## The Catholic Record.

LONDON, SATURDAY, JAN. 17, 1903.

A LEADER OF MEN.

Rumor has it that Cardinal Gibbons is preparing a volume of Memoirs. Needless to say, they will prove interesting and find ready purchasers.

When we hear that a distinguished prelate is engaged upon memoirs we are apt to think he is old. The Cardinal of Baltimore, it is true, is going down into the valley, but we cannot reconsile ourselves to the fact that he is no longer young. It seems but yesterday that he began to stamp his personality upon this generation, and to be, as Professor Bodley said, one of the three great men of this continent.

We hope that he will be spared many years to the Church. We have need of his large-mindedness and his outspoken championship of the things that make for the betterment of humanity. A man who knows men and reads them by the light of a kindly heart-whose every word and action are invested with the charm, the dignity, the undefinable comething that proclaims the leader, is given rarely to the world.

## THE SISTERS OF CHARITY.

lowing tribute of the Sisters of Charity:

"During the Crimean War much praise was justly bestowed on Florence Nightingale on account of her devotion to the sick and wounded soldiers. Her to the sick and wounded soldiers. Her people who are charmed by his glitter-property of the sick and wounded soldiers. Her people who are charmed by his glitter-property of the sick and wounded soldiers. praises resounded in both hemispheres. And Clara Barton has been the recipi-ent of similar eulogies in our own coun-

ent of similar eulogies in our own country, because of her zeal for suffering soldiers during the late war.

FEARLESS AS THE SIX HUNDRED.

"But in every Sister of Charity and Mercy you have a Florence Nightingale and a Clara Barton, with this difference, that the Sisters, like ministering the control of the crazy female.

OBJECTIONABLE angels, move without noise along the pathway of duty and shun notoriety, and, like the angel Raphael, who con-

reinforce the ranks of their heroic companions or to supply the places of their associates who had fallen at the post of duty in the fever-stricken cities seene of their labors was not announced by the press nor heralded by popular applause. They rushed calmly into the juss of death like the famous six hundred at Balaklava, not bent, like them, or deads of bleed, but no deads of mercy. on deeds of blood, but on deeds of mercy. They had not Tennyson to sound their praises. Their only ambition—and how lofty is that ambition—was that the recording angel might be their biographer that their remarks might be written in medicine. If you have a rain or an end of the cording angel might be their biographer that their names might be written in the Book of Life and that they might receive their recompense from Him who has said, 'I was sick and ye visited me; for as often as ye have done it to one of the least of My brethren, ye have done it to Me.' Within a few months after their arrival six of the eight Sisters died, victims to the epieight Sisters died, victims to the epi-

of Alexandria was guilty of the murder of Hypatia. Our worthy contemporary shows commendable zeal in the matter, but is it worth while?

Max O'Rell is, pardon us the word, a began to twitter about the feminine and to tell stories more or less humorous he occupied a place among the entertainers of the public. But this was ages agoso long in fact that he is forgotten by those who were wont to laugh at his whimsicalities and to wonder that a Frenchman could talk English so prettily. But he still lives, and, thanks of medicine companies. But it may be a to the enterprise of the New York Journal, emits weekly dissertations on woman. The woman must like it, because there is so much of it, but how she can stand the maunderings of Max passes our powers of comprehension. Any sensible woman has forgotten more on this matter than the French gossiper ever knew about it. But we suppose that he has discovered during his sojourn on this side of the water that the essential qualification of a showman is the ability to humbug the public. We may surmise that he writes for the feather-brained- growing bank account. but the feather-brained buy the papers, and so Max is one of the assets of the

New York Journal. Now about his charge against St. Cyril. He put it in, we presume, to give body to a tissue of moonshine or to induce his readers to believe that perience of years that he may publish he was getting serious. But the photographs of Sisters of Charity, along thing is impossible. We can never imagine Max without a society paper or a book of fashions at his elbow or his brain tissue disturbed by anythingmore something in this matter. It must be

turing the dollar, and we, furthermore, imagine that when he goes back to his dear Paris he will have many a chuckle over the asininity of that section of the friends. American public for whose benefit he chronicles small beer.

Doubtless when the woman read his indictment of St. Cyril, she muttered "how dreadful" and then went on eating caramels. It is dreadful that any individual should display such ignorance in what is styled an " up to date newspaper," but what else can one expect from a wornout humorist who seeks to tickle the jaded appetite of his public with a morsel fished out of the sewers of historical calumny. The Rev. Mr. Kingsley endeavored to soil St. Cyril's garments with the blood of Hypatia, but he, as all the world knows, is about as reliable an historian as Anthony Froude. have made a bid for enduring fame. With the exception, however, of one or two works which shows what he can do when not possessed by the devil of bigotry, he has left nothing of any interest to this generation. His insane hatred of Catholicity earned for him the unenviable privelege of being trounced and put into the rogues gallery for all

time by Cardinal Newman. What he had to say about St. Cyril Speaking a few weeks on behalf of is pure fiction. So reputable historians the Friars, Cardinal Gibbons outlined decide. He copied the slander from the life of a religious and paid the fol- Voltaire-and Max O'Rell, after some strenuous minutes among dusty archives. planks down the same old slander as a ing inanities deserve all they get. They exist for the purpose of making the O'Rells possible. It non-existent Max would be at work on a Parisian journal

ceated his name from Tobias, finde their names from the world.

"Several years ago I accompanied to New Orleans eight Sisters of Charity who were sent from Baltimore to who were the market, have been awarded a due share resistors. of space. But nowhere have we read a word anent the patent medicine. And to remedy this neglect we take this the South. Their departure to the opportunity to say that the patent medithe doctrine that most of the people can be fooled all the time. The advertisements are couched in language persuasive enough to convince the most own at all times in the lace of section knowledge, it is the Christian religion as embodied in the Church of Rome, and not in any form of Protestantism that it will survive in the intellectual suasive enough to convince the most For proof you have his benevolent one dollar per bottle.

Then clergymen sing the praises and incidentally recount the ills from which kind of them to do so, and we rejoice 'has been." Long time ago when he to learn that, after having suffered from kidney or liver, health came to them in

> Rather gruesome reading for the family, but it takes hold of the imaginasolicited, and paid for, by the managers calumny, because we should not like to believe that gentlemen whose words of approval are, as they assure us, prompted by a desire to ao something for suffering humanity, are fakirs. Nor are we willing to admit that Sisters of Charity are in the habit of giving their photographs for advertising purposes in furnishing us with an account of their various diseases. But the photograph flourishes in various sheets, some of them under Catholic auspices; the humbug-captured public pays over good coin; and the manager smiles at a

This kind of advertising should be stopped. Certainly it would be stopped in five minutes if we have any spirit or sense of the fitness of things. But it will go on far some time longer. The advertiser is convinced by an exwithout a protest from any quarter. It strikes us that the Sisters can do

perplexing than the best plan of cap- as offensive to them as to all sensible as offensive to them as to all sensible Catholics, and if they wish to disclaim all connection with these testimonials, our columns are open to them or to their Most decidedly we set our faces against Most decidedly we set our faces against

### THE CHURCH OF ROME.

About the beginning of every year writers, generally anonymous, gravely inform us that the Church of Rome is in need of reform. They pose as Cath-clies and try to give one the impression or even a week—I have known it so olies, and try to give one the impression that their effusions are for the good of the Church. They are, of course, deep students, excessively cultured, and would naturally like to see things which offend their fastidious eyes in order. And so they write articles, and receive as recompense the admiring cackle of their own set. A few newspaper their parents, will, as like as not, grow up without any religion at all." scribes refer to them as "original" thinkers, and then they retire to prepare the same old growl for next year. Had he used his gifts wisely he might It is about as old as Simon Magus, and

is simply adapted for our times. They tell us that the Vatican is me diseval in its methods; the educated classes are falling away from the true fold; there is an intimate union between superstition and piety in the lower

All these assertions are put forward without a grain of evidence to support upon the soundest of sound commonthem. Because some sore-headed liberal Catholic has been touched on the raw by authority or that a striving her children.-Sacred Heart Review. after a dignity has resulted in failure, we must take a farrago of nonsense as an impartial statement of existing conditions. Where, for instance, are we commanded to take our polities from Rome? Where are all the Catholics who scent the danger of disruption unless they and their opinions prevail? If they exist at all they are to be found among those who lured Dr. Mivart to

among those who lured Dr. Mivart to his inglorious ending. And this same Dr. Mivart put himself on record in his palmy days, as declaring:

\*\*OBJECTIONABLE ADVERTISING.\*\*

Some of our contemporaries have published reviews of the year's achievements. The automobile, the syndicate and trust, wireless telegraphy, the slaughter of the innocents in the stock slaughter of the innocents in the stock. The innocents in the stock of the innocents in the stock of the innocents in the stock of the reviews of the year's achievements. The automobile, the syndicate and trust, wireless telegraphy, the slaughter of the innocents in the stock of the record in his palmy days, as declaring:

"Now I must distinctly declare not only that I have found nothing in the Catholic faith—nothing that is de fide—which conflicts with my reason, but that, through it, I have obtained conceptions which have much broadened my intellect. I am indeed certain that everyone who am indeed certain that everyone who has not become acquainted with Catho lie theology (whether he accepts it or not) is and must be, so far, in an intel-lectually inferior position."

Mallock, who is regarded as a representative of advanced religious thought,

"If the Christian religion holds its own at all times in the face of secular

Rome has a unique capacity for defending the Christian faith, and without being false to any of its principles, turning modern science into its principal witness and supporter.

## MIXED MARRIAGES.

It is not often that one finds in the A WORN-OUT HUMORIST.

The Baltimore Mirror is wrathy because Max O'Rell said that St. Cyril

and his declaration that never shall his family be without the medicine. It is not often that one unds in the secular paper or magazine so sensible an opinion expressed concerning mixed marriages as that given in the Ladies' Home Journal for January by Mrs. Margaret Sangster. Usually the people who conduct departments devoted to who conduct departments devoted to such questions in non-Catholic publications are, so to speak, long on ment and short on sense; and so they it has freed them. It is, of course, very lay great stress upon the power of human love to solve all difficulties, including, among others, the difficulties arising from a difference in religion be-tween husband and wife. "No church the shape of such and such a medicine. and no creed and no priest," they seem to say, "should come between two souls with but a single thought." The Church's regulations concerning mixed needs try the remedy. We have seen it stated that all these testimonials are solicited, and paid for, by the managers they fill the minds of Catholic young people who read their lucubrations with toolish ideas on this grave subject.

In no such glib and off-hand manner does Mrs. Sangster dismiss the question of mixed marriages. Answering a correspondent who has evidently asked her advice on the matter she says :

"Your indecision about your suitor who is of a different and opposite creed from your own, is very natural. say you can not be of his religion, and he is equally determined not to accept yours. If, already, you have discovered hat in a matter so vital as religion you think you would far better not try to go on. There can be no happines in marriage when one subject of great importance must either be ignored or must be the occasion of continual argument. Say good-bye to one another now, and let your suitor seek a wife of

his own faith. This is common sense. Even from purely human standpoint mixed marriages are a risky experime .t. Jesuit priest speaking to a representain New York amply corroborates this

two to have happy results. Two people Most decidedly we set our faces against them. . . Persuasion is our best weapon. But what would you have? I have known cases where the priest and the whole family have almost gone down on their knees to beg the young person to reflect on what he or she was about to do, and all with no effect. And then your likely in a year or a month. the same young person will come to the priest for advice or consolation, praying to be released; then it is too late Perhaps the greatest sufferers are the unhappy children of such marriages. The first disagreement of married life will often be over the christening of the first baby. The poor chil-Another priest told the Post's repre-

"Such marriages are nearly always

unhappy in their results, and the Church makes the conditions of obtaining a dis-pensation hard to fill, in the hope of deterring as many as possible from under-

Young people with a mixed marriage in mind may imagine that the Church is intolerant, hard and unsympathetic in placing parriers in the path of their desire, but, after all, if they could only see it, the Church's attitude is based itual wisdom which she brings to bear

### CIVILIZING SASKATCHEWAN.

The late Bishop Grandin, of St. Albert, was a notable landmark of the Church's progress in the Canadian Northwest. He was, in age and office, the senior of the eight prelates found assembled in his house last Low Sun-day for the consecration of the eighth of them, the Bishop of Mackenzie and Yukon. Forty years before he was the

necessaries, at the start, and with years of hard labor.

Giving a typical account of such a mission Bishop Grandin once said: "A wooden shed about 30x20 feet had a shall alcove at one end which the mission of the batter as minute as mission of the mission of the said and the mission of the said as a minute as well as the said and the mission of the said and the said as the said as the said and the said as th small alcove at one end which the missionaries kept as private as possible. There hey placed the altar and \* \* \* the God of Bethlehem, Who came to share their poverty, and make it endurable and even delightful \* \* \* The bears had to answer every need. It

rengious ministrations surrounding bad example, often forgot completely the Christian law and conformed to all the ways of the savages. Wives were merchandise to be bought, traded, gambled for and divorced for any passing whim. From the union o such and the Indians came the half

But of even such material, what has the preaching of the Catholic religion wrought! To day the one hundred and seventy-five families of St. Albert's parish, averaging four or five persons each, fill the fine cathedral for the Sunay services; goodly congregations rowd to the altar rails at the 6 o'clock Mass every first Friday of the month; still larger crowds come to the Lenton Way of the Cross; thrice a week the retor is hearing confessions from 5 Clock till 8. Last year's first Com-nunion class had sixty children.

The diocese of St. A!bert comprising the territory of Alberta and part of Saskatchewan and of Assiniboia, has ow 18,000 Catholics, the majority half-Three languages are in daily use, but chiefly Cris (Cree). Latterly there has been a considerable influx of Poles, Hungarians and Galicians. These last are liturgically Ruthenian Uniates, with as pecial rite and language, the Paleo-Selavonic. St. Albert's religious equipment is: Bishop Legal, O. M. I., 10 secular priests, 42 regulars, 30 churches with resident pastors, 13 mission churches, 36 stations, a petty seminary with 20 students represent-ing 7 or 8 different languages, 4 hospitals, 2 orphau asylums, an industrials school, 8 Indian boarding schools, 4 academies, in all 1,312 pupils.

A great moral upliit came to the half-breeds in 1890 in the raising of one of breeds in 1890 in the raising of one of them to the priesthood, the Rev. Edward testant and Catholic parties which I have performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to thirty-five), I have not known more than the same performed (say from thirty to the same performed (say from th

people are as religious as they are honest and industrious. Their religious teachers, recognizing the growing precariousness of the chase as a way of living, have taught them, by example, to find one surer and more abundant, in the soil and stock. On the Bishop's farm, whose product supplies his household, the seminary and the parish church, not only the Brothers, but the Fathers and the Bishop himself, in the ntervals of their missionary tours and ministrations, have worked hard the whole day long, hewing trees, plowing moving, reaping, storing the grain, and the bran for their oxen, cows and horses So, too, that other groups of buildings comprising the Grey Nun's convent and novitiate, the village school, and Indian school. school, an orphanage, a home for old men, a hospital, represents thirty-three years of the Sister's self-denial, thrift, good management and hard work as farm hands, farm work for years relieved by nothing more modernly labor. saving than an ox-team and an ox-cart.

And to-day still, it is their farm that must support over 150 persons and bene-ficences sheltered by their roof.

### THE MEMORIAL CHALICE.

ST. AUGUSTINE'S CHURCH, KALAMAZOO,

Ka'amazoo Augustinian.

It was suggested, after the great Redemptorist Mission of 1902, that some Souvenir of the Mission be left in the church as a lasting remembrance of gratitude for favors received. It was lecided that this ought to be something decided that this ought to be something more than what money would buy; and, following the promptings of grateful hearts, contributions were solicited for a Memorial Chalice, wherein the Un-bloody Sacrifice of Thanksgiving would be continually offered to the great be continually offered, to the great, be continuant observed, to the great, good God, for the many mercies vouch-safed to His faithful children. The material of which this was to be made, jewels, gold and silver, were to be the gifts of the parishioners, not in money, but in kind; a place where new, as well as old jewelry, heirlooms, family keep-sakes and treasures would be all blended; an emblem of the unity existing in the parish, and offered to the greater honor and glory of God. The material contributed for this

monument in this parish, has been for-

warded to the great goldsmiths, Messrs. W. J. Feeley & Co., Providence, R. I. The members composing this firm are practical Catholics, and conscientious gentlemen, who will see that every thing contributed, which can be used, will be placed in the chalice. In sortwill be placed in the chalice. In sorting out the jewelry, before it was sent away, some interesting and valuable contributions were noted. Among the items forwarded was a gold nugget, one of the first that ever came from the Klondyke. On the occasion of Father Lebel's twenty-fifth anniversary, 1864, one of the gifts he received, which was afterwards raffled and brought in proportion the largest sum of any single able and even delightful \* \* \* The house had to answer every need. It was the carpenter's workshop, the kitchen, the reception room for Indians and other visitors, our dining room and bedroom, and, with the alcove thrown open, our church. The roof strips of bark weighted down with earth; our beds buffalo or caribou skins stretched on the floor; the window panes some transparent sheep skins."

The whites living in the Northwest then had for two generations become article for the new church, was a gold then had for two generations become lost to Christian civilization and its an heir loom, and nearly two hundred practices. Even the French Canadians, years old. A gold pencil with jeweled setmployees or agents of the trading comcanies, who had been brought up in class. There was a watch seal formerly owed by the first Bishop of Detroit, a religious ministrations, and through the Bishop of the Diocese; a watch guard seal, worn by the third Bishop of Detroit. There were silver buckles from the shoes of the Founder of the American College at Louvain; a hand-American Conege at Louvain; a hand-some silver snuff box, which had been used for nearly a century; a gold dollar, the first money which Mrs. Hipp ever carned in America, nearly fifty years ago, a dainty gold watch, almost too ago, a dainty gold watch, almost too good to be thrown into the crucible, so bright and new and beautiful, which was the parent's offering in behalf of a beloved child, who quit this valley of tears, for we trust a happier home. A silver watch from Mr. Shields surphaged with the first maney he ever purchased with the first money he ever earned. Diamonds from a Protestant earned. Diamonds from a Protestant lady, and a number of articles from non-Catholics; a magnificent gold badge, awarded by a grateful city to a faithful servant; a medal awarded for heroism, a number of society badges, including a handsome C. M. B. A. badge, the property of a deceased member. A tiny silver medal which had been carried throughout the late had been carried throughout the late breeds, in whom the second half is French-Canadian, Scotch or Irish. Three languages are in daily use, but souvenir as it was to the family, they made the sacrifice, and sent forward the dented metal, to be melted with the mass. Engagement rings, hand-somely jeweled rings, for many years religious in families, a handsome ring which Mr. John Hastings, jr., wore on his hand when killed at the fire by the explosion; also jewelry worn by Mr. Patrick Mc-Hugh, the brave fireman who perished on the same sad occasion. Some of the gold rings furnished weighed as much as sixteen pennyweight, and others were but mere threads. A transfer furnished by magnificent seal ring furnished by

Mr. Blank, containing ten diamonds, thirty-two plains rings, twenty jewel rings, eleven watches, eleven bracelets, seven thimbles, five chains,

It is very gratifying to notice that the DeBever; a beautiful wrought gold eross about as large as a pectoral cross, manufactured in Ireland; shirt studs and buttons, searf pins, and a lot of and buttons, scarf-pins, and a lot of trinkets too numerous to inventory. All this gold will be thrown into the crucible, and come out refined and purified for its future consecrated use. Undoubtedly our chalice will be one of the grandest in the state, and none will be more emblematic of the unity, love and gratifuels of devoted children. and gratitude of devoted children.

## RETURNS TO THE FOLD.

RECLAIMED AFOSTATE'S LETTER TO CARDINAL VAUGHAN.

At frequent intervals in recent years The Rock and other Protestant papers published in England have held up to the admiration of their readers the Rev. Count Campello, formerly a canon of St. Peter's, Rome, who gave up the faith and lectured in London against the Church. The Count has repented and returned to the fold, and the London Catholic Times invites its Protestant contemporaries to reproduce the following letter addressed to Cardinal

"Your Eminence, with a heart full of

"Your Eminence, with a heart full of holy joy I write to inform you what has taken place here in Rome this morning, the 8th of December, feast of the Imma-culate Conception of the Blessed Virgin Mary, in the handsome chapel of the Collegio Pio-Latino Americano. After having gone through the holy spiritual coverings in this ways also callege. exercises in this venerable college, I have had the supreme grace to solemnly abjure on this day at the hands of His Grace Archbishop Adami, Delegate of His Holiness Leo XIII., the Old Catholie sect to which since the year 1881 I have had the misfortune to belong. The happiness I experience at this moment, in which I find myself again as a prodigal son in the true Church of Jesus Christ, would not be complete if Jesus Christ, would not be complete it.

I did not inform your Eminence of what
has occurred, and through you all
the English Catholics whom I
have so much scandalized by my
unhappy apostasy. Whilst I dishave so much scandalized by my unhappy apostasy. Whilst I discharge this agreeable duty I cannot find words strong enough to condemn my past conduct and to express the depth of my sorrow for having given pain to all the faithful in England, and especially to your Eminence and your worthy predecessor, Cardinal Manning, when by my presence in London I, as it were, triumphed in my infamy, other-wise my apostasy. God be thanked that by a special act of His mercy He has touched my heart and led me back to the Church which I should not have abandoned! May He grant me grace to lead back by my example those souls who through my unhappy work have been induced to wander from the right been induced to wander from the right path—a fact which now causes me incon-solable remorse. I am certain that Your Eminence, following the example of our merciful Lord, will pardon me the serious annoyance I formerly gave you, and I hope that this my sincere return to the one true Church of the Saviour may move those distinguished Anglicans whom I have known, to empursued I shall at least have the satisfaction of having done all in my power to make reparation where great scandal was formerly given through my blind was formerly given through my blinderness. With a heart overflowing with joy at finding myself reconciled with God and His Church, I pay my homage to your Eminence's dignity and with profound reverence have the honor to remain your En servant in Christ,

"REV. D. C. ENRICO DI CAMPELLO." The letter is dated Collegio Pio-Latino Americano, 8th December, 1902.

#### A BOER CONVERT TO CATHO-LICITY.

The current number of the Annalen Van Het Missiehuis, the monthly organ of the Apostolic School of Rozendaal, of the Mill Hill Missionary Society, gives an interesting and edifying a ount of the conversion to the Catholic faith of Mr. Thomas Addis Emmet, great grand nephew of General Louis Botha, to whom he acted as staff orderly during the late war. Joining the Boer forces at the age of 17, young Emmet served throughout the struggle until captured by the British in 1901. After a short stay he was transferred with 500 other prisoners of war, including a son of General Joubert, one of Prinsloo, one of ex-State Secretary Reitz and a brother of Kritzioger, to British India.

After a few months at Sialkot the Boer risoners were settled in the camp o Upper Topa, close by Murree, a station served by the Mill Hill Fathers, who also et as chaplains to the British forces. There were some Catholics among the Boers, and every Sunday morning they walked to Murree, a distance of three and a half miles, to hear Mass and assist at Benediction. This seems to have made a great impression upon young Emmet, and he became acquainted with Father Conningham, with the result that he put himself under instruction, and was eventually received into the Church. he had the happiness of In September receiving his first Communion from the hands of Father Cummingham. The convert is described as a well-built, active and intelligent young man, and full of zeal for his new faith.-Glasgow Ob-

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Titus, a Comrade of the Cross A TALE OF THE CHRIST FOR THE CHRISTMAS-TIDE.

BY FLORENCE M. KINGSLEY.

CHAPTER IX.

"Say, young man! thou lookest to have a sturdy back-wilt thou not help

The speaker was one of four men, who were bearing some apparently heavy load between them, and the person to addressed himself was Titus, who, with Stephen, was returning from a fishing expedition on the lake.

The two were well laden with the

of their evening's work, and with the fishing nets, yet at the sound of voice they stopped, and moving toward the spot where the four men stood, they perceived that the burden had been carrying was on of the light beds, or sleeping-mats, and that upon it lay the figure of a man ap-

Thou seest," went on the first parei speaker, "that we have undertaken to carry this young man to the house of Simon the asherman, for it is there that Jesus of Nazareth bideth, and we hop that He may be able to heal him.' this the man on the pallet groaned audibly. "But one of our bearers is an old man and infirm, and he hath

not the strength to proceed further; so that we are in a bad case, in that we can go neither forward nor back, unless, young man, thou wilt help us."
"I will gladly help thee," said Titus. "Here, Stephen, canst take my net and

I will carry them for thee," broke in the quavering voice of the old man, who had by this time somewhat re-covered himself. "And a father's blessing be upon thee, if thou dost help my poor boy to find the Healer."

"O father," groaned the sufferer upon the bed, "what is the need of it that is the need of it Hath not the priest told me ove again, that I suffer on account of my sins; and that I must needs bear it for it be laid upon me by the Almighty Surely it is unrighteous to attempt to escape the judgments of the Most High, for thou know above all men. knowest that I am a sinner

"Ah, the rabbis, the rabbis! grumbled the old man. "I know that they have told thee that; but I know thee that thou art a good lad, as lads go. None of us be righteous altogeth and I am thinking that, were the Almighty so minded, He could put us all on to our beds, and justly; for we have all gone astray, There is not one righteous—no, not one. Is it not true,

Tae men murmured assent, while Titus felt the blood rise guiltily to his

face. "Come, come, now!" said one of the bearers briskly, "'tis time that we were getting along. Now then, take hold! Steady!" And the four with their set off at a rapid pace down the ing with the nets.
"My poor boy! My poor boy!"

mured the old man, as if to himself, shaking his head sadly.

"Hath he been long in this way?" aske | Stephen, sympathetically.

"Since he was eight years of age," said the father. "He was run over by a Roman chariot, poor lad! There was some heathen festival or other in Tiberias—where we lived then—and the boy was minded to see it. His mother bade him stay home, but he 'scaped from her notice, and the first we knew of it, the thee home unhealed:

'twere a pity, a pity! He was a lad ere he was hurt, and never thee home unhealed:

'Stay!' said Stephen, again coming forward. "I know that we can find Him if we try. Titus, wilt thou go and neighbors brought him to us half dead. lasty lad ere he was hurt, and neve had broken our commands before that.

Since then he hath lain constantly on his bed; for someway, the hurt took all the life and feeling from his limbs, so that he cannot move them. After a while we came to Capernaum, and his mother hath not ceased to pray for his recovery. May the Almighty grant it He did the prayer of Hannah! But fering for sin; and in a way he is, poor lad, for it is true that he disobeyed. But we have all gone astray — all gone And he hath been so patient Thou knowest, boy, that David hath it in one of the Psalms that 'like as a father pitieth his children, so the Lord pitieth them that fear him.' And I

"What was it that thou didst say about a father pitying his children?" said Stephen eagerly. "Wilt thou say said Stephen eagerly. it to me again ?'

know he must pity my poor patient lad.

The old man repeated the verse; then said somewhat severely, "Dost thou not know the Scriptures, boy? At thy age I could repeat the l'salms and much

of the Law. Nay, but my father is a Greek, and

I have not been taught."
"Then thou art a heathen!" said the old man, slightly drawing away from the boy as they walked. "But thou art a good lad—I know it by thy face—and I am not stiff-necked like the rabbis. It hath been reported that He whom we seek doth teach and heal all who come to Him, even publicans and not. I will recompense Simon for

'T's a true saying," said Stephen attempt. y. '' i was a cripple and He me. He did not ask me if I knew the Psalms, or the Law, nor whether I went to the synagogue. I did not even ask Him to heal me—I was asking for another. And dost think that the Father Who pitieth the chil-dren, is the Father He speaks of so

Assuredly," was the answer. "He is also the God of Abraham, of Isaac,

And who are they?" asked Stephen

"On, boy, thou art indeed a heathen!" groaned the old man. "Thou must go to the synagogue and hear the reading

riptures."
Il do that," said Stephen earnestly. "Thou knowes that not till lately, for I was helpless." "Thou knowest that I could

At this point in the conversation saw that the bearers had again were straightening themselves to

of its occupant "Doth the shaking of thy bed as they

walk hurt thee, my poor boy?"
"Nay, father; the jolting hurteth me not as doth my sinful soul. He can not heal me, I am so sinful, so wicked Twere better to take me back and let me die in peace."

"Dost thou see me?" said Stephen in his clear, boyish treble, kneeling be-side the bed. "I am a heathen—thy father hath said so—yet He healed me. He healed Philip, the blind man whose eyes had been burned out-for what, I not-but he was a sinner. hath healed multitudes, and none them priests or rabbis or Pharisees. He will heal thee. Thou dost not know Him. He pitieth His children like the Father in heaven, and He loveth them as never a mother loved. Thou will see it, when thou lookest into His face.'

The young man fixed his great, mourn-ful eyes upon Stephen, and when he had finished speaking, he said:

art thou? Art thou an Who angel:

And indeed, in the monlight the lad seemed not unlike one, as he kneeled by the bed, his hands clasped in his said

Nay, nay, lad! He is not an angel," spoke the cracked voice of the old man. "He is only a little heathen lad, as he saith truly, for he knoweth not Abraham, Isaac and Jacob. But for all that, he is a good lad. Thou must cheer up, for it is true that the Nazarene hath healed greater sinners than even thou, my poor child. Here, take a swallow this wine; it will strengthen thy heart." So saying, he produced a small gurglet of wine from his girdle, and proceeded to administer some of it

to the invalid. Then all set forth as before. They ere not far from Simon's house now and as they approached, it became evi dent that a great crowd was assembled there, for they met numerous groups coming away, many of them complaining loudly that they could neither hear

nor see.

The old man looked anxious. "I fear that we cannot see Him, now that have come so far. My poor boy! My

poor boy! not let him hear thee," be sought Stephen, laying a warning hand on the old man's arm. "Let us go on: we shall surely find Him."

Their progress was now necessarily slow, as the crowd grew denser. Fin-ally the four set their burden down for a moment to rest, and that they might

consider the situation.
"What hast thou there?" said a passer by; "a sick man?" And he looked over their shoulders at the bed. I will tell tell thee something; 'twere petter to take him home again, and as quickly as possible, for he will not be healed to-night. The Master hath healed to-night. The Master hath healed no one. He is an upper cham-ber in Simon's house, and is talking rith the rabbis, priests and Pharisees have come from all parts, even from Jerusalem, to hear Him. Then, even if this were not so, the house and inch of the garden are packed olid with people ; not one of yo step inside the gate, to say nothing of that bed!" And without waiting to ee whether or not his advice was taken,

the speaker went his wa,s.
"Humph! 'Tis a sorry case! muttered one of the men who had been helping to bear the bed. "I had not bargained to carry this burden both

O Benjamin, my son! my son! wailed the old man, wringing his hands helplessly. "I fear that we must take thee home unhealed!"

see if there be not some way to get

Titus was gone in a moment, and in a moment more was back again, flushed and panting with exertion. "There is a stairway leading to the roof, not far from the garden gate," said he. "I had thought if we could take him up here, we might perhaps tear up a piece hamber where the Master is talking. I can repair the breach in an hour, if one of you will help me." "Oh, Titus!" exclaimed Stephen.

Tis a good thought; let us go at

"Hold!" said the old man. "What right have we to injure our neighbor's roof? Then, too, would it not be a old and unseemly thing thus to dis Master, more especially if He e discoursing to so many learned men od knoweth that I heartily desire the healing of my son, but I like not thy plan, young man; it savoreth of unlaw

"Oh, father!" said the sick man, with a sob, "if thou takest me back now, I feel that I can never come again "if thou takest me back This hath so wrought on me, that I feel e springs of life failing within me. thee try any way that will take pray

The old man hesitated. Stephen whispered in his ear. "Let

us try it, I beg of thee! "Well, well! Do th well! Do thy best; I care roof. It will do no harm to make the

Lifting their burden, the four on again slowly advanced through the crowd, Stephen and the old man going in front this time, and making a way r them. At length the gateway was reached, then came a struggle through the dense throng that filled every avail able nook inside the garden. the stairway was gained, and in a mo ment more they were safely on the roof where, strangely enough, no one from elow had hitherto come. Now, howbelow had hitherto come. ever, divining the purpose of the party

surge up the narrow stairway.

"What art thou purposing, good friends?" called out one.

"To tear up the roof, and lower this sick man into the presence of the Mas-

answered Titus.

Then this is the spot to remove the tiling. He is in the chamber beneath. I will help thee," said the man who had

In another moment a dozen willing

made preparations to lower the bed containing the sick man. As they lifted him, he murmured in a low tone:

"Where is he—the lad that was healed?"

"I am here," said Stephen, coming forward. "Have courage!" he whis-pered. "I saw Him through the hole in the roof. He will heal thee."

"Now then—take a firm hold!" said Titus; and grasping the ropes which someone had brought, and which were firmly knotted to the bed, the sick man was lowered carefully and steadily through the opening till his bed rested on the floor at the feet of Jesus. There was profound silence for a moment: those in the chamber below startled by the strange interruption, and the crowded about the opening in the rerowded about the opening in the roof reathless with anxiety for the success f their bold plan.

The Master had been sitting as He

talked, but now He arose, and, stooping over, gazed intently into the fac of the sick man. In those pale, pinched features and appealing eyes, He read his whole pathetic story. Laying His hand upon the sufferer tenderly, He

the room. The words, "He blasphemeth!" "God alone can forgive sins!" "God will smite Him!" came alone; I am from one and another of the bearded and turbaned rabbis who sat about. Then the Master raised Himself up, and looking upon them with the eye omniscience, said slowly:

"What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of Man hath power upon earth to forgive sins,"—turning to the sick man
—" I say unto thee, Arise, and take up thy couch, and go into thine house.

And immediately he rose up before them all, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, seen strange things to day.

### CHAPTER X.

The worshipful Jairus, ruler of the ynagogue in Capernaum, had just completed a careful inspection of the various gardens connected with his house. He was a rich man, as well as ruler of the synagogue; it was therefore meet all things connected with his doe done decently and in main should order. He had been making remarks to this effect to the servant who filled the office of chief steward in his house, and the man still stood in his presence.

am not pleased with the condition of the gardens connected with inner house, Bennoi," he said, somewhat severely. "I saw many withered leaves on the turf, and the shrubbery ath not received the attention which the should have. It is evident that there fault somewhere.'

If I might venture the suggestion, most noble Master, I would say that it would be well to employ another serv-ant. I can buy, if it please thee, a slave, or for a small sum hire some lad from the city. For truly the new vineyard doth require much time and attention, and I have therefore been unable to look to the home gardens as I ought. It is not that the servants are idle, or that I'' — and here the man made a low obeisance—"am neglectful of my

Thou hast answered well, Benoni; the matter of the new vineyard had en tirely escaped my memory. Seek out now a lad, and let it be his duty to atand the gardens that I be not further vexed with the matter. And stay !be cautious in the matter of selecting the lad, for the little Ruth doth often play in the gardens, albeit attended by naidens, and I would not that the be rough or discourteous.'

worshipful Thy commands, most master, shall be obeyed; and I thank thee for thy goodness and forbearance to me in the matter.'

So saying, the steward withdrew and at once made his way to the n market-place. Here he proceeded to make known the fact that he, Benoni, would engage the services of a likely lad in behalf of his master, the worship ful Jairus. A number of lads who were idling about the place eagerly cound him, but the keen eve of the chief steward quickly pro-nounced them, one and all, unfit for the

position. New it happened that Stephen and Titus were at one of the numerous stalls, bartering some fish which they had taken that morning before dawn, Titus as usual managing the business, while Stephen stood by, looking dream ily at the lively scene about him; the world, to which he had been so long a stranger, presenting to his happy eye constantly shifting kaleidoscope This morning he wonderful pictures. This morning he saw at once the imposing figure of Benoni as he entered the market-place. and followed his subsequent pr ings with an interested eye. Just as Titus had finished the bargaining to his satisfaction, he caught an excited whisper from Stephen.

That man yonder looketh for a lad hire? Why dost thou not speak with to hire? him? Then mightest thou be safe from father and the men."

Titus looked in the direction to which Stephen pointed, then said: "The man is a Jew. I care not to hire with

"Nay, Titus, now thou speakest fool-hly. Come! Wilt thou not seek ishly.

in the presence of Benoni. "I heard thee, that thou didst in-quire for a lad," said Stephen hesitatngly, seeing that Titus did not intend

Thou didst hear aright," answered Benoni with condescension. "But thou art too young. I require a sturdy lad, more like to this one,"—glancing, as he spoke, at Titus—"to work in the ardens of the house of the worshipful

Jairus."
"What work wouldst thou require?"

looking fondly down upon the wasted aperture; and through it they quickly the great houses, so jealously guarded and which had often been described to

the two lads by Prisca.

"The work will be, as I said, in and about the gardens — keeping the graveled paths in order, and the turf free from weeds and unsightly rubbish." "I think I could do that," said Titus in a low voice—for he inwardly re-volted at the idea of service of any said Titus | izingly.

Benoni, however, convinced that his hesitation was due solely to modesty, and withal satisfied with the young man's general appearance, after a few more perfunctory questions quickly concluded the bargain, stipalating that Titus should accompany him at once, nd be introduced to his new work. When Stephen was left alone, he stood gazing after the two, and a deso-

late feeling of loneliness almost came him for a moment. realized that all the de the lake with Titus, all the long rambles, and the pleasant evening talks on the housetop, were over. Why did I ever see that man!

murmured disconsolately, feeling a strong desire to run after Titus and

s whole pathetic seed and upon the sufferer tenderly, He and upon the sufferer tenderly, He and upon the sufferer tenderly, He arong desire to run strong de me, I must learn to manage the boat alone; I am nearly fifteen now and strong enough. Mother hath need of me; I must work for her." And he started out for home at a brisk pace. me; I

Meanwhile Titus and Benoni reached the house of Jairus. It was imposing structure occupying whole square, presenting to the street on all sides facades of massive roughhewd stone, windowless on the ground floor, and broken only by a single en-trance on each of its sides. From the

Being admitted to one of the strongly guarded portals, Titus and his guide found themselves in an arched passage - way of stone : quickly traversing this, they proceeded into a courtyard, which Titus—having in mind the description of Prisca— perceived to be the court of the household; for here was the great central fountain, there were the stalls for the orses and mules, and on the opposite side the appurtenances for various kinds of work connected with the establishment—the bake ovens, and the grindstones in noisy operation, being most in evidence. It was an animated scene, and everyone seemed to be in the highest spirits, for the men were laughing and talking as they groomed the horses, while the maidens about the fountain chattered as gayly and inces-santly as the sparrows which were nesting in the cornice.

As the two entered, all eyes were turned at once upon them, and one damsel, bolder than the rest, came forand dropping a courtesy, said saucily:

And here is our good Benoni. looking none the worse for the inter which he had with the master this morning! My mistress bade me tell thee that she wished to speak with thee immediately upon thy return. Didst thou know that we are going up to Jerusalem, the next week but one Tis the feast. I am glad, for my part Jerusalem at feast times hath a gavety refresheth my spirit after our

dull Capernaum. "Peace, maiden!" said Benoni everely. "Thy tongue hath the severely. "Thy tongue hath the sound of waters which run and never But now wilt thou see that this lad hath some refreshment, while I wait upon our worshipful lady? I will return for thee shortly "turning to Titus—" that thou mayst get to thy

work without delay."

The damsel, who was called Marissa, laughed mockingly, "It would be well, good Benoni, ere our worshipful master return from the synagogue. At least tourscore more of dried leaves have fallen from the shrubbery since thou

didst go forth this morning. But Benoni was already gone, apparently not hearing the last remark. soon as he had disappeared, the girl turned to Titus, and with an approving glance at his stalwart figure and handsome face, said:

Whenever the master hath occasion to chide our good Benoni yonder, he doth mend the matter by hiring a new I heard everything servant. seed between them this morning from the terrace where I was sewing. Thou art to pick off the yellow leaves from require all thy And again the girl laughed strength!"

"Nay, I am to attend to the graveled walks, and care for the turf," said

Titus with an angry flush.
"Do not be angry," said the girl. "Do not be angry," said the girl. Thou shouldst be glad in these times to have fallen into such a comfortable place; plenty would give their eyes for it. And Benoni is a good master, as thou wilt see, albeit a little stupid. But come, let me give thee to eat, as I

Before many days had passed Titus found that Marissa had spoken truly. His work was light and pleasant, and his beauty-loving eyes were never tired of looking at the wonders about him On several occasions he had seen the mistress of the house in her sweeping robes traversing the terraces; and every day the little Ruth, a pretty child of twelve, played about the shady garden paths. But best of all, Benoni, finding that he was skilful with boat and net, allowed him to supply the household with fish. Stephen invarijoined him in these expeditions the two spent many delightful hours together.

"I shall not see thee again for many days," said Titus on one of these occasions, as he pushed off the boat from the shore. "Benoni told me this morning that the family start to-morrow for Jerusalem. Many of the household will attend them. As for me, I have been chosen to lead the mule on which the little Ruth is to ride. Marissa saith that in Jerusalem we shall bide at the palace of the high priest, for the

"Thou wilt see wondrous things," said Stephen, somewhat wistfully, but without a trace of envy in his face. am glad that I have learned to manage the boat now; I shall go out every day whilst thou art away."
"Thou dost very well with the boat,

lad," said Titus, somewhat patron-izingly. "But thou must beware of squalls; they come so suddenly that ooler heads and stronger arms thine have gone down ere this. Do not go out unless the wind sets in the right quarter, as I showed thee; and never alone at night. The hour of the dawning will be best for thee."

The Master and His disciples, with manylothers, have already set forth for Jerusalem," said Stephen presently. Then after a pause he continued: knowest the man Benjamin, who palsied, and whom the Master healed so marvelously. He hath not forgotten us. I met him not many days since, as I was coming from the synagogue, and he took me with him to his home. is going to teach me how to read in the Hebrew Scriptures, so that I shall no longer be a heathen, as his father did cail me. He hath given me a roll that he himself did study when he was my age-albeit he studied lying helpless on bed. And he taught me a Psalm. Shall I say it to thee?'

Titus assented, and the lad repeated the musical accompaniment of water rippling along the side of the

boat: ". The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my oul; He leadeth me in the paths of righteousness, for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod second story projected certain high and wide windows filled with curious lattice-work. over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for-

'Is it not beautiful!" said Stephen softly. "And there are many more. I shall learn them all. Benjamin saith tnat I must learn the Law also. But that I like not so well; there are so any 'thou shalt not's,' that it quite ewildereth me to hear them read; and many know not how I could observe them "Thou wilt be a Pharisee yet,"

Titus, half bitterly. "I fancy I see thee now with a long robe, and a broad "Nay," answered Stephen simply.
"I would rather follow the Master.

He wears no phylactery; and I am sure at He is not a Pharisce.'

"Dost thou know, Stephen," said Titus presently, after the two had d their net. "that that psalm, as thou callest it, soundest strangely famil iar in mine ears, like something I have heard many times, and forgotten. And the house of Jairus—it is certain that have seen something like it-in a dream

Thou hast heard the mother tell of the great house in which she lived as a maiden; 'tis of that thou hast dreamed, my Titus."
"But the psalm!" persisted Titus.

Did the mother sing it in this way And he began a low metrical chanting of the words which Stephen had recited. But he broke off abruptly after a few lines, saying, now," then relapsed into silence, which he seemed not disposed to break; though Stephen talked gayly on, apparently unmindful of the fact that he had a very indifferent listener.

TO BE CONTINUED.

## WHENCE DID THE "REFORM. ERS " OBTAIN THE BIBLE ?

rom "Catholic Evidences," by Most Rev Martin J. Spalding, Archbisucp of Balti-more. The authority of the Church once

established by the motives of credibil ity, she was naturally received as a competent witness of the whole Christian revelation, and, among other parts of it, of the canon and inspiration the New Testament itself. Church thus universally acknowledged as the organ, put this book into the hands of her children, told them that it was the Word of God, and commanded them to receive it as such, according to her own exposition of its meaning it contained the strongest and most e olicit declarations of Christ and His inspired Apostles in regard to authority of the Church berself and her infallibility in her public teachings. Their faith in the Church, already strong, grew stronger by this striking confirmation; and this additional argu ment was wielded with great strength against heretics, who admitted the inspired book, but denied the authority of the Church. \* \* \* To go a step further, the Roman Catholic Church alone has preserved the Bible; she alone can give a consistent and satisfactory account of it; she alone can settle its canon; she alone can prove its inspiration.

The children of the Reformation have always prided themselves on their the Bible. The Bible alone has ever been their motto. They pro-fess to have restored the Christian religion to its primitive purity and simplicity by bringing it back to the true Bible standard. Now this ques-tion naturally arises: whence did Protestants receive that very Bible about question must be answered, but not by mere declaration, but by plain and satisfactory historical facts before they can make good their position-they that are the peculiar friends, and that the Catholic Church is and has ever been the special enemy of the Bible. Whence then, I ask, did Luther, Calvin and the other founders of Protestantism obtain their Bible? angel sent down from heaven to place it in their hands? Did they receive it immediately from the hands of Christ sistently with their supposed and His Apostles?

force : whence did the Reformers obtain their Bible? Plainly and obvi-ously from the Roman Catholic Church from which they protested with so much energy as the great apostasy and the mystic Babylon of the Apocalypse From that Church which they blindly cused of having corrupted the w of God, of having been stained with the blood of God's saints, of having been the sworn enemy of the Bil itself.

#### A THRILLING EXPERIENCE

DR. BENJAMIN F. DE COSTA TELLS OF MASS ON THE BATTLEFIELD.

In his book. "From Canterbury to Rome," Dr. B. F. De Costa relates a story which seems especially apropos just now, the principal character having but recently been called to his reward. Dr. De Costa was at the time an Episcopalian chaplain in the army We next found ourselves bet

Instead of Easter hells it the roar of great guns. Yet soon after the camps fairly astir I caught the notes of what a ppeared to be an anthem. solemn but joyous. Protestants wer all unmindful of the fact that this was the Resurrection morn, yet Cath-olics were hailing the Risen Lord. In a little diary, under the date of Sunday, April 20, appears this memorandum Northeast storm. Morning, 8 o'clock eard Mass and an Easter Address b Father Scully, Ninth Massachusetts Regiment.' Under a canvas awning. before an extemporized altar, stood Chaplain Scully in his robes singing the High Mass. An amateur choi led by violins, sang 'Kyrie Eleison Gloria in Excelsis' and the Creed, the different parts being emphasized by booming of siege guns. of war did not break the force of sum corda, nor drown the salutat Dominus vobiscum: or the respon Et cum spiritu tuo. All the wh Protestants were indifferent. only stand by with a sense of mortifica-tion. Protestantism had no power had lost control over cons The helplessness of the realized, yet there was no propereference of result to cause. I did not occur to me that my Episcope voice, thought the vo churchman,' was only one of a hundre and thirty-two voices out of a Protes ant house divided against itself of nundred and thirty-two times. I saw, however, as the war went on

## peared to my mind for becoming Catholic." OWN A PEW.

ervice for a Boston Episcopal paper

the Christian Witness, distinctly expressing disgust for Protestant indiffer

nce, though no sufficient reason ap

Catholic voice was one voice.

a glowing account of that C

Not infrequently does one hear com plaints against pastors because of certain regulations which they have been ompelled to adopt with regard to the pews in their churches. ppear that charges are levied for ivilege and duty of hearing Mas That pastors seek to make a poverty by setting aside seats for those who cannot pay for them and similar unwarranted criticisms.

vithout foundation.

It is true that all Catholics have common interest in their parisi churches, providing, however, the contribute to their support. It is true that they have the right to worsh therein although they do not co with this imperative duty. This by means, however, implies that their use privilege are without limitati The rights of others are likewise involved. And in order that all may be

properly respected certain regulations must be complied with. Their right and duty to attend service does not extend to the occupation of places for which others pay. When an individual rents and pays for a pe or a portion thereof that become exclusive property and he is entitled to its enjoyment whensoever he wishes t is the intruder's business to such becomes necessary. And this must do or suffer the penalty of un civil conduct or if needs be ejection More than that it is the duty of the paster to protect the pewholder in the

njoyments of his rights. difficulty, however, could b removed if every family single person were to own a pew of portion of one. There would then no necessity for the enforcement rigid regulations. Neither wo many other potent reasons why eve member of a parish should be a pe owner. To the younger members of family it gives a fixed place in house of God. It impresses upon an independence and encourages then in the habit of regularity. It keep them from getting close to the door and often from getting entirely outside the the Church. But above all it will teach them their duty to their fellow worshipers and to the Church.—Church

Progress.

A One-Sided Knowledge of Scripture. The Doukhebors in Canada are said to base their vagaries upon the Scrip Commenting on this the Northture. West Review remarks: many non-Catholic Scripture-readers the Doukhobors, though familiar with certain texts that seem to suit them, do not really understand the plaines teachings of the Bible. compare one passage with another, they have no comprehensive under-standing of the Bible, such as a Catholic that never reads the sacred text, but listens to sermons thereon, has: example, what clearer condemnation of the Doukhobor theory about beasts of burden could there be than the fact that our Blessed Lord made His solemn entry into Jerusalem 'sitting (John xii. on an ass's colt Again, how can the Doukhobors, col No, they came edge of Holy Writ, conde world full fifteen hundred of animals for food, when they can read

JANUARY 17, 1903.

A Merry Christmas and a bright New Year
To you and everyone that you hold dear;
Greetings you'll goe rather from far and wide,
But thus one comes to you from the far and wide,
But thus one comes to you from the first this side
The prison, and from the first recell,
I wish you all the good that wards can tell.
Christmas in prison—well that not so bad,
Bon't for a moment think that I am sad.
God bless you, no! I m very will indeed,
With lits to think about and tols to read,
And friendly faces too, when I desire,
I see by simply looking to the force,
I.l.

A visit, too, I had from Santa Claus!
The dear old fellow broke the prison laws
How he got in I never could make out.
But there he was without a single doub!
And in his hand a sliver gobier bore
And in his hand a sliver gobier bore
And from this gobier, with the utmost care,
some drops he sprinkled on my head and hair
And then he gave me such a knowing wink!
This stuff is good, "he said, "but not to
drink!"
He told me what it was b force he went.

Yorktown, seeking to take the place by CAME OF IT. siege. Easter Sunday dawned wet and Mary Ann Clough walked up the trim, well-kept walk that led to Mrs. Priscilla Hathaway's door. She was very tired, for she had been a long way that morning—clear out to the old Haines place that stood at the extreme edge of the village. Her black dress looked rustier than ever with the dust looked rustier than con-of the road upon it, and on her worr face was a pinched and sunken look that betokened lack of nourishment as that betokened lack of nourishment as well as weariness.
She had been out to collect a bill for some sewing done months ago, for Amanda Haines went her languid, improvident way without troubling he head much about unpaid bills.

Mary Ann found her in the kitches the several several book. There reading a paper-covered book. There was a pile of unwashed dishes on the 'Is that you, Mary Ann?" she said surprisedly, lifting her eyes from he absorbing book. "Come right in an sit down if you can find a place. tidied up this morning. thought I'd just sit down and rest while. I haven't that money yet, Man Ann." she added, placidly. "Mayi

while. I haven't that money yet, Mar Ann," she added, placidly. "May! I'll have it the next time you com Dreadful dry weather, ain't it, and yo -you're looking thin, Mary Am What, you're not goin' already?" Mary Ann drew on her cotton glove ith a sigh. "I guess I'd better," sh with a sigh. "I guess I u busy ared, "There was no use in ing Mandy Haines for money," thought, hopelessly. "If she had ishe'd only spend it for something else So the long, dusty walk had been fruitless one, after all, and Mary A was well-nigh exhausted when s reached Mrs. Priscilla's gate. Work h searce of late, and all Mary A

JANUARY 17, 1903. CHRISTMAS CARD FROM KILMAIN. HAM. Ottawa Journal Jan. 8. Mr. D'Arcy Scott has received the following hristmas card from Mr. W. K. R. dmond, I. P. consisting of a few versus written by fr. Redmond while serving a six months from Kumsinbam isil, Dubin:

A CHRISTMAS CARD 1902. FROM PRISON.

"This stuff is good," he said, drink!"
He told me what it was b fore he went.
What do you thick? The essence of Content

This gift, dear friend, with you I fain would thare.
"Content," I wish you, for I've lats to spare!

AN AFTERTHOUGHT AND WHAT

had had for breakfast that morning h en some very weak tea and some ve Mary Ann was small and thin and very strong. Her scant brown hair very strong hair very strong hair very strong a pair of bloom a pair of bloom a pair of bloom hair very strong hair very stro veined temples, and her should dropped pitifully. Old Mrs. Scarb ough always declared that Mary A would go into consumption like the r of her family, but, contrary to all p phecies, Mary Ana lived along w

nothing more alarming than a look extreme delicacy and a lack of streng extreme delicacy and alack of streng
Mary Ann was forty now, with
best part of her youth behind her. S.
a struggle as it had been, too, but, w
all her discouragements, Mary A
never lost her faith. It would be s

to come out right, she thought s it was 1 o'clock when she wal up to Mrs. Priscilla's door. There a faint hope in her heart that Mrs. I cilla might ask her to stay to din Even a cup of tea would be thankf

received, poor Mary Ann though Mrs. Priscilla's tea was always goo Mrs. Priscilla was plump and v favored and prided herself on her housekeeping. Her husband had ome years before, and there had no children. So with a tidy little in the bank, Mrs. Priscilla set herself to a life of comfort. She n seemed to mind the solitude, but be herself with her cat and her bird, preserves and her cake, and her r fine housekeeping. Once in a she invited some of her old friends tea. Invitations from her were all hailed with anticipated pleasure

and her guests were sure of all kin culinary triumphs.

She came to the door now, in a to Mary Ann's knock. "Why, Ann," she said, in a pleased "come right in. You look about f Ann," she said, in "come right in. You out. Here, sit here."

as I have said, she was a notable

She drew a rocking chair intentre of the room, and Mary nk into it.
'I've been out to the Haines p

she explained, wearily. "Mandy me a little money, and as I need just now, I thought I'd make Mrs. Priscilla threw a shrewd in Mary Ann's direction.
"You ought to have known by

delicate as you are," retorted Priscilla, a little shortly. "Of o you didn't get it?"
"No," replied Mary Ann, f

She rested her head against the She rested her head against the patchwork cushion at her back the dard, how very tired, she we seemed to her she couldn't go farther. If only Mrs. Priscitla ofter her cup of tea, but she quite unmindful of the needs was considerable grown co pale, anxious little woman oppo 'I'm sorry you didn't com "I'm sorry you didn't come e she announced, seating hersel

own particular chair, and fold plump hands in her lap. "I real good dinner to-day, roast i dressing, apple dumplings and but the dishes are all wash Most people who live alone," sh "get into the habit of not

## CHRISTMAS CARD FROM KILMAIN.

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TELLS OF

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this was et Cath-Lord. In of Sunday.

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But all are

Ottawa Journal Jan. 8. Mr. D'Arcy Scott has received the following hristmas card from Mr. W. K. R. dmond, I. P. concisting of a few verses written by fr. Redmond while serving a six months orm in Kilmainham jail, Dublin:

A CHRISTMAS CARD 1992.

FROM PRISON.

A Merry Christmas and a bright New Year To you and everyone that you hold dear; Greetings you likes galors from the and wide. But this one comes to you from right hade the prison, and from this my ittre cell. It wish you all the good that words can tell, Ohristmas in prison,—well its not so bad, Bon't for a moment wink that I am sad. Bon't for a moment wink that I am sad. God biess you, not I m very will indeed, With I ist to think about and tols to read. And friendly faces too, when I desire, I see by simply looking to the fire.

I see by simply II.

A visit, too, I had from Santa Claus!
The dear old feelow broke the prison laws
How he got in I never could make out.
But there he was without a single doubt!
A wreath of berries on his head he wore.
And in his nand a silver gobiet bore
And from this gabiet, with the utmost care,
Some drops he sprinkled or my head and hair!
And then he gave me such a knowing wink!
This stuff is good," he said, "but not to
drink!"
He told me what it was b fore he wen!,
What do you thick! The essence of Content.

ough always declared that Mary Ann would go into consumption like the rest of her family, but, contrary to all prophecies, Mary Ann lived along with the state of nothing more alarming than a look of extreme delicacy and a lack of strength.

tea. Nothing else.

"Is that all you were going to have?"

up to Mrs. Priscilla's door. There was a faint hope in her heart that Mrs. Priscilla brushed away a quick tear. "Lock up the house, Mary Ann," she said, peremptorily; "you're coming home with me." eilla might ask her to stay to ulmar.

Eyen a cup of tea would be thankfully received, poor Mary Ann thought, for Mrs. Priscilla's tea was always good.

Mrs. Priscilla was plump and well-

fayored and prided herself on her good housekeeping. Her husband had died ne years before, and there had been no children. So with a tidy little sum in the bank, Mrs. Priscilla settled herself to a life of comfort. She never seemed to mind the solitude, but busied herself with her cat and her bird, her preserves and her cake, and her really fine housekeeping. Once in a while she invited some of her old friends in to tea. Invitations from her were always hailed with anticipated pleasure for as I have said, she was a notable cook and her guests were sure of all kinds of

and her guests were site of a culinary triumphs.

She came to the door now, in answer to Mary Ann's knock. "Why, Mary Ann," she said, in a pleased voice, "come right in. You look about fagged out. Here, sit here."

She drew a rocking chair into the centre of the room, and Mary Ann

'I've been out to the Haines place," she explained, wearily. "Mandy owed me a little money, and as I needed it just now, I thought I'd make a trip

Mrs. Priscilla threw a shrewd glance in Mary Ann's direction.
"You ought to have known better,

delicate as you are," retorted Mrs. Priscilla, a little shortly. "Of course, you didn't get it?"
"No," replied Mary Ann, faintly,
"I didn't."

She rested her head against the gay patchwork cushion at her back. How ared, how very tired, she was! It seemed to her she couldn't go a step farther. If only Mrs. Priscida would older her she couldn't go as the farther. If only Mrs. Priscida would

any. I never did. I always keep my table set just the same as I did when Benjamin was alive. I really believe I owe my perfect health to three good meals a day."

meals a day."

Mary Ann sighed gently. "You look well," she answered. "A great deal younger than I do, and we're about the same ago, my dear. I've always had to work for what I've had."

Her eyes roamed over the comfortable room with its wide lounge, its white dimity curtains, its bright carpet and easy chairs.

and easy chairs.

"Yes," said Mrs. Priscilla, smoothing her white apron complacently,

Benjamin was always a good provider, and left me enough to keep me comfort ably. I wish you had some one to look after you, Mary Ann."

Mary Ann shook her head. It's too

A weeath of berries on his head he wore.
And in his hand a silver gobiet bore
And from this gobiet, with the utmost care,
Some drops he sprickled on my head and hair!
And then he gave me such a knowing wink!
"This stuff is good," he said, "but not to
drink!"
He told me what it was before he went.
What do you thick? The essence of Content.
This gift, dear friend, with you I fain would
share,
"Content," I wish you, for I've lots to spare!
WILLIE REDMOND.

quietly. "I'm not getting any younger,
and I never had your good looks, Priscilla. As long as I can work I can
manage some way. When I can't—"
She got up wearily. "I guess I'll
be getting along," she said.
"Hadn't you better rest a while
longer?" suggested Mrs. Priseilla,
kindly; but Mary Ann declined
gently.

As she went down. late to wish that now," she answered,

been searce of late, and all Mary Ann had had for breakfast that morning had been some very weak tea and some very she added, suddenly, "Inever thought ry toast.

Mary Ann was small and thin and not and selfish it was of me not to offer you very strong. Her scant brown hair was drawn tightly back from a pair of blue-

extreme delicacy and a lack of strength.

Mary Ann was forty now, with the best part of her youth behind her. Sach a struggle as it had been, too, but, with all her discouragements, Mary Ann never lost her faith. It would be sure to come out right, she thought some to come out right, she thought some day.

"Is that all you were going to have?" demanded Mrs. Priscilla, sternly.

Mary Ann nedded and her lips quiveled. "Work has been scaree lately," she answered, unsteadily. "I've had almost nothing to spend, but I'm a poor hand to tell my troubles; you know that."

that."
Mrs. Priscilla brushed away a quick

In a few minutes the two women were started up the hill again. Mrs. Pris-

tabla with its white cloth and goldbinded china. There was the steaming cup of tea she had so longed for. Busides this, there were bread, fresh, sweet butter, a dish of amber honey, a pitcher of milk, and the roast beef and dressing. By her plate was a saucer with a tempting

apple dumpling on it.

Mary Ann sat down. Her eyes were full of tears as she asked a silect blessing tears of gratitude for this unexpected vor. 'I don't knew how to thank you, Priscilla," she said, brokenly, after moment's stillness; "it seems so good to

"Don't try," said Mrs. Priscilla, gently; "just eat, my dear." So poor, tired, discouraged Mary Ann ate her dinger, that belated, unlooked-for dinner. How nice everything tasted. How gool God was to put it into Priscilla's

heart to ask her. " you must let me was' the dishes, Priscilla," she said, hambly, when she had finished. "I've enjoyed everything. There ain't many that can cook like that. I've always said it."

"You go right in and rest," returned
Mrs. Priscilla, promptly, "I guess
you've done enough for one day."
In a few minutes Mrs. Priscilla came
in. "You look better, Mary Ann,"

cheeks and her blue-veined temples.
A great and tender pity thrilled her.
"Mary Ann," she said.
"Yes, Priscilla."

"You may as well make up your mind to stay with me a spell. I've a black dress to fix over, and when you get that done you can crochet me a rug. I need it for upstairs. Why, Mary Ann, you must not cry so, like a child."

But Mary Ann was sobbing piteously.

She lifted her streaming eyes to her

friend's face.

"What put it into your heart, Priscilla?" she cried. "Did you know I hadn't a cent in the world? And I've tried hard. I have indeed. It isn't all tried hard. I have indeed. It isn't all my fault, but there just seems to be no ce for me."

Mrs. Priscilla bent and kissed the Mrs. Priscilla best and Rissel cut, thin check. "We'll make a place," she said, heartily. "You needn't worry. Mary Ann. The Lord always cares for His own."—Ram's Hern.

### THE DREAM OF GERONTIUS.

CARDINAL NEWMAN'S BEAUTIFUL POEM HAS BEEN SET TO MUSIC.

AN AFTERTHOUGHT AND WHAT CAME (FIT.

Mary Ann Clough walked up the trim, well-kept walk that led to Mrs. Priseilla watched there, "how old and fagged Mary Ann does look. Priseilla Hathaway's door. She was very tired, for she had been a loug way that morning—clear out to the old Haines place that stood at the extreme edge of the village. Her black dress In the prospectus of the Apollo

Florentine tongue. Politics in times remote and the customs of a foreign people put us to the task of consulting histories. The subtle figure of allegory is in constant play with the seven deadity sins, the virtues and seven deadity sins, the virtues and the seven deadity sins and the seven deadit seven deadity sins, the virtues and beatitudes, while the soul of the poet is being conducted as on a pilgrimage of sight-seeing from the lowest pits of hell in regular gradation to the h ghest announces with a burst of joy that the of sight-seeing from the lowest pits of hell in regular gradation to the h ghest drawn tightly back from a pair of blue-veined temples, and her shoulders drooped pitifully. Old Mrs. Scarbor-ough always declared that Mary Ann ough always declared that Mary Ann into the should go into consumption like the rest clean, bare little kitchen. The fire had not been lighted. On the table were fails in conveying an impression to spiritual. In his treatment of the supernatural and in the vision of the other world he remains dull and prosaic, just where the voice of the seer should speak. He brings down heaven to an earthly measure where Dante had taken up earth to heaven and trans-formed all in the light of God's anger

or love. The impression left on the soul after The impression left on the soul after a study of the "Dream of Gerontius" is at once spiritual and consoling beyond all measure. It is spiritual, because, like Dante, Cardinal Newman fal." This is its first presentation works out his theme on the careful here. when I'm ready."

Mary Ann sat quietly in the big, softly cushioned chair, too tired to move. She heard the hostess moving briskly about in the next room, then a moment later her name was called. She got up stiffly as d went out. There stood the little round tabla with its white cloth and gold. straightforward journey and experi-ences and feelings that must come to every soul departing this life and pearing before its God. There is ab solutely nothing foreign and difficult in language or politics or idle speculations to stand in the way of a perfect inderstanding for the most ordinary Christian mind. The prayers and invocations of our Catholic ritual and the ceremonies of the liturgy stand out it all there force and significance. In this the Cardinal was but following out the idea he had so beautifully expressed in his "Critical and Historical Essays." "The Catholic Church," he Essays." "The Catholic Church," he wrote, "is the poet of her children, fall of music to soothe the sad and conthe wayward, wonderful in story for the imagination of the romantic, rich in symbol and imagery, so that gentle and delicate feelings, which will not bear words, may in silence, intim ate ther pressure or committee with themselves. Her very bei g is poetry; themselves. Her very being is postry; every psalm, every petition, every collect, every versicle, the cross, the mitre, the thurible, is a futilization of some dream of childhood or aspiration

of youth.".
Geroutius is dying. "Jesus, Maria —I am near to death, and Thou are calling me." And what follows in the first part of the poem, apart from the muttered expressions of prayer and feeling from Gerontius, is almost a literal translation of the ritual, with the orations and litanies in order that the priest has in daily use to assist the

And with all this experience as narat-

stons the again untook to the bedy in the general resurrection.

"And bark! I hears singink; yet in sooth I cannot of that music rightly say Wanher I hear or touch or taste the tones"

The theme continues with a coloquiy

between Gerontius and his guardian angel on things eternal, and as they hurry on they accost the angel choirs singing the heavenly harmonies of creation, man's fall, the long time of watchlog for a Redeemer, and finally of the glorious event of the Second Adam. The evil spirits are there, too, chafing with mad rage because of their downfall and man's high exaltation. Arrived before the throne of the Crucified and in the light of the keen sanctity eneir cling there, the scene is most touching.

The great angel of the Agony makes a last invocation, and the soul languishishing with love, still tainted with some of the dross of earth, begs to be carried away that it may the sooner rise and see the the truth of everlasting day. The gates of purgatory now open wide to receive the ransomed soul and the guardian angel bids a tender adieu

If the composer has caught but half the inspiration of the lines, the plain chant of the litanies, the angel harmonies and the harsh, discordant notes of the demons, the "Dream of Geronous the demons the demon

Soul of Gerontius is safe. Soul of Gerontius is safe. The Soul replies in a beautiful solo, "Take me away," asking to be allowed to remain in lonely penitence for a time until it may raise and "see Him in the truth of everlasting day." Following this is everlasting day." Following this is heard the choral prayer of the souls in Purgatory. "Lord, Thou hast been our refuge." This motive, with the Angel's solo, "Softly and gently, dearly ransomed soul," and the hymn of the anglic choir, "Praise to the Holiest," which to form a majestic concerted number of the solution nite to form a majestic concerted num-

which completes the work. "The Dream of Geroncius" is one of the greatest of contemporary musical

Book . A good book is a lasting companion. Truths, which have taken years of yean, are therein at once freely, care-ully communicated. We enjoy communion with the mind, though not with the person of the writer. Thus the humblest man may surround himself by the wisest and best spirits of past and present ages. No one can be solitary who possesses a book; he owns a friend, that will instruct him in moments of cisure, or of necessity. It is only necessary to turn epen the leaves, and the lonatain at once gives forth its streams You may seek most costly furniture for your homes, ianciful ornamen's for your mantel-pieces, and rich carpets for your floors; but, after the absolute necessaries for a home, give me books as at once the cheapest, and certainly the most rangel and apiding emballich. he most useful and abiding embellish

## For the Sake of M thers.

From the C a lie Transcript.

The obligation and opportunity of learing Mass on Sunday are, at times leemed non existent in the case of m thers. There is no one to care for the children, and so it happens that many devout women are obliged to fore-the handlenger of aminting go the happiness of assisting even once a week at the Holy Sacrifice. A zeal-ors pastor in South Landon has come to the relief of the young mothers of his parish, and made it possible for them to be present at Mass without danger to their babies or detriment to their households. He has fitted up a parish nouseholds. Ite has netted up a parish room, where, during the hours of divine service, the children may be placed under the protection of charitable matrons who volunteer their services. offer her cup of tea, but she seemed quite unmindful of the needs of the pale, anxicus little woman opposite.

"I'm sorry you didn't come earlier," she announced, seating herself in her own particular chair, and folding her plump hands in her lap. "I had a real good dinner to-day, roast beef and dressing, apple dumplings and sauce, but the dishes are all washed now. Most people who live alone," she added, "get into the habit of not cooking "get into the habit of not cooking" as a cooking the cooking the cooking to the cooking the cooking the cooking to the cooking to the cooking to the cooking to the orations and litanies in order that the priest has in daily use to assist the dying. One by one the senses steal away till death is certain and then the plan is pronounced capital by the death is certain and then in the plan is pronounced to the procession of constitution of American "How still it is!" one moment not different their services. The plan is pronounced capital by the dying. One by one the senses steal away till death is certain and then "How still it is!" one moment not different their services. The plan is pronounced capital by the dying. One by one the senses steal away till death is certain and then "How still it is!" one moment not different their services. The plan is pronounced capital by the dying. One by one the senses steal away till death is certain and then "How still it is!" one moment not different their services. The plan is pronounced capital by the dying. One by one the senses steal away till death is certain and then "How still it is!" one moment not different their services. The plan is pronounced capital by the dying. One by one the senses steal away till death is certain and then "How still it is!" one moment not different their services. The plan is pronounced capital by the dying. One by one the senses steal away till death is certain and then "How still it is!" one moment not different their services. The plan is pronounced capital by the dying. One by one the senses steal away t

An Ideal Friend

ed by the soul of Gerontius comes a hint at the most profound question in philosophy, about how the soul in its imperiect state or separated from the bodily senses will receive its impressions till again united to the body in the general receive its impressions till again united to the body in the general receive its impressions till again united to the body in the general receives a second of the general receives a sec critical, as he may have cause to towards a being of sin and imperfection, will be so from very love and loyalty, and a wish that others should love as heartily as he .- Cardinal Newman.

Granddaughter of Chief Justice Waite a Convert.

Toledo, Docember 21.-Last Saturday morning in the chapel of the Ursaline Convent in this city, Miss Mary Waite, was baptized into the Catholic Church by the Rev. J. T. O'Connell, pastor of St. Francis de Sales Church.
Miss Waite was formerly a member of
the Episcopal Church, but has for a
number of years been contemplating
the step which she took Saturday. The ceremony was witnessed by a number of the friends of the young lady, who is a member of one of Toledo's oldest and most prominent families. She is a daughter of the late Edward T. Waite, and grand-daughter of the late Chief Justice Waite.

THE ROOT OF MOST TROUBLES THAT AFFLICT MANKIND.

very tired, for she had been a long way that morning—clear out to the stiding of the road point of the road of the road upon it, and on her worn had the state of the road upon it, and on her worn had the state of the road upon it, and on her worn had the state of the road upon it, and on her worn had the state of the road upon it, and on her worn had the state of the road upon it, and on her worn had the state of the road upon it, and on her worn had the state of the road upon it, and on her worn had the state of the road upon it, and on her worn had the state of the road upon it, and on her worn had the state of the road upon it, and on her worn had the state of the road upon it, and on her worn had the state of the road upon it is the state of the road upon it is the state of the road upon the road upon the state of the road upon the Bad blood is the mother of fifty diseases. It causes disease wherever your body is weakest. Perhaps you

Unmistakable Signs of Catarrh.

If you have a ringing is the ears, dropping in the throat, bad breath, beadache morning avakiness, bad taste in the mouth—then tit eatarra. Use Catarrhozone Inhaier four imas daily and eradicate this awful disease from your system Catarrhozone Inhaier four imas daily and eradicate this awful disease group, beats the inflamed membranes, clears some, throat and air pressages by one application. Catarrhozone quickly remedies the head noises and dearness prevents dropping, and is warranted to absolutely cure all forms of Catarrh. Bronethits, Asthua, and Lung Troubles. Two months trea ment costs \$1.00; triul@25 25c Druggists, or N. C. Polson & Co., Kingston, Out.

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## The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ortawa, Canada March 7th, 1900, ditor of The Catholic Record,

The Editor of The Carnotte Record,
London Out.:

Dear Sir: For some time past I have read
your estimable paper. The Carnotte Record,
and congramate you upon the manner in
which it is published.
Its matter and form are both good: and a
ruly Oatholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
to the faithful.
Blessing you, and wishing. ig you, and wishing you success.

Yours faithfully in Jesus Christ.

Yours faithfully in Jesus Christ.

† D. Falconio, Arch. of Larissa.

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

LONDON, SATURDAY, JAN. 17, 1903.

THE AMERICAN EPISCOPAL CHURCH.

The agitation to change the name of the Protestant Episcopal Church of the United States appears to be not yet entirely dead, as the Synod of that Church, in the diccese of Springfield, Illinois, voted at its meeting last month trod ced into English Judaism. in favor of the adoption of the name "The American Catholic Church in the United States." It was resolved that the joint committee of the general convention of the Church, appointed to receive suggestions from the various dioceses regarding a change of name, ried on in the Protestant churches should recommend this name to the next general convention.

by Episeopalians that the name Protest Synagogue still holds its services in ant, which implies only negation, is not Hebrew on Saturdays, there is nothing a suitable designation of the Church of in Judaism properly understood to pre-Christ which was established by Our vent the use of the English language in not for the mere purpose of negation. jous services on Sunday. The American Episcopalians are, there- Hebrew was used, indeed, in some of fore, anxious to rid themselves of a the prayers recited, but it occupied a name which was fastened on them by very secondary position, and the servtheir forefathers in America soon after | ice differed very much in this respect the declaration of American Independ- from the usual Jewish service. ence as it was not deemed advisable to ant, the existence of this name at all is the coffin of Judaism." be anything else than one of the many lished in that journal. Protestant churches which sprung out A further sensation was recently mitted on abuse of authority.

The American Episcopal Church signature "Mary Magdalena branch. It has itself always claimed to is not found elsewhere. be identical with the Church of England, The Jewish Chronicle states that it when it was made an independent really written by a Jew; but it believes seven by this arbitrary act. Church in 1786-90, it was declared that that the suggestion is a sarcastic com-"this Church is far from intending to mentary upon the step taken by the depart from the Church of England in "Jewish Religious Union" towards any essential point of doctrine, dis- harmonizing two irreconcilable religcipline, or worship, further than local ions, Judaism and Christianity.

priest." From the exhortation before near the end of his tether. Communion the advice in favor of reprivate (or auricular) confession to, and language which has been transmitted to language. eliminated.

name proposed by the Springfield language is of the same stock ectly.' Synod is farcical. The Episcopal as the languages of Ireland, the The Catholic Bureau contends that Church of America can in no sense be Highlands of Scotland, Wales, Corn- this is a mistaken view of the case. termed American, as it is English in wall, and the Isle of Man. country.

Catholies, but several redestant de- an religious services and instructions of the conducted in Indian would dissipate in foolish ex- that it should guarantee all the obligations to all occurred recently a settlement between nominations come defore to in this result of the Latin-American Republics. Weither is it Catholic, for French, except the Mass; and before cesses the money which might be paid tions of the Latin-American Republics. whether we regard to as American or the other hand landord, Mr. Richard Ellis, which has Anglican (which it has really ceased to it is ordered that they must produce which deprives the poor Indian of his prepared to take this stand, and before a weak State may not be brow-beaten given intense satisfaction, and raises

cannot be Catholic or universal.

It is very doubtful whether the promeet with favor from the rest of the declared that it is impossible to carry The children are placed by their or to their subjects. position of the Springfield Synod will the majority of the people.

PROPOSED CHANGES IN JEWISH WORSHIP.

A strong agitation is at present going on among the Jews of London, England, to bring about a degree of conformity between Jewish practice and the practice of the people of England and other Christian countries.

Mr. Claude G. Monteflore is the leader in this movement, and ne is aided by the Rev. S. Singer, a prominent Jewish Rabbi.

The sentiment has been growing among the Jews in England for many years past, that the stern conservatism in which the Jews have persevered in holding their weekly Sabbath from Friday evening to Saturday evening, and in retaining the Hebrew language in their religious services, is inimical to the progress of the Jews, and, thereore, hurtful to their best interests.

It is proposed that these anomalies be abolished in order that the Jewish people may act more in conformity with their surroundings. In proof that this will be beneficial to the Jews generally, it is pointed out that in the United States these changes have been made by a great proportion of the Jewish people, and that the results have been

A meeting was recently held in London at which the proposed changes tically. The Rev. Mr. Singer conducted the service, somewhat after the manner in which the services are car-

Mr. Montefiore explained that there can be more than one kind of Jewish It is pretty generally realized now service, and that though the West End

The new organization, which will use keep up the name of the "Church of this modernized service, is called the England" in a country which had just "Jewish Religious Union," but the freed itself from British rule. But not chief Rabbi of London refuses to sancwithstanding the present feeling in tion the change, which some of the favor of repudiating the name Protest- orthodox Jews say "will be a nail in

a historical monument which attests The Jewish Chronicle, the chief land of the eighteenth century, from these changes, but is not so bitterly

from Luther's rebellion against the caused by a letter which appeared in The Archbishop of Besancon and the it has been many times formally recog- in the synagogues, the admission being the other bishops to the document. nized as a sister Church by the Church | made that there is a grandeur and

## Notwithstanding this declaration, a MORE TYRANNY IN FRANCE.

serious doctrinal change was undoubted- If there is any force in the ancient ly made by striking out from the form Pagan adage, "Whom the Gods wish of visitation of the sick the formula for to destroy they first make mad," law enacts : the absolution of the sick person by the Premier Combes of France must be very

It will be seen at once that the new country by Julius Casar. This ectly what it is forbidden to do dir- this it necessarily follows that there has

ception of the slight though serious seek to suppress by violent measures Indians in settlement of the Govern- with money for the building of railways permanently acquiring territory in change in the Prayer Book to which we the language spoken by the population ment's indebtedness to them. It is and other purposes. have referred; and it was neither the of a great province, the people of which surely a miserable subterfuge to say have referred, and it was defined that the great province, the people of waited that so large first Church established in America, are known to be among the bravest of that the Government will not pay its appears to have settled the trouble. the existing trouble shall be settled by nor even in the United States; and at the country, especially when they are debts because the creditors to whom the It was partly expected that the United arbitration, France, Italy and Belgium the present moment it stands too low very much attached to their ancient money or rations are due send their States would push so far the Monroe have discovered that they too have the North that the Nationalists who down in numbers to claim to be distraditions; but M. Combes is neither children to the Catholic schools. tinctively "the American Church," in humane nor wise, and he has issued a dethe sense that it predominates in the cree the avowed purpose of which is to Government to pay its debts to the State, of either the Northern or South-

Catholics, but several Protestant de- all religious services and instructions itimate ground for the fear that the of the case, it should naturally follow that while Venezuela may learn that it spect. Neither is it Catholic, for whether we regard it as American or whether we regard it as American or the clergy are to be paid their stipends him, but it is a very small-souled policy But the United States is evidently not ation of just debts, on the other hand landlord, Mr. Kichard Ellis, which has

in French.

Three Bishops of the province have schools. structions in Breton, and have been ren. deprived of their stipends in consequence; still they prefer to endure privation rather than let their flocks suffer from want of suitable instruction.

Many eminent men of Brittany have complained to the Government of the evil results of such a decree, and when it was announced that the decree was at Auray to protest against it, but all to no purpose.

would be advantageous to encourage children "in loco parentis." the substitution of French for Breton oppressed.

are astonished at this state of the people of France will soon tire of school. the arbitrary measures of the Government, and that there will be before long a burst of indignation from the whole country which will sweep the Atheistic good. The inference is drawn that they rulers out of existence. A republic will be of equal benefit if they are in- cannot long endure the tyranny which for those lands; but He will not carry is now grinding down the French people.

The Bretons are among the best solwere advocated and illustrated prac- diers and sailors of the French army and navy, and this latest act of cruelty may go far toward destroying the efficiency of both these branches of the military service, a result which would be disastrous to the country in case of an unexpected war, which is not an improbable event in the near future, owing to the critical relations existing between France and some other countries of Europe.

This piece of tyranny on the part of Lord to teach a positive doctrine, and the new Synagogue, and to hold relig- M. Combes is a fitting sequel to similar arbitrary acts which preceded it. This was the anouncement made a few days before the decree affecting Brittany and was to the effect that he had suspended payment of the salaries of the Archbishop of Besancon and the Bishops of Orleans and Seyes on account of their signing a manifesto last October, in which the greater part of the French episcopate discussed the law of associations, and urged a return to the principles of the Concordat as the only means of securing religious peace in France. This manifesto was addressed beyond cavil that the Church of Eng- organ of English Judaism, is opposed to to the Senate and Chamber of Deputies and was submitted by the Government which the American Episcopal Church opposed to them as some orthodox Jews to the Council of State which decided sprung, did not at all imagine itself to who have sent letters which were pub- against all principles of liberty of vorship, that the signatories had com-

the columns of the Chronicle over the Bishops of Orleans and Seyes were selected for punishment has always boasted that it derived its in which it was suggested that portions appeared that they were particularly Europe against the American continent, origin from the Church of England, and of the New Testament should be read active in obtaining the signatures of has now collapsed, and the questions

of England, of which it is regarded as a beauty in the teaching of Christ which Bishops whose salaries have been suppressed for having championed the

## AN INDIAN GRIEVANCE.

The reason assigned for this is that the fiction that there was no war.

"It is hereby declared to be the settled policy of the government to

The rations are not issued for educa-

suppress the Breton tongue at once. Indians in the form of rations rather than ern continents, on any consideration. If ment. It is very advisable that they under the alliterative delusion that It is not only outnumbered by the The Government has ordered that in money. It may be that there is a leg-

given instruction to their people only that he will use that income in the England and Germany that it would not claims. education of his children in religious offer any objection to these nations col-

Church. There are many members of out this decree in their dioceses, as parents in the Catholic mission schools, and it is equally doubtful whether the Government is, so far, inflexible. this recent decision of the Indian ing to pay his debts or those of his name Catholic would be welcomed by Many priests, knowing that their Department, the rations were given to people would suffer greatly if the law the management of the schools who took to back down from the high-handed were carried out, continue their in- the place of the parents of the child- course which he had adopted. He did

> rations; but as they know that their the ruin which was impending over convinced that the best education they laid down by the invaders. can have is to be got under religious to be issued, 10,000 people assembled they are lodged and instructed. In judge of the amount which he must fact, the Government Commissioner has pay. expressed the situation fairly in saying It may be, and we have no doubt it that the mission teachers stand to the contending powers that President

> by degrees; but the attempt to substi- administration of President Roosevelt, office. To have accepted it would have tute one language for another by such who so far has not appeared to have any placed him in the very awkward posistern measures must be productive of religious bigotry in his composition, tion of being regarded as Policeman-inmuch suffering, and will create uni- the Indian Department could have chief for the whole American Hemisversal indignation in the province thus arrived at a decision that the due pay- phere, and would have thrown upon We are informed by the latest cable to the Indians should be regarded as an conduct of all the South and Central despatches that Premier Combes has endorsement of sectarianism. If the American Republics-a position which gained thirteen seats in the Senate by Indian children staying at home are he is not prepared to take. the recent elections. We confess that entitled to receive rations, there can affairs, but we still have confidence that receive the same when they attend to refuse to be responsible for the ful-

> > ment virtually says to the Indians :

"You are entitled to payment the lands you have surrendered to the Government, and the Great White Father has solemnly agreed to pay you out His promise unless you on your part ep your children at home ance of everything they ought to know send them to the Government schools

paganism of their ancestors as a condi- case : tion of receiving the payment due to them for their surrendered lands.

We have that much confidence in President Roosevelt's principles of toleration and justice that we believe be guilty of such an injustice as the Indian Department has for the present decided upon. We presume that the Catholic Indian Bureau will take steps ized or uncivilized, can afford to ignore to place the matter before the President in its true light, and we trust he will apply the evident remedy which the ease demands.

It is no wonder that the United States should from time to time have an Indian war on hand, when there is so little or attention paid to the rights of the matter, Indians. The present decision of the Government Indian Department has

## SETTLED.

The war in Venezula, which only a few because it days ago threatened to involve half of which were at stake between the con-The total number of Archbishops and tending parties will be settled amicably

By some sort of international undercause of the religious congregations standing it has usually been held that except in the difference of locality, and publishes the letter because it was during the last year is brought up to a declaration of war should be issued by one party or the other before a state of war is supposed to exist between two or more powers. Thus, in the suppres-The report of the Director of the sion of the Boxer uprising in China, Catholic Indian Bureau of the United though several Chinese war-vessels States makes it known that the Indian | were sunk and the Taku forts demol-Department has discontinued the issue | ished, and though the Chinese capital of rations to Indian children attending was besieged and partly plundered, it Catholic mission schools in the West. was maintained by a sort of diplomatic

In the case of Venezuela, not only were the ships of the little Republic captured and sunk, but a blockade was instituted. There was no declaration of war, yet Premier Balfour stated in absolution by the "priest" is also them by their ancestors who were in the land long before the invasion of that this to mean that "it should not do indir- country are blockaded, war exists. From

The trouble is that Venezuela refused to meet its obligations of repayment to British and German capitalists who origin and doctrine alike, with the ex- A humane and wise policy would not tional purposes, but as a payment to the furnished the Venezuelan Government

> The first blow inflicted in Venezuela doctrine as to forbid the interference of claims upon the Venezuelan Govern- have been contending for tenant right

be) it is purely a local institution, and certificates attesting that they have lawful income on the hypothetical plea hostilities began it signified both to by stronger nations into paying unjust lecting by force what was due to them States papers, that that country is to

it who are strongly opposed to the re- there are many localities where only and are there provided with sustenance out that the United States will not American State. pudiation of its Protestant character, the Breton language is spoken, but the and clothing, and, in return, down to sustain him in his obstinacy in refus-

not do this, however, till the mer-If the children were to remain at chants of Caracas, the capital of the home, the parents would receive the Republic, had petitioned him to avert children need education, and they are the country by acceding to the terms

At length Castro yielded to the teachers, they have sent them in many necessities of his position, and he has instances to the mission schools where agreed to make the Hague Tribunal the

It was at first agreed to between the Rooseveldt should be the arbitrator, The wonder to us is that under the but the President refused to accept the ment of the Government indebtedness | him the duty of guaranteeing the good

But what is to become of the Monroe be no valid reason why they should not doctrine if the United States continues filment of their obligations by the At the present moment, the Govern- smaller American Republics?

It seems that, for the present at least, the Monroe doctrine is to be interpreted in the sense that European nations shall not acquire new territory in America, though they shall not be precluded from collecting debts which the United States may regard as justly where they will grow up in total ignor. due. This is, at all events, the position generally taken by the United in which they will receive no religious States press and politicians. Thus "a prominent member of President Roose-This is equivalent to telling them velt's Administration" is quoted as that they must be brought up in the having said in a recent interview on the

"There can be no guaranty given the United States Government. by the United States Government. This Government will not permit the natter to be discussed. cause we take exception to the use of force on a weak and prostrate country by the allied Powers, that we now in the combined force of cosmopolitan public opinion. No nation, civil It furnished all the guaranty this. was in the Chinese matter. must be recognized now in the adjust ment of the present difficulty. country will not consent that European wers shall come over here and en force payment from their own account-ing without the other side being heards any judgment being made in the tter, of claims against the Latin-American States.

This position is easily understood, but already created much discontent, and German papers, which are anxious that if the Government is not actually reck- Germany should secure some foothold less, the grievance will be remedied in America in the way of coaling stations at several convenient points. and settlements in Brazil and other THE VENEZUELAN TROUBLE South-American localities, are not satisfied with this view of the case.

The German papers assert with a good deal of persistency that there is in America a general feeling of hostility against Germany, though, indeed, it is difficult to show where it exists. Nevertheless, it is indubitable that there is a strong feeling against any European power establishing new colonies in any part of America. It even goes against the grain of the people of the United States that Great Britain, France and Holland have any foothold at all on American soil.

So far, the United States Governdesire to drive out the nations which have already a foothold in America; but the time may come when it will ments have declared that it is not their intention to acquire permanently any territory from Venezuela, and it is on this guaranty that the United States has looked on placidly while Venezuela has been punished by being made to pay up.

seem as far away at this moment from | lord 6.

It will be noticed, according to United constitute itself the supreme judge in President Castro has evidently found regard to what are just claims on any

### A STRANGE CASE OF BIGAMY.

A strange case was tried a few days ago in Cobourg by Judge Benson, with the result that Walter and Anne Reynolds were sentenced each to four months' imprisonment in the county jail for bigamy, and George Reynolds, husband of Anne Reynolds, to three months' imprisonment for inciting to bigamy. The particulars are the following

Walter Reynolds, who had a gold watch valued at \$15, came recently from Michigan to visit his brother George, who lives in Percy Township. While making his visit, George expressed a desire to become possessor of his brother's watch if an agreement could be reached regarding the price to be paid. Walter, on the other hand, took a fancy to his brother's wife, with whom he thought he could live happily. A trade was agreed upon, Walter taking the wife and a couple of children with a share of the household furniture. and George taking the watch. Walter and Anne then procured a license, and the marriage ceremony was performed for them by a Methodist minister at Warkworth, who, it must here be stated, did not know the circumstances of the case.

The curious arrangement thus arrived at soon became known to the authori ties, and the three parties concerned

were arrested and committed for trial The transaction was concluded on the 8th inst. as we have already stated. The punishment inflicted in the case was undoubtedly exceedingly light The reason given for this by the Judge is that the parties accused were ignorant of the law on this subject, and also because no innocent party had been injuriously affected by the transaction.

We have no desire to dispute the rectitude of the Judge's decision under such circumstances, but we hope that the Canadian law is such that the parties concerned shall not have it in their power to let their arrangement stand after their term of imprisonment is completed. Such a state of affairs would before him in its true light he will not take upon ourselves responsibility for be an evil example to all the people of must take the guaranty which exists at small cost and inconvenience to the parties concerned, the laws of Canada in regard to marriage may be evaded

and bigamous marriages contracted. From the non-Catholic point of view, possibly, little or no blame will be attached to the minister who celebrated the bigamous marriage in the case; but it is certain that such a marriage would not have been celebrated by a Catholic priest. It would have been the priest's duty to make full enquiry into the antecedents of the parties before celebrating the marriage, and he would not have celebrated it under any consideration after discovering the real state of the case, as would have easily been done upon due enquiry.

It will be seen from the circumstanes which have come to light, how wisely the Catholic Church has guarded the indissolubility of marriage once ntracted, and laid down laws guidance of priests whereby there is a minimum of danger that they will celebrate marriages when they ought not to

## EVICTIONS IN IRELAND.

The Parliamentary return issued on December 4th gives the number of tenants "turned out of their holdings" n Ireland during the September quarter of the year 1902. According to the figures given the total number of ment have not expressed openly any families actually evicted was 53, of which 18 were in the County of Ros-

But the number of tenants who were take this stand. In the meantime, reduced to the position of caretakers both the British and German Govern- under the "eviction - made - easy" clauses of the Act of 1887 for the same quarter was 848 as compared with 987 for the June quarter, making a total of 1835 for the half year.

Of the 848 reductions to the caretaker status reported for September quarter, it is remarkable that Ulster The German press takes a delight in has 385, being 45.4 per cent or nearly saying that the present affray has ex- one half: Leinster has 158, Connaught, ploded the American Monroe doctrine, 188, and Munster 117. In Dublin but it appears premature to come to County there were only 3 of these, in any such a conclusion. The Germans Meath 5, in Queen's 9, and in Water-

The enormity of the evil under which Ireland is suffering is evident from Since it has been determined that these figures; and the fact that so large Ulster should convince the tenantry of 'Home Rule means Rome Rule.'

In Abbeyfeale (Limerick Co.) there

the hope that the recent understa arrived at by the representatives lardlords and of the people may toward restoring peace and pros to the whole of Ireland if the te the compact are faithfully carrie In Abbeyfeale, the tenants ha

surrendered their holdings in last, and had removed their possessions in the expectation nothing else was left for them than to leave forever the farms had been improved by their Many attempts had been made the preceding twelve months to a settlement, but they had though only the question of p of costs remained between the la who resides in England, and his t On this point both parties were ible, but by the disinterested an ing efforts of the Rev. Father P. P., of Abbeyfeale, to prot equitable settlement, such a set has been reached at last, a tenants have been allowed to p their holdings on equitable terr This case has been one of t conspicuous of agrarian dispute have arisen in Ireland for sever

and for many months the tenan suffered much in consequence o its equitable settlement has give pleasure to the people of the t the surrounding district. The parish of Abbeyfeale ma regarded as practically pacified transaction, though there rema small estates which are still in under similar circumstances;

confidently expected that these be amicably settled on a simi to that of Mr. Ellis. If a like basis of settlement arranged in regard to all the landlords' estates in Ireland, pects of the whole country come bright, and prosperity provided it be followed up by ment of the people by the But this will be only when H is attained. Until then the s

THE PHILIPPINE FRIAD THE CHURCH.

The long talked of settleme

Friar question in the Philippi

the Irish question will not be

appears to be now in a fair w me a fact, inasmuch as Taft, as representative of the States, has informed his G that his negotiations with t delegate have begun and are p satisfactorily. It is general stood, however, that there w siderable difficulty in bringing adjustment of the school owing to the very diverg entertained by the Holy Fath American Government in reg manner in which schools or conducted. The ministers, who clamored so lustily for t monious ousting of the Friar to raise a wailing voice on the fact that the Friars are ousted as they expected. It almost certain that the Spa will be removed after a cert but they will be replaced by the same orders, and the be made so gradually and not to inconvenience the e authorities in making t changes. In fact, it is not l are Friars that they are to but because they are Spani is therefore believed by States Government that the disaffected toward that and would communicate th

tion to the Filipinos. The propositions of Gove the Pope's delegate are pu not as an ultimatum. Th merely as a basis of negoti ing to the American view desirable, so that the terr ment thus proposed may l cepted, and in part rejected

There is nothing in Go offer resembling what t preachers demanded in the that the lands of the Fri confiscated by the Amer ment. On the contrary, t osition of Governor Taft Government of the Island a fair and reasonable pric tural lands, buildings, irr and other improvements the three Religious Orde namely the Dominicaus, and Recoleti: the price a board of five arbitrator shall be named by the two by the Philippine while the fifth as propose Taft is to be the nomine ernor-General of India.

The second proposition Catholic Church all Chi or property on which ch vents have been built there may not have been issued to the Church 1 Government. To this viso is attached that if ties possess a claim upor as the last named, the

Kennedy, D. D., rector of the American College, Rome, sailed on Tuesday from New York by the Raiser Wilhelm de

F. De Costa and Mr. Alvah W. Doran

both converts from the Protestant Episcopal ministry, who will pursue theological studies at Rome with the purpose of being ordained to the priest hood. Mgr. Kennedy succeeded in his task of raising \$50,000 to pay off the

debt on the college. It is said that John Wanamaker, of this city, contri-buted \$3,000 of this amount, and that

the vessel upon which the rector sailed carries a complete base ball outfit for

amaker, who has pleasant recollections of a game he witnessed while visiting the American College. In accordance

daughter, who married the Earl of Ken-mare, was also a convert.

Dr. De Costa was rector of the Pro-

testant Episcopal Church of St. John the Evangelist at Eleventh street and

very short course before being ordained

Lost to the Church.

ur hundred and fifty members; now

tions have disappeared. Father Kress, of the Cleveland apostolate, reports that in the parish of St. Patrick in

Cleveland there have been 38 converts

during and since the mission given there. In the missions given by the

Paulist Fathers there were 380 converts. Of this number 137 were bap-

While these figures are exact an

authoritative, they do not represent one-quarter of the work that is being

statement that will approach the neces

sary exactness in giving a statement of

the number of converts received into the Church during the last year, be-

cause no accurate statistics have been kept. It is hoped, however, that the

chancellors of the various dioceses in collating their information and in mak-

ing their reports will give the pro-

inence to this item of information that

its importance demands. The United States census has decided to give out

no tabulated returns of the growth of religious bodies. It is all the more im-

portant that we take care of our own

figures. If we do not, false figures will

be given to the public, as was the case

recently in noting the church attendance in one of our large cities.

A MISSIONARY'S STORY.

story as a leaf out of his recent experi

ences. A gentleman came to him with

haggard, worried look. He had suf-

fered many reverses in business and was tortured by remorse for many mis-

deeds he had been guilty of, and so

downcast was he that he determined to take his own life. "Why should he not," he argued: "he had no religion,

and there was rest in oblivion beyond

he passed the church and saw by the

sign outside that a mission was going on for non-Catholics. He struggled with

himself for a while as to whether he would

enter. "Why should I go into a Catholic

the veil."

penitent Catholic.

While in this state of

country.

in the various dioceses of the

the students, also the gift of Mr.

With him are Dr. Benjami:

ing unjust

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Walter tak-

of children d furniture. ch. Walter license, and s performed minister at re be stated tances of the the authori ted for trial oncluded o ingly light.

the Judge is

vere ignorant and also bead been injursaction. dispute the we hope that hat the parties e it in their gement stand onment is comaffairs would the people of uld show that nience to the aws of Canada ay be evaded contracted.

point of view

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evil under which s evident from fact that so large sufferers are in the tenantry of Nationalists who for tenant right attle, while they o be hoodwinked re delusion that

ome Rule.' nerick Co.) there ttlement between s estate and their Ellis, which has etion, and raises the hope that the recent understanding arrived at by the representatives of the landlords and of the people may go far toward restoring peace and prosperity to the whole of Ireland if the terms of the compact are faithfully carried out. In Abbeyfeale, the tenants had even

surrendered their holdings in March last, and had removed their poor possessions in the expectation that nothing else was left for them to do than to leave forever the farms which had been improved by their toil. troops during the Philippine war. Many attempts had been made during the preceding twelve months to effect a settlement, but they had failed, though only the question of payment of costs remained between the landlord, shall withdraw from the Islands, one-half who resides in England, and his tenants. On this point both parties were inflexible, but by the disinterested and untiring efforts of the Rev. Father Casey, P. P., of Abbeyfeale, to promote an equitable settlement, such a settlement has been reached at last, and the tenants have been allowed to purchase their holdings on equitable terms.

This case has been one of the most conspicuous of agrarian disputes which have arisen in Ireland for several years, and for many months the tenantry have able to their parishioners. suffered much in consequence of it; but its equitable settlement has given great are not to be interfered with, but pleasure to the people of the town and priests of religious orders who are the surrounding district.

The parish of Abbeyfeale may be now regarded as practically pacified by this transaction, though there remain three small estates which are still in dispute under similar circumstances; but it is confidently expected that these will also be amicably settled on a similar basis to that of Mr. Ellis.

If a like basis of settlement could be arranged in regard to all the absentee landlords' estates in Ireland, the prospects of the whole country would become bright, and prosperity assured, provided it be followed up by government of the people by the people. But this will be only when Home Rule is attained. Until then the solution of the Irish question will not be reached.

THE PHILIPPINE FRIARS AND THE CHURCH.

The long talked of settlement of the Friar question in the Philippine Islands | able priests. appears to be now in a fair way to bene a fact, inasmuch as Governor Talt, as representative of the United Friars for secular purposes are to be States, has informed his Government that his negotiations with the Pope's Convent sites remaining vested in the delegate have begun and are proceeding | Church. It will also be seen how satisfactorily. It is generally under- false were the accusations of imstood, however, that there will be con morality and tyranny on the part of siderable difficulty in bringing about an the friars, as there is no mention of adjustment of the school question, such charges in the propositions of owing to the very divergent views Governor Taft. On the contrary, the entertained by the Holy Father and the only cause mentioned for their final American Government in regard to the withdrawal and future exclusion is their manner in which schools ought to be original sin that they are Spaniards. to raise a wailing voice on account of the fact that the Friars are not to be ousted as they expected. It is, indeed, almost certain that the Spanish Friars will be removed after a certain period, but they will be replaced by others of the same orders, and the change will be made so gradually and leisurely as not to inconvenience the ecclesiastical not to inconvenience the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually and leisurely as not to inconvenience the ecclesiastical feet of the decided and gradually as not the decide authorities in making the desired Propaganda. His former students are authorities in making the desired propaganda. Its build while prochanges. In fact, it is not because they now all over the world. While professor of ethics he was also secretary are Friars that they are to be removed, but because they are Spaniards, and it is therefore believed by the United charged similiar duties in regard to the States Government that they would be Oriental affairs of the Church. On disaffected toward that Government, and would communicate their disaffec-

not as an ultimatum. They are given merely as a basis of negotiation according to the American view of what is desirable, so that the terms of agreement thus proposed may be in part accepted, and in part rejected.

There is nothing in Governor Tafts' offer resembling what the American preachers demanded in the beginning, that the lands of the Friars should be confiscated by the American Government. On the contrary, the first proposition of Governor Taft is that the Government of the Islands shall buy at a fair and reasonable price the agricultural lands, buildings, irrigation plants and other improvements belonging to the three Religious Orders designated, namely the Dominicaus, Augustinians, and Recoleti: the price to be fixed by a board of five arbitrators of whom two shall be named by the Holy Father, two by the Philippine Government, while the fifth as proposed by Governor Taft is to be the nominee of the Governor-General of India.

The second proposition secures to the Catholic Church all Church property, or property on which churches or convents have been built, even though there may not have been a formal deed issued to the Church by the Spanish Government. To this condition a proviso is attached that if the municipali. ties possess a claim upon such property as the last named, the courts of law was granted. There still remained as Donahoe's.

shall decide the respective claims equit- barriers to marriage certain enactments | DR. DE COSTA WILL ENTER ably in the usual manner.

Thirdly. A compromise is proposed in regard to charitable, educational, and other trusts, wherever the negotiating parties can arrive at a compromise, but wherever such compromise cannot be reached, the decision of the arbitra-

tors shall be accepted by both parties. Fourthly. The Church shall be paid a rental for all Church properties which have been occupied by United States

Certain conditions are added which may be summed up as follows:

The three Religious Orders already named, and the Franciscans (Spaniard-) to withdraw within nine months after payment of the first instalment by the United States, and the other half with. in eighteen months more. Nevertheless those engaged in teaching whether in primary schools, colleges, or universities may remain for two years after payment of said first instalment. Parish priests also, who are actually in charge of parishes outside of Manila, may remain in their parishes, it being taken for granted that such priests are accept-

Spaniards who are secular priests hereafter to come to the Philippines

with the above give no assurance that a third, Los Gallegos, got their names from the provinces in Spain from which the Friars shall be withdrawn.

In regard to the court of arbitration, the Vatican proposal is that the four first named arbitrators shall name the fifth, or if they do not agree, the Pope and the President of the United States shall come to an amicable arrangement in regard thereto.

Lastly. The Holy Father will undertake to use his influence in pacifying the Filipinos, and endeavoring to induce them to accept the sovereignty of the United States.

There is no fear that the Holy Father will give consent to the ousting of the Friars in any summary or despotic manner, or even to permitting them to withdraw until full provision is made for filling their places with other suit-

It will be particularly noticed that only the lands which were used by the sold, those which are used as Church or

## MGR. SBARRETTI'S CAREER.

Mgr. Sbarretti, Canada's new delegate was born at Monte Franco, about forty-five years ago in the central part of the Congregation of the Propaganda for American Affairs, and later on disas well as his fitness otherwise he was appointed consultor to the Apostolic Delegation at Washington shortly after The propositions of Governor Taft to the Pope's delegate are published, but the Pope's delegation at washington shortly after its institution, and in that capacity aided both Mgr. Satolli and Mgr. Martinelli. At a critical juncture in the affairs of Cuba following the Spanish war he was selected by the Holy Father

as Bishop of Havanna. Few Catholics have an adequate idea of the triumphs achieved Sbarretti on behalf of the Church in

Cuba. The first difficulty that stared him in the face on his arrival in Havana was the unjust marriage law which had been promulgated by General Brooke. law recognized no marriage save the erely civil marriage. All marriages con tracted before a priest were, in the eyes of the Brocke legislation, null and void. No greater blow could be struck at the Church in Cuba, for in that island there was and is still in existence a law of the Council of Trent, according to which no marriage is valid unless contracted in the presence of two witnesses and of the parish priest, or at least a priest

the parish priest, or at least a priest substituted by him or his Bishop.

Mgr. Sbarretti immediately undertook to obtain the repeal of Brooke's iniquitous law. He procured in favor presented them formally to Governor Wood, who had shortly before superseded General Brooke, and as Bishop of Havana he urged with great force nany just reasons for a repeal. Gover-nor General Wood weighed the argu-

ments set forth and enacted by his predecessor.

However, during the existence of the Brooke law not a few Cubans had been

handed down from the days of the Spanish regime. These also he pre-vailed upon Governor General Wood to PRIESTHOOD. Right Rev. Monsignor Thomas F

abrogate. Whilst he was thus battling for the rights of the Church in spiritual mat

ters, he was confronted with the ques-tion of the Church's temporal goods. In 1842 the Spanish Government had seized certain church properties.

Mgr. Sbaretti applied to the American vernor General for their restoration The question was hedged about by manifold difficulties tiresome to relate. Suffice it to say that once more justice presented by the legal mind of Havana's Bishop prevailed. The church property to the value of \$2,000,000 was restored, but it took a year to win the fight.

year to win the light.

Meanwhile another struggle was on.

The Church had duly acquired many
years ago the right to revenue from
real estate in various parts of the island. The actual occupants claimed that the Spanish war, which disunited Church and State, had shorn the Church of all judical standing, in consequence of all judical standing, in consequence of which she could legally force no claims. Mgr. Sbaretti, after certain lower courts had decided the case against him, triumphed at last in the following and Governor of Luctice, and Governor. Secretariate of Justice, and Governor General Wood approved the decision, which was that the Church still held her legal status and could legally claim

her revenues.

It would be necessary personally to know Havana in order to understand the troubles that Mgr. Sbaretti had with its various societies of Spaniards. One society, Los Dependientes, was shall not be Spaniards.

The proposal of the Vatican which are to be considered in connection

The proposal of the Vatican which are to be considered in connection is a connection in the connection in the connection is a connection in the connection in the connection is a connection in the connection in the connection is a connection in the connection in the connection is a connection in the connection in the connection is a connection in the connection in the connection in the connection is a connection in the connection in the

their members had sprung.

All three societies were very rich; the members contributed monthly dues and built costly hospitals. On account of their contributions to hospital pur-poses they enjoyed the right to burial lots at a low price. In their charters it was stipulated that there should be a chaplain in each hospital. Unfortunately, Free-Thinkers and Freemasons ately, Free-Thinkers and Freemasons managed to become the presidents of these societies. Of course the corse-quence was that either they never had a chaplain in their hospitals, or if they a chaplain in their hospitals, of it they had, they managed to get rid of him; so the patients died without the ministrations of a priest. Not long after Mgr. Sbarretti's advent in Havana all three societies had chaplains for their respect. ive hospitals, but the matter cost the Bishop not a few sleepless nights.

Next, the enemies of the Church got up a movement to dismiss from all pub-lic institutions the various Sisterhoods that ministered to every want of our poor human nature. In two or three cases houses were closed and the Sisters banished. But Havana had the good fortune of having for its Bishop a man as courageous as he is gentle. He raised up his voice, and the spoilers of the Cuban Church have not been heard

of since. Not content, however, with saving the Sisterhoods which he found on his coming to the island, he introduced from Baltimore the Colored Sisters of Providence to teach the negro children. From Albany he introduced the Domin ican Sisters to establish among the rich a school intended to offset the activity of a Protestant minister who, under conducted. The ministers, however, This sin or crime was certainly one pretext of teaching English, had set up who clamored so lustily for the unceremonious ousting of the Friars are likely had control.

This sin or frime was certainly one a procedurizing centre in the wealthy a procedurizing centre in the wealthy had control. opened their school when the minister saw his institution entirely deserted. Then, learning that there were no Sun-day schools for boys, the Bishop organ-ized a commission of ladies with subcommittees all through the diocese, who, in conjunction with the parish priests, instituted catechism classes conducted every Saturday for both boys

Many orphans whose parents had perished in Cuba's war ished in Cuba's war with Spain he sent to the United States and made provision for them. He placed aspirants for the priest-hood in seminaries of this country, and the most promising he sent te Rome. When he was about to establish a preparatory seminary the Holy Father promoted him to a higher position.

He was Bishop of Havana for twenty onths, and into that short space of time he crowded the above mentioned works

and many more besides. When he arrived at Havana he re ceived a chilling reception because of his nationality: when he departed he left few, or no enemies behind him.
Thousands accompanied him to the boat and expressed their sorrow at losing a

benefactor and father.

It is pleasing to add that Catholics should be grateful to General Wood for his fair-mindedness. In conjunction with Canada's new Apostolic Delegate

e worked for the good of Cuba.

Before leaving Washington for Canada Mgr. Sbarretti, accompanied by General Wood, was received by President Roose velt, who expressed to him his faction with the work he did in Cuba and thanked him cordially for co-operating with Governor Wood in whatever concerned the good of that island.

## Visitors at The Crib-

Before the high altar is a gentle boy with docked hair and Cossack blouse his left hand holding a brownie, his right making the sign of the Cross, while his dreamy eyes rest on the splenof its revocation thirty-six thousand dors of the marble shrine. He is one of signatures of representative Cubans, a party of three "personally conducted" by a bustling noisy creature with strawcolored wisps of curls sticking out defiantly from a much - battered bonnet. She wields an iron spoon, now pointing out things of interest, again transfer ring the spoon to her mouth while she ments set forth and abolished the law | falls upon and adjusts the lace scarf on the neck of a toddler who always gets down before the onslaught, to be set on her feet again by an older devotee. Brooke law not a few Cubans had been married in presence of the priest only and of the two witnesses required by the Council of Trent. Their marriages, therefore were legally null and void. But Mgr. Sbarretti petitiomed General Wood to legalize them, and the petition were rested. There still remained as Donahoe's.

### A MINISTER CONVERTED.

REV. O. H. MELTZER, OF PORT ANCELES, WASH, WILT STUDY FOR THE PRIESTHOOD.

A conversion of more than ordinary A conversion of more than ordinary consideration and one that has not been made public to any great extent, took place at Port Angeles, early last month, says the Catholic Progress of Scattle. It was that of Rev. Otto H. Meltzer, who had been for tweive years a Lutheran minister and for two years in charge of the Lutheran Church at Port Angeles. Mr. Meltzer was born in Germany thirty-five year ago and received his education in that country. He has traveled a great deal and is a linguist, speaking fluently a number of languages. His relatives for generalanguages. His relatives for genera-tions back have been Lutherans, his father and grandfather having been ministers of that denomination. For about a year Mr. Meltzer has been re with his custom regarding gifts, no confirmation of this report could be obtained from Mr. Wanamaker.

The desire to become a priest on the part of Dr. De Costa, who is sixty-five about a year Mr. Metzer Ms oben to ceiving instructions from Rev. Father Gribbin and was received into the Church, by this zealous priest. Mr. Meltzer is now studying under the direction of Right Rev. Bishop Orth of Victoria for the priesthood and will this years old and a widower, his wife having died two years ago, recalls the fact fall enter a seminary to complete his studies. The following is an extract that Lord Thynne, an English peer and a clergyman of the Church of England, and also a widower, became a Catholic studies. The following is an extract from an address delivered by Mr. Meltzer on the Sunday following his recep-tion into the Church on the subject, at the age of seventy years, and afterwards a priest, dying a few years ago as rector of a Catholic church. His

"Why I Became a Catholic:"
"Most of you, I believe, know me and know about the change I made. Formerly a Lutheran minister, I am now a Catholic layman. I have left the church of my parents and relatives to join that of my ancestors. I have returned to the Church from which the Waverly place, New York, up to four years ago, when he embraced the Catholic faith. He has studied a great deal returned to the Church from which the Lutheran church has sprung, the Holy Catholic Church. Many will blame me for what I have done; some of my friends may turn their backs on me after this, though I can assure them that I am having the same friendly feelings toward them now as before, and some might lay 'the blame for my conversion on somebody else. My beloved brethren, if there is any one to be 'blamed' it is I alone. I knew perfectly well what I was doing when I asked since and it is quite likely that it will be necessary for him to take only a priest. His return is looked for in little more than a year. Mr. Doran's attainments are also of a character that will materially shorten his course.— Philadelphia Catholic Standard and My entering the Church is the result A few days since a friend told us of a parish which, fifteen years ago, had

it has barely three hundred. The elergyman in charge toiled night and day at his post, but his people, with few exceptions, took no Catholic journals. As the young people grew up they fol-lowed the secular spirit, and little by

As the young people grew up they fol lowed the secular spirit, and little by little they fell away from the Church. Were these fathers and mothers without lame? Very truly has Leo XIII. asserted: "A good Catholic journal is a perpetual mission in a parish." As the years go by, this will be more widely recognized.—Chas. O'Malley in Midland Review.

CONVERSION OF A WOULD-BE SUICIDE.

Catholic Standard and Times.

Catholic Standard and Times.

We have now come to that stage in the progress of the mission work for non-Catholics that account is no longer taken of individual conversions, but the progress of the mission work for non-Catholics that account is no longer taken of individual conversions, but the God in a proper stress on the Most Blessed Sacrament of the altar; the Church which teaches regeneration by baptism and the necessity of infant baptism; the Church which insists upon private confessions and priestly absolution; the Church which upholds and teaches the communion of saints and heaves them. report of the result of the work is by mbers that run up into the hundreds the thousands.
The time was when it was quite possible to keep and publish lists of at least the more notable among the converts, but in the reports of the missionaries these individualistic designa-

and honors them.
"To join this Church has been the desire of my heart for many years, and, although I, when a Lutheran minister, have faithfully discharged my duties toward my church and my people, this desire was in me and grew from year to year, in spite of all changes of time, tized and 243 were left under instruction. Archbishop Farley made a statement at the meeting of the Catholic Converts' League that 5,000 converts were received into the Church in the Archdiocese of New York during the past year.

While there

'The attitude of the Church those outside the fold is changing. For fifty years or more since the great stream of immigration has come to our shores, we have been home-building and looking out after 'our own,' and now the doors of our churches ar thrown open to the stranger that is within the gates. The normal state of the Church The inauguration of the is missionary. The inauguration of the Apostolic Mission House means the per-Apestolic Mission House means the pe-fecting of this new policy. It affirms the fact that, inasmuch as there is but one true Church and that the Cath-Church, all sincere Christians should have the claims of the Catholic Church presented to them necessary to have a corps of aries to carry on this work. It is necesary that the Bishop, whose responsibility is over every baptized soul in his diocese, should have at his command body of light infantry who may be sent here and there as circumstances demand, and by this means he will A missionary relates the following be able to carry on the missionary work of the diocese.

" Moreover it will not be many years before the Apostolic Mission House will be the nursery of vocations for the Foreign Mission Field. America as a world power must contribute its quota to the missionary work of the vorld. Heretofore it has done very little outside the borders of our own country, but our unparalleled growth and our immense resources demand that we shall contribute no small amount to the Christianizing of heathen lands. It is hoped, therefore, that before long, along with the Home Missions, the Foreign Missions will be represented at this Apostolic House.
"The future is bright for this mis-

church? I do not believe; yet they worship God there. I will enter and do as the others do." He bent his knee, adored in truth and in prayer, a spirit of peace came over him. He was emsion work. It is no longer an untried problem. For ten years the movement has gone forward by leaps and bounds. Thousands of converts have been reboldened to speak to the missionary.
"I want to learn your faith," he said.
He set to work in earnest. It did not ceived through its instrumentality, and no end of prejudices have been removed. The Church is in a far more take him long. He was in due season baptized and prepared for Holy Commmanding position to day than she was ten years ago before this work began, and during the next decade of munion. It was a long way from a des pairing, remorseful suicide to a devoted, years a still more remarkable change will take place in public sentiment."— If the story of each converted soul could be revealed it would have its Catholic World Magazine for Decemdark shadows as well as its high lights.

### A True Friend.

It takes a great soul to be a true friend—a large, Catholic, steadfast and loving spirit. One must forgive much, forget much, forbear much. It costs to be a friend or to have a friend. There is nothing else in life except motherhood that costs so much. not only costs time, affection, strength, even lay down his life for his friends. There is no true friendship without self-abnegation, self-sacrifice.

Bees-wax Caudies for Candlemas Day,

#### LAZY PEOPLE'S MASS.

The Mass that hour (9 o'clock) is principally for the children, in order that their parents may be able to get them away to church at the proper time; that pastor and teachers may observe their presence or absence, and that by assisting in a body, under the supervision of their teachers, they may learn practically, what to do at Mass, when no longer at school, says the Le Couteulx Leader. For adults to crowd the church to such an extent as to make it uncomfortable for the children is, to say the least, uncharitable. Of course there are, most probably, individuals in every parish, who would not be able to hear Mass, at times at least, were it not for this Mass at 9 o'clock. But if we closely observe those adults who crowd the church at the 9 o'clock Mass. will be quite easy to see that the ma-jority have not been brought to that

Mass by any spiritual influence.

We once knew an old, experienced priest, who never called that Mass by any other name than "the lazy people's Mass." Look well at them. Who are they? Mostly young men and young girls who have no other care but themselves. There may be some older ones. might lay 'the blame' for my conversion on somebody else. My beloved brethren, if there is any one to be 'blamed' it is I alone. I knew perfectly well what I was doing when I asked to be received into the Catholic Church. My entering the Church is the result. breakfast. But whence the need of a My entering the Church is the result of many years' study.

But why did f not join long ago? The prejudice I had against the Catholic Church is the only reason I can give. Those who were born and brought up in the Catholic Church are hardly able to understand the difficult ies Protestants. Essecially Protestant As to the late Mass, that is entirely

a sound and solid organization: the Church which worships the Almighty God in a proper stress on the Most Biessed Sacrament of the older. The Catholic weekly even is invested. satisfaction.

## A Bishop's Icea.

Bishop Montgomery of Los Angeles, a letter to the editor of The Catholic

Tidugs, makes these good points;
To my mind, every dollar spent in support of the Catholic press has two great effects. It is invaluable personally to those rendering the assistance; is of immense value to the parish where the help is given, through the intelligent and wholesome interest in all things Catholic, which the truly Catholic caper never fails to and further among the Catholic faith-

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

## SYMPATHY WITH THE POOR-

Every demagogue who has ever gone out to stir up the masses of mankind to the sin of coveting their neighbors' riches, has pretended that his heart bled for the poor. But when he asked to give a practical proof of his sympathy with them, he clutched his pocketbook and hid away. He lost inerest in the cause when it asked some

of his money.
The Catholic Church, while urging the poor to refrain from covetousness, has always been their friend and has nas arways deel the spending out of its poverty large sums in their behalf. Look around to-day on the orphanages, the hospitals, the homes for the aged poor, and the other charitable institutions that it has built and that it main-It spends its money for their benefit.

Moreover, the Catholic Church advises workingmen to better their condition, to learn, to become skilful, to be thrifty, to have an ambition for a competence, to strive to own a home and to give their children a thorough education.
Besides, the Church admonishes em-

ployers that they must pay just wages, that they have duties above those of business toward their hands, and that they should consider the needs of the destitute before they hoard superfluous profits.

When the advocates of new labor theories and new systems of economics have themselves done as much for the poor as the Catholic Church has done. they may be listened to when they de nounce it as an enemy to the poor be-cause it will not at once adopt their appracticable, unjust and noxious plans. -Catholic Columbian.

Bees-wax Cardies for Candlemas Day, or sale at the Catholic Record office,

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#### This Includes Newspaper Subscrip- . tions.

"Make it a rule," advises the Cath-olic Citizen, "at the end of each year, to get all your small bills paid up.
Carry no petty accounts over to the
new year. The laborer and the merchant are worthy of their hire. Do not ask them to wait." BY A PROTESTANT TEROLOGIAN.

OCXXIII.

In the cant phrase of these vulgar

Now it so happens that every cathed at that time. on has proceeded from an unimpeachable. medianuted Pope.

was settled. Should it prove un-sound, all such decisions would collapse,

Those who use this specious but specificial mode of attack upon the Catholic Church think that they have presintible artillery when they remind Catholies that in the years before Council of Constance there were three men claiming the papacy, each having part of the Church, yet concerning whon the has not possibly determined note this day, that any one of them was an antheutic Pope, as two of them cortainly have been spurious. It certainly have been spurious. It follows therefore, say these men, that all the Bishops instituted by two, or by all the say of the ambre evans of erheading us the say of peaching as the say of peaching as the say of peaching as the say of the describes Dead. three, were intruders, and all the matrimonial dispensations invalid, and all such marriages mere con-ubinage.

These things do not follow at all he a first principle of canonical law, that when any one has a colorable title his when any one has a colorable thate make the property of these three exercised the suprement of these three exercised the supreme prerogative of defining, but his current toots of government within his obselience held good. Therefore the institutions and dispensations, alike of Bulthasar Coses, calling himself John XXIII.

A Recet de Lune, calling himself Bone. Coess, calling himself John XXIII.,
def Peter de Luna, calling himself Bone
dict XIII., and of Angelo Cornaro, call
ing himself Gregory XII., were all
ing himself Gregory XII., were all
the wild are now his from about.

The now of man done over it creep.

The wide are now his home. of de Laura refused to a moveledge
Martin V. did his pupal acts, in his
Nittle peninsula of Peniscola become
void.

Of course these arguments are for
The flory Spirit's speil.

Of course these arguments are for On course these arguments he was those a few steps above the level of the Lansings and Christians, and such trashy character. This rill rall has neither parience nor sense for anything but the clatter of their imbecile for mula: "Three intailible pope, infaili-bly cursing one another." What good it do to tell them, in language papally confirmed, that the Pole does not cretead to be inhallfule or in-pecable in his life and cowdect, or in his political views, or in his relations with temporal princes and government of ments, or even in the government of the Church?" It does no good to mental them that an austhora, bead-s having no infallibility when it concerns a person, is no more a curse than the 28th of Deuteronomy, or St. Paul's sen-

tence against the incestuous person, on the two of which it is modelled. They rill listen to you for a moment, and sectarize malice, will begin again on the endies: repetition of the old refrain: ese going around in a mill. Cut them

Yet Lansing tells us that the crimes of Benedict VIII. were quite as great. An astounding assertion, seeing that bothing was ever alleged against either the title or the life of this Pope, although Milman thinks he might have been a little less fond of a brush with the enemy in the field. I should have appropriated a slip of the pen, except that

This is a little ahead of his feat in resuscitating Cardinal Bellarmine a hundred and fifty years after his death, to poison Pope Clement XIV.

It is a little ahead of his feat in resuscitating Cardinal Bellarmine a hundred and fifty years after his death, to poison Pope Clement XIV.

It is a little ahead of his feat in resuscitating. To whet the judge's appetite, he took him out in a boat for some sea fishing. The day boat for some sea fishing. poison Pope Clement XIV.

Of course the man means, as far as he is capable of meaning anything. Peter de Luna, who called himself Benedict The judge's appetite was a keen as his host wished it. They sat down to dinanswerable for the character of an anti-pope, whose title of Benedict XIII. was

of Peter de Luns were as great as those fork, pushed the plate away from him of John XXIII. Apart from his final of John XXIII. Apart from his final only does Lausing, infinitely illimant of spotless character. The learned was dynd-dounded at such at act of and impartial Creighton tells us he was a covered with constitution. Church holds that there can never be a man devout, able, and of biameless fusion. He apologized most humbly there may be more than one claimant at the experiment of the high but he known morates him of fault in accepting the there may be more than one claimant of the title, but he knows perfectly well, for he has read the Vaticat definition, that even for the one authentic. Pope the Church claims no such intallipolate way, and the authentic Pope the Church claims no such intallipolate and that perpendicular way, and the authentic Pope Martin way, and the authentic Pope Martin was chosen, de Laus because a periment of hospitality, but so impressed was be by the self denial that he foresork the tars as long as matters were so perpendicular to the title of his fathers and because a content of the properties of hospitality, but so impressed was the bythe self denial that he foresork the tars as long as matters were so perpendicular to the title of hospitality, but so impressed was the bythe self denial that he foresork the tars as long as matters were so perpendicular to the title of hospitality, but so impressed was the bythe self denial that he foresork the tars as long as matters were so perpendicular to the title of his fathers and because a content of the properties of hospitality, but so impressed was the bythe self denial that he foresork the tars as long as matters were so perpendicular to the title of his fathers and the authentic perpendicular to the title of his fathers and the succession of the title of his fathers and the succession of the perpendicular to the title of his fathers and the perpendicular to the title of his fathers and the succession of hospitality, but so impressed was the better to the title of his fathers and the succession of the title of his fathers and the succession of the title of his fathers and the succession of the title of his fathers and the succession of the title of his fathers and the succession of the title of his fathers and the succession of Lansing himself tells us this by quot-Lansing humself tens to that by doctions the from the Paster acterious. Here adge the true Pope. The Council, in pronouncing him a heretic also, simply referred to the obstinacy of his achieum, which was the common form of language which was the common form of language. In fact, his doctrin

Although not of faith, it is widely towards de Luna's adherents seems to held that a Pope is infallibly guided in show that the obstitute old Spaniard stabilishing a monastic order. Here has the Church is safe, for every order by incapable of receding, so that we are last them appetitioned by an uncounted

CHARLES C. STARBUCE.

Andover, Mass.

THE VOICE OF NIAGARA. Competition Poem.

Muse of these iron caves. The maddened race and the leap; Such of the voice that raves

Gilliter and glown of a blossom world.
Downy wing does ling; in grey homes curled,
Wheepon of danding trees:
Wouldnade low had at with precious stare,
do visited se such for the bard trilled love,
Unived a sure by the breeze.

But over the trackless changing deep. The ressels of Fate usguided creep.

Dark Sinde came down with bet . whose the transling she filings in a val of deepes algo-inouded years and all the choice bear and a part of the control of these sears. Can also her ou mig thight. and long she grieved till her heart was duad Lears filesed the down from the glo to our hand,
Aff g was raised on high:
Discipling a din the blood of harose brave.
I saig their sing is my dischiese wave.
To all engills.
—Xary J. OBrien, 207 Quibec Avenue,
Three o Junction

"REMAINED TO PRAY.

It is an old saying that one funeral makes many, says the London correspondent of an exchange, and it would then, like other people bereft of their ponient of an exchange, and it would write, the one by nature, the other by appear to be true in the case of Count ourt Judge Bagshawe, who caugh nodes: repetition of the old refrain: chill attending his brother's — Canor Bagshaws—funeral on Monday and diec ing one another. As long as they the next day. He was one of the leading to thus they feel as sale as a blind horse going around in a mill. Cut them he was appointed judge he practiced in bose, and bring them out on the free ground of argument and historical con adderation, and there would be danger was a man of handsome appearance of their becoming idiots outright.

Lansing tells us that John XXIII.

was deposed for very shame of his

trip es. True, he was a very evil man.

Yet Lansing tells us that the crimes of

Yet Lansing tells us that the crimes of

Showed how deeply he was important in his career

which came under my own observance

showed how deeply he was important in his career

which came under my own observance

showed how deeply he was important in his career

which came under my own observance

showed how deeply he was important in his career

which came under my own observance

showed how deeply he was important in his career

which came under my own observance

showed how deeply he was important in his career

which came under my own observance

showed how deeply he was in his not handsome appearance.

the enemy in the field. I should have aurmised a slip of the pen, except that he elsewhere gives us the same number. In fact the man is about as well acquainted with the line of the Popes as of the Mikados. He drags poor Benedict Vilit. before the Council of Constance, in happy unconsciousness that he died four hundred years earlier. The plage was a man of full habits, and enjoyed a good dinner. Taking advantage of the fact that a certain day was a fast one, his host ordered an excellent mext dinner.

Protestant controversialists we have it controversialists we have it pope, whose title of Benedict XIII. was pope, whose title of Benedict XIII. was poped to put the first of the season. He was poped to put the bit into his mouth, when his assumed by an authentic Pope in 1724?

However, Lansing is grossly called the first of the season. The was populated to put the bit into his mouth, when his pope, whose title of Benedict XIII. was the first of the season. He was populated to put the bit into his mouth, when his host cried out: "Bagehave, you forget this infall little of Benedict XIII. was the first of the season. The was populated to put the bit into his mouth, when his host cried out: "Bagehave, you forget this infall little of Benedict XIII. was the first of the season. The was populated to put the bit into his mouth, when his host cried out: "Bagehave, you forget this infall little of Benedict XIII. was the first of the season. The was populated to put the bit into his mouth, when his host cried out: "Bagehave, you forget this infall little of Benedict XIII. was the first of the season. The was populated to put the bit into his mouth, when his host cried out: "Bagehave, you forget this infall little of Benedict XIII. was the first of the season. The was populated to put the bit into his mouth, when his host cried out: "Bagehave, you forget the first of the season. The was populated to put the bit into his mouth, when his host cried out: "Bagehave, you forget the first of the season. The was populated to put the bit into his mouth, when his host cried out: "Bagehave, you forget the first of the bit into his mouth, when his host cried out: "Bagehave, you forget the first of the bit into his mouth, when his host cried out: "Bagehave, you forget the first of the bit into his mouth, when his his mouth, when his host cried out: "Bagehave, you forget the first of the season. The population of the first of the season. The population of the first of the season. The population of the first of the season. The populat

FIVE-MINUTES SERMON.

Second Sunday After the Epiphany. DUTIES OF CHILDREN TO PARENTS.

" And was subject to them." The idea of subjection, of any one being really subject to any one else, is one which is very repugnant to the lealings of people in this age of the world, and especially in this country. It is against all our principles. Why,

sound, all such decisions would collapse, of marryrdom.

Next week we will deal with something anything, that they are just as soon as their parents, if not a little better; that they know as much as they who was this specious but

Charles C. Starbuck. body is going to be subject, it ought to be their parents to them, and not they to their parents. So they make up their minds to have their own way, and their parents generally let them have it : and the parents at last really begin or he to believe that the children may be war, is a right after all, and that the Declaran of Independence covers their case,

wrer you; children to your parents, wrvano to those whom you serve; all to those authorities in Church and a ste whom He has placed over you. In sub-

## LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Toronto.

References as to Dr. McTaggart's profession scanning and personal integrily permitte

Sir W R Meredith Conf Juwice
Hon G W, stock Premier of Ontario.
By William Petra D D Victoria College
R William Caver, D D., Kno x Cellege
R. V Riner (sety President of S. Michael's
College, Totoria,
Right Rev. A Swatimen, Bishop of Toronto
Thes Coffey, Catholic Record, Lendou.

Dr. McTaggard's regulation and insure and tobacco habits are healthful series in colors, no publicity; no loss of time from business, and a certainty of curs. Consults upon or orrespondence is vited.

MISSION. Philadelphia Catholic Standard and Times.

The mission to non-Catholies has beome so much an adjunct of the Catho-ic mission that it is no longer an unusual event to find the one following closely upon the heels of the other. More than one religious order has endeavor, this conquest of search of faith. Their efforts have been at all points ably abetted by the diocesan clergy. Philadelphia has been blessed with many non-Catholic mis-sions, one conducted by Rev. Hubert Zilles, C SS. R., during the past was in the Church of the Most Elessed Sacrament, Fifty-sixth street and Chester avenue, claiming at present the at tention of a wide circle

Owing to the rather isolated situa-tion of the church and the great in-clamency of the weather, the exercises were not so well attended as might otherwise have been assured, but most eager, if not large, andiences listened with charmed attention to the eloquent unfolding of the dogmas of the Church as expounded in such subjects
"The Bible," "The Real Presence. "The True Church" and "Is L Worth Living?" the last a strong cla

which that a Pope is infallibly guided it restablishing a monastic order. Here is not the Church is safe, for every order in been smethood by an undoubled proper would have been smethood by an undoubled proper would have been smethood by an undoubled proper would have been simply believed until a Pope of certain this in dither confirmed it or an existent in the action of the pope is infallibly guided in a subjective blameworth this had either confirmed it or an existent in the confirmed it or an existent in the fact, that the Pope is infallibly guided in a canonination. It therefore the property is an anti-Pope. The Church searches to him, officially in this case the mail Pope is not property. Only the pope access which, not from his antibetties are remarded to the continual to the mail Pope, but from his antibetties are removed. Yet was the worst of the region. The honors of the alternative of the forman Court is antibetty, not from his antibetties are controlled by the same of the control of the control of conscience of the origin. The honors of the alternative of the control of the

and the bread that I will give is my lesh for the life of the world." (St. John, chap. vi.)
"It is one of the essential doctrines

of Catholic teaching," said the preacher, "that our Lord has left us in the Blessed Sacrament of the altar His Real Body and Blood to be the food and nourishment of our souls, and that whoseever receives Communion in the Catholic Church receives not bread, but the Body and Blood, and in consequence the Soul and Divinity also of Jesus Christ Himself. The Church has

"Thus on that day when our Lord first promulgated His new doctrine there went up the lament of unbelief: "This is a hard saying Who can hear it?" And they went their way, to walk no more with the Lord.

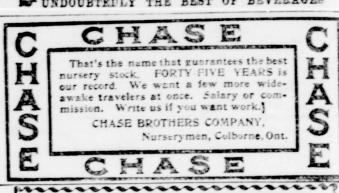
"Thus on that day when our Lord Thus on the lame tender that the lame tender that the sacrifice, and heresy would have no sacrifice. On the other hand, we find priests ready to face martyphom in defence of this doctrine; weak women

fidence which every son of the Church churches to overfloring, which causes has inherited as his treasured birth the streets to resound with the footright, answered, saying: 'Lord, to steps of our Catholics going to the whom shall we go? Thou hast the great sacrifice which from the rising of words of eternal life, and we have bethe Christ, the Son of God!'

| Weils Stepsen, the famous Danish chile see etc.

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

UNDOUBTEDLY THE BEST OF BEVERAGES



# THE NORTH AMERICAN

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## NORTH AMERICAN LIFE

L. GOLDMAN.

JOHN L. BLAIKIE.

WM. MCCABE.

Now, of course all this is a great mistake. So far from there being no such thing as subjection, we are all subject to the authorities which God on as established; and we make fools of the founders of our Republic if we imagine them to have meant by liberty the right to do what we please. That liberty no one can have till his will is not only the rough personnelly do what be pleases; but only be subject to the authorities placed over us because that is the most convenient arrangement for ourselves. No, it is because God has given them the power and the right to command as, and we must be goanse God has given them the power and the right to command as, and we cannot refuse to be subject to them without refusing to be subject to them without refusing to be subject to them without refuse to be subject to them without refuse to be subject to them without refusing to the s

bject to those whom He kas placed mighty's power!

bject to those whom He kas placed mighty's power!

served for the Mass its mo t violent attacks—why heresy has reared churches more with the Lord.
"Did He call them back? Did He ory out to them that they had misuader-stood a mere figure of speech for literal truth? No. Sadly He let them go: albeit, with them He beheld depart succeeding ages of the unbelieving; 'hen turoing to the chosen twelve He asked them: 'Will you also go away?' The so widely different from any other; the atmosphere of reverence pervades it, them: 'Will you also go away?'

"Then Peter, the spokesman of the twelve: Peter, the impetuous, the loving, with that humility and that conloving, which payery son of the Church churches to overflowing, which causes there dwells the Real Presence or country. Himself. This it is which fills our churches to overflowing, which causes the streets to resound with the footsteps of our Catholics going to the great sacrifice which from the rising of the sun to the going down thereof is offered to His name.

Danish

Lead Presence or country

they begin to take an excount who seem would be recommendations from all kinds of poor community such as and run the risk of cocumously sure and the danger avoide syrunisple section and carring all a offered to His name.

Danish

and the right to command us, and we cannot relieve to be subject to them without reluxing to be subject to Him. Now this was one of the great beacons which God Himself came on earth to beach us, He took on Himself the bears of the Himself came on earth the form, not of a ruler, but of a servant: He became obtained, even antideath; and as the Gospel of to-day tests us, He remained as long as possible out the form of the servant; the bears of the time at which distributed as long as possible out the servant of th

Not stok enough to lay up, but you are out of ris, blood is weak, nerves ut strung kedneys ranged, visally is low. You should take from the deposit will enrich strung bar

Ontario
Corns cause intolerable pain. Helloway's
Corn Cure removes the trouble. Try it, and
see whiten but of pain it say d
Thry Clearse The System Thorocompy.

-Parmeter's V webs to Pills clear the stometh.

JANUARY 17 1903

SAINT AGNES. JANUARY 21.

The morning sunlight that dispels the Within our little enapel sanctuary Renews in colors bright that loving tar portraying their in gives, in all the bloof of the fresh youth. Thy hand, the m

Hain folded to thy breast, while throughter the sturry Blue sky above bright angels hy The crown that speaks thy victory tomb.

A living presence to our boys Thou art Else why the smile and nod with whi Thee when at morning Mass the Sacre Comes down to bless those gathered feet.
Patron of little ones, we earnest pray
We all may meet thee with a smile so
BROTHER REMIGIUS, C

CHATS WITH YOUNG

Each of us possesses a speci and the opportunity to exerci gift in the cause of right comes of us. Let us do it in all the si possible. The gift of one may be to dispense wisely and well; to dispense wisely and wen; may have the courage and patiender suffering or necessity; the strength to serve, to devot selves. It rests alone with us to best, to be real and true. Perseverance.

The great high road of hum fast well-doing; and they who most persistent and work in th will invariably be the m cessful.

The U. S. President on Bo No boy can afford to neg work, and with a boy work, as means study. I am no adve senseless cramming in studie boy should work, and should w at his lessons, in the first place sake of the effect upon his own ter of settling to learn it. slackness, indifference t are all most certain to mean to get on in other walks of l course, as a boy grows older it thing if he can shape his studi direction toward which he has bent, but whether he can do the must put his whole heart I do not believe in mischief-n school hours, as this is the kin mal spirits that makes poor and I believe that those boys part in rough, hard play out will not find and need of it.—I

The Man and his Sons

There was a man who had of having money, and he w point of death. None of his s where he had the money his they were afraid he would d telling the place to any person they would be deprived of the After reflecting and taking together what they determine ask him where the money was He did not answer them for a They put him in question again. At last he said: "I that field abroad a foot an ground." They failed to go ther information from him.

and he was buried.

They proceeded to searce money. They failed to finded one place more likely the to have the money in it. The hole here and a hole there, at they imagined that perhaps the find it, but they did not find it. and he was buried.

At last they came in the of the field and dug past inch of it, to the depth of a half. They did not find the mo not there to be found. "we do now?" said one of the sow corn in the field," sai "so that we may have somet labor." This was done, an of corn which was on that following harvest was r threshed and sent to be made more money than the their father to have had con They tilled tw the following year in the sa and they made double the

so on until they were quite in Moral.-When you are your children the advi good for them, and the di-follow it. That is more a for them than a large sum of

Lay up Your Treasu Is any one too poor to say

a London daily are at preseing to solve. The questi ing to solve. any means a new one. It i has troubled past generatin all probability, it will af ons yet to come. We that this latest discussion ject is throwing much, i

In the first place, there of opinion regarding the too one man, who derives a \$1,350 a year from privational of the control of the contro fancies he comes under t one poor who has an ince year, says a writer in Les It is manifestly impossib limit in a matter like this. depends upon the locality ditions and surroundings An income the amply sufficient to insur comfortable home, excell-vantages and a good liv try village would mean ns and sore discomforts

city. On the whole, howeve clined to believe that views on the point un come nearer the safe sense rule than anything 'I do not care," he say the income of a man is, h spend the whole of it, es as a wife and childre at least save enough to I the premium on a good l worthy of the 1 not do this, at least, a whatever privations he from high living, but

Hata folded to thy breast, while through the

A living presence to our boys Thou art Else why the smile and nod with which they

greet
Thee when at morning Mass the Sacred Heart
Comes down to bless those gathered at His

feel.
Patron of little ones, we earnest pray
Patron of little ones, we earnest pray
We all may meet thee with a smile some day,
BROTHER REMIGIUS, C. S. C.

CHATS WITH YOUNG MEN.

the strength to serve, to devote them-

Perseverance.

The U. S. President on Boys.

course, as a boy grows older it is a good thing if he can shape his studies in the

direction toward which he has a natural

bent, but whether he can do this or not, he must put his whole heart into it.

The Man and his Sons.

telling the place to any person, and that they would be deprived of the money.

After reflecting and taking counsel

together what they determined on was to ask him where the money was hidden. He did not answer them for a long time.

They put him in question again and again. At last he said: "It is buried

Moral.—When you are dying leave

for them than a large sum of money,

Lay up Your Treasures.

any means a new one. It is one which

has troubled past generations, just as, in all probability, it will affect the gen-erations yet to come. We cannot say

that this latest discussion, of the sub

light upon it.

city.

is throwing much, if any, fresh

In the first place, there is a diversity

of opinion regarding the term "poor." One man, who derives an income of \$1,350 a year from private property, fancies he comes under the category.

fancies he comes under the category, while another does not consider any

ne poor who has an income of \$500 a

year, says a writer in Leslie's Weekly.

It is manifestly impossible to fix any limit in a matter like this. Very much

depends upon the locality and the con-

ditions and surroundings of the indi-

amply sufficient to insure a family a comfortable home, excellent social advantages and a good living in a course of the sufficient social advantages and a good living in a course of the sufficient social advantages.

try village would mean many priva-tions and sore discomforts in any large

On the whole, however, we are in-

clined to believe that Max O'Rell's

views on the point under discussion come nearer the safe and common

sense rule than anything we have seen.

"I do not care," he says, "how small the income of a man is, he should never

spend the whole of it, especially if he has a wife and children. He should

at least save enough to pay every year the premium on a good life policy. No man is worthy of the name who does

not do this, at least, at the price of whatever privations he has to submit

"how small

An income that would

our children the advice which is

not believe in mischief-making in

will invariably be the most suc

best, to be real and true.

selves. It rests alone with us to do our

eky above bright angels hymning

FES

aid in econ

o think that o think that in waiting is in waiting is in w the constort, Communion, of Sacrament, you that it is then hy food which nun to dwell in rendering every he priest unfairly ranks of fever our women and marriage vows, arring tempts.

nd Exhausted

nd Exhausted.

b. bul you are out of

surstrung k deeps

You shoud take
enrich, sir on ben

figorate and pueffs

our coergy, viafity

will renew your

ke you sheep sendid.

I. Try Free pre

bux s for \$50; ax

a. & Co. Kingston,

pain. Helloway's rouble. Try it and save of the something of the something of the same of

sayings have done a great deal of good, they have also done much harm. SAINT AGNES. JANUARY 21. The morning sunlight that dispels the gloom Within our little enapel sanctuary Rone ws in colors bright that loving tarry Portraying thee in gives, in all the bloom of the fresh youth. Thy hand, the martyr's

hey have also done much harm. Hundreds of people in this country are trying to make their living by the exercise of the faculties which they know are not their strongest ones. other words, their vocations do not itate to change simply because they have been brought up to think that they must stick to what they have carry
The crown that speaks thy victory o'er the tomb. begun, and make the best of it.

A great many young people cannot tell, when they first start out, where their real bent lies; they cannot tell what they can do best; but, as they develop more, their strong qualities come out—their predominant faculties push their way to the front. Again, a ollege course or an advanced course f education develops faculties which ad lain dormant, perhaps from disuse. other words, the entire setting of Each of us possesses a special gift, and the opportunity to exercise that gift in the cause of right comes to each of us. Let us do it in all the sincerity the mental faculties often changes great deal during one's physical and mental development, so that what the boy can do best may not be the bent of

of us. Let us do it in all the sincerity possible. The gift of one may be goods to dispense wisely and well; another may have the courage and patience to endure suffering or necessity; others man at all. The relation of the faculties is greatly changed by the special training of one set of brain faculties, so that what was dominant at the outset of an education or a course of training may become subordinated by other faculties which have pushed themselves forward in the The great high road of human wel-fare lies along the old highway of stead-

course of development.

No man should stick to his last if he fast well-doing; and they who are the most persistent and work in the truest convinced that he is in the wrong place and that there is a possibility of satisfying his inclination elsewhere. No man should stick to his last, if a change is possible, when he is conscious that he is getting his living by his weakness instead of his strength.

No man should stick to his last, when to do so will tie him forever to No boy can afford to neglect his

work, and with a boy work, as a rule, means study. I am no advocate of senseless cramming in studies, but a boy should work, and should work hard at his lessons, in the first place, for the ommonness or mediocrity, if a larger, at his lessons, in the first place, for the sake of the effect upon his own charac-ter of settling to learn it. Shiftless-

uller expression of life is possible.

No man should stick to his last when a better and higher way is open to him. No man should stick to his last when aess, slackness, indifference to study, are all most certain to mean inability he finds that to so will cramp his better to get on in other walks of like. Of life and bandicap his career.—Success. he finds that to so will cramp his better

#### Mental Tension.

We never know how active our im- monk aginations can be till we let them out or till they get the better of us for some reason. A major in the army recently admitted that when he went school hours, as this is the kind of aniinto action for the first time he was so mal spirits that makes poor scholars; and I believe that those boys who take scared that he did not know which way was north, but he had an overwhelming part in rough, hard play out of school will not find and need of it.—Roosevelt. desire to reach it, wherever it was. Yet, after six or eight battles and after being wounded a couple of times, he re-garded battles very much as people hereabout regard the evening fight at There was a man who had the name of having money, and he was at the point of death. None of his sons knew where he had the money hidden, and they were afraid he would die without

the Manhattan end of the bridge, says
the Brooklyn Eagle.
Cases of wanting to run when bullets
"It cannot be do
"Oh, let me imp fly are by no means difficult to find. But a young soldier in Brooklyn conlesses to a more queer experience. His regiment was in camp and had been ordered out for dress parade, as usual. When lined up for inspection, every man as stiff as a ramrod and not a white glove moving, this young man again. At last he said: "It is buried a white glove noting, to ask himself in that field abroad a foot and a half in a lieutenant, began to ask himself in "Suppose I should slip, or anything, to ground." They failed to get any fur-ground." They failed to get any fur-break the quiet? Suppose I should fail?" The idea of falling kept grow-fail?" The idea of falling kept grow-fail?" The idea of falling kept growther information from him. He died and he was buried.

They proceeded to search for the money. They failed to find in the field one place more likely than another to have the money in it. They made a hole here and a hole there, according as they imagined that perhaps they might find it, but they did not find a trace of it.

At last they came in the beginning of the field and dug past them every large the field and dug past them every large the field and dug past them every large the field and so the field and dug past them every large the field and so the field and dug past them every large field and the field and falling kept growing in his mind till before the inspection was over and the regiment was allowed to use its feet once more he dread of tumbling over and making an exhibition of himself.

People who have never tried it do not realize how hard it is to stand absolutely still and yet appear interested

At last they came in the beginning of the field and dug past them every inch of it, to the depth of a foot and a half. They did not find the money. It was not there to be found. "What shall we do now?" said one of them. Let us the field "said one of them. Let us the field and dug past them every inches interested and at ease. Artists models succeed and at ease. Artists models succeed and at ease are the field and the field said one of them. Let us the field and the field and the field said the field and the field said the field and th models succeed and at ease. Artists' models succeed at it, especially those in Italy, and will hold a pose not too difficult for an hour. hold a pose not too difficult for an hour. here group about the seemed to waver under his feet, the seemed to waver under h we do now?" said one of them. Let us sow corn in the field," said another, "so that we may have something for our labor." This was done, and the crop late them for it—are required to keep of corn which was on that field in the following harvest was reaped and threshed and sent to be sold, and it wade more money than they imagined their father to have lad concealed from the start. They tilled two fields for the following pear in the same manner, and they made double the money, and so on until they were quite independent. Still, so as not to distract attention from the great man's sayings and motions, and because they must group in such a way as to form a picture and their father to have lad concealed from the great man's sayings and motions, and because they must group in such a way as to form a picture and they hade of a tree.

He was thoroughly overcome: hot cars coursed down his cheeks: the disappointment was too great. He remained sunk in gloomy thoughts for a mained sunk in gloomy thoughts for of corn which was on that field in the still, so as not to distract attention revived him somewhat. Slowly he wan-Roman warriors they must stand at the ack without winking, while Brutus or Virginius or some other penderous person unbosoms himself respecting good for them, and the disposition to follow it. That is more advantageous ove or politics, they are in a small torture. One such last season who could no longer abide it to listen to the soliloquy by the head man pitched over on his face and had to be lugged Is any one too poor to save? Is an important problem which the readers of a London daily are at present attempting to solve. The question is not by any means a new one. It is one which out by the arms to the spoiling of the

## THE CLEAN OF HEART.

"Blessed are the clean of heart," said our Divine Lord, "for they shall see

The vision of God is the end of man's existence and the utmost perfection of his happiness. To be shut out from seeing Him for all eternity involves not only the blackness of darkness but the lowest depth of misery and despair. The enjoyment of all possible earthly pleasures for a million of years would not compensate for the loss of that vision if only for a moment. The en durance of all possible miseries would be a small price to pay for one instant of the entrancing joy it brings with it.

Hence I must frame my life so as to secure this vision of God at any cost. To do this I must fulfil the condition our Lord here lays down. I must be clean of heart. I must never allow my effection to fix themselves on any creature of earth, when I know that in so oing I am acting in opposition to the will of God. I must not indulge any pleasure or passion, however attractive or intense, if I know that God forbids it, else I shall be in danger of forfeit-

ing the vision of God to all eternity.

Shall I love any solid happiness or pleasure by this self-denial! On the contrary, I shall be the gainer even here. I shall earn peace of mind, health of soul and body, cheerfulness, a good conscience; and on earth already I shall begin to taste the happiness of seeing God in such-way as it is possible during our mental life. My faith in God and my love of Him will make me despise and hate those gross pleasures which are the husks of swine.—Rev. R. F. to. Some pleasure may be derived from high living, but certainly no

#### OUR BOYS AND GIRLS AN INCIDENT IN THE YOU'H OF JOSEPH HAYDN.

BY S. J. DONNELLY.

On a beautiful summer morning, the On a beautiful summer horizontal, voutiful Joseph Haydu drew near the monastery of Maria Zell. With anxiety he contemplated the white walls with their many lofty windows and the holy server the holy server. and in imagination, he saw the holmoving through the cerridors now with severe and rain with cheerful friendly faces.

How would the choir master receive m? This was the question which he asked himself as he drew from his pocket a roll of music-paper and studied it with melancholy mien.

He stood thus absorbed in deep thought for a long time. At last, he directed his steps toward the monas-tery gate, and inquired of the brother tery gate, and inquired of the brother porter if it were possible for him to speak to the Father Director. "It will be very difficult, good friend," answered the porter, thought

ally shrugging his shoulders, overwhelmed with Father Director is many and important duties."

The Brother's words must have pro-

ing, "Well, we will try it, perhaps we will succeed." 'ill succeed."

Hadyn was admitted. He was led him into a large chamber containing several cabinets filled with music books,

piano, and other musical instruments. The Father Director sat at a desk with his back towards the door; in his hand, he held a score which he was studying What dost thou want?" asked the

Haydn drew a deep breath.

want to make any bargian; I have not come here to get money, but to ask

your reverence, in your goodness, to permit my composition to be produced The Father looked in astonishment

It cannot be done." "Oh, let me implore you!"

"Impossible, my dear boy; go down to the refectory, and they will give thee a good meal, but as for what thou callest thy composition, thou must take it along with thee."

The young artist, stood overcome with The young artist stood overcome with

"I repeat again, Reverend Father, I was choir boy in St. Stephen's church in Vienna and—" ' Many young people come here who

assert that they have been singers in St. Stephen's church, but when they are put to the test, they cannot sing a When the monk had spoken these

words, he turned again to his desk, and resumed his occupation. Haydn, still holding the music roll

in his hand, remained standing for a moment, and then left the room with slow, reluctant steps.

eyes. When at last he reached the

while, when, suddenly, the sound of the church bells calling the faithful to High Mass awoke him from his reverie The youth sprang up, saying: "When they are put to the test they cannot sing a note," said the Father—"very good, I will show him that I can sing.

Haydn went into the church, and entered the choir. Then he stood near the grand organ, and those who saw him, thought that the youth has lost himself and now was afraid to take a place among the crowd of monks and

The music books were distributed among the singers. Haydn placed him self near a boy who sang the solos, told him that he was a good singer from St. Stephen's church in Vienna, and begged him to permit him to see the

notes of the solo parts.

The choir boy readily granted his re quest. Joseph examined the notes, soon seized the melody, and entered into the spirit of the music. "Let me to-day sing thy part," whispered Haydn. The choir boy looked at him in amazement, and answered:

"No, I cannot do that."
"I assure thee that I can sing it well.'

No, the Father Director is severe. He would not let me off easily.'
Haydn searched in his pocket for something. He drew forth his last silver coin, and held it before the eyes ver coin, and held it before the eyes of the choir boy. The latter looked at the coin with a covetous expression; the strife between duty and gain was plainly visible on his countenance. Suddenly the bell announcing the beginning of the Mass sounded who

ginning of the Mass sounded. organ gave forth a few chords; the choir

and implore a that his music raised arearts to heaven.

The High and si was ended. Hayde laid down the notes, approached the shoir master, and modestly asked him. Tell me now, Roverend Father, can I sing or not?" The monk looked kindly the him selved his hand, and said sing or not?" The monk looked kindly Come, come with me, and tell me no who taught thee to sing."
"The chapel master — Reuter in

That austere man. He may have aught thee the notes, but the spirit Joseph did not know what answer to

nake to this. Dost theu know how thou has

"No, Father."
"Then I will tell thee. Thou didst sing as if thou hadst composed the Mass thyself. Greater praise than this I cannot give thee for the composer, whether in poetry or in music, is its best interpreter. I composed that Mass, and to-day the execution of it has filled my soul with joy, and my heart with gratitude to the dear God. Thou art a true musician; thou art a son of music in its highest and noblest

Joseph Haydn was overjoyed. He duced a distressed expression on the youth's countenance, for the good Brother looked at him pityingly, sayHitherto, mockery and insults had been his portion, never an encouraging or appreciative word. He almost believed mself in heaven.
"And now, what dost thou think of

This question brought the young art-This question brought that is back to the harsh realities of life. He took his only silver coin out of his pocket, and said: "This is my whole fortune, Reverend Father; with this money and my talent I must live. The monk looked at him compassion

nts of the cloister. He was permitted o play on the beautiful organ; he reled in the treasures of music in the brary of the choir master; and hethe poor musician-was feasted on the cures all cases like the above, pest in the monastery.

Speaking thus, the worthy priest pressed something into the youth's hand, and turned back to the monastery. Haydn went on his way, but his thoughts were still with the good priest

who had just blessed him.

He wandered on, sunk in thought for some time, when suddenly, he stopped to examine what the priest had pressed into his hand. He opened the paper, and found shining silver—twenty gulden with the accompanying words:

Tears of emotion and gratitude sprang into the youth's eyes. He covered his face with his hands, and prayerfully bowed his head. Then he arose, and said: "And now, forward, with God's blessing, with my talents and my twenty gulden."

## IMITATION OF CHRIST.

THAT TEMPORAL MISERIES ARE TO BE BORNE WITH PATIENCE, AFTER THE EXAMPLE OF JESUS CHRIST.

Son, I came down from heaven for thy salvation; I took upon Me thy miseries, not of necessity, but moved thereto by charity, that thou mightest learn pati-ence and mightest bear without repining

the miseries of this life.

For from the hour of My birth till My expiring on the cross I was never

rithout suffering.

I underwent a great want of temporal things; I frequently heard many com-plaints against Me; I meekly bore con-jusion and reproaches; for My benefits I received ingratitude, for My miracles blasphemies, and for My heavenly doc-

trine reproaches.

Lord, because Thou wast patient in Thy life-time, in this chiefly fulfilling the commandment of Thy Father, it is fitting that I, a wretched sinner, should according to Thy will take all with patience, and should, as long as Thou pleasest, support the burden of this corruptible life in order to my salva-

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and implorieg that his music raised al



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Anaemia, or poor or watery blood, a trouble from which most growng girls, and many young boys fer. It comes at a critical period of the young's person's life, and unless prompt steps are taken to enrich the lood and thus strengthen the system, decline, and most likely consumption will follow. Dr. Williams' Pink Pills is the only medicine that acts directly upon the blood and the nerves, promptly restoring the ailing one to complete health and strength. The following statement from Mrs. Lena M. Ryan. "My name is Joseph Haydn, Reverend Father. I was choir boy in the Church of St. Stephen in Vienna. They say that I can sing well, and besides, I have some knowledge of music."

"And further?" demanded the monk.

"I have just composed a Salve Regina for twelve voices. I think it is the best that I have yet produced."

"And thou wouldstsell it to our monastery." asked the choir master.

"No," answered the youth. "I don't want to make any bargian; I have not in talents. But tell me, art thou also a God-fearing youth?"

"How shall I answer you, Father? It is true that you do not know my parents, O, they are so good and pious, and I have always striven to follow their example. It does not become me to praise myself, but I must compensate the choir master.

"No," answered the youth. "Idon't want to make any bargian; I have not

try to do His will."

The Reverend Father took Haydn's hand and walked with him through the beautiful and odorous gardens of the monastery. The young musician rejoiced in the blooming loveliness of nature; it seemed to him that every flower breathed forth a tone and that these tones anited formed a glorious melody.

Temerales, but these also failed, and she had wasted away to a mere shadow of her former self. At this stage I was advised to give her Dr. Williams' Pink Pills, and she begat this treatment. Almost from the outset these pills helped her, and as she continued their use, the color came back to her cheeks, her appetite improved, the headaches ceased to trouble her, and by the time ceased to trouble her, and by the time Joseph spent a happy week in the she had taken eight boxes she monastery, and no wonder, for he was a most welcome guest to all the inhabit-

Dr. Williams' Pink Pills not only also cure all other troubles arising The last day of the visit dawned. from poor blood or weak nerves, The last day of the visit dawned.
The young composer bade farewell to the Reverend Director in a few but heartfelt words.

St. Vitus' dance, indigestion, kidney and liver troubles, scrolula, and erupthe Reverend Director in a few but heartfelt words.

"I have had a splendid time with you, dear Reverend Father," said he; ou, dear Reverend Father," said he; I assure you I never forget it. Bless me now, Father, before I depart."

Haydn knelt down and bowed his head.

"God be with thee! thou wilt be head.

"God be with thee! thou wilt be head."

"And liver troubles, scrofula, and eruptions of the skin, etc. These pills are also a direct cure for the aliments from which so many women suffer in silence. Give the pills a fair trial and they will not disappoint you. The genuine are sold only in boxes that have the full name "Dr. Williams Pink Pills for Pale People," on the wrapper around great and famous when I am resting in the grave."

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days in doses of a wine-glassful after each meal and at bed-time will re-store your appetite, give you refreshing sleep and build up your general health. W. LLOYD WOOD, Wholesale Drugglet, General Agent, TORONTO.

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#### CHILDREN OF THE SAINTS

We are the children of the Sainta. Moduceme chiligs is good phillosophy to when faith is in question? It is good always to remember a nobile past. For certain types of soul it is the test pledge of the future. We smile in these levelling days at the pretentions of men and comen who look for a more than ordinary share of the world's regard, became. Acresoria, their forefathers were people of repute in their time. We insist rightly enough, that one's proper mahood or woman hood should make a show of its own metal, and that character and virtue are the heat titles of notice. That is quite true; but it is truer still that in redigion descent ought to count for a great deal. It is one of the subtle apprintmal forces operating in the Commusion of Siglads; though we do not fall back upon it to landed upon valu pre-cedence. We remember it, however, as an incentive to high things, and as a constant and hely drag weight to keep us from eracted paths. It is a great grace to be the child of God-fearing The man who is conscious of that privilege ought not to be rebuked for preferring to live up to what it implies. There is a pride that saves. Tokins felt it. Every good Catholic who callis his stock, whether of natural descent or spiritual ingrafting, is, unconactionally or not, of the same way of thinking. There are some courses we can never turn to, just because we are the children of the Saints and Christ is the First Born among all our brotherhood.—Rev. C. Clifford.

## POPE LEO XIII. AND HIS DOC-TOR'S ILLNESS.

From the Lenest.
In the early spring of 1809 Leo XIII. anderwent a surgical operation for the removal of a cystoid tumor in the lum-har region, and now His Holliness has receiving daily bulleting to relieve his arrisety as to Dr. Lapponi, his body physician, who has just undergone an operation for appendicitis. Professor Mazzeni, the operating surgeon in either case, has been equally successful in both, and must now be enjoying the profes-sional satisfaction of having preserved two eminently valuable lives-that of the head of the Latin Church and that of the physician to whom the said head owes so much of his prolonged health and energy, physical and mental. Our readers will remember that before submitting himself to the surgeon the nonsgenarian Pontiff playfully remarked that he had at least "youth on his side," which perhaps explains His Holiness' solicitude for his body physi-

cian, about to undergo an operation at the "tender years" of the fifties. Dr. Lapponi's condition—scute appendicitis with presumably, "incipi-ent necrosis" of the appendix—called at once for the intervention of his colleague, and accordingly Professor Mazzoni lost no time in operating, sustained by the affectionate words of the Pope himself: "Keep the patient's heart up; tell him to support the ordeal with faith and courage and that I am praying that all may go well. that before many days are over Dr. Lapponi will be once more on duty in attendance on his august master.

Professor Mazzoni said : " One forgets all weariness in the presence of Pontifical Nestor, You cannot be lieve how he supports the burden of his years. I never have an audi with him without returning refreshed reinvigorated. Nothing capes him; he takes stock of everything, forms his own immediate impre so that there is hardly a question o the day which does not interest him or finds him unprepared. which green old age seems almost miraculous, while his lofty intelligence subjects everything to its control." And all this in the case of a nonagenarian ecclehas never stirred beyond and the garden" on the least healthy of tine assiduity" in the literature of his high calling is a rebuke to the languid students of the present day.

## For The Saviour.

I remember the story of a certain little boy who, one day visiting a convent with his mother, watched the Sister sacristan cutting up her unleav-ened bread into hosts large or small, and suddenly taking up a large host, kissed it, and when asked by his mother why he did so, since our Blessed Lord was not there answered. I know; but He'il be to morrow morn-ing, and He'll find my kiss there when And when she asked him He comes." And when she asked him further why he ctose a large host rather than a small one, he replied; "Why to put a biguer kiss on, of course!" Ah! little namesake of the Beloved Disciple! like thee I fain would have kissed all the hosts in all the world under whose appearance sweet and loving Saviour is to be my quarter of an hour was done and my over, and I had been-or had I been distracted all the time.-Rev. John Fitzpatrick.

## THANKGIVING.

AN OBLIGATION OWED TO GOO IN PROSPERITY AND IN ADVERSITY.

Although thankgiving to God in the

begin to feel the weight of the yoke and heaviness of the burden, unmindful that Truth Himself has declared, " My

poice is sweet, and My burden light. and upon in purely mandane matters. If there is any one truth more certain that the rest, it is unquestionably this: that God is dealing with us individually in a spirit of mercy and love. Holy writt supplies evidence of this so abt duratly that there is scarcely a page of with the brightness of Divine love and mercy. From that hapless day whereon our common father forfeited God's love for love of woman. God's merey has and God's grace has been struggling with each one of them for mastery over concupiecence. A strange spectable Omnipotence dealing with weakness, that weakness night become strength Strange indeed and mysterious, yet divinely true. And what God has done and was doing, and is doing for the al is especially manifested by did for the people which He

chose for His own.

Benoid farael in Egypt! The faith-ful nation is subject to hard masters.

The dark night of bondage is upon the race. Yet it is not always night. The dawn begins to break. Moses' roice is heard, and soon the sun of day pours down upon scattered hosts of Pharac falling beneath the mighty walls of water in the depths of the sea. The Jewish people are in the wilderness-in There are some courses an arid land where there is no way and no water. Alone? No, for their God goes before them in clouds by day, and by night in flames of tre, ever presenting testimonies of His mereiful care. Manna from Heaven and flocks of

qualls supply their needs, and from the springless rock fountains of sweet water gush to quench their bitter thirst re their weary limbs. O God ! Thy ways. Behold this nation wandering for forty years, often forgetful of tenderness of a loving God.

with it are but types of the soul and Divine Providence which is constant. is exercised for each of us, disposing means to the end, and the end i may be, that Providence orders, they Whether it be heat or cold, hunger or plenty, joy or sorrow, that leads us to good. Let us bless Him Him for He farthful. Let us bless Him Him for He is merciful. Let this be our daily confession to Him, "The mercies of God I good. Let us trust Him, for He is

### ARCHDIOCESE OF OTTAWA.

Ottows, Jan. 14 1903
Ottows, Jan. 14 1903
Ottows, Jan. 14 1903
Ottows, place in St. Perick's on Sunday
next, the Feast of the Holy Name.

## THE NEW DELEGATION.

MONSDONOR SEARCHT WARMLY WELCOMED AT

Monaignor Donato Sbarstil, Archbishop of observe, who sundreeds Mar. Palsould as puedoic Delegate of the Holy She reached on Weshington at 11.39, secondarily on Weshington at 11.39, secondarily the Palson Deberty of the Grand Faminary Philadelphic one of the former public conditions. He was a sundreed to the former public conditions of the former public conditions. works which a faithful Carbolic should be smalled in the Course of the Course of the Sucred H art. Rev Farber Beaucoid parish piest of St. Anner Very Beaucoid parish piest of St. Anner Very Rev. Farber Duvic. superior of the Obleta schribaticate; Rev. D. Lucosie, vice rector of the University; Rev. Father Fizzerald cursts of St. Fatrick e. Rev. Dr. Nilse, R. v. Father Fizzerald c

The Archbahop was the the first to greet and welcome His Ercellency. His Grace's example being followed by the members of theory present as also by many distinguished laymen. Mgr. Sharell afterwards entered the Archbahou's curriage and was driven to the pulsons where for a few days he will be an Archbahou's curriage and was driven to the pulsons where for a few days he will be an men. Mgr. Doaretti alterwalds entered Archbiahop's carriage and was driven to pulace where for a few days he will be an cored guest before taking up his residence on

The next morning at 7 o'clock his Excellency visited the convent of the Grey now. Water averat, and cel-brased the Holy Sacrifice of the Mass. He was assisted by R. v. Father Schwifer O. F. M. and Rev. Father Schwifer O. F. M. and Rev. Father Nilles, chapsel not be institution. The chapel was be an Hully decorated and embiliabled with flural and electrical ifficit for the occasion.

In the evening a formal welcome was extended to His Excellency in the Busilica, the appairons and beautiful structure being density crowled.

spacious and beautiful structure being densely crowded.

All 730 the peaks of the triumphal march heralded the ceremony of solemn entry. In the procession from the spacetap platace to the sanctuary of the church were the altry boys carry of the Basillos, parish priests and o her, clarky followed by Aronbishop Dahamel and his assistants. Following the Archbishop was the Apostolic Delegate, attended by several priests. As the procession entered the sanctuary the choir readers of the "Ecce Baoardos". The clarky filed to their respective places and the congregation knell while Mgr. Run hier read the prayers prescribed by the Rium for such as occasion.

the congregation knell while sage. Rind disread the prayers prescribed by the Riusa for
such an accasion.

The Papel blessing and Benediction of the
Must Bressed Sacram at were then given by the
Must Bressed Sacram at were then given by the
Schollercy Assisting him as deacon and suc
deacon were Rev. Mesers Secuin and Coursoile. Archisinop Donamei was attended by
Rev. Canon Beauthamp cure of Galinean
Point, and Rev. Canon Plantin. O her members of the clergy present were: R. v. Canon
Camp and Rev. Eather Murphy, R. F. Falner
Finzeryl R. v. Father Baucole. R. v.
Falner
Finzeryl R. v. Father Baucole. R. v.
Crbell and many actulation. Among the
promisent laymen present in the bad of the
church were Darla Murphy, M.P.P. Charles
Warell, M. P., etc.

Vanded to the railing of the sanctuary, where
a short but nicely worded address Archbishop Duhamel, on behalf of the cirray and
profits extended a warm welcoms to the representative of His Holiness, the illustrious
Le XIII

Le phyling Mar Sharetti spoks in Eaglish
and French. He testingly riferred to the cor-

Although thankgiving to God in the time of prosperity is a thing often left undone, this neglect at such a time is not because eiving thanks is a difficult performance. For the failure to comply with this obligation which we owe to God does not then arise from bundensomeness, but from want of thought or from carelessnesss.

It is usually enough to remind of God's bounty those who are receiving good things, and who are forgetful of the debt of gratitude due to God, and they will acknowledge in some way more or less perfectly the dispensation of Divine Providence in their behalf.

It is in adversity that the duty of giving thanks becomes hard, and the difficulty of submitting to God great, because the operation of His providence is at variance with our views. We

#### DIOCESE OF LONDON.

CLAND BY E POPULAR PROPER SATE FAREWELL. Climica News Report, January S. The member of the Chinan Reput pariest dentity regret the coming departure of their behavior pariest their services and their behavior expression as it is well and deed.

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presented by Mine Minnie & plants:

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Her Fachet we know that your without we aways confidence for the first and without append sewant as you will not consider for some any one of you to prove it any other light that as a track of the particularies of St. Supplies character of the particularies of St. Supplies character of the first particularies of St. Supplies character of the particularies of St. Supplies of the particularies of the particularie

Father We Memantin was muous self-ented by the particular of expression of regard and in the reply and that who had been accomplished unto the apprehiment to the particular and premitted between the three particular than the particular particular than the particular particular than the particular than the

The congregation of St Mary's church had the giverure of literating to a sermon from the Bishop has Sunday wrening. His Lordshin announced that he had made arrangements for a sesistant for their parish priest. Rev. P. J. McZent, in the person of Rev. L. Cherrier. C. S. B. of St. Michael's College. Toronto, formerly a charge of the parish of Per Lambton. It is expected that he will secure his new duti-so next Sonday. The work of the parish had now become an ardicous that it was impossible or an individual cleraymen to do it full justice, and until midsummer at less Father McKeon would be aided by the new prices the Lordship compilment of pastor and people on the choice decorations of their church, and the choice decorations of their church, and the choice decorations of their church, and the choice decorations of their

Beau field Mount S. Jose ph was the scene of a very peetly ceremony this morning, when five novices received the holy babit of the Siters of St. Juseph. His Lord-hip Bishop O'Connor, assisted by Rev. Fathers McColl and Or. O Brien, one iebrated Mass, siter which Ven Archd-acon Casey presched an approtriate ermon on the obligations the Sisters assumble warlous and ardicous duties they are called upon to discharge and the daily sacrifies they must make in obedience to their holy to called Affect the serimon followed the beautiful and touching peremony by which the movice is separated from the world and mada a child of the Community of St. Joseph. The moving ladies who received the half are Miss D-laney, of Montreal, in religion, Sister Mary Geraldine: Miss Sibball, Burne, Sister Mary Geraldine: Miss Chray Douro, Sister Mary Marguerie; Miss Obray Douro, Sweet Mary Marguerie; Miss Corkery, Linday Sister Mary St. Fergue.

In the sanctury were R.vs. P. McGuire Hastings, and M. McGuire, Wooler, and R. vs. J. O'Brien and Crowley, of the Ca hedral. The chapel was tasily decorated, and the music rendered by a choir of Sisters was very impressive—Peterborough Examiner, Jan. 3

## DIOCESE OF ST. ALBERT.

Rev. Father Lacombe, on his return from he East, has assumed the rec orship of S. Mara's church, Calgary. Father Laganiere is assistant the Lemarchard, in charge of S. Mary's church. Cargary has been appointed assistant procurator of the diocese of S.

assistant procurator of the diocese of Sa Albert.

The Busilian Fathers (Greek Rotherian Rity-sre exceedingly busy in ministering to be Catholics of their rite and nationally. They are planning the construction of a minast ra-al Edna, in the centre of a Roth plan settlement. atEdna, in the centre of a Ruth bias set! I me and of several churches or chaple in flour or five other places. The present number of the fluthenians is said to be about fifteen thousand in the district of Edmonton and Beaver Cre. k. The viral statistics for the parties of a Albert give the following returns: Tital population—about 159 - Births 44 - Deaths 25 - Marriages 9.

## NEW BOOK.

The Letters of S. Teresa. Translated from the Spanish by the R.v. John D. Jeon. Prices it of Published by Thos. B.ker. No. I Sho Square. London, England. This is a work witch we have no h-sitation in warmly recommending to our readers. It will be read with pleasure and real profit. In his preface the translator acknowledges this sincere thanks for the warm encouragement given him in his good work by such eminest dignitaries as Cardinal Wisemen. Bishop Wareing, Bishop U. lathorne, and B.-bop Brown of Shewsbury, as also to several wilk known of Shewsbury, as also to several wilk known priests.

"The Cloister." The And Stolic Character of the Monks and Nuns who Live There. Sp. Professor L. E. Honry, B. A. M. R. C. P. Unitversity of Cambridge and Oxford Union Society. Certified in Theology and Philosophy, Istroduction by the Very R. v. R. bert Builer, D. D. O. S. C. R. etc. of S. Chailes College, Bayswater (London). Published by James Duffy & Co. Led. S. Wellington Quay, Dubilin Ireland: Price \$1.25.

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

#### IN NEWFOUNDLAND.

Terrific weather has prevailed throughout the mointy since the early days of December, and many minter metallities have been rerectice. This has been a realize severy economics those who go down to the ear in white; and
many hearins and homes are globery. To
many, the Christman-lates will bring energy
and other-linearies, as there are mady weight;
reaches who mourn for the victims of the
provid-

and her ism as glorius as any in the history of the P op cavino of the Faith.

One of the many disagreeable features of appropria missionary life is the inability of the pricessor provide Casholic literature for their florks which are scattered order to the faith of the state of the single area of lime in almost lisace sible creeks and cores. In many localities a Catholic paper is easily ever seen a said is a deresty winter writings are passed in gloom. The non-Catholic histories are passed in gloom. The non-Catholic histories within a Docean Marathe and the invitable War Cey. Little wonder is it, then, he haskelddings are of such frequent occurrences and only in importance to the spoken and we dark to say that the leakage in the past and we dark to say that the leakage in the past much be attributed to the evene, at least partially. In it not a lamentable thing to sevention, where families bearing the names of Caroli. Haller, Ryan, Flynn and Murphy, worship at allow when the life was to say it is a continuous of the

excells the household ere one seem plantage.

The lower and weekly element is too often the regar of in our non-exper desire to "carch her finering element of greatness." An dilitional convert will not compensate for the one of even the least amongst the lowly. If one of even the least amongst the lowly. If one must lend a helping hand to our priests, we have done to be printed by co-operation by our laif, many of whom include one the "shake up," which such men as Archbisho Ireland some times administer; they must do good to their mines administer; they must do good to their

which such men as Archolobo Ireland some times administer; they must do good to their fellows and realize that "they are not associated in Confirmation to the end that they merely save their own souls and pay their pew rent".

Of course a dollar agent in the circulation of Carnolic literature amongst the poor fisher felk will rol born large in the acknowledge must column of the daily paper; but it, will nave been placed at interest with Him. Who returns a hundred foot.

Come contiemen, wake up! Let us have a

come a busined fold.

Come gentlemen, wake up! Let us have a new dimes of the amount you spend autually in providing yourselves with literature (some if it of a questions ble kind) and many lives will be brightened thereby.

MISS JENNIE FORTUNE SEAFORTH The painful duty devolves on me to record the early death of Miss Jennic Fortune, daughter of Luke and Jane Fortune of the lownship Tucketsmith, Parish of Seaforth Miss Fortune though of very prepressing appearance, was exceedingly modest and redaughter of Luke and Jahe Fortube of the Township Tuckersmith, Parish of Seaforth Mise Fortube, through of very prepasesing appearance, was exceedingly modest and returns. She possessed liberal attainment but ferred at all times to remain at home, shering with her mother the cares and responsibilities of domestic life rather than part I pating in the so its assembles to which so many foung people are ardenly devoted. Mise Fortube was a model of every Christian vitue and domestic socomplishment below of by ser parents, the idea of her brochers, the origination of the home. Her sweet clear votes unded in unaffected first did greening to a 1 who called there. Utili about a year agone was the picture of has the them to be gan to fail, buffling the best medical skill. Perhaps indeed nor mission was fulfilled. The home of the model skill perhaps indeed nor mission was fulfilled. The summany neutrance and true Christian fortitude. Tarely ever compositions of the condition, sympathizing with her attendants for their unremitting care. She received all the consolations of remon and enjayed the bight hope of a hope if are an nefinal moment app och of R v Falber Corours was again summoned, and the erjoyer the consolation of his pre-nice as she are with risas the thing hose 3 of January, in the 28 h year of her are, The function, on the 5th in nice to 5th James cemeterly, where all that 5 m at 10 files once amitable young lady now 1088 to 0 error dearth.

Miss. C. A. Keller, Haldmand, Ont.

MRS. C. A. KELLEY, HALDIMAND, ONT.

There pessed away on Tuesday Jan. 6.h. 19 3, in the person of Mrs. C. A. Kelley, and on ond very highly respected resident of Haddimand, in the seventieth year of her age. She leaves to mourn he rioss two sons and wo stughters, viz.; Mr. J. A. Kelley, Nison B. C. M. E. J. Kelly and wis. J. Gadgner, Nisga a Falls, N. Y.; and Mrs. H. Gilmuriay, and resides at the family homestead Onsougher, Mrs. P. H. M. Kenna died some yars ago. She leaves, also two brothers and wo sisters Mr. Bernard McGrath K. watter, Mr. John McGrath, Cambelli 4d; Mrs. R. Keiley, Cas leton, and Mrs. A. Haig Grafion. Decase of was born in Ferminsiph County, Ireland, and at an early age migrated to this soundry in which she has sinceresided. After a short time epent in Cobourg, Out. the married Mr. C. A. Kelly, was predecased her about six years. She was a loving will and an exemplary mother, kind and gentletloving God and doing with cheerfulness that use of mrs state of life. She had the happy faculty of mak in hos so if friends, who always on sidered it a genuine dissure to be in her company and from whom many prayers will account on he great White Thorne of G. d. In the repose of her soul. All hough she had been in poor health and at times dangerously fill for some four months, she was a thought to be repovering, and her demise was sudden and unxpocked fine fun valproceeded on Thu day, Jan. 8 ht at St. Mary's church, G. afton, where M. swas celeorated by Rev Fisher-Seanian, three to the cemetery, where all that was mortal of a kind and affectionate mather was tenderly lead to rest.

May her soul rest in peace! MRS. C. A. KELLEY, HALDIMAND, ONT.

May her soul rest in peace!

MR. JOHN R. COSTIGAN K C. CALGARY A telegram was received Tuesda. 6 hinst. by the Hon John Costigon, announcing the death of bis edeets on, John R Costigon K. C. at his home in Clayry, Asbetta, on the previous night. The decreased gentleman had been complaining for a couple of weeks but no serious apprehension was fit until Monday when dea he me that night rasher unexpectedly, he having just passed the forty a eventh year of his ago. Of a kind and genial disposi-

tion he made friends of all with whom he came in contact, and the end a we will be two into the finale prisoner of the west in the continuent of the continuent of the continuent the Deministration for he was well known both cased and west. As a barrister he had long since made he should now. The feeling of sympathy with Mr. and Mrs. Comingan and the betterwed framines in their afficient will also be widespread. The defensed haves a widow and three princip charters of moura the lime of a grand business and a kind afficient. The Hon. Ar. Contensa, sectuarying of the continuent in the lime of a grand business, sectuarying of the content of the Bar of the North-West-Terricories and subsequently of that of farings to Columbia. He was a confident for the direction of Fernile at the last general election in the latter province. R. I. P.

INC. the following resolutions were nonmously adopted:
Where he it has pleased God to call to his pleased resolution of the pleased for highly ease ented late Remoting his membership or eighteen years was a rectain absorbant of our meetings, always taking an active part in promoting the best interest of the needs called Resolution Resoluted that we have a Requiem Mass offered for the happy reprise of the soul in St. Patrick's church on the 14th of Jan. 19th.
Resolved that we tender our most efforcer

Restived that our charter be de mourning for thirty days, and a copy resolutions be sent to the Catholic I Catholic Escord and The Canadian

### 8. M. C. L. & A. A.

by songs from Fred O Contell, Walter J. White and Armand Baiseenness. after which all present sat down to Progressive Etchre-Coarlie McGarry succeeded in landing the prize, which was will worth the effort Presentation of the pooles came next, interspersed with specifies, dilating on sport in general by President Riad, Manager Jack Oarke, Misses O Brien, O'Dos. Heffman, O'Hestn. O'Tools and Charlie Hogan the youngest supporter of the Garnet, Grey, and Green.

Freed.
Thanking you in anticipation.
Yours truly,
St. Mary's C L. & A. A.

duties to the satisfaction of the public. The Advocate says:
Theresult is a glowing tribute to the energy

word is the influence of Osinhilis Liberature and we dark to say that the leakage is the part of the section, where families he almentable thing to see section, where families bearing the names of Council and a deserving appreciation of their section, where families bearing the names of Council and a deserving appreciation of the section, where families bearing the names of Council and a deserving appreciation of the section, where families bearing the names of the forbars of just three generations back!

If we put just a semilification of the forbard of the deposit confided to use preservation of the deposit confided to use the section of the pool council as rasi deal nowsels, and hears a rasi deal nowsels, of the non-Catholic nulesion. The movement, is doubties admirable; but in our on-nt is doubties admirable; but in our

## MARKET REPORTS.

LONGON

LONGON.

LONGON.

LOTGON, Jan. 15. — Dairy Produce — Eggs. retail, 25 to Not. eggs. crates, per dozen, 19 to 71c; butter, best roll, 19 to 71c butter, best crotex, 18 to 19; butter, creamer, 21 to 25c; boney, strained, per lb. 10 to 11c; boney, in comb. 12c; to 18c. Grain, per cens. — Wheel new (good) \$1.15 to \$1.00 oats new, 90 to 92c; norn. \$1.00 to \$1.10; barler, 85 to 90c; pers. \$1.00 to \$1.00 to \$1.00.

Mesa.—Purk per cwt. \$7.15 to \$8.00; pork, by the 1b. 9 to \$1; best by the quarter, \$4.00 to \$5 to, west \$7.00 to \$5; mutton, by the carcase, \$5 to \$7; lamb by carcase 7 to 8c, lamb by quarter 8 to 8c.

Publicy—Live chickens, per pair, 45 to 65c; chickens pair, 70 to 80c; then per pair 45 to 60c; chickens pair, 70 to 80c; then per pair 45 to 60c; chickens pair, 70 to 80c; then per pair 45 to 60c; chickens pair, 70 to 80c; then per pair 45 to 60c; chickens pair, 70 to 80c; then per pair 45 to 60c; the first per 45 to 60c; the firs

Produty—Live calckens, per pair, 45 to 65c; chickens pair, 76 to 80c; hens, per pair, 45 to 60c; turkeys per 1b, 11 to 13; ; spring ducks, per pair, 8 to 41; gesse, each 90c, to 81; do. per 1b, 7a, to 9c.
Live Stock—Live hors, per 100 1bs. \$5.70; pig. pair \$5.50 to \$6.50; far eattle, \$4.50 to \$5.50; stags per own \$2.50 to \$3.00.
Farm Produce — Hay, \$8.00 to \$9.00; straw, per load, \$2.75 to \$8.50; straw, per ton, \$5. to \$5.50.
Vegetables—Potators, per bag, \$1.15 to \$1.55.

Farm Produce — Hay \$8.00 to \$5.00 straw, per load, \$2.15 to \$3.5 straw, \$2.15 to \$3

## Live Stock Markts.

Toronto, Jan. 15—Cattle — Export cattle er own. \$4.50 to \$5.55; do . light. \$4.25 to \$1.75; utcher cattle thoice, \$5.75 to \$4.56; butcher, refinery to good \$3.25 to \$3.50; stockers, per \$8.25.

ordinary to good \$3.20 to \$3.90 stockers, per \$2.5.
ISheep and lambe-Export ewes, per \$1.5.
ISheep and lambe-Export ewes, per \$1.00 to \$3.75; lambs, per cwt \$4.55 to \$4.90, hucks per cwt. \$2.50 to \$3.00; cuiled sheep, e.ch \$2.00 \$1.00.
Mikers and Unives-Cows, each, \$30 to \$60; alves, each, \$7.00 \$10.00.
Hogs - Choice hogs, per cwt., \$6.12; light hogs, per cwt., \$6.51; beavy logs, per cwt. \$5.57; beavy logs, per cwt. \$5.57; beavy logs, stags, per cwt. \$2.50 \$1.00.

stags, per cwi. \$2 to \$250,

East Buffalo. N. Y.. Jan. 15 — Cat' e—
strady. Veals 25c lower; toos, \$9 to \$9.50;
common to vood \$550 to \$875 Hogs are ive,
the to 15c lower; beavy. \$5.70 to \$7.75;
mixed, \$2.60 to \$6.77; Yorkers, \$5.60; ples \$6.50
to \$6.60; roughs, \$5.75 to \$6; stags, \$4.75 to
\$5.25. Sheep and ismbs—Sheep, \$5c higher;
ye-rilows and lambs steady; top lambs, \$6.30
to \$6.40; onlist to good \$4 to \$6.25; yearlings
\$1.50 to \$5; news, \$4.50 to \$4.75; sheep, top,
mixed, \$8 to \$4.25; cults to good, \$1.75 to \$3.85.

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dadoons, Head of Christ.

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He is Riven.
He is Riven.
An Inorcent Victim.
Head of Carat at Twelve Years.
Mary Magdalen.
Signal Conception.

Carses on Cartaly.

Immerciale Conception
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Glad Tidings of Great Joy.

Help, Lord, or I Perish.

Mater Delegar. (aver Dolorosa. Iadoppa di San Sisto idetali square), brist Healing the Sick Child.

Ine Crucidxion.

R. Anthony of Padua.

Medonus di San Sisto (detail oval).

Thrist Taking Leave of His Mother.

Prist and the Fishermen. The Arrival of the Sherherds.

Middona.
Middona di San Sisto.
Mether of God.
Hesh of Christ (detail from Gethsemane)
Daniel

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VOLUME XXV.

## The Catholic Record

LONDON, SATURDAY, JAN. 24, 1903.

CANADA AND THE UNITED STATES. Some of the people across the bord

look upon Canada as a kind of ann to the United States. The sensation editor puts his far seeing optics on t future and kindly gives us the day a date fixed for our absorption by Une Sam. Wise men also indulge in t harmless pastime of prophecy. A f of our papers talk occasionally of independent republic on the banks the St. Lawrence. Members, genera very young, of debating clubs v eloquent on this topic, and at times gentlemen grow painfully garrulous dilating upon it. But old men dre dreams and the young see vision Their dreams and visions, however, h no attraction for the Canadians, know that no one but a fool would disloyal among us, and that the impe flag is the symbol of our strength unity-of justice, prosperity and per Still there is no doubt that the cit of the United States is beginning play no unimportant part in Can-But one does not hear annexa talk from him. He is here nov goodly number, to make money. F the Maritime Provinces to the wes is investing in railroads, gold-mi banks and manufacturing enterp and drawing dividends. He has appreciative eye on the resource the North-west and is going into f ing. Years ago, when that land was l idle, the Government offered it to adians. How many took advantage the offer? The Canadian hugged cities or went Stateswards. An venture to say that many of those were lured from home by the visi a fortune are eking out a bare su ence, if they are not vagran tramps. We know, of course, those have succeeded. But what of the bers who have failed who are in n positions and glad to get them. honest work, courage and patience, miserable Canadians might be pendent to-day, with homes of own, and not mere contributions flotsam and jetsam of great The RECORD did what it could to the mad rush out of the countr succeeded in restraining a few have been ever grateful to us for advice. But the majority flock cities already over-crowded - t and be pushed, not for honors tunes, but for bread. They have their best years to an alien land, the majority of instances they nothing to show for them but the of toil and penury.

> ness in his country. Witness t onto idiots who go in for Ne stocks. They know nothing them, but their craze for gold, a belief that it can neither be fo gained at home, prompts them their earnings for something th according to advertisements, enormous profit in a short time the gentlemen who rake in their must make merry over the in ness of these confiding Ca They are easier g ... Unin the who buys gold bricks. The r ity would delight the most fakir who ever preyed upon the And it is rather startling to le so many of these Napoleons of are to be found in a city th culture with a big C, and pre on the intelligence of its cit these stock jobbers and finar fits displayed in their own lin ness half of the energy tha much in evidence that time

bers of the Irish Party visi

city, Toronto might bid de

the charge that it has more

sibles within its gates than

Even the Canadian who stays

his own flag shows streaks of fa

city of the Dominion. The United States settlers some of us how to farm and pay, and its capitalists may business men a few hints as of moving along rapidly. The good thing and are not afr so. They tell us about our in interviews which are broadcast and commented scribes who cannot see that t views are a testimony to t ness and faint-heartedness dians. They have had thes under their eyes for gener they could or would not But they see them now They are waking up, they get the film from their eyes and have the