The Catholic Record.

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

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, FEBRUARY 1, 1902

London, Saturday, Feb. 1, 1902.

1902.

OFFICE

lau

w in its nine. ated cover on of The Last which is an seconding into

the foremost orical and de-tms. etc., and mical calcula-full page and

nts," by Rev

by Raoul de

ather Ryan.

by C. Le G.

Rev, Francia

arles Warren

Maurice Fran.

ry of 1869," by

ry E. Mannix.

by Eugenie

e Jenkins. Henry-Ruffin. God," by Mar

ary Catherine loward Wights Mary F. Nixonarion J. Brun-T. Sadlier, gaman, Allis, an. table Events of Ontario, Can lling agents. . \$2.00.

Tuesday Saturday st Sleepers ANGE 45 p.m. on assage ticket, n these sleep\$4 00

nearest C. P. TM = N. Asst to W. FUL-andas st, cor.

mege

Sheehan, P. P.

attain an equal is book of this . . In many . . . It has

In many It has matched in force ight that we re-he Pilot, Boston

MANAC OF

Throughout,

ILIC REC

1902.

nts.

hampol.

S.

A WORD ABOUT CHOIRS.

may come to realize that the regula-

Not a few people are accustomed to tions anent ecclesiastical music were regard any deprecatory allusion to the not born from the dreams of an idle style of music in many of our churches hour, but begotten of wisdom and of as meddlesome or entirely uncalled for. sense of what is due a place dedicated Not long since, indeed, we heard an out- to the glory of God and were meant to spoken advocate of music more in har- be obeyed. Beyond this we can hope mony with the mind of the Church for little. Not for our generation the dubbed a crank. Scarcely an elegant Gregorian chants beloved of Gluck and epithet, but one which is apt to be ap- Mozart, the Introits and Graduals preplied by those whose vocabulary is restricted to anyone reflecting on their enter into the spirit of each festivalpet opinions or modes of action. We Still, as a writer remarks, though nothmust remember that the question of the ing is like the Gregorian Chant to kind of music to be employed in our adapt itself to the nature of our holy Churches is settled. The competent ceremonies there would be no necessity authorities have spoken on the matter, of giving up modern music. But this,

they are—pardon us the word—the ship." From this it appears that His supreme goodness, holiness and chief drawing card of our places of wor-Father Taunton is a special pleader, a McCracka ship. With this view in mind they an-man with an axe to grind. But he will sin by admitting at the start that it is need all his ingenuity to delude us into believing that the history of English Jesuits has not been one of marvellous a voluntary will be rendered, or that the gifted soprano will warble a certain Jesuits has not been one of marvellous composition. All this is reprobated by achievement or that it has been due to decrees as exceedingly opposed to the dishonorable methods. Of the reiterglory and reverence of the Most Holy ated assertions of the charge of histori-Sacrament of the Eucharist. But the cul unfairness and falsification, absoorganists we have in mind regard it as lutely no convincing proof is given,

tediousness and insipid repetitions, and that you can do anything you like in that glorious hymn of love and faith, the Church of England provided you for biologo three is no such thinking men is a baffling enigma. The dishonest debtor ought to rejoice in your new method of abalishing object.

LIFF IN MANILLA.

Quite recently the daily press quoted a Methodist clergyman as intimating that life in Manilla is one grand sweet song. The natives are becoming more civilized and moral and sober. In view of the real facts the preacher must have been hypnotized or have fallen into the hands of some minions have no cause to be joyful over the conditions that have arisen in the Phillionines since their occupation by Philippines since their occupation by the United States troops. Bars, with

siven for the benefit of the organist and the leading singers? Much as we admire the gentlemen who conduct our choirs, we cannot help who conduct our choirs we cannot help who thinking that a few of them imagine indeed the graver faults of partisan- titles and fallacies. This is to deny titles and fallacies.

McCrackan-" To attempt to destroy

Comment-On the contrary, to deny sin's existence is to leave it a clear field for action. If the United States Government denied the existence of counterfeit notes, and, acting on that denial, took no means to prevent their circulation, would it not leave a clear a regulation from some pre-historic aves one reviewer, and we may dismiss field of action to counterfeits? Must contheir way applauding themselves and with no guide in the selection of music save caprice or vanity. Who has not seen in the daily prints an account of the fairness in the discussion of historical It is an equal act of self-stultification in the Christian Scientists to attempt to destroy sin while denying its ex-istence. The very attempt to destroy it is an admission of its existence—that is, supposing the attempter to be sane. You cannot destroy nothing. Therefore, what you attempt to destroy must You say that to admit that sin is a terrible reality puts good on the de-fensive. So be it; the very fact that good is on the defensive proves the existence of unjust aggression, sin; for all that opposes good is evil. McCrackan—" It is like giving the enemy all the fortresses and trenches and then advancing against him over the open." Comment-No. it is like recognizing and trenches, and dealing with him in view of that fact. To deny th ence of the fort and call it a delusion. we can induce the set of the set and rifles? of the wisdom of the children of this generation. For, according to an illusyour mildes. Accore. Would not such no danger whatever. Would not such military philosophy leave a free field to the enemy? Would not such a general be court martialed and sent to an asylum? That was not Grant's way at Donaldson, or Schley's with the ships of Cervera. McCrackan-" This method (of oppos unity, with its ministers dallying with aesthetic vesture and seven sacraments and others holding but two and de-denice all others not warranted by the Comment .- And, therefore, you propose to destroy sin by denying its exist-ence. But the murderer's denial of his ence. But the murderer's denial of his sin does not abolish murder, nor does the thief's denial of his theft abolish thievery. Do you deny the existence of such sins? You certainly do when When you deny the existence of sin. When you deny the existence of sin you deny that it is a sin to disobey, the command-ments: Thou shalt not kill, thou shalt

tionable things. He can abolish his debts by denying their existence and telling the creditor that he is the victering the creditor that he is the vic-tim of a delusion. The traitor can plead that there is no such thing as treason, and, therefore, he is not guilty of it. Sinners generally can pursue the tenor of their ways rejoicing, and give free hand to their passions, for sin has been abalished—by Christian sin has been abolished—by Christian Science! The Christian method of method of abolishing sin by ceasing to commit it sioner.

hundred, a thousand, a millionnot hate disoppear from the midst of these men as effectually as though it

comment—To reduce sin to an ure-n ality by ceasing to commit it is wise, but to attempt to reduce it to unreal-ity by the Christian Science method of denying its reality is other

ing, McCrackan—" The hypothesis of two distinct documents in the early part of Genesis is at least held by com-petent Biblical scholars, and if it com-mends itself by internal evidence, it is entitled to careful consideration." Comment—At best it is only an hy-

QUESTIONED BY YANKEES. Incidents of the Non Catholic Mission at Penacook, a Subarb of Concord, Catholic Standard and Times.

Catholic standard and Times. Penacook, N. H., January 20. Unusual interest was aroused in the mission to non-Catholics in the Imma-culate Conception Church here, this culate Conception Church here, this being the first time such a mission was given in Concord. (Concord is the capital of the State, and Penacook forms one of the beautiful suburbs of the eity.) Rev. D. Fitzgerald took a great interest in the works from the time Father Xavier Sutton first came into the diocese, and he was one of the first to seenre the services of this misfirst to secure the services of this mis-The people of Penacook were anxious

fallen into the hands of some fallen into the hands of some fallen into the hands of some fallen is better. green goods evangelist who loaded is better. inthusiastic denizen of Uncle Sam's do-minions have no cause to be joyful over themselves, no matter what provocation might arise; suppose a third should and Fred Sebea. There was a large are responsible to the mission, and some of the promi-tion of the mission, and some of the promi-to the mission and some of the promi-being Colonel J. C. Linehan, the well-known Irish historian ; Thomas Driscoll and representative grathering each known Irish historia. There was a large and Fred Sebea. There was a large and representative gathering each not only from Penacook, but also from not only from Penacook, but also from compared proper, the electric cars af-compared proper, the electric cars af-<text><text><text><text><text><text><text>

you become one ?" "Oh," replied the man, "there's not that much good in me."

QUESTION BOX.

The question box was well patronized, the questions indicating that they came ty by the Christian Science method of denying its reality is otherwise. How can you reduce to unreality that which you deny to be real? If men, by agreement or otherwise, cease to commit sin, sin ceases to come into being; but a non-committed sin is not a falsehood or a lie —it is simply noth-ing. McCraekan—" The hypothesis of McCraekan—" The hypothesis of

to determine. Many writers of worth are of opinion it was a miraculous gift which came upon those early Chris-tiaos when they were wrapt in cestacy and they spoke in words not always intelligible to their hearers. St. Paul, however, in this chapter is repro-bating the vain display of miraculous tongues in preaching or exhortations made by recent converts more to show their gifts than to glorify God or edify where the spicet instructs their gifts than to glorify God or early the people. When the priest instructs the people he speaks in the language they understand. When he uses the Latin language he is praying to God. What he says in Latin the people have translated in their prayer books in the language they understand. It is translated in their prayer books in the language they understand. It is strange, when Protestants quote the opening words of St. Paul in this chap-ter that they do not read on a little further; in the 39th verse they would find their objection overthrown, "Wherefore, brethren, he zealous to prophesy; and forbid not to speak with tongues." The lectures closed on Sunday night with a large audience present. Many

fortunately characterizes so many Ang-licans. Finally, doubtless nothing so retards the progress of the Catholic revival in the Anglican communion as the neglect on the part of even advanced High Churchman to secure by invoca-tion of Our Lady those inestimable blessings which would most surely flow from the special exercise by the Mother of God of her strictly subordinates and derived, nat none the less important, intercessory function. It is for the purpose of suggesting special devotions to her that we notice so many of her commencations in our calendar. High Churchman to secure by invoca

Mass or eat meat on Friday?" "Yes," answered Father Sutton, "it would be a grave sin to miss Mass on Sunday pr to eat meat on Friday. Christ said, 'Whatsoever you find upon earth,' etc. As a duly organized body the Church has power to make laws and to compel us to obey them under pain of sin, even of mortal sin." "If a child dies before it is baptized, why should it go to hell ? Don't the Catholic Church teaches no such doctrine. The child that dies before culate Conception.' At any rate, we wish we could see manifested by equally large numbers of persons in the Anglican Church the same superthe Anglican Church the same super-natural faith which is shown by the pil-grims at the shrine of Our Lady of Lourdes. Perhaps if we in America had a Lourdes grotto we should be without Christian Science temples, and if we had a blessed Bernadette we should be without a Mrs. Eddy and a blasphemous Dowie."

Icliness the Pope, Delegate, and all of Ontario. & of art; and the ellent stories, cal-s of the saints, hymns, liturgical ectory and elergy etc. Altogether, ructive and enter-

LONDON, ONT.



ACT.

RESSED TO THE ll be received at ance of His Mai-posed Contract for ser week respect-London P. O and spaper and parcel London P. O, and Station, (o) London fle railway station

g further informa osed contract may of Tender may be ne Post Office In

OPKIRK, Office Inspector 902 1214-3 1214-3



RACT.

ressed to the Post-received at Ottawa 7 Th of February, lis Majesty's Mails, for four years, six, between Granton pril, next, ag fur her informa-posed Contract may pril, next. ng fur her informa-oosed Contract may l Tender may be ob-'s on the route and ce Inspector.

IRK. Office Inspector. e, 1212-3

TON'S RGH SSENCE noment. No trouble rge bottles, from al

10 PURS.

seen in the daily prints an account of the fairness in the discussion of historical music to be rendered at some church ? points which excite partisanship, it is among members of the Society of Jesus. At the end of the notice may be a few words intimating that a sermon will be No doubt this does not apply equally istence. given, but this is accidental. The pub- to all members of that or any other comlication of the programme may be for munity of any sort. But speaking as a the purpose of inducing non-Catholics Protestant, one may declare that whatto come to four churches. But this kind of advertisement, so savouring of the world-spirit and burdened with the individuals that not too common intelexpress disapproval of the authorities, lectual virtue, absolute fairness of

nounce to the public that such and such

the Lord-our King and Master. We

His voice.

ever the principle and training of the be something. Society may be, they do not warp in will never convince non-Catholics that judgment in historical questions." we alone have an altar and that on it is _____

NOTE AND COMMENT.

are not disposed to be contentious or Some time ago we chronicled the hypercritical, but we confess to a feeling of horror and humiliation whenever account of the admission of Rev. Alvin our churches are crowded by those Doran into the Catholic Church. Now the fact that the enemy has fortresse without the fold, drawn thither by the a newspaper called the Living Church music, and behaving as if they were in waxes wrathy over what it is pleased a theatre. Let us, of course, by all to term the apostacy of the reverend a false entity, does not make the admeans, allure all men to our churches. gentleman, and beseeches God Al-But if they do come let us give them mighty to have merey on his soul. To We can imagine a Christian Science this Rev. Mr. Doran submitted a resomething better than an "Ave Maria" joinder, which the editor refused to fitted to the air of Mascagni's Intermezzo or to some other melody which publish. And therein he gave proof they have heard, and, mayhap, more argeneration. For, according to an illustistically executed, in the Opera house. trious Anglican, Macaulay, the Estab-Besides, we of the fold should be considered in the matter. We come to lished Church is the most absurd and indefensible of all institutions now ex-God's house to pray and not be distracted-to shut out from our souls the isting in the world. It is merely a chaos of conflicting and contradictory noises of the world so that we may hear opinions. Devoid of all semblance of

We can hardly expect at this stage to apply to our music what St. John Chrysostom says : Nothing so exalts and others holding but two and declaring all others not warranted by the so delivers it from the earth, and Gospel: with some offering up Mass the mind, and gives it as it were wings, and praying for the dead and others loosens it from the bonds of the body, so inspires it with the love of wisdom, professing them to be blasphemous and fills it with such disdain for the fables and dangerous deceits: things of this life as the melody of with their chiefs compromising verses and the sweetness of holy song. in the manner in which they hold all However, we may expect to have the touth and yielding weakly to the pres-"Kyrie Eleison" not hacked out of sure of lay dictation : with all the all semblance to a prayer, we may bewildering variety of opinions which not steal, thou shalt not commit adult- with you.

we deny the interpretation. built on an undemonstrated hypothesis does not deserve the name of Science. It belongs to the art of guessing .- New York Freeman's Journal.

Rome can Stoop.

The Guardian, of Manchester, Eng-land, an Anglican journal, voices the following lament of the Protestant Church in Ireland in its latest issue : Would that we could learn its secret (the Catholic Church in Ireland) of gaining the obedience—nay, the affec-tion and zealous loyalty—of the poor. Rome can stoop, as the (Anglican) church in Ireland can not, down to the unducated and poor and simple and bring religion—real, practical, vital re-ligion—within the comprehension and ato the lives of the little ones of Dirist's Church. Would that we ould learn something of her power of Christ's dogmatic instruction, her recognition of the house of God as a house of prayer, her work among communicants her sense of the power and presence of sin, her discipline and her herself." The tribute is belief in The tribute is attracting much attention.

Commence Now.

ousands have died in the last year. and you have been spared. Do you appreciate this fact ? If you had died appreciate this fact ? If you had thed during the last year, would you have been ready for the final judgment ? If not, why not commence at once and make good use of your time and prepare for the inevitable? See if your life can be made to accord with the teaching of our Divine Lord, Who loved you so much that the and as a still greater proof of His love remains upon our altars in the Sacraremains upon our attars in the back ment of Love, to forgive, console and bless you. If you do not know Him and His love, learn it through the devotion of the Sacred Heart, Which will melt your heart and bend your will to His. Commence now and all will be well

tation is based on an hypothesis, it is at best only an hypothetical interpre-tation. And, as we deny the hypothesis, we deny the interpretation. A Science neaven. Baptism gives us a right to heaven. However, as the unbaptized child has not been guilty of any person-al sin, God will not condemn it to hell. He will give it a happiness suitable to

its existence. "Why are Catholics so cruel as to take their children out when a few days old to have them baptized ?"

Catholics believe in the necessity of baptism, that every one to be saved must be baptized. Hence as there is danger of a child dying suddenly, they wish to have it receive this sacrament, so that if it does die it will be received into the kingdom of God.

"Why are Catholics anxious to have a priest when sick, even in preference to a doctor?"

to a doctor? The priest prepares the soul to meet its God. He gives the sacraments of the Church to the sick person, and as the salvation of the soul is more important than the health of the body, the Catholic is eager to have his soul in God's grace, so that if he should die he would be ready to give an account of his life to God. The doctor attends to the body; the priest attends to the soul. Is not the soul of more value

than the body? "What do the vestments worn by the

in His Passion. The amice signifies the piece of linen with which our Saviour was blindfolded (Matt. xxvi.); the alb represents the white garment with which Christ was clothed by Herod as a fool (Luke xxiii.); the maniple, stole and girdle represent the cords and ropes with which Christ was bound.

Catholic Church ?" St. Paul in this chapter informs us St. Paul in this chapter informs us that the gift of prophecy is to be pre-ferred to the gift of tongues. Just what the gift of tongues consisted in is hard

The Individual Mission to non-Catholics.

Oltes. " Catholic laymen in every station of life have the ability to perform miracles of missionary accomplishment, if they choose to properly employ it," says the Monitor. " They need not go out of their way to proclaim the doctrines of their Church, either. Nor is religious controversy the means to be used. controversy the means to be used. Example is the most eloquent and convincing of all preachments. An institu-tion or system is judged by its fruits. The fruits of Catholic faith are best exemplified in the conduct of those who sincerely profess that faith and live up to its requirements. power, and it is the duty of every dividual who calls himself a Catholic to compel those about him to acknowledge the practical value of Catholic teaching The priest at Mass signify? The priest in the Mass personates Christ, and each of the vestments is typical of the garments worn by Christ ual salvation of the human race. How many of us live up to the strict letter of our responsibility in the premises ?"

Result of Christianity.

The polished manners, the highbred bearing so difficult of attainment-all that goes to constitute a gentleman ; the carriage, grace, gestures, voice; the ease, the self-possession, the courtesy, the talent of not offending, the gener-osity and forbearance—these qualities, (John xviii). "Will you please read the fourteenth chapter of I. Cor. to the twenty-fifth verse and explain why it does not ap-verse and explain language used in the the target of them come by nature, some are found in any rank, some are the direct precept of Christianity.—Cardinal Newman.

Newman.

a 🐂

AN ORIGINAL GIRL. By Christine Faber.

2

CHAPTER LI.

The operation on young McElvain had proved entirely successful ; even the surgeon, to whose reputation it must largely add, was gratified beyond his greatest hope, and there was joy to everybody concerned. Herrick felt as if he trod upon air when he found on his admission to the young man that his surmise, wild as he himself had deemed It in its first conception, had proved quite correct. John McElvain had been one of the ill-fated sailors of the Norah Melton; one of four who with the Captain had taken to the small boat when it was evident the vessel was going to pieces—but the boat was of no more use in the gale than a cockleshell, and all five were speedily in the He remembered being able to to the boat even after it had eling to turned bottom upward, and being swept along, he knew not where, till suddenly he remembered nothing more. " But there were five sailors," said

Herrick. "Yes," the other man, Tom Merritt, be would not would not come with us-he would not leave the vessel." "Tom Merritt." Herrick was rapid-

"Tom Merritt." Herrick was rapid-ly thinking, "might be Tom Minturn —why not?" But there was no oppor-tunity for saying more, for the physi-cian in attendance forbade further con-versation, and the young fellow him-self closed his eyes with a sigh of re-lief

Herrick hastened to acquaint Mrs. McElvain, going this time not to Miss Burram's kitchen, but to Mrs. McElvain's own humble home, and the next day he escorted her again to the hos-pital. He withdrew while the affecting meeting between mother and son took place, giving sufficient time for Mrs. McElvain to tell, as he was sure she Mechyain to tell, as he was site site would do, of kindness to both; and that she had done so in no stinted measure was evident from the manner in which the young fellow tried to rise in the bed when Herrick entered, and to extend his hands so that he might grasp Herrick's. But Herrick disclaimed so much gratitude, and affected to have ample reward in the present condition of the young man. "And John tells me," said Mrs. Mc-

Elvain through her happy tears, " that the sailor who wouldn't leave the vessel, wouldn't leave it because he thought it might drive on the shore of Miss Rachel's home — Miss Rachel— that's Miss Burram's Charge — this sailor knew Miss Rachel, and he gave my John a message for her in case he himself should be lost, and my John be saved.

Herrick's countenance glowed with immense and unexpected satisfaction

'This is wonderful," he said, " and I am glad to have contributed even my small part in enabling Miss Burram's small part in enabling Miss Burran's Charge to hear the message sent to her by this sailor who was drowned—Mer-ritt, Tom Merritt, I think you said his name was ?" addressing himself direct-ly to young McElvain, who nodded.

"This Merritt is the man who was rescued on that night," went on Herrick, " rescued only to die in Miss Burram's carriage-house—he died, I be lieve, in Miss Rachel's arms."

"Perhaps, then, he told her what he told me to tell her," said McElvain Herrick shook his head.

I heard from those who were present from the time of his rescue till he died, that all he said was to pronounce Burram's property facilities under the name of Rachel."

young man to himself for a quarter of an hour; he could do nothing in the presence of his mother toward forcing in the chain that Herrick was making for Miss Burram. So he was glad enough when the limit of time for the visit had expired, and he escorted Mrs. McElvain back to Rentonville, impressing upon her during the journey to say nothing of what her son had told her relating to Miss Burram's Charge not even to Sarah nor to Hardman must she breathe a word. As Herrick added: "When your son has entirely recov-ered, and when he can demand in his own proper person to deliver this solemn message entrusted to him by the dead, then will be the time to say anything about it; now will be only to make Miss Burram, who is a very strange woman, as you know, very angry; probably even to make her utterly refuse to permit this message to be delivered, or even to believe in it. upset Miss Burram's Charge without doing any good.'

formation with an air of great amuse. the worst surmises-do you understand "I don't know, but I want my money back, Mr. Herrick; I want the ten thousand dollars I gave to you to in-

terest, however. You shall have it to-morrow, or this afternoon, if you choose, but no, not this afternoon; it is too

Rhett was somewhat staggered by

cent. on the dollar, was a glittering al-

lurement to his miserly soul, and he

" Four per cent." he repeated star-ing into Herrick's eyes. "Yes, 4 per cent. and possibly 5," said the Supervisor, "those bonds will pay in a couple of months

from now, despite Mr. Russell's dis-crediting statement. He is not fully aware, perhaps, that the street which is to be cut between Miss Burran's property and that of the Onotomah

Club, taking a slice from each, will be quite under way by the opening of spring. I understand that both she

and the members of the Club will con-

test the opening in the courts, but, Mr.

Supervisors, I may be presumed to re-present some influence, have friends in the courts—friends who are pledged to

see us through-t us, as you will understand, there is little doubt that the

last bonds issued on the street improve-

ments will pay." He stopped short and watched Rhett;

that miserly man was in a most un-pleasant quandary; Herrick's manner

while making his statements seemed so convincing, and 4 per cent. was an argument that meant a tower of

I'll leave my money with you ; I guess your word is as good as Sol. Russell's." Herrick laughed.

" Remember, Rhett, I'm not asking

you to take my word, and I'd just as lief you'd draw your money out now— ten thousand dollars is not much of a

matter to me one way or the other ; so, perhaps, on the whole, you'd better

come to my store to-morrow and go with

" No. Mr. Herrick ; if it's just the

become more lengthened, and the

knew that it was a fraudulent issue

nowever, he was safe yet; his political

could be till the spring elections, when

was still at its zenith, and it

Mr. Herrick," he said, "I think

gth.

ne to the bank.'

esitated about accompanying Herrick

Four per cent.?" he repeated star-

a in gold, as you gave it to m

ment had engendered. Over 4

to the bank.

The candid eyes had not for an in-stant turned from Herrick's face, and now they seemed to be seeking to go through Herrick down into Herrick's soul, as the young fellow answered : "Yes, I think I understand what you vest. "How soon, old man ?" and Herrick affected an air of great jocularity. is too had Russell has scared vot so : mean ; but I can do only as I have said;

for the truth about the bonds is, that if my message cannot be delivered t before spring they will pay over 4 per cent. on the dollar, but since he one it is intended for, then it must die with me." Herrick had not thought to find such has frightened you, and you want your money, you shall have it; without in-

firmness; the boyish-looking-common-place face did not seem to have any uch element of strength, and he would

what I mean ?'

not give up yet. "I think you mistake," he said soft-ly. "I do not mean that you should give me the message intended for Miss Descent: Charger L mean along that a late to draw it from the bank; to-mor-row, come to my store, and accompany me to the bank, where I shall give it give me the message intended for Miss Burram's Charge. I mean alone that a hint dropped as to the identity of Mr. Merritt, or Minturn, as perhaps the name really is—a hint that will explain this unexpectedly prompt assurance of the return of his money, and somewhat shaken in the fears that Russell's statethe strange fact of a common sailor dying in Miss Rachel's arms, will do conders toward making a respectable eputation for Miss Burram's Charge." McElvain forced himself to a sitting

'Mr. Herrick," he said, tremblingly the tremor coming not so much from physical weakness as from violently disturbed feeling; "my answer is r what it was before; I shall not liver my message to any one save the one it is intended for. I am grateful to you for all you have done for my mother and me, but if the price of your charity must be the telling of my message to any one save the one it is in-tended for, then you must go unpaid." He fell back and closed his eyes.

CHAPTER LII.

An unusually mild spell of fine weather in mid-January, following closely upon three heavy, successive snow-storms, brought with it a most inpleasant thaw. from Rentonville the roads were impassible, while within the town even the best driveways were nearly sub-merged in mud, and all the air was People went numid with moisture. about sweltering after any exertion as they might do in summer, and there were rumors started from reports in the daily papers of the city, of an epidemic of disease among the poor, not alone in the adjacent city, but among the fam ilies of some squatters on the road lead-ing from Rentonville out to the island; so that those who did not fear to sub ject their horses to the strain of pull-ing against the odds of mud and slush combined, were thought to run no little risk in taking their accustomed drive.

Herrick was one of those who laughed at the rumors, and have little fear fo his horses, he took his daily drive thither. There was something in that outing which soothed him ; it gave him and solitude for his perturbed thoughts, and once that he arrived on the island he felt not unlike a king entering upon his own domain.

same to you I'll let my money stand," and he backed toward the door, as if and no board of the supervisor could again object. But he only nodded and smiled ; smiled till Rhett had quite All the life, and excitement and money-getting of the summer season, were due entirely to him. To be sure it was low life, and an excitement that shambled out, and the door had en ly closed upon him. Then he let the stirred up the lowest passions of human smile suddenly disappear, and while he sank into a chair and dropped his head nature, but it was immensely getting, and productive of influenc on his hands, his elongated face seemed and power; then why should he care though respectable people shunned that part of the island as they would the pallor of his countenance more gray. "How did Russell get his informa-tion ?" he asked himself. The over-issue of bonds that Rhett had spoken abode of pestilence, and the youth of the great adjacent city were warned against it. He longed for the coming of had been made after the meeting of a er when the gay life there was to very secret council of the Supervisors have fuller opportunity ; if only by the not one of whom, save Herrick himself, Miss Burram's property facilities under way for the same kind of life. Thus far "Poor fellow !" said McElvain, and for a moment a mist gathered in his eyes that he was obliged to brush away; the Reform Club might effect his defeat. how he loved her." "Tom" undelivered, and Miss Bur-Herrick was most anxious to have the ible, for neither had been seen driving for some days. Sarah had said it was because her mistress was not very well.

As things looked now, it was not likely, for, as he had told Rhett, in the very highest places of the court itself his political party had friends. And should Miss Burram be compelled to part with her property, his emolument from turn-ing it into such a place as he had made presence of his mother toward forcing or worming from him the message which was entrusted to him for Rachel ; the message which might forge the last link in the chain that Herrick was making of one end of the island would be ample vell-known headquarters ; for he shambled forward the moment Herrick's horse came in sight, and he hardly horse came in sight, and he hardly waited for Herrick himself to dismount before he accosted him. He was more shabbily dressed than ever, and his face ooked as if the skin was so tightly drawn over every bone that it would take very little to make it crack. His p-set eyes had a wild, menacing e, and Herrick shrank involuntarily when the dirty, bony fingers fastened

when she telegraphs for Dr. Burney." Hardman looked grave, but he made no response other than to hasten to the telegraph office. It was four hours from the sending of him again and didn't say it. "I saw that he was telling the truth

the message until Dr. Burney arrived ; and during that time Miss Burram had admitted no one to her apartment. Sarah, bearing refreshment, had knocked, only to be told that her misit, but the man was desperate, and had nothing; and Rachel, uneasy, had knocked, tress needed anxious and uneasy, had knocked, begging to be allowed to do something, some reason for being so. " ' What kind of work do you want?" I said, putting down the paper again. " ' Any kind." but the same answer was given-to go away, that Miss Burram wanted to be away, that Miss Burram wanted to be quiet till the physican should arrive. When he arrived, after having seen Miss Burram's Charge. He looked very grave, and he did not suck tirst

The and stopped. The looked very intrue and stopped. Then, 'I came from trave ; and he did not speak at first hen Rachel met him ; instead, he boked her all over, as if making some intrue and stopped. Then, 'I came from the days ago, with my wife and three children, and was robbed in the train of my wallet. I have not a penny!' "Come with me!' I said. And he followed me out of the works. His stopped. grave : and he did not speak at first when Rachel met him ; instead, he looked her all over, as if making some mental calculation about her.

You mean that ?'

.. .

story might be true, or it might not, but I had thought of a way to test the asked. By that time he seemed to have made metal of which he was made up his mind, and to have made it up to the effect that Rachel could bear the

interest, had been partly burned a few days before, and had a gang at work clearing away the rubbish. A dirty worst he had to state. he said, " Miss Burram is very ill ; she has smallpox in its worst job it was; the men were up to their waists half the time in mud and water. Rachel started ; then the tears came

into her eyes. "She will have to be isolated," con-tinued the doctor, "special nurses gotten for her—in fact this house will and the whole place was a muddle of notand the wrong end at that.

have to be quarantined, and you, my dear young lady, will have to leave it, and leave it immediately. Fortunate-ly as I obtained from Miss Burram, you ians-it was too dirty work for a Yankee to touch, and the Irish were shy of it. They were little, dark, monkey-looking have not been in her room since fellows, working away, and chattering in their unearthly gibberish. I glanced from them to my gentleman, with his was first taken sick ; in fact, I believe you have not even seen her.' "I leave her," repeated Rachel; on no account; I shall remain and

Rhett, I, we, our party, I mean, the "on no account; I shall remain and political party which I represent, and nurse her; my place is by her bed-of which, as the head of the Board of side !" Dr. Burney was aghast. That young, fragile-looking girl to be willing to ex-pose herself? The thought appalled

him ; but there was no combatting her resolution, and while he protested, declaring that Miss Burram herself wished possible.

her immediate departure to Mrs. Tous-sel's, there to remain till all danger of him. You'll get your death, too, pro-bably. When will you go to work ?' " 'In an hour,' he said. Well, off contagion had passed, Rachel broke from him and ran to Miss Burram's room. Directly to Miss Burram's bedside she went, throwing herself on her knees, and catching in her own hot he went, and I hardly expected to see im again. But before the hour clasp the fevered hands that were clutching the bedclothes. "You will not send me from you ?" out he was back again, in a flannel undershirt and a pair of old trousers. He took his pickaxe, and down he went

she cried, hardly seeing through her tears the swollen disfigured face upon the bed, "my place is here with you—" "Well, I went back to the office. I to nurse you.

couldn't be hanging round watching the men, or the boss would have been Yes, since you wish it, stay," that was all the parched tongue could utter, but Dr. Burney just then entering the making trouble, but my new hand stayed on my mind somehow, and I strolled round by the wreck two or three times room heard the words, and as Rachel by her own act had come into such close contact with the sufferer, he could do in the afternoon, making some errand. you understand, in that direction.

nothing else than let her remain. TO BE CONTINUED.

HIS MAGIC KEY.

The Way one Man Opened the Door to Prosperity.

BY LAURA E. RICHARDS

We were sitting in the office of the in his life before. iron works. Yes," said the ironmaster, " first honesty, and then pluck—those are the things needful. Speaking of pluck—'' He stopped to answer the summon the telephone, said "Yes," and " mons of by turns for five minutes and then renothing else in the world.

"That's pluck!" said I to myself. If he doesn't die he'll do!" Speaking of pluck, as you were doing just now, reminds me of a story, the beginning and end of which is that one word.'

We settled ourselves in our chairs. "I was sitting here in this very shaky and pretty tired-looking; but he said never a word; just took his pay chair," the ironmaster began, " one day about seven years ago, or maybe eight. Time goes so fast, I hardly try with the rest, and thanked me, and to keep count of it in these days. At any rate, here I was sitting, reading the At went off.

door. 'Come in !' I said ; and in walked stranger. He was a young man, after the whistle had blown for knocka stranger. He was a young man, about twenty-five years old, dressed like

shut the door after him ; but I looked at been digging, 'and now I am getting

lots of it.

"Back stiff?" I suggested.' "'So, so! I'll manage, thoughand that he must have work. It wasn't that he looked shabby, or that there was any suspicion of whining or sniveloften been worse after a day's rowing-and this is just as good bread as any other,' and he took a bite out of his hunch, and looked at his book, as much ling about him. If there had been, out he would have gone in pretty quick time. But there was a look in his eyes as to say he had talked enough, and wanted to be back at his grammar. "I walked off, and didn't see him -well, I hardly know how to describe

again till he came for his pay in the evening, shaky again, but smiling as if he had had an excursion down the har bor. So it went on till the fourth day. Every day I looked to see him give out, "'I do. Anything that will put bread in the mouths of—' he choked a little and stopped. Then, 'I came from but his pluck kept him up and it's my belief he would have worked in that hole and got stronger and strong mething hadn't turned up.

The fourth day I was sitting in the office, when the door opened and came Green, from the boiler works over the way. 'Morning,' he said. you know of a bookkeeper? Our 'Morning,' he said. ' Do ellow, who's been sick for so long, died vesterday. I have to think about gett-'The Stark Mill, in which I had some ing another.

"I shook my head, but an idea came

me. "Will you take a man on trial?" "' What kind of man?' asked Green "' Well, I hardly know,' said I. think he's a pretty good kind, but I've only known him four days. I can answer for his power of work,' and I told rusty iron and burnt timbers and what looked like the end of the world,

e man's story. "Green went out with me, saw the "The gang I had on were mostly Italyoung fellow, liked his looks, and en-gaged him on the spot. He finished his day's work, came out of his hole in the mud, shook hands with me, and the next day found a home for the rest of his life. "That is seven or eight years ago,

clear white skin, and hands which showed that, whatever trade he had and he has been at the boiler works ever since. If he's not to be made a partner soon, I've been misinformed toworked at, clearing away wreckage hadn't been part of it-though he looked like one who might have taken a day-and that is what put him into my good deal of exercise in athletic sports. "Here is a job!' I said. The only one I know of. How do you like talking about when you were pluck just now. That man, sir, had the al article, and when a man has the real article, and is honest to boot, don't "' Well enough,' he said, as cool as talk to me about his not succeding Going? Well, good morning life. "'You'll get \$1.50] a day,' I told Good luck to you in your new venture and let your watchword be-Pluck !"

CARDINAL GIBBONS' SALARY.

The Baltimore Sun recently reproduced portions of an outspoken essay from a Protestant source on the reasons why the Church is losing its hold on the masses. Considerable feeling has been aroused by some statement ma writer and a pub ic discussion has been precipitated. Though the original ar icle was written solely from a Protest ant standpoint the Rev. John T. Whel-an, pastor of the Church of St. Mary Star of the Sea, Baltimore, has been in duced to give an expression of his views. The following passage is of universal interest: "As to the charges of ambition and

"That man was working, sir, like a —like a house afire. The Italians are good workers, none better, as a rule— but his pick went in and out three times for their twice, and there was no avarice being the ruling vices of the clergy, that, too, does not hold good in the Catholic Church. chattering in his corner of the hole. He had little breath to talk, if he had

"In many Protestant denominations, I understand, if a congregation is not pleased with the ministrations of a man or with his teaching he is invited to take his departure. In the Catholic eve that he had never done such work Church a priest is assigned to his posi "The sweat poured down his face like tion by the Bishop. The question of rain, but he never stopped, never looked up, or knew that I or any one salary has no place in the appointment. Salaries of \$2,000, \$3,000, \$4,000 c else was near — just plodded away, swinging that pick as if there were \$5,000 are not uncommon among the Protestant clergy. I wonder how many ople are aware that the salary head of the Primatial See in the United States — Cardinal Gibbons—is exactly \$1,000 a year ? "Thousands of the Catholies in our "For all that, I thought he would

give out after the first day-didn't think his strength would last. When he came in for his pay at night, he was own city-not to speak of those else-where-are under the care of Redemptorist, Passionists, Benedictines or Jesuits. The members of those Orders receive no salary at all for their services."

IN THE TWILIGHT.

wspaper, when there came a knock at e door. and although I thought of my gentle-man once or twice, I didn't manage to KATHARINE JENKINS IN CATHOLIC HOME ANNUAL. "Yes, grandma, I am happy. Yet I

FEBRUARY 1,

TRUE PRINCIPLES TUE

A Brilliant Address to Columbus by Father Philadelphia Catholic Ste

Rev. Aloysius P. Br Woodstock College, Knights of Columbus o ing of last week at Wit "The True Principles He spoke of the traini by the Catholic that it was, alas ! tru ciples she inculcates times carried into children. This, how fault of the Church, w ally civil governmen ally civil government that goes to make a private life is neede The good citizen sh virtues of prudence, ju and fortitude. He l just law as a holy patriot loves his coun to her interests. He self-sacrifices for her no mere time server. his private interests fatherland. The ide necessarily a politic. good sense of this so The citizen who negle

without good reason i trust. The ideal citizen forth as one who shot interests. This in a tion. Politics is, al sion, and at its best All are not called a ians, but when con the man who does no

wrong has failed in a citizenship. FIXED PRI The external mark ship must spring fr changed principles. make the outward d man who has no mot aims could as well a good citizen mus

heart. There are ciples of the Catl which spring civic v First, a deep, stre ence for civil author attitude of the C attitude of the C wards this authorit trast with the theor There are two such colored and modifie civil government ar

pact—that is the The second is that is the theory of Ho born of human con ing force can that same power that m destroy it. The se craven fear of the of the strong. Gi right exists unde theories to overth. They are the sanct est theories of abso

anarchism. The Catholic Ch rity is a thing divi resting in His crea a gift from heaven dren of God. The Gentiles said: " subject to higher power, but from resiseth the power Civil society is no overruling, bindin from above and loved and execute as obeyed byhis s as obeyed by its ciples are quite of in Europe and heard in our own but if not adhered discontent and tra Rome deified Catholic faith pr

SPIRIT OF

The second gr

of civil authority

of fraternity that

good government

hearted fraternit

ful to his fellow

principle cannot

ture nor on a mt

ianism which is s

from the individ

animals have lo

The fatherhood o

hood of man ar

clusively Catho

by creation Go

child. A new

what he was no brother to the

only dogma and

Catholic Church

tem of man an

has lived it in

the poor to her

to-day as the C

glories in the bigot that can

something at w healed the sich

sorrowing and

missionaries in barians, into t

thage, onto the leper camps, and

can be dimmed

did toil. The

are spread all

first hospitsls, the first four

homes for the

not the poorho the first refuge

parish free sch

that the nation

worthy of the moral and reliants can at t

these matters.

The third a

civic virtue is

nition of the

ideal citizen

Catholic

THE N

er children

God who invests t The Cathol ity. authority unsullie the man to whom commanded obed but quelled its a

FEBRUARY 1 1902.

To all of which simple Mrs. McElvain agreed; promising to keep abso-Inte silence on all that her son had said —her gratitude to Herrick made it easy for her to promise that.

The very next day found Herrick young McElvain's bedside. With exquisite cunning he got to the subject of the message for Rachel; but there he found himself confronted by a sturdy honesty that was more than a match for his foxiness; the young fel-low fixed his big, candid blue eyes on Herrick's face and answered simply :

"The message given to me by Tom Merritt I shall tell to no one except the one it is intended for : if I cannot tell it to her it shall never pass my lips.

"That is right," said Herrick candidly, I honor you for such a prin-Mr. McElvain " -inwardly he " And the reason I was cursing him. "And the reason I have pressed you rather closely," he added " is because of my interest in this poor young girl. The woman who has her in charge is a tyrant in her treatment of her, and she will never suffer you to deliver this message. Be-sides, there are rumors about in Ren-tonville—all sorts of stories regarding this same Miss Rachel that something in this message of yours might check. No one knows who she is ; and Miss Bur-

m selves on his arm. I want to see you, Mr. Herrick I heerd something about them last

All right, Mr. Rhett," interrupted Herr Herrick hastily, "come in with me and I'll tell you anything you want to

Lacqueys were in abundance to wait upon the Supervisor; two took his horse and wagon; a third opened the door obsequionly for him, bowing even oor obsequiouly for him, bowing even o shabby old Rhett, since it was evient the latter enjoyed the favor of the hief, while a forth asked if Mr. Herrick would like to go to the private

room which was always kept in readi-ness for him. Herrick signified that he would, and thither he was conducted, followed by Rhett. "About those bonds, Mr. Rhett,"

he began the moment the door was tightly shut upon the two, " what was it you wanted to know !

"I didn't want to know ? "I didn't want to know anything, Mr. Herrick; I wanted to tell you something. Sol Russell of the Reform Club, says you've over-issued bonds— that the last once reliver act the ten the that the last ones given out on the road

improvements are worthless; they won't pay 1 per cent. on the dollar, and that you know it ; and I want back

y money." Herrick was still standing and affectng to maintain the easy, confident air e had assumed from the first; but it yielded in spite of him before the stare of the deep, menacing eyes set in the ghastly drawn face, and he paled and shrank involuntarily as Rhett with

every word that he spoke came nearer Burney. " How did Russell get his informa-

that might eventually lead to disgrace. But how to get her to sell ; every-thing so far had failed ; even the rumors which he in his secret, canny ways had aused to be circulated about harge-rumors that broadly hinted at the disreputable parentage of that Charge, and at some hidden necessity that compelled Miss Burram to adopt her. Paragraphs in the paper which he controlled not infrequently teemed with indirect but suggestive hints that fanned the flame of Rentonville gossip about Rachel, as often as that flame eemed to be expiring ; indeed, it was Herrick's purpose never to let uite die, but so craftily did he keep it ive, that while many of Rentonville's ost reputable residents felt that it was his work, not one of them could have proved it. All the same, Rachel sufered in the estimation of those who fain would have been her friends. Such persistent warfare as Herrick carried n was sure to have its effect-an effect that drew fresh cause from Miss Burram's own uncompromising attitude. Hannily however Rachel was ignorant of the gossip of which she was the center. Sarah knew it, but with a center. praiseworthy desire of sparing Miss Rachel's feelings, she never even hinted at it in Miss Rachel's presence. Of course, she opened her mind to Jim, and he listened and denied, which denial Sarah entirely concurred in ; and he dvised-advised that Sarah should not

et the matter trouble her at all, to which advice she promised to give obedence, till the next rumor reached her, she was again as excited and when troubled as before.

CHAPTER LIII.

Miss Burram's indisposition increased; from the headache which confined her to her room, and refused to yield to her usual remedies, it became on the third day something that made her stagger from her bed in affright bell violently for Sarah. in affright and pull the

"Tell Jim," she said through the closed door, "to telegraph for Dr.

" May I never be burned nor drowned

a gentleman, though his clothes had seen good deal of service. Tall, with his head held up, and gray eyes that met mine fair and square.

" Always look first at a man's eyes, my boy If he looks you in the eye, he is worth trying. If his eyes shift about here and there, as if they did'nt know where to look, or were afraid of seeing something they didn't like—have nothing to do with him ! That's my experi-

"Well, this young man came to my desk, and spoke without waiting for me yet it was no want of manners, for his manners were good.

" ' Good morning, sir !' he said ; and his voice had a clear ring to it that I liked. 'I want work. Can you give me any "I shook my head. We never took

strangers in that way, and I don't recommend the practice at any time. "''No, sir !' I said. 'We have no

work here. Sorry I can't accommodate you.' I took up my paper again, and looked to see him go out without more looked to see him go out without more words; but he stood still. 'I must have work,' he said. I would try to give satisfaction, sir, and tell you I must have it !'

"He spoke as if I had the work in my coat pocket, and as if he was determined to get it from me at any cost ; yet perfectly respectful, you under-stand, with nothing I could take hold of and get angry about. " ' My good sir,' I said, putting the

paper down, ' there is no vacancy in the place. If you will give me your name and your references I will make a note well. of them, and some day when we do have a job to dispose of, I will remember you. That is the best I can do for you to-

day.' "The young man shook his head. there must be something a strong, willhave work now, to-day ! It is absolutely necessary !

It was on the tip of my tongue to

ing off work. "When I got there, I saw the Italians

lying round on the ground or squatting on the fences, eating their black bread and sausage, and chattering away as usual: but no sight of my gentlemen in ma?

the flannel shirt. "Oho! said I to myself. 'One day was enough for him, was it?' And I thought it would have been enough for me, too. When you are not used to the swing of a pick, the way it takes you in

"The next morning I was very busy,

wanted to, for though he was a muscu-

ar fellow, you could see

the back is something beyond belief. I turned to come away, and lo! there he vas, sitting off in a corner by himself, all crouched up, with a great hunch of bread in one hand and a book in the other.

"I strolled up behind him and looked over his shoulder at the book. It was an Italian grammar, sir!

" My shadow falling on the book star-tled him, and he looked up. I suppose I must have looked as astonished as I felt, for he smiled, and said, 'I couldn't afford to lose such an opportunity! The boss is very friendly, and I have learned several phrases. Buon giorno, signore!' "Are you a schoolmaster,' I asked,

"And working down in that hole?" "No,' he said, quietly. 'I am a book-keeper. It is a great advantage book-keeper. It is a great advantage for a bookkeeper to be able to read and answer foreign letters, and although] have some knowledge of French, never come in my way to neve. I got spoken. So now is my chance. I got never come in my way to hear Italian

turning it over with a smile-the book was pretty ragged and one cover was gone-' and I am getting on pretty

"Why in the name of everything foolish didn't you apply for a position as bookkeeper,' I asked, 'instead of this kind of thing?

Nobody will take a bookkeeper ⁴ That won't do!' he said. ⁵ Think without references. I shouldn't think without references. I shouldn't think without references. I shouldn't think without references. said, flushing a little. " My references ing man can do. It is useless to talk of waiting till a vacancy occurs. I must new ones as my native town is off the main lines, and letters take a good while to

get there. I've always been fond of one knows who she is ; and Miss Bur-ram's conduct constantly gives color to lips and pretending to treat Rhett's in-the message, "but she's pretty sick sary for him to leave that office and quizzical look at the hole, where he had

can scarcely wait for my wedding day. sin in each case w The old lady drew the bright young

face close to her heart. "You understand, don't you, grand-

Yes, dear."

"Your life has been one long, happy day, hasn't it, grandma ? Why, then, should I fear ?"

Tears gathered in the faded eyes, ugh a smile wreathed the tender lips of the grandmother.

"Life is made up of joy and sorrow, little girl. We must each bear our own cross, each struggle bravely up Cal-vary's steep hill, but, dear, beyond the mists of time there is light."

The girl sighed. "Tell me the stoy of your life grand-

she pleaded. Not now, child. By and by you

may read it for yourself." The old lady drew a golden key from her bosom. "This will open the cabinet her bosom. you have so often wanted to explore. In it you will find the letters which passed between your grandfather and me and the diary which I have kept since my marriage. They may be a guide in the new life opening before

The girl kissed the withered hand which held the key. There was no need for words. One heart read the other in silent sympathy. Daylight faded and the soft shadows

twilight enwrapped the room

Later a maid entered with a light. With her head on the old lady's knee the bride of to-morrow was asleep, the smile of untried youth on her lips.

A rosary was in the grandmother's hand. On her pale face was written perfect peace, for she had reached the Home where

" Hope is turned to glad fruition. Faith to sight, and prayer to praise."

Hard Colds.

Hard Colds. Perple whose biod is pure are not nearly \$0 likely to take hard colds as are others. Physiology goes into the reason. Hood's Sarsaparilla makes the blood pure, causing healthy action of the mucous mem-brane and giving strength and tone to all the organs and functions This great medicine recovers the system after a cold, as no other does.

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever, and no inconvenience is using it.



1 1902.

I am getting sted.'

age, though-day's rowing-bread as any ite out of

book, as much d enough, and grammar. didn't see him his pay in the it smiling as if down the har the fourth day. e him give out, up and it's my vorked in that

and stronger-ned up. as sitting in the opened and in iler works over he said. ' Do per? Our poor or so long, died hink about gett-

it an idea came

on trial?' ?' asked Green. ow,' said I. 'I I kind, but I've ays. I can an-ork,' and I told

trust.

th me, saw the looks, and en-He finished his his hole in the h me, and the for the rest of

ight years ago, ne boiler works t to be made a misinformed to-put him into my talking about nan, sir, had the a man has the est to boot, don't ot succeding good morning! our new venture, l be—Pluck!''

NS' SALARY.

recently repro outspoken essay ce on the reasons ag its hold on the feeling has been hent made by the cussion has been the original ar y from a Protest-. John T. Whel-urch of St. Mary ore, has been in passage is of uniof ambition and

ing vices of the not hold good in

t denominations, agregation is not trations of a man he is invited to In the Catholic igned to his posi-The question of the appointment. 3,000, \$4,000 or mmon among the wonder how many the salary of the See in the United obons-is exactly

Catholics in our ak of those elsecare of Redemp-Benedictines or s of those Orders all for their ser-

ILIGHT.

N CATHOLIC HOME Vot I am happy. my wedding day." the bright young

FEBRUARY 1, 1902.

TUE.

▲ Brilliant Address to the Knights of Columbus by Father Brosnan, S. J.

Philadelphia Catholic Standard and Times Philadelphia Catholic Standard and Times Rev. Aloysius P. Brosnan, S. J., of Woodstock College, addressed the Knights of Columbus on Thursday even-ing of last week at Witherspoon Hall on "The True Principles of Civic Virtue." He spoke of the training in eitizenship given by the Catholic Church, saying that it was, alas! true that the prin-He must be taught his duty, the magic words "I ought." We cannot gauge mankind by intellectual progress or by strength of arms. The loyalty of vir-tue makes the true man. Holiness makes his kinship. The Church found mammon, pleasure and brute power the given by the Catholic Church, saying that it was, alas ! true that the prin-ciples she inculcates are not at all times carried into practice by her children. This, however, is not the fault of the Church, which is the truest measure of men's highest good and lifted up the downtrodden and oppressed of every nation and taught them to lift up that of the Church, which is the truest ally civil government ever had. All that goes to make a virtuous man in private life is needed in public life. The good citizen should possess the The good citizen should possess the virtues of prudence, justice, temperance and fortitude. He looks upon every just law as a holy thing. The true patriot loves his country and is devoted to her interests. He makes generous self-sacrifices for her well being. He is no mere time server. He does not place

their faces because they are the children of God. Her power broke the power of brute force. The Catholic Church, and she alone. first gave the right place and honor to noble womanhood and proclaimed her the peer of man and made the world bow down in reverence to the high holihe Mother of Christ. The power of the Catholic Church's teaching gave woman the high place she holds to-day

no mere time server. He does not place his private interests above those of the fatherland. The ideal citizen is not necessarily a politician, even in the good sense of this so oft absurd word. The citizen who neglects his civic daty without good reason is false to a sacred tenst. if she only has sense enough to hold on to it. The good of the fatherland is peculiarly the motive for civic virtue. The Catholic Church does not despise the lv natural motives, but she supernatural-izes them by her prayers and her grace-The ideal citizen is sometimes set izes them by her prayers and her grade-giving sacraments. There is no doubt as to the attitude of the Catholic Church. A man cannot be true to her tenets and be untrue to his citizenship. The banner of the Catholic soldiers of forth as one who should have no private interests. This in an absurd proposition. Politics is, after all, a profes-sion, and at its best a noble profession. All are not called upon to be politicthe eldest daughter of the Church was An are how the corruption creeps in, ians, but when corruption creeps in, the man who does not help to right the wrong has failed in a sacred function of won't to bear the legend. "For God and France and Marguerite," which could be translated into. "For God, could be translated into. "For for fatherland, for wife and home."

THE CHURCH AND THE AGE.

citizenship. FIXED PRINCIPLES.

The external marks of good citizen-ship must spring from fixed and un-changed principles. It is these which make the outward deed worthy. The ship must spring from fixed and un-changed principles. It is these which make the outward deed worthy. The man who has no motive but his personal aims could as well be a traitor as a patriot. The virtues which go to make a good citizen must come from the heart. There are three great prin-theart. a good citizen must cone treat prin-heart. There are three great prin-ciples of the Catholie Church from the very language of the great Declaration

ciples of the Catholic Church from which spring civic virtue. First, a deep, strong love and rever-ence for civil authority. What is the attitude of the Catholic Church to-wards this authority? Put it in con-trast with the theories of those outside. There are two such, though variously colored and modified. The first is that eivil government arises from social con-ence for civil authority? Put it in con-trast with the theories of those outside. There are two such, though variously colored and modified. The first is that eivil government arises from social con-ence for civil authority? Put it in con-trast with the theories of those outside. There are two such, though variously colored and modified. The first is that eivil government arises from social con-ence for civil authority? Put is in con-trast with the theory of Rosseau. civil government arises from social com-pact—that is the theory of Rosseau. The second is that might is right—that is the theory of Hobbes. The first is born of human consent. What blind-ing force can that have for me? The same rowar that made the command ran not. It is true in a higher and holler sense. All are equally acceptable be-fore God, Who is no respector of persons. This is the principle in every good work of the Catholic Church. It is the power that made the compact can destroy it. The second is based on the craven fear of the weak and the power of the strong. Given the power the right exists under either of these theories to overthiow all government. They are the sanctuary of all the wildest theories of absolutism, socialism and anarchism. The Catholic Church says eivil auth-

these matters.

THE CATHOLIC RECORD.

VERSION. VERSION. VERSION. VERSION. VERSION. VERSION. VERSION. Peculiar Circumstances Under Which a fravelting Satesman Embraced the Standard and Times. Will you kindly normit me to make

Will you kindly permit me to make death. known to the good readers and sub-scribers of your valuable paper the at all scribers of your valuable paper the facts of a recent conversion that occurred in New York city, and which was by the mercy and grace of God ac-complished through the instrumental-ity of a picture of the Sacred Heart of Jesus, at least 'that is the opinion of myself and others who are aware of the facts of the case? No doubt all good Catholies know of the promises of our Lord to the Blessed Margaret Mary, and I hope that the number of Catholies who are without this picture in their homes is small, otherwise they cannot expect the fulfilment of that promise of and I hope that the number of Catholies who are without this picture in their homes is small, otherwise they cannot expect the fuffilment of that promise Our Lord to the Blessed Margaret Mary, that He will bless every place where a picture of His Sacred Heart is set up and honored. I might say that in causing this to be published, as be fore a nieture of the Iuroaulto Larrow the grace that she had praved for so be the causing this to be published, as be-fore a picture of the Immaculate Heart of Mary I promised h.c. to have this published, in asking and finally obtain-ing a favor from her. So to begin, it is now over eight years

So to begin, it is now over eight years since I had two pictures of the Sacred Heart sent to me from a convent in Ire-land. They were beautifully engraved and had printed on them in bright col-ors all the promises of our Lord to the Blessed Margaret Mary. One of them I have hanging in my dining room. I may add that they both have a stamp on them showing that they have touched on them showing that they have touched the relics of Blessed Margaret Mary. The other one I sent to my brother-in-law in New York city. That there was over eight years ago. My wife was there shortly after that, and she told me when she came home that a misfor-But what is the attitude of the Cathtune had happened concerning the pic-ture which I sent to them. She said that in moving that they had forgotten it and had left it behind in the empty been such that when there were had in house, and that when they went back was going and that they could not get it again. I certainly felt very bad over it, knowing it to be such a precious it, knowing it to be such a precious picture, and not knowing but that it might fall into bad hands that might destroy or abuse it or that it might not get the house that or that it might not get the honor that our Lord intended it

perfection? In intellectual endow-ments? In opportunities? Evidently not. It is true in a higher and nobler picture, which was in a roll, on a shelf in a closet, intending to have it framed soon. As they moved soon after that she said that when they had all the work of the Catholic Church. It is the very foundation of her structure. There is no man so humble in birth that he may not be chosen to her priesthood, her episcopate or even to the Papacy she said that when they had all the things out of the house a neighbor lady who lived in the same tenement was going with her through the vacant rooms and in looking in a closet the lady noticed this picture in a roll on the upper shelf along with a bird cage, and as my sister-in-law had her hands itself. Each has an equal call on her sacraments, master or slave, bond or free. No power after God has done so slave, bond or the upper shell along with a bird Cage, free. No power after God has done so much for equality as the CatholicChurch. Liberty! What crimes have been committed in the name of liberty! The bullet that sped at the heart of the Nation's Chief went in the name of set enternes in archive. The Catholic Church says civil auth-The Catholic Church says civil auth-Try is a thing divine, God's authority resting in His creatures. It comes as a gift from heaven to the freeborn chil-dren of God. The great Aposle to the Gentiles said : "Let every being be subject to higher power, for there is no power, but from God," and "He who resiseth the power resistent the ordin-ance of God." Man is a social being. Civil society is not possible without a overruling, binding authority. It is from above and must be reverenced, lowed and excented by the rule, as well as object by his subjects. These prim-tiples are quite generally disapproved of in Europe and are scarcely ever heard in our own halls of legislation, but if not adhered to will end in civic God who invests the man in authority. Rome deifield the man in authority. The Catholic Church hall broken the commanded obelience in the subjects. The catholic Church had broken the commanded obelience in the subjects. The catholic Church had broken the commanded obelience in the subjects. But quelled its abuse by tyrants. To sin in each case was to sin agains God. But the redemotion of captives were formed. The Catholic Church says that after for ma tow whom it is entrusted. It commanded obselience in the subjects. But quelled its abuse by tyrants. To sing in each case was to sin agains fload. But the redemotion of captives were formed. The Catholic Church says that after for the redemotion of captives were for the redemotion of captives were formed. The Catholic Church says that after the man to whom it is entrusted. It commanded obsetines in the subjects. But quelled its abuse by tyrants. To sing in each case was to sin agains fload. But the the catholic Church septimes were for the redemotion of captives were formed. The Catholic Church septimes for the spin the subjects of the man to whom it is entrusted. It commanded obsetimes in the subjects. But the line the subjects of the man tow

TRUE PRINCIPLES OF CIVIC VIR- If you kill a man's self-respect you kill A "LOST" PICTURE AND A ON- by the roadside with her married him almost immediately, and in a very by the roadside with her married married aughter. Father Everard took pleas-ure in calling on "Granny," she was so cheerful in her disposition and with such strong faith—her whole occupation would would short time he began to gain in weight, and is now rosy and healthy.

and over to obtain the grace of a happy death. Calling as assual on a certain Monday morning, he found poor old Granny not at all well. She told him that most probably before the next Sunday came round, she would have to send for his reverence. The good priest did his best to cheer her up, and told her he would come to her at once any time she might send for him. The next morning's post brought a letter from the daughter begging Father was growing houly worse. He deter-mined to go by the atternoon train

children. Baby's Own Tablets are good for Baby's Own Tablets are good for children of all ages. They reduce fever, cure colic, prevent and cure indigestion and constipation, check diarrhore, sweeten the stomach, allay the irrita-tion accompanying the cutting of teeth, and promote sound, healthy sleep. Guaranteed to contain no opiate. Crushed to a powder or dissolved in water, they can be given with absolute safety to the youngest infant. Sold by grace that she had prayed for so fervently many a long year ; she died, fortified by the last sacraments and a forthed by the first sacranients and a the holy rites of our mother the Church. It happened thus : One of her grand-children, a little boy four years old, was standing on a table near a window that looked out on the road; he saw a safety to the youngest infant. Sold by all dealers at 25 cents a box, or sent post paid on receipt of price, by ad-dressing the Dr. Williams' Medicine carriage drive past, and he should to his mother in childish glee. "Oh ma, ma, two priests, two priests !" Co., Brockville, Ont.

The young woman at once ran after ne carriage and said to its occupants, The young woman at once ran atter the carriage and said to its occupants, "Oh, please, gentlemen, are you priests ?" To which one of them re-plied kindly, "Yes, child, what is your trouble ? What can we do for you ?" She told them her mother was dying, and she was sure their own priest would not eatch her alive. Would they be so good as to step in and look at her ? Both priests entered the cottage, and found the old saint conscious still, but evidently very near death. One of the granny's confession, while the other hastened to the clarpel to inquire from the care served. Hurrying back with them, he found everything in readiness, neat when the care, and as purely Vegetable tidy; a clean eloth laid on the table, two candles lighted, a crueifix in the wo candles lighted, a crueifix in the

get the honor that our Lord intended it should get. But God's ways are wonderful, and it was in His providence that it should be otherwise. I found out the real factor concerning it a few months ago while I was over in New York city visiting my brother-in-law. My brother-in-law's wife told me that she had put the nieture, which was in a roll, on a shalf carefully prepared. • THE D. & L." EMULSION OF COD LIVER OF taken in cases of general deability and loss of appetite, is sure to give the best realls. It re-stores health and renews vitality. Davis & Lawrence Co., Ltd., manufacturers.

Who were these two priests who per-INDIGESTION, resulting from weakness of the stomach, is relieved by Haod's Sarsaparille, the great stomach tonic and cure for DYSPEPSIA. haps had never passed by that way be-fore, and who would have passed un-noticed now but for the vigilance of the MICH A little sentinel on the table? To the dying Christian it mattered not who they were. Strangers as they were they were her priests at that suprem moment, God's messengers to her. Bu their names have some interest to us; they were no other than Father Butt, who was Bishop of Southwark, and the superior of the Birmingham Oratory superior of the birmingham Oracory, whose memory we venerate as Cardinal Newman. They were on a visit with Father Hope Scott of Abbottsford, when God asked them to help this poor old Irish woman to die.

The Duty of Right Living.

Father Elliot, of the Paulist Fathers recently uttered a profound truth when he said : " The duty of Catholics is not confined to making converts outright. Another work exists in removing bit-terness, setting aside dulusions, over-coming prejudices. If you cannot make converts of your Protestant neighbors by the sincerity of your own life, you can at least make good-natured Protest-ants of them." It would be wel always to remember this.

PEEVISH CHILDREN Make the Mother's Life one of Care

help. It breaks up such a combination. First it sets the

come from outside.

Eczema

It comes in patches that burn, itch. coze,

an authority, stamps Baby's Own Tab-lets as the safest, the surest and the most reliable medicine for the ills of builds up the whole system. Eood's F lls cure all liver ills. Price 25 cents.

Pain-Killer

The Whole Story

in a letter :



COLLEGE LIMITED. We teach full commercial course,

As well as full shorthand course. Full civil service course. Full telegraphy course.

Our graduates in every department

Write for calling the best positions. Write for callingue. Askdross J. FRITH JEFFERE, M. S. Address: Belleville, Ont. PRIMER AM.

ben-fits. MILD IN THEIR ACTION —Parmelee's Vege table Pills are very mild in their action. They do not cause grping in the stomach or cause disturbances there are so many pills do. There-fore, the most delicate can take them without f ar of unpressnit results. They can, too, be adminis ered to children without imposing the penalties which follow the use of pills not so carefully prepared. ASSUMPTION + COLLEGE

BANDWICK, CHT. BANDWICK, CHT. THE STUDIES EMBRACE THE CLASS I ICAL and Commortial Courses. Target including all ordinary expanses, Me per So num. For full particulars apply to BY. D. Cursaine, C.S.F.

ST. JEROME'S COLLEGE.

BERLIN, ONT. Reopens Sept. 5th. Commercial Course. Academic or High School Ceurse. Arts Course. Morsl and Religieus Traising. Terms \$11?; ten montka. For particulars address.

DCG

Kick a dog and he bites you.

He bites you and you kick him.

A thin body makes thin blood. Thin blood makes a

thin body. Each makes the

other worse. If there is going

to be a change the help must

makes the other worse.

r particulars address : REV. JOEN FEHRENBACE, C. R., D.D., President, Berlin, Ont.

YOUNG MAN! YOUNG WOMEN! Prepare to make a successe of your future indertakings by taking a course as

The more you kick the more Susiness offeres he bites and the more he bites the more you kick. Each

in either Shorthand or Business subjects. A course at this institution will raise you above the many who are endeavering to make Abbye the high which are the set of the set

ATTEND THE BEST-IT PAYS



ome from outside. Scott's Emulsion is the right Line land to the other for its superior work Sendents admitted at any time. Graduates readily so-cure employment. Write for costologue. W. J. Hillterr, Principal,

ENTER ANY TIME

It is also called Salt Rheam. Baby's Own Tablets cured my baby when nothing else helped him, and I would not be without them in the Sometimes Scrofula.

Such an endorsement, from so high

t. don't you, grand-

a one long, happy na? Why, then,

the faded eyes, ed the tender lips

f joy and sorrow, each bear our own bravely up Cal-dear, beyond the light."

of your life grand-

By and by you golden key from

ll open the cabinet anted to explore. the letters which grandfather and hich I have kept They may be a fe opening before

he withered hand There was no need read the other in

the soft shadows

the soft shadows the room. The old lady's knee w was asleep, the i on her lips. the grandmother's face was written face was written had reached the

glad fruition. prayer to praise."

olds. voire are not nearly so as are others. a reason. kes the blood pure, of the mucous mem. h and tone to all the

recovers the system loes.

oreparations fail, try o pain whatever, and.

but quelled its abuse by tyrants. To cipated thousands. Religious orders sin in each case was to sin against God. for the redemption of captives were

sin in each case was to sin against God. BETRIT OF FRATERNITY. The second great Catholic principle of civil authority is that it is the spirit of fraternity that nourishes and sustains good government—that generous, large-thear ied fraternity that makes man help-t tal ruler and the broken slave. tal ruler and the broken slave. The Catholic Church would have the hearted fraternity that makes man helpful to his fellow-man in distress. This principle cannot rest on a selfish struc-ture nor on a much vaunted humanitar-ianism which is self-interest transferred from the individual to the body. Even this be such if he is true to her divine ful to his fellow-man in distress. This from the individual to the body. Even animals have love for their own kind. The fatherhood of God and the brother-hood of man are distinguished brotherguidance. If there is any man to whom the nation's emblem should mean more hood of man are distinctively and ex-clusively Catholic teaching. Man was by creation God's servant, not his than the nation's strength to protect something more glorious than strength of arms or prosperity in commerce, that man is the Catholic citizen. That child. A new act made him by grace that man is the Catholic citizen. In the child, A new act made him by grace flag is rich with the oder of truth. what he was not by creation. He is brother to the brother Christ. Is that stands for principles eternal in beauty, and strength and most sublime in digonly dogma and nothing more? The Catholic Church forced it into the sys-tem of man and into her schools and only dogma and nothing more ? Ine and strength and most sublime in dig-Catholic Church forced it into the sys-tem of man and into her schools and equality, true not false, that is built has lived it in every nation. She took the poor to her bosom and she is known the draw the Catholic principle, the fatherhood of God and the brotherto-day as the Church of the poor, and glories in the title. It is only the

The Church in Scotland. Noting the development of sympathy England and Scotland in the direcf Catholicity a writer in the Glasion

to-day as the Church of the poor, and glories in the title. It is only the bigot that can find in that prond title something at which to sneer. She has healed the sick, wiped the tears of the sorrowing and sent her children and missionaries into the lands of the bar-barians, into the slave ships of Car-thage, onto the battlefields, into the leper camps, and not by foul aspersions can be dimmed the lustre of her splen-did toil. The monuments of her glory are spread all over. She founded the first hospitsls, the first orphan asylum, the first foundling home, the first homes for the aged and the poor (but not the poorhouse and the souphouse); the first refuge for fallen women, and her tion of Catholicity a writer in the Glas-gow Observer says: "Even stern Calvinistic Scotland has caught the inspiration. In the Cathedral of St. Giles (Edinburgh), where once the curses of John Knox were launched forth loud and deep in anathemas of Popery and everything Popish, images of the saints have been restored to the emptied niches, and a stone altar has replaced the Communion table. The "four bare walls and a preaching-tub" are the Communion table. The "four bare walls and a preaching-tub" are things of the past, and "the voice of the 'kist o' whussles' (as Knox called the organ) is heard in the land." Archthe first refuge for fallen women, and her parish free schools dot all lands. Here her children are paying double takes that the nation may get the only thing worthy of the name of education—a the organ) is heard in the land." Arch-bishop Eyre (Catholic Archbishop of Glasgow) says: "The Presby terians of the Kirk of Scotland are developing Catholic ideas and practices." Certainly the admission of pictures of saints to a Scotch Presbyterian Kirk in-dicates a morvellous advance from what moral and religious training. Protestants can at the very best ape her in

THE MANHOOD OF MAN. The third and last great principle of the Catholic Church in its relations to dicates a marvellous advance from what civic virtue is the true and clear recog-nition of the manhood of man. The ideal citizen does not lose his identity. Y. Freeman's Journal. Scotland was not many years ago .- N.

and he would often lie and watch it for hours at a time. My sister-in-law said that she saw him after that in church kneeling at St. Anthony's statue for ever so long.

So here are the real facts concerning this precious picture of the Sacred Heart of Jesus and of the part that it took in the conversion of this young man. The readers can judge for them-God that He so ordained that this pic-ture should be instrumental in working out His holy will by being the means of bringing this man into the light of faith, into His holy Church. In conclusion let us hope that all Catholics may continue to honor this picture and give it a conspicuous place in their homes, and by so doing bring down the blessings of God amongst them. Germantown, January 6.

AN IRISH WOMAN'S DEATHBED.

The following is taken from a volume

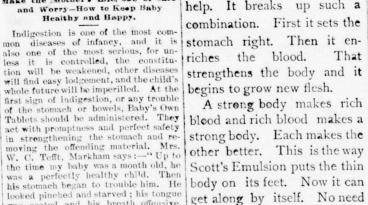
The following is taken from a volume of the frish Monthly: I have this story, says the writer, who signs himself A. C., from the lips of the late Father Martin Everard, S. J. About the year 1872, he was en-

gaged in missionary work at Galashiels. Part of his duty was to go every Sun-day to celebrate Mass at Silkirk, which was hardly more than three-quarters of an hour by train from Galashiels. He made it a rule to visit a few old people and any sick person on every Monday morning before returning.

Among the aged and infirm was a dear old Irish woman, who lived in a cottage

Scrofula, with its swollen glands, running spress, inflamad eyeids, othaneous eruptions, jusids to Hood's Sarseparilia. Trake itas TESTED IT.—Time tests all things, that which is worldare parishes. Time itas proved Dr. Thomas' Eclectric Oil. From a few inonsend botties in the early days of its manu-facture the demand has risen so that now the production is running into the hundreds of thousands of bottles. What is so eagerly sought for must be good. THE IMMENSE PINES OF CANADA furnish the projender. Turnes of CANADA furnish the projender. The curres quickly and certainly. Of all druggists, 25c. Made by proprietors of Perry Davis' Pain-Killer. and KD.C. Pills

10 Cts.



looked pinched and starved; his tongue was coated and his breath offensive. He vomited curdled milk, and was also constipated. After taking his food he would scream with pain, and although seemed always hungry, his food did m no good. He was so restless and him no good. He was so restless and sleepless that I was almost worn out. Medicine seemed to do him no good until we gave him Baby's Own Tablets. good I gave him the Tablets and they helped

LARGE

SAMPLE

OF THE

WONDER

WORKING

mailed on receipt of

... THE

....OF....

INDIGES-

TION

Stomach Troubles

TEST IT

PROVE IT

Highest

Endorsements

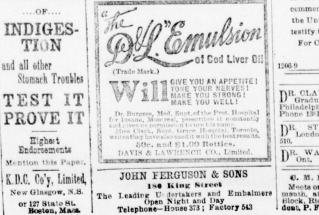
Mention this Paper

New Glasgow, N.S.

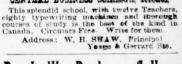
or 127 State St. Boston, Mass.

and all other

of medicine. This picture represents the Trade Mark of Scott's Emulsion and is on the Emulsion and is on t wrapper of every bottle. Scott - TORONTO CANADA - Constants. --50c. and \$1. all druggists. MIGHTY CURER



ENTER ANY TIMB after January 6th for a thorwark course under individual instruction in all Convuescial Sub-jects, Telegraph, Shorthand & Typewriting, in the CENTRAL BUSINESS COLLEGE Termita





Endorsed by members of Parliament and arominent business men. Over thirsy recent graduates in positions. Illustrated catalogue e. Address. BROCKVILLE BUSINES COLLEGE. Brockville, Ont. Department A. 1211-9 Department A.



Belleville, Ont.

Business training including the writing of commercial text books, is our business. We do that one thing with all our might, and in one place, and the commercial communities of Canada, the United States and the West Indies, testify that we did it well.

For Catalogue address

ROBINSON & JOHNSON, F. C. A.

PROFESSIONAL.

DR. CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University. Graduate, Philadelphia Dental College, 189 Dundas St, Phone 1381.

DR. STEVENSON, 291 DUNDAS ST., London. Specialty-Anaesthetics. Phone

DR. WAUGH, 537 TALBOT ST., LONDON Ont. Specialty-Nerveus Diseases.

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every manin, at 8 o'clock, at their hall on Albien Block, Richmond Street, Wm. Smith, Presi-dent, P. F. Boyle, Secretary.

THE CATHOLIC RECORD.

sing.

omitted.

genitum," which a Canadian Jesuit Father says he heard, and which no

doubt our unfortunate choirs free from

all clerical control would willingly

(6) The Proper of the Mass should

sung; or at least recited in mono-

with a decent artistic spirit of fitness,

Fredericton, N. B., January, 1902.

SELF-SACRIFICING SISTERS.

The authorities of Trenton, N. J.,

The Sisters certainly did not make

A year ago, the same Sisters per-

The Angelus.

Herr Isaak, the editor of the Free selection of the Crown can be set aside, The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario. Price of subscription-\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES. THOMAS COFFEY. Publisher and Proprietor. Thomas Coffey.

Messrs. Luke King John Nigh, P J Naven and Joseph S King are fully authorized to re-selve subscriptions and transact all other busi-ness for The CATHOLIC RECORD Agent for Newfoundland, Mr. T. J Wall St-longs.

Rates of Advertising - Ten cents per line each Bates of Advortising - Tentens prime Insertion, agate measurement. Approved and recommanded by the Arch-bishose of Toronto, Kicgaton Otawa and St. Bonifave, the Bishops of Hamilton, Peter borough, and Ogdensburg, N. Y., and the clergy throughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, ard must reach London not later than Tuesday morning. When subscribers change their residence it is important that the old as well as the new addreas begent us.

address be sent us. Agentor collectors have no authority to stop your paper unless the amount due is paid.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th. 1900. Te the Editor of THE CATHOLIC RECORD, London, Oat: Dear Sir: For some time past I have read your estimable paper. The CATHOLIC RECORD, and congravalate you upon the manner in which it is published. Therefore with piessure. I can recommend it to the faithful Bleesing you, and wishing you may an any solution of the source for the construction of the source of the sou

aithful. ng you, and wishing you success.

lieve me, to remain. Yours faithfully in Jesus Christ. † D. FALCONIO, Arch. of Larissa. Apost. Deleg.

London, Saturday Feb. 1. 1902 THE PROPOSED ANTI-ANARCH-

IST LEGISLATION.

The Anarchists of the United States suppression of anarchy.

the first person : "Instead of showing from Rome to spare the Spanish fleet coming. the least knowledge or discernment, it and save Rome from disaster." is simply a rehash of recent newspaper ravings during a time of panic. I had credited Roosevelt with some independence and intelligence ; but I must admit that I was a victim of ' dope ' and committed the folly of giving credence to some current reports.

Some other journals, which are not professedly anarchistic, but which nevertheless conceal anarchical sentiments behind the mask of Socialism, speak just as strongly against the President's proposal. Thus, another Chicago paper, which professes to the Papal conspiracy against brave speak in the interest of the working classes, says :

"Confiding creatures alone imagine that federal laws against Anarchy would as an Apostate ; for did not his family be enforced only against men with knives, torches, pistols, and bombs. It is impossible to draft a law such as President Roosevelt proposes which could not be enforced against laborunion speakers and papers by a federal administration in sympathy with emplovers : against Democratic speakers papers by a Republican Administration, or against Republican speakers and papers by a Democratic Adminis-The dangers of centralization from Mr. Roosevelt's recommendations for the punishment of 'Anarchists,' a recommendation as vague as if it were for the punishment of 'bad men,' are too great to be invoked as lightly and thoughtlessly as the President advises."

The Free Society is the same paper which shortly before President Mc-Kinley's assassination published full

Society, considers, or professes to con- the event will mark a new era in the ris. sider the proposition of President existence of the Church of England; Roosevelt to be the raving of an idiot; and in any event it is a curious sight but the common sense of the nation is to see the Kensitites, who boast of their entirely with the President in this supereminent loyalty, ranging themmatter, and the Anarchists are much selves against the King on the question mistaken if they imagine that they of the selection of a Bishop.

alone possess good sense. It will be

furnishes to its readers.

each other or with common sense.

This writer continues :

papal

'He (Schley) was not a coward-

influences, and the Admiral

persecutes apostates, and you must

know that Admiral Schley is regarded

"His niece, Jessie Schley, as you

will remember, a few years ago wrote letters to the New York dailies, prais-

ing convent training and attacking the

A. P. A. She remains-as does her

family—in popery, while the Admiral and his family left the papal fold. Is

not this sufficient to account for the at-

The editor would evidently be very

editor of the Citizen, who says:

leave the Church of Rome ?"

This writer continues :

tacks upon him?"

the question."

CHURCH MUSIC.

found out also that whatever law may be passed by Congress dealing with We are quite in accord with Professor Anarchy and the Anarchists will not Stockley's sentiment expressed in the entrench upon the reasonable liberties following letter, that the rules laid of the press and people, even though down by the Church for the direction the result may be the suppression of of priests and choirs in regard to church such literature as the Free Society music should 'be strictly adhered to. The aim of the Church in making these The people of the United States may rules is to ensure that only such music be congratulated on the fact that at or chant as is suitable to the house of this critical moment they have for Presi-God should be rendered therein, and dent a man who is known to have the that whatever is indecorous should be courage to meet the anarchistic trouble excluded from being sung during the

and with common sense of the distinc-tions due to time and place, must neceswithout flinching from his duty. The divine worship. sarily mean singing only the authorized We are quite aware that sometimes music of the Church, the Gregorian Chant. will not allow himself and the nation to choirs make mistakes by singing during Mass or Vespers what ought not to be heard in the church at all; but we can scarcely conceive that any to Rome, solpist should have been so perverse, or so entirely oblivious of the respect due to the house of God, and to God Himthose whose bigotry survives the col- self, as to introduce a hyperbolical love lapse of that practically defunct soci- song during the Holy Sacrifice of the ety, are busy discovering Popish plots Mass, whereas adoration should be have accepted the offer of the Francisin recent events in the United States— but the discoveries made are certainly However, we may accept Mr. Stockley's of that city to attend the small-pox seribe it is impossible not to be amused, not characterized by consistency with word that such a thing really happened; patients, who are numerous, as the and we thoroughly agree with him that disease has been prevalent there for The American Citizen, one of the it was an outrage which is scarcely some months. are in a great fluster of indignation few A. P. A. journals which have been pardonable even on the plea of invinc-

against President Roosevelt on account able to eke out an existence, pub- ible ignorance and temporary forgetful- the offer to attend on these patients of that part of his message to Congress lished this month two letters from cor- ness of what is due to God and to the with any intention of obtaining an which recommends legislation for the respondents on the trial of Admiral Church of God on the part of the per- earthly reward ; nevertheless the authorities should undoubtedly offer a Schlev, one of which asserts very posi- petrator.

The Free Society, an avowed An- tively that the Admiral was guilty of The other songs mentioned by our proper recompense to the ladies who archistic organ published in Chicago, treason in not destroying more effect- respected correspondent in a similar have undertaken this dangerous duty, characterizes the message as "a piti- ually the Spanish fleet. According to connection, though not so grossly culp- the more especially as they were unable exhibition of stupidity and ignor- this idiot, Schley, being "a tool of able as in the instance just referred able to obtain other nurses to wait upon ance," and, the editor adds, speaking in Rome, was acting under instructions to, are also to be condemned as unbe- those infected by the contagion.

correspondent's allusions to the CATH- small-pox patients, and they were not OLIC RECORD as if we had treated pas- offered any recompense, except that tors, organists and choirs unfairly in the city council paid for the Sisters' nobody accuses him of cowardice-he always maintained the obligation of obeying the laws of the Church in re-gard to music, we have from time. the State and the St simply obeyed behests of the Church. As is well-known, his family connections are papal. Dewey's defense of Schley is a part of the same papal policy. Mrs. Dewey professes to be an Episcopalian now, but she is still under gard to music, we have from time to the Sisters in offering again to take under her influence as he was in the time reminded correspondents on this care of the patients is a most heroic act stitution as a safeguard of the innocen subject that these laws are not of the of self-sacrifice which deserves special and self-respect which so astonish him matter of giving away his residence. Hence his attitude." commendation. cast iron character which positively The other correspondent demands of excludes all music outside of the Grethe Citizen why it " does not expose gorian chant, where circumstances make it impossible or extremely diffi-Schley. You know how Rome hates and

The accompanying incident is taken from the Philadelphia North American: It was just 6 o'clock. The bell in the tower of St. John the Evangelist, in cult to conform entirely to the Gregorian standard. Even though there may be from time South Thirteen street, was pealing out to time mistakes made in some churches, her the accessional introduction of in Its sounds floated above the noise

by the occasional introduction of inand hum of Chestnut street, but now and then in a moment of calm penetrat appropriate music, we believe, after all, that the local authorities of the ed softly to the street. To the crowd Church, the Bishops and priests, are it had no significance, but to one at least it meant more than the simple usually competent to decide how far pealing of an evening bell. He was only a street cleaner, and Italian, and they can conform to the desirable standard, in the special circumstances when the notes of the bell, muffled in in which they may be placed : the roar of the city, met his ears he removed his soiled white cap, and, lean-To the Editor of the CATHOLIC RECORD : ing forward on his broom,

This is too much even for the Apaist Sir .- Is the CATHOLIC RECORD quite fair to (a) postors, (b) organists and (c) choirs?

" If our correspondent can assure us a good authority that Admiral Schley's In the middle of the street, thousands passing on either side, he was far from Because, it is not the priests who are responsible for Mascagni's Opera-Inter-mezzo sung as an Ave Maria, nor even family were ever Romanists, we will the city's throng, away in the sunny more favorably upon this side of fields and vineyards of Italy. for Haydn's charming quarter of an

The great difficulty about our Church glad if he could materialize this Popish conspiracy into a real plot, but, in des-do not instruct. I mean, not only in the picture

Someone has written for the Tran-script an article (published Jan. 4) which pretends to be a study of a cer-tain type of young girl in South Boston. The writer seems to have acquired an acquaintance with some phases of life among working people, but that this is a surface knowledge only is proved by placing together two passages from the

tone. (7) The proper psalms, hymns and antiphons of Vespers are not to be sketch He calls his supposed-to-be typical young woman Rosie O'Grady, taking the name from a popular song. In one place he says of her: Having obeyed the letter of the law, we shall be more in the mind of dutiful children who will seek rather to antici-

"She retains, in nine cases of ten, that confidence, pride and self-respect which make it possible for her to look pate than to frustrate their mother's wishes, as to solo displaying for instance, and vain repetitions, and repro-ducing in church of the parlor senti-mentality of the half educated. you squarely in the eyes, fearlessly and on an unquestionable equality. You But do not blame the pastors, unless or what they do not. can safely call her a good girl and a

good Catholic. And do not suggest that singing in A little later he speaks of her theatre-"But in the novel, as in the melodience to the Church's rule, and "But in the novel, as in the melo-drama, virtue invariably gets a marvel-ous reward and vice is untiresome in paying the devil.... In fact, the cheap novel and the thirty-cent drama seem to do much more good than harm-for they furnish a higher code and a deeper inspiration to Rosie O'Grady's for they furnish a higher code and a deeper inspiration to Rosie O'Grady's moral life than she would be likely to moral life than she would be likely to cesful because our lives have a mean-cesful because our lives have a mean-It is guides we need. The clergy uld be our guides; in loyal service Rome, Yours truly, W. F. P. STOCKLEY.

When a writer is so clever as this one, so bent upon being "sympathetic" cesful because our lives have a mean-ing which He planned. The motive for right living must be to please Him, to reach the place He has fitted for m to reach the place He has fitted for us and so industrious in trying to study his subject "from the inside," it seems to occupy, to serve the grand purpose He had when He created us.-Rev. F. He had too bad to laugh at him. And yet when one observes his complete ignorance of W. Tomkins. the great fundamental fact in the lives A writer signing himself Edwin D. Weed, of Brooklyn, N. Y., in a letter and greatly amused. What would he a study of present-day condition say to the New York Times, and endorsed by the Living Church of Dec. 14, in Ireland which made no account of the existence, past or present, of such a place or a people as England and the English? How accurate and exhaustive undertakes to answer a criticism of Bishop Burke of Albany on the pro-posed change of name by the Protest-ant Episcopal Church. The new name proposed was "the American Catholic Church in the United States." Mr. ld be a picture of our own country in which no allusion was made to its ng a republie ?

Yet neither of these would be half Weed declares that this is not really as aburd as a "study" of Rosie O'Grady and her surroundings which adopting a new name, but that all the rest of the world will thin! contents itself with the bare statement that she is a "good Catholie," and then declares that she gets her highest it a decided and very extreme change In fact, one might be puzzled to find : greater change than that from "Protestant Episcopal" to "America moral code and her deepest moral inspiration from the thirty-cent theatre and the "shilling shocker" novel. We do not precisely understood our formed a similar office by attending the Has he ever been to a Catholic church? Has he ever heard of the Command-Catholic (Burke) agrees with the American Cath olic Church in stating that but one Catholic Church.' ments of God and of the Church as a code of morals, taught in childhood from the catechism and preached every as good as his? The assertion is a ve bold and decided one, as if there cou be no doubt or dispute about it. But, unfortunately, this is the very que in the young girls whom he tries to paint? It is plain that the ceaseless, knowledges that the Catholi knowledges that the Catholic every organ-an organized body. But every organknowledges that the Catholic Church is all-prevading, powerful workings of an organized body. But ever the great Church which holds in its ized body must have a head. grasp, so firm and so tender, the faith-ful people. young and old of hi Catholic Church is an organized bodyful people, young and cld, of his "study," are unknown to him. Lack-ing this knowledge, his clever and well-meent shall be head. well-meant sketch is superficial and the invisible headship of Our Lord Jesus Christ, but they insist that as valueless. For the question must asked: Does he know what he is talk-ing about? And the answer must be, No!-Sacred Heart Review. the Catholic Church in the world is a visible body, so it must necessarily have a visible head and centre of unity

Mother Drexel's Gift.

In a pastoral letter Bishop Horstmann of Cleveland, O., mentious the fact that Mother Katherine Drexel, Superioress of the Sisters of the Blessed Sacrament, gives \$70,000 annually to the education of the Indian children. A society was formed in that city last ek, the members of which agree to give 25 cents each annually for the "preservation of the faith among the ng the The movement will be extended throughout the country.

the living embodiment of Millet's fam-ous "L'Angelus." There was even a **THE CHURCH HAS A RIGHT TO** the power of the keys, the symbol of supreme authority; him He commis-BE SUPPORTED.

FLBRUARY 1,

A NEW B

The publication in version of the Bible century parlance has ments of Protestants Book as the sole rule Their objection to the that its modern famili not in accord with the subjects recorded in There is doubtless the objection, but it

force when coming fre heretofore been such of translations of th vulgar tongues or far the people. The objection is a

first translation into the last. The King Protestant standardwas at that time the phraseology of the phraseology or dict resent peoples dign did not seem so to time. It was to the familiar parlance is tion—the every da common people. Thence the language sion which seems fli pear as dignified and guage of the King J us of the present The able and scho vocate (Methodist protest against the what may seem str

"The Bible is r in the language of and to be so prese God. It is a uni-purpose and spirit ique in diction. preted into the lan so that they may u it is to be rewritte ever-changing lang for many it must slang, which is n other the language 'We deplore the versions, which ele

the reverence whi have for the word o Here the Advoca of Catholics in the tion who condemn of the word of G irreverent translat sponsible and inc

Catholic objectors, ence rather to in heretical errors th languages into w translated. The ciple; the latter all it sounds stran of the Advocate, book to put into common people, and as the word of should be interj guage of the peo understand it." private judgment Freeman's Journa

Manly J. K. Huysma

author, has the fo Catholies of Holla The Catholics minority, which of the fact that they serried ranks, for of grave Chri who does not live an exception here to be nothing lik cuted for one's fa to one; for if it l has decimated the also wonderfully that have resisted such as I have se effeminate about Catholicism."

CATH A Lovely Land ture an

especially the

little in manner the course of c

Weekly, They

same now as th

the Moors, or at

Isabella. The

different point people. With

ured, it consti

Spain and Span

animadversion. ing to listen to

forth by tourist:

industrial comp they call civiliz

ties for money Spain's unprop

ard the whole

These devote

utility ; beauty

calls "a sordid ism," would

chimneys belo black smoke to able blue of

shapeless heaps

now the rushi

flowery banks

of luxuriant

about the "in who are so "b

actually prefer

ence, lived a

ideals, to toili

ing till night

lars-for othe

to regard Spa the "bloody

monks and fria

people given of erstition, whe

consists, as an

cently of "M

and culture, lover of all th

able in art ar

of inexhausti loveliness. I

On the othe

ship

ably-is amusi

Yet another

ism,"

Those who li

is a subject f

Spain is one of countries in the

"Agnes Dei, Dominus Deus, Filius Pat-ris." They are forbidden; just as much as unigenitum non factum; factum non genitum," which a Canadian Jesuit Someone has written for the Tran-Someone has written for the Tran-

exhibit a wrong spirit. It is well to remember that the claims of the Church are as positive and as pressing as othe obligations ; that these claims are to be paid not merely from the ample mean of the rich, but also from the slend, incomes of the struggling. God should not always be the deferred Creditor-

in fact. He ought to be the preferred in fact. He ought to be the preferred Creditor. The support of the Church is a duty of simple justice. Religion would go forward with leaps and bounds if pew-rents and Church dues were paid from a sense of homely ho esty. suffering from too much The Church is

FEBRUARY 1, 1902.

To Please God.

low all expression and struggle lies the

'charity."-Baltimore Mirror.

of noble effort are of little use

the motive power is

All sorts of good actions and all sorts

right.

serve the grand

WHAT'S IN A NAME?

Mr. Weed again says : "The Bishop

Of course true Catholics acknowledge

of the whole body. It is impossible to belong to that Church without being

The idea of branches of the true Cath-

olic Church not in communion with the

head is simply absurd and impossible

Church. Our Lord foresaw that and pro-

Peter, whose very name indicated the

nature of the office which he was chosen

and upon this rock I will build My

Church, and the gates of hell shall not prevail against it." To him He gave

"Thou art Peter-a rock

vided an infallible head in the apos

to fulfill.

Unity is an essential note of the true

in communion with that visible head.

Away be

American

Weed ac-

directions to intending murderers of rulers, how they should proceed in order to accomplish their purpose, and how they should, after successfully doing this, conceal the identity of any accomplices whom they might have.

The very fact that such newspapers are opposed to such legislation as the President advises, is a strong evidence that they fear it will be successful in suppressing the anarchical associations of which they are the chief promoters.

The argument that the President's proposition will be used for the suppression of free speech is but a miserable pretence. How can it be said that this will be the case, before the specifie legislation is brought forward?

The anarchists close their eyes to the fact that any legislation on the subject will be carefully considered in both Houses of Congress by able men, and due consideration will be given to any measures proposed. At all events, the sentiment of the American people is unmistakably to the effect that Anarchism must be put down with a strong hand, and no such pretentious reasoning as that used by the Anarchistic press will divert the country from its fixed determination to suppress Anarchismonce gress is in a mood to decide that deported they shall be; and should this step be taken, the country will be all the better off for their leaving it unceremoniously.

Lest the slang of the avowed Anarchistic writer above quoted may not be fully understood by our readers, it may be advisable to explain here that "dope" is a name given to prepared opium by frequenters of Chinese United States.

conspiracy into a real plot, but, in despair of so doing, he throws up his hands in acknowledgment of his utter incompetency to do this.

> THE CROWN OR JOHN KENSIT PREVAIL.

The Kensitites have once more exhibited themselves as disturbers of the Church of England services against which they protest. They assembled in great force with their doughty leader John Kensit on Jan 22 to protest against the confirmation of the Rev. Charles Gore, Canon of Westminster, as Bishop of Worcester.

Canon Gore was formerly Chaplainin-Ordinary to Queen Victoria ; but he is a high Churchman, and the Kensitites are therefore strongly opposed to him. One persistent objector to the services who refused to hold his tongue in the Cathedral was forcibly ejected, but notwithstanding the row, and cries ef "Farce !" " Lies !" by the Kensitites, the decree of Confirmation was read, the Vicar-General refusing to hear the counsel of the Kensitites who was ready to maintain their objections.

The Kensitites have appealed their for all, and if it be determined that case to the court of Queen's Beach, Anarchists should be deported, Con- which has rendered a decision that their objections must be heard. This they regard as a great victory, as the decis ion was scarcely expected. The Archbishop has decided to await the final decision of the Court on the objections,

before proceeding with the Confirmation of the new Bishop. It is fully expected, however, that the Bishop-elect's confirmation and consecration will be proceeded with, as there can be no opinion-dens in the large cities of the paramount authority of the Crown in the

matters of taste, but in simple matters of definite rules of Holy Church. The choirs are in material heresy only, through invincible ignorance. And that brings us to the second

question, Are you just to the choirs ? Because, the Church does not ask them turn from their opera scraps and bravura arias to Gregorian chant only. We need not be more Catholic than

We have definite rules from Rome in se respects that follow below. There need be no fuss, no quarrelling, no rereimination; but simply a 'taking of Rome at her word'—so an Englis priest puts it—by priests and people. We pride ourselves on our loyalty to ome. But who is the loyal servant? Rome. He who hears His Lord's word and doeth it. Nothing hard is asked. Every Catholic choir could obey its

priest to-morrow, if he were to enforce these simple Roman rules: (1) No drawing room airs, such as we

hear in Canada—neither Sullivan's 'Lost Chord' nor Mendelssohn's 'Forpart song, nor 'Home Sweet

(2) No national airs. And so no addressing, at Mass, of a lady with 'Thou wouldst still be adored as this moment thou art, let thy loveliness fade as it will.' No playing a priest as it will.' No playing a priest off the altar with 'The Minstrel Boy to the war is Gone,' followed by an echo of 'Come Back to Erin,' when the priest had reached the sacristy. "I gave the Canadian organ-ist a piece of my mind," said the Irish ist a piece of my mind,' priest, to whom that happened: "it on't happen to me again.

(3) No operas: neither Wagner's Pilgrim's chorus, nor Weber's 'Prayer'; none of them, from Rossini to Mascag-

(4) No repetitions by the choir of the words 'Gloria in Excelsis Deo' and 'Credo in Unum Deum;' as if their sing-ing was not part of the chant begun by the priest at the altar.

being on the prices at the after. Would we christ we find Would we love i has its inexpres arine of Siena.

picture in the figure of the man the Despite the crowds and the noise and the eternal roar of the city, he con-veyed an impression of aloofness as of a man apart from the world. The moof prayer lifted him out of his lowly garb and above his mean surroundings, and in the figure of this humble Italian was a spirit of simple dignity and reverence that would lend power to painter's brush.

elf devoutly and bowed his head to the

In pose and reverent attitude he was

indescribable loneliness of

simple words of the praver.

crossed him-

Sabbath and Sunday. From the Intermountain Catho

When was the Sabbath changed to

The Sabbath was changed to Sunday on the morning of the Resurrection. The Jewish Christians, following the example of our Lord, kept holy the ancient or legal Sabbath; but soon afterwards adopted the first day of the week, or Sunday, to be kept holy. This we infer from the Acts of the Apostles This xx., 7 : "And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, bread, being to depart on the morrow; and he continued his speech until midnight." In his epistle to the Corinthians xvi. 2, St. Paul speaks of the first day of the The consecration of the first week. day of the week to Divine worship dates back to the days of the Apostles, and was in honor of the resurrection of our Lord.

Duke of Norfolk to Marry.

The premier Catholic of England, the Duke of Norfolk, will soon marry Lady Alice Fitzwilliam, who recently became a Catholic.

Lady Alice Mary Fitzwilliam is a daughter of Earl Fitzwilliam. She was born in 1849. The Duke of Norfolk was born in 1847. He married, in 1877, Lady Flora Abney-Hastings, who the Earl of Arundel and Surrey, who was born in 1879.

Would we love God ? In Jesus Would we have have been and the perfections. Would we love humanity? Jesus Christ has its inexpressible purity.—St. Cath-

expressions of generous good will such as these: "I will give something to the Church assoon as I get out of debt;" the pew-rent question. all these statements is the false assumption that the Church has strictly no

financial claims upon her children; that the most she can do is to make ap-peals; that her title to support rests upon charity and not upon justice. aredly the Church is not disposed to

urge her demands by force, no more than to enforce obedience to the Ten Commandments by the aid of the sword; but she gives no semblance of assent to the heresy that her material support is to be derived from the occasional offerings of a whimsical generosity. Financial support of religion is im-

plied in the first and greatest command. ment. God is to be adored by sacri-ficial worship as well as by faith and prayer. The discharge of this funda-mental duty naturally involves everything essential to the appropriate pression of becoming sacrifice. This Divine injunction, therefore, carries with it the imperative necessity supplying suitable places of worship and of maintaining a divinely appointed priesthood. To keep holy God's day and name, to respect the rights of

parents and others, are Divine com-mands. There is no less sanction for providing the material agencies necesary for carrying out the true intent of There is here no law.

God's first question of charity or generosity, but of duty and justice. In issuing a special precept on the support of pastors (meaning everything pertaining to exterual worship) the Church merely died in 1887. He has one son living, emphasizes a Commandment as old as

all, to offer God crumbs from sumptu-ously supplied tables, to proffer Him a

percentage in the possibilities of for-tune, is basely to insult the Deity. God does not ask for what man does not need, and He directs the unfolding of

sioned to feed the sheep and lambs of His flock, and for him He prayed that Every pastor hears again and again his faith should not fail, and when he was converted he was to confirm his office that the Church assoon as Iget out out dept. "if fortune favors me I shall not forget the needs of religion," or "when I had plenty I gave freely "or "when I suc-ceed in paying my bills I will attend to the needs of mome — discharges to-day. As supreme judge and final court of appeal in all questions of faith and Underlying morals, the prayer of Our Lord guarantees him against the liability of failure. And this is just what the Church needs and without which it is impossible for the Church to fulfil the great for which it was established in the As. world. Without such a head, unity of faith or organization is absolutely impossible. So long as this is lacking in the Episcopal Church so long will it be Protestant, and any attempt, by change of name or otherwise, to the unwary believe that it is Catholic will be misleading and in effect dishonest .- Sacred Heart Review.

To Let God Lead.

If we were strong and faithful enough to trust ourselves entirely to God, and to follow Him simply where ever He wished to lead us, we should have no need of great application of mind to labor in the work of perfection ; but because we are so weak in faith that wish to know were we are going. without trusting to God-it is this that makes our way much longer and spoils our spiritual affairs. Abandom yourself as much as you can to God, your last breath, and He will never forsake you.-Fenelon.

Marks of the Lord.

Better, far better, to wear now " in the body the marks of the Lord Jesus," that we may be arrayed at the last day in the white raiment, than to be full of tors (meaning everything pertaining to exterual worship) the Church merely emphasizes a Commandment as old as religion itself. To put the claims of religion last of all, to offer God crumbs from sumptu-

> Humble yourself always, and be lowly and of no repute in your own eyes and in those of others, that you may become great in the eyes of God.

1, 1902.

sed with the fice-the s mite. They reir abundance It is well to of the Church essing as other laims are to be e ample mean om the slende God should red Creditorshould the preferred of the Church tice. Religion aps and bounds ch dues were omely honesty. from too much

lirror. Jod.

ns and all sorts ttle use unless ht. Away beruggle lie which is the s us by, and year and the the year happy of all action the thought of happy, because es us to be sucs have a mean-The motive The motive to please Him, as fitted for us grand purpose ed us.-Rev. F.

NAME?

self Edwin D. Y., in a letter and endorsed th of Dec. 14, a criticism of y on the pro-by the Protest-The new name erican Catholic States." Mr States." Mr. is is not really but we believe world will think xtreme change, uzzled to find a hat from "Pro-to" "American i0 ' American

: "The Bishop American Cath-that 'there is irch.' But the hurch is not the our Lord Jesus vhat the Presby Protestant their claim just ssertion is a venue of there could about it. But, he very question Mr. Weed ac-tholic Church is ut every organa head. If th rganized body-If the easonable doubt head-not an inead. lics acknowledge

of Our Lord y insist that as in the world is a nust necessarily d centre of unity is impossible t h without being t visible head. of the true Cath-munion with the and impossible. note of the true saw that and proad in the apos me indicated the ch he was chosen Peter-a rock-I will build My of hell shall not will build My To him He gave s, the symbol of im He commis-

FLBRUARY 1, 1902

A NEW BIBLE.

lotus eating, far from the hurry and turmoil of the world's crowded marts; turmoil of the world's crowded marts; of any dreams that call back again the ages of chivalry and romance—more the ages of faith. Everything speaks to you of the past, from the names of the ancient streets to the classic forms of the Moorish water jars which the women poise on their heads. In Spain it is a joy only to exist. To sit beneath the abage of the olives and pomegran-The publication in Chicago of a new version of the Bible into nineteenth century parlance has shocked the senticentury paramee has snocked the senti-ments of Protestants who revere the Book as the sole rule of faith and life. Their objection to the new version is that its modern familiar phraseology is out in second with the sent here even and the second not in accord with the sacredness of the subjects recorded in the Bible.

the shades of the olives and pomegran-ates in the old world gardens; to breathe

the warm air fragrant with the mingled

And Spain is as conservative in her

And Spain is as conservation of the second s

In Spain, as in all Catholic countries,

make loud complaint about the way

The muleteer leaves his gaily-be-

the Mass is over the groups melt away like shadows, and their places are filled by others as the next Mass commences.

by others as the next Mass commences. Where in England will you witness any-thing like this? Yet I have heard com-placent English Catholics say: "Oh, we see the best Catholicity here." Do

Then, too, with what solemnity and devotion are the great festivals of the Church celebrated ! In what a strik-

the very pillars seem to tremble, and

s celebrated in a most impressive man

it is looked upon as a matter of course to hear Mass every day, and many per-

privilege.

to be a Catholic.

ent.

There is doubtless good ground for the objection, but it loses somewhat its force when coming from those who have heretofore been such zealous advocates of translations of the Scriptures into vulgar tongues or familiar languages of the people. The objection is as valid against the

the warm air fragrant with the mingled seent of orange and myrtle, and of the roses that trail over every wall and hedge; and to listen to the song of the nightingales, and the drip of the water in the marble fountains is a delightful first translation into English as it is to the last. The King James' Bible—the Protestant standard—was put into what was at that time the modern familiar phraseology of the people. That phraseology or dict'on which seems to present peoples dignified and venerable did not seem so to the people of that It was to them what modern familiar parlance is to us of this generaof the tion—the every day language of the common people. There hundred years common people. hence the language of the Chicago version which seems flippant now, may appear as dignified and quaint as the lanuage of the King James Bible appears

guage of the present day. The able and scholarly Christian Ad-vocate (Methodist Episcopal), in its protest against the new version says what may seem strange to Protestant ears : "The Bible is not a book to be put

in the language of the common people and to be so presented as the word of God. It is a unique book in origin, purpose and spirit and should be as unique in diction. It should be interpreted into the language of the people so that they may understand it, but if it is to be rewritten to conform to the ever-changing language of the people for many it must needs be filled with which is more nearly than any slang, which is more nearly than any other the language of vast numbers. "We deplore the multiplication of new prices which dearly tend to destroy dren; the matronly dona with her

versions, which clearly tend to destroy the reverence which the people should have for the word of God." Here the Advocate takes the position

of Catholies in the time of the Reforma-tion who condemned the vulgarization of the word of God by incorrect and of the word of God by incorrect and irreverent translations made by irre-sponsible and incompetent men. The Catholic objectors, however, had refer-ence rather to incorrectness and to heretical errors than to the common languages into which the Bible was translated. The first involved a principle; the latter a sentiment. After all it sounds strange that, in the words of the Advocate, "The Bible is not a book to put into the language of the common people, and to be so presented as the word of God," and that "It as the should be interpreted into the lan-guage of the people so that they may understand it." Does not this throw private judgment overboard ?-N. Y. Freeman's Journal.

Manly Catholici m.

noon, at which hour, according to tra-dition, Our Lord ascended to heaven. J. K. Huysman, the distinguished Pentecost, too, with its "sound of a mighty wind coming," which rever-berates through the vast cathedral till author, has the following to say of the Catholics of Holland:

The Catholics are everywhere in the the fact that they are marching on with the fact that they are marching on with serried ranks, forming a model company of grave Christians. A Catholic ner.—Boston Pilot. an exception here. To me there seems to be nothing like having been perse-edge. cuted for one's faith to render it dear to one; for if it be true that Calvinism has decimated the fold of Carist, it has also wonderfully strengthened those that have resisted. Dutch Catholicism, such as I have seen it here, has nothing effeminate about it; it is a simple, manly Catholicism." As this life is a state of preparation for another, we know that the most im-portant kind of knowledge communicat-ed to a child is not secular knowledge. There is needed something more than mere incuted for one's faith to render it

CATHOLIC SPAIN. A Lovely Land where Beligion. Culture and Art Flourish. Carte data and Art Flourish. Life, but spiritual knowledge. There is needed something more than mere intellectual training. The heart requires to be formed quite as carefully and conscientiously as the intellect. A man may be made a paragon of eleverness by sharpening his intellect and the interview of the interview of

to near Mass every day, and many per-sons who have leisure hear several Masses. The church bells begin to riung with the earliest blush of dawn, to the great annoyance of the English tourists at the fashionable hotels, who their rest is disturbed, and wonder that the Government does not legislate to "stop the nuisance" and curtail the number of "saints' days," as Anglicans invariably call all festivals of the Church, from the Circumcision to the Ascension. The earlier the Masses are, the larger is the attendance at them, for then the working-classes and the very poor find their opportunity to be

dizened mules outside and goes in to say his prayers, and the peasant woman, coming from the country to market, sets down her basket of vegetables and fruit on the marble floor and kneels beside him. Round every altar in the vast and shadowy Cathedral is gathered a slender daughters in their graceful mantillas; the old caballero wrapped in his long Spanish cloak, and remind-ing one of Don Quixote; and the beggar in his rags; little children, too, who wander hand-in-hand, alone, but quite at home in their Father's house. When the Mass is constant to the state of the state

Church celebrated ! In what a strik-ing and realistic manner are they each brought home to the popular under-standing ! Take, for example, as a summer feast, the Ascension, with its imposing crowds of communicants and its magnificent nusic. In the the dral at Granada we had no less than three High Masses, the last being at near a which hour, according to tra-

<page-header><text><text><text><text><text><text><text><text><text><text><text><text>

ep and lambs of He prayed that ail, aud when he is to confirm his it the office that e Pope — suc-r in the See es to-day. As d final court ions of faith and)ur Lord guaranability of failure. he Church needs is impossible for a great mission ablished in the a head, unity of is absolutely im-this is lacking in so long will it be y attempt, by herwise, to make at it is Catholic at it is Catholie ad in effect dis-Review.

Lead.

d faithful enough entirely to God, ly where ever He should have tion of mind to perfection ; but bak in faith that re we are going, od—it is this that onger and spoils Abandom your-can to God, until d He will never

ne Lord.

to wear now " in the Lord Jesus," ed at the last day than to be full of to be served and rld, and at that lis piercing eye l all men see our ming.

ays, and be lowly our own eyes and t you may become od.

Spain is one of the most conservative countries in the world, and its people, especially the peasants, change very little in manners and customs, even in the course of centuries, says the Irish Weekly. They are probably much the Isabella. The fact is regarded from a different point of view by different people. With some—the most culdifferent point of view by different people. With some—the most cul-tured, it constitutes the chief charm of Spain and Spanish travel ; with others it is a subject for hostile criticism and animadversion. It really is very anus-ing to listen to the various opinious set forth by teurists at hotel tables.

Those who live in the busy world of industrial competition, and gauge what they call civilization entirely by facilities for money-making, loudly lament Spain's unprogressiveness. They re-gard the whole world from this point of utility; beauty and art they despise. These devotees of what Count Tolstoi

calls "a sordid and soulless commercial-ism," would fain see grimy factory calls " a sordid and sources commercial-ism," would fain see grimy factory chimneys belching forth volumes of black smoke to obscure the incompar-able blue of the Spanish skies; and shapeless heaps of slag and refuse where shapeless heaps of stag and relase where how the rushing rivers flow between flowery banks bright with the rosy glow of luxuriant oleanders. This talk about the "indolence" of the people who are so "behind the age" that they actually prefer a life of simple independence, lived according to their own ideals, to toiling and moiling from mornown ing till night in order to heap up dol-lars-for other people to gather prob-

yet another class of travellers appears ably

to regard Spain solely as the land of the "bloody Inquisition," of "lazy" monks and friars, and of a "benighted" people given over to ignorance and sup-erstition, whose sole idea of religion consists, as an Anglican Bishop said recently of "Mariolatry and water worship.

On the other hand, to persons of taste and culture, to the artist, and to the lover of all that is beautiful and venerable in art and nature, Spain is a land of inexhaustible delights, a rival of loveliness. It is, too, a land of rest and

imparting to him all the knowledge to be found in an encyclopedia, and yet, if his character is not up to the right standard, "he is no better than a elev-er devil." Devils have knowledge. They know far more than we do. Therefore, education must consist in same now as they were in the time of the Moors, or at least of Ferdinand and Isabella. The fact is regarded from a by different struction, but must consider the formation of heart and character in accord-ance with the principles revealed by God. If the State began the education of children at about five years of age and continued it until they were fourteen or fifteen, the parent might say he could not allow his child to be given either to the State or any person or

persons simply to receive for several years nothing but a secular education. It must have religious instruction, and the parent must see that it gets it.— American Herald.

Intellectualism.

Intellectualism is the eraze of the age, but intellect is only one of the powers of man. Greater than intellect, more essential to a true development of manhood, is the heart, from which, as Vauvenargues says, "all great thoughts come." Knowledge alone cannot save manhood which craves for love, and seeks for more heart development. The manhood which cracks for bock, mith seeks for more heart development. The Graceo-Roman classicism failed to touch the depths of human needs. Brother-hood, equality, liberty, sprang from the love which was made known to the world in Christ, Who taught the world true religion.—Right Rev. Bishop Con-aty. **C. M. B. A. Installation of Officers of Branch 4.** As the regular meeting of Branch No. 4, London, beld on Jan. 2, 1992, the following off-ers (so, P. G. S. B. S., Rev. D. J. Egan; 2nd Offsers (so, P. C. S. B. S., Rev. D. J. Egan; 2nd Offsers (so, P. C. S. B. S., Rev. D. J. Egan; 2nd Offsers (so, P. C. S. B. S. Rev. D. J. Egan; 2nd Offsers (so, P. C. S. Burgs; Rev. Sc. Sec. P. E. Offsers (so, P. C. S. Burgs; Rev. Sc. Sec. P. E. Offsers (so, P. C. S. Burgs; Rev. Sc. Sec. P. E. Offsers (so, P. C. S. Burgs; Rev. Sc. Sec. P. E. Offsers (so, P. E. S. Sc. Sec. Sec. P. E. Offsers (so, P. E. S. Sc. Sec. Sec. P. E. Distallation of Offsers (so, P. E. Offsers (so, P. E. S. Sc. Sec. Sec. P. E. Offsers (so, P. E. S. Sc. Sec. Sec. P. E. Differs (so, P. E. Sc. Sc. P. E. Di

Installation of Officers of Branch 4. At the regular meeting of Branch No. 4. London, held on Jan. 2, 1992, the following officers were installed: President, T. J. O Masta ist Vice-Pres. Rev. D. J. Egan; 2nd Vice Pres, Geo, P. Burns; Rec. Sec., P. F. Boyle; Asst. Sec., J. P. Murray; Fin. Sec., M. O'Meara; Treas., J. W. Pocock; Guard, John Curtin; Marshal, W. Oostello; Trustees, M. O'Meara; M. Curry, E. J. Orendorf, Garret Barry and W. P. Regan.

Resolution of Condolence.

At the last regular meeting of Branch No. 4, London, held on Jan. 23, an appropriate resolu-tion of concidence was adopted and presented to Mr. F. D. Taschereau on the death of his son. Arthur.

L A Lambert CHRISTIAN MOTHER THE By Rev L A Lambert CHRISTAN MOTHER, THE, By Rev W Cramer 35

CATHOLIC CEREMONIES. By Abbe

 CHARDENCE CERESTORIES
 50

 Durand
 50

 CEREMONIES OF LOW MASS
 40

 CEREMONIES OF HIGH MASS
 40

 COBBETTS REFORMATION. Revised
 40

 Dy Very Rev Francis Gasquet, D. D.
 0

 O S P
 50

 DAILY THOUGHTS FOR PRIESTS. By
 10

 V. rv Rev J Hogan, S. S. D.
 10

 DIVINE OFFICE, THE. By St Alph de
 12

 EVENDENCES OF RELIGION. By Louis
 12

L guori125OLD HOUSE BY THE BOYNE, THE25Jovrin S JJovrin S J75OLD HOUSE BY THE BOYNE, THE100Jovrin S JFATHER LARNELITE, AN. By Father75OLD AMATKA. By aven Graya76Thomas Hunter, S J75OLD AMATKA. By aven Graya7601.0 IRFATHER RYANS POEMS150OLD TURE BY LEW of Manning DD. 100FATHER RYANS POEMS150POETICAL WO KS OF CHRISTIAN HEROISM.FATHER RYANS POEMS150POETICAL WO KS OF ELIZA COOK.75FATHER DAMEN'S URCTURES200POEMS BY TD McGee100Adial Gibbons (Cherb).100PASSING SHADJWS. BY Anthony25FATHER DAMEN'S URCTURES100POEMS BY DLAY WRIGHT, THE125FATHER DAMEN'S URCTURES150POEMS COF A PLAY WRIGHT, THE100GUP RIES OF MARY, THE. BY Pierce50PA de Bornier100GUP RIES OF MARY, THE, BY STAIP25POME AND THE ADDOR.100POME AND THE ADDOR.125POME AND THE ADDOR.150

 IN THE TURKISH CAMP, By Mary
 50

 IN THE TURKISH CAMP, By Mary
 50

 IN THE TRACK OF THE TROOPS. By
 50

 NIGHTUY HALL AND OTHER
 60

 TALES. By E King.
 60

 TALES. By E King.
 125

 LOUISA KIRKBRIDE. By Rev A.
 100

 LUDLP. A Historical Drama, by A Gup
 125

 LUDUP. A Historical Drama, by A Gup
 125

 LURE DELMAGE. By Faher Sheehan 1.50
 125

 LUKE DELMAGE. By Faher Sheehan 1.50
 126

 LUKE DELMAGE. By Faher Sheehan 1.50
 126

 Danglas
 160

 MARTAN ELWOOD. OR HOW GHILS
 100

 MARLAN ELWOOD. OR HOW GHILS
 100

 MARCARTHY MOORE, by Mrs J Sadlier 10
 100

 Mark CANTERBURY TALES

REGINA NOTES.

FATTH OF OUR FATHERS. By Cardin of the Gradin of Control of Cont

<text><text><text><text><text><text><text><text><text>

The best teacher of duties that still lie dim to us is the practice of those we see and have at hand.

Beeswax Candles for Candlemas Day for sale at the Catholic Record.

100

Sacred Heart Review. THE TRUTH ABOUT THE CATH-OLIC CHURCH.

His

by

to be saved.

knowledge

here shows itself to lack the very under-

not imply the lack of saving grace.

all theologians, if dying in infancy,

(2) Men unjustly excommunicated

are separated visibly from the Holy See. Yet, as is said by St. Augustine, Cardi-

nal Bellarmine, St. Alphonsas Liguori, and all the theologians, "though con-

demned in public by man, they are crowned in secret by God." (3.) Men justly excommunicate, but

dying contrite without opportunity of confession are, as all acknowledge, finally saved.

Here is enough to break up his con-

Here is enough to break up his con-tention at once. However, let us go back to the beginning with him. Professor Foster allows that there are some qualifications of his position.

Yet if he allows that there are any, he

breaks down. The qualifications that I have given although they rest on un-

first, and truth is the conclusion.

brotherhood in which the brethren do

We will go on next week

FIVE-MINUTES SERMON.

Fourta Sunday After Epiphany.

TAKING COURAGE.

Sometimes, my brethren, we feel dis-

couraged because we have not kept our

worse. What, then, was the matter

Now, in considering this question let us no get into a panic. God knows us

just as we are, and far better than we

although we are honestly deter-

shut our eves and go ahead, and mean-

Therefore He is

That would be

with my good resolutions?

Andover, Mass.

CHAS. C. STARBUCK.

attained.

My

BY A PROTESTANT THEOLOGIAN.

CLXXIV.

Error (9), says the Champion, which all Protestants agree in rejecting, is Celibacy.

Of course these slouching writers, who never stop to consider whether they say what they mean, wish to express here that all Protestants agree in refusing to make the celibacy of the clergy a matter of obligatory discipline.

Of course this is true. Final Protestantism does not go so far in this direction as the first Protestahts. Luther, as he denies out-right that there can be any such thing right that there can be any such that as unmarried chastity of course must maintain a universal obligation of mar-riage, and indeed of marriage as early in life as it is possible. His language on this point is so horribly foul, that I should not dare to communicate it ex-cept to an andience of men, and that cept to an audience of men, and that carefully chosen. Even in the most confidential correspondence I have not been able to bring myself to translate ome original. Let us hope that the Melancthonians are warranted in declaring that Luther means about one word in twenty of what he says.

As to monastic vows, it can not well be said that all Protestants condemn them, for I have seen them defended by a Presbyterian writer in a Presbyterian journal, the New York Evangelist. It is true, nevertheless, that the general temper of Protestantism is adverse to them, holding, for instance, that a voca-tion to a single life is better maintained by the continuous sense of obligation. However, I have known Protestant, and even Presbyterian, ladies to bind themselves by triennial engagements of celibacy. (10.) Indulgences. It is not true

dently none can be saved except such as belong to the true (invisible) Church (10.) Indugences. It is not true that all Protestants condemn indug-ences. They simply do not use them. Indeed, they can not, since we have no functionary who claims the power to grant them. The simple and reserved statement of the Council of Trent, that the right of conferring inducences has the right of conferring indulgences has been given by Christ to the Church, and that the use of it is highly salutary to the Christian people, is something which a Protestant, as such, need not hold himself bound either to affirm or to contradict. He simply lets it stand or fall on its own merits. Of course this is by no means the Roman Catholic position, but on the other hand, it is in utter contradiction to the assumption of these people of the Champion, and of these people of the Champion, and their kind, that everything which Pro-testants do not use, they all agree in rejecting. Froude maintains that the chief value of true religion lies in denial according to which Lucian, whom he so highly venerates, is greatly superior to St. Paul. Christians, however, hold that we are nourished by truth, and not by vacuity, and that my inability to this or that is true which excellent Christians value does not warrant me in saying that it is false. Thus we have seen that out of seven

positive propositions which these edit-ors give as distinctive doctrines of Protestantism, six are just as much Catholic as Protestant, and that the seventh, namely, that the Bible ought to be studied in the vernacular by those who do not know the originals, is affirmed also by the Catholic Church, note not an argumentarily.

only not so peremptorily. Of the ten propositions which these men tells us that all Protestants agree in rejecting as false, we have seen that one, Salvation by Works, is accepted one, Salvation by Works, is accepted by most Protestants in the sense in which Rome teaches it, and that in the sense in which most Protestants reject it, Rome rejects it also. Four of these pro-positions, undoubtedly, all Protestants agree in declining to accept. Five are not by any means rejected by all Pro-testants as we have seen

THE CATHOLIC RECORD.

inclined to view it, ex cathedra, con-tradicts, can not possibly be a doctrine God will give you grace to overcome of us. But, above all, let the holy candle burn by the bedside of the sick God will give you grace to overcome it." trine of the Roman Catholic Church. His knowledge of Catholic theology

Do not cast your net too far out into bo not cast your net too rar out into the stream; do not be in a hurry to promise to abstain from any partic-ular sin, or to do any particular act of virtue for your whole life except in a concert way. In a concert way you We have already seen several cases in which Catholic theology would com-pel him (if he knew enough of it to own that visible separation from Rome does not imple the lack of service grave processing and the service grave promote the service grave processing and the service grave the service grave processing and the service grave the service grave processing and the service grave promote to abscale from any particular in a general way. In a general way you are determined to keep God's law, at the service grave processing and the service grave promote the service grave processing and the service grave promote the service grave processing and the service grave promote the service grave processing and the service grave promote the service grave processing and the service grave promote the service grave processing and the service grave promote the service grave processing and the service grave promote the service grave processing and the service grave processing and the service grave processing and the service grave promote the service grave processing and the service grave pro are determined to keep God's law, honestly and firmly determined. As to First, validly baptized children of non-Catholics, who are certainly out of visi-ble connection with Rome, are allowed this or that particular sin, you hate and detest it and have made up your mind against it; whenever the temptation omes you are resolved to resist it. There are three things about which

one should make good resolutions rather than about any others; First, the practice of prayer; second, going to confession and Communion; third, avoiding the occasions of sins. The first two fill our souls with God's grace and the third keeps us out of danger. Put all your good resolutions into company with prayer, and monthly, or at least quarterly, Communion; and you will have no great difficulty in pulling through. From month to month is not so long a time to keep straight, and a mead mead a method for the communication. good confession and a worthy Communion is God's best help. Morning and night prayers are a mark of predestination to eternal life; keep away from bad company and dangerous places, and avoiding bad reading and all other I have given although they rest on un-disputed Catholic theology, he never once mentions. He seems to know nothing of them, Indeed, he expressly assumes that Roman Catholic doctrine is, that every one dying excommunicate is ipso facto lost. The qualifications which he does mention he treats as illegitimate. We will come to them presently. dangerous occasions, has very much to do with an innocent life and a happy

THE FEAST OF THE PURIFICA-TION.

On Sunday we again celebrate the Feast of the Purification of the Blessed presently. Professor Foster reasons in this way. It is, says he, the fundamental Catholic Virgin Mary. In common speech we call it Candlemas, because on this day position that the visible Church is the true Church, and that the Roman Church is that visible Church. Evithe candles prescribed for divine serv-ice are blessed. The candles must be made of bees-wax. This is so imperative that the Church has preferred to have even her most sacred rites per-... "If, then, the invisible Church is to be identified with the visformed without lights rather than have those used that are not made of this material. The very word candle these used that are not made of that material. The very word candle (Latin candela) in the language of the Church always signifies a candle made of bees wax. Tallow, sperm, parafile, patent wax, or any other than bees-wax candles cannot be blessed, and are forbidden to be used for diving sorving ible Roman Church, membership in the former is the same as membership in the the latter, and salvation will depend connection with the Roman Foster, gives, as Catholic doctrine : "The visible Church is the true Church." I give, as Catholic doctrine: "The true Church is visible." It is very important here, which is subject and which is predicate. Foster's form forhidden to be used for divine service. It is an ancient and praiseworthy cus-tom for Catholics to procure at least one candle for this day, and after it has been blessed to take it home to use at the bed of the dying or during a storm, or for any other proper end as the Church wishes. Good Catholics, naturally implies that visibility comes form implies that truth comes first, and visibility is the conclusion. I venture to think that mine is the sounder Catholic we know, are not satisfied with this alone; they offer one or more candles for the service of the altar, thus followdoctrine. The generating principle of the Church is not visible, for it is the Holy Ghost Who is invisible. Yet surely the ing the example of Mary, who, though not subject to the law, offered a sacriholy brotherhood which He engenders is fice in the temple. entially visible. How can that be a

In a book entitled " The Sacraments of the Holy Catholic Church," we find the following beautiful remarks in re-

not know each other, and do not visibly express their fellowship? We may well allow that the spirit of such a gard to this custom : The Church calls us to the temple brotherhood may go farther than its de-fined bounds. Yet it is none the less true that the brotherhood, in its proper for the Purification that our eyes too may see this glorious Light recognizing it in its symbol, the blessed candle consummation, is definitely visible, and that its distinctive blessings are first fully received when a visible and perthat our hands too may hold the Infant Saviour in holding the waxen taper which represents Him. manent consciousness of membership is

How full of meaning are all these

rites of ou. religion ! Not by chance has the Church chosen the wax candle as a type of her Lord and Master. St. Anselm of Canter-bury, tells us the reasons : "The wax product of the virginal bee represents Chaist's most enclose bedy, the wick Christ's most spotless body ; the wick enclosed in the wax and forming one with it, images His human soul, whilst the ruddy flame crowning and complet-ing the union of wax and wick, typifies the divine nature, subsisting unconfusedly with the human nature in one

good resolutions, and are even ready to say it is better not to make any at all, so often do we break them. I have divine person. Let us then make, on receiving our no doubt there are some listening to me who began the new year courageously blessed candle, an act of faith in Christ, the Light of the world, enlightening

candle burn by the bedside of the sick and dying, dispelling by its blessed light the shades of trouble and despair which the prince of darkness strives to cast around the Christian soul in the hour of its dissolution, and illumining the dark road through the valley of death to the mountain whose light is God.

THE BLESSING OF THROATS. A Legitimate and Pions Use of Saera mentals.

In the office for the ordination of priests the Pontifical says: "It is the part of a priest to bless," and bless-ing in its most general sense is a form of prayer begging the favor of God for the persons blessed. The act of bless-ing should excite good dispositions in persons who make a right use of them, and in the Blessing of Throats, which will take place in the majority of our churches on the 3rd inst., it should be remembered that the crossed candles used by the priests have no innate power in themselves of helping us. But surely, as it has been pointed out so often, there is no superstition in believing that God will listen to the prayers and in a special way touch the hearts of his children in whom such good dispositions have been excited by the use or sight of objects which have been blessed for heir use by the prayers of the Church. Why, then, should we not avail ourselves f the sacramentals of the Church?

The blessing of throats is appointed for St. Blaise's day because that saint once saved from death the child of a poor woman who was likely to die from the effects of a fish bone in her throat. The saint and martyr in life was Bishop of Sebaste in Armenia and met his death in the year 316. Iron combs were used to tear his flesh from his body at his martyrdom; hence he has adopted as patron of the Woolcombers. With regard to the pious ceremony o

the blessing of throats there is a spec blessing of the wax candles to be use as may be found in the Roman Ritus as may be found in the Roman Ritual. By it a power is attached to the Candle "that all whose throats are touched therewith in pious faith, may be freed by the merits of St. Blaise's martydrom from sore throat of any kind." Two candles lighted and placed in the form of a cross, are applied to the throat of the person seeking the blessing while the priest says : "By the intercession of Blessed Blaise, may God free you from sore throat. Amen." It will from sore throat. Amen." It will easily be understood that this is but a legitimate and pious use of the blessings and sacramentals sanctioned by the Church. ...

DREAMS.

And why does the Past entice us With the joys and sorrows of yore Why do we e'er glance bahind us, Or send out bright dreams before. Let us live in the grace of the moment,

And look to brighter years ; Let us bear to-day's light burden And not give the Past our tears! Until the Present has faded And the Past has ceased to b

IMITATION OF CHRIST.

Know for certain that thou must lead a dying life; and the more a man dieth to himself, the more he beginneth to live to God.

No man is fit to comprehend heaven



(LONDON)

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

UNDOUBTEBLY THE BEST OF BEVERAGES

Authorized Testimony.

Mount St. Joseph, Peterborough, Ont. October 9, 1900.

Dear Sirs,-Several of our Sisters have been benefitted greatly by using the VIN DES CARMES, according to directions, and we have much pleasure in stating that we find it an EXCELLENT TONIC.

SISTERS OF ST. JOSEPH.

Vin des Carmes is sold in London by J. G. SCHUFF, ANDERSON & NELLES. W. T. STRONG & CO., Druggists.

or pure blood, a bright eye, a clear complexion, a keen appetite, a good digestion and refreshing sleep, TAKE

In des am

BRISTOL'S Sarsaparilla

It arouses the Liver, quickens the circulation, brightens the spirits and generally improves the health.

Sixty-eight years trial have proved it to be, the most reliable BLOOD purifier known.

All druggists sell "BRISTOL'S."

RETROSPECTIVE.

Many important features stand out in the operations of The North American Life for the past year. It did the largest new business in its history, paid out a larger amount to policyholders for profits than in any preceding year, and in all departments tending to success made splendid additions. Such material gains indicate a strong and prosperous state.

No more desirable insurance can be secured than by a policy in the North American Life.

Particulars of the guaranteed plans furnished on application.

Managing Directar

A great many leading

medical men, after study

ing the matter, say:

"O'Keefe's" is the best

Liquid Extract of Malt

on the market. Ask

your doctor if this is no

Try a few bottles your

PRICE,

25c per Bottle.

said to be just as good.

Refuse all substitutes

self.

NORTH AMERICAN LIFE, 12 to 118 King St. W. TORONTO, ONT. IOHN I BLAIKIE

President.

FEBRUARY 1,

OUR BOYS A

NEIGHBOR

When we moved in hood. I told my him one thing which evid an insufferable annoy was full of boys-hor

I fancied I never d having none of my shameful to have to p tribe of other peopl about us. Mr. Wilborn said, kind of a twinkle in

the man remembered "horrid boy" hims wouldn't worry: perl won't trouble you as pate. But just a moment

a bound, came half round our alley; we was I turned to see wh I was only just in the dozen pairs of hee back fence.

"Well, did you ev "Oh, yes," said M shinned it over the shinned it over the more than a hundred take it now. That's Well, it looked hi Of course, like eve wanted to be as pop bors as possible, so make any more fu could help, but I ha that poor Horace enough.

Well, they chatt whistled; they too climbed, and were y assure you; yet at t I had not seen or h lutely objectionable racket and running

ually kept up. On the afternoon which happened to plexity occurred. I note saying some to tea, and, as my rived, there was no necessary errands. I went to the do

ously forth to see might be, and if I c old Addie with n boy was perched of ing our piazza Another was sittin or three others lun As my anxious f monkey on the fe his cap as he inqui "Have you lost

born 'Oh, no," I said only thinking of and didn't know ju

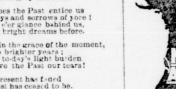
"Why, send us! with a bound off towards the other. "Will you reall as railing, fence a

their phalanx. "Why, bless you boy with dimples-tually had dimple we're for! We h errands and be

that's what boys v I laughed a rel duced a basket a and in less than locomotive mimie round the yard v for, and the chan I was proceedi

two all around, w they bounded, on to say, with mock "We young g anything till we d Two or three d ace was starting missed little Ad off while we were we thought she came the day b

nowhere to be fo Horace and I rus Boys everywhe "Oh, boys," I has run away; wh "Do! Why, was the uninte hasn't run away lieve," said one "there isn't a c sissy could hide noses in less ti Jack Robinson. "Oh, bless t claimed, "how t Horace looked



In the place of the golden Future Of Heaven's Eternity! —A San ose.

The King's Highway of the Holy Cross.

not by any means rejected by all 110 testants, as we have seen. The result of all this examination of ours is, to make plain that these editors of the chief Spanish organ of a great denomination, chosen to set forth to the Catholies of Spanish America the true

will

We dream of the distant Future. And we dream of the shadowy Past. And we mourn that the hving Present Has its magic about us cast.

For the CATHOLIC RECORD.

Why should we dream of a Future That perchance will never be ours? And whose glittering golden cloudiets May fail in cold grey showers?

gospel, and the distinctive nature of Protestantism, which they identify with the true gospel, show themselves grossly incompetent to explain the points in which all Protestants agree, and mon-strously unqualified to explain the points of disagreement between the two religions

However, we need not be surprised. promises. "God is true and every man is a liar," says Holy Writ, and our ex-In the denomination in question compet-ency of thought and honesty of stateency of thought and honesty of state-ment are jewels, much too precious for everyday use. Besides, they are far too valuable to be thrown away on Spanish Papists. Mendacious black-guardism serves the turn just as well, perience of human nature demonstrates mined to tell the truth, and do tell it, when we promise to God to behave our-selves property, yet we know very well and comes a great deal cheaper, and is a weapon which the editors of t e Chamthat in a moment of weakness we may break down, and that is understood be easily beaten in the use of it. If the ber reading of St. Philip Neri that sometimes on waking in the morning he would say, "O Lord, keep Thy hand on editorial arm ever does feel weak, there The Converted Catholic, or to transfer Philip to-day or he will betray Thee. The Converted Catholic, or to transce something peculiarly nasty and false from La Patria, and it serves the holy I could not keep it." That woul it could not keep it." Hence it is a great folly to say, "I good sense if you were going to swea

We will now return to Professor We will now retain to rotes of Frank Hugh Foster's Third Chapter, with a view of going through it con-secutively. His purpose in it we re-member, is to prove that the true doe-trine of the Roman Church is, that no true of the Roman Church is, that no one can be saved outside of visible com- ent matter. In such cases we munion with her.

The whimsical comment of the Inde- time pray hard for God's assistance. pendent's reviewer, that Foster objecti-fies the Roman system of doctrine, even fidgety about the future, looking back Thes the Roman system of doetrine, even to ideality, has really some appearance of confirmation in his first two chapters. In them he in fact does struggle to put on an appearance of lofty impartiality. However, this artificial endeavor fairly breaks down in the third enapter, which is eagerly, almost passionately, though, the could not persevere. "What is is eagerly, almost passionately, though, to do him justice, never virulently, con-the matter?" said the priest.

troversial. Dr. Foster is a much more earefully disciplined mind, above all in theology, than the "Nun of Kennare." Yet he seems as absolutely oblivious as Miss Cusack herself of the necessary traits than the "Nun of Kenmare." Yet he seems as absolutely oblivious as Miss Cusack herself of the necessary truth, that a doctrine which the greatest Roman Catholic divines, of event Roman Catholic divines, of every rank likely to do so?" "Oh, no! not at all: Roman Cathole divines, of every rank inkely to do so? "On, no: not at all: from cardinal down, are placify allowed but—"""But wait until the tempta-to challenge, and which the Pope tion comes. You have made up your authoritatively, and as Dr. Foster is mind not to commit mortal sin, and enee inv

as bad as I was before, maybe I am of truth to show our poor erring counshouldst prefer to suffer adversities for Christ than to be delighted with many trymen the way to the glorious city of the Holy Roman Apostolic Church.

We should make on this festival an offering of candles for the service of the altar. Oh! what a consoling know ourselves. Therefore He is not the altar. Oh! what a consoling so cruel as to hold us strictly to all our thought for us, when we are at our daily work, that perhaps our candles are that moment burning before the tions.

Blessed Sacrament, taking the place of silently, purely bu our hearts, their stead before the Sacred Heart of

Nor should we forget ourselves. We ought to have at least one blessed candle for our own private use to burn before the crucifix or an image of the Blessed Virgin, to remind us that our souls like it ought to be consuming the dross of earthly affection in the pure,

we must put our confidence in these holy candles, for the prayers of the Church have ascended to God that He might bless and sanctify them for he service of men and for the good of their bodies and souls in all places. Pions Catholics light them during thunder storms that God, in consider ation of Christ, Whom they represent may deign to protect His servants. Let us light them whenever we are threatened with calamity, and if we do so in a spirit of faith, we shall experience signal proof of God's fatherly care

Liquor, Tobacco and Morphine Habits.

A. MCTAGGART, M. D., C. M. 75 Yoage Sts., Toroato. References as to Dr. McTaggart's profess al standing and personal integrity permit

y: Sir W. R. Meredith, Chief Justice. Hon, G. W. Ross. Premierof Oataric. Rev. Joha Potts D. D. Victoria College. Rev. William Caven, D. D., Kno x. College. Rov., Father Ryan, St. Michael's Cathedral. Right Rev. A. Sweatmaw, Bisheo of Foronto Thos. Coffey, CATHOLIC RECORD, London.

Right Rev. A Sweatmas, Blacop of Toronto Thos. Colley, Carnollo Record, London, Dr. McTaggart's vagetable remedies for the grading and sell bowl completing and tiquor, tobacco, merphino and other drug habits are healthful, safe, inexpensive home publicity ; ne loss of time from business, and a entraining of cure. Consultation or correspond entraining of cure. Consultation or correspond

comforts ; because thou wouldst thus be more like to Christ and more conformable to all the Saints. For our merit, and the advancement of our state, consist not in having many sweetnesses and consolations, but rather in bearing great afflictions and tribula-If indeed there had been any thing

better, and more beneficial to man's salvation, than suffering, Christ would certainly have shown it by word and example

For He manifestly exhorteth both His disciples that followed Him, and all that desire to follow Him, to bear the cross. saying :--If any man will come after Me let him deny himself and take up His cross daily and follow Me. (Luke ix. 23.)

So that, when we have read and searched all, let this be the final conclusion, that through many tribulations we must enter into the kingdom of God. (Acts. xiv.)

A Query Answered.

Anxions questioners ask, "Is there no sure cure for corns?" We are glad to be able to tell there sufferers that Putasm's Painless Corn Extractor will relieve them in a day, and ex-tract corns without pain. It never fails.

Extract corns without pain. It never fails. No person should go from some without a bottle of Dr. J. D. Keilog's Dysentery Cordisi in their possession, as charge of water cook-ing, climate, etc. frequently brings on summer complaint, and there is nothing like being ready with a sure remedy as hand, which oftentimes saves great suffering, and frequent-ly valuable lives. This Cordial has gained for itself a widespread reputation for sford-ing prompt relief from all summer complaints. "A GRAVE YARD COUCH." is the cry of tor-tured lungs for mercy. Give them morey in the form of Allens Lung Balasm, which is used with good sfleet even in consumption's early stages. Never noglect a cough. IMILATIONS ABOUND but insist upon getting

This states, better houses at the set of th



AODO

HOCOLATE.

THE BEST. TRY IT NEXT TIME

AND

Secretary.



Your Grocer has Them

Catholic Home Annual For 1902 Now For Sale at the Catholic Record Office. Price 25 cents.

I put on my be but before I re long block two tant corner carr on their clasped reach the other Horace produ

word.

change, but a with the dimple the remarkable 'We coves d folk know us, a

But the tin wn and cried. Horace came day, when we home about a for

I was terrifie looked and seet

When he got afterwards, he night-key, he v quitous boy un then two othe house, as deft men.

I met them in matters at a g started with m in a trice. A mission to take sidewalk "for blessed the boy midst of my ca The two who with me, movin

ing in little bed and the de me. Then all boy to be seen half an hour pened to go to perched on t clave, were boys, so silent



FEBRUARY 1, 1902.

OUR BOYS AND GIRLS. NEIGHBOR'S BOYS

When we moved into the neighborhood. I told my husband there was one thing which evidently would prove an insufferable annoyance. The street was full of boys-horrid boys. I fancied I never did like boys, and,

having none of my own, it seemed shameful to have to put up with such a tribe of other people's as there were about us. Mr. Wilborn said, soothingly, with a

kind of a twinkle in his eye-I suppose the man remembered that he was once a "horrid boy" himself—"Oh, well, I wouldn't worry: perhaps the little chaps won't trouble you as much as you anticipate

But just a moment, with a whoop and a bound, came half a dozen of them round our alley; we were at supper, and as I turned to see what was the matter, I was only just in time to see half a dozen pairs of heels flying over the back fence.

"Well, did you ever !" I gasped. "Oh, yes," said Mr. Wilborn. "I've shinned it over the neighbor's fences more than a hundred times; my turn to take it now. That's all." Well, it looked like a terrible trial.

Of course, like every other woman, I wanted to be as popular with my neighbors as possible, so I resolved not to make any more fuss about it than I could help, but I had a guilty suspicion that poor Horace would hear fussing enough.

Well, they chattered and raced and whistled; they tooted and sang and climbed, and were veritable boys, I can assure you; yet at the end of three days, I had not seen or heard anything absolutely objectionable, only the general racket and running fire of sport continually kept up. On the afternoon of the fourth day,

which happened to be Saturday, a per-plexity occurred. I had just received a note saying some friends were coming to tea, and, as my girl had not yet arrived, there was no one to send on some

necessary errands. I went to the door and looked anxiforth to see how far off a store t be, and if I could take four-yearsold Addie with me. One neighbor's boy was perched on the railing separating our piazza from the next one. Another was sitting on the fence. Two or three others lurked in the alley.

As my anxious face looked forth, the monkey on the fence actually took off his cap as he inquired, respectfully : "Have you lost anything, Mrs. Wilborn

'Oh, no," I said pleasantly, "I was only thinking of going on an errand, and didn't know just how to." "Why, send us !" said the merry boy, with a bound off the fence and a nod

towards the others. "Will you really go ?" I inquired, as railing, fence and alley delivered up their phalanx.

'Why, bless you, yes, ma'am," said a boy with dimples—that 'horrid boy' ac-tually had dimples— "why, that's what we're for ! We hang around just to do errands and be useful. Mamma says that's what boys were made for.'' I laughed a relieved laugh as I pro-

duced a basket and told of my wants, and in less than fifteen minutes those locomotives came choo-chooing mimie around the yard with everything I sent for, and the change all right. I was proceeding to give a cent or

two all around, when, with a whistle, off they bounded, one little chap lingering to say, with mock dignity: "We young gentlemen never take anything till we do something."

Two or three days after, just as Horace was starting out to business, we missed little Addie. She had skipped off while we were eating breakfast, and we thought she was with the girl, who came the day before. The child was nowhere to be found. With pale faces, Horace and I rushed to the door.

Boys everywhere. "Oh, boys," I cried, "my little girl has run away; what shall I do ?"

pected they were round had I not seen them. At my appearance one boy spoke up,

cheerily: "You see, we're only prowling around in case we should be wanted." That was when I broke down and eried; not because of my anxieties, those were greatly relieved, but be-cause I had called those dear, quiet, helpful little fellows "horrid boys." Towards night, as a tap came at the outside door, I opened it to see a bright face look up into mine, while a roguish voice remarked :

The mourners are about to disperse for the night : are there any errands : I kissed right into a dimple as I replied, cheerfully :

No, my dear boy, nothing to-night, thank you.

Now they scamper freely around the yard, perch on and tumble over our fence, coddle Addie and chat with me at the open window, and I think my neighbors' boys are splendid, just splend! The merry boys ! And to my real delight I heard one did

of them confide to Addie the other day that the fellows all thought her papa was one of the nicest gentleman they r knew, and he added, heartily : And we all think you've got just the boss mamma."

CHATS WITH YOUNG MEN.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. To-morrow is a new day; bein it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste ent on the yesterdays.-Ralph Waldo Emerson

Hints for Prosperity.

Get into a business you like. Devote yourself to it. Be honest in everything. Save some money every week. Employ caution ; think out a thing well before you enter upon it. Sleep eight hours every night. Do everything that means keeping good health. School yourself not to worry ; worry kills—work does not. Avoid liquors of all kinds. If you must smoke, smoke moder-Shun disputes on two points-relig-

And last, but not least, marry a true man and have your own home.

Education Needed.

"The boys destined to become public then are those who are educating themelves. The great majority are going o reach public office by way of the colege. The other day I was looking at statistics of what are supposed to be the people of attainment in America and I found that nearly four fifths are persons of higher education-graduates of universities, colleges or schools of advanced study. This, more than any-thing, shows young America what is the foundation for future usefulness. In these days of higher and more complithese days of higher and more comple-cated development of civilization, the man with systematic mental training and who enjoys average health has four chances out of every five to beome a leader in some particular line. The fifth chance must come to him who has made an extraordinary effort toward elf-improvement outside the organized educational institutions; who has done an immense amount of private reading and study. In a class of students, where one works with others, there is where one works with others, there is greater incentive to progress than where one works alone. Here is found the shoulder-to-shoulder spirit which profits so much for the soldier.

Right Away.

more people come to grief through procrastination, indolence, and dillydally-ing, than from almost anything else. One must be willing to make sacrifice There is nothing else quite so destruct-ive to the energy which does things, or which so paralyzes the executive or which so paralyzes the executive faculties, as a habit of dawdling. The only possible corrective of it is The only possible corrective of it is to determine stoutly to begin, on the instant, the task before you. Every moment's delay makes it harder and harder to start. It is the beginning which is difficult. If dawdlers could only once be set in motion, many of them would run awhile; but they lack the power of initiative. Shun the fatal habit of "putting off," as you would a temptation to crime. The moment you feel a temptation to dawdle come upon you, jump up, and then go with all your might at the most difficult thing you have to do. Never begin with the easiest thing; take the hardest, and hang on persistently until you have overcome the habit. Fear procrastination as a dangerous enemy. It is more than a thief of time; it steals character, ruins opportunity, robs you of freedom, and makes a slave of you. How can one expect to succeed when his to-morrows are always mortgaged for the debt that should have been paid to day? The ready boy, the one who is always on the alert for the next thing, who is always prepared to do the thing required of him, and to do it at once, is the one who wins. A habit of thing required of him, and to do it at once, is the one who wins. A habit of promptness is the most valuable one to form. It unifies and strengthens the faculties, and makes one methodical.

THE CATHOLIC RECORD.

swift hours cause it to wilt, it is cast aside without a pang. Some other flower will take its place—there are so nower will take its place—there are so many flowers ready to one's hand in the bright gardens of acolescence. But, later on when life's powers have, in some sort, arrived at maturity, and its simplest acts are infused with a deeper and sterner meaning than lies on the surface, men and women grow into a truer appreciation of the value and worth of friends and friendships. Those who have been by our side, alike in oys and sorrows, are to us as precious safest be treasured in the gems to places of our love and care. gard them with the reverent affection that the soldier feels for the decoration on his breast. A jewel to be guarded and delighted in, a sign of promotion, a guage of merit, is a friend in whom one nfides without the shadow of a doubt.

Almost insensibly we take on something of the color of our friendships. That "a man is known by the company e keeps" is more than a mere truism Hearing it said, for instance, of an ob-scure man, that he is the chosen companion and intimate associate of an-other who is eminent in literature, or art, or politics, or philanthropy, we at once decide by an inevitable process of induction that the man of whom we have not heard before must be the peer of the man whose praise is on all lips. Else why should they affiliate? There must be common ground of sympathy before men can meet on equal terms. In all true friendship there is reciproc ity. We give but we also take. We grow, unconsciously to ourselves, like those whom we love. Thus we not infrequently see happily married people,

who, as they grow older, seem to grow liker in countenance. This is not mere fancy, since the spiritual transcends the natural, and the soul-likeness comes out, in time, on every face. All true marriage is the realization of the highpossible type of friendship. So, though originally the features were cast in diverse molds, the eyes of different colors, and the hair in contrast-ing shades; the inner life triumphs, and each face gains somewhat of the other best in expression and feeling. There is something very beautiful to the is something very beautiful thoughtful observer in seeing such transmutation as this. All friendships of whatever kind, are honored in the persons of these serene and satisfied ones, who have reached the broad table-land of middle age, strong in their unquestioning faith in each other, equipoised in their unwavering love. nd fearless of nothing in the future, ot even of the parting by the river of death, since love reigns supreme in all God's worlds. In a lesser degree, as opportunity is less favorable, all our friends affect us and we affect them.

We catch their tone, and they are set to ours. Our lives move to music, and our daily acts are the librettos which interpret only partially the grand sweeping chords, or the lighter sympwhich are sounding in our hearts.

" A man that hath friends must show himself friendly," is one of the adages in that book which conserves with its salt of homely sense the wisdom of the No philosopher, however gifted, has ever crystallized into brief and sententious praise so much of the pith and marrow of profound, good sense as King Solomon of old. The Book of Proverb sparkles as if it had been sown with diamond dust. None of its aphorisms are more facile of proof than the one we have quoted. It is not the morose, sullen, disagreeable, or selfish man who has troops of friends who attracts genial and glowing mates among his ac-quaintances, and whose coming in any circle is hailed with gladness.

Such a man may keep the royal love of the wife who fears him, of the sister who played with him, and of the mother to whom he was once an infinite possi bility of joy and delight. But he is "Begin right, and right away," is a motto which would have saved many a youth from disaster. Nothing is more delusive than delay. I have known away, and his death casts no shadow. To have friends, one must be friendly.

"Why does the Catholic Church not ise the Bible ? " The Catholic Church is made up of two simple elements—the priest and the people. Now the priest is bound under pain of mortal sin to read his breviary once every day. It takes him at least an hour; often an hour and a half to do this. The breviary is taken al-most exclusively from the Scriptures and so arranged that every day a portion of the Old and a portion of the New Testament must be read, and the whole Bible is read at least once a year by every priest in the Catholic Church. The other element in the Catholic Church is the layman. Now every Catholic who has attained the use of n is bound to hear Mass on Sun-At that Mass portions of the eason is day. stles and gospels are read in such a y that at least the New Testament s read once a year by every Catholic who fulfils his duty of coming to Mass on Sunday. The Catholic priest is bound under pain of mortal sin to read portions of the Old and New Testament every day. The Catholic layman is bound under the same penalty to read or to hear read the Bible on Sunday— the two make up the Catholic Church. The Catholic Church does not forbid. ut commands her children to use the Bible. I do not speak of private readings—frequent mediations of the Bible. I give you the law of the Church which ought to be sufficient to show you how mistaken are those who say we do not use the Bible."

imposition and a fraud, to be done away with as far as possible; who, in short, either looks forward to nothing at all beyond this life, or, if he hopes for heaven, has a different one from hers, and seeks for it in a different way? The only plan that can be followed to secure even a seeming peace and agree' ment is to bring down the Catholic religion to its lowest level, to make out that it is not so very different from Protestantism after all : to be content with Mass on Sundays; to eat meat on Fridays whenever it is more convenient; let the Pope and Church generally get on as best they can, and to more about them than can be helped Yes, this mixture even in the Catholic party of Catholic and Protestant is only too likely to be the result of a mixed marriage.-St. Xavier's Calndar.

LIVER TROUBLES.

ary medicines do, but go directly to the root of the trouble. In this way they cure such diseases as liver and kidney troubles, rheumatism, paralysis, St. Vitus' dance, heart troubles, sick headaches, anaemia, and the irregularities that make the lives of so many women one of constant misery. Do not be per-suaded to take any substitute ; see that the full name " Dr. Williams' Pink Pills for Pale People " is on the wrapper around every box. If in doubt, the pills will be sent postpaid at 50 cents a box or six boxes for \$2.50, by address-ing the Dr. Williams Medicine Co., Brockville, Ont.

Sore Throat and Hoarseness Bore Throat and Hoarseness with their attendant dangers may be speedily avorted and remedied by the use of Polson S herriline. Excellent to a gargle with-ten times batter than a mustard plaster, and more convenient for the outside. Nerviline pene-trates the tissues instantly, soothes the pain-allays inflammation, and cures sore throat and hoarseness simply because that's what it is made for. The large 2 cent bottle of Nerviline is unexcelled as a household liniment. It cures everything verything THEY ARE A POWERFUL NERVINE. - Dyspep

THEY ARE A POWERPUL XERVISE-Dysper-sic causes derangement of the aervous system, and nervous deouity once engendered is diffi-cult to deal with. There are many testimon-ials as to the effl sacy of Parmelee's Vegetable Pills in treating this disorder, showing that they never fail to produce good results. By giving proper tone to the digestive organs, they restore equilibrium to the nerve centres. NERVOUS troubles are cured by Hood's Sar-Saparilla, which enriches and purifies the blood. It is the best medicine for nervous PEOPLE. PEOPLE

Bible. I give you the law of the Church which ought to be sufficient to how you how mistaken are thoses who say we do not use the Bible."
Archbishop Ireland to Young Men. A void, as yon advance in years, the special temptations that come to young men. I am not going to mention all of the "st. Jeach and the reliable."
Archbishop Ireland to Young Men. A word, as yon advance in years, the special temptations that come to young men. I am not going to mention all of the "st. Jeach and the strong, the educated and the ignorant. It is generous, open-hearted men that are the most exposed to this terrible earse. Determine, then, to avoid that temptation. I would advise every young man to go forth armed ; stop at once. Pledge total abstinence. A man is absolutely actual all works and structure encreases of the work and a stubility of the stop at one? Pledge total abstinence. A man is absolutely encrease in the stop at one? Pledge total abstinence is for there is in it discipline makes character. The maderlying principle of character is self-control. If we practice this self-control in the stop at one? Pledge total abstinence, A man is absolut here religion be adapted and here is self-control. If we practice this self-control. If we practice this self-control. If we practice of character is and the religion be adapted to a prome sease and one of the self does in the encerted by content with a dispose of the self does in the self does of the self d A PPLICATION will be made to the Parlia-ment of Canada, at its next session, for an cal works and appear over for the operation of the said reliway and vessels and haulage of same, and for other purposes: with power to purchase or otherwise acquire the shares, de bentures, and seculities of canal or rallway companies, and to sell to, or exchange its own securities with such companies; and to carry on iumbering, milling, transportation and for-powers and privileges, including the issue of bonds, dehentures and preference shares, as may be necessary for the attainment of the observations. may be neces above objects.

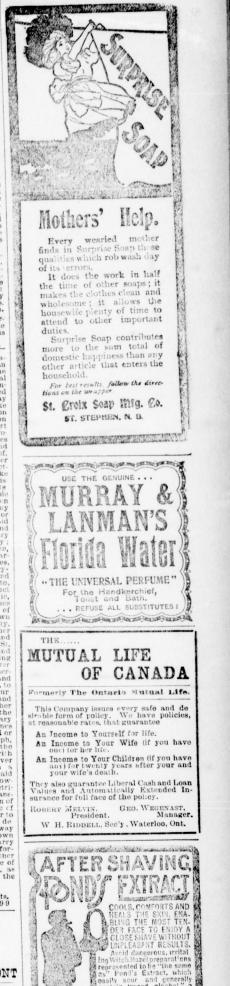
bove objects. M. S. LONERGAN. Solicitor for applicants. Montreal, 27th November, 1901. 1209.9 REID'S HARDWARE For Grand Rapids Carpet Sweepers, Superior Carpet Sweepors, Sinceperette, the latest Wringers, Mangles, Cartiery, etc.

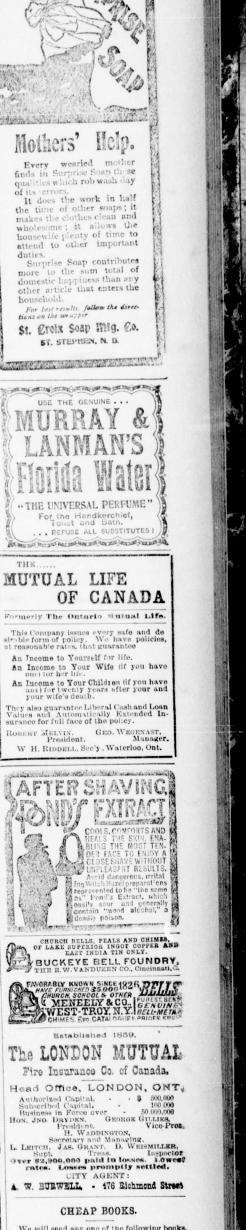
118 DUNDAS ST., LONDON, ONT Out and ready for delivery -- Father Shee-han's newes book, "Luke Delmage" Cloth, post free, \$1.50. Also the Ordo for 1902 in cloth or paper.

602 QUEEN WEST, TORON TO.

"Telephone Park 839

BLAKE WEST SIDE CATHOLIC BOOKSTORE





"Do! Why, find her, of course!" was the uninterrupted chorus. "She hasn't run away from us, you better besaid one consoling little fellow; lieve, "there isn't a corner in the city where sissy could hide and we not probe our noses in less time than you could say

Jack Robinson." "Oh, bless the dear boys!" I ex-claimed, "how they do cheer me." Horace looked at me, but never said a word.

I put on my bonnet to join the search, reached the end of the long block two boys came around a dis-tant corner carrying Addie "arm chair" on their clasped hands. A shrill whistle reach the other scouts. Horace produced a handful of small

change, but a low bow from the boy with the dimples was accompanied with change, the remarkable speech: "We coves don't take change until

folk know us, and then they never offer

But the time came when I broke down and cried, cried hard.

down and cried, cried hard. Horace came home from the city one day, when we had been in our new home about a fortnight, very ill. I was terrified at his appearance, he looked and segmed so sick

looked and seemed so sick.

When he got to the door, he declared afterwards, he could not manage his night-key, he was so faint. But a ubiquitous boy unlocked the door for him, then two others helped him into the house, as deftly as if they had been men.

I met them in the hall and understood matters at a glance. A third boy had started with my message to the doctor in a trice. A fourth softly asked permission to take Addie up and down the sidewalk "for a little change," blessed the boy's thoughtfulness in the

ull

02

Re-

blessed the boy's thought times in the midst of my care and anxiety. The two who helped Horace in staid with me, moving silently about, assist-ing in little ways until Horace was in bed and the doctor come and reassured me. Then all at once there wasn't a hear to be seen; not a how until about

Everybody admires a boy who, like a race horse, is always ready to start. A ready boy makes a prompt, efficient man. Somehow, readiness and promptness seem to brace up all the faculties, and raise their value to the highest power. They follow in line when promptness leads the way.—Success.

Friends and Friendship.

There is no finer test of what a man really is than the way in which he makes bed and the doctor come and reassured me. Then all at once there wasn't a boy to be seen; not a boy, until about half an hour afterwards, when I hap-perched to go to the back door, and there berened to go to the back door, and there clave, were seven of my neighbors' boys, so silent I should never have sus-

to be patient, to think little of self and much for others, and to do it all, not capriciously or ostentatiously, but as benignly and as constantly as the sun whose waves of light encompass us with continual blessing. Because our friendships are so interwoven with all that is closest and best in our lives, nothing closest and best in our lives, nothing hurts like the defection of a friend; disappointment cuts to the quick. By all the sweetness of the past, and by its thousand confidences, by the broken hopes and blighted expectations of the the loss when a future, we measure friend proves false. It is not that special friend alone for whom we grieve; a blow has been struck at all friendship, and our faith in our kind has been In this pass, if its sad expershaken. ience ever come to us, we may ga some consolation from the thought that we are lamenting not so much a faith-less friend as a lost ideal, for it is of very essence of friendship that it shall be immortal.

CATHOLICS AND THE BIBLE.

In reply to the assertion so frequent-Protestants that Catholics ly made by Protestants that Catholics do not read the Bible, may be quoted a few paragraphs from a series remore recently delivered at Sacred Heart church, Atlanta, Ga., by $\text{Re} \cdot$. John E. Gunn, S. M.

Father Gunn, "are clear about the Bible; the practice of the Church shows still more clearly how we appreciate it. All through her history she has ever been the champion, the guardian and defender of the inspired text. In the derender of the inspired text. In the dark and gloomy ages that followed Christ's erucifixion, the Church gath-ered the disjointed parchments and scattered books and letters which made

up the Bible. She stamped these writings with her authority and declared them the inspired word of God.

Life Full of Misery to Sufferers From this Trouble

SYMPTOMS MADE MANIFEST BY A ITS COATED TONGUE, BAD BREATH, BAD TASTE IN THE MOUTH AND PAINS EXTENDING TO THE SHOULDERS.

(From the Brockville Recorder.)

Sufferers from liver troubles find life one of almost constant misery, growing worse and worse unless prompt steps worse and worse unless prompt steps and the proper remedy be taken to restore the organ to its natural condition. Mrs. Joseph Leclaire, of Brockville, was such a sufferer, but has been, happily, released from the trouble by the only medicine known to thereafther matter this important account thoroughly restore this important organ to its normal condition, once disease has fastened upon it. To a reporter, Mrs. Leclaire willingly gave her story for publication. She said :-- "For a long time I suffered severely from complications of the liver and dyspepsia I would awake in the morning with pains under my shoulders and

pains under my shoulders and in my stomach. My tongue was heavily coated, and I had a horrible taste in mouth, especially or was arising in the morning. I was consti-pated, and at times my head would ache

so hadly that I could scarcely let it rest on the pillow. There was such a burn-ing sensation in my stomach at times that it felt as though there was a coal "The teachings of the Church," said of fire in it. The pain was especially ather Gunn, "are clear about the severe after eating, and for months my life was one of misery, A friend ad-vised me to take Dr. Williams' Pink Pills, and I did so. After using the first box, there was a material improve-ment, and in the course of a few weeks longer I felt that I was completely cured. My tongue was cleared, the bad taste left my mouth, the pains dis appeared, and I am as well as ever I was. Before taking the pills I suffered from bronchitis at times, but it has never since troubled me. I can recom-mend Dr. Williams' Pink Pills to any-

one who suffers as I did." Dr. Williams' Pink Pills restore health and strength by making new, rich, red blood, thus strengthening every organ in the body. They do not

act merely upon the symptoms, as ordin-





makes delicious coffee in a moment. No troubla to waste. In small and large bottles, from al 10

SUARANTEED PURE.

to waste. Grocers.

We will send any one of the following books,
bound in cloth, to any address on receipt of 30
cents:
IvanhoeSir Walter Scott
Guy Mannering., do
Rob Roy do
Waverley do
Oliver Twist Charles Dickens
Barnaby Rudge do
Character Sketches do
Life of SheridenJos. Faulkner
Twice Told Tales Nathaniel Hawthorne
Vicar of Wakefield Oliver Goldsmith
Poems and Plays do
Thaddens of Warsaw do
Hiawatha Henry Wadsworth Longfellew
Evangeline do
Gulliver's Travels
Handy Andy Samuel Love

LITTLE FOLK'S ANNUAL FOR 1902 Containing Stories, Games, Tricks, Interesting and Entertaining Tems for Children. Colored frontispicce and a Large Number of Pretty Pictures. Every Boy and Girl should have a copy.

Price 5 cents.

For sale by Thos. Coffey, CATHOLIC RECORD. London, Ont.

W. J. SMITH & SON

UNDERTAKERS AND EMBALMERS

113 Dundas Street y and Night. Telephone 586 Open Day and Night.

<page-header><page-header><page-header><page-header><page-header><page-header><page-header><page-header><page-header><page-header><page-header><page-header><page-header><page-header><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

VOLUME 2

The Cathol

London, Saturday.

It is always a myst who boast of a pure of worship should lo resources or worldly of orthodoxy. It is that preachers who know that the Redee chosen ones the bur suffering should ente ing from an exchange it and rather glory adherents of their pa a greater share o others. One would lifting message from ters. Surely a c the individual in Poverty's li heart be pure and heavenwards ; or ! helping for a pittan a millionaire. If m a means in itself w all manner of eulo means to an end, an er us, and all its commerce do not ne the true developm well to be judicious of admiration. and progress canno

MATERIAL PROP

FEBRUARY 1, 1902.





NEW STOCK OF HAND BIBLES

TEACHERS WANTED.

TEACHER HOLDING SECOND OR THIRD class certificate wanted for S. S. No. 3, Admaston. Teetimonials, etc., required. Apply to Jeremish Lynch, Sec. Treas. Mc-Dougall P. O., Ont 1214-2

The Arriver of the second seco



1214-3

mous. Above all strange idea of th that temporal pros

individuals and na in God's sight. A look over the wor of Protestants bui amassing wealth t exultation. They and read out for they seem to " Blessed are the This may be fittin nostic, but not f however, are inc all who conceive not of this world

utterance. But, the fact that th successes of not the temporal or against Catholic that they regard valuable in itself, proclaims that it, able only in spreads the King and opens the do who would other ness and the shad We wonder how

perity would acc Japan has achiev decades such a b success. Mayha it on the ground this generation children of lig Protestantism i perity, what sol problem of the cance of such

to their Church and a love for their Creator These inestimable gifts to your people will never be effaced from their minds, and always in their prayers, in their homes and before that Albar will they remember you as their Spiritual Father. They will endeavor to show by their actions at all times that the seed, which you have sown

has not fallen on barren soil, and they true that sometimes in the holy saving file of the Mass you will not forget the congregation amongs whom you lived so you will not forget the cong egation amongs whom you lived so many years, and who re grete sonuch to part from you. It is true determines the different sacred gretes on unch to part from you. It is true their good bishop, who so wisely presides over the different source and polated out the importance of the work onese, knows best where to place the laborers in that part of the Lord's vincerard entrusted to the presentation was made by Miss Zeta faithful children in his judgment and love for his flock.

his flock. In conclusion, Very R verend Sir, let us hope that God in His great goodness and mercy may long paper you to perform the duties of a faithful and loving prices. Signed on behalf of the parishioners.

The first bus characterization of the state of the state

and the second

Picksentations to nev. Farmer McColl. Peterborough Examiner Jan, 23. Of the many warm send-offs that Rev. Father McColl received in Ennismore, non-was more affecting than the farewell to the choir were invited to an oyster supper at choir were invited to an oyster supper at the farewell with the members of the presbytery last week. All the members turned out and a thoroughly enjoyable evening when spond. After the good things had been dis-sosed of a musical programme was run off, which was characteristic of the high class music Si Martin's choir has rendered under Father McColl's direction. Speeche s regretting the departure of their

music S: Marin's cloir has rendered under Father McColl's direction. Speech's regretting the departure of their pasor were made by many of the members oresent, after which Father McColl, in a very feeling reply, thanked the choir for their un-wavering devotion to their duty, and con-tinued zeal in preparing the different sacred offices. He bored that this would continu-and pointed out the importance of the work they were doing for the glory of God. Mr. Jas. Guiry read the following address and the presentation was made by Miss Zeta Galvin, and Miss Mary Crugh: To Rev. W. J. McColl. Parish Priest of En-

nismore: Rev. and Dear Father-Of those who will miss your kind smile and encouraging word in

nismore: R-v. and D-ar Father-Of those who will miss your kind smile and encouraging word in the parish of E-mismore, none will feel more keenly your departure than your choirs. Notwithetanding the numerous and onerous duties of the holy priesthood which you are duties of the holy priesthood which you are your choir never flagged nor was encourag-ments ever bean wanting. You showed that you realize what an im-portant place in the litingy and holy offices church music holds and hence you holy offices church music holds and hence you holy offices church music holds. The litingy and holy offices church music holds and hence you holy offi-es and organ." Hence we always took the the roysi passimit: "Praises the bords of the house of Ged according to the words of the house of Ged according to the words of the house of Ged according to the words of the house of Ged according to the words of the house of Ged according to the words of the house of Ged according to the form of a holy offices and our devolution was situation holy offices and our devolution was situated and organ." Hence we always took the you not only as the good priest ministering are faithfully to the numbrices needs of his flack, not only as the spintual father of a large and the device of the xeeptimal interest you and dourkhing parish, but since His Lird way ever taken in our beshind interest you acd wave ever taken in our beshind. Hences the large and the forwen by wished that you would re-main with us continually but since His Lird ship in His wisdom, has transferred you to a larger and for the wise years to continue in the Church of Ged are years of the many obliga-tions for which we are bound to you we ask you have you when we the bound to you, we ask to back deven when we are bound to you, we ask to back the weak of respect and only a very semill acknowledgement of the many obliga-tions for which we are bound to you, we ask you have have accord the account his set of ferviar-

Rev. and dear Fathers Fitzpatrick:
It is with feelings of regret and sorrow that we, the members of S. Paul's choir, received the anomore mean of your departure from our means, our belowed priess and friend.
We carned the place shows the separation would be the separation of your departure from our infinite the separation of the separa

your provers while the for us as income on the all art of God. We ask you to accept this gift as a slight token, and hope that to look upon it will be to remand you of your people at Lakefield, and is admiration of your zeed for them Josie Pholan, Minule Young, Marguerite Quartey, Michael Quigley and Molite Young A beautiful slives front Molite Young A beautiful slives front Miss Molie Young The following subcreas from St. Marg's con-gregation, Young's Point, was read by Mr. P. A. Kearney F. Flizpatrick : Rev. and Dear Father, -As you are about to

ers of the Dominion, and was consulted by them in many matters affecting the welfare atd advancement of the Irish Catholic people. It was he who secured the apooint-ment to the Senate of the late Sir Frank Smith having nimesif first declined the honor. In 1899 on the personal solicitation of Sir John A. Macdonald, then Prime Minister, he went to Dub in Telaxd. as commissioner of Immi gratum for the Dominion, he being the first to fill that office. On his return to Canada in 1872 he was appointed a member of the Board of Penitentiary directors, and in 1875 on the abolition of the Board he was named by the Mackenzie administra-tion sole inspector of penitentiaries for the Dominion. This office he continued to hold up to Jacury, 1950, when he was on the retired list with a liberal supernavation allowance. During his term of office four new penitenti-aries were opend-at S. Vincent de Paul, in Manitobs, British Columbia and Dorchester, N B. He size initiated and carried into suc-cessful op ration many necessary and valuable improvements and reforms in malters of ad-ministrien and discipline and for the benefit, moral y and physicially, of the officers and prisoners, more expecially the latter.

moral y and physicially, of the officers and prisoners, more specially the latter. P reonally, the late Mr. Moylan possessed a charming and agreeshie manner which won for him a wide circle of friends throughout Canada. An able writer, at all times vigorous and sincere, his productions were crowned with grave of style and gave evidence of an misrakable ability. A devoted Cannolic, the inte Mr. Moylan was one of the m instays of St Joseph's purish, and Rev. Father Murphy made a touch my reforence to the loss sur-tained in his death. He leaves a widow, new Markhaim of Dunbez, courty Clare, a nice of daugners, Mis, Philpois, wife of the manager I the Bank of British North America at Kingston, and Miss Moylan, who resided at home

One who had known the late Mr Moyla ong and intimately on hearing of his Saturday evening spoke in the highest of his services to the government of a momentous period in its history.

TORONTO. Toronto, Jan. 30 -Following is the range of uotations at Western cattle market this norman. Post Office Inspector's Office, London, 10 h January, 1902.

Juotations at Western cause function morning Cattle – Shippers, per cwi., \$4.59 to \$5.00; O., light, \$4.25 to \$4.50; butcher choice, \$3.75 to \$4.37; outche., ordinary to good \$3.25 to \$3.75; butcher inferior \$2.75 to \$3.25; stockers, per cw. \$2.75 to \$3.50. Sheep and iambs-Choice ewes, per cwt. \$3.00 to \$3.25; lambs, per cwt. \$3.50 to \$4.50; bucks, per cwt. \$2.00 to \$2.50.

Bound in fine satin cloth, gilt black tille, gilt cross on side, square corners, red cdrees, large print.
Boundin French morocco.limp.gold back and side tilles, round corners car-mine under gold edges. Containing 32 beautiful phototype engravings, §2.59 For sale by Thomas Coffey, CATHOLIC RE CORD, London.

EAST BUFFALO

EAST BUFFALO East Buffalo, N. Y., Jan. 8⁹, -Cattle – Outlock strady to firm; veals, §8 to §8 50 for choice, 85.50 to 75.55 for common to choice, Hogs-Favilr active demand and 5c hicher; Yorkers, §6 25 to §6 35; light, do, §6 to §6 15; mixed p-ckers, §6,01 to §6.50; choice heavy, 86 55 to §6 65; pigs, §5 60 to §5 70; roughs, 85 40 to §5 80; says §4 to §150. Sheep and lambs, -Duil and weaker; choice lambs, §5 85 to §2,91; good to choice, §5 60 (to §5 87; cuils to fair \$1,50 to \$4.50; sheep, choice, handy wethers, \$1 50 to \$4.40; cuils and common, \$2 to \$3.60; mix-d \$4.40; cuils and common, \$2 to \$3.60; mix-d \$4.40; cuils and wethers, \$4.25 to \$4.50; yearlings, \$4.75 to \$5. -

Statues for Sale.

Statues of the Sared Heart, the Blessed Virgin, St. Anthony. (colored) 12 inches high Very artistically made. Suitable for befroom or perior. Price one dollar each (Cash to se-como ny order.) Address, Thomas Coffey CATHOLIC RECORD London, Ontario.

Ori. 1214-3 WANTED TEACHES, MALE OR FE-male, holding first or second class certifi-cate, to teach in the St. Andrews R. C. school, No. 2. of the Northwest territory. Duties to extend from April 1st to Nov. 31. Apply to Roderick M classed, Sec Treas, Box IZ, Wa-pella, Northwest territory. 1215-2 Benziger's Magazine THE POPULAR CATHOLIC FAMILY MONTHLY. Highly recommended by fifty Archbishops and Bishops.

Subscription only \$150 a year

Novels and Stories by the best writers-Special articles of great interest -- Current events -- "Catholics in the Public Eye" -- Question Box ---Woman's Department-" For the Young Folks "-Many other interesting features-Numerous fine illustrations.

"A Catholic Home Periodical that is Easily the Peer of any of our Popular Monthlies."

BENZIGER BROTHERS, NEW YORK, CINCINNATI, CHICAGO, 36 Barclay St, 313 Main St. 211 Matheop S CANNONNANANANANANANANANANANANANANA Complaint ha

some of our i organizations an all they should Well; we a rarely attained must not be too if our societies but struggle or in thinking that young men m selves on other card playing. gory, but end complimentary to tell, not ser to see that e skilled to do waste our yo trifles. To-d row anothera thought for building of e make an indiv or to an or we are pushe be, and the

cupied are while we pla that self-den of temporal a We admit

capped in the patronage ac ative Catho our club-ro busy, or may tact with th ganizations caste. We such a thing

1-states 3.58 18 A 21 100