

The Catholic Record.

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

VOLUME XXIII.

LONDON, ONTARIO, SATURDAY, DECEMBER 14, 1901

No. 1208

The Catholic Record.

London, Saturday, Dec 14 1901.

TO PUBLIC OFFICIALS.

We suggest that the following policy announced by Mayor-Elect Dennis Malvihill of Bridgeport, Conn., be adopted by officials in the pay of the citizen:

I'll serve all the people. No politicians about me. Public expenses must be reduced. No junkets. No secret sessions. No committee meetings behind closed doors. I know the value of money. I have had to work for it. The taxpayers' money shall be used as if it were mine own.

TREATMENT OF OTHERS.

We have heard that it is a good thing to learn early in life the necessity of being hard in our dealings with others. It is not a new opinion, and it is a pagan one. It lives to-day because true ideals have been madly perverted. The Catholic, however, must have always room in his heart for sympathy and pity and love. Even though it be abused to all seeming it is better far to give than to dig oneself a grave in the vulgarity of selfishness. To the generous heart "trust in all things high" comes easy, and though he trip and fall he shall not blind his soul with clay.

THE LOS VON ROME IN AUSTRIA.

The Los Von Rome agitation in Austria appears to be petering out. German gals endeavor to keep it alive, and the agitation, despite the fact that it has for object the breaking up of the Empire and the revival of Paganism, is supported by Protestant ministers. The reports of its success that from time to time are seen in some of our exchanges are but echoes from fanatic foreign sheets which beguile our brethren into believing that the Catholics of Austria are flocking pell-mell into the various "isms." But so far as the mass of the people is concerned the movement is dead. Respectable papers, Catholic and anti-Catholic, have banned it. Regarding the fact that the government of Saxony have taken the agitation under their protection the Germania asks: Can the Chancellor stand by in silence while German governments officially countenance a revolutionary and treasonable movement in the neighboring empire which is bound to us by a close alliance.

TOO MUCH OF A GOOD THING.

If all the individuals who are honored by addresses possess the many qualities and excellencies credited to them by these precious bits of parchment there must be a great number of very distinguished men in this country. But we always pity those who are thus talked at. It must be a terrible ordeal, and to face and go through it unscathed requires a deal of good nature and courage. It is all very nice for the well-meaning persons who construct and read this kind of literature, but it is a severe tax on the auditors and the principal victim. Reticence in this as well as in other matters is much to be desired; and the knowledge that something may be left to the imagination may have a chastening effect.

A SENSIBLE LETTER.

Anent the founding of a Protestant Episcopate in the Philippines the Rev. A. S. Craspey writes to the newly-elected Bishop a letter which is too good and sensible to pass unquoted.

EDUCATIONAL REPORTS.

One reads so much about education nowadays that it is well to remember a few things which are not alluded to in current publications. Not that they wish to be offensive, for this policy, we believe, is fast disappearing, but they affect an ignorance as to what the Church has done and is doing towards the enlightenment of the human mind. One hears, for instance, reports bristling with eulogy of present day educational conditions. Their dominant note is one of arrogance that grates harshly on the ears of all who have learned how to form conceptions of proper range or grasp and proper dignity and worthiness. We hope we can give all deserved credit to our pedagogues, but we have no desire to waste any enthusiasm on educational fads that date from yesterday. We have our own system that has stood the test of centuries. It is the only one that can possibly turn out the right kind of a man. It is the surest defence of family and state, because it is based on religion and morality. As Father Parow said recently: "Education is not the mere pouring of facts and dates into the mind of a child, but the bringing out of all the latent powers of the soul. The world is beginning to realize the Catholic idea of education. The moral side must be developed with the mental. A boy may be kept at school so long as his father can pay for his books or his mother keep him in decent clothing, but if his heart is not educated with his head, and his con-

science with his memory, a knowledge of arithmetic is no guarantee that he will not use his acquired knowledge in putting the touches to us consummate a scoundrel as ever baffled a Pinkerton or crossed the threshold of our State prisons. We have all the educational facilities for making bright men, possibly more than any other nation, yet we provide more criminals to the percentage of population than history has ever put into its black book."

TEACHERS AND TEXT BOOKS.

Some years ago the old professors who had few books beside Aristotle and the Scriptures believed that the best teacher is not necessarily and often the one who knows the most, but he who has most power to determine the student to self-activity, for in the end the mind educates itself. Hence a strong character develops strength. A strong man who loves his work is a better educator than a half-hearted professor who carries whole libraries in his head. Thus we see they avoided a defect of some modern educational systems—a multiplicity of text books. The method of "exam and stuff" was not in honor, and when a student came from their hands he was able to think for himself. How often does it not happen nowadays that a raw lad from the country outstrips in life's race many a high school graduate! Want of industry, of perseverance, may sometimes account for it, but we believe that whereas the mind of the graduate is filled with undigested facts and scraps of information that warp his mental machinery, because knowledge is not education, the mind of the country boy, especially if of reflective cast, is in a normal state and can by its own native power do good work. We are not likely to be disabused of the idea that the text-book nuisance is responsible for a good many failures. It cannot be otherwise. The fact that the ever-increasing number of logies tends to weaken the intellectual grasp of the average school-boy should be apparent to everybody; and yet the tax-payer endures it and the educational grandee stamps his approval upon it. The system is so irrational that one wonders that it can exist for a moment. It must breed sham and pretence and irreverence and be a tyranny on both the teacher and his victim. There is work in this matter for some educators. We have been altogether too long at the mercy of school-dictators and their long-winded prophecies.

Dying Hard.

Many false charges die hard, and evidently one of the very toughest of them all is the accusation that the Catholic clergy endeavor to prevent the circulation of the Sacred Writ. Imagine a gentleman such as the Bishop of Manchester, who ought to be fairly well informed on the subject, saying the other day at a meeting of the "British and Foreign Bible Society," that he "found from this year's report that though many of the Roman priests on the Continent still opposed the circulation of Scriptures, yet here and there the priests were beginning according to the desire of the present Pope, to circulate the Scriptures among their people."

THE QUALITIES OF A FAITHFUL JOURNALIST.

Honesty of purpose, fidelity, self-control, industry, a sound morality, a strict sense of justice, should all be discerned in the faithful journalist. Discretion is but duty. Our duty toward the Supreme Being is the first command; in our duty toward our neighbor and in the columns of a newspaper is practically a breach of both commands. If the man who does not defend his father's honor is a wretch, sunk in the filthiest mire of selfishness and ingratitude, what shall we say of him who permits his God, the common Father of all, to be mocked at and blasphemed by the confounding the enemies of truth and show forth the power, the majesty, the goodness of the Creator? By fraternal charity we are bound to save our neighbor, if we can, from death. He who permits his fellowmen to be drawn into the ambuscades of infidels and murdered as to his soul is a negative participator

in the crime, and cannot be held guiltless, either in the eyes of God or man.—Sacerdos.

CHRISTIAN SCIENCE.

N. Y. Freeman's Journal.

We received some weeks ago another communication from Mr. W. D. McCracken on Christian Science, but the discussion of it was unavoidably delayed till now.

McCracken—"It is pleasant to find and to be able to record a point of agreement, for such points are always more valuable than the points of difference between men."

Comment—"It is a source of pleasure to men—though just why is not entirely clear—when they find themselves giving intellectual assent and adhesion to the same proposition; providing—and this is essential—that they understand and adhere to the proposition in the same sense. To agree on a proposition or form of words that means one thing to one and something entirely different to another, is not to agree. Agreement to his pleasurable must be real, not merely apparent. Men in despair of agreeing sometimes resort to general propositions or formulas that leave their differences untouched, or hide them from view. General propositions that mean this to one mind and that to another, determine nothing; they are sources of discord rather than grounds of agreement."

McCracken—"Such a point of agreement is furnished by your statement, 'No one who believes in God as the Creator and Supreme Ruler doubts for a moment that all cures are effected by Him.'"

Comment—"This illustrates what we have been saying. The proposition here quoted is a simple thing, you and I essentially different thing to you, and you quoted our explanation of the meaning of the words you quote from us. The difference between us would have been so apparent as to leave no doubt. When we said that God effects all cures, we stated further that He did so directly or indirectly through the organized forces of nature which He originally created. The first case is outside the order of nature—a miracle. The second case is within and through the order of nature and as a consequence, the result of secondary causes. The sense then in which all cures are effected by the proposition that He effects them always, and only by immediate and direct act. Our sense of the same proposition is that He, being omnipotent, can and does effect said cures sometimes by direct act and sometimes indirectly or through the instrumentality of created forces or agencies. In our sense the proposition, 'God effects all cures,' is a secondary cause; in your sense it is a primary cause and is excluded. As therefore you do not assent to the proposition in our sense of it, and we do not assent to it in your sense, we discovered a ground of agreement. The difference between us is radical and touches an essential principle of Christianity."

McCracken—"If God is omnipotent, omnipresent and omniscient, He must also heal the sick."

Comment—"Why do you say 'must'?" It is essential to omnipotence that it must do everything it can do, and render real all possible things? Do you not see that if omnipotence "must" heal the sick, there would be no sick; for the instant one is sick that same instant one "must" do, it must do every instant of time and eternally."

It is a fact that sickness—whether considered as a physical disorder or a mental error—exists, and has always existed since Adam's fall. From this fact it follows that omnipotence is not under the necessity, which you indicate by the word "must," to heal the sick. Either that or it cannot heal the sick. And then it is not omnipotent. All that you are justified in saying is, that if God, being omnipotent, can heal the sick, if He so wills, and that He can do it by direct act or through His created forces, or what is called nature. Back of His omnipotence there is no fatal necessity in the case, as your statement implies.

But, granting for the moment your statement that God must heal the sick, we have before us as we write an edition of the four Gospels, with admirable notes from the Fathers, which was published at Madrid in 1895, and is sold for a mere trifle. But it is useless to cite facts for the "British and Foreign Bible Society," the imaginations of its agents rise superior to them.

McCracken—"When we come to consider how God heals the sick, the opinions of Jesus, His disciples, the Apostles and of first importance, must be accepted as of first importance."

As Christian Scientists deny the Divinity of Christ, claiming that He is nothing more than man, we do not see how His teachings can be of first importance to them; or of any more importance than the teachings of Confucius, Epicurus, Marcus Aurelius, Mohammed, or any other teacher of moral essays. There is a subtle sophism in the Christian Scientists' frequent and unctuous references to Christ. It is this. They appeal to the profound and adoring veneration in which He is

held by Christians because of their belief in His divinity, His Messiahship, and His being the Second Person of the Eternal Trinity; and they try to utilize this veneration and the influence it carries with it, in behalf of Christian Science, while at the same time they deny everything on which this Christian veneration and worship is based. Christians to whom they thus appeal should take careful note of this fact. If they believe Him to be a mere man—then His authority with Christians is absolutely null and void. And if He is what Christians believe Him to be—true God and true man—then Christian Science is false because it denies His divinity.

McCracken—"From a study of those opinions it does not appear that God healed the sick by material means."

Comment—"St. John, the beloved disciple, certainly knew as much, if not more, about the 'opinions' of his Master and fellow disciples as the Christian Scientist of to-day does. In his Revelations, 3-18, he says: 'I declare Him to be a mere man—then His authority with Christians is absolutely null and void. And if He is what Christians believe Him to be—true God and true man—then Christian Science is false because it denies His divinity.'"

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ous notions about bodily diseases which they mistakenly thought they had.

Why did He point to those miracles? To prove to John that He was the Messiah Whose coming was foretold by the prophets, and that no other was to be looked for. Thus we see over and above the consolation and help given to those afflicted there was still a higher ulterior motive in the miracles of Christ, namely, to afford supernatural proof of His Messiahship and divinity, and thus give belief-compelling and conscience-binding force to His teaching. The same is to be said of the miraculous cures wrought by the Apostles. These supernatural works were wrought, not to prove that there are no curative virtues in material nature, but to prove a supernatural mission and the supernatural character of the Christian religion. The fact that they were extraordinary proves the existence of the ordinary; the fact that they were supernatural proves the existence of the natural.

Thus far we have quoted Mr. McCracken's letter, sentence by sentence, and made such comments as each sentence suggested. We will continue this method till we get through with it. The best place for the curative ointment is in immediate touch with the sore place.

FESTIVALS OF THE BLESSED VIRGIN.

The ecclesiastical year contains many festivals set apart to the honor of Mary the Mother of God. For the most part these sacred anniversaries call up to the mind of the devout Catholic, recollections of the more important events in her life while here upon earth. On September 8th the Church celebrates her birth. The antiphon of the Magnificat chanted upon this day contains the words "O Virgin Mother of God, Thy birth has announced joy to the whole world, for from Thee has proceeded the Sun of Justice." On the 21st day of November we have the feast of the Presentation. When Mary was but three years of age she was offered by her parents Joachim and Anne, to the service of God. On the Friday before Palm Sunday her Seven Dolours or sorrows are commemorated, and on July second occurs the festival of the Visitation, when the Blessed Virgin visiting up went into the hill country to visit her cousin Elizabeth.

None of these feast days are made holidays by the Church. This dignity is reserved for the festivals which commemorate three still greater circumstances, viz., the Annunciation, the Assumption and the Immaculate Conception. The last mentioned festival occurs on the eighth day of December. On this day in the year 1854 Pope Pius IX. formally defined the doctrine of the Immaculate Conception from the Apostolic chair in St. Peter's Church at Rome. The feast of the Immaculate Conception, which is the date of the Annunciation. This refers to the declaration of the Lord unto Mary that she should become the Mother of the Saviour of men. The angelic salutation recited by Catholics every day should recall this great event and cause us to reflect on the mystery of the Incarnation.

On the fifteenth of August the entire Catholic world joins in remembering with joy her triumphant entry into heaven after her glorious victory over the temptations and trials of this life. St. Bernard, who among the saints was particularly fervent in his devotions to the Blessed Virgin, very vividly observes: "What mind can conceive the glory with which the arrival of the Queen of the world was celebrated by the brilliant heavenly hosts, their advance to greet her, their chanting as they led her to the magnificent throne. * * * If eye hath not seen nor ear heard the delights which God has prepared for those who love Him, who shall say what is prepared for her who bore Him and loved Him more than all.—Milwaukee Citizen.

"He Made no Pile."

From the Sacred Heart Review.

We take from the London Spectator's critique of Mr. Pontney Bigelow's "The Children of the Nations" a few sentences which are remarkable, inasmuch as the book under review seems to contain much that is unfavorable to the Church. Spain and her colonies are being discussed, and the conclusion is arrived at that the Church is responsible for the length of time during which Spain maintained her hold upon her colonial possessions. A very left-handed kind of a compliment the Spectator pays the priest, when it says he was responsible for the permanence of a system in its origin so corrupt, but it has to admit this of the Catholic missionaryary:

"He does not come home when he has made his pile. He makes no pile, and as a rule, he dies at his post. Whatever good was done in Spanish America under Spanish rule was done by the Jesuits, and since this meant good for the natives rather than for the planters and the court, the Jesuits were expelled."

We wonder if in years to come historians who write about American occupation of the Philippines can say as much for the Protestant missionaries who are flocking thither. Can the candid historian now say that "they made no pile" of the Protestant missionaries to Hawaii, for instance?

Shun the world, for it will deceive thee; for happiness it will give thee disappointment; for honor it will give thee fraud for fidelity; misery for riches, and eternal death for everlasting life.—B. Henry Suso.

less things, men, and Ellen, that's the waitress, hears them all talking some times, and just to keep up the good spirits, men, she tells her when she goes down to the kitchen."

"And then the cook tells you, Sarah, just to keep up your spirits, I suppose," said Miss Burrah dryly, at which Rachel laughed out loud.

"Why no, men," answered Sarah in some doubt as to how she should take her mistress's remark, and not at all reassured by Rachel's surprising laugh, "my spirits ain't never down."

"A most remarkable woman," said her mistress as dryly as before, but to Sarah's relief that was her only remark.

TO BE CONTINUED.

"ON THE GREAT HIGHWAY."

Face to Face With the Father of Christendom

The following extracts are from advance sheets of Mr. Creelman's book, "The Great Highway," published by the Lothrop Publishing Company. It was all very well to sit at an editorial desk in Paris and plan an interview with the Pope. But I had not been a week in Rome before I began to understand the seeming hopelessness of carrying profane American journalism into the presence of the White Vicar of Christ, sitting at the heart of the mysterious Vatican.

There was an enchanting sense of adventure in the thing. Yet a thousand years of unbroken tradition stood between me and the august head of the Christian world, whose predecessors had turned sceptres to dust and blotted out kingdoms.

The pavements and walls of the venerable city seemed to mock me. The stately Cardinals listened and shook their heads. There was no precedent. The base thought of a newspaper correspondent interviewing the Pope violated every sentiment of Papal history from St. Peter to Leo XIII. The Apostolic Secretary of State, Cardinal Roncalli, advised me to abandon the idea. The Vicar General of Rome, Cardinal Farocchi, smiled at my enthusiasm and urged me not to waste any time on an impossible mission. Still I went on from one prince of the Church to another, from palace to palace, from cathedral to cathedral. The president spirit developed in an American newspaper office is not easily daunted. As the difficulties gathered, my ambition to interview the Pope grew more intense. It became an absorbing passion. It was with me when I wandered in the crumbling palaces of the Caesars or walked among the ruins of the Roman Forum.

There were some things that end in failure. There were some things that American journalism could not accomplish. Then to see Cardinal San Felice, the venerable "Saint of Naples." The gentle old man listened to the story of my efforts to see the Pope and shook his snowy head discouragingly.

"I cannot help you, my son," he said. "I am too old to go to Rome to assist you, and a letter would accomplish little. The throne of St. Peter is guarded in a thousand ways against the shock of change, and what you propose would upset the traditions of ages. Still, Leo XIII. is a broad-minded, far-seeing statesman, and if he thought that a newspaper interview would serve the cause of Christianity, he would not hesitate to make a new precedent."

At this time kind fortune brought into my anxious life in Rome the friendship of an American sculptor, Chevalier Esakiel, who lived and worked in a studio in the vine-grown ruins of the Baths of Diocletian. To this friend I confided the tale of my attempts to penetrate the impenetrable door of the Vatican. As he saw there in his sculptor's white blouse and slanting velvet cap beside a marble figure of the dead Christ, his face suddenly became radiant.

"I have it," he said, throwing his cap on the table. "Cardinal Hohenlohe will help you." "Cardinal Hohenlohe will help you?" "So straight to the Basilica of Santa Maria Maggiore we went, and found the Cardinal in his palace, a stout, rosy witty German prince, once the bosom friend of Pius IX. Within an hour the Cardinal promised to lay the matter before the Pope. Three days later he sent for me and announced that His Holiness had consented to be interviewed.

"When?" I asked. "Ah," said the Cardinal, "no one can tell that. Perhaps after a week, perhaps after six months. The Vatican moves slowly. It has the affairs of the whole world, civilized and uncivilized, to consider. You must wait. Rome will teach you how to be patient."

I left the palace, drunken with joy. How my old comrades in New York would stare when they learned that I had reached the unreachables! How my newspaper would herald the feat to the ends of the earth! I could hardly keep my feet from dancing on the hot pavement. Rome, Rome, how I loved you that day!

The next day a message from Paris sent me to Brindisi to meet Henry M. Stanley, the explorer, who was on his way back from Africa, after rescuing Emin Pasha from the perils of the Equatorial province.

I was in the service of the newspaper that first sent Stanley into the "Dark Continent," and he gave me the materials for an exclusive dispatch that, in other days, would have made me dizzy with pride.

But as I walked along the stone quay of Brindisi with the weather-beaten man whose deeds had once inspired me with visions of the possibilities of my profession, my mind turned always to Rome. There was a terrible fear upon me. What if the Pope should send for me while I was away? The thought filled me with agony. Stanley had picked me out of a score of newspaper correspond-

ents, who stood curiously watching us as we strolled along the shore of the sparkling Adriatic Sea. And yet I wished myself in another place.

Two days later I was in Rome again, and early the next morning a Papal chamberlain came to the hotel with a summons to the presence of the Pope. The invitation included Mgr. Frederic Z. Rooker, the solitary vice-rector of the American College, who was to act as interpreter.

The governments of Europe had practically confessed in conference at Berlin that they could do nothing to check the onward sweep of the tide of social discontent that threatened the peace of nations. The German Emperor's international council on the desperate question of capital and labor was an admitted failure. What would Leo XIII. say? Would he, too, admit that accumulated and concentrated wealth had brought into the world problems unsolvable except by brute force?

No man can make that journey from the famous bronze portal of the Vatican into the presence of the imprisoned monarch, whom two hundred million human beings hail as the vice-regent of Heaven and earth, without being thrilled from head to foot. I care not whether he be Protestant, Catholic, Jew or pagan; whether he address the Pope as the infallible Vicar of Christ, or regard him simply as the supreme teacher in a universal school—he will be profoundly moved by the solemnity and suggestiveness of that place.

To reach this sovereignty of a ghostly empire we passed through the palace door that looks out upon the wide space in front of St. Peter's—once lighted by the burning bodies of Christian martyrs. Here stood a squad of the stalwart Swiss guard, in brilliant costumes of red, yellow and black, designed by Michael Angelo more than three hundred years ago.

Ascending the royal stairway of marble that leads to the immortal Sixtine Chapel, and turning to the right, up a flight of ancient steps, we were admitted by the groomsmen of St. Peter's at the entrance of the open courtyard of St. Damasus, which is half surrounded by corridors and halls glowing with the genius of Raphael, the tender colors glowing here and there through open windows.

This spot once echoed the steel shod feet of Charlemagne. Here Napoleon stood among fawning courtiers.

Imagine the feelings of a young American writer moving through that palace of eleven thousand rooms to interview a king without territory—trying to preserve his heathen nose instincts in such surroundings!

A burly, white haired servant in crimson silk and knee breeches met us at the outer door of the Pope's apartments, and to him I delivered the document which called me to the Vatican.

Through one splendid chamber after another he led us, among historic tapestries and princely trappings of bygone Pontiffs, until we reached the throne room.

Here we sat until Leo XIII. was ready to receive us in the next room. The great golden throne under the royal canopy was the gift of the workmen of Rome to the Pope. Above it shone a triple crown, surmounting the azure shield, silver bar, and eypress tree of the Pesci family.

The Pope is proud to sit upon a throne given to him by the toilers of his own country. After a while a smiling chamberlain in purple silk, with a resplendent gold chain hung about his neck, and wearing a crown, came forward. He came from Mgr. Rooker and myself for a few moments, and then, opening the door, preceded us into the presence of the august head of the Christian world.

There, behind all the pomp and ceremony, sat a gentle old man with a sweet face, and the saddest eyes that ever looked out of a human head—the quiet shepherd of Christendom. He sat in a chair of crimson and gold, set close to a table. Behind him was a carved figure of the Virgin, and near it a smaller throne. He wore a skull cap of white watered silk, and a snowy, cashmere, flowed gracefully about his frail figure, a plain cross of gold hanging upon the sunken breast. It was a presence at once appalling and majestic.

At that moment I forgot my newspaper and the news for thirsty multitudes of New York.

CREELMAN'S INTERVIEW WITH THE POPE.

As we advanced to salute the Pope, he held out his thin, white hand, on which gleamed a great emerald.

It was the Fisherman's Ring, the sign of Apostolic authority throughout the world. We knelt and kissed the outstretched hand, and Monsignor Rooker, being a Catholic, reverently pressed his lips to the gold-embroidered cross on the Pope's crimson velvet slipper.

His Holiness bade us be seated beside him. There was surprising vigor in his gestures, and his voice was clear, deep and unwavering.

"You are very young," he remarked. "I expected to see an older man. But your nation is also young."

It is hard to describe the delicate courtesy and benignity of Leo XIII.'s manner.

"I have a claim upon Americans for their respect," he said with kindling eyes, "because I love them and their country. I have a great tenderness for those who live in that land—Protestants and all."

Under the Constitution of the United States, religion has perfect liberty and is a growing power for good. The Church thrives in the air of freedom. I love and bless Americans for their frank, unaffected character and for the respect which they have for Christian morals and the Christian religion.

The Pope looked at me intently for a moment.

"You are not one of the Faithful?" he said.

"I am what journalism has made of me."

"The press—ah, what a power it is getting to be! The press and the Church should go together in the work of elevating mankind. And the American press should especially be amiable and benevolent toward me, because my only desire is to use my power for the good of the whole people, Protestants and Catholics alike."

"You are all my children," said the Pope, patting my hand like a father. "Protestants, Catholics—all, all—God has placed me here to watch over and care for you. I have no other aim on earth than to labor for the good of the human race."

"I want the Protestants of America, as well as the Catholics, to understand me. The Vicar of Christ is resurrected in the United States, but it is not always so in Europe."

There was an indescribable ring of pathos in the Pope's voice. His lips trembled.

"Here we have in temporal control men who feel nothing but hatred for the representative of Jesus Christ and offer constant insults to the Holy See."

"Enemies of God, armed with governmental power, see not only to grieve and humble the Holy See in its fullness of religion, but to persecute and obliterate the Church, and to overthrow the whole system of morality upon which civilization rests. The power of paganism is at work in Europe again."

"These are times of social unrest and impending disorder. I recognize the good impulse that persuaded the German Emperor to assemble the Great Powers at Berlin and seek a cure for the disease that afflicts capital and labor."

"But there is no power that can deal with anarchy and social discontent but organized religion. It alone can restore the moral balance to the human race. The result of the efforts which have been made by nations to live without Christian guidance can be seen in the present state of civilized society—discontent, hatred and profound unhappiness."

"I have watched the growing helplessness of the suffering classes throughout the world with anxiety and grief. I have studied how to relieve society of this terrible confusion."

"While I live I will labor to bring about a change. The troubles of the poor and heavy-laden are largely due to enemies of Christian morality, who want to keep Christian history ended and mankind return to pagan ways."

"Human law cannot reach the real seat of the conflict between capital and labor. Governments and Legislatures are helpless to restore harmony."

"The various nations must do their work, and I must do mine. Their work is local and particular, such as the maintenance of order and the enforcement of ameliorative laws. But my work as the head of Christendom must be universal and on a different plane."

"The world must be re-Christianized. The moral condition of the workingman and his employer must be improved. Each must look at the other through Christian eyes."

"That is the only way. How vain are the efforts of nations which seek to bring contentment to man and master by legislation, forgetting that the Christian religion alone can draw men together in love and peace."

"As the wealth of the world increases, the gulf between the laborer and his employer will widen and deepen unless it be bridged over by Christian charity and the mutual forbearance which is inspired by Christian morals."

"But if the foes of Jesus Christ and His Church continue to attack and revile the holy religion which inspires and teaches sound morals and has civilized the world, the social disorders which will overwhelm and destroy them."

"The continued existence of human slavery in pagan lands is another source of sorrow to me. As a means of abolishing slavery I have established missionary colleges and am sending devoted missionaries into Africa and wherever men are held in bondage."

"The true way to free them is to educate and Christianize them. An enlightened man cannot be enslaved. For that reason, I shall devote the energies of the Church to spreading knowledge among the poor savages."

"Humanity must aid me to teach these unfortunates and save them from slavery. We must work without ceasing until there is not a slave anywhere on earth."

His Holiness spoke with visible emotion about his desire for the disarmament of Europe.

"The existence of these vast armies," he added, "is a source of displeasure and sorrow to the Holy See."

"The military life, which has been invested with a military glamour, is injuring hundreds of thousands of young men. That fact must be apparent to every sane man who seriously considers the question. It surrounds young men with violent and immoral influences; it turns their thoughts from spiritual things and tends to harden and degrade them. These armies are not only full of peril to the souls of men, but they drain the world of its wealth. So long as Europe is filled with soldiers, so long will all the labor represented by millions of men in arms be withdrawn from the soil, and the poor will be overburdened with taxes to support the system. The armies of Europe are impoverishing Europe."

"These great military establishments have another evil political effect. They set one people against another and incite national jealousies. The inevitable result is the growth of a spirit of anger and revengefulness."

"Long to see a return of peace and charity among the nations. Mighty armies are not consistent with the teachings of Jesus Christ."

I reminded His Holiness that the principle of arbitration, rather than war, had become a part of the national policy of the United States.

"Yes," said the Pope, "that is a true and wise principle; but most of the men who control the affairs of Europe are not governed by a desire for truth. See how they exalt godlessness! Look at the men whose names are selected here in Italy for honor after death—men who died opposing and reviling Christianity—men like Mazzini."

"That was the end of the first newspaper interview with the Pope. I knelt

beside Mgr. Rooker and received the Apostolic Benediction. Then His Holiness arose.

"I hope that you will omit the petty personal details which are so offensive in newspaper articles," he said. "They are trivialities and beneath the dignity of the press."

As we moved out of the room the Pope called me back to him, and placing his frail hands upon my head, his eyes brimming with emotion, he said in a voice of great tenderness:

"Son, you are young, and you may be useful to the world. May the Father, Son and Holy Spirit go with you! Farewell!"

And as we retired we looked back at the slender white figure standing alone in the shadowy room—and I knew that I had been face to face with the most exalted personality of modern history. Of all the famous men I have met in my world wanderings—since that day—statesmen, monarchs, philosophers, philanthropists—I have seen no other man who seemed to have such a universal point of view.

Once more I saw the Pope borne aloft on the shoulders of the Swiss guard into the Sixtine Chapel in a scene of supreme splendor—the triple crown upon his head, jewels flashing on his bosom, the Sistine choir chanting Palestrina's deathless music, and clouds of incense floating over the heads of a procession, headed by the Knights of Malta, and followed by a long train of cardinals, Archbishops, Bishops, Monks, and a host of American savages in paint, feathers and blankets, carrying tomahawks and knives.

At the entrance of the chapel stood Buffalo Bill, Buck Taylor and Broncho Hill, while a troop of cowboys, splashed with mud and picturesque beyond description, lined the human wall beyond.

When the Pope appeared, swaying in his resplendent seat, high above the assembled host, the cowboys bowed their heads, the Indians knelt down, and Rocky Bear, the surly old chief, made the sign of the cross.

The Pontiff leaned yearningly toward the rude groups and blessed them again and again.

A few days afterward I was permitted to walk in the ancient garden of the Vatican. It was a day of surpassing loveliness. Every wandering breath of air came laden with the perfumes of distant fields of flowers.

Here Pius IX. used to ride on his white mule among the fountains and statues; and here the poets of an older time declaimed in the open air to the assembled gallants of the Papal courts. I saw the herd of shaggy goats from Africa, which were driven every day to the door of the Pope's apartments and freshly milked. I saw the vine for the Pope's table. I saw the wine for the Pope's table. I saw the little tea pavilion on the roadside, with the scarlet velvet chair, and the eaged parrots screaming the Pope's name.

I saw the snow white deer and the snow white peacock—emblems of immortality.

Then my guide suddenly knelt in the road and crossed himself, and in the shadow of a mighty tree I saw a bent, white figure and a hand faintly waving the sign of the cross.

EPISCOPALIANS AND ROME.

The Catholic World has made many advances since the days away back in the Seventies when it was the only critical journal we had which represented the Catholic point of view. Its tone is now admirably temperate, and its range of interests is wide. The November number has an article from the pen of Mr. J. Willoughby Braithwaite, which has attracted attention. Mr. Braithwaite regards Dr. Huntington's proposal made several weeks ago at the Episcopal general convention at San Francisco, that the Church should be allowed to have supervision over religious bodies belonging to other denominations as one of the impossibilities of such a step.

The Catholic Church, to begin with, is an organism, and an organism is a living body. Organism means inherent life. There are at least three different societies possessing that self-contained vitality which constitutes them organisms. They are: the family, civil society, and the Church of Jesus Christ.

Now, the basis of Protestantism in all its freedom lies in a negative proposition that the Church of Christ is not an organism. Protestantism necessitates the fiction that the Church, considered as a unit, is invisible. Protestantism means an ever-decreasing dependency of part on part; organism means an ever-increasing dependency of part on part. Protestantism means individualism; organism means assimilation of individuals in the life and through the government of one body. Protestantism means that truth and grace come directly from God to the individual constituted Church proposing the truths and ministering the grace through the sacraments. The Catholic organism, on the contrary, means that revealed truth and grace are lodged primarily in the whole body as such, and that thereby each individual in a word, that organic unity is the appointed condition and means of our receiving the privileges of the Gospel. How, then, could it be for a moment imagined that the Catholic who holds these doctrines as the fundamental basis of his religious belief should possibly think of coming into the communion of a Protestant Church, where the radical opposite in the matter of doctrine obtains?

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a Church without a hierarchy and of clergy without orders, and yet even at this present convention he notes that the body of men who undertook to reform the constitution of the Episcopal Church are of three estates: Laymen, ministers, and Bishops. He is aware that these are virtually three co-ordinate bodies having equal power of veto; he knows that the idea of the founders of the Episcopal constitution was to form an organism on decidedly mundane lines. He has also noted that the deputations, in their speeches during the present convention, as in past conventions, have clearly shown that there are certain things which they might permit the Bishops to do, and other things which they would never allow them to do. Though there was no clash between the two houses, there was a clear insistence on the equality of the houses and an obvious determination to show that any increase of power of the Bishops would be resisted. All this would be impossible in the Catholic Church. It would be regarded as fulfilling the metaphor of standing the pyramid on its apex. Those whom Christ sent to bind and to loose, to teach and to govern the faithful—that is, the Bishops in succession to the Apostles—would be no longer the solid foundation of the Church.—The New Century.

Man, Pipe, Dog.

This is a pretty good story which Sir Thomas Lipton is telling on himself. "Recently," he says, "I stepped into a smoking compartment of a Caledonian train, and was followed shortly by an elderly lady, who carried a small and obtrusive dog. 'This is a smoking compartment, madam,' I said. 'It is not,' the old lady answered, with asperity. 'I beg your pardon,' I persisted, 'it is a legend on the window. 'It is 'I don't care,' she retorted. 'At any rate, I never allow any one to smoke in my presence.' By-and-by I produced a favorite pipe and began to smoke. A moment later the woman snatched the pipe from me and flung it out of the carriage. Thereupon I lifted the pet dog and buried him after the pipe. The lady raved until the next station was reached when she had me arrested. The argument bade fair to last for several hours, when the difficulty was solved by the arrival of the little dog carrying the pipe in his mouth."

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Agents for Newfoundland, Mr. T. J. Wall, St. John's. Rates of Advertising—Ten cents per line each insertion, space measured by the inch.

Approved and recommended by the Arch-Bishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshkosh, N. Y., and the clergy throughout the Dominion.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont. Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

It is a noble and fine work and for all good and true Catholics a source of inspiration and strength. I can recommend it to all who are true to the Faith.

Blessing you, and wishing you success. Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Louisville, Agent Deleg.

London, Saturday Dec. 14, 1901

THE POPE'S AUTHORITY IN THE FIRST CENTURY.

A respected correspondent of Frederickton, N. B., directs our attention to the following commentary of a recent writer on St. Clement's Epistles to the Corinthians, which puts in a striking light the recognized authority of the Holy Roman See in the first century.

St. Clement was consecrated Bishop by St. Peter himself as his coadjutor, though he was not his immediate successor to the supreme authority in the Church of God.

It has been generally believed that two Popes intervened between Sts. Peter and Clement, viz., Linus and Cletus, making Clement the fourth in the line of Popes, but the Benedictines of Solesmes have thrown a light upon the history of that century whereby it is shown that the only intervening Pope between Peter and Clement was Linus, making Clement the third, and Cletus the fourth in the line of Sovereign Pontiffs.

St. Clement is the same of whom St. Paul says in Phil., iv, 3, that "his name is in the book of life." The author referred to says:

"Read this letter written by St. Clement, about A. D. 95, in the name of the Roman Church to the Corinthian Church. All scholars admit, Catholic, Protestant, and unbelieving, Roman, for instance, that in this letter we see the same tone of calm superiority, assuming without a doubt the right of Rome to admonish and correct a sister Church, that we might find today in a papal brief addressed to any diocese of to-day that had fallen into disorder. There are great differences between the two; it is generally admitted that the differences are mainly those of the sword and the tree."

To appreciate fully the value of St. Clement's testimony in these epistles it is necessary to advert to the circumstances under which it was written.

St. Peter was martyred on 29th June 66 during the persecution ordered by the Roman Emperor Nero. St. Paul suffered martyrdom on the same day, and the farewell words of the great Apostle of the Gentiles to his co-laborer in the Lord's vineyard are preserved in a letter of St. Denis the Areopagite, to St. Timothy, and as they bear directly on the point we are elucidating, we will quote them here. St. Paul said:

"Peace be with thee, foundation of the Church, Pastor of all the lambs of Christ." "Go in peace," answered St. Peter; "preacher of heavenly good things, guide of the just in the way of salvation."

These same words are given in front of the modest but very ancient Church of "The Farewells" on the Ostian Way.

Linus succeeded Peter, and was martyred in 67. Clement succeeded to the Papacy in the same year, and occupied the See of Rome till the year 76. It will be remarked, therefore, that the date of his authoritative letters to the Corinthians was twenty-eight years earlier than our author makes it, having been written in the beginning of his Pontificate.

These letters are extant, and their authenticity is undoubted, as they have been frequently quoted by Denis of Corinth, and Eusebius the great Church historian.

From St. Paul's 1st epistles to the Corinthians i, iii, vi, and numerous other passages, it is clear that the Church in Corinth was troubled with schisms and dissensions which he endeavored to end.

When St. Clement entered upon his Pontificate, these schisms had broken out into an open rupture, and the Church authorities appealed to Clement to restore unity.

Why did they not appeal in preference to the flourishing churches of

Thessalonica and Philippi of their own race, in preference to that of Rome? Why not to the Apostle St. John and to the celebrated churches of Smyrna and Ephesus from which they had derived their faith? It is evident they appealed to Rome because it was the chief See of the Christian world, having authority to repress disorders; and by virtue of this authority St. Clement tells them:

"The Apostles instituted in all the Churches, bishops and deacons to perpetuate their ministry for the sake of those who should afterward embrace the faith . . . as Moses that good and faithful servant chose princes from the twelve tribes" (of Israel).

The Christian hierarchy, he tells them, was established to govern the Church, and he rebukes those Corinthians who refuse to submit to the lawful authority of the bishops and priests.

It must be admitted that the terms bishop and priest were not used at this early date as expressive of the distinct offices of bishop and priests, though the distinction of office existed. Thus Sts. Peter and John called themselves priests, or presbuteros. (1 Pet., v, 1; 2 Jno., i, 1.) Yet they were Apostles, or priests of the highest rank. The terms Bishop and Priest were, however, given very soon afterward to the two distinct offices, as this distinction is made in the second century by St. Irenaeus.

St. Clement concludes a long exhortation to humility and obedience by giving this judgment:

"You, therefore, who have raised a schism, make your submission to the priests and accept from them the correction of a merited penance. Bend down the pride of your hearts, learn to submit yourselves, cease the proud arrogance of your frivolous discourses; it is better for you to be little, but virtuous in the sheep-fold of Christ, than to banish yourselves therefrom by a disastrous pride."

He exhorts them to "faith, fear, peace, patience, moderation, continence, purity, temperance," and invokes Christ, our Supreme Pontiff, "to whom be glory, majesty, empire, and honor, now and forever, Amen." (1 Epistle of Clement to the Corinthians, xlii to xlviii.)

Could we conceive of Bishop Potter of New York addressing the Anglicans of London in such terms as these?

It is evident also from St. Clement's words that schism in the Church is not so trivial an offence as it is generally imagined by the Protestants of to-day to be.

PRESIDENT ROOSEVELT'S MESSAGE.

On the 3rd inst. President Roosevelt delivered his first message to the United States Congress, and by the elegance of his language, and the broad views expressed, he confirmed the high opinion which has been entertained of him as a worthy successor of the late President William McKinley.

The message was free from those spread-eagle characteristics which have on some occasions disgraced the utterances of American statesmen, and even sometimes of former Presidents, who did not hesitate to appear by their utterances to be looking for votes to be given at some future Presidential election.

In this respect, President Roosevelt resembles his predecessor, who was also free from the same defect.

In reference to the Monroe doctrine, the President was very explicit. He laid it down as a fixed policy which must be adhered to by the United States that it should not permit any European power to wage an aggressive war against any State whether in North or South America, and in the mode of this declaration alone may be detected some species of threat against European powers which might be rash enough to disregard the American or United States policy. Yet as the European powers one and all disclaim any intention to undertake wars of aggression against any portion of the New World, the declaration on this point is not likely to give any serious offence, though the manner of saying all this might have been somewhat toned down.

We cannot but think, however, that the United States will have a Herculean labor to perform should it seriously attempt to be the one arbitrator of all the quarrels which may possibly arise, whether between the American Republics themselves, or between them and the nations of the Old World.

On the subject of reciprocity President Roosevelt gave very slight encouragement to the idea that he will be favorable to any extensive treaty either with Canada or any other country. He declared that a protective tariff is the true policy of the United States. It is clear that the United States must make some move to find a market in other countries for its products, and so far as it is necessary to give some concessions in return for favorable terms which may be hereafter obtained, but he lays so much stress upon the fact that no American interest should be sacrificed for the sake of a reciprocity treaty, that it is seen at once that such a treaty will not be

made except in regard to such American products as do not need to be protected by a high tariff.

It was expected that President Roosevelt would recommend some measure to curb the great trusts or combines against which the public has been so much stirred up during recent years; but in relation to these combines he is very cautious not to condemn them entirely. His proposal is that corporations doing business between States should give publicity to the nature of their transactions. It does not appear that this way of dealing with the subject will put an end to the trusts, even should it curb them somewhat.

On the subject of Anarchy the President was particularly plain-spoken, and manifested a firm determination to put an end to the dissemination of Anarchistic principles, and to rid the country of Anarchists so far as the laws can be made to reach such people, should Congress pass the measures he recommends.

He expressed the public grief at the great calamity which has befallen the nation by the assassination of President McKinley, who was shot on September 6, and died on 14th of the same month.

Three Presidents have been assassinated out of the last seven elected. Lincoln was the victim of the terrible passions aroused by four years of civil war. Garfield was killed by a vain disappointed office-seeker; but "President McKinley was killed by an utterly depraved criminal who belonged to a society which is opposed to all governments whether good or bad."

The President spoke most highly of the late President as a man of high integrity and natural kindness and a gallant soldier. "The Anarchist," he said, "is the deadly foe of liberty. No man or body of men teaching Anarchy should be allowed at large. I, therefore, earnestly recommend that Congress should consider the case of Anarchists hostile to all government, so as to punish them rigorously. Foreign Anarchists should be kept out of the country, and if found here should be deported or resolutely punished. Anarchy is a crime against the whole human race, and all mankind should unite against Anarchists. Their crime should be made an offence against the law of nations like piracy and the slave trade, for it is of far blacker infamy than either. All civilized powers should treat it as such, and the Federal government should have full power to deal with so horrible a crime."

All lovers of order and good government will fully agree with President Roosevelt on this matter, and will hope that some agreement of the kind which he suggests will be made between the nations of the civilized world.

TEACHERS' DUTIES.

An Old Subscriber writes to us complaining of the deliberate negligence of a certain Catholic Separate School teacher in the matter of teaching and explaining the Catechism to the children under her charge, and asks us to explain in full the duties of a Catholic School teacher.

In response we have to say that it would be out of place for us to discuss in our columns the merits or demerits of an individual teacher. We might easily do great injury and injustice both to the teacher and to the school section in question if we were to open our columns to such a discussion, and especially to an ex-parte discussion; but we can say plainly that it is the duty of the teacher both to know Christian doctrine well herself, and to impart that knowledge to the children under her care. It is not enough to ask them what they have learned out of school, but she should instruct them effectually just as she should do in such secular studies as arithmetic, geography, reading, writing, etc.

Catholic Separate schools were obtained as part of the School system of Ontario only after a long and arduous contest, during which the Catholics of the Provinces made many sacrifices, and suffered much from the opposition of the enemies of religious education. It would be to give up all the fruits of the victory gained if there were to be no religious education given in the schools, or if religion were to be placed in the background; for the battle for Separate Schools was fought and won for the express purpose of having the Catholic religion taught in the school room to Catholic children.

The teaching of religion must, therefore, be a prominent feature in the Catholic Separate School curriculum, and the teachers must fit themselves to discharge the duty of teaching it. It is not necessary, however, that we should discuss in our columns the efficacy of any particular school in this regard. We can only indicate in a general way the duties of teachers in the matter, leaving it to the local trustees, under the guidance of their pastor, to ascertain the fitness of a teacher to fulfill her duties in regard to religious teaching, and to see this duty duly attended to in each particular case.

We must say here that we believe it

to be a very rare case where this most important of studies, the study of God and His truth, is neglected, but if there is in any instance such wilful and deliberate neglect as Old Subscriber complains of, the Trustees should undoubtedly change the teacher at the earliest opportunity, unless she change her methods for the better.

In regard to other duties which the teacher should fulfill, they are plainly laid down in the School Acts. He or she should teach diligently and faithfully all the subjects prescribed in the Public school course of study, maintain proper order and discipline, encouraging the pupils to learn according to their capacity, and inculcating by his or her own example as well as by precept, respect for religion and morality, "the highest regard for truth, justice, love of country, humanity, benevolence, sobriety, industry, frugality, temperance, and all other virtues."

The school should be got ready in good time before the hour of opening, and proper attention should be paid to the cleanliness, health, and comfort of the children. The cleanliness, temperature and ventilation of the school-rooms should be carefully attended to, and proper care taken of all the school property, including maps, shade-trees and play-grounds. For this purpose the trustees should be informed when their attention is required to be directed to the furnishing of the school, with necessary objects, or the repairs needed. Other duties laid down in the school acts must be also fulfilled. These have reference to the keeping of the school register, the proper classification of pupils, the keeping of a time table, examinations, the preparation of reports, and a few other matters which are so well known to trustees and teachers that we need not enumerate them here, or speak of them in detail.

TO SUPPRESS ANARCHY.

The United States Congress is likely to be the first legislative authority which will take a decisive step toward the suppression of Anarchism. A bill has already been introduced into the Senate by Senator Burrows, the purpose of which is declared to be "to provide for the exclusion and deportation of alien Anarchists." It is proposed that no alien Anarchist shall be permitted to land in the country. It is stipulated, however, that this shall not be construed so as to exclude political refugees or political offenders who are not Anarchists.

If, however, it should so happen that any Anarchist should land notwithstanding this law, it is provided that he shall be deported at the expense of the United States to the country from which he shall have come.

It is not likely that, should this law pass, any European Anarchist will wish to run the risk of being deported, lest he may fall into the hands of the authorities of the country from which he shall have fled, especially if that country shall have passed severe laws for the punishment of Anarchists, and it is now most probable that such laws will be enacted in most of the countries of Europe.

It is stated on good authority that Germany and Russia have agreed on the general principles on which laws are to be enacted which will make the expression of Anarchistic principles punishable, and severely punishable if these principles are propagated to a wide extent. The other powers of Europe are also to be communicated with that they may adopt legislation of a similar character.

It is to be expected that all the powers of Europe will follow a similar course, and perhaps pass by mutual agreement laws which shall be practically identical with those proposed by Germany and Russia. Should this be the case, the Anarchists will with difficulty discover any country in which they will find a refuge from the punishment they shall have deserved. This is just the state of affairs which ought to exist.

We earnestly hope that the international compact which it is proposed to enact will be successful in its object, and that as a result Anarchy may be rooted out of every civilized country.

Another bill has also been introduced into Congress which is intended to secure the safety of the President of the United States. This is to be done by making it a capital offence to attempt to take the President's life. All convicted of conspiracy for the same purpose shall be liable to the same punishment should this law pass; and those who harbor or conceal the criminals who make such an attempt shall be subjected to severe punishment or imprisonment for a long period, according to the extent of their complicity. Such laws cannot be otherwise than beneficial in their operation, and in view of the present temper of the people of the United States, it is highly probable that they will be enacted.

The law above referred to having in view the treatment of Anarchists, is on a line with the recommendations of

President Roosevelt as stated in another article in this issue of the CATHOLIC RECORD; and it will probably not be opposed by any party in Congress, though it is possible it may be modified so as to be more or less stringent than the proposed legislation.

THE POPULATION OF FRANCE.

The Figaro, a newspaper of Paris, professes to have discovered the cause why France has not increased in population on a par with other European countries. It states that the falling off in population is due to the increasing number of divorces. We do not doubt that this cause operates in unison with other causes, though we cannot suppose that this is the only cause to which the deplorable state of affairs is to be attributed. At all events, the fact that divorces have greatly increased in number through indolent legislation which easily permits them, must contribute greatly to lowering the natural increase of population which would take place under a Christian regime. Thus we find our contention, which we have several times put forward, confirmed in an unexpected way. We have attributed the greater part of the evils of criminality in France to irreligion, and the system of godless education fostered by the French so-called Republican government. The increase in the number of divorces, as well as other evils, arise out of irreligion, and irreligion arises from godless education. Thus if France is to become truly prosperous as she has been in the past, she must turn again to religion as the only source of true prosperity, and must restore Christian schools.

MGR. SBARETTI'S MISSION TO THE PHILIPPINES.

Bishop Sbaretti of Havana is now on his way to Rome in order to receive instructions from the Holy Father in regard to his duties as Apostolic Delegate to the Philippine Islands, to which office he has been appointed. He is not yet aware to any certainty of the nature of these duties, though the newspapers state that he will be expected to arrange some agreement between the American government and the Filipinos, so that the war at present raging may be brought to an end. It is also stated that he will endeavor to settle in a satisfactory manner the difficulty which has arisen between some of the natives and the friars. The objection to the friars is not an objection to the Catholic faith, but is founded upon the fact that the friars have acquired considerable wealth on the islands, during their long residence there, and that being for the most part Spaniards, they are suspected of sympathy with Spain rather than with the native population. Confidence is generally expressed that His Excellency Mgr. Sbaretti will find a satisfactory solution for the trouble.

THE ZIONISTS.

There is still a good deal of doubt in regard to the success of the Zionist movement to people Palestine with a Jewish agricultural population. It has been frequently said, and Mr. Isaac Zangwill has stated recently, that the leaders of the movement are about to secure a charter which will grant extensive landholdings, but in view of the vacillation of the Sultan in regard to the influx of the Jews, it does not appear that very much credit is to be given to optimistic expectations on the subject. It is only a few months since Jewish immigration was forbidden by a decree of the Sultan, and he is very likely to adhere to the policy thus inaugurated. The Sultan wishes for Mahometan immigration, that he may have a homogeneous population of Moslem subjects; but he will scarcely approve of the immigration of Jews, any more than of Christians, for the history of Jewish settlements does not show that a Jewish population is likely to become assimilated in its aspirations with the majority of the population of a country of a different creed. It is stated on excellent authority that the number of new Jewish colonists now in Palestine is not more than five thousand, which is a much smaller number than has been reported by friends of the Zionist movement.

THE MORMON PROPAGANDA.

Recent efforts of the Mormons to propagate their religion are creating alarm among the descendants of the Pilgrim Fathers in the New England States. A presiding elder and fourteen assistant missionaries are engaged in the work in the rural districts and are meeting with considerable success in winning converts who are at once sent West. Thousands of young people in these States have long ago practically given up the Christian religion, and among those who still call themselves Protestant Christians or Congregationalists, there is little faith left even in the leading doctrines of Christianity. Among both those classes, the Mormons find a field ready

for the reception of their teachings. Many also are attracted to Mormonism by the glowing accounts given of the worldly prosperity and wealth of the Mormon farmers, and so Mormonism easily catches these unbelievers or semi-unbelievers in its net.

Even in Japan, the Protestant missionaries are alarmed at the success of Mormon missionaries in gaining converts. They are endeavoring to have Mormonism prohibited under the Japanese laws which require any new religion introduced into the country to put on record the nature and teachings of such religion; and it is expected that the Mormons will declare that they do not teach polygamy, while in practice they will infringe on this declaration, the missionaries hope that they will be able to trip up the Mormons on the disagreement between their theory and practice, and thus get them expelled from the country. It is difficult to see, however, why Protestant missionaries, who proclaim the right of every one to interpret the Bible for himself, should deny this right to the Mormons on the question of polygamy.

BLOODTHIRSTY ANARCHISTS.

The impossibility of imbuing Anarchists with any sense of propriety, or any respect for the rights of other people, was made evident by the announced intention of London anarchists to commemorate the so-called martyrdom of the Chicago Anarchists who murdered several policemen in that city in 1886 by throwing bombs into the police ranks. Very properly, the police interfered and would not allow the celebration to go on. It is stated also that the police have received instructions to prevent any future anarchist gatherings. The same spirit of enmity to mankind was exhibited by the Chicago Anarchists on Dec. 6 when Abraham Isaak, the editor of the Free Society, declared that President McKinley's assassin should not be condemned. "He himself, as to personal merit," he said "took second place after Czolgosz." The audience, numbering about one thousand, were intensely excited, and many cheered the name of Czolgosz, while others hissed. There was almost a riot between the factions present, but it was averted by the presence of mind and prompt action of the chairman. It will be remembered that the Free Society is the paper which gave full instructions how to go about the murder of persons in authority, so that the result desired should be most surely attained. It was from this paper that Czolgosz received his instructions how to proceed in his diabolical act.

RESULT OF GODLESS EDUCATION.

E. A. H. in Catholic Penny Basket. After more than half a century of ever-widening popular education, this country is at present the home of more extravagant and irrational errors in religion, morals, sociology than any other country in the world. Is their any country, except our own, in which multitudes of well-dressed and apparently educated persons would run after "divine healers," like Schlatter and his rivals? The wildest delirium among the Arabs, or the most fanaticism among the Indians, is not so much more successful in imposing upon the leaders in spiritism, Christian science, Dowsism and theosophy, in securing disciples among people who have had all the advantages of a public-school education. If there is any difference in the measure of success, it seems to be in favor of the American adepts and founders of new cults. These adepts know how to unite the newest and most absurd religious pretensions with the knack of extracting the shekels from the pockets of their enthusiastic converts. The spread of education among the people, which was to have been a panacea for all the ills of humanity, has left the American people singularly open to every form of religious error. Is there any folly of the human mind too gross for them to accept? They fall a ready prey to any sharper who knows how to appeal to their vanity, their conceit and their inborn superstition.

It is not the ignorant masses who follow the Fox sisters, a Mrs. Eddy, an Alexander Dowie or a Madame Blavatski. The victims of these and such like charlatans are to be found among those who have all the culture that can be acquired in the public schools. They are not wanting in natural shrewdness nor in the ability to make the money. Nevertheless, they are as easily ensnared by religious impostors as the most foolish birds in the toils of a poacher.

How shall we account for this singular phenomenon of modern life? No one can deny the fact. How shall we explain it? We may account for it in this way. Having no religious truth to guide them, these pupils of godless schools are like ships without rudders, carried along by the latest wind that blows in the same direction as the current of their ruling passions. Having the vanity of half-educated persons, they are taken with the flash of novelties that seem to flatter the conceit of their own intelligence. We may say of them what St. Paul said of a like class in his day: "Professing themselves to be wise, they became fools."

It is the natural outgrowth of a system of education which refuses to have God in its knowledge, and it will fall into every pit that folly can dig for it. To deprive the youth of a country of all religious truth for half a century or

more, as has been done in America to bring up a people crippled in highest faculty, with their reason distorted, ready to embrace error of which human ingenuity is capable.

WEAPONS OF ANTI-CATHOLIC BIGOTS.

At a recent meeting of the Truth Society in London, Vaughan in the course of an address read an extract from "The Bible" by Very Best Companion, how the Protestant minority against Catholics and the Church. The Cardinal afforded much amusement by his description of himself as he appeared in the English anti-Catholic bigots.

"That religious impostor a phemer, Cardinal Vaughan, is the crime of supporting the old Pope of Rome, and the old ought to be sent to jail as rogues and vagabonds. Vaughan is also guilty of breach of law of 1850, and if he had his would be imprisoned as a criminal. Possibly, he will early date. Let him expect to with a thoroughly effective by several true Protestants, determined to cleanse out the Empire from the pollution of his presence. He is a treacherous Jesuit, absolutely unforgotten to live under the British flag. This pen picture of the English will be accepted as true thousands of his countrymen under the influence of anti-prejudices, which frequently state of mental impotency in matters not touching the Church show themselves to be to reason.

The persons for whom Reader's Very Best Companion written are convinced that ecclesiastical, from Leo XII the curate of the most obscure Christendom is a swindler, a for whom imprisonment would be a lenient punishment. It is a stupid unreasoning prejudice Catholic Truth Society in England as in the United States contend. The work it has done is a necessary one, as the Catholic Church display a activity in disseminating the strons lies about her, which warp the minds of those who means of knowing that they is played upon.—New York Journal.

CATHOLIC UNITY.

With Advent Sunday Church's new year, bringing eyes the end of all things. Judge of the world shall gospel of last Sunday, Sunday of the ecclesiastical also brought that, even us, but with a dominion dead, to-day's gospel, touches another chord; for eludes that the nations shall stress, and the powers of heaven, and men shall with fear, the elect are, nevertheless, to look up, and to lift up a for their redemption is at hand.

In the Abbe Fouard's and the First Years of Christ, he describes the first steps of the apostles, delivered very day of Pentecost, still blowing with the free Ghost—how he spoke of it foretold first coming as already in prophecy by a new outpouring of Divine Spirit which should do as they even then saw, a turn in the judgment hour should be "awful words tottering, the sun wrapped the moon changed to blood, two separate events, and all allied that, as the Abbe in the eyes of the apostle prophet's thought, these eclipse all the rest of the that the interval between the Christ made flesh, Christ—of what importance lutions of earthly empires sidered in the light of these of God?"

We often note this e thought and purpose on the King of kings and Lord of all, looking forward to that coming of our Lord which is to culminate in the descent of the Holy Ghost, and, on the Our Lord's final con last tremendous day, all worldly interests nothingness except as light of His eternal King of kings and Lord of all, whose infinity is absolutely immeasurable of this world are as a grain of sand in the midst of them all risen kingdom, which has lasted centuries, unmoved change of nations, and earth's kingdoms begin while she abides. To the voice of the first Pen spoken through all his to the present day, we fibre of our being, every blood, every moment of gladly to be lavished in Spouse of Christ, by a solemnly destined, by a pond to grace, in the elect who are to look their heads when the elects "their redemption."

A text in last Sun declares that "whosoever there shall the eagles gather." This text led as meaning that the Lord is, there shall the noble, those that ing, upon the Sun, be vast assemblage. The for us. We see to la

messengers, suspicion

OUR BOYS AND GIRLS.

A TALE OF CHRISTMAS.

David and Elizabeth Brower had lost both their sons. One had died in boyhood, the other, Nehemiah, had been lost at sea a few years before. The good farmer and his wife were left alone with their little daughter, Hope, when one cold day a poor man carrying a weary child passed to rest and was hospitably received. After having fed the hungry wanderer, David heard their story. The boy was a neglected orphan; the man, a faithful old friend of the child's parents. David Brower consulted his wife; the worthy pair resolved to adopt the bright and handsome child so strangely sent in their way. The man, Eben Holden, was retained to help on the farm.

Years passed; Eben had become a general favorite; the kindly old soul was everybody's "Uncle Eb." He was the friend and counselor of the family rather than the farm supervisor. Will Brower, the adopted son, was graduated from college; Hope had grown into a tall and comely girl. Their homecoming is the Christmas story of "Eben Holden," the delightfully homely book written by Mr. Irving Bacheller. The whole narrative is related in the first person by the adopted son.

The north country lay buried in the snow that Christmas time. Here and there the steam plow had thrown its furrows on either side of the railroad, high above the window line. The fences were bluffed in long ridges of snow, their stakes showing like pins in the cushion of white velvet. Some of the small trees on the edge of the big timber never seen such a glory of the morning as when the sun came up that day we were nearing home and lit the splendor of the hills there in the land I love. The frosty nap of the snow glowed far and near with pulsing glints of pale sapphire.

We came into Hillsborough at noon the day before Christmas. Father and Uncle Eb met us at the depot, and mother stood waving her handkerchief at the door as we drove up. And when we were done with our greetings and were standing, damp-eyed, to warm ourselves at the fire, Uncle Eb brought his palms together with a loud chuck and said:

"Look here, 'Lizbeth Brower, I want 't' heve ye tell me if ever see a likelier pair o' colts." She laughed as she looked at us. In a moment she ran her hand down the side of Hope's gown. Then she lifted a fold of the cloth and felt it thoughtfully. "How much was that a yard?" she asked, a dreamy look in her eyes. "Why, w-y," she continued, as Hope took her the sum of "Terriblest," but it does wish splendid. Oughter wear well too. Wish ye'd put that if ye go 't' church nex' Sunday?" "O mother," said Hope laughing, "I'll wear my blue silk."

"Come, boys and girls," said Elizabeth, suddenly, "dinner's all ready in the other room."

"Beats the world," said Uncle Eb, as we sat down at the table. "You do both ye. Take a premium at any fair—ye would win."

There was a little quiver in David's under lip as he looked over at his wife. "You ain't able 't' do hard work any more, mother."

"She won't never hev 't' nother," said Uncle Eb. "Don't never pay 't' lookin' for trouble—'s 's low case 't' find. There ain't no such thing 's trouble in 's this world 'less ye look for it. Happiness won't hev nothin' to do with a man that likes trouble. Minnit a man stops lookin' for trouble, happiness 'll look for him. Things come pretty high as ye like 'em here 'n this world—hot or cold or ugly middlin'."

waited a long time for yer pay—ain't no longer to wait now."

"There was a little quaver in his voice. We all looked at him in silence. Uncle Eb drew out his wallet with trembling hands, his fine old face lit with a deep emotion. David looked up at him, as if he wondered what joke was coming, until he saw his excitement. "Here's twenty thousand dollars," said Uncle Eb; "a real genuine bank check—just as good as gold. Here 'tis. A Christmas present for you and Elizabeth. And may God bless ye both!"

David looked up incredulously. Then he took the bit of paper. A big tear rolled down his cheek. "Why, Holden, what does that mean?" he asked.

"At the Lord pays His debts," said Uncle Eb. "Read it."

Hope had lit the lamp. David rose and put on his spectacles. He held the check to the lamp light. Elizabeth stood at his elbow.

"Why, mother?" said he. "Is this way everybody's?"

"Nehemiah is dead," he added, looking over his spectacles at Uncle Eb.

"Nehemiah is not dead," said the latter. "Got another present, Dave; it's a good deal better'n gold or silver—"

A knock at the door interrupted him. He swung it open quickly. A tall, bearded man came in.

that religion is for Sundays only. To them it is solely a matter of an early Mass and an escape from the sermon. They have not been taught to make it the web of their life—the underlying basis and support of all their actions, which gives substance and strength to the pattern that is visible to the eye.

Other young men imagine that religion is womanish, and that it emasculates them, that it does not require manliness nor stamina, that it does not exalt character into nobility of soul.

They fix their minds only on the decoration of shrines, on the operatic music furnished by too many choirs, on novenas, on such confraternities as that of the Holy Face, on easily-gained indulgences, on numerous medals and on many of the devotions that are dear to the pious sex.

But these are like the fringes on a robe. Let the young men, who think this way, answer these questions:

Is it offensive to admire the Creator of the universe as if he were to be truly God-like; to be determined to get to Heaven; to get up every morning in time to assist at Mass; to go without a dinner so as to give a quarter to the destitute for the love of Christ, suffering; to fast and to chastise the body so as to bring it into subjection; to study the heinousness of sin and to make a purpose to expiate it by penance; to visit the sick, and the imprisoned, and the poor in His name; to practice resignation in affliction; to be grateful for poverty and misfortune if they be sent by Providence; to be hard on self and gentle on others; to be as anxious for an opportunity to do a good deed as these men are to make \$10 and to live every day as if it were to be one's last?

Do they know the principles and practices womanish? Don't they require "sand"? Are they not apt to make a youth mainly—yes, noble, generous, high-minded, considerate, kindly, spiritual and chivalrously pious?

Let a young man fix in his mind certain principles—that God made him, that he is here on trial to earn Heaven or hell, that virtue usually spells suffering, that there is no peace in sin, that happiness does not consist in pleasure but in the possession of the state of grace, that God's way is the best way for us whether it brings sickness or health, poverty or riches, obscurity or prominence, that the Lord will reward that life is awfully short and certain to end in death and judgment.

With these principles accepted by a young man, religion will become like breath—indispensably to his existence. He will be up and doing. Love is the essence of piety and love finds its outlet in action. Just as he seeks food and exercise for his body, he will crave food and exercise for his soul. Then he will find in prayer, Holy Communion, and other good works.

He will see that the service of God is worthy of him at his best, that it lifts him up above his lower self; that in self-denial there is far more manliness than in self-indulgence; and that there is even far more satisfaction in virtue than in vice.

Moreover, they will lead to others, for in the spiritual life, one cannot stand still, but to keep one's ground at all, one must advance.

Would to God that every young man into whose hands the CATHOLIC RECORD of this week will come, will say to himself: "I will adopt those six resolutions," and keep his word to the end!

THE OBSTACLES TO CONVERSION.

The conversion of a soul from sin to grace is said to be a greater miracle than raising a dead body to life. So, they who, by the power of God, perform this wonderful act may well be astounded at its magnitude. Some of our dissenting brethren have been, for years, intimately associated, in family life, with Catholics. They have had Catholic papers, magazines and devotional books at hand and read them. Yet they seem to be utterly incapable of fruitfully understanding what they read and as far away from conversion as if they had never perused a line.

They even go to church with Catholics, hear mission sermons and are educated partly in our convents, and yet their spiritual blindness is astounding and even their mentality appears darkened on this subject. Some are masters of profane logic and the philosophy of the schools, and yet they do not grasp the logical position of the Catholic Church. Some are great Bible readers, and yet they will not observe how the Bible contradicts their creed in numerous points. So, it requires the supernatural intervention of the Holy Ghost to open the eyes of their mind, heart and soul, and alas! many of them never pray, as Cardinal Newman did, when a Protestant for the leading of that kindly light.

In some instances, I presume, it is far easier to convert the heathen than the mass of our separated brethren, and it requires a miracle of the first magnitude to accomplish it. Often, the simple, the unlearned and the humble, the little ones, as the Psalmist calls them, have more success than the enlightened, the erudite and the mighty. One of the bitterest crosses and trials of Catholics who have Protestant relations and families, is to see how little progress is made in converting them after years of prayer, self-denial and good example. The very acts thus performed are not infrequently, if not ridiculed, regarded as foolishness. There is nothing to do but persevere in supplication and trust that life, some day, the seal may be removed from the eyes and understanding of those whose salvation we are most anxious to procure through Mother Church.—Jas. R. Randall in Catholic Columbian.

Convalescence

Convalescence is sometimes merely apparent, not real, and especially is this true after such diseases as pneumonia, typhoid fever and diphtheria. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla.

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NECESSARY TO SUFFER FROM ASTHMA, this distressing complaint can be perfectly cured by inhaling Carter's or a vegetable anesthetic, which is nothing to do with Diphtheria. It is inhaled at the mouth from a convenient pocket inhaler, and after passing the nostrils, it stops the cough, makes breathing regular and eradicates the asthma. It will speedily cure any case of Asthma, use Carter's, \$1.00. Small size, 25 cents. Dragist or by mail from Polson & Co., Kings-on, Ont.

HEAVENLY FRIENDS.—In health and happiness we need no friend, but when pain and prostration come we look for friendly aid from sympathetic hands. These hands can serve us no better than in rubbing in Dr. Thomas' Electric Oil. It will speedily cure the pain is on. It has brought relief to thousands who without it would be indeed friendless.

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BOOKS

For Sale at the Catholic Record Office. We will send, postage prepaid, on receipt of price, to any address any of the following books: What Thoughts for Priests, by Very Rev. J. B. Hogan, S.S.D., \$1.00. Daily Libration, by Conde B. Fallon, P. M., \$1.00. Thoughts on the Sacred Heart, by Rev. Rev. John Walsh, D.D., \$1.00. Studies in Literature, by Maurice Francis Egan, \$1.00. Father Edmund of the Heart of Mary, C.P., \$1.00. Moral Principles and Medical Practice, by Rev. Father Capone, \$1.00. The Holy Mass Worthily Celebrated, by Rev. Father Chaknow, S.J., \$1.00. The School System of the State of New York, as viewed by a Catholic, by John Miller, B.A., \$1.00. The Pictorial Church for Children, by Rev. J. J. Dowling, \$1.00. Catholic Flowers from Protestant Gardening, edited by James J. Treacy, \$1.00. Isquisites for Mothers, by the Society of Divorced Persons, by William Dillon, L.L.D., \$1.00. The Life of Jesus, by Rev. A.M. Grussi, C.P., \$1.00. The Children of the Golden Shore, by Rev. G. Donnelly, \$1.00. The Trials of a Man in his Progress to Catholicism, by J. Sillman Frost, L.L.D., \$1.25. Science and Revealed Religion Vol I, Cardinal Wiseman, \$1.50. Science and Revealed Religion Vol II, Cardinal Wiseman, \$1.50. Essays on Various Subjects, Essay I, by Cardinal Wiseman, \$1.00. Essay on Various Subjects, Essay II, by Cardinal Wiseman, \$1.00. Essay on Various Subjects, Essay III, by Cardinal Wiseman, \$1.00. Essay on Various Subjects, Essay IV, by Cardinal Wiseman, \$1.00. Essay on Various Subjects, Essay V, by Cardinal Wiseman, \$1.00. Essay on Various Subjects, Essay VI, by Cardinal Wiseman, \$1.00. Catholic Christianity and Modern Unbelief, by Right Rev. D. Richards, D.D., \$1.00. Father Ignace in America, by Father Michael O.S.B., \$1.00. The Letters of St. Ignace, by St. Alph. de Liguori, \$1.25. The Divine Office, by St. Alph. de Liguori, \$1.25. The Glorious Mass, by St. Alph. de Liguori, \$1.25. The Holy Eucharist, by St. Alph. de Liguori, \$1.25. The Value of Jesus Christ, by St. John Damascene on Holy Innaez, by St. Alph. de Liguori, \$1.25. Bothlethen by Father William Faber, D.D., \$1.50. Hymns, by Frederic William Faber, D.D., \$1.50. The Pedagogical Method, by Frederic William Faber, D.D., \$1.50. The Via Media, by John Henry Cardinal Newman, \$1.25. The Via Media, by John Henry Cardinal Newman, \$1.25. On Christian Art, by Edith Healy, \$1.00. The Life of St. Catherine of Siena, by Edward L. Lymn, M.D., \$1.00. Life of St. Francis de Geronimo, by A.M. Clarke, \$1.75.

Table listing books for sale with prices, including titles like 'A Treatise of Prayer', 'Church of Rome', 'Cardinal Facts of Canadian History', etc.

Table listing books for sale with prices, including titles like 'Knights Hall and other tales', 'Solim, translated by Mrs. J. Sadler', 'Carroll O'Donoghue', etc.

Table listing books for sale with prices, including titles like 'The Vision of St. Andrew', 'The Vision of St. Andrew', 'The Vision of St. Andrew', etc.

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Use the genuine MURRAY & LANMAN'S FLORIDA WATER 'The Universal Perfume.' For the Handkerchief Toilet and Bath. Refuse all substitutes.

MUTUAL LIFE OF CANADA

Formerly The Ontario Mutual Life. Head Office, WATERLOO, ONT. Assurance in force \$29,500,000 Assets exceed \$5,000,000 Reserve held on 1st Jan 1901 per cent. Tables. Every desirable kind of policy issued.

FIRST AID POND'S EXTRACT

FOR BURNS, SCALDS, WOUNDS, BRUISES OR ANY SORE OF THE SKIN. Use Internally and Externally. CAUTION! Avoid the weak water which Hazard preparations represent to be "the same as Pond's Extract, which is only sold in small quantities and often contains an irritant externally and, taken internally, is poisonous."

BUCKEYE BELL FOUNDRY

CHURCH BELLS, PEALS AND CHIMES OF LARGEST SIZE. ESTABLISHED 1826. EAST INDIA TIN ONLY.

CHURCH BELLS

Chimes and Peals, Best Superior Copper and Tin. Lowest prices. McSHANE BELL FOUNDRY, BURLINGTON, ONT.

MEMORIAL WINDOWS

We make a Specialty of Memorial Windows light-class Church and Cathedral Windows. HOBBS MFG CO. LONDON, ONTARIO

The LONDON MUTUAL Fire Insurance Co. of Canada.

Head Office, LONDON, ONT. Authorized Capital \$ 500,000. Subscribed Capital 100,000. Business in Force over 60 years. HON. JNO. BRYDEN, President. GEORGE GILLES, Vice Pres. L. H. WADSWORTH, Secretary and Managing. L. LEITCH, JAS. GILBERT, W. WENDELKER, Inspectors. Over \$2,000,000 paid in losses. Lowest rates. Losses promptly settled. CITY AGENTS: A. W. BURWELL - 476 Richmond Street. C. M. H. A. - Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall on Albion Block, Richmond Street, Wm. Smith, Proprietor, P. F. Boyle, Secretary.

Battenburg Lace Collar design

11 inches long, stamped on cambric, by mail for 5 cents; cambric pattern and form Battenburg brand and design for 20 cents. Three patterns, all different, for 10 cents. When ordering give the number of designs you wish. Short of design for Hooded Mats and Rugs will be mailed on request. JOHN E. GARRET, New Glasgow, N.S. P. O. Box 231, A.

Advertisement for 'OUR BOYS AND GIRLS' featuring 'A TALE OF CHRISTMAS' and other children's literature.

Advertisement for 'CHATS WITH YOUNG MEN' by Rev. J. A. McCann, S.S.D., focusing on religious and moral guidance.

Advertisement for 'THE LIQUOR HABIT' by Rev. J. A. McCann, S.S.D., discussing the dangers of alcohol.

Advertisement for 'Her Father's Daughter' by Katharine Tynan Hinkson, a novel with fine illustrations.

Advertisement for 'Battenburg Lace Collar design' by John E. Garret, featuring various lace patterns.

Advertisement for 'The London Mutual Fire Insurance Co. of Canada', providing details on capital and services.

Large vertical advertisement on the right side of the page, possibly for a newspaper or a large-scale business, containing various notices and text.

ARCHDIOCESE OF ST. BONIFACE.

Notre Dame de Lourdes, Man. The Rev. Father Jean, C. C., who has charge of the church, is expected to return to his home in the near future.

DIOCESE OF ALEXANDRIA.

RAPHAEL'S CHURCH, ITS RENOVATION AND CEREMONY OF RE-BLESSING—THE PASTOR. Alexandria News, Nov. 29.

ST. JOSEPH'S CONVENT, NELSON B. C.

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Light Biscuit, Delicious Cake, Dainty Pastries, Fine Puddings, Flaky Crusts.

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VOLUME XXIII.

The Catholic Record.

London, Saturday, Dec. 21, 1901.

CHRISTMAS GREETINGS.

How many years it is since we heard Mass at Christmas in the town of our loved Alma Mater! Well, no matter that would be telling, and we try to conceal our gray hairs from the prying eyes of age experts.

NEW BOOKS.

Many New Features characterize the Canada Kalendar for 1902, a copy of which has just reached our sanctum.

RESOLUTION OF CONDOLENCE.

At a regular meeting of Branch 285 C. M. B. A. held on Nov. 12, 1901, it was decided to tender to Brothers James, Denis and Michael Flynn on the death of their brother John, who died in Duluth, P. CARTER, Secy.

LITTLE FOLKS ANNUAL FOR 1902

Containing Stories, Games, Tricks, Interesting and Entertaining Items for Children. Colored frontispiece and a Large Number of Pretty Pictures.

CHEAP BOOKS.

We will send any one of the following books, bound in cloth, to any address on receipt of 50 cents: Ivanhoe, The Pilgrim's Progress, The Arabian Nights, etc.

AN APOLOGY.

The publishers of Harper's Magazine have made an apology for Margaret Curtana, a vile and slanderous effusion from the pen of Mrs. Wharton, which recently appeared in that periodical.

RELIGIOUS KNOWLEDGE

Speaking to the English people, Mr. XPIII, said: "Before parting with this volume you would give you such a away with a venient, that you may take away with something that will prove useful to you."

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LONDON, Dec. 12.—Dairy Produce—Eggs, fresh laid, (retail) 22s to 22s; ducks, per dozen, 19s to 20s; butter, best, 12s to 13s; creamery, 11s to 12s; honey, 12s to 13s.

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