains a goodly percentag we understand for about fifteen thousand dollars. How much of it goes into other centres of population, and into rural districts whose inhabitants were up to a few years ago content with value of printer's ink. We trust also

not mean to impugn the veracity of the come right, and that after all the not mean to impugn the veracity of the individuals who tell these touching stories about their insides and how they were benefitted by the medicine. They may imagine that it is a purveyor of health, or, as it is hinted, some of them to the individuals who tell these touching intelligent non-Catholic is a foe to intelligent non-Catholic is a f may receive artificial stimulus so prefer a good hater who shows his weaas to encourage them to concoct advertising literature. What we desire to point out is that a patent medicine sleeve for our benefit. This beautiful containing a large amount of alcohol is liberality and good will loom large in calculated to work evil in many a theory, but in everyday affairs well it, household. It is masquerading as a takes betimes a good microscope to find medicine, and the sooner the authorities show it up in its true colors the better will it be for the community.

MORAL CRIPPLES.

on the wane. We are glad of it, and we hope that its influence will dwindle saner methods of thinking and acting.

We are quite sure that the festive boy is not allowed so much latitude as herethe good qualities which his compan ions would fain attribute to him, but the man whose habits of life dishonor himself and his home, who as it happens betimes causes the tears to well from a mother's eyes, is not worth talking about. He may talk deprecatingly of his weakness, but they who are not moral cripples regard it as a criminal weakness. There is no sympathy wasted upon this kind of man. He is out of the firing line. He may be a good subject for an hospital, but he is out of place-and this fact is being forced upon him daily-in a world where a worker needs every ounce of muscle and brain at his command. He may of course be gifted, but it is well to remember that he is not in the way and can be credited with qualifications which produce nothing and offer no obstacle to another's progress. Our readers may remember what Dudley Warner says about brilliant drunkards:

"It is a temptation to a temperate man to become a sot, to hear what talent, what versatility, what genius is almost always attributed to a modera tely bright man who is habitually drunk. Such a mechanic, such a mathematician, such a poet he would be if he were only sober; and then he is sure to be the most generous, magnanimous friendly soul, conscientiously honorable if he were not so conscientiously drunk. I suppose it is now notorious that the ost brilliant and promising men have most brilliant and photost been lost to the world in this way. is sometimes almost painful to think what a surplus of talent and genius of intoxication should suddenly cease and what a slim chance there would be for the plodding people who have al-ways had tolerable good habits."

The following, taken from the Catholic News, London, G. B., will interest our reads:

Majesty has just made his two first nominations, and it is interesting that they should be both in favor of Catho-

lies. The two students in question are the son of a Bavarian Minister of State (Herr von Muller) and Count Hely de Talleyrand Perigord, a nephew of Prince de Talleyrand, who is also Duke of Sagon in the Kingdom of Prussia. These two young men have both entered on residence at Oxford, where they will

study for two years.

There are altogether about seventy five Catholic resident members of the University now at Oxford. Nearly University now at Oxford. Nearly sixty of them are young laymen, while the remainder are members respectively of the Benedictine and Jesuit Halls, presided over by Dom Oswald Hunter-Blair, O.S. B., of Fort Angustus, and Father O'Fallon Pope, S. J. The law Cathelia, and programmers, have

FAIR PLAY WANTED.

We trust that our readers know the pons, to the smiling and urbane individual who may have a knife up his

any vestiges of it. We do not mean to insinuate that our separated brethren who stand for anything in the community are prone to indulge in vilification of things Catholic. But all the same it is well to keep a the attraction of the "road house" is judicious eye on the publications which solicit our patronage. Not that we are inclined to grow restive if we do not to the vanishing point. Time was notice eulogies of the Church. Our past when it was potent in its charm for attitude will dismiss any charge of that those whose idea of a "good time" was nature. But we merely ask for judiciousness and impartiality; in a word, for selves: and so the information of our fair play. For instance, in criticisms reverend friend may be indicative of of books, we desire to see the hand of a critic who is not too ignorant, or too bigoted to recognize the fact that not every book which comes from a nonCatholic pen can with justice be recommended to Canadian readers. We object in the interest of truth, and therefore of our fellow-citizens, to a mass of absurdity doing duty in a novel as a could not and standing room. The church can seat twelve thundred; besides, every available space was used for temporary seats. The sanctuary were packed absurdity doing duty in a novel as a could not and standing the bade Christians at large to be shining examples of every virtue, saying to them, "So let your light shine before men, that seeing, they too may glorify their Father Who is in Heaven."

Our Lord as the light of the world is reflected through His Church; the Holy with men.

The church itself, grand and beautitofore. He is very properly labelled a Catholic pen can with justice be recomnuisance. He may be endowed with mended to Canadian readers. We obabsurdity doing duty in a novel as a presentment of Catholic doctrine. And here, by the way, would be an admirable opportunity for the intelligent non-Catholic to demonstrate his oft-reiterated horror of dishonorable tactics. However, if the Catholic layman call attention to such as soon as it is printed, and send a little note to the Editor to the effect that a continuance of the policy will result in a decrease of subscription, and advertising, this critical nuisance may not be so noticeable.

The argument that touches the pocket is always of weight with some gentry of the press. It works wonder even with the editors who cultivate the 'smile that is childlike and bland" on their editorial page and on other pages give one the idea that the "heathen Chinee" has not a monopoly of " ways that are dark."

MEDDLING IN POLITICS.

The editor tells us that "we are acused of meddling in politics." does not intimate what punishment he has in store for us, but it may, we fear, be something awe-inspiring-even a sentence to hear and abide by the rules which the preternaturally-wise critics may draft for our benefit.

" Meddling in politics" is, we know the one unpardonable sin of which a Catholic newspaperman can be guilty. He may do anything else: he may write obituaries and marriage notices, and on occasion weave a wreath of eulogy for certain individuals, but he must not THE RHODES' SCHOLARSHIPS. trench on political questions. This we have learned by experience. Not so long ago we said a few words concerning the school question, and we heard a peremptory command:

late Mr. Cecil Rhodes, the German Emperor has the nomination of a certain number of young men who are to benefit by the "Rhodes' Scholarships" at the University of Oxford. His Majesty has just made his two first. the true inwardness of the command, but the vision of a sapient individualand there are so many of him-who would cry: "Stop the paper," prompted us to abandon it. That, however, a Catholic journalist must not do this or sionary. that-for instance meddle in politicsmay be in the code of etiquette of some worthy persons hereabouts, but it is

not in ours. Moreover, we have never espoused the cause of any political party in Canada. But in affairs which make for the common weal we believe that we are bound to contribute our quota to right government. We have, and we may have occasion to do so again, advised Catholies to exercise the franchise in an intelligent fashion. To this end we have encouraged them to study current issues so as to know just why they deposit their ballot. A menace to a nation is the citizen who takes his cue may also account for such popularity as which incees frequency during the papers, of the issues on which he should pass evidenced by three carloads of it sold and social intercourse. politics," we plead guilty but without regret or purpose of amendment.

NON-CATHOLIC MISSIONS.

The Flood City, (Johnstown, Pa.,) is the home-made remedies, we are unable to ascertain. But the amount, it may be safely assumed, is enormous.

Now here, we take it, is a matter which deserves some attention. We do which deserves some attention. We do will deserve the content of the world to the Church. We avow that it is difficult to be patient with the prudent folk who are forever preaching the mildewed doctrine that things will of those left, a fairer Johnstown, Pa., 18 known to the world. The world stood difficult to be patient with the prudent folk who are forever preaching the mildewed doctrine that things will of the printer's link. We trust also known to the world. The world stood difficult to be patient with the prudent folk who are forever preaching the mildewed doctrine that things will be safely assumed, is enormous. risen over the ruins of the old. The

were four Catholic churches before the flood—now there are nine. During the coming year there will be two more. St. John's is the oldest.

Fathers Michael, Xavier and Urban gave a very successful mission which lasted two weeks, and during that time was announced, a non-Catholic mission. was announced a non-Catholic mission to begin after the Catholic one closed. Cards of invitation, and an explanation of the object of the mission, with a list of the subjects for each evening, were enclosed in envelopes, and the Catho-lies were asked to send them to their non-Catholic friends. Three thousand

Father Xavier lectured every even ing, beginning Monday, 23rd, and ending Monday, the 30th. His lectures were masterly. Never were the truths of faith put forth more clearly. His rich voice breathed charity and good will be a presented by the property of the state of the s will to our separated brethren in every word. The vast crowds drank in the message with a greedy ear. All were very favorably impressed, and the comments were very flattering and consoling to the zealous, humble, and eloquent follower of St. Paul of the

ful as it is, was an object-lesson to every non-Catholic. They were filled with admiration and awe when, the electric lights being turned on, the majesty and beauty of St. John's stood altar, statues, stations, and decorations. One evening a prominent gentleman was seen standing near the Pieta (Our Lady receiving the Body of Christ in her arms). He was ob-served to take his handkerchief and wipe away a tear. The pastor, Father Boyle, saw him and said, "I need not explain to you the object of these statues." "Oh!" said the gentlestatues." "Oh! said the said man, "is it not sad? It is a sermon in

I need not describe the method foll need not describe the method fol-lowed by Reverend Father Xavier in these lectures. Your readers are familiar with them. Questions of every description poured in, and their an swers gave additional interest to the great work. Twelve hundred copies of "Clearing the Way" were given to non-Catholics. The members of St. members of St. John's parish were never done expressing their surprise at the attendance of non-Catholics and their eagerness to obtain a book. "I never would have the common expresbelieved it."

sion heard on all sides. One lady, who came to be received, said: "Well. I've four children, and I want them to be baptized with me When I informed my husband of my in tention of becoming a Catholic, he said. Well, if you and the children become Catholics, I suppose I'll have to go along too; so let me have that be "Clearing the Way," to study." So "Clearing the Way," to study. Some of his friends, hearing what was his intention, said to him, "If you become a Catholic we will also; so get us a book, Clearing the Way;" and as the lady 'Clearing the Way;' and as the lady said: "I expect, Father, you will have several come, into the Church from my

Father Xavier asked a young man as he came up for a book, "Are you a non-Catholic?" "I am more a Catholie than anything. You cannot tell me ible that the pastors of the Church anything about the devotion of priests would have dared to introduce it or

were baptized. Several others are under instruction, and some are waiting for the consent of their family to take the step.

A general interest in the Catholic

Church has been aroused .- The Mis

JESUS, THE LIGHT OF THE WORLD.

As the sun is the center, around which all the rest of the universe revolves, so Our Divine Lord is the center of our spiritual world, and all religion the World. John calls His "the true light which

nto the world.' How changed is earth when the sun goes down in the western skies; the shades of night close in on the day, and ness, bright stars shed their soft rays over us to keep us in hope till the dawn of another day. So, too, in our spirit-ual life; with God as our light all is sunshine and brightness; everything is peace and rest, joy and contentment in peace and rest, joy and contentment in the soul as long as we have through grace the light of Our Lord illumining our path and guiding our steps; but let that light be withdrawn, let the dark-ness of evil overshadow us, let the fel-dostrover Sin cut us off from our Lord destroyer Sin cut us off from our Lord and the light of His countenance, let satan rob us of our life, which is the grace of God, how sad our lot and how the clouds of sin b'acken our lives and plunge us into the depths of misery and wretchedness, well nigh to despair.

Such was the state of the world before Our Lord's coming-man was in sadness and despair because he had sinned, and torn himself away, in his folly, from the smiles of His God and His folly, from the smiles of His God and His Creator, but mercy triumphed over justice, and Isaiah's words were fulfilled, and the promised light came, in the person of Oue Lord, the promised peace and joy were brought with Him in the sacrifice He offered up on the Cross.

'I am the Light of the world; he that followeth Me wellbath you in develope. followeth Me walketh not in darkness, but shall have the light of life." Our Lord well knows the many pitfalls that threaten to ensnare us; He under-stands the fallacies and errors that ry to deceive us; He knows the power tof Satan ever arrayed against us. He sees the many wicked and luke-warm persons striving to tempt us and lead us from truth and virtue, and as lead us from truth and virtue, and as an offset to all the these, He rises up in all the splendor of His divinity, and in all the power and perfection of His humanity and declares Himself our light, saying, "I am the light of the world; he that followeth Me walketh not in darkness, but, shall hear the

not in darkness, but shall have the light of life." As Our Lord becomes the light to all men, He would like all men to reflect its presence one to another, as a guid-ance and salvation to their souls. So ing to the zealous, number, and the quent follower of St. Paul of the quent follower of lights, set up as on a candlestick that dights, set up as on a candlestick that client they were turned away from the doors, and He bade Christians at large to be and He bade Christians at large to be shining examples of every virtue, say shining examples of every virtue, say and there is a disingular to the social scale client to the paul of the paul of the quent follower of st. Paul of the told His Aposties that they were a mount of luxury, and there is a disingular to the paul of the paul He told His Apostles that they

the light, "the Sun of Justice," the Archbishop and Bishops in their respective Sees as the Apostolic Delegates of His Holiness the Pope, are the lights for their particular flocks to revealed to them. After service many lingered to take a nearer view of the world into the light and glory of world into the light and glory of Heaven. They are other Christs in-deed as are all the faithful priests of God; and they reflect the divine light and illumine the path of all who accept

their guidance.

Let us be docile children of Holy Church, that we may be true and faithful children of God the Father, brothers of Christ and co-heirs, to the Kingdo of heaven, for our Lord said to His Apostles and therefore to their succes ors, "As the Father hath sent Me, I also ors, "As the Father hath sent Me, I also send you," and "He that hears you hears Me," and "He that despiseth you despiseth Me." Let us love our Lord, for His goodness, in be coming our light, and let us joyfally follow in the paths He will lead us. Let His light be the lamp of our minds, the hurning seal of our our minds, the burning zeal of our wills and the fire of our hearts, so that He be for us all that He would be, our Light and Life, our security and our salvation, our joy and peace for time and eternity.—Bishop Colton in Buffalo Catholic Union and Times.

Law of Confession.

Cardinal Belarmine, the great Jesuit theologian, is of the opinion that confession is the hardest requirement of the Christian religion. His words are "If there is anything in the Catholic Church that seems severe and diffi-cult, without doubt it is confession. For what is more disagreeable, what more burdensome, than that all men, even the great and powerful, even kings and rulers, must declare their sins, however secret or shameful, to priests who are themselves men, and must submit to judicial sentence and punishment? So manifestly difficult is this law of confession that it is quite incred-

What does the Society of the Propa-

so near to including all other good works in itself as the work of the Propagation of the Faith, none so truly

isly well-to-do and even rich, numerously well-to-do and even rich, gratitude itself dictates a return of generosity on the part of the American Catholics. The annals of the Society, published every two months in Baltimore, and sent free to all perpetual members are most interesting and stimulating to missionary zeal. There should be more perpetual members—the cost is but \$40—and in members—the cost is but \$40—and in the Archdiocese of Boston, where the Society is so well organized, under the direction of the Rev. James Anthony Walsh, scarcely one need be outside of the ordinary membership.

It is shameful when Protestants excel

is in missionary generosity.—Boston

EARLY MARRIAGES ARE THE HAPPIEST.

From the Baltimore Sun. The common experience is that the happiest marriages are those which take place early in life, and that when an place early in life, and that when an elderly man or woman gets married—we are not speaking of widows and widowers—they more frequently make a mess of it. The reason for this is not hard to find. It is absolutely essential to the happiness of wedded life that should be common conces-Two minds cannot always sions. Two minds cannot always think alike; two people cannot always desire the same thing. One of them must, therefore, give way. Young people can learn to do this more readily than older ones. As to the wisdom of getting married and marrying young, there should not be two opinions. Home life is the most wholesome and the very best estate, and every woman the very best estate, and every woman should be a homemaker. There are many things, as society is now organized, which mitigate against marked the society is now organized. appearances, and water trimes it can-not afford to marry. The young woman has been used to living with a certain amount of luxury, and there is a disin-clination to fall lower in the social scale veniences of life. Each one wishes to begin where the parents left off. Plain

"The Insanity of Genius."

Many years ago, one Ephraim Chafin of Green county, Wis., made a will which, on his death, was the subject of contest, it being claimed that he insane; and among the facts adduced to support this claim it was alleged thought that rain could produced by concussion of the atmos-phere caused by the firing of a cannon He owned two cannons, and offered to bring on rain in a dry time by firing them, if his neighbors would buy the powder."

The case is reported in 32 Wis., p. 561. It is an interesting instance of the estimation in which inventive genius is sometimes held. years after Chafin's death the "rain makers" came into vogue, using the same device that he would employ. And scientist do not laugh at the idea either .- Catholic Citizen.

Pius X And The Sacred Heart. This is an extract from the address of Pope Pius, when, as Cardinal Patriarch of Venice, he presided over the Eucharist Congress assembled there in 1897: "Is it not to protest against the ignoring of His world wide royalty, that our Lord manifested His Sacred that our Lord Mannessed Margaret Mary, and that He addressed to her those words so full of hope and en-couragement, 'I wish to reign, and I will reign, in spite of Satan and all who resist. That word is wonderful, and we must dwell upon it. For my part, I trust in it; and by all means in my power I shall endeavor to promote, cost what it may, the reign of Christ. From its very origin he approved the general and perpetual ad-oration of the Blessed Sacramant in the churches allied with Montmartre. Moreover, he appointed a special day for such adoration in his archdiocese of Venice; and we are told that he has always been animated with an ardent zeal to propagate the worship of the

THE BLESSED VIRGIN IN THE

1315

The recent death of Lecky, the historian, recalls, says a correspondent, the following passage from his "His-tory of Rationalism" which somewhat disproves his pet theory that in ration-

MIDDLE AGES

what does the Society of the Propagation of the Faith accomplish in a single year! Last year, 1902, it disbursed from the Central Council in Lyons, France, the sum of over \$1,200,000 among 315 dioceses, vicariates, and prefectures apostolic. But this great sum was only one-fourth of the total applied for by needy missions in Europe, Asia, Africa, America and Oceanica, and it was a task of no small difficulty to apportion the funds so as to reach first the extremest needs.

There is no good work which comes so near to including all other good the object of a reverent homage of alism is the salvation of society:

"The world is governed by ideals, and seldom or never has there been one the object of a reverent homage of which antiquity had had no conception. Propagation of the Faith, none so truly Catholic, and none, withal, so easy, in the way that it is now systematized among us.

The Church in America received from the Propagation of the Faith from 1882 to 1890 the sum of \$6,000,000.

Now that the Church is in many places strongly entrenched, and its followers numerously well-to-do and even rich. of the past. In the millions who in many lands, in many ages have sought with no barren desire to mould their character into her image, in those holy maids who for the love of Mary bave separated themselves from all the glories and the pleasures of the world to seek in fastings, vigils and humble charity to render themselves worthy of onor, in the chivalrous respect softening of manners, in the refinement of tastes displayed in all the walks of life, in this, and in many ways, we detect its influence. All that was best in Europe clustered around it and it is the origin of many of the purest elements of our civilization.

UNSOUND WORDS.

Communicated to the Dolphin.

A book published in New York has this title: "Christ the First Pope and Peter His Frst Successor."

To speak of Peter or any other Pope as the successor of Christ is offensive.

The words view and successor are The words vicar and successor are mutually exclusive. One who snecessor in office has ceased altogether to wield the powers beloning to that office. Christ has not so ceased. He is always the living and energizing Head of the Church. Mr. Roosevelt is not the vicar of Washington, the first President, because he is the successor of Washington. Peter is not the successor of Christ, because he is the Vicar of Christ. The Governor of the Philip pines may be a vicar of the President,

it is not right to speak of Christ as the first of a line of rulers extending back nineteen centuries. He is not thus distant from us. Pius X is as near to Him officially as any predecessor. Christ is the ever-present King in His many things, as society is now organized, which mitigate against marriages except among the rich and the riages except among the very poorest classes of the population poverty is not considered a bar to marriage. But there is a great class in every community which is ambitious to "keep up appearances," and which thinks it cannot afford to marry. The young woman has been used to living with a certain amount of luxury, and there is a disingular to fall lower in the social scale. To compare this vital and continual re-lationship of Christ to His Vicar with that of a first ruler to his successor

in office is more than misleading

—It degrades our Lord. As He is a living and high thinking are no longer the aspirations of the many. to Him in the abiding act of offering up "the Lamb as it were slain" and thus make the offering vis ble to men; so in like manner, is He a King forever, and herefore has no successor in His kingship, though there are many appointed to minister to Him in the work of ruling the Church, one of these being in the viceregal office specially instituted to make Christ's Headship visible te men.

To Hate our Pride.

No matter how many years we may have been practicing the spiritual life, which we begin to hate our pride, the day we realize its loathsomeness, that day we begin a new life.

Jesus Loved us and Desires to be Loved by us.

It is of faith that Jesus Christ, the Son of God, gave Himself up to death for love of us: "He hath loved us, ard hath delivered Himself (Eph. 5:2.) Hence, the saints, reflecting on the death of Jesus Christ, have thought they did little in giving their lives, and all they possessed, for the sake of a God Who so loved them. . . And you, my brother, what have you yet done for love of Jesus Christ? As He died for the Jesus Christ? As He died for the saints—for St. Lawrence, St. Lucy, St. Agnes—so He died for you also. What, at least, do you mean to do What, at least, do you mean to do with the life you may yet bave maining, and which God grants you purpose that you may love Him? Henceforward, look often on the image of your crucified Lord; and as image of your crucified Lord; and as you do so, remember the love He bore you, and say to yourself, "My God, Thou hast, then, died for me!" Do this, at least, and do it often; for if you do, you cannot help feeling sweetly drawn to love a God Who has so loved you.

We believe ourselves to be perfect when we do not percieve our defects; when our conscience repreaches us, we try to get rid of the thought.—Bos-

#### PALMS

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

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

Camilla, being one of the ladies of the camilla, being one of the ladies of the imperial household, heard almost as soon as it happened of the Emperor's discovery that Nemesius was a Christian, and of his mad fury on the occasion. She lost not a moment, but was on her way to the villa on the Aventine before the order for his arrest was promulgated.

Having reached it, she went straight to
Symphronius, informed him of what had appened, then, in her usual energetic with his assistance, dispersed and d in safe keeping Claudia's orin safe-keeping Ciaudia's or-pensioners, and had the sick phaned pensioners, and had the sick and disabled adults removed to the sheep-farms and olive lands, that lay the sheep farms are since the back among the distance farther back among the Her precautions were well-timed for that very night the villa was sur rounded by soldiers, whose orders were not to molest the daughter of Nemesius, meaning her to be the decoy-bird that should lead the fond father, anxious and uncertain as to her safety, to his home

by night, or through secret ways by day; and it eventually he were discovered, both were to be arrested. Thou wiit see him again, dear child; until then meet him at the foot of the Cross with Mary, our Advocate, who Cross with Mary, our Adversely consoles and delivers all who suffer for the love of Her Son," said Camilla, when, having accomplished what present the constant of the constan dence suggested, she had gone in Claudia, to acquaint her, as gently the cruel facts of the case admitted, with the cause of her visit and try to sweeten the bitterness of her grief by the consolations of faith.

Shedrew in the weeping child tenderly to her hear her had such to the consolations of the consolations

ly to her bosom, but sought not to check her tears, for she surmised—and truly—that it was the pain of separa-tion from her father that most grieved her, and that she longed only for his

presence to suffer with him. she answered, presently, a brave effort to compose her-that is where his thoughts will and there, too, shall mine be—at feet, with His Holy Mother. O

Camilla! is it sinful to weep?"

"No, my little maid, not tears like The divine Christus often wept; He was acquainted with all human sort is His way to let affliction visit his dearest ones, that they may prove by their patience and resignation they loveHim how blindly they trust Him, knowing that His ways are the best. And, after all," she said, as if answering some thought of her own, "there's but a breath between this land of exile and heaven."

The faith of this noble woman, sure and steadast, ever rested on Christ as unwaveringly as an eagle's eye upon the sun; rie was her celestial Sun, in those light she lived, moved, and had her being, fearless in whatever she undertook for His honor, and willing to suffer death for His glory—a brave

onder, heroic spirit.
Camilla remained until the little girl grew more tranquil—until her sorrow and its mist of tears were glorided by es of Him on hope in the eternal promis Whom her innocent soul rested; then the lady left her, with great pity and love surging together in her heart for the human desolation that had, all at once, talien upon the child. It is true that Zilla was there; but what had her poor, grieved, pagan heart to offer her idol, except endearments? what to give except vigilance and devotion, and the hatred and revenge that inspired her towards those who had brought mourn-ing and weeping into this beautiful and

volved the duty of his arrest, with the comfortable assurance that they suffer in his stead in case they failedstrained every nerve, and were ceaseless in their vigilance and zeal to secure their object. And there was yet another - the wily Cypriot - who unyet another—the wily Cypriot—who un-known to them, and with greedy eyes on the reward offered by the prefect, was stealthily, patiently engaged in hunting down the noble Christian.

The spirits of the two cruel Consuls began to flag, and the ardor of their pursuit to be dampened, as time sped on and there was yet no sign of their on and there was yet no sign of their victim; they almost believed the cul-prit had slipped away from Rome, else how could be have so long eluded their search? But Nemesius had not left was in the Catacombs, ever Rome; he was in the Catacoms, ever engaged in ministrations of mercy, and daily sent and received loving messages from his little daughter on the Aventine, by Admetus, who, as lithe as a lizard, and as active as a squirrel, had ways of slipping in and out of the ex-tensive gardens in the most surprising manuer, elading the vigilance of the soldiers on guard day and night, who if they heard a rustling in the thought it was the birds darting in and out; or a tremulous stir among the long grasses and under-growth at night, though it was a hare, the sound was so slight and passed so

Cheered by hearing from her father, and the certainty that he was in a place of safety, Claudia's thoughts in her loueliness were drawn nearer and nearer to the Celestial Land; closer and closer did her innocent heart cling to the divine Christus and His Virgin There was such an atmos phere of purity around her, that, now and then, when a rough, half-barbarian from his covert of espial, eaught a glimpse of her white-robed, graceful figure as she passed fearlessly through the garden-alleys to the places she loved, he would draw back with an involuntary movement of reverence

But at last, when the soft September sun lay golden on the beautiful landwhen on the slopes of the hills and over the undulating, flowery stretches of the Agro Romano were seen processions of

peasants in holiday attire, bringing home the grapes from the vineyards to the wine-vats, with Bacchic songs and choral lays, accompanied by the musi-of double flutes, zithers and pipes of reed, their wagons loaded with baskets, in which the great and and purple in which the great red and purple clusters of the delicious fruit of the clusters of the delicious rate of vine were heaped up, covered with blossoms; while the sleek oxen, garlanded with scarlet poppies, vetches, and corn-flowers, moved lazily along and corn-flowers, moved lazily along -the end drew near, and the events that followed, given in the "Acts of the Martyrs" and by tradition, succeeded each other with such rapidity that we may not linger.

One gloomy, lowering night Nemesius had left his underground "City of Refuge" to carry aid and consolation to ertain sick and destitute Christians, who were living in concealment in the cellar of a hovel in the old southern uburb of Rome. Having accomplished his charitable purpose, he was return-ing, his thoughts so absorbed by celes-tial meditation that he did not observe the direction that he did not observe the direction he had taken, until a strong light suddenly glared athwart his eyes. Startled, he halted, looked around, and saw that he was at the Temple of Mars, where at that moment Quirinus and Maximus, with others, were offering their idolatrous and unworship to the marble statue of the god. His soul revolted at the posture, which was an insult to the supreme and only true God. Singlehanded he had no power to stay the im-pure rites; but, knowing the efficacy of faith and charity, he knelt on the stone flagged road, and, lifting up his heart in strong appeal, he besought Our Lord by the operation of the Holy Ghost to enlighten the minds of these doubt to enighten the minds of close idolaters, that they might know they were worshipping devils instead of divinities; and so bring them to a knowledge of the Faith as it is in Christ.

At this moment, while Nemesius is beseeching God's mercy on their benighted souls, the Consul Maximus. cruel persecutor of the Christians, was possessed by the evil spirit, and suddenly cried out, in the hearing of all present: "The prayers of Nemesius

re burning me!"
The Cypriot who had been stealthily behind Nemesius for some stance, having accidentally creeping behind Nemesius for some short distance, having accidentally caught sight of his majestic figure at a for a wonder, he was moment when, for a wonder, he was not thinking of him, and convinced when the light from the Temple shone out upon him that it was indeed he, ran in and informed the Consul Quirnus that Nemesius had fallen into hands, and was ou side invoking his Deity, and working Christian sorceries for their destruction. They rushed out to seize him, but had no sooner laid hands upon him, than Maximus gave forth a shrick such as lost souls in the depths of perdition may be sup-posed to utter, and, to the horror of all present, was lifted several feet in the air, then hurled down upon the stone pavement, dead. (It is so related by the Rev. A. J. O'Reilly, D. D., in his "Victims of the Mamertine.") This swift judgment of God on the hardened persecutor of His suffering Church was one of many manifestations of His almighty vengeance on His enemies; but they did not impute them to Him, the sorceries and magic arts of

the Christians. Nemesius made no attempt to escape in the temporary panic and confusion caused by the terrible death of Maximus, but suffered himself to be bound and led away to the Mamertine, where he was cast into one of the lower dun-When his capture was reported to the Emperor, the latter cried out:

Now shall the gods be avenged Torture and death will be nothing to this man; we will reach him and rend him through his child, the pretty, lately happy home? The woman was dainty maid! Bring him before the tribunal in the morning, and if he redainty maid! Bring him before the Days passed, and Nemesius had not yet been taken. The two Consuls, Quirinus and Maximus—on whom devolved the duke of his arrest title to he returned to his wise and for the returned to his wise and the return the retur

and his lowd pleasures.
Fabian had confidential agents in his
pay employed to find out and report to
him everything they might learn concerning Nemesius; and the morning after his arrest the first news he heard on leaving his bath was that the commander of the Imperial Legion had been iken and cast into the dungeons of the The sun was barely risen Mamertine. The su but, ordering his ut, ordering his horse, he dressed uickly, and, without breaking his fast, as soon galloping along the road to

the Aventine.
The scene that greeted him when he The scene that greeted him when he reached the villa, although not entirely unexpected, verified his worst forebodings, and kindled in his breast a beginning of rage and grief bodings, and kindled in his breast a concentrated fire of rage and grief which for the moment held him speechless; for on the portico, surrounded by rough soldiers, who had been sent to bring her away, stood the beautiful child, attired in a dainty, silverbroidered tunic and white silken robe had a very constant. she had expected Camilla to breakfast with her—her face like purest marble, her fine abundant hair falling in golden ripples over her shoulders. A clasp of pearls confined her tunic on the shoul pearls confined her tune on the der, and around her neck she wore the fine chain of gold to which was sus pended the crystal medallion of the Virgin Mother, Advocata Nostra, that now lay close against her wildly-throbhing heart.

This was the first scene of violence Claudia's innocent eyes had ever beheld. Did she think, as she gave one frightened look at the stolid, coarse, merciless faces of the soldiers, of what Fabian had once said to her when she was blind—that "there are in the world human monsters and beings so frightful as to make one rather wish to have been born blind than to see them? If she did, it was but a flash of memory: for her heart swiftly turned towards the divine Christus at the moment He was betrayed into the hands of His enemies, and she remembered her words to Camilla when she heard how they took Him away to crucify Him: asked them to kill me, and spare Him;' and now she did not falter, but offered herself again to Him, although shrinking in all her nature from the cruel,

brutal wretches in whose midst she stood. Zilla and Symphronius had pleaded and wept in vain for her reease, but were driven away with curses and threats, and now from a distance watched through their fast-falling tears for the end, which they were powerless to avert.

The soldiers were preparing to lead their victims away, when Fabian, dismounting from his horse, pushed his way through then, and, reaching her side, took her hand and drew her to him.

"What does this mean?" he cried, his voice stern, his countenance frown ing. "Lay not a touch upon her, ye base hounds! or there'll be but a short

step between ye and hell."

They hesitated, for as soldiers they were accustomed to yield instant attention to the tention to the voice of authority; their lieutenant, an old, grizzled veteran, commanded them to close in and

obey orders.
"Whose orders?" demanded Fabian. "The Emperor's. And who mayest thou be to gainsay them?" was the curt, angry reply.
"A friend of the Emperor's,"

Fabian's quick response. As a Roman, well versed in the laws, he knew the weight of an imperial order, and the penalties attached to disobedience. There is some mistake. Why should the Emperor order the arrest of a child like this?"
"She is a Christian," answered the

lieutenant, with a grim laugh.
"Yes, Fabian, it is true: I am a Christian," outspoke the child, in clear,

weet tones.
"Oh! foolish lamb, to run thy head into the shambles!" he whispered, knowing but too well how helpless he "How wilt thou convey was to save. "How will thou enter hence?" he asked the officer.

Our prisoners walk. "What are thy instructions in this

"We have none." "We have none."
"Then it will not matter. Symphronius," he cried, "come hither, old man, and bring out thy dead lady's litter for her child. And here, ye fellows, I will give ye silver for a carouse when off guard to night," he said, with a forious scorn, as he threw his purse

mong them.
The once elegant litter, its ric ilken curtains now faded and dust covered, its splendors of gilding and fine decorations mildewed and nibbled to decorations influewed and tatters by mice, was brought forth, and, after arranging the cushions for her comfort, Fabian tenderly lifted Claudia in, leaned over and kissed her orehead, drew the curtains together,

and moved away.

"If questioned," he said to the astonished soldiers, "as ye go through the city, answer that ye are conveying noble Roman virgin to be sacrificed to the gods, and guarding her as Roman soldiers now guard innocence."

TO BE CONTINUED.

### THE CULTURE OF LILIES.

It was usually recognized by those ualified to judge that John Veridden had a complex nature, and this not only in the sense in which all human nature is complex, but in an unusual kind and degree. The man had certain theories of life, high sounding and far theories of a lofty forcefulness The man had certain reaching, and a lofty forcefulness which raised him above the average ortal and caused friends to prophesy him a brilliant and splendid career Whereas, on the other hand, he pernitted himself to be drawn into correpondingly low depths, amazing to his

dmirers. forehead was massive, his eyes stern and self-centred under bushy brows, his mouth hardened into rigid ines, which told of thought and effort. His was a countenance, in short which spoke of the flerce strife of the years, of the storm and stress through which strong nature had passed. There became, as it were, electrified by the lashing of a luminous thought and a smile about the mouth grew at once human and tender, resembling that glacial flower of the Alps which blooms

glacial flower of the Alps which blooms a untoward places and brightens amid an all-pervading desolation. Now it was that particular expression which John Veridden's face were when Father Harvey first encountered him in an east-side tenement. The place was foul with odors, blended from many ources; the close rooms on either side of narrow passages fairly swarmed with aman beings, who passed day after day up and down the creaking stairs; too often with evil words on their lips and evil thoughts behind the mask of heavy and stolid countenance. Yet here John Veridden, forever seeking amongst the dark places of great cities,

had found a lily.
Snowy white it gleamed through the Snowy white it gleamed through the gloom, and golden was the heart within as the stamens of that queenliest flower. On the top floor of that tenement, truly a "bad eminence" in the darkest and most squalid of its apart-ments, this young girl, Belinda Morris, existed. For she lay upon a couch crippled. Her delicate, pearly skir crippled. was framed in shining hair; her eyes were blue, and should have been, in John Veridden's opinion, tragically, They should have been mournful blue. They should have been weighed down by the sorrows of humanity, by the despair engendered of such a life and such surroundings; instead of which there was a deep calm in their luminous depths and a joyousness, as of sunny childhood, in their smiling.

As Father Harvey entered, John Veridden sat beside the invalid's couch, reading from a poet, the poet of nature, who has the magic gift of turning the blue of the cornflower, the yellow of the primrose, the tints of an evening sky, or the glint of sun on a city pavement, into words that burn. He had what John Veridden called a He had what John Veridden called a message for humanity; and most certainly the crippled girl's pale face was aglow with pleasure. Perhaps its light was reflected in part from that which shone in the aspect of the man beside her. John Veridden was at his best, and his purged country as a proper section. and his rugged countenance was trans

Father Harvey paused and regarded the two with astonishment. He knew figured.

the man as a cynic and a scoffer, an enemy of revealed religion, a trampler upon conventionalities and upon other obligations far more sac-red, while he enjoyed a certain prestige among his fellow-men. And here was he at the bedside of this innocent the cynic. lamb, whom it was the pastor's mis-sion to watch over, in these pastures far from green, wherein its lot was

But the priest was a man of experi ence, and after regarding the scen for a few moments he advanced quietly to Belinda's couch and addressed her in

his ordinary voice with a courteous salute to the intruder: "Well, my child, how did you find yourself this morning?" he asked of

Belinda.
"I'm doing splendid, Father!" an when doing spiendid, rather: and swered the girl, and there was no mistaking the joyous recognition and the intuitive respect and reverence with which Irishwomen regard the "priest." John Veridden saw and resented peculiar shade of manner. This was what he called being "priest-ridden," and he was angry that this special favor and he was angry that this special avor-ite of his, Belinda Moris, should be guilty of the weakness. Hence it was not merely the curt, formal, unsym-pathetic John Veridden known to business acquaintances who arose from his chair at the priest's approach. There was something of evil, a positive malig-nity in the expression of his face as he grudgingly returned the salute. felt, indeed, as near an approach to hatred of the priesthood in general as it is possible to feel for a class of men, ollectively. entleman's been readin' me

beautiful things, Father," said the girl
"Indeed!" assented the priest, "that he added is surely kind; especially," he a with a glance at John Veridden beauty is not indigenous to his soil."

" It grows here, nevertheless!" growled Veridden, indicating the girl

growled Veridden, indicating the girl by a slight gesture.

"The human soul blooms every-where," assented the priest, "and when it can be preserved unsullied it is al-ways of exquisite loveliness."

"Drop metaphysics," snarled Verid-den, "and come to the point. I have

een reading poetry to the girl, doing olence to my own nature."
Father Harvey looked up at him with bright, frank smile, which many a pardened sinner had found persuasive

nd made answer: I think not, sir ; we priests learn, you will concede to be at least observ ers, and the beauty of field and flower, the sunset sky and the moonlit v

have found an echo in your own soul or John Veridden was surprised, half pleased, a good deal nonplussed.

"Not that I'm a poet," we Father Harvey cheerily. "
youth I had a boyish love for n for nature

spouted verses at school and wrote some under cover of my desk. Since then my lines have fallen in rougher places, looking for the ore in a streak of gray dirt, seeking a flower in barren soil or a sheep in sterile mountain sides, but I know when I see him, a man whose soul is alive to the beauty of the creation. Belinda was exceedingly puzzled by

this discourse, so different from the priest's ordinary, homely words of ad vice. John Veridden's face softened in his own despite, while he answered almost roughly :

"I abhor your cloth, sir, with its formalism and its narrow boundaries, within which it would imprison all life, within which it would imprison all file, and reduce all things to the sorry limitations of right and wrong. I particularly regret to see you strive to compress in iron fetters the very lilies of the field.

"Or set them free in the true liberty of the children of God," answered the priest. "But I see you are about moving, and I am going to abandon Belinda for to-day and force my company on you for a few blocks. get at your meaning about—let ay—the culture of lilies."

John Veridden would not do other than assent, and he stood aside while Father Harvey addressed a few words to the invalid, which words to the man of the world. promised to come in on Saturday afternoon to hear her confession and to bring her Holy Communion early on Sunday morning. The priest then followed his ungracious companion down stairs and out into the street. At the door stood Mrs. Morris, the crippled girl's stepmother, in conversation with a group of women, as frowsy and untidy as herself. A silence fell upon thom and there was an intense deference in their manner towards the priest, an uneasy, deprecating self-consciousness which Veridden secretly indignant. John But Father Harvey had a everyone of the group, calling them by name and addressing a few pleasant sentences to each upon the weather or the children or some local happen-

ing in the neighborhood. When the two men, priest and cynic, had passed on they stood a few moments upon the pavement and looked about them. High tenement houses arose on either side of the street, shutting out the light of heaven. Old clothes shops, taverns or cheap groceries, with half rotting fruits and vegetables, aided the garbage barrels in polluting the air Grimy human beings swarmed at the windows, children in all stages of rags and filth sprawled over the sidewalks. drunken men reeled past, slovenly, un-kempt women gossiped in doorways with loud laughter and coarse speech. " Our lily has but a thorny setting,

observed the priest.
"Yes, but it is a lily," snapped John

Veridden.
"Granted," agreed the priest, "and as we have this common basis of agree as we have this common basis of agreement, I am presently going to ask you a searching question. I know you, Mr. Veridden, by name and reputation."

"You know me by name and reputation?" interrupted John Veridden.

Then you know me, sir, as the avowed enemy of all priest-craft, all shams, all factitious bonds by which men are held in restraint. And knowing all this,

own opinions as I to mine," laughed the priest, "and though I dissent from almost every one of your views, an honest foe can be met with respect and leference.

"Are you an honest foe?" queried

"Idle to say that I am no foe at all to you as an individual," smiled the priest, "and as to my honesty, why, if I be an honest man, in the words of the vorld poet, God keep me so. the subject of our discourse was to be lilies, their treatment and their

"Well, then!" cried John Veridden "putting aside metaphor, I say and re-peat that that girl yonder has a beau-tiful nature, capable, if taught, of at-taining the highest flights. I mean to educate her and place her where she be-long—in the aristogracy of intellect." longs—in the aristocracy of intellect."
"She has, I agree with you, a beautiful nature," observed the priest, "in

tiful nature," observed the priest, "in the highest degree spiritual and susceptible to the workings of grace. And I mean, Mr. Veridden, as her pastor, and so responsible for her, to place her where she belongs—amongst the chosen of God." The two men stood and regarded

each other under the pitiless glare of the sun, with the sickening, fetid at-mosphere of the crowded thoroughfare about them. There was defiance the one part, a calm earnestness on the 'She is like," said the priest, break

ing the stillness, "the snow as it falls from heaven, unsullied and free from sin as human nature may be.

"Do not mention sin, sir, in her congrowled John Veridden. nection,' Father Harvey laughed as he said

Your poet of nature styles the Virgin Mother 'Our tainted nature's solitary boast,' and he is right. But the question I wanted to ask you, Mr. Veridden, is simply this: How do you account for the marvellous preservation of this lily in such surroundings?'

He waved his hand and the again. He waved his hand and the cynic was aware that this gesture included

not only the all-pervading squalor and low level of living, but the drunken father and the slovenly stepmother. Yet he answered boldly. By nature's laws, preserving her

"By nature's laws, preserving not highest products."
"Wrong, Mr. Veridden, wrong," cried the priest "this exquisite nature has been preserved by the faith and the virtues springing from the faith of her Irish mother, dead a little more than a year ago, and by her own fervent practice of religion."

"You mean that she has been presented by the iron restraints of your

served by the iron restraints of your Romish Church, which have kept her in fetters, imposed iron restraints, re-stricted her already limited life into arrow bonds?" questioned John Ver-

"Which has rather taught her bright soul to soar above bonds into the eter-nal regions," corrected the priest; " has shown her the light beyond the

prison gates."
He paused, and even the cynic be him was struck with the expres sion of his face.
"Think you, Mr. Veridden," he went

on, "that without the living grace of the Sacraments, of prayer, of faith and the Sacraments, of prayer, of latth and practice, this girl (and mark you, numberless others) could breathe this atmosphere without becoming vitiated. To take lower ground altogether, could Belinda Morris have ever compre hended your flights of poetry had she not been prepared for it by the divine poetry of the Church?"

John Veridden was silent, unconvinced, but perplexed and too honest to deny what he could not controvert.

"One thing I ask of you before we part," asked the priest earnestly." and this has been my chief reason for de-siring this conversation with you; that you will not by word or glance seek to insettle the girl's untroubled faith. unsettle the girl's untroubled later. Believe me, it is her only comfort and solace in all misfortunes, but it is her safeguard. Remember the awful responsibility you would incur, and for which, be certain, you would have to answer at the bar of divine justice."

John Veridden glared. He was con-scious at first of a furious anger against the priest's impertinence. Then he the priest's impertinence. Then he rather liked his courage and evident earnestness and so stood still unde-cided, while Father Harvey held out ais hand with a frank smile.
"I should like," Mr. Veridden," he

said, "to see you occasionally, if only to discuss the best methods for the culsaid. ture of lilies."

John Veridden did not take the

proffered hand and turned away with a curt nod and a slight touching of his After that Father Harvey from time

to time heard many facts about John Veridden, his conduct, his startling lapses from conventional decorum, so that the priest looked grave when he heard from Belinda that "the gentle was still a frequent visitor to man " ne top floor of the east-side tenement The girl's artless talk about nature, the gleam of heaven's blue, above the dimness and dinginess, the flower in the cleft of the rocks, the daisy of the with its message to humanity, d not have been disquieting in would not have itself but for the unbounded admiration for her cynical visitor, which seemed to possess her. The only thing which seemed to reassure the priest even in a measure, was that one glimpse he had had of John Veridden's face transfigured. He therefore did not try directly to counteract the cynic's influence, nor even to decry his pantheistic love of nature

He, too, talked poetry to the girl, but he fed her mind unwards from the perfection of the flower to the infinite perfection of the Creator, from the perfection of the Creator, from the beautiful places of earth to the supreme loveliness of the Christian's abiding place, from the ideal happiness which John Veridden pictured, founded on unreal conditions, to the beatitude of the just made perfect. the just made perfect.

"Confound it all, sir, cried the cynic, meeting Father Harvey at the door one afternoon, "you have stuffed her head full of cities of pure gold and gates of pearl and walls of jasper, with founda-tions of precious stones, emeralds and you meet me on terms of courtesy, even of friendliness."

"You are in one sense as free to your porphyry and sardonyx and hyacinth,

and Heaven knows what besides. She's

Yet with all John Veridden's sharp

ness there was a whimsical gleam of humor in his eyes as he spoke. "And pray, Mr. Veridden, what has been the effect on Belinda's mind?"

asked the priest calmiy.
"The effect of a narcotic!" cried
John Veridden. "She bore pain, she
smiled through tears of agony, she answered her drunken brute of a father like an angel and bore with that foultongued stepmother, because, as she said: What does it matter if only we're

happy in heaven one day?""
"And what does it matter, John

"And what does it matter, John Veridden?" asked the priest.
"Why, I say, what do you mean," blustered the cynic.
"Simply that I ask you, with your experience of life, of its light places and its dark, its so-called pleasures and intellectual enjoyments—what does it all matter compared with comething it all matter compared with something that is stable and permanent and that something complete happiness? entangle and "Are you trying to

confuse me with your sophistry? The priest shrugged his shoulders.

"Go home and think it all over," he said: "take every possible argument for and against my theory and tell me if I am doing wrong in striving to bring Heaven into the lives of the poor and

"If you believed it, sir, it might be different," sneered John Veridde A crimson flush arose from Father Harvey's chin to his very forehead,

he spoke quietly.
I pass over the insult; the Catholic priesthood take that as their daily bread, but I ask you as man to man, here face to face and eye to eye, do you believe that I am living a daily you believe that I am living a daily talsehood? Do you suppose that I have sacrificed home, friends, comfort, some measure of wealth, the career that I might have followed in order to teach systematically what I knew to be false. Have I no shining Paradise as my goal, no country of perpetual gladness to solace me for the heart-

breaks of this?" It was a strange scene, that squalid and dingy purlieu, and those two of different views standing thus enting each other. John Veridden yed the priest for an instant or two of tense silence, then he exclaimed in a

ntense sitence, then be excluded in proken voice:
"I spoke hastily; I believe you are sincere in your belief."
From that moment, when his belief in man was reconstructed, became posterior man was reconstructed. ible a still more tremendous resolution his ability to believe in God. He went home, his whole nature in chaos, but with its dark places prepared for the great light that was approaching. All that night John Veridden wrestled, prostrate on his face, upright, pacing restlessly, kneeling at length in sup-

The fruit of that terrible vigil was a hasty line to the priest: "I was wrong and you were right. You best understand the culture of lilies."

In a convent chapel was seen at least the alliest to the results of the results of the results.

length the climax to this simple story f life. A solemn impressive service taking place was the investiture of a novice with the habit of religion. The postulant was fair and slender, with eyes of luminous blue, and the hair that ell under the sacrificial scissors was of shining gold. A large slice of John Veridden's future had gone to a surgeon of international repute, who made the infirm whole and transformed the cripple of the east-side tenement into the prospective nun. While the choir intoned the "De Profundis" and arose triumphant in the "Te Deu the strong soul of a whilom cynic wrung with a fierce, human pain, which perhaps but one spectator guessed. John Veridden had given the gir given the girl health, the restored use of her limbs, the education of which he had once dreamed, Christianized under the guidance of Father Harvey, and perhaps in return he had hop with him, to give her a home and a name and a measure of earthly happi-ness. But, following the path traced out for her by her spiritual guide, Belinda had found her way into that losed garden where the lilies bloom orever, awaiting their transplanting to he eternal meadows.

Despite his conversion, it was not asy for John Veridden at first to undertand the meaning of vocation, but he was very humble in the ordeal and freely acknowledged that he was unworthy of Belinda and that she was secure in a sheltered home. "She is safe now," whispered Father

Harvey, when the ceremony was over, "and, believe me, for her it is best. Our lily will bloom now forever in the eternal gardens."
"But what will become of me? How

shall I ever find her there," the former cynic in deep anguish of In our father's house there are

many mansions," said the priest solemnly, "and in one of them, through aith and love and through what you have done for these, my little ones, you will some day find your lily."—Anna T. Sadlier, in The Pilgrim.

#### How Mary Loved God. St. Bernardine asserts, that Mary,

while she lived on earth, was continually loving God. And he adds further, that she never did anything that she did not know was pleasing to God; and that she loved Him as much as she knew He ought to be loved. Hence, according to Blessed Albertus Magnus, it may be said that Mary was filled with so great charity that a greater was not possible in any pure creature on this earth (L. de Laud Virg. c. 96.) For this reason, St. Thomas of Villanova has said, that the Virgin, by her ardent charity, was made so beautiful, and so enamored her God, that, captivated, as it were, by love of her, He descended into her womb to become man (Conc. 5, in Nat. Dom.) Wherefore, St. Bernar-dine exclaims: "Behold a Virgin who by her virtue has wounded ar captive the heart of God." Serm. 61.)

#### POST CHRISTMAS THOUGHTS.

Commemoration of birthdays is a custom as innocent as it is natural. The human soul is the noblest work of God; no temple more sacred, no work of art more admirable. Every human being coming into this world is a more wonlertul creation than the world itself. Hence a commemoration of the event is

A man may rise to political place and social distinction, but if a true soul burns within him he will realize that he can never rise higher than his manhood. That is the gift to be prized on one's

How few of the public men of the world receive public recognition for their coming into the world! Mon-archs, indeed, on that day are tendered

archs, indeed, on that day are tendered special homage from their subjects. But the homage is perfunctory. When the king dies his memory, too, dies.

There is one Name, and only one, in all time the anniversary of Whose Birthday is commemorated with heartfelt reday is commemorated with heartfelt rejoicings down the ages. He lived in an obscare province in a far-off land. No royal crown encircled His head, He ld no court, He commanded no army, He sought no conquests by the sword, He was identified with no political sys-tem, He entered into no deal with the rich and the potent, He sought no honors, promised no temporal reward to His

On the contrary, He assured them that they would be persecuted for His sake, and He declared that no man was worthy to be His disciple unless he took up his cross and followed Him! He was born in poverty, He lived in poverty, and He died the death of a criminal, stripped naked on the cross. To all stripped naked on the cross. To all appearances, as man judges things, His life was a failure. His persecutors jeered at Him in His agony; but, lifting His eyes to Heaven, His only response was: "Father, forgive them; for they know not what they do." And, bowing His head He died. And then they are the lift Name was dishonered and His said His Name was dishonored, and His

memory would perish.

And, according to all human calculation, that, indeed, was the way it then looked. His enemies had triumphed, His disciples were dumb, His very apostles denied He was their Master denied, even, that they knew Him. To all appearances never was man

crushed, never cause so overwhelmed. Foreseeing what was to happen, He Foreseeing what was to happen, he said to His apostles: "Let not your hearts be troubled. You believe in God, believe also in Me. You now, indeed, have sorrow; but I will see you again, and your hearts shall rejoice, and your joy no man shall take from you." This He said to them on the eve of His passion; but the fearful tragedy on Calvary had routed it all from

But it came to pass even as He had foretold. And they rejoiced. Endowed with supernatural strength, they were no more the cowards they had shown themselves. Going forth, they preached His Name everywhere, glorying in the Cross, despising insults and persecution, and deeming it an honor to lay down their lives in the confession of

His Name. And the nation that delivered Him And the nation that derived that to death—His own nation—what of it? Its Temple destroyed, its government blotted out, and its people scattered to the four winds, to this day wanderers over the earth. And the empire in whose name and by whose authority the awful crime was committed —an empire that towers in power and grandeur capital, Rome, and in place of the imperial eagle is fixed the symbol of the

Wherefore God hath exalted Him, and hath given Him a Name that is above all names, that in the Name of Jesus every knee shall bend."

Who asks for signs and wonders? Amid the darkness that covered the world at the Crucifixion the Centurion that supervised the execution, heathen blaze of twenty centuries, its light steadily focused on His personality, His steachings, and His personality, His teachings, and His prophecies fulfilled, who can ask for miracles? He that has eyes to see let him also understand. The man who contemplates all this, and disbelieves, would doubt the evidence of his own senses. On him miracles are

thrown away.

Let us go back to the beginning of time; let the heroes and prophets and philosophers and conquerors and law-givers and wise men and poets and re-

reason is simple. They were creatures only. They came into the world when they were called; their character was formed by their surroundings; they played their part, each in his own way priyed their part, each in his own way and they passed away, leaving on the canvas pictures more or less dimmed by time. But He Who made the world came to His own as the Saviour of the world. He came in His own time and of His own will; and of His own will, and in His own time, He took His de-

Yet He is ever present with us! Under sacramental veils He is present always, in all lands, blessing the world; and "to them who receive Him He

giveth power to be made sons of God."

homet merely legislators; but nothing which reveals the Deity. On the con-trary, I see numerous relations between them and myself. I make out resemblances, weaknesses and common errors which assimilate them to myself and humanity. Their faculties are those which I possess. But it is different with Christ. Everything about Him aston-

The nearer I approach Him and the more closely I examine Him the more everything seems above me; everything becomes great with a greatness that crushes me. Christ expects everything Forg crushes me. Christ expects everything from His death. Is that the invention of a man? On the contrary, it is a strange course of procedure, a super-human confidence, an inexplicable real-ity. In every other existence than that Christ what imperfections, what

changes! "I defy you to cite any existence other than that of Christ exempt from the least vacillation, free from all blemishes and changes. From the first day to the last He is the same, always the same - majestic, simple, infinitely

severe, infinitely gentle. "How the horizon of His empire ex-tends and prolongs itself into infinit-Christ reigns beyond life and be-death. The past and the future yond death.

are alike to Him.
"The existence of Christ, from beginning to end, is entirely a mystery, I admit; but that mystery meets difficulties which are in all existences. Reject it, the world is an enigma; accept it and we have an admirable solution of the history of man.

Christ speaks, and henceforth generations belong to Him by bonds more close, more intimate, than those of close, more intimate, than those of blood; by a union more sacred, more imperious, than any other union beside. He kindies a love which kills out the love of self and prevails over every other love. It is a phenomenon ineximpossible to reason and the plicable, impossible to reason and the power of man; a sacred fire given to the earth by the new Prometheus, of which lime, the great destroyer, can neither exhaust the force nor terminate the duration. This is what I wonder at most of all, for I often think of it."

Here the voice of the Emperor ased a peculiar accent of melancholy and of profound sadness: "Yes, our existence has shone with all the splendor of the crown and sovereignty. reverses have come, the gold is effaced little by little. The rain of misfortunes and outrages with which we are deluged every day carries away the last part-Such is the destiny of great men; such is the near destiny of the great Napoleon. What an abyss between my Napoleon. What an abyse between my profound misery and the eternal reign of Christ, proclaimed, worshipped, beloved, adored, living throughout the whole universe!"

These are the reflections of a man of the world; but the fact that he was a mau of the world, lacking in religious feeling, all intellect and no sentiment, instead of discounting his reasoning

here should rather enhance it.

Yes, both the worlds bear witness to It is written that even the Him. devils believe Him to be the Son of of God—" believe and tremble." Let us, whom He has saved, believe and

Hence, on the anniversary of His coming into the world, we should sing hosannas to Him. For who is like unto Him? and whose natal day should be honored as His? On that day the choirs above all empires in history — what of it? A crumbled ruin, and over its high and came down to earth to worship Him. On that occasion man was honored even above the angels, for in His incarnation the Son of God became our Brother, while the angels are but His servants, and most thankful for be-

ing so highly favored.

And, indeed, notwithstanding the waywardness of human nature, this joyous and sympathetic disposition toward our Blessed Saviour seems to be the tendency of men. For what birthday though he was, cried out: "Surely this is the Son of God!" And now in the blaze of twenty centuries, its light with the civilized world; and from thence — when the Name of Jesus was first publicly proclaimed—civilization dates its Calendar, which shall govern Time till Time shall be no more.—P. F. in Irish World.

## MORNING PRAYERS.

Good morning! It is a very simple matter, yet acquaintances would wonder, or possible be offended, if any one forgot or neglected this simple act of politeness and token of friendship. Now there is One who is always more near to us than any of our friends; One was recovered to the fordformers—let them all, in all nations and all ages, pass in review before us. Who among them is to be compared with Him? Who even approaches Him? Why is it that Moses, or Numa, or Socrates, or Plato, or Solomon, or Mahomet, or Homer, or Virgil, or Dante, or Casur, or Shakespeare, or Alexander, or Napoleon, or Washington—why is it that the personality of no man that ever stood before the world impresses the world as He does? The reason is simple. They were creatures without as much as noticing film: Tet they demand as a matter of course that He should provide for their minutest wants during that very day! They demand the enjoyment of His company in heaven though they slight Him days. without number on earth. What if they slighted their friends and neigh-bors in like manner? Would they be welcome at the banquet table, or at some game, after such rudeness, not to say unfriendliness?

There are those that imagine they must make a long address to God; that is to say, recite all the prayers given in their prayer books for the morning greeting. As that is not practicable, they imagine themselves dispensed from talking to God at all, and need not notice Him in any other way. This is

Napoleon was possessed of a mind as deep as it was capacious. He would study everything and discuss everything. His six years' prison life on St. Helena gave him time for reflection. The personality of Christ was one of the subjects he discussed, and here is what he is quoted to have said:

"Superficial minds may see some resemblance between Christ and the founders of empires, the conquerors, and the gods of other religions. The resemblance does not exist. I see in Lycurgus, Numa, Confucius and Ma-

you during that day and success in whatever you undertake. Well, this simple Pater Noster, Ave Maria and Credo will insure you against loss better than any insurance company least, against real loss, which is dam-

age to your soul. Moreover, the opinion is well founded that if you punctually persist in this little practice of saying your morning and anything of this world there is no possible term of comparison. He is really a Being anart. shape of light and courage that you will work out your salvation without

> Don't say: I forget my prayers. who for the life of them could not forget to talk to their God in the morning before showing themselves to any one else. Would you forget your little speech to God and Mary any morning, if you were paid \$1 each time? And is not God of more value to you than a piece of money, and Mary, your mother, till less?

given hour, then have some one rouse you, even though you had to pay for it; to duty, her sweetness of temper and to duty, her sweetness of temper and you, even though you had to pay for it; but never once neglect to beg your God with one Pater, Ave, Credo, to watch over you aid lead you during that day. The saying goes that alarm clocks owe their invention to a sleepy monk who could not rough himself in much presecuted. Her mistress was very much misunderstood and every misunderstood and every much misunderstood and every misunderstood every misunderstood and every misunderstood every misunderstood every misunderstood every misunderstood every misunderstood every clocks owe their invention to a sleepy much misunderstood and even persecuted. Her mistress was very much prejudiced against her, and her passionate master could not bear her in his place at the right hour. be in his place at the right hour. He was in earnest, therefore succeeded. People who are in earnest always succeeded. Where there is a will there is ceed. "Where there is a will, there is a way." So will you succeed, if you be determined and exert yourselves for determined and exert yourselves for the love of your Heavenly Father and your Blessed Mother Mary. Just a little generosity, if not self-interest, will help you to never miss a Date. will help you to never miss a Pater, Ave and Credo, either morning or evening with an additional act of contrition at night.

Of course we do not want it understood that this is all a devout Christian should ordinarily address to God at morning or night. A pious soul will have much more to say to the Father in heaven. We only wish to meet the excuses of lukewarm and indifferent creatures, who do not think it worth the while to pay their respects to God, even at the cost of the slightest in-convenience, and who thus deprive themselves of graces which are indispensable to work out their salvation. Moreover there may be and really are persons who have not the time to say many prayers in the morning. These should rest satisfied that if they prac tice the little proposed they will do what is sufficient and need not worry if they can do no more. The Lord does not care for many words, after all. He desires the heart that is sincere. The Pharisees recited many prayers, yet they were not acceptable, nor were they justified for all their long prayers.

#### OUR BOYS.

To the mind of many the average boy carries more cussedness to the square inch than is healthy for himself or good for the community. He is Lot "nice" or lovable like his sister. His deportment is simply horrid. His buttons won't stay on; his won't keep clean, and a mudhole has an attraction for him that seems to argue well in favor of a large prenatal experience. Everybody appears to feel that something should be done toward his amelioration, but what to do and how to do it are the difficulties. One thing is certain, namely, that the average boy is too often neglected. People do not seem to understand boys — do not know what to do with them. If there be but one boy in a family the chances are that his mother will compel him to wear long curled locks and quasi-feminine raiment, thereby making him the butt and laughing stock of his play-mates and turning his whole child mates and turning his whole consture into wormwood and gall. there are many boys in the family they get little more care than the family

A boy is not, after all, so hard to be understood. He is an open book com-pared to his sister. He is as a rule honest and manly and if taken in an honest and manly way will be found neither unsympathetic nor ungrateful. He may fight, if he has any pluck, and thereby scandalize the "unco guid," but he is never spiteful or ungenerous, and is ever willing to "let the dead past bury its dead." Only he needs training beinging up help.

training, bringing up, help.

After a boy leaves school he begins to be troubled as to how he is to spend his evenings. Very often help to be to be troubled to be the beautiful to be a beautif not attractive. He has been taught no domestic accomplishments capable of satisfying his natural craving for amusing occupation. He knows how to read, but is unacquainted with any form of literature save the school reader, and that, he fancies, rightly maybe, is a consequence of man's first disobedience. He does not know music like his sister. He can whistle a little, but dare not. He is clumsy—generally in somebody's way; and when there is "company" he feels like a wanderer and vagabond on the face of the earth. Then he knows that yonder when the lights of the corner grocery shed their rays on the just and the unjust "other fellows" are having a good time he yearns for the large excitement which the streets yield, and that freedom which he is taught is the birthright of every one born under the starry flag. Very soon he bursts his bonds. The Very soon he bursts his bonds. The family circle knows him no more, and

Whoever wishes to mold the boy's character must take him just at this time. Save him now from the contagion of the streets, from the pitfalls that you see for him at every corner, and his magnificent manhood will be a more than sufficient return for any labor expended.

The coward sneaks to death; the brave live on .- Dr. Geo. Sewell.

#### SERVANT-GIRL AND SAINT.

St. Zita, virgin, patroness of those at service, lived at domestic service all her life—sixty years—in one family. She became a great saint, but there was much in her life that furnishes good examples for all who are in a similar position. She displayed all the Christian virtues in a remarkable degree even in early youth. She had the great blessing of a good Christian the great blessing of a good Christian mother who carefully trained her in the ways of virtue and innocence. As they were poor, Zita was put to service at the age of twelve years, with a leading citizen of Lucca in Italy. Her sweetness and modesty as a child had charmed every one who saw her. In charmed every one who saw her. In her new situation, she was most assiduous in devotion to her duties. She looked upon labor not as an irksome task which she was perfectly justified in shirking as much as possible, but as a necessary duty. She was thoroughly conscientious, and devoted to the interest of her employers, and She was scrupulous in the observance of all her religious duties, rising very Still less?

Don't say: I have no time. Tut, tut! No time to speak to God, but plenty of it to gossip even before sunrise! If you must be at your post at a given hour, then have some one rouse given hour, then have some one rouse standing Zita's conscientious devotion.

treated her most shamefully, and oft n beat her. Yet she never repined, she never complained or lost patience, but

Of course a virtue so striking, and conduct so altogether beautiful and attractive, could not go always unap-preciated. Her master and mistress discovered, at last, what a treasure they had in their humble and devoted servant, and they changed entirely in their conduct towards her. Her fellow servants gave her credit for her virtues, and treated her with the greatest kindness and cordiality. Now the humble saint, was more severely tried, if possible, by the respect and kindness which were lavished upon her, than she had been by her persecutions. But her humility triumphed over all. She was finally made housekeeper, and the entire management of the house-hold was committed to her with entire confidence. This confidence was not abused, but she strove to manage all with the most scrupulous care and economy. Her master's goods multi-plied to such an extent under her management that he allowed her to do all the works of charity which her ardent love for the poor prompted her to dc. In her last sickness she foretold her death, and having received all the Sacraments of the Church with great devotion, she died in the odor of sanctity, thus leaving a beautiful example to all who are called to the service of others.

## WORKS NOT WORDS.

Men who claim a harmonized observation with the trend of passing events tell us that the demand of the day is for works, not words. This they tell us is the demand of the hour. The criterion for measuring men. We should like to believe it. We could then feel the power of Mammon waning and hope for the re-establishment of the rule of honesty and justice which obtained in the days of our fathers. Were such the case we could also feel that we were soon to witness a wider apprecia-tion of the magnificent accomplishments of the Catholic Church.

Works and not words has ever been child one of her glorious inspirations. She alone it is who teaches that even faith without good works availeth not unto salvation. She alone it is who mould salvation. She alone it is who moulds her practices in conformity with that precept. Works and not words; deeds and not declarations. Let the world then be honest enough to measure her by that standard. She and her children are willing. In fact, only too anxious for the test.

Every year gone to make up the cen-turies since her divine institution marks some monumental accomplishment which some monumental accomplishment which even appeals most eloquently to the present. Under her banner alone humanity is marshalled in true equality. She it was who broke the chains which bound woman to a barbarous slavery. In the quest of souls her min-isters have traversed unknown waters and explored the wilderness. At this nour they are laboring in lands where civilization dare not dwell. With equal splendor shine the works of her children in other fields, in every field.

Nor is there reason to delve into the past for proofs. Weigh her by the works of the present. Count the crosses that mark her houses of worship. Tabulate her monasteries and convents, her colleges and schools, her hospitals and homes. What has the world to weigh against these works? And this is only against these works? And this is only aggregating. He who would attempt complete enumeration must set himself almost a life task. He must tell the trials and sacrifices of the priesthood n its saving of souls. He must detail the devotion of the sisterhood in its multifold works of prayer, of teaching, tending the infant, the infirm, the aged, the leprous and every form of human

But why proceed? Are not these sufficient? If then works, not words, is the world standard of the day, why is the world standard of the day, why does the world refuse to measure the Church by its own standard? When it begins to be honest enough to do so great results will follow. Sparks of the true faith will be kindled in many bosoms; the darkness of doubt will be dispelled and a kindly light will lead the way into the Catholic Church.—Church Progress.

#### Do Not Treat Drunkenness as a Joke.

A paper contributed to the British Journal of Inebriety by Dr. G. H. R. Dabbs on the treatment of drunkenness in fiction and the drama, may fur nish food for thought. was once speaking to a man who held the record of police convictions for drunkenness. He was a gentleman drunkenness. He was a gentleman born, and had been a great athlete. I met him in a prolonged parenthesis of sobriety, and I believe his brain-cells were at the time he conversed with me fairly free from alcoholic soakage. He said: 'Depend upon it, the habit that society has of treating drunkenness as a comic incident has something to in the matter of how the drunkard is led to regard it. I have often thought over this phrase, and not always absolute equanimity. I took up an old volume of an illustrated comic paper the other day, and I found allus after allusion to drunkenness, and always from the laughable side.'

#### LOOKING FOR THE RESURREC TION.

We are just as much concerned with we are just as much concerned when the life that follows after death, as with this little day that passes and is all too (quickly spent. The difficulty with many of those who do not accept our doctrine of the middle state is this: They have not an active belief in the They have not an active benefit in the immortality of the soul. That doctrine enters into the very flesh and blood of the Catholic. It is a part of the Catholic mind. The Catholic cannot constitute the control of the Catholic cannot constitute the catholic cannot constitute the catholic cannot constitute the catholic cannot canno think without it. The Catholic idea as well as the present. We are bound up with the living, and the yet unborn and the dead. We are not, standing without faith before the toub of Laz We are looking for the resurrec-We continue in communion with tion. them. "Your friends are only sleeping." "This sickness is not unto death." "Your dead shall rise again." Do you believe this ?" I have believed, and I have known that Thou art the Christ, the Son of the living God." "Thou art the Ressurrection and the Life.

#### IMITATION OF CHRIST.

THAT HE WHO LOVETH GOD RELISH HIM ABOVE ALL THINGS AND IN ALL THINGS.

He who hast a relish of thee will find all things savoury.

And to him who relish thee not,

what can ever yield any true delight.

But the wise of this world and the adairers of the flesh are far from the relish of thy wisdom; because in world there is much vanity, and follow-

world there is much vanity, and following the flesh leads to death.

But they, who follow thee by despising the things of this world and mortifying the flesh are found to be wise indeed; for they are translated from vanity to truth, from the flesh to the spirit.

Such as these have a relish for God and what good soever is found in creat-ures, they refer it all to the praise of their Maker.

But great, yea very great is the difference between the relish of the Creator and the creatures of eternity and of time, of Light Uncreated and of

light enlightened.
O Light etern Light eternal transcending all created lights, dart forth thy light from above which may penetrate the most inward parts of my heart.

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LETTER OF RECOMMENDATION.

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ssing you, and wishing you success.
Believe me, to remain Yours faithfully in Jesus Christ, +D FALCONIO, Arch, of Lariese Apost, Deleg.

LOYDON, SATURDAY, Jan. 2, 1904.

To all our readers we wish a happy and prosperous New Year.

#### MODERN ATHEISM.

We are never surprised when from some German Professor there comes forth a new attack upon Christianity, masquerading under the name of science; or perhaps it is more accurate to say an old attack dressed up in a new garment of tinsel.

It is but a few months since one Pro fessor raised a considerable commotion by lecturing in the presence of the Emperor William on the impossibility of reconciling what is said in the Bible with discoveries which have been made by Assyriologists in their researches in the region of Babel, and the Emperor himself, though a religious man and a sincere Christian, was entrapped into practically admitting just what Herr Dislitsch wanted, making at the same time profession of his unchangeable belief in Christianity.

Another Professor is now announced with a great flourish of trumpets that he has made the discovery that all religion is "the fantastic work of human imagination." This gentleman is Professor Ladenburg of the University of Breslau, who is also the President of the National Society of Naturalists which met recently at Cassel. Before this learned assembly he had the assurance to assert that the creation of the world by God, and miracles such as are spoken of in the Bible, are all myth cal stories. The Darwinian theory of evolution must, according to him, be substituted for the history of Creation, "And mankind can only progress by setting aside all ideas of the supernatural.

These statements are all mere assertions without any attempt at proving ave already been refuted over and over again by theologians. So Dr. A. Greve of Sundershausen states in a pamphet which he has recently issued refuting P ofessor Ladenburg's state-Dr. A. Greve says :

1. What Herr Ladenburg asserts is nothing new, but has been taught in substance by Hacckel and other Darwindsts and materialists. The state ments are merely words without any proof to back them.

2. The propositions are exceedingly superficial, and show that the speaker is entirely ignorant of leading theologic cal and phil sophical problems.

3. The glorification of the French Revolution of 1789 shows that Professor Ladenburg's sentiments are the result of a blind hostility to the Christian religion, and not of close, accurate and scholarly investigation.

From the ingle fact that any beings exist, it follows that there is a God infinitely perfect, the Great First Cause from Whom all existence must spring, and that God is eternal, infinite in wisdom and power, and thus the words of the prophet and king, David, are verified :

"The heavens show forth the glory of God, and the firmament declareth the work of His hands. Day to day uttereth speech, and night to night showeth knowledge. There are no speeches nor languages where their voices are not heard." (Ps. xviii. 1-4:) that is, not only does the creation of h aven and earth prove God's existence and His glory, but the wonderful order of created nature, whereby day and night, season and season, succeed each other, proclaim God's perfections to all ions of the earth, whatever language they speak.

atheistic utterances were applauded

by the Association before which he ectured, and that not one had the courage to call his statements into question. This give us a sad insight into the degradation of unbelief into which the University to which Professor Ladenburg is attached has fallen, and we learn that other German Universities are sunken to a level just as low.

The Professor's argument against miracles, that "God is not above His laws in nature," is the climax of absurdity, and his inference is equally absurd that, "it is now almost an axiom that a miracle never did, and never will take place,"

What we call "the laws of nature " are simply the generalization of man's necessarily limited observations on the properties of created matter. Those properties being given to matter by the Great First Cause, Who is God, are necessarily subject entirely to God's will, and if His will for their continuance were to cease for a single moment, they would for that moment cease to exist. Hence God is the constant Preserver of nature and nature's laws, as He is likewise their Creator.

It must be admitted, therefore, that as God, even by the withdrawal of His will for the permanency of nature's laws, would cause them to cease entirely, much more by the positive act of His will can He suspend them. Further, it is rational to believe that when the occasion arises for the manifestation of His greatness, He may suspend them, and this suspension is what we understand by a miracle.

A miracle may be attested to us either by our own observation of the fact, in which case we are made eyewitnesses of it; or it may be made known to us by the same means as any historical fact, that is to say, by the testimony of witnesses who were not themselves deceived, and of whose truthfulness we are certain. If in addition to this, the facts attested were so public that it would have been impossible for the witnesses to deceive, even if they had wished to do so, there is a superabundance of proof that the facts were so narrated.

We have this superabundance of proof in regard to the miracles recorded of Moses and the prophets in the Old Testament, and of Christ and His Apostles in the New Testament.

The ten plagues brought upon Egypt, the passage of the Red Sea, the miraculously supplied quails and manna on which the Israelites were fed in the Arabian deserts for forty years, the miracles of Christ wrought by Him whether present or absent, whether by word or physical act, or by a mere act of His will, as the change of water into wine at Cana of Galilee, and the feeding of many thousands at a time with a few loaves and fishes, on two different occasions, the raising of the dead to life, and His own resurrection from the dead, besides innumerable other mir acles, were all public facts, the witnesses to which could not have been deceived, nor could they have been imposters. We say, therefore, that reason tells us that miracles are possible to the Almighty, and indubitable testimony assures us that they have occured. There is even satisfactory testimony that they have occurred down to the present day.

It was by His miracles that God, both under the Old and the New Law, made manifest that He was with His ministers and His Church, and by those miracles He exhibited His power, and convinced those who believed in Him of the truth of His assurance to them:

"I will be your God, and you shall know that I am the Lord your God."

Professor Ladenburg's fancies are therefore founded on a false philosophy which is refuted both by the exercise of right reason and by demonstrated

RATIONALISTIC TENDENCIES. There was a sharp discussion at a ecent meeting of the Toronto Knox College Postgraduate Conference on the Morality of the Old Testament," and an opportunity was afforded to those ministrers who hold discordant views in regard to the inspiration of the Holy Scripture to make known the tendency of modern Presbyterianism n this question.

The discussion arose from the reading of a paper by Dr. I. F. McCurdy, Professor of Oriential Literature in Toronto University. The Doctor took the ground that the accounts given in Scripture of the great patriarchs were meant merely to convey the belief that under God's protection and favor, the people of Israel had prospered beyond the surrounding nations, but that they were not strictly true. They are more like the modern ethical ideas which make heroes of such men as Palmer ston, Bismarck, Gladstone, Jamieson, Funston, and Roosevelt, who were ready to attack the territories of their neighbors, and whose aggressiveness found many defenders who believed their aggressions to be carried on in We read that Professor Ladenburg's the interest of human freedom. He could not believe, however, that Saul's

expedition against Amalek, which is said to have been undertaken on God's instigation, was really commanded by the God of Love.

Several clergymen spoke in favor of these views, among whom were Rev. Thos. Eakin of Guelph, Rev. T. L. Turnbull of Oneida, and Rev. Robert

This attitude toward Holy Scripture was vigorously combated by the Rev. that Cumberlandism would gradually Drs. Gregg and Caven, both of whom maintained that the Bible is truly the Word of God. Professor Caven had much sympathy for those who found difficulties in the Pentateuch, and other books of Scripture, but he thought that of the great bulk of the united Church. those who attack the veracity of these books go too far. Dr. Gregg strongly condemned the disbelief in the historicity of the Bible, and especially of the Pentateuch, as expressed by Dr. Mc-Curdy, and in fact he was tempted to think that Dr. McCurdy does not believe in God at all.

Dr. McCurdy did not withdraw one inch from his position, but stated plainly that many of the younger ministers of the Presbyterian Church are of views similar to his own on this and other questions. He asked that the older ministers should excuse these younger ones who do not attach so much importcal accuracy of the Old Testament as the older clergy do.

The Rev. Professor Gregg suggested that the Toronto Presbytery should have a conference in which these questions which are causing a good deal of bother should be carefully discussed.

Our reason for calling attention to this discussion is to show to what extent the modern rationalistic views of Holy Scripture have impressed themselves upon the minds of the rising generation of Presbyterian clergy. We have no doubt that this change will continue to operate among the clergy, until some day, unexpectedly, they will declare themselves as no longer bound by the traditional teachings of the Presbyterian Church in regard to the truth of Scripture as God's unerring Word.

#### A PROPOSED CHURCH UNION.

Delegates of the various Presbyterian churches of the United States met recently in New York city for the purpose of preparing the way toward effecting a union on the basis of their common creed, which is the Westminster Confession of Faith, modified by the revision which was adopted by the General Assembly which met in Philadelphia last May.

The delegates who met in conference were from the Northern and Southern Presbyterian organizations, the Reformed Church, the American Reformed, the "Cumberland," and "the United Presbyterian" Churches. A resolution was adopted to the effect that "after full, frank and prayerful conference it is agreed that some form of union is desirable, which shall consist in either the complete consolidation of some of the Churches, or such federation as shall preserve the identity of the various bodies, and provide for effective administrative co-operation, which means that the union shall be make it real.

So far as doctrine is concerned, there is no very great difference between the various branches of the Presbyterian body. The revision of the Westminster Confession which was adopted last May by the Northern General Assembly seems to have been rather a step towards promoting the union movement, instead of being, as might have been expected, an obstacle thereto. The Northern Presbyterian Church of America which adopted the revision is itself the most numerous of all the Presbyterian bodies, and it is almost certain that the Southern Presbyterians are generally of opinion that it is desirable that they themselves should adopt an amendment to the Creed, similar to that which now forms part of the creed of the Northern Church.

The Cumberland Presbyterians had long ago adopted an amendment which they intended should cover the same ground over which the Northern revision extends. Thus the three principal Presbyterian bodies will find no cause for perpetuating their schisms in the fact of the recent revision, which will, therefore, prove rather to be an assimilation of doctrine than otherwise.

But there is a serious diversity in regard to the attitude of the different bodies toward the civil Government of the country and the wording of the Constitution. The Cumberlanders maintain that the Constitution of the United States having in it no reference to God's existence, or His supreme authority over the universe, is, therefore, an atheistical document which no true Christian should countenance, and they infer that to vote at elections under the Constitution, or to accept any civil office is a denial of God. This antagonism to the Constitution of the country is regarded by the other Pres-

byterian bodies as unreasonable, and the chasm betweed these and the former organization is wide. It is possible, however, that this difficulty in the way of union may be bridged over by a compromise in the articles of union, which might leave all parties concerned free to believe as they choose on this point. If a union were effected on these grounds, we have no doubt disappear by absorption, as the difference is one of practical life, and the Cumberland peculiarity would naturally give way by close contact with the more practical and reasonable doctrine

The Cumberlanders themselves would undoubtedly foresee this natural outcome of union, and would be prepared to accept this consequence if they are not over strongly attached to their peculiar belief.

But there is another point on which the difficulty appears to be more formidable: that is, the race question.

In 1861, on the outbreak of the American civil war, the Presbyterians of the Confederate States formed themselves into a distinct Church, owing partly to differences in regard to the status of negroes in the Church, and the same question forms a stumblingance to the belief in the strict histori- block to reunion even now. The Chris tian Observer of Louisville, says:

"The Cumberland Presbyterians are hesitant about a union which brings them back into ecclesiastical relations with the colored people. The Presby terian Journal tried to suggest an arrangement which shall be satisfactory to both parties, to this effect: recognize the right of the colored brethren to have separate presbyteries and synods, with either presbyterial or synodical representation in the united general assembly.' And lo! it has fallen upon the very plan which has been in use for years in our Southern Presbyterian Church.'

Another Presbyterian organ, the New York Observer, approves this proposition, saving:

"Should the Cumberland Presbyter ians composing the Cumberland Presbyterian Church, colored, prefer to con-tinue as a separate body, they might be allowed representation in general assembly by a commission without the right to vote, so that the great united Presbyterian Church might keep in touch with all the colored Presbyterians in the South, and be able give such help as we should give in the effort of Christians to elevate evangelize the race that has been so long oppressed."

St. Paul wrote to the Colossians (iii. 4-11.)

"When Christ shall appear, Who is your life, then shall you also appear with Him in glory. . . Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbar ian nor Scythian, bond nor free, but Christ is all, and in all."

And again: (1 Cor. xii. 13) "For in one Spirit we were all bap-tized into one body, whether Jews or Gentiles, whether bond or free."

But it appears that this rule does not prevail with the white Presbyterians of the United States and their colored brethren.

The Presbyterians are not alone in obliging their colored brethren to form distinct Church from that of the whites, as all the principal Protestant denominations do the same. Thus the Protestant Episcopal Church Standnominal, if it be found impossible to ard, commenting on the proposal in the recent Pan-American Council of the Episcopal Church to give the colored people colored bishops, says:

"It is a work of great perplexity and difficulty on account of the antipathy of race which prevents the colored people and the whites from cooperating with each other on terms of even in ecclesiastical affairs. That fact being admitted, the remedy seems to be to permit the two races to conduct their ecclesiastical affairs sep arately from each other, while both their allegiauce to the authority of the Church to which they both belong.'

The truth of the matter is that the Catholic Church is the only one which treats her children alike, whether rich or poor; white, red, black brown or yellow.

If the matter of the unity of Christ's Church which is "one fold, under one shepherd "were not of so great importance, it would be amusing to note that the whole question is treated by all concerned as one to be arranged according to the whims of men and not the laws of God and the institution of

#### CHURCH MUSIC.

W. M., of Chatham, N. B., enquires: 1. Why are the first words of the floria and Credo sung in a loud voice n the celebration of Solemn Mass, in the celebration of whereas other parts of the Mass are When was the custom of so doing

introduced : What does this mode of singing symbolize?

Answer. 1. Some parts of the Mass are sung or said in a loud, and others clergy and press throughout the counare said in a low voice to signify the various emotions of the soul proper to the different parts of the Mass. The ordinary loud voice expresses desire, as when we pray; and as the Mass is, for

sentiment expressed. The subdued, or low tone is used in the most solemn parts of the Mass, namely, during the Canon, because we naturally express in a low tone the solemnity of the occasion. The congregation, however, may and ought to join in prayer with the priest, and for this purpose prayers appropriate to this part of the Mass are given in the prayer-books with which the people should be supplied. The very words of the priest may be accurately followed by those who use books in which an exact translation of the prayers of Mass is given. The higher tones employed in singing

express vehemence, either of desire or joy. They may be also used for the outward expression of thoughts in which we desire all to participate. Thus it will be understood that the tidings of great joy announced by the angels to the shepherds of Judea that "this day is born to you a Saviour, Who is Christ the Lord, in the city of David," and the triumphal hymn sung by the angels at the birth of Christ are appropriately sung in the loud tones of gladness. The beginning of this hymn is "Glory to God in the highest; and on earth, peace to men of good will." This hymn is represented by the "Gloria in excelsis Deo," which is sung in part by the priest, and in part by the choir representing the congregation. The part sung by the priest and the sentiment of joy which prevails in this hymn are to be found described in St. Luke's Gospel, ii, 10-14.

The Nicene Creed is the profession of Catholic Faith, as opposed to the Arian heresy which was condemned by the Councils of Nice and Constantinople in the years 325 and 381. This Creed was made by these two Councils. Nice, and completed by that of Constantinople. It is sung aloud at Mass because our profession of Faith should be public, according to the words of Christ and His Apostle St. Paul:

"Whosoever, therefore, shall confess Me before men, I will also confess him My Father Who is in heaven.' (St. Matt. x. 32.)

(St. Matt. x. 92.)
"Every tongue should confess that
the Lord Jesus Christ is in the glory
of God the Father." (Phil. ii. 11.) The priest sings part of these hymns,

and the choir part to show that priest and people unite in the sentiments ex-2. We learn from the "liber Pontificalis" or "Pontifical Record" that

the "Gloria in excelsis" was added to the Mass by Pope St. Telesphorus who occupied St. Peter's Chair from A. D. 127 to 138. The date of the Credo, we have given

above. St. Damasus, who ordered the singing by priest and people (or the choir), reigned from 366 to 384.

3. Our correspondent's third ques tion is answered under the first heading.

#### THE UNITED STATES SENATE CHAPLAINCY.

A despatch from Washington informs us that the Republican Senators assembled in caucus, decided on Dec. 14 to select Rev. Edward Hale of Boston as Chaplain of the United States Senate, his term of office to begin on January 14, 1904.

Dr. Hale is a Unitarian clergyman aged eighty three years. He has ac- fear and awe. He was so wise and cepted the nomination, and as the Republicans rule the Senate, there is no doubt that he will be the coming chaplain of that respectable body.

Dr. Hale is personally very highly esteemed for his amiability of character and for his learning: but, notwithstanding all this, as a Unitarian, he is regarded by all the so-called Evangelical or Orthodox Protestant churches as outside the pale of Christianity Every one knows that Unitarianism denies the most fundamental doctrines of the Christian religion, the divinity of Christ, the everlasting torments of hell, the miracles of the old and New Testaments, the efficacy of Redemption, and other most important truths.

Dr. Hale is the same venerable clergyman who was admitted somewhat over a year ago to receive the communion in a Boston Episcopal Church while two Bishops of that Church were officiating on an occasion of extraordin ary solemnity. The whole Episcopal Church of the United States was set into commotion by the fact, the more so as it was understood to be the second time that such an intercommunion of the Episcopal (the Anglican) and Unitarian Churches was proclaimed by a similar demonstration of common faith! The Rev. Dr. Hale was the medium of that intercommunion on both occasions; but on this most recent occasion, the incident became the cause of an almost universal protest from the Episcopalian try; and other denominations took a hand in the discussion, some being for and some against the proceeding, according as their sentiments were for or against the teaching of any specific

ists, also, the opportunity was taken to denounce Unitarianism in the most public manner as a denomination without any claim to be regarded as being part of the great Christian " Church," or " Confederation of Churches," whichever may be the most accurate designation.

It is now a foregone conclusion that the aged Unitarian divine will be the next Senatorial Chaplain; and thus it will be the deliberately declared conviction of the Senate of the United States that Unitarianism is one of the forms of Christianity to be recognized as on a par with other Christian Churches, so called.

Will it be said again, after this, that the United States is a Christian country?

As an organized Church, Unitarianism is but a small sect in the United States, but the Unitarians point out with pride to the fact that their principles are widely diffused throughout the country, and form a prevailing belief among Protestants of all denominations. The choice of a Unitarian Chaplain for the Senate may be taken as a confirmation of this assertion.

It is not to be wondered at that the system which lays down as its primary and fundamental principle that each Christian has the inherent right to judge for himself what is the actual teaching of Scripture, should finally reach the conviction that Christianity has no real doctrines which all Christians are bound to accept. European Continental Protestantism long ago reached this stage, and we cannot be greatly surprised should the Protestantism of America arrive soon at the same conclusion. The Senate's choice of a chaplain is an indication that even It was issued substantially by that of now it is very near the goal to which it is rapidly tending.

#### LORD WOLSELEY AND THE RED RIVER REBELLION.

To the Editor of the London, Eng., Times, Sir — All Canadians will read with surprise, many with regret, and net a with some indignation, the chapter in which Lord Wolseley sums up his recollections of his Canadian career. That career is inseparably connected with the Red River Rebellion of 1870. That rebellion is not yet a part of ancient history. Many are alive who took part in it. Many are dians of middle age remember its de-tails. To all of them the account and the comments of Lord Wolseley will seem inaccurate, unkind, and untair.

To write a controversial chapter after so many years seems to indicate a state of feeling which ought not to exist, or which, if it existed, should have been suppressed. Will you kirdly permit me to occupy enough space for a nece

sarily controversial reply?
In describing the origin of the rebellion at Red River, in 1870, Lord Wolselion at Red River, in 1818, Lord Wolse-ley says that the French Canadians of the West were "ruled over by a clever, cunning, unserupulous Bishop" —a description of Archbishop Tache which will hardly be recognized by any one who had the honor of his acquaint-ance. After so many years it seems odd that Lord Wolseley should retain what seems to be personal animosity towards a man so long held in honor all over Canada. Lord Wolseley says of the Archbishop that the Hudson Bay Company had "used him" to keep out settlers—a statement which will cer-tainly be news to the Hudson Bay people as it will be to the friends of Archbishop Tache. As well talk of "using" Richelieu! Archbishop Taché as it will be to the friends of was so great a man that ordinary human cunning shrank in his presence into werful Rome in 1870 to try to settle the rebe lion. He was so trusted a man that the Governor-General sent for him, and pledged to him, viva voce and in writing, the honor of the Crown for any settlement he might be able to make o disturbance which threatened to be disastrous. To call such a man "clever, cunning, and unscrupulous" shows a ingular want of fitness in the choice of

Lord Wolseley says that the French Canadians "saw with envy and dread the steadily increasing power and position of Western Canada," and wanted country westward of the great lakes. He ignores what ought to be the ol vious fact, that, if Bishop Taché was in league with the Hudson Bay Company to keep out settlers, it would not be easy to create a new State. And he does not seem to know that from the moment of its purchase in 1870 the North-West country came under the control of the Federal Government of Ottawa; that Sir John Macdonald was the head of that Government; and that every step taken in regard to the purchase and the government of that country was taken by an Administration in which the French Canadian Ministers were only three out of thirteen. No French Canadian "wire-pullers," as he calls them — as he calls men like Sir George Cartier!—could have prevailed in so sinister a policy against the abil-ity and the strength of the majority of the Cabinet. Had the "wire-pullers so prevailed there was Parliament ready to crush all of them.

Lord Wolseley goes on with a high degree of inconsistency to point out how the Government of Canada, in the beginning of the troubles, sent out surveyors to survey the lands of the Half - breeds; how the surveyors offended the people by their off-hand manners and ignorance of the French language; and how the Half-breed very naturally jumped to the conclusion that there was some plot on foot to the most part, a prayer common to priest and people, the tone used is that of conversation that all may join in the Conference and revival of the Methodwas "very na we do not need a French-Can count for the acy theory is With regar which Colone General Lin officer, the pa exact that my not reflect on expletives re ing, so cons Commission. ernment were people to de placed the wh try at his dis French-Car

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was "very natural" (and why should he welcome his own extinction?), surely we do not need the romantic theory of a French Canadian converges of the converges o

we do not need the romantic theory of a French-Canadian conspiracy to ascount for the rebellion. The conspiracy theory is just—"Fudge!"

With regard to the expedition of which Colonel Wolseley was, under General Lirdsay, the commanding officer, the narrative is so curiously inexact that my references to it will seem rather tame to those in Canada who do not reflect on the seriousness of using expletives regarding a gentleman holding, so conspicuously, his Majesty's Commission. He tel's us that the Government were "not always the easiest" ernment were "not always the easiest people to deal with "—though they placed the whole resources of the country at his disposal. He denounces the "French-Canadian politicians and their bigoted priests" for exaggerating the "physical difficulties" in his path—as if such discouragement was of any consequence to a soldier commanding a fully equipped expedition, largely manned by Freuch-Canadian voyageurs! manned by French Canadian Vyagetars.
He goes on to say that these priests and politicians were "silly people." If they were silly they were not dangerous; to denounce them is waste of space. He denounces once more the scheming Prelate " who was trying "scheming Prelate" who was trying to save Riel, the rebel chief; but he admits that the Prelate failed—even with the "wire-pullers" at his back, and all his unscrupulousness to back

pedition was economically managed, and that the reason for this was that the whole business was largely

Office, though, having a long and intimate knowledge of Ministerial difficulties, and also of the somewhat peremptory tendency of the military mind, emptory tendency of the military mind, I would gladly do so. For the present I may simply say, that in this particular instance Lord Wolseley's oblique attack is singularly wanting in discrete attack is singularly wanting in discre-tion. There never was a more purely civilian affair than the Red River Recivilian affair than the Red River Rebellion of 1870. It originated with agriculturalists and hunters. It was legislated for by a civilian Administration. The expedition was half Volunteers. The whole business of the expedition to the very last detail was planned and carried out by Mr. Simon of this new alignment of forces, the pedition to the very last detail was planned and carried out by Mr. Simon Dawson, a civilian; by Mr. Lindsay Russell, a civilian; by the Hudson Bay officers, all civilians: and by the Public Works Department at Ottawa, a hopelessly civilian organization. The poly environment of this new alignment of forces, the papacy is justified in looking forward with a quantimity, if not with confidence, to the possible vicissitudes of the twentieth century. ly serious troubles that arose during only serious troubles that arose during the expedition resulted when the inexperienced military chief gave orders contrary to the advice of the experienced civilians—as, for example, when he sent huge boats up stony rapids when a road was ready at hand; or when, owing to the allowance of only "military rations" to the horses many were rendered useless. There was, indeed, a short, gloomy period when, in consequence of the departure of the in consequence of the departure of the Indians, and the discontent of the voyagers at the useless labor imposed on them by the military chief. on them by the military chief, the expedition seemed doomed to failure. It was saved by civilian energy and civil-

Lord Wolseley exaggerates the military character of the expedition. This was all very well when he was only publishing a pleasing address to the troops; it is out of place now. The fact is that the rebellion originated with a demogrape and a few farmers. with a demagogue and a few farmers. It was suppressed by a military picnic. There was no fighting. The demagogue fled. The farmers were found in their fields. The farmers were found in their fields. The route over which Lord Wolseley passed, though stiff enough for a large force with much weight to carry, had been for two centuries the highway of French commerce and communication. The exploit of passing over it was not heroic or classic, though Lord Wolseley talks of the

When the whole affair was over Lord Wolseley was so impressed with the value of the country that he asked Sir John Macdonald to appoint him to the Governorship. Sir John and Sir George Cartier refused. It was indeed a for-tunate refusal. Had Lord Wolseley succeeded in getting the position he would have been ruined. It was fortunate in another way. Had he been appointed to govern a people about whose race and religion, Bishops and priests he entertains such curious opinions there would have had to be another expedition-to rescue Lord Wolseley. have the honor to be, sir, your

obedient servant,
MARTIN J. GRIFFIN, (Parliamentary Librarian of Canada). Kingsley Hotel, Hart St., Nov. 24.

### THE QUESTION-BOX ANSWERS.

BY BEV. BERTRAND L. CONWAY, C. S. P. NEW YORK.

Catholia Book Exchange. Father Bertrand Conway has collected from many sources the questions pro-posed by non-Catholics at the missions the enterprising Paulist given by the enterprising Paulist Fathers to those earnest sockers after truth who are outside the true Fold of Christ. These questions cover the entire field of religious truth, and deal not merely with dogmas as such, but with many points of history and of church discipline. The answers are, in the very large majority of cases com-plete and conclusive. It is no exaggeration to say that every Catholic and every non-Catholic in the English-speaking world will find the book both interesting and instructive, and we trust that the leading members, both among clergy and laity, will spread the

Donohoe's Magazine.

For sale at the CATHOLIC RECORD

Lovely sthoughts are of little worth unless

There is ground for thinking that the disposition of civilized mankind to desire the upholding of Catholicism as a force conducive to the commonweal is likely to wax rather than to wane. From both a religious and an economic point of view the Catholic Church is coming to be regarded as a sheet-anchor of society. Where else is there to be coming to be regarded as a sheet-anchor of society. Where else is there to be the one hand and against Socialism on the other? We are not among those who expect that the twentieth century will witness a re-absorption by Catho licism of many, if any, of the Protestant

lieism of many, it any, of the Protestant sects that seceded from it some four hundred years ago.

It is quite possible that individual members of the High Church wing of the Anglican communion may in inthose Continental countries in which Episcopal hierarchies were established by the Lutherans. The Anglican and Lutheran bodies, however, will no doubt retain for a long period their separate organizations, and this may be predicted with an even closer approach to containty of the Preshyterians, the certainty of the Presbyterians, the Congregationalists, the Baptists, and other minor Protestant sects. But while no reabsorption on a considerable scale is probable, there will be evolved im!
Lord Wolseley tells us that the exLord Wolseley tells us that the exCatholicism, of which in Protestant countries there was no trace a hundred

years ago.
Of the growth of such tolerance and the whole business was largely under the control of General Lindsay (and Colonel Wolseley?) in Canada, and he makes this comment: "The Cabinet and the Parliamentary element in the War Office that has marred so many a good military scheme, had, I may say, little or nothing to do with it from first to last. When will civilian Secretaries of State for War cease from troubling in war affairs?" or war affairs?" or war affairs?" or revive to-day the antiof State for War cease from troubling in war affairs?"

Now I hold no brief for the War Catholic "Know Nothing" party that Catholic "Know Nothing" party that was for an hour or two so powerful half a century ago that it was regarded by statesmen and political economists in

> that he made the repudiation of Catholies a cardinal tenet of the Socialist creed. His injunction has been heeded of this new alignment of forces, the papacy is justified in looking forward

#### Contrition Brings Cheerfulness.

One of the most valuable lessons in the spiritual life is, that cheerfulness depends in a great measure upon keeping a spirit of real sorrow in the heart. Every fresh act of contrition brings a fresh ray of light and sunshine into our

world, but the thought and patronage world, but the thought and patronage of Mary? What shall seal your senses, what shall tranquilize your heart, when sights and sounds of danger are around you, but Mary? What shall give you patience and endurance, when you are wearied out with the length of the conflict with evil, with the unceasing necessity of precautions, with the irksome observing them, with the tediousness of their repetition, with the strain upon your mind, with your forlorn and cheerless condition, but a loving communion with her? She will loving communion with her? Sae will comfort you in your discouragements, solace you in your fatigues, raise you after your fall, reward you for your successes. She will show you her Son, your God and your all. When your your God and your all. When your spirit within you is excited, or relaxed, or depressed, when it loses its balance, when it is restless and wayward, when it is sick of what it has, and hankers after what it has not, when your eye is solicited with evil and your mortal frame trembles under the shadow of the tempter, what will bring you to yourselves, to peaze and to health, but the cool breath of the Immaculate and the fragrance of the Rose of Sharon? It is the boast of the Catholic religion that it has the gift of making the young heart has the git of making the young heart chaste; and why is this, but that it gives us Jesus Christ for our food and Mary for our nursing mother? Fulfil this boast in yourselves; prove to the world that you are following no false teaching, vindicate the glory of your Mother Mary, whom the world blasphemes, in the very face of the world, be the girmlicity of your department. by the simplicity of your deportment and the sanctity of your words and deeds. Go to her for the royal heart of innocence. She is the beautiful gift of God which outshines the fascinations of a bad world, and which no one ever sought in sincerity and was disappointed.

Much of a man's success in life depends on the degree of loyalty he is capable of inspiring.

of society. Where else is there to be found a rampart against scepticism on coveries many educated men in every country in Europe, as well as here, became materialists and atheists. The Roman Catholic Church during those fifty years has declared the Immaculate Conception of the Virgin Mary a dogma of faith, she has a serted the infallibil-ity of the Pope in matters of faith and morals, she has re-affirmed the doctrines the Anglican communion may in increasing numbers go over to the Church of Rome. It is also possible that like sporadic conversions may take place in those Continental countries in which by the Lutheraver of the Council of Trent, and repeated the theories of Thomas Aquinas, and to-day she stands higher in the estimation of mankind, of the educated as well as the ignorant, than she did before the lutheraver of the Council of Trent, and repeated the theories of Thomas Aquinas, and to-day she stands higher in the estimation of mankind, of the educated as well as the ignorant, than she did before the lutheraver of the Council of Trent, and repeated the theories of Thomas Aquinas, and to-day she stands higher in the estimation of mankind, of the educated as well as the ignorant, than she did before the council of the council of Trent, and repeated the theories of Thomas Aquinas, and to-day she stands higher in the estimation of mankind, of the educated as well as the ignorant than the council of the counc day she stands higher in the estimation of mankind, of the educated as well as the ignorant, than she did before the great filumination of science. Her dogmas have not hindered her, perhaps they have helped her. This steadfastness is the great distinction of the Catholic Church. Protestant churches become rationalistic, following in their combalities feeling and at a very re-

Leo's last public consistory and audience, was given in the Sala Regia and the Sistine Chapel. Many at over 250,000,000 of souls, and his eye, and the Sistine Chapel. Many at Rome, myself included, felt then that this was to be the last public function of his life. Three Cardinals were in-stalled, the Archbishop of Cologne and

two of Italy. "A consistory is a very remarkable ceremony. The guard of nobles, the ambassadors credited to the Holy See. their suites, the princely families of Rome and Europe are invited. Morever about five thousand persons from all parts of the world may gain admission if they possess the proper recom-mendations. Such a consistory is an Such a consistory is an event of importance since the Cardinals form the senate of the Catholic Church, and become electors and eligible in case

the Pope should die.
"My ticket read 'Sala Regia,' i. e.
Royal Hall. Thus I passed through
the first hall, crowded with thousands of

spectators from all stations of life and all parts of the world.

"I must have a good look at the great Leo, and so I pushed on, showing my 'Billet' until I got quite near to the throne of His Holiness. At 10 a.m. a cortege begins to enter. I hear cries, 'Viva il Papa re.' The Swiss guards advance, then the noble guard of Rome, The Swiss guards a number of distinguished clergymen Bishops in purple, and the Cardinals clad in scarlet. Handkerchiefs wave, people become agitated, our crowd be gins to salute, there he is, the grand old man but a few feet away from me.

"No humble description of mine would suffice. The journals for years have given the truest and most vivid

"They had been all more than true I felt. The thoughts I had formed of I felt. The thoughts I had formed of him, the past years, returned at once before my mind.

"Father Thomas, rector of the Baltimore cathedral, and myself said "Long live Leo XIII. in the name of America, and he turned towards us with a blesstain themselves .- Catholic Citizen.

ing. "For over a half hour nothing but

In the Presence of God.

When it was said that so-and-so was always in the Divine Presence, we are not to understand that her eyes were cared not for nobles or new Cardinals just now, nor even for men like Oreglin, Rampolla or Gotti, who were there. We were to feast our eyes on 'the giantamong the great.' His voice, which is now silent, his lips, which are sealed, his hands, now cold and lifeless, were the objects upon which conveys were feasted. always cast down or that she was always absorbed in prayer. By no means. She was so earnest that whatever occupied ber mind occupied it entirely. occupied ber mind occupied it entirely. Everything, whether good or bad, success or failure, brought God to her mind, she was so full of faith. If pleasing, things filled her with gratitude; if discouraging, they made her turn to Him for help. It is a lesson for we also our eyes were focused.

"Save by a miracle that great soul cannot much longer dwell within such a weak frame, were my thoughts. Nor did he seem to be distracted by the cheers of the multitude as he appeared are more down and freighted with the

REVEREND FATHER COLLINS
VISITS THE CAMPC, NORTH
OF ROUSSEAU,
Father Collins, of Bracebridge, made
a very gratifying trip to the Rathbun
Company's shantles at Rosseau. He
had the good fortune of being driven
to the various points by an old and
experienced lumberman, in the person on human shoulders.
"We felt this very day that no eulogy that no every day that no aggerated.
"We had seen Leo, we had received his blessing and we bade him farewell. "That very evening we departed from Rome by the International fast train for Milan, thence through Switz-

## DICCESE OF PETERBOROUGH.

intellect and heart are fixed on every nook and corner in the universe."—
Boston Evening Transcript.
The Catholic Church of which the Pope is the supreme head, has always

been a wonder and a mystery to men who try to explain the fact of her ex-

istence and persistence without going

out of the natural or material order.

But to those who believe in the divinity

of Christ, and know that he said to Peter: "Thou art Peter, and upon this rock I will build My Church and

the gates of hell shall not prevail against it," the mystery ceases to be

inexplicable. In her creation they see

the act of that Supreme Will, and in her continuance in defiance of the law

the growth and decay that governs all

adequate explanation of the phenomenon

known as the Catholic Church. Any other makes her inexplicable and impos-

Passing Worries.

"The story is told of a lady who for a time kept a list of impending troubles. It was a relief to see them down in

black and white. Some months later, in looking over the list, she was sur-

prised to find that nine-tenths of these

troubles had never materialized. They

had an existence only in her imagina

The story is told of a gentleman who

kept a list not of "impending," but of

actually existing worries. Some months later, in looking over the list, he was

surprised to find how Time had solved

two thirds of these worries in a way that

passed them safely into oblivion.

As worries are inevitable, it is mere-

ly a question as to how we shall enter

sible. - N. Y. Freeman's Journal.

human institutions, t sistence of that Will.

mystery ceases to be

ORDINATION AT THE CATHEDRAL. Sunday, Dec. 2), Mr. Patrick J. Kelly, son r. Thos. Kelly, of Peterborough, was to the priestheou. The imposing cere-took place in the cathed al, which was ted by the friends and acquaintances of alle and his family.

my took place in the cained as, which was yested by the friends and acquaintances of Kelly and bis family.

Sather K. Blys elevation to the priesthood akes the lifecenth young man natives of this occes, who have been similarly elevated to book in this diocese during the fourteen years which Bishop O Coupon has had sharge of a diocese and in addition ten others have on ordained and have taken orders in the unchor have gone to other diocese to labor, and the best of the control of the Ponlish Like and the labor of the price of the control of the price taken on an accordant to Mr. Kolly. Rev. I want John O'Brien, acted as deacon. The rector, Rev Father McColl, peached to ordination sermon, taking a decicle or dination sermon, taking a price taken on among men is ordained for men in things establing to God that he may offer, truth, this and sacrifices for sins.

and sacrifices for sins."
ring the course of his sermon Ray, Father
oil held the closest attention of the very
congregation.
8 Lordship the Bishop briefly addressed

large congregation.

His Lordshio the Bishop briefly addressed the congregation, and said that they had great reason to thank God that He had called one of them to the pricethood. They should be thankful that God had designs upon him from childhood, that He might have another representative who would offer Mass, and in the name of Christ, forgive their sins There was a reason for praising God that in the past four the discussion of the control of the priesthood and ten for work for the priesthood and ten for work for the Church. He enjoined his flock to pray God would select their sons and daughters to davoid the shape concluded by announcing that the newly-ordained priest would give his blessing individually to those present, and the whole vast congregation pass defore he priest, who office.

office.
Father Kelly celebrated his first Mass on
the 2lst, at 8 o'clock, when a great many of his
friends participated in this solemn service

Calendar of the Precious Blood.

We have received from the Sisters of the Precious Blood, "Eimbank," Ottawa, a beautiful Calendar for 1994. It is put at a very reasonable fluure-25 cents-considering the amount of work expended on it. There is an appropriate religious text for each day-in lengths and french-and all the Feasts and Fasts, as well as Saints' days, aregiven. Altowhat we cannot avoid. The above incidents advise us that worries are guests which should be left to enter-

gether, the Calendar will be found a great aid to our people to remember the various good works which we as Catholics are called upon to practice. The Calendar bears the Interpretation of His Grace Archbishop Dunamel. We recommend it to all out readers, and wawish the good Sisters every success in their enterprise.

"PAPA, WHAT WOULD YOU TAKE FOR ME ?"

She was ready to sleep as she lay on my arm.
In her little frilled cap so fine,
With her golden hair falling out at the edge,
Like a crede of noon sunshine,
And I nummed the old tune of "BanburyCross"
And "Three Men Who Put Out to Sea,"
Who she sleepily said, as she dused her eyes,
"Papa, what would you take for me?"

And I answered, "A dollar dear little heart,"
And she slept, baoy weary with play,
But I held her warm in my love-strong arms,
And I rocked her and rocked away
Oh, the dollar moant all the word to me,
The land and the sea and the sky,
The lowest depths of the lowest place,
The highest of all that's high

And the cities, with streets and palaces,
With their people and stores of art,
I would not take for one low, soft throb
Of my little one's loving heart;
Nor all the gold that was ever found
In the bus, wealth flading past;
Would stake for one smale of my darling's face,
Did I know it must be the last.

by absoluted in larger of the catalog as well as for the containing of the catalog and we based his farecest, it is displayed by the containing and we based his farecest, it is displayed by a meaning and we have the form by the laterorational fast of the containing of the containing and we have the containing and we

the Rome of the Clesars, were of greater pleasure to my mind. Each column, each stone, would remind me of clumn, each stone, would linger for hours in the planted in His Heart.

OUR LADY.

Sometimes non-Catholic writers, admirers of the great Cardinal Newman, mirror of the great Cardinal Newman, and the provided with excellent letters from Cleveland friends which I presented at the American College, My sisting the ewing the test that they think Catholicity as if it lacked, speal of the so called superstitions qualitate that they think Catanacterize the line at devotion to Our Lady and the saints. York what could be more likely to the called the collegio.

"The Only Abdrough the means agenting form and advanced the collegio of the patter of the provided with the collegio of the patter of the present of the collegio of the collegio of the collegio of the collegio of the patter of the present of the presen

#### C. M. B. A.

RESOLUTIONS OF CONDOLENCE.
Parrabero, N. S., Dacember 19, 1903, At the last regular meeting of Branch, No.

Action has regular meeting of Station. Action has regular by 20th, heid Dic. 10, 1803, the following resolution was unanimously adopted:

Moved by Bros. J. R. McNamara, seconded by Bro. Charles McGuire.

Whereas it has pleased Divine Providence to remove by death the beloved father of our esteemed lat Vice-President, Bro. John Gannan, Resolved, that we, the members of Branch 20th, breby express our heartfelt sorrow for the lost sustained by Bro. Gannon; that we avail to unrelies of this occasion to respectfully extend to him our sympathy. Also
Resolved, that this heartfelt testimonial of our sympathy and sorrow be inscribed in the moutes and that the secretary traismit a copy of the same to our afflicted brother, one to the Canadian, and to the Carhold Record for insertion. Thos, Curbery Pres.

HILAIRS THERIAULT Rec. Sec.

Derrynane, Dec. 18, 1903.

Derrynane, Dec. 18, 1903. At a regular meeting of Branch 374, Kenil-zorth, Ont., Dec. 16, 1903, the following resolu-

for was passed:
Whereas it has pleased Almighty God to remove by death, Stephen Lynes, son of our steemed Bro., Jas. Lynes, guard of this

esteemed Bro., Jas. Lylies, stands
Branch,
Resolved that we the members of Branch
374, hereby express our sincere sympathy and
condelence to our beloved Bro. and all the
members of his family.
F. M. McQuinn, Rec. Sec.

#### ----

From St. Mary's, Out.

The services at St. M. ry's church, St. Mary's, Ontario, on Christmas day were beautiful and impressive. The alters were decorated with a prefusion of flowers, colored lights and tapers. A representation of the Crib of Bethichem was quite life like, the whole giving the beautiful edifice a very bright, appearance. Three Masses were celebrated by the nastor, Rev. Father Brennan, at \$9 and the High Mass at 11 o'clock. At the latter, a Mass composed by Brendered, under the able leadership of Miss Kaile Moore, organist. At the Offertory the "Adeste Fidelia" was given. After the Communion Rev. Father Brennan he Nativity of Our Lord drawing a beautiful lesson on the humility of the Infant Jesus, in a waddling clothes and laid in a manger, becoming man for our edemption. The rev. gentlemas closed his discourse by extending the compliments of the season to the large congregation present. From St. Mary's, Out.

The fact that we are often misjudged ought to persuade us that it is not safe for us to pass judgment on others.

BY A PROTESTANT THEOLOGIAN. CCLXXXII.

The Advance, in its unbecoming in sinuation, that Catholies indeed call the Pope Vicar of Christ, but do not really believe him such, has overlooked the fact that there are strongly pronounced Protestants who nevertheless hold the Pope to be the Vicar of Christ, but who defend themselves in withdrawing from his authority, on the ground that he has abused it, by requiring of them acts of belief and obedience which are contrary to their conscience. They are contrary to their conscience. ot hold, however, that he has thereby forfeited his Vicarship, or that those whose consciences are not burdened by him are at liberty to withdraw from

under it.

Some years ago, in Germany, a
Lutheran divine (his name has gone
from me, as names too easily vanish at
my age) in a Lutheran periodical developed his view of the Pope's relation
to the Church in essentially the following manner. The details of the exposition are my own, but the principles
his.

The Saviour, in His parables, as we know, speaks of the Church after His know, speaks of the Church arter Itis withdrawal from earth as of a house-hold from which the Master has de-parted for a time, to return after a long season, requiring then an account of all His servants.

In some parables, as in (St. Mark 13:

32 37.) Christ speaks only of a general appointment of servants, each for a several function, without subsuming these under any chief authority. In these under any chief authority. In others, however, as in (St. Matthew 24: 45.51; St. Luke 12: 41.46.) He distinctly contemplates the appointment of a servant who shall be over the houseof a servant who shall be over the house-hold. His own immediate Vicar, chief in authority, charged with holding the other servants to faithfulness in their various ministries. It is plain, there-fore, that Our Lord sees nothing infore, that Our Lord sees nothing in-fringing upon His own relation to His household on earth in the appointment of a supreme representative of Himself. What is agreeable to Christ's appre-hension, it ought not to be difficult for His people to believe possibe.

His people to believe possibe.

Now, as this Lutheran writer implies no one has ever claimed the general charge of the Universal Church, or ever been so acknowledged by any con-siderable number of Christians, except the Bishop of Rome, individually, in-deed, "not suffered to continue by reason of death," but corporately sub-sisting in an unbroken line to our day, and acknowledged, even by that moiety of Christendom which does not now stand under his jurisdiction, as the Primate of the Church, so that were he, for friendly deliberation, to gather around him clergymen of all manner of churches, no one of them would dream churches, no one of them would dream of disputing his right to the place of

Presidency.

However, this writer goes on to say, the Saviour here meditates two alternatives as possible. Either the servant thus placed in chief charge may remain faithful, giving to each of the household "his portion of meat in due season," in which event His Lord, at His return, will exalt him to still higher authority; or he may say in his heart,
"My Lord delayeth His coming," and
may begin to beat his fellow servants,
and to eat and drink with the drunken,
in which county his His return, will exalt him to still highin which event his returning Lord will "cut him asunder, and appoint him his

portion with the hypocrites."

Now, maintains this Lutheran author, the Papacy has, corporately speaking, proved unfaithful to its trust, and proved unfaithful to its trust, and diverted its delegated authority to its own ends. Therefore, he holds, at the Second coming it will be consumed by the judgments of the Lord. Nevertheless he holds the Pope to be the Vicar of Christ until the end, and maintains that Partestants, ought, to revere him of Christ until the end, and maintains that Protestants ought to revere him as such, as the Apostles, even after the Passion, still owned Caiaphas and Ananias as "God's High Priests." ering the self-

we are not now considering the self-consistency of this position. It seems to be sufficiently vulnerable from both sides. I am only adverting to it to show that a man may find no difficulty in believing the Pope to be the divinely appointed Vicar of Christ who is never theless inexorably hostile to him. To say, therefore, that nobody can easily believe there is such a thing as a Vicar of Christ, is not only exceedingly discourteous, and indeed calumnious, but fairly be viewed as very shallow and presumptuous. Whether there is a Vicar of Christ is a point that admits of argument. That thinking men, and many of them. seriously believe that there is a Vicar of Christ, is not open to any argument at all.

However, such a speech from an editor of the Advance does not signify as much as it might from many other men. The American Congregationalists used to be content to maintain that their system is a legitimate form of church government, in which opinion, I may remark, I fully agree with them However, for a good many years back usurpation. Of course, then, to such men, who believe in no Universal Church except as the ideal aggregation of all true Christians (a true opinion, I think, but hardly the whole truth) the notion of a general Vicar of Christ may easily appear so completely a fiction, that, without really meaning to be un-civil, they can not help wondering whether anybody else takes it more

whether anyboxy
seriously than they.
An early settler of Massachusetts
aid something like this: "At home
said something precise happy when we

friendly suggestion, so that, while their system has developed a great deal of strength for good, it can hardly any longer be called dangerously despotical in the individual congregations. If the Catholics suffer no worse treatment than they are likely to meet with at the hands of American Congregationalists, they may think they have fallen ists, they may think they have fallen on quite a time of "rest for the Church."

For instance, while I am continually seeing in Methodist and Presbyterian seeing in Methodist and Presbyterian papers published in Spanish or Portuguese (as I have often shown in the Review) attacks on Catholicism indecent, calumnious, and ridiculously ignorant, I seldom see any such things in a Congregational organ. True, I seldom see a Congregational missionary, magazine or paper, so that the comparison is really not equal. However, I think we may pretty safely say that on the whole Congregationalism shows large Catholicity of temper, and a sincere satisfaction in any exhibitions of Christian excellence, wherever found. cere satisfaction in any exhibitions of Christian excellence, wherever found. It was Dr. Dexter, as editor of the Congregationalists, who, at the acces-tion of Leo XIII., exhorted all Protest ants to pray for him, not that he might forsake his office, but that he might honor it. The abundant demonstrahonor it. The abundant demonstra-tions of affectionate reverence at the close of the Pontiff's course, in which certainly Congregationalists have been rather first than second, seem to show that this appeal has not been without

Then too the Congregationalist stood Then too the Congregationalist stood handsomely to the defence of the Catholics at the time of the ridiculous flurry over the Rev. Theodore Metcalfe's perfectly well-warranted protest against John Swinton's note on Indulgences. It procured for us Dr. Fisher's valuable paper on Indulgences, which showed how Swinton, though very innocently, had misrepresented the matter. Even Dr. Moxom, to whose queer antics at the time I have adverted, having since become a Congregationalist, seems to have quieted down into a very respectable personage.

into a very respectable personage.

I may be reminded of Dr. Josiah Strong's "Our Country." I intend yet to remark on that, but may say now that Dr. Strong stands for himself. Congregationalism is rot answerable for him. The eminent Methodist had for him. The eminent Methodist had no such thought who wrote to me liken-ing Strong to Belial, "skilled to make the worse appear the better reason, and to Mamn

The riches of Heaven's pavement, trodden gold.
Than aught divine or holy else enjoyed
In vision beatific."

I myself, at the close of the one ser a myself, at the close of the one ser-mon I have heard from him, said to my-self: "An American Tetzel." But assuredly Congregationalism is not, any more than Catholicism, an aggregation of Tetzels.

CHARLES C. STARBUCK. Andover, Mass.

## COUNTESS DIED A PAUPER.

AVE UP MILLIONS RATHER THAN RE NOUNCE CATBOLIC FAITH.

Writing of the recent death, in extreme poverty at Geneva, Switzerland, of the Countess de Civry, daughter of Charles II. Duke of Brunswick and Lunnenburg, a correspondent says:
Father and daughter lived in happi-

ness together until a fateful moment the girl went with some friends to hear the celebrated preacher Lacordaire in Notre Dame. She had been in the Notre Dame. She had been in the Lutheran faith like all the Brunswickers, but, rapt in admiration at the eloquence and verve of the gifted friar, she asked and obtained a secret interaction. view. Lacordaire came, spoke and conquered. She adjured Protestant-

The change in religion in a prospective heiress of many millions could not unnoticed. Protestant pastors from Germany pestered the duke with indignation letters. The easy-going man, not strong in orthodoxy, did not mind the letters much, but he took fire when they insinuated that the Jesuits were aiming at his diamonds. He or-dered his daughter to return to the Protestant fold. She refused, and the two separated, never to meet again in

Then in 1847 a needy Count de Civry paid his addresses, possibly with an eye to the Brunswick diamonds, and was accepted. She married, but the duke did not relent. There came children—seven of them—but he did not relent. To the advances of the Civries he invariably answered with a polite "don't bother" and kept on collecting

diamonds and ordering new wigs.

He also made a will and left everything to Napoleon III. and the prince imperial, and when the Prussians de imperial, and when the Irlusians de-molished the emperor, the duke went to Geneva, where he died in 1873, while engaged in a game of chess. He had made a second will, bequeathing all his immense property to the city of Calvin. The daughter went to law. She proved that a man considered unfit through insanity to govern his duke-However, for a good many years back they have seemed inclined to say instead; Congregationalism is the only legitimate form of church-government, and everything else is a perversion and an everything else, then, to such the Geneva citizens held to the property with a grip of iron and the Geneva were equally patriotic, and judges were equally patriotic, and never allowed a cent to the disinherited outcast.

## Trust God in Temptation.

Even when our troubles are at their height we must still have confidence in God and call upon Him, as the dis-ciples did upon the Saviour. "Lord, save us; we perish." In like manner, when we are assailed by temptations, when the example of the world seems almost to force us to sin; when, in spite we thought ourselves happy when we had thrown off the authority of My Lord Pope. But alas, we soon found our necks most uncomfortably bowed under the dominion of My Lord Bishops. Therefore I fled over to Massachusetts Bay, hoping to find here at least the unincumbered lifety of a Christian man. But I must own that the yoke of My Lord Brethren makes me wish I My Lord Brethren makes me wish I of its sweetness will make our forme trials appear to be what they really trials appear to be what they really are—"blessings in disguise." "All things work together unto good to them that love God."

#### FIVE-MINUTES SERMON

Sunday Within the Octave of Christma

THE ACCEPTABLE TIME. The time to serve God is now, and the place to serve God is right here. the place to serve God is right here. Such, brethren, is the lesson of New Year's Day. This day is the starting point of the whole year, and we should appreciate that the day itself, the present time, is of greater value than the past and the future. We should start right. We should get our minds in a precer condition for the labor and start right. We should get our minutes in a proper condition for the labor and suffering, the joy and sorrow, of the coming year; and that means that we should use the present moment for all that it is worth. Of course, brethren, this is the day of big wishes: "I wish you a happy New Year," we all have heard and said many times to day; and that is a good thing. But good wishes that is a good thing. But good wishes don't put money in the bank, or pay off the mortage on your home, or put a fat turkey on the table. They are pleasant and charitable, and, we repeat, they are good things—all the better if, as a matter of fact, they are likely to be fulfilled.

Now, many a one says: "I cannot be as good a Christian as I should wish because I am too busy just now." So you see he takes it out in good wishes by saying, "I wish I could be a good Christian." He is one of those men-tioned by our Saviour: "Not every tioned by our Saviour: "Not every one who says, Lord! Lord! shall enter into the Kingdom of Heaven;" and He adds, "but he who does the will of My Father Who is in Heaven." Thus our Saviour shows the difference between the one who says and the one who does - the good wisher and the wellwho does—the good-wisher and the weildoer. Don't you see that by simply wishing you are putting your business above God? Can't you understand that you think more highly of the guest you entertain to-day than you do of the one Whom you put off till to-morrow? First come, first served: and who comes before God? God the Father created you. God the Son redeemed you. God the Holy Ghost sanctified you. Is any business equal to creation, redemption, and sanctification?

But somebody might insist: Father, that is all true, and yet what I say is

me. I must work as I do, or I and my family will suffer. I answer: There must be something wrong about this. Is it really possible that you are compelled to work in such a way that you positively cannot receive Communion a few times a year; cannot say your night and morning prayers; cannot attend at few times a year; cannot say your night and morning prayers; cannot attend at Mass—is this really the case? If so, then you are a slave. There have been classes of men among us so situated, but they are not so now, because they rebelled against it, took effective measures to remedy the evil and succeeded in doing so. Have you tried? Have you asked leave to get off work to attend to your religious duties? Are you willing to lose a day's wages once in a while for the love of God? Think over these questions. Be honest with over these questions. Be honest with yourself. Do not blame your employer or excuse yourself until you have made your request and been refused.

The time to serve God is now, and the place is right here. That is the principle upon which our Sunday school.

the place is right here. That is the principle upon which our Sunday-school teachers act. They are busy, industrious young men and women. They find time, however, not only to take care of their own souls, but to help parents and priests to save the children of the parish. Much the same may be said of the members of the choir, the gentle-men of the St. Vincent de Paul Conference, the Altar Society, and all others ence, the Altar Society, and an others who unite themselves with us in the good works of religion and charity in this parish. To such souls, active and practical, every day is New Year's Day. They are always beginning or carrying on some good work for God, their neighbor, and their own souls, and design it right here and just now. their neighbor, and their own souls, and doing it right here and just now. It is in this spirit, brethren, that I hope all the good wishes of a Happy New Year may be received by you today, and that you may be truly happy day, and that you in body and soul, in your families, and

It was perhaps ordained by Providence, to hinder us from tyrannizing over one another, that no individual should be of so much importance as to cause, by his retirement or death, any chasm in the world.—Johnson.

among your friends. Amen.

I OFTEN WONDER WHY 'TIS SO. Some find work where some find rest, And so the weary world goes on. I sometimes wonder which is best— The answer comes when life is gons.

Some eyes sleep when some eyes wake, And so the dreary night hours go; Some hearts beat where some hearts break-I often wonder why 'tis so,

Some wills faint where some wills fight, Some love the tent and some the field : I often wor der who are right— The ones who strive or those who yield.

Some hands fold where other hands Are lifted bravely in the strife;
And so through ages and through lands
Move on the two extremes of life.

Some feet halt where some feet tread In tireless march a thorny way; Some struggle on where some have fl d Some seek when others shun the fray. Some awords rust whereothers clash, Some fall back where some move on; Some flags furl where others flash Until the battle has been won.

Some sleep on while others keep
The vigils of the true and brave;
They will not rest till roses creep
Around their name above the grave.
—FATHER RYAN.

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#### THE SCHOOL AND HOME LIFE.

The schools are busy with their The scholars are striving under the leadership of their learned and holy teachers to climb the tree of knowledge and ascend the scale of per-fection. But it is not in the school alone that the pupil is to be taught and brought up. The scholars spend only six hours of their day in school. for the remaining eighteen they are in their homes. There is home training as well as school education; and both must go hand in hand, if the child is to be fully instructed and developed mentally and morally for a successful career for this world and the next. It is pertinent to ask the the next. It is pertinent to ask the parents and guardians of the children how well they discharge the duty resting on them. Are you faithful? Are you really interesting yourselves in the advancement of your children? Are you particular to see that they study their allotted daily tasks? Are you strict, with regard to their conyou strict with regard to their con-duct? Are you faithful yourselves in giving your children good examples of virtue and holiness?

These are burning questions in the matter of parent's duty in a child's education, and no parents can be said to be true to their obligations unless they can answer yes to every one of them. God Himself in the com of them. God Himself in the commandments teaches children to honor their parents. "Honor thy father and thy mother," but He also lays down the parents' obligation of watching over and guiding the children in the right paths, saying, "Train a child in his youth in the way that he should go and in his old age he will not depart therefrom." All these beautiful relations of parent and these beautiful relations of parent and child are what are taught the children in this parish school, but the practice of them is to be carried out in the

Let us ask the parents to help the children to attain to that perfection to which the school is trying to bring them, by their own fidelity to a truly Christian life. Let the home be Christian as well as the school is Christian as well as the school was the school in the school was the school wa tian, and then what wonderful re-sults will follow. The children will up more beautiful in heart and mind every day. They will be striv-ing to reach the highest ideals, and one day will be the glory of their homes and their schools alike—a credit to the parents who reared them and to the brothers and sisters who taught them, and be the good citizens of earth—and afterwards the happy citi-zens of heaven.—Bishop Colton in Catholic Union and Times.

#### In a Steadfest Soul.

Never have I known a really stead-fast soul in whom the distinctive feature of the inner life was not the love of self - abjection; never have I know he love of self-abjection without pro found and intense sorrow for sin.

These are the only souls whom I have fourd delivered from doubt and diffi-dence, who smile at the Cross, and lead crucified lives - I do not say with resign nation, but without counting the cost.

When you feel ill and indisposed and when in this condition your prayer is cold, heavy, filled with despondency, and even despair, do not be disheartened or despairing, for the Lord knows your sick and painfu! cordition. against your infirmity, pray as much as you have strength to, and the Lord will not despise the infirmity of your flesh and spirit. -Yukon Catholic.

You cannot dream yourself into character. You must hammer and forge one for yourself.

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CHATS WITH Y REV. DR. BARRY PO LAYMEN MAY BE

JANUARY 2, 19

Give us lay apostles
That was the cry
Grace, Most Rev. Job
bishop of St. Paul, at
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again. The latest cal

the sea. The author of "The known as a profound and economic problem cussing the leakage from his native land. At England has indiffe havoc. The Church i its victims by the h men everywhere are checking the number Here is a plan devis

William Barry, D. D.
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the social instinct veloped at an early lies more than is no have this work of t our higher colleges, ings of leisure and ties for a lay ap enough to say one the sacraments and one's pastor—these but are not sufficien "When the Chu her altars devout la able that the most

large social service generation. The h past were such a Henry, St. Louis, and others held brance, examples to nell, Montalembert ick Lucas, Windtho in politics which but liberating and the crusade of pity spired by the deep Again, I might

statesmen, journa science and lights keep the Catholic in these days, and one country have against the tyrann ernments, or, as in Switzerland, Ger have stretched ou up the submerge fresh chance in civilization. For which might be m nothing would be spread among all acteristic works o be a simple mean ideas in youthful elementary school social teaching ha

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"The next st difficult. How s taken forward so is, as we all kn clergy to keep a of them : and th public Christian has been long countries. Notle ary effort. If a tions (and he many the many point) on the before he leave comparatively e the League of rate, he would where help to t night be held hide my convic the whole ran deal, temperan

vital question.
"In our mode Christianity of this: Whether down to be serf to Mass and the drunkenness-t in unthrift. s every association briety is a bran Temperance is the blameless on our combat

in all its forms. "But here, who can stril They should to are leaving se enter the brot vice and follo enter them. I on which a the

#### CHATS WITH YOUNG MEN. REV. DR. BARRY POINTS OUT HOW LAYMEN MAY BE OF SERVICE.

Give us lay apostles!
That was the cry raised by His
Grace, Most Rev. John Ireland, Archbishop of St. Paul, at the Catholic con gress years ago. In the United States the plea has been heard time and time again. The latest call is from across

The author of "The Two Standards," known as a profound student of social and economic problems, has been dis-cussing the leakage from the Church in his native land. And not alone in England has indifferentism worked The Church in America counts havoe. The Church hundred. Churchits victims by the hundred. Churchmen everywhere are seeking means for checking the number of backsliders. Here is a plan devised by the Rev.

William Barry, D. D.:
"I venture to throw out the following suggestions, which may contribute towards the solution of a most difficult problem. I say, then, that we must egin at the beginning. And what is beginning? Is it to recognize frankly that in the Catholic Church there is, and ought to be, a lay apos-tolate, that laymen may exert a most just and beneficial influence all around them as Catholic apostles. Again, in the sphere of controversy or apolegetics, I need only mention Joseph de Maistre and Dr. William

George Ward.

"The principle, then, is beyond dispute; examples are abundant; yet!

Johnnie ran gayly down the steps, Johnnie ran gayly down the steps, will ask whether in our schools and colleges we make mention of these things and how far we do what in us things and how far we do what in us things and how far we do what in us things and how far we do what in us things and how far we do what in us things and how far we do what in us things and how far we do what in us things and how far we do what in us things and how far we do what in us things and how far we do what in us things and how far we do what in us things and how far we do what in us things and how far we do what in us things and how far we do what in us things and how far we do what in us things. to kindle an enthusiasm which by and by shall find scope and utterance in societies adapted to its workings?

"Ought we not to acknowledge that a social instinct requires to be dethe social instinct requires to be developed at an early age among Catholics more than is now done? I would have this work of teaching the social Christian creed begun at school. In our higher colleges, with their evenings of biggers, with their evenings of biggers and the second colleges. ings of leisure and endless opportuni-ties for a lay apostolate it is not enough to say one's prayers, receive the sacraments and help to support one's paster—these are all necessary,

but are not sufficient. When the Church has raised to her altars devout laymen it is remarkher altars devout laymen it is remark able that the most illustrious among them have held public offices and did harge social service in their day and large social service in their day and large social service in their day and generation. The heroic leaders of the generation. The heroic leaders of the past were such as St. Edward, St. past were such as St. Edward, St. past were such as St. Edward, St. such a kindly New Year wished me by such a fair-faced lad as you," she soli-Henry, St. Louis, Sir Thomas Moorand others held in gateful remembrance, examples to us all, and O'Connell, Montalembert, Ozanam, Frederley Luca, Windhows ics which were not partisan but liberating and humanitarian, or in the crusade of pity and of rescue inspired by the deepest principles of our

statesmen, journalists, teachers of science and lights in literature, who keep the Catholic Church to the front in these days, and who in more than one country have done and the more than the coffee boilin." That New Year's greetin' did me such a power of good that I'll put two dollar and a half gold one country have done notable deeds against the tyranny of persecuting governments, or, as in Belgium, Holland, Switzerland, Germany and Austria, have stretched out their hands to lift up the submerced and give the submerced and up the submerged and give then a fresh chance in the struggle toward civilization. For instances like these, which might be multiplied it is clear nothing would be more feasible; and to spread among all the classes the characteristic works of our society would be a simple means of planting these ideas in youthful minds. But even in elementary schools there are signs that social teaching has admittedly a claim

has been made, for the school class only in book learning does not live up to half its mission.

"The next step is by far the most difficult. How shall these children be taken forward so as to join the ranks of taken forward so as to join the ranks of social effort on leaving the school? It is, as we all know, impossible for the clergy to keep a direct hold upon most of them: and the whole machinery of public Christian law which might avail has been long swept away in modern countries. Nothing is left by voluntary effort. If a lad has strong convictions (and he may have—that is my tions (and he may have—that is my point) on the subject of temperance before he leaves school, it should be comparatively easy to draft him into the League of the Cross; or, at any rate, he would join some association where help to this and similar virtues might be held out to him. I cannot hide my conviction, however, that for the whole range of our elementary schools and classes with which they deal, temperance is literally the one

vital question.
"In our modern world the practical Christianity of our people depends on this: Whether they let themselves down to be seris and slaves of the pubdown to be seris and slaves of the public house or, whether they keep away from it. The greatest hindrance to Mass and the sacraments producing their divine effect is the habit of drunkenness—the continual indulgence in unthrift, selfishness and disorder which this habit carries with it. And every association which encourages so-briety is a branch of the lay apostolate. Temperance is a compendious name for the blameless Christian life, as it bears on our combat against the social evil

on our combat against the social evil in all its forms.

"But here, evidently, it is laymen who can strike the boldest strokes. They should take over the youths that are leaving school, persuade them to enter the brotherhoods of social service and follow them until they do enter them. It is a missionary calling, on which a thousand troubles attend:

but I see none more imperative or more fruitful. Laymen must bring laymer into it, and those who cannot under take the duty in person ought to help by supporting the Catholic literature on these and kindred subjects."

# OUR BOYS AND GIRLS.

## A HAPPY NEW YEAR.

B. S. in St. Joseph's Journal,

It had rained in the night. Johnnie sprang out of bed at the first stroke of the Angelus bell. He was to serve the 6.30 o'clock Mass, and dressed hastily, so as not to disturb his tired mother who was still quietly sleeping. he ran out into the arms of the fresh

young morning.
"Glorious after the rain!" he said and so it was. The sky a brilliant, cloudless azure; golden sunbeams just lighting the eastern horizon; a delici-ous coolness in the air, fragrant with the breath of sweet fern and mignonette blooming luxuriously in the grassy canons. It seemed as though the emerald turf on the hillsides had grown softer and greener during the night the drooping feathery branches of the pepper trees still sparkled with crystal drops, their bright red berries shining like coral amid the graceful foliage. The little garden lay a mass of bloom and color at his feet; the world had put on a gala dress; for this was South-ern California and New Year's morn-

loaves. "Happy New Year! said the lad as he sped along. "Happy New Year!" replied the man, his heart touched by the gladness in the boyish face. He felt better and more cheerful all that day for the meeting, and his wife and children wondered what had

changed his usual surly mood.
Old Mrs. Cregan was standing, bon noted and shawled, in the porch of her noted and shawled, in the poren of her cottage as Johnnie passed. "Happy New Year!" he called out. "Are you going to early Mass?"—"Happy New Year to yourself, and many of thim, my boy!" she answered. "I'm for late Mass to day. I just came out to see if the rain done any damage to my flowers—they're all the children I have."

such a fair-faced lad as you," she soliloquized, gathering a large bouquet of beautiful roses. "Half of these will when he comes back on his way from Mass," she continued. "An' there's ducks that does be annoyin' the neig digion.
Again, I might quote the living bors, and send it home by him to his mother for the day's dinner. I'll do it greetin' did me such a power of good that I'll put two dollar and a half gold piece in to-day instead of a dollar bill, so I will." After which she set about

Johnnie next met a Chinaman with a basket of clothes on his head. "Happy New Year, Charley!" he laughed. The almond-eyed Oriental opened his eyes wide at the salutation, slow to believe

being on the first morning of the New

New Year's dinner."

"Oh, thank you, thank you!" exclaimed Johnnie, deeply touched by this new kindness. "But won't you come and help us eat it, Mrs. Cregan?

"Oh no!" replied the widow. "He has just stepped out with Mrs. Cregan, who has been spending the day with """

Mass. It is lonesome in this place year

in year out."
After leaving her, Johnnie hastened, fearful that his mother would be wondering what had detained him. Before he had gone many steps he heard a

gruff voice calling:
"Hello, boy! Hello, I say!"
As the boy turned to face the speaker his face flushed, and for a brief moment the bright eyes seemed clouded; but he remembered that his mother had told him he must always be very civil to owner of that same voice, and it was with his usual hearty manner that he

"Well, well! I 'never get an invitation to dine out. New Year's or any other day. I'm a lonely old man. I like fowl pretty well, but I have only corned beef and cabbage every day for dinner. I can't afford duck. But I'd like to know how it feels to be invited somewhere to dinner. Eh, boy?"

Johnnie hesitated. He knew that this man's presence would throw a the New Year's feest, and the like man and a good man, too. He's

was not certain whether his mother worth all the lots in this town at \$100 would be pleased. But something in the half sad, half quizzical expression him." of the cold gray eye appealed to his kindly boy nature, and he said, im-

pulsively: "Come, then, and help us eat the duck. There will be enough for four." Then, with perhaps the faintest touch of sarcasm, which his hearer did not fail to understand, he added: "You know it will only be coming a little earlier, Mr. Potts; for mother will be

expecting you this evening."

"Ha boy! You knew I was expected, did you?" replied the old man. "I believe you are genuine.

No, no; I'll content myself with my usual fare, and you may eat your din-ner in peace. I'll be along about nightfall to settle up the matter. By I'll be along about made when I met you?"
"Happy New Year!" said the boy.

"Say it over again."
"Happy New Year," repeated John-

nie, "and many of them!"
"Go into the house, boy. Your
mother is watching for you at the win-

mother is watching for you at the window," was the only reply the old man made, as he hobbled off.

"Happy New Year, mother!" exclaimed Johnnie, opening the door, and half smothering her in his embrace.

"Happy New Year," my darling boy!" she replied. "Was that old Mr. Potts talking with you at the

street, and while we are eating break-fast I'll tell you all about it, and the flowers and the duck and old Mrs. Cregan. She is coming to take dinner with us to-day. And if you just prepare everything I'll watch the duck beautifully while you are at Mass."

While Johnnie is relating his story we will tell the reader something of the history of the family. After the death of her husband, two years before, the bank which held the larger part of Mrs. Allen's small fund failed, leaving her. Allen's small fund failed, leaving her with an income of barely \$500 a year. Still she had been very brave and cheer catching the fattest duck she could ful under her misfortunes, until she was see. Scotch," as he was commonly called, held a mortgage on her house and lot, which would fall due on this very New Year's Day. She had vainly thought of some means of paying it off, and there wide at the salutation, slow to believe that anything in the shape of a small boy could have been so polite to "Charley." "Hoppee! hoppee!" he replied, bobbing his head up and down, and went on his way with the comfortable feeling that at least one "Melican boy" had treated him like a human heing on the first morning of the New at and her work as the property of the salutation. ant and her voice as cheerful concrete Christian virtues, as applied to the society in which we live and of which we are members. When, then, I hear of temperance pledges given to children, of penny banks and practical lessons in cleanliness, order and decency, I perceive that the ly teachers in our schools are being led under the direction of the clergy to fulfil an apostolate which is certainly theirs.

"Happy New Year, Father Lane!" said the boy as he entered the sacristy. "Happy New Year, my child, and God loves you; love Him in return. His delight is to be with you; let it be solved to accept the inevitable; for, after all, their world was in each other. As the boy proceeded with his narrative and rosy cheeks. I will give you a special memento this morning."

"Mass over, Johnnie hurried away. Mrs. Cregan was waiting for him at the lyter and son. Sarely the angel of the lessed eternity. Accustom your-to-late which is certainly theirs."

direction of the clergy to faint an apost direction of the clergy to fai will be so pleased; she is so fond of roses, and there are none like yours They had hardly left the house when

anywhere."

"And here is a fine fat duck that I killed and picked since you went by.
Take it home with you; it'll do for your New Year's dinner."

"Oh, thenk you thank you!" or heard a fine fat duck that I will be door "Where's that boy of yours? Sick in bed from overfeedin', I'll be

come and help us eat it, Mrs. Cregan?
Mother will be so glad if you do. It
must be lonely for you here."
"I'll take you at your word,
Johnnie," she replied. "Tell your
mother I'll be along with her from last
Mass. It is lonesome in this place year
Mass. It is lonesome in this place year. woman to make things look like this. It would go hard on you to give up this little place now, wouldn't it, Mrs.

"Indeed, it would," Mrs. Allen replied, "but I see no alternative. I have, as I told you before, no means of paying the debt, save in small sums from time to time, and that you will not hear to." "Just so, just so!" was the reply.

"I tell you I am a blunt old fellow, and I'm not going to beat about the bush. I might as well be honest with you. I ain't got much faith in human nature, and, from all my experience, it ain't got much in me. I always knew your husband to be a soft-hearted fellow, and kind of despised him for it. It don't work in this world. But when I see a boy like yours—bright, manly, cheerful and brave under all circumstances, not ashamed to pass the time of day with the poorest and meanest (I've been a-watchin' him), pleasant to severy one he meets, and runnin' errands for you, and waitin' on your priest regular; more'n all, perlite to "I tell you I am a blunt old fellow, with his usual hearty manner that he said:

"Happy New Year, Mr. Potts! I hope your gout is better."

"My gout will never be better," replied the old man, trudging beside him. "And what do you mean by a 'Happy New Year.' eh? Say, boy?"

"Ch, many things! Johnnie answered in the same bright, cheerful way.

"That you may have joy and health and kind friends—everything that is good,"

"Friends? Humph! Health? I parted with that long ago. Joy—joy? Did it ever get you a meal?"

"Perhaps not, sir; but if I were obliged to go without a meal, cheerful—why, that little feller in the same and the same and

ness would help me to forget my hunger."

"Setting up for a philosopher already? How old are you, boy."

"Fourteen, sir, Christmas Day."

"Old for your years and young for your age. Do you know what that means?"

"I con't cay I do sir."

wished me a 'Happy New Year' this very mornin' as if I'd been his grand-father comin' with a purse full of gold pieces! I haven't had such a whole souled greeting as that this many a long year. That's what I call Christian, madam—Christian and kind and genteel; and he must have learnt it from you means?"

"I can't say I do, sir."

"Well, it doesn't matter. Where did you get the flowers?"

"Mrs. Cregan gave them to me for mother. She gave me the duck also. Wasn't it kind of her?"

"Silv of her. Lehould say—nnless to have more money by you—say \$20 Wasn't it kind of her?"

"Silty of her, I should say—unless she expects to help eat it."

"Sne does expect to," replied the boy. "She is coming to dine with us should occur—sickness or the like—to "Well, well! I never get an invita"Well, well! I never get an invita"Well, well! I never get an invita-

Tears stood in the widow's eyes. "Oh, Mr. Potts," she exclaimed, "how

damper on the New Year's feast, and ful man and a good man, too. He's damper on the New Year's feast, and ful man and a good man, too. He's worth all the lots in this town at \$100

Here he produced a package of notes,

neatly tied with dark tape, which he gave to Mrs. Allen.
The door opened and Johnnie made his appearance. After saluting Mr. Potts, he sat down quietly in a corner; for his heart had grown heavy at sight of the old man. But his mother's voice quickly reassured him. She soon explained the situation, and boy-like, Johnnie heartily showed his appreciation.

"May I shake hands, Mr. Potts?"

he said, coming forward. "You are a brick,' a real trumph!" he exclaimed, rigorously shaking the old man's proffered hand. "Mother," he con-inued struck by a bright idea, "Mr. part of the breast of that duck left, and lots of cake and blackborry wine. Do have some, Mr. Potts!"

"I'll not oblive:

"I'll

orned beef and cabbage And though blackberry wine isn't to say much of a drink, I'll have a drop of that, too, for the sake of old times; for though you may not believe it, I was once a boy

Scotch " that evening there were two grateful hearts behind it, and I doubt not his own was lighter than it had been for many a day. By dint of econbeen for many a day. By dint of economy and careful management of her resources, Mrs. Allen paid the debt in less than four years. Johanne applied scholar in every respect. Although "Old Scotch" has never set foot in the little cottage from that day to this

something to spare for others not so fortunately situated.

This little tale bears its own moral.

Cheerfulness costs nothing; kindness and good good will to others should be the well-springs of every youthful eart ; so that, as the years go on, in stead of narrowing and contracting, its life currents may expand and become there potent influences toward the happiness of its fellow-beings. Pleasant words seem to mean little, but they often carry messages of comfort to lonely, weary, suffering human creatures, fo saken or neglected of mankind. can tell, dear boys and girls, what sibilities lie in a single" Happy

uncharitableness was the speech of mother and son. Sarely the angel of peace and benediction was hovering over the little household that sunny New Year's morning.

The day passed quickly and pleasant. in His presence, but to appear before Him like bimid and shame -faced slaves, trembling and longlaced staves, trembiling and long-ing to escape in order to find free-dom and consolstion elsewhere. Do not imagine that it is necessary by a violent effort of your mind, or in an ecstatic prayer, to form within you a figure of His adorable person, and that, prostrate in adoration before it, you are to forget your home duties and pass your days in contemplating and praising the Divine perfections. No; all that is required of you is that, without leaving your work, you should be as familiar and intimate with God as you are with your best-beloved friends. Like them He is near you; speak therefore to Him as you are wont to speak to them; confer with Him con-cerning your undertakings, your busi-ness, your hopes and your fears; do this, as I have just said, with openhearted confidence, and believe that silence and reserve on your part are most displeasing to Him.—Father Bou-

> The bitter sorrows of childhood! When sorrow is all new and strange, when hope has not yet got wings.-George Eliot.



#### TRAINING OF THE CHILD.

There is no more beautiful thing in ne world than the unfolding mind of a child, and there is no study more interesting. How many parents realize this and how many do their whole duty in the proper training of these young

The mind of a child is a pure white page on which may be inscribed by the parent hand, many brave, unselfish and loving thoughts; but it may also be de-faced by carelessness, indifference to the child's welfare, and thoughtless acts on

It is dangerous to yield even once to an unreasonable demand, or a selfish re-quest- No matter how young the child nay be, he is none too young to be taught self-denial and respect for the rights of others. He may be made to learn early n life that he cannot have every thing he wants, that there is a reason for his

are some, Mr. Potts!"
"I'll not object," answered the old
an. "I've had nothing to-day but
borned beef and cabbage And though should strive to have them learn self-control, self-denial and thoughtfulness. The self-willed greedy man is no favor r society. He is shunned and disliked, and all be-

He is shunned and district, and are because he is doing in his manhood only what his parents encouraged him to do in his childhood, when they yielded to all his whims and made others give him whatever he asked for. The grave wrong done the child in infancy by father or mother, proves a damage and an evil or mother, proves a damage and an evil

things in the training of young children clined." We must think of the end for which the child was created. If we wish im to go through life pure and noble would see him possess; and to do means constant prayer, unceasing watch-fulness, and heroic devotion on the part of the parents, or those in charge of the

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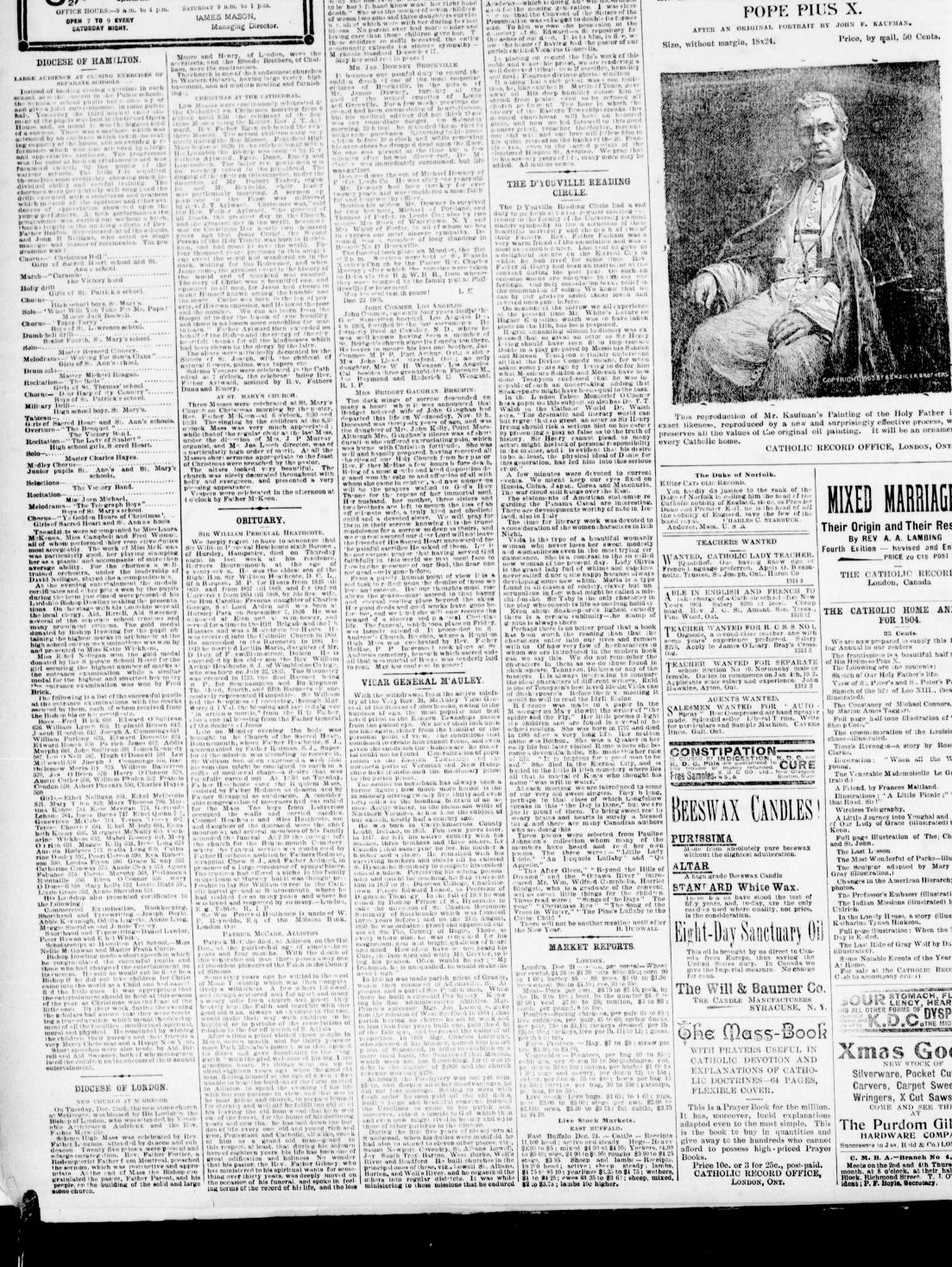
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