

# The Catholic Record.

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

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## The Catholic Record.

LONDON, SATURDAY, MAR. 14, 1903.

### THE MAINSTAYS OF "YELLOW JOURNALISM."

A certain individual who sent \$1 to an enterprising firm for information as to how to make money without working for it was told, "Fish for fools as we do." The scribes who furnish the public with reports that Leo XIII. is about to grant a divorce in this or that case must reckon a great many simple people among their readers. They are well aware, many of them—and we know this on good authority—that their copy is beside the truth. Yet they persist in concocting sensational yarns for simpletons—the individuals who are the mainstays of patent medicines, religious freaks and irresponsible journalism.

### ITS VICTIMS.

We may console ourselves with the thought that persons of education are not numbered among the victims of the imaginative reporter. Truth to say, however, greenhorns abound in all ranks of society, and are catered to by nearly every grade of publication. Some time ago, for instance, The Contemporary Review published an article in which appeared the statement that a Spanish Prime Minister, General Azaraga, refused to meet his Church-censured colleague at a Cabinet Council until his confessor allowed him to do so, on condition that when the meeting was over he would have the apartment blessed by a priest, sprinkled with holy water, and fumigated with incense.

The General says, in a letter to Cardinal Vaughan, that the story has not the slightest foundation. A careful editor would have held the article for definite proof before sending it to press. But the Review man, we presume, knows his public and sees no reason why he should refrain from providing it with childish and stupid fabrications. And we, they would have us believe, are getting more and more enlightened. We like to hear it, but we fail to see any grounds for it. In fact it strikes us that we are becoming more and more credulous. We read so much that we have no time to investigate. So many scraps and bits of information and ready-made opinions have been crammed into us that we have lost the power of thinking for ourselves. Educationists have dickered so long with our mental machinery that it is warped and out of gear. It is no wonder that we are the prey of bucket-shops-get-rich-quick schemes of the palmist, and of the myriad kinds of charlatanism that are in the market.

### GUTTER DRAMAS.

It is strange that Toronto should have to be censured for its partiality for dramatic productions which tend to vitiate the moral sense of both young and old. It has so often exulted in the title of "good," its editors have manifested, on paper at least, so much antipathy to aught degrading that we must needs wonder at its wandering from the path of rectitude. But such appears to be the case. The "Saturday Night" bewails the deplorable condition of things in the dramatic circles of that city. It is evidently bent on a crusade against indecency on the stage. We wish it success, but we have not the slightest hopes that it will be realized. A cry of warning is heard from time to time, but that it is unheeded may be seen from the state of the billboards and the pecuniary success of the dramas in Toronto within the last few weeks.

We take it for granted that the people who patronize the unsavory play have ideas about elevating the moral life of the community. But it is a pity that they should give us reason to doubt it. If they are sincere in this matter why do they contribute their quota towards the degradation of the community? Their patronage of gutter plays tends to enfeeble the moral pulse of the people. They may be, as the critics inform us, some of the best people, but this does not alter the case; nay, it impels us to condemn them all the more. When individuals who are supposed to give good example squander time and money to wallow in putrid messes, it is about time for us to cease our chatter about our culture and superiority. When persons of religion and refinement find delight in this species of drama there must be something seriously wrong with their religion and refinement. It is not the religion and refinement that every normal-minded

citizen has been taught to appreciate. The religion we respect is not the one that begins and ends with externals. The refinement we admire is the one that looks with horror on anything tending to befoul the soul, whether it be portrayed by a talented actress or not. And we have nothing but contempt for the men and women who applauded and wept at the latest dramatic productions in Toronto. Think of men and women applauding a production that should stink in the nostrils of every respectable citizen!—and the tears from the matrons who perchance grind their servants, and from fathers who stand dry-eyed before want and misery! It was certainly a manifestation of sickly sentimentality and they can get any pleasure they like from it. But if it is an index to their refinement or taste or Christianity the Saturday Night has indeed a task before it.

### THEATRE-GOERS RESPONSIBLE.

It is of little avail to berate the managers of theatres. They are our servants, and are willing to give us the service we need. If Toronto people desire dirt he has no scruple about supplying it. He is in the business for money and the play endorsed by him is the one calculated to touch our pockets. He sizes up the public and governs himself accordingly. So let us be sincere enough to admit that we are responsible for the exploitation of indecency. Once we have grace enough to value our soul's purity and to understand our duty to our neighbor the end of the problem play will be within hailing distance. It all rests with ourselves. The moment that the manager finds that we are averse to any old thing fished out of the mud he will strive to keep the stage clean and wholesome. But so long as we allow him to rate us cheaply, and to be convinced that we do not care for representations of the seamy side of life, so long also shall we have a theatre into which no citizen can enter with impunity.

### AN HONEST CRITIC WANTED.

Yes, we know all about art and technique and artistic grace and the other things that fall glibly from the lips of the gentlemen who do the drama. We have heard it all before, and it is all rot—unmitigated rot. It is but the silly chatter of critics who are too dishonest to enter a protest or too degenerate to recognize coarseness and vulgarity. An honest critic can do much, but he does not appear to have a berth in any newspaper office that we wot of.

### TWO COMPANIES.

We remember that some ago an actor of eminent ability was billed to appear in a certain Canadian city. His repertoire did not include any gorgeous dresses or nauseating theories of life as some people live it. His advance agent had no fish stories about the stars. And the city, according to the citizens themselves, was crammed full of art-loving folk. But did they turn out to see this actor? No indeed. His kind of drama was too decent—or rather too indisputable for them. But a few weeks after they scurried to welcome a "bum company" with a few con songs and ladies whose artistic talent was about as visible as their apparel.

### PUBLIC OPINION.

One word to the Saturday Night. Do not be satisfied with attacking the Star Theatre. Train your guns in the play-houses frequented by the "best people." Try to insert the idea into the heads of those fathers and mothers who are better able to look after puppies than boys and girls that the problem play is not the best breeder of manhood. You may have irate letters to deal with, but right-minded sentiment will be with you. For—thank Heaven!—there are individuals hereabouts who do not believe in paying to see actresses juggle with the commandments and who have a suspicion that the talk about art in this direction is merely to hide depraved tastes. If, as Bishop Spalding says, a nobler race is to spring forth in this new world all the influences that are active and potent in the national life must conspire to form public opinion, by which in the end we are all ruled—a public opinion which shall be favorable to pure religion, to the best education, and to sound morality.

O my Creator, my Eternal Love! O my heavenly Father! Weary yet full of trust, worthless but truly loving Thee, on earth still and very far from Heaven, my home and my rest are still in Thy Fidelity.—Father Faber.

### AN INTERESTING NON-CATHOLIC MISSION.

Since writing of our Kelly Island mission we have been roughing it at Put-in-Bay in truly missionary style. Even Roosevelt would call it strenuous. Being booked for a lecture Sunday night at the Bay town hall, we were looking for a day to cross without too much danger. But the weather remained miserably open, preventing safe sleighing over the ice, and making the use of the boat doubly difficult. On Saturday the Islanders were horrified when the mail boys came in with the news that the carrier to Put-in-Bay had gone down; man and boat alike went through the "thin ice," and were swept away beneath the frozen crust, most likely never to be recovered. His companion was also in the water but managed to get out on the ice and pick his way, freezing as he was, over two miles of its creaking surface, to bring his terrible tale home to the Bay.

Naturally enough we shared the gloom which the tragedy cast over the island. We had to get to the Bay the next day ourselves. Some people came in Sunday morning after Mass and urged us not to attempt the journey. The young men who were to take us across on their ice boats did not show up. One ice boat had ventured out Sunday morning and was turned up in a track of open water. We approached the mail boys, who finally agreed to make the trip in their mail boat, which is a combination of sail boat, row boat and sleigh.

This arrangement was well worth what it cost, for it proved our salvation. A dense fog hung over the lake when we left the west bay at 2 p. m. Most of the distance of eight miles was good ice, barring an occasional crack of three or four feet which the boat was long enough to span. Soon we were lost in the fog and could see land in neither direction. Happily the captain had the instinctive direction and kept dragging the boat toward the Bay.

When we were about three miles from our destination, I had my first experience with the dreaded "thin ice." I shall not seek its repetition. Suddenly, as the carriers hurried along dragging the boat with the ropes, I heard the ice crack beneath their feet. In an instant they had fallen back, one on to the bow of the boat, the other into it with ourselves, and none too soon, for the same moment we were through the ice, the boat swinging in the water. The man at the bow, leaning his weight on the boat, stamped a path through the thin layer of ice, walking, as it were, on the very water, while we three in the boat seized the pike poles and by striking them into the ice ahead, moved the boat along, till we again reached ice that would bear its weight. It was so thrilling a situation we had not time to realize its danger, which young Robert had found so fatal. Twice again within a couple of miles the same scene was gone through, and we thanked God when we finally set foot on the firm earth of the island.

The Catholics of Put-in-Bay had prepared for the mission with an encouraging spirit of the "Lay Apostolate." The town hall was secured for the first lecture and the series well advertised by neat dodgers. We found that the one minister on the island had announced his intention of preaching on the death of the mail carrier, which event had impressed the Islanders, who are like one family, more than city people can realize. Out of regard for this memorial service, which would attract many more than the usual congregation, we postponed our service half an hour. The minister heard of this and announced it to his audience, who came over in a body to the hall nearly just in time for the lecture. Meantime Father Schoendorf had been busy with the much larger crowd who had come directly to the hall. So the mission began full of promise and good feeling.

Monday night the crowd made the step of coming to the Church, some for the first time. As the edifice is in a most out-of-the-way field, the step was doubly difficult. Tuesday it rained and froze all day and night. We bravely faced the storm but not the crowd. Only about thirty ventured out. Wednesday the wind blew over the island a mile a minute and we began to wish it could blow us home to Cleveland, but to our surprise the church was crowded with two hundred or more people who continued to come to the end. The weather also improved. The work closed Sunday evening. It is necessary to have lectures of the sort in winter as the Islanders make their hay only during the pleasant seasons. The mission was received better than was anticipated. It has stirred up thought and tongues, if not feeling. Most of the six hundred inhabitants do not go to any Church. The Episcopalian chapel rejoices in an attendance of fifty or so faithful families. Sad to say, most of the rest are families that should have belonged to the Church. Almost all are people of mixed marriages, who have abandoned all Church. We visited a number of these. Some claimed to be good Catholics yet, in their faith, though their marriageable children were still unpaptized. Some of these spiritual orphans were among our best listeners. Two young Protestants are now studying the catechism with their Catholic spouses.

Our strenuous life did not end with our getting these. We lodged at a hotel a mile from the church, and for meals "boarded around" with the parishioners. In the intervals, between the pastor's daily catechism class and pastoral visits, we found the necessary two minutes to fly on the ice boats to the neighboring islands as also to visit

the Catholic home of the one family of Green Isle, with a dog and sleigh.

We took our Sunday dinner with the Brick family, in whose house Bishop Rappe said Mass fifty years ago and who have been faithful to the Church ever since. We might mention other good families nearer the Church whose worthy children give good promise that the faith will not die on the island. Some of these were received into a Sodality of the Blessed Virgin; and as they also constitute the very presentable choir, they are in a way to work for the Church.

The pastor dreamed that it was already next summer and the Knights of Columbus with their fair ladies were making the island a poem of chivalry. When they saw his pretty little church away back in the fields they all took hold and helped him pull it out to the electric road. Amen.

C. A. M.

### "A STRONG MAN ARMED."

No sane and thoughtful person expects to succeed in life without preparation and endeavor. Whatever our will is set upon, whether it be social success, worldly honors, high attainments in the arts or sciences, the lasting friendship of those we prize, we know well that to gain any one of these desired objects we must labor, and take the pains, and deny ourselves. Even the world of fashion and folly, with her little low aims and her shallow anticipations, must curb her self-will often and in various ways, if she would be reckoned as a woman of society at all; she must go through a certain amount of discipline and study and training, if she would be really "a leader" in the worth of wealth, luxury, extravagance, and of competition for the highest social position. It is not always by easy endeavor and sudden flash-lights of illumination that the crowns of inspired genius itself are won. The law of work and suffering is active, even here; while, with the ordinary scientist, artist, musician, author, in whatever rank of talent, it is earnest work that makes for real success, and, very often, it is severe trial and acute suffering that have edged the plant tool in the workman's hand. The finished task, that looks so easy and so fair, has resulted, time and again, from weary toil, protracted study, and then a swift brain-process that has taxed the life-strength of nerves and brain and heart. Shall we suppose, then, that the processes of the spiritual life will differ from these? The gospel answers us: "When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, and overcome him; he will tread upon all his armor wherein he trusted, and will distribute his spoils." Two warnings are given us here—we are to be as a strong man armed, and, nevertheless, we are not to place our trust in our armor. Do what we will in our spiritual life, if proud self-confidence be there, it will be for us what the heel of Achilles was for him—our vulnerable and fatal spot, whereby an enemy, stronger than we, will overcome us. We must indeed put on the whole armor of righteousness; and then we must trust with all our might in the hand of God, without Whom our own strength is naught.

Here, then, is one great use of our Lenten penance and prayer—we are to find what our weak points are and how we can strengthen them. Our feeble and cowardly souls are to be aroused and fortified by the steady discipline of these forty days. These days bring us face to face with ourselves, and demand of us: "What are you doing, and what have you done, for Jesus Christ?" They call us away, out of the deafening noises of the world's amusements. We are Catholics; we would think that we ourselves false to our name and to our fathers not to receive the ashes, and kiss the crucifix, and crowd the churches for sermons and the stations. Here we see at once what the habit of self-denial, penance, prayer, for century on century, has done for Catholics. It has made men firm in the open practice of their religion, despite fierce persecution and biting ridicule, and in spite of the dull, cold level of the religious life around them, with its slient influence for lukewarmness and neglect.

But such outward practices are not sufficient to make us, individually, "strong men armed," even though they have worked a great work in the Church in all the Christian years. What each one has to do, individually, is to probe himself, and to be honest, not trifling, with God and his soul's salvation. This is the great lesson Lent teaches us—the cost of our souls. It shows us Jesus Christ fasting and tempted in the desert, Jesus Christ agonizing in the garden, Jesus Christ scourged and thorn-crowned, insulted and spit upon, denied, forsaken and blasphemed; finally, nail-pierced and spear-pierced, and dead on a shameful tree. And it tells us that all this infinite anguish was for us. Now surely, since this is so we must, in our turn, do something for our Lord. And just here lies the true test of a Christian's armor;—earnestness, thoroughness, devoted faithfulness, these give the true ring to the weapons, tempered and tried like steel. It remains for us, then, to face courageously ourselves and our deficiencies—to find out, without flinching, what we lack to make us whole-hearted in the service of Jesus Christ. We have to discover our besetting faults and failings; we must discipline and deny ourselves in those things that make our daily lives mean, inglorious, unelastic, torpid and pitifully unlike our Lord's life on earth. Especially we should select one, individual, constant, nagging

temptation, which we know is ours, and try to conquer it, or at least to wouid it sharply, ere this Lent is gone.

Let us name it to ourselves bravely, whatever it may be, whether pride, or temper, or uncharitableness, or worldliness, or that dangerous habit of being careless about "little things" that we know, on reflection, can not quite please our Lord, and that take the bloom of the exquisite loveliness of a Christian's spiritual life. The habit of "little sins" will grow, unless uprooted by the habit of self-denial, true love of God, and earnest prayer. That habit acquired, together with much prayer and trust in God for help and guidance, will put the needed touch to our armor. We shall be then as the strong man armed, who keepeth in peace those things which he possesseth, not trusting in his armor, but in his God.—Sacred Heart Review.

### THE JOY OF THE LORD.

A prominent feature in the make-up of the Catholic Church is, despite its prominence, not brought before our minds as often as we should bring it. Yet it is a very important ingredient in the complex and marvellous elements that—leaving aside for the moment the thought of her divine Lord's promise of her unalterable continuity—help to form that matchlessly vital, unceasingly active, and supremely potent Church in the universe, that the Catholic Church is to-day, and was yesterday, and shall be till time is done. This element is her perennial and unstinted flow of unearthly joy.

We begin Advent with the marvellous sound of the sonorous trumpets resounding in our ears, announcing with dread solemnity the judgment-day; and the gloom of a possible doom of endless anguish fills our souls. Then—suddenly—comes the third Sunday in Advent, and it is a joyous Sunday, and the Church bids us rejoice and sing. Lent comes, and the scene of the temptation confronts us, the shadow of the cross darkens the sun; we follow our Lord in His sorrows. But again, suddenly, it is Laetare Sunday, and the Church bids us sing and be glad. The infinite tragedy of Holy Week is broken by the ecstatic joy of Holy Thursday, with the unearthly loveliness of those Eucharistic shrines where our sacramental Lord is hidden; while it seems impossible for us to call them "sepulchres," when we know that within is the throbbing Heart of Him Who was indeed once dead for us, but is alive now forevermore. The Forty Hours Devotions may occur in any week of the year, with its great delight and beauty; while, constantly, unvaryingly, the lament of our requiem Masses is changed into ecstasy by the Sanctus and Hosanna.

As a French prelate has said: "The Church, full of the Holy Spirit, labors only to make men happy. She is always singing. What other society does so? What other society ever imagined or undertook to do it; and what other society could ever have done it? For nineteen hundred years the Church has been thus singing, and she will continue thus to sing to the end of the world."

How should this be otherwise, when she has always within her the Divine Spirit Himself, Who is essentially joy, and when she possesses Jesus Christ in the Eucharist, Who shall be our eternal joy in heaven? This is what makes earthly joys little, or gives them their true radiance; this is what can make in the Christian soul a deep, underlying happiness, even when trials fall heaviest, and we seem most alone.

Spiritual joy, then, is something to be asked for earnestly in our prayers and cultivated in our lives, but not those raptures and ecstasies that lift a soul to the third heaven—leave them to God to give as He sees fit. They are not for such as we are to expect. But what we need is the joy that is a real, true normal gift of His good Spirit; such a joy as those may expect who are God's children, trying to serve Him day by day. Joy comes to us through the earthly ties He makes for us, our friendships, our family connections, our prizes, our successes. Of course, then, it comes, and higher and sweeter, through a life hidden patiently and faithfully with Christ in God, a life such as God's faithful servant, and loyal friend, and loving child should live for Him.

### MONKS AND NUNS.

A PROTESTANT EPISCOPAL BISHOP ON THE FRENCH ATTACK AGAINST THEM.

"In France, a revival of the persecuting spirit of a revolutionary anti-Christian age has, of late, manifested itself against some of the religious orders. In deeds of intolerance and cruel injustice, animated, it would seem, by that inveterate dislike which the ungodly world always had, and always will have, against those who seek to follow their Lord in unworshipful, neglecting (and some would say neglecting and unduly) things temporal for the sake of things eternal."

(DR. CHINSEY HALDANE, at Oban, in Scotland, on Jan. 29, 1903.)

### SYMPATHY WITH THE POOR.

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

The Catholic Church, while urging the poor to refrain from covetousness, has always been their friend and has never shrunk from spending out of its poverty large sums in their behalf. Look around to-day on the orphanages, the hospitals, the homes for the aged poor, and the other charitable institutions that it has built and that it maintains. It spends its money for their benefit. Moreover, the Catholic Church advises workmen to better their condition, to learn, to become skillful, to be thrifty, to have an ambition for a competence, to strive to own a home and to give their children a thorough education.

Besides, the Church admonishes employers that they must pay just wages, that they have duties above those of business toward their hands, and that they should consider the needs of the destitute before they hoard superfluous profits. When the advocates of new labor theories and new systems of economics have themselves done as much for the poor as the Catholic Church has done, they may be listened to when they denounce it as an enemy to the poor because it will not at once adopt their impracticable, unjust and noxious plans.—Catholic Columbian.

### LIES AND QUESTIONS.

N. Y. Freeman's Journal.

Rev. Minot J. Savage, of New York, says (in a speech in his pulpit recently): "The Catholic Church is endeavoring to do one of two things—either to get the public schools open to distinctively Catholic teaching, or else get public money for the support of distinctively Catholic schools." And in the same speech the Rev. Minot asks: "What right have they to tax a Jew a Buddhist, a Presbyterian, an Episcopalian, a Unitarian, an agnostic, to teach and spread the Catholic faith? Why should money be taken out of my pocket to accomplish ends which I not only do not believe in, but which I do not approve and which I believe to be detrimental to the public welfare? It is injustice, it is robbery, it is outrage."

The statement in the first quotation is false and Rev. Savage must have known it to be false when he uttered it. The Catholic Church is endeavoring to do neither of the "two things" set forth. It is not endeavoring, it never has endeavored or asked "to get the Public schools open to distinctively Catholic teaching." It is not endeavoring, it never has endeavored or asked "to get public money for the support of distinctively Catholic schools." In making the assertions quoted this gentleman therefore fully qualifies himself in a character that may be summed up in one word of four letters, which it is needless to print.

As to Rev. Savage's questions, we may answer them by in our turn asking: "What right have they (Protestants) to tax a Catholic to teach and spread the Protestant faith by the reading of the Protestant Bible in the Public schools, as it is read every day in the Public schools of New York, which are supported by taxes paid by Catholics as by Protestants? Why should money be taken out of our pockets (the pockets of Catholics) to accomplish ends which we not only do not believe in, but which we do not approve and which we believe to be detrimental to the public welfare, viz., the teaching of Protestantism in our public schools? Is not such teaching at Catholic (as well as Protestant) expense an injustice to, a robbery of, and an outrage on the Catholics?"

In his next pulpit speech on the subject, or on things in general, perhaps Mr. Savage may answer these questions, should they have the fortune meanwhile to catch his eye.

### THE INFLUENCE OF A SAINT.

The public demonstration that has taken place year after year in this city, and that in some form or other has taken place in Ireland for centuries past in honor of St. Patrick, conveys a lesson distinct from any local or national lesson it may convey. For the honor that is bestowed yearly upon the memory of the saint is no more than the honor every man shows to one who unites within himself love of country and love of God. A saint is usually looked upon as an eccentric being, as one who is of such an ideal character that it is impossible for ordinary human beings ever to approach him, much less imitate the perfect character of his life and works. The result is that, in ordinary life, the saint is relegated to a position entirely inconsistent with the one he should occupy. But, in the case of St. Patrick, the human qualities of the man are clearly seen, not perhaps historically but at least from the traditions that have accumulated about him. Those traditions make him the ideal patriot, the man who set out to bring the people of his chosen land to a higher knowledge of their destiny. That he accomplished this none can deny. That he still lives in the hearts of all who honor the memory of a good patriot and of a good man is equally undeniable. It is the influence of a saint acting on modern life and it is an influence that will never die out as long as the Irish race continues to exist.

In an unfinished poem, Irish poet, in the early nineteenth century, this living in the presence of well described—a noble youth, Mat Hyland, thus Creator:

—I see Thee in the rustling of  
When darkness rests on green  
I see Thee in the rustling of  
And sounds of a wind and sign  
I see Thee in the rustling of  
When darkness rests on green  
I see Thee in the rustling of  
And sounds of a wind and sign

With this spirit they wended their way along paths of "Life's Pilgrimage" rose on the horizon, and row-laden clouds, but sil- cloud they saw the silver of stars bright, silver of persecution they loved. What land they loved, and with a great, generous felt it was a privilege, Him, a glory to die.

It was only a cross, a little tim- worn wooden cross, but it fell at his feet, with some crumbling mortar, from an old Irish ruin, and therein its charm. "I spoke of the past, the glorious past, and placed before my mind in vivid coloring what has been the theme of many writers, the wonder of many ages—*Ireland's unflinching fidelity to the Faith.*"

I dusted the mortar from the cross and placed it reverently in the folds of my dress. Centuries must have passed since it became embedded in the mortar of that old crumbling wall—perhaps it had rested near the heart of some saint of old—perhaps the tears of some sufferer, in the days of persecution, had en- hanced its value and made of it a holy relic. Ireland's unflinching fidelity to the Faith! Surely this is a subject for meditation. As we dwell on the strength, the power, the endurance of the Irish race during those long centuries of time, it would be well to consider that marvellous endurance, and try to make that secret our own. Other lands had great Apostles, other lands received, and for many centuries che- rished, the great gift of faith. Other lands had given birth to saints, and sages had built churches and monasteries, but when persecution came, their power of endurance failed, the golden links that bound them to Christ's own representative were broken, and they drifted helplessly into dark oceans of doubt and infidelity.

For example of this, let us take the history of the fourteenth century. At that time nearly all the countries across the north of Europe were in commu- nion with the See of Rome. With the fifteenth century came Calvin and Luther—the false doctrines taught by these men, assisted, as they were, by evil kings of Scotland, Denmark, Norway and Sweden. One country, the most persecuted of all, remained faithful, and that country was Ireland, poor, holy Ireland. What was the secret of her fidelity? What prerogative be- longed to her that was unknown to other lands?

St. Patrick was above and before all things an Apostle of prayer—the spirit of prayer, shed its golden light on every year of his long and marvellous life. As a youth tending sheep on the cold hills of Antrim, prayer was his comfort, his consolation, even then, as we know from his "Confessions," he was wont to pray "one hundred times by day and nearly as many by night." During the long years he spent in France, at Lerins, it was by prayer, constant prayer, that he was prepared to receive that great mission, and when sent, Pope Celestine, he landed in Ireland, it was the breastplate of prayer he used at Tara to fight against the powers of darkness. We need not follow the great Apostle during his long years of labor; but when that life was drawing to its close, when the noble form was bending under the weight of years, we can see his ascetic, the holy man, with the words to hold silent communion with his Creator, to plead and to pray for seven long weeks that the children of the land he loved and labored for might retain the faith from generation unto generation.

Faith was a glorious supernatural gift from God. St. Patrick taught the Irish people that they should ever cherish as such, that they should preserve it in the basket of their hearts' best love and surround it with the sweet aroma of gratitude; for this he taught them the true spirit of prayer—prayer in its highest, purest, strongest form, that is, the constant uplifting of the heart to God; the living, as it were, in the perpetual remembrance of God's presence, making Him their Creator, the Alpha and Omega of their hearts' desires. On all occasions they sought the promise that He had made, of being with those who assem- bled together in His name. "Where two or three are gathered together in My name, there shall I be in the midst of them." Beautiful, consoling promise, never forgotten through centuries of time by our forefathers, and forever by them, not daily but hourly.

They met with friends, began and ended with the name of the Creator—"God save you kindly." "God save all here." "God be with you." "God speed you." On every word begun or finished, the blessing of God was asked for—"God bless the work." "God prosper it." When joys came, "Thanks and praises be to the good God" was the aspiration ever ready and most beautiful of all. When sorrow came, when death claimed for his own the best beloved and dearest of all, the sweet words "Welcome be the will of God" were sure to come from the white and trembling lips of the be- liever.

This glorious spirit of prayer became a very part of the Celtic nature, preserved by the simple holy customs, and strengthened by the glorious traditions of saints and sages and martyrs, it went from father to son, from mother to daughter as a precious heirloom, too precious to be torn from them by death.

# THE CATHOLIC RECORD.

MARCH 14, 1903.

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

BY FLORENCE M. KINGSLAY.

### CHAPTER XXVII.

"Tell us now of Thy disciples, and of Thy doctrines which thou hadst been teaching the people. Thou mayst as well make full confession; it was assuredly imperil Thy cause to keep back anything from us at this time."

The Sanhedrin was already in solemn session, though it was scarcely dawn. In the midst of the semicircle sat Caiaphas in the full dignity of his priestly robes. On his right was Annas, on his left Jochanan, and the others in the order of their official rank. Before them, His hands bound behind His back, and closely guarded on either side by the temple police, stood Jesus.

"Answer me, Fellow! said Caiaphas sternly. The prisoner raised his eyes, and looked full at the high priest.

"I have spoken openly to the world," He said calmly. "I taught ever in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing."

"Ask them which heard Me, what I have said unto them; behold, they know what I said."

"Answerest Thou the high priest so?" said one of the men who stood by Him. And as he spoke the words, he struck Him upon the mouth.

For a moment the prisoner was silent. Then he said calmly, as before, with no sign of passion at the foul insult: "If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?"

"He asketh for witnesses," said Annas with a sneer. "Let them be brought."

There was a little stir, as one of the temple officials entered, followed by a small, wizened old man.

"Dost thou know the prisoner?" asked Caiaphas.

"I do, reverend lord," answered the man in a high, quavering voice. "He is a Galilean carpenter, named Jesus. He is a braver, and is always sur- rounded by crowds."

"What knowest thou of His teach- ings?" said Annas with a gratified smile.

"He saith penurious things, my lord! I myself heard Him say to the multitude, 'Beware of the Scribes, and especially of the high priests, for they care for nothing so much as to go about in long robes, and have the best of everything. They make long prayers for a show, and at the same time devour the widows and fatherless. They are hypocrites and fools, and will be thrust into hell, with all that follow their words. What say ye to that, my good lords?'"

Those be His teachings!" a fierce murmur ran about the circle.

"'Tis true! I heard something like it myself!" came from another.

The old man was elated by the sen- sation which he had made. Turning his rheumy eyes upon the prisoner, he pointed at Him a skinny, shaking finger.

"Ha, fellow! Thou didst heal me, three years ago, when I was palsied, and in so doing took away my living, for my begging no longer brought me money. They told me to work! Yes, work!—an old man like me! Now is not that a shame, my good lords? I led a gay life, at ease on my bed; but now I must needs work, or starve, Thou art a maddest me—an old man—as strong as an ox."

"Take Him away!" commanded Caiaphas. And he was led out, still gesticulating, and taking in his high, shrill voice.

After that followed in rapid suc- cession a number of other witnesses, who were examined at some length by Caiaphas, but without eliciting anything of importance.

At last, when Annas and the others were beginning to despair of an ac- ceptable pretext to put the prisoner to death, two witnesses were brought in.

"We were together when this Man spoke in the temple," said one of them, "and we heard Him say, I will destroy this temple that is built with hands, and within three days I will build another made without hands."

"Nay!" said the other, "thou art wrong. He said, 'If ye destroy this temple which ye were forty and three years in building, I will restore it in three days.'"

"Well, is not that the same thing?" exclaimed the first contemptuously.

"Not at all!" cried the other, with a heated shake of the head. "He is worthy of death on a criminal charge. We have so found Him. But it is not lawful for us to put any man to death."

"What then hath He done?" asked Pilate in a tone of polite endurance.

"He hath stirred up the nation after Him, forbidding to pay tribute to Caesar, and declaring that He, Himself, is Christ—the rightful King," said Caiaphas, an evil light in his eyes.

To this accusation all the Jewish authorities assented with loud cries. They looked to see Pilate roused from his apathy by this charge—the most damning of all in the ears of a Roman governor—and ready to make quick work of the hated Nazarene. But they were disappointed. With no perceptible change in his face, he arose de- liberately from his seat, and ordering the guard to bring the prisoner, strode into the judgment hall.

When he had sat himself down, he said to Jesus: "Art Thou the King of the Jews?"

"Sayest thou this thing of thyself?" answered the prisoner, or did others tell it thee of Me?"

"Am I a Jew?" said Pilate scorn- fully. "Thine own nation and the chief priests have delivered Thee unto me. What hast Thou done?"

And Jesus, looking full into his face, made answer: "My kingdom were of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews. But now is My kingdom not from hence."

"Art thou a King, then?" said Pilate, staring at Him curiously.

struck Him with the palms of their hands, and spit upon Him, crying out: "This is He that shall sit in the clouds of heaven! Behold Him! The Christ—the Messiah!"

—The did one of them cast a garment over His head, so that it covered His face; and they began to buffet Him, calling out: "Prophesy unto us, thou prophet of Galilee! Who smote Thee?"

And these things they did until they were weary.

Now when Caiaphas passed out of the council chamber, he went into an inner room of the palace, that he might eat and refresh himself before going with the prisoner to Pilate. And there Anna, his wife, found him.

"What hast thou done to the Nazarene?" she asked; and her face was white, and her eyes had a strange fire in them.

"We have found Him guilty, even as I knew. He shall shortly be delivered into the hand of the governor," said Caiaphas. "I am weary," he continued irritably, "and care not to speak of the thing with thee. Thou art a woman, and knowest naught of affairs of state. Leave me!"

"Nay, I will not leave thee, till I have said what I will," answered Anna. "The Man is a prophet; and curses will come upon this house, if thou dost persist in persecuting Him."

"Woman!" cried Caiaphas, starting to his feet, "the Man is a blasphemer! But lately in My presence He solemnly affirmed that He was the Christ, the Son of God, and would hereafter sit on the right hand of power!"

"Oh, Joseph, my husband!" cried Anna, shuddering, "what if it be so! Release Him, I beseech of thee; and let Him go into His own country."

"Thou art a woman, and therefore a fool!" said Caiaphas, with bitter emphasis. "Again I tell thee to leave me!"

"Speakest thou so to the daughter of Annas?" cried his wife, with flashing eyes. "I will leave thee! But thou shalt yet remember my warning, and weep tears of blood that thou hast trodden it under foot." And turning, she swept from the chamber.

It was still early in the morning when all imposing deputation, with Jesus, bound and doubly guarded, in their midst, waited upon Pilate the govern- or.

"It is not lawful for us to enter into the palace, lest we be defiled," said Caiaphas, "therefore bid Pilate come forth unto us."

And Pilate, knowing full well the temper of the people with whom he had to deal, complied at once. It was, moreover, in accordance with the Roman custom to hold courts of justice in the open air; so that there was in front of the palace, for this purpose, a raised tribunal, known as the Pavement, since it was laid with a mosaic of many-colored marbles. Here, then, Pilate caused them to place his curule chair of wrought ivory—the seat of state, and the sign of his office—and here he sat himself down.

And they brought Jesus, and set Him before the governor, His accusers ranging themselves on either side; while a great multitude, which moment- ously increased as the tidings of the arrest flew from mouth to mouth, surged un- easily up to the very edges of the tribu- nal, where they were kept at bay by a detachment of Roman troops.

Now Pilate was not always altogether ignorant concerning Jesus. Always he had, by means of spies, kept close watch of His movements. He knew that His teachings had nothing of political significance in them, and that He had studiously avoided all popular excitement. He was, therefore, dis- posed to befriend the prisoner, more especially as he saw through the shal- low pretensions of the Jewish dignitaries, to the real source of their hatred of the Man. So that it was with some acerbity that he put his first question to the high priest, who headed the deputation from the Sanhedrin:

"What accusation bring ye against this Man?"

"If He were not a malefactor," answered Caiaphas, indignantly, "we would not have delivered Him up unto thee."

"I know something of this Jesus, and I can understand your motives in bring- ing Him to me," said Pilate, with a covert sneer. "But it hardly seemeth a case for my interference. Take ye Him and judge Him according to your law."

"The charge which we bring against this Man is not so trifling as thou seem- est to think," answered Caiaphas, his voice shaking with anger. "He is worthy of death on a criminal charge. We have so found Him. But it is not lawful for us to put any man to death."

"What then hath He done?" asked Pilate in a tone of polite endurance.

"He hath stirred up the nation after Him, forbidding to pay tribute to Caesar, and declaring that He, Himself, is Christ—the rightful King," said Caiaphas, an evil light in his eyes.

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"Am I a Jew?" said Pilate scorn- fully. "Thine own nation and the chief priests have delivered Thee unto me. What hast Thou done?"

And Jesus, looking full into his face, made answer: "My kingdom were of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews. But now is My kingdom not from hence."

"Art thou a King, then?" said Pilate, staring at Him curiously.

"Thou sayest it; I am a King," He answered. "To this end was I born, and for this cause came I into the world, that should bear witness unto the truth."

"Truth!" said Pilate, with a light, ironical laugh. "What is truth?"

"Twas a mere word, an empty sound, to this Roman voluptuary."

Then he arose from his seat without further question or comment, and went out again to the tribunal, where the Jewish dignitaries were awaiting him in a state of anger which bordered on frenzy.

Pilate looked at them scornfully; he thoroughly despised them, but it would not do for them to see that too plainly. He sat himself down, and waited a moment for the fierce murmuring to cease, then he declared in a loud, firm voice:

"I find in Him no fault at all."

It was an acquittal! Must all their carefully prepared schemes fall to the ground? Must they see the Man escape out of their very clutches? Never! After the first wave of indign- ant rage had spent itself, one after another of the chief priests and elders arose to speak, each vying with the other in the variety and virulence of the charges which they heaped upon the prisoner, who had been brought back from the judgment hall, and was again standing in the midst of them.

"Dost Thou hear how many things these fellows down. In truth I would assist Him gladly."

Jochanan was speaking, though Pilate was giving him but scant atten- tion. But now a sentence caught his ear.

"He stirreth up the people through- out all Jewry, beginning from Galilee to this place," exclaimed Pilate. An idea had struck him. "Dost thou say that He is a Galilean?"

"He is, your Excellency," replied Jochanan.

"Very well, then. I shall send Him to Herod. He is even now in the city, and it were most fitting that he should judge a man from his own province."

He arose from his seat, and gave the necessary orders, then retired to his palace, feeling well pleased with him- self for this master-stroke of diplomacy.

"By this mean," he thought complacently, "I shall rid myself of all further trouble in this matter. More- over, it will flatter Herod, and I shall thus be able to appease his wrath for that little affair in the temple. And he committed his slaves to bring him refreshments."

"Dost thou say that Pilate had sent me the Nazarene for judgment?" asked Herod, starting up from the purple cushions where he was lounging, sick with ennui, in the Asmonean Palace.

"Nay, but that is good news! I have always wished to see the Fellow! He shall perform a miracle for me, such as I have heard of. He shall make me sane on my limb, and—well, I shall think of other things afterward. Bring Him into our presence at once. And, stay!—call the court together; 'twere meet to provide some amusement to relieve the deadly tedium of this place. So that is the Man!"—as they brought in Jesus and set Him in the royal presence, the high priests and elders, regardless now of detention, crowding in after Him.

"And who are these?"

"The chiefs of the Jewish nation," one made answer.

"Let them stand back out of my way! I wish to talk to the Man, myself," said Herod impatiently.

He had no idea of conducting a trial, but only of amusing himself and the throng of whispering, fidgeting court- iers who were gathered about him. So he began to ask questions of the Pris- oner. "What was His name?"—though he knew well enough, "Could He really work miracles, as people said? and if He could, would He not work one now?"

But the prisoner was silent.

Herod was at first rather flattered by this. "He feareth us," he said patron- izingly. "Nay, Fellow, I will do Thee no harm. I only wish to see Thee per- form. Do not fear to speak. Thou shalt have wine if Thou wilt. Give Him some."

But he refused with a gesture, the proffered cup, and remained silent as before.

Then did His accusers, one and all, break forth into angry denunciations. "He saith that He is a king, doth He?" quoth Herod, languidly interrupt- ing them. "Well, He doth not look much like it. If He will not perform for us, we will make some sport out of Him. What is the royal color of the Jews? For, truth to tell, I have for- gotten it."

The Jews were angrily silent; but one of the courtiers volunteered the in- formation: "'Tis white, your Highness."

"White, is it? Then let a white robe be brought, and put it on him. 'Tis not meet that a king should be so poorly attired."

Then they fetched a white robe, and threw it over His humble Jewish dress.

"Now, good sirs," said Herod, turn- ing his eyes wickedly upon the mem- bers of the Sanhedrin, "doth He not look majestic? A King indeed! Let all do Him homage."

And the courtiers and soldiers pressed forward in mock adulation.

But Herod, watching from his chair of state, saw something in the aspect of the prisoner which made him feel un- comfortable. "He hath a look which I do not see," he muttered, "nor yet this silence; 'tis unnatural. Suppose He should do some awful thing now; they say that He hath unlimited powers."

With an imperative gesture, he sum- moned one of his officers. "Take the Fellow away!" he said. "Take Him back to Pilate."

"Shall we take off the robe, your Highness?" asked the attendant.

"No, no!" answered Herod, hastily. "Take Him just as He is—and quickly. Clear the room of all those,"—indicat- ing the Jews with a sweeping gesture.

So it happened that Pilate was once again called forth into the judgment seat, and confronted with Jesus.

### CHAPTER XXVIII.

It was with a frowning brow that the governor again seated himself in his ivory chair of state. "Ye have brought this Man unto me," he said, "as one that perverteth the people; and, be- hold, I, having examined Him before you, have found no fault in Him touch- ing those things whereof ye accuse Him. No, nor yet Herod; for I sent you to him with the prisoner; and, lo! he hath sent Him back to me uncondem- ned. I will therefore scourge Him, and let Him go."

He said this, hoping that the scourg- ing—a terrible punishment in itself—might appease the wrath of the Jews.

The multitude, which now numbered thousands—and, as Pilate saw, of the lowest and most debased portion of the population—gave a savage, articulate cry, like that of a wild beast.

"What do they say?" asked Pilate, speaking to the Roman official who stood beside him.

"Release unto us a prisoner," replied the man.

"They are right!" said Pilate, be- thinking himself joyfully of the time- honored custom of releasing a prisoner to the people at least time. And he arose and cried aloud: "Will ye that I release unto you the King of the Jews?"

Now it happened that the chief priests knew of the condemnation of Barabbas, and how he lay bound in the dungeons of Antonia, sentenced to suffer crucifixion on that very day, which was the fifteenth of Nisan.

So Jochanan, and other wise ones of their number, mixing with the multi- tude, earnestly brought to their remem- brance how Barabbas was about to suffer for his loyalty to the nation.

And when the multitude heard their words, they began, with one accord, to yell: "Barabbas! Barabbas!" till the whole city was aroused, and thou- sands more came running to the palace to see what had happened. And all joined in cry.

Then Pilate said unto them: "What shall I do then with Jesus, Who is called Christ?"

The chief priests answered: "Let Him be crucified!"

And the mob, mad with excitement, and thirsting for blood, echoed with a cry which has rung down the ages: "Crucify Him! crucify Him! Away with Him!"

At this moment one of the officials handed to Pilate an ivory tablet with his name written thereon. And he read this warning message from his wife:

"Have thou nothing to do with that just Man; for I have suffered many things this day in a dream because of Him."

CLAUDIA.

Then, more anxious than ever to save Him, he said unto them for the third time: "Why, what evil hath He done? I have found no cause of death in Him; I will therefore chastise Him and let Him go."

But the chief priests saw that he feared the people; and again they raised the cry: "Crucify Him! Crucify Him! And again the multi- tude echoed the words.

Pilate looked out from his throne over that threatening mob, and his heart was as wax within him. "I cannot save the Man," he muttered. "Tis too late. And what matters it after all—one Jew less in Jerusalem!"

"Bring me water in a basin!" he commanded.

And when it was brought, he stood up and washed his hands in sight of all, saying solemnly, "I am innocent of the blood of this just Person. See ye to it."

And all the people answered him with the awful words: "His blood be upon us, and upon our children!"

Then he released unto them Barabbas, and commanded that Jesus should be scourged and brought forth out of the prison when he heard what had been done he said scornfully to his fellows:

"Said I not that the man was a coward!"

Now Pilate, the trial being ended, went into his palace with a heavy heart. And as he was seeking to with- draw himself into an inner room, he came upon his wife, Claudia.

"Dost thou receive the warning I sent thee?" she asked.

"I received it; but it was too late," said Pilate, faltering.

"Too late!" said Claudia. "What meanest thou? Is the Man dead?"

"No. He still lives, but—well—I— I have sentenced Him to the cross. They are even now scourging Him. I could not help it. Thou shouldst have seen the mob—'twas frightful! And thou criest they ring in my ears still!"

And the wretched man pressed his hands to his head wildly.

Claudia looked at him with wide, glassy eyes. "Thou hast condemned Him?" she whispered hoarsely, "and to the cross! Then may the gods help us! We are undone!" And she wildly fled, leaving Pilate alone.

Then the soldiers took Jesus, and when they had stripped Him of His upper garments, they bound Him to a low pillar, so that His back was bowed.

And they took scourges, made of heavy thongs of leather, weighted at the ends with jagged pieces of iron, and they beat Him upon His naked back until until they were weary. Then they lifted Him putting on him again the white robe with which Herod had mocked Him, they dragged Him into the judgment hall. And the whole band came together to look at Him there.

"Let us worship Him!" cried one, "even as did Herod."

The saying pleased them. Stripping off the white robe which Herod had put on Him—white no longer, for it was crimsoned with His blood—they clothed Him with an old scarlet mantle, which belonged to one of them. Then one brought in branches of the thorn tree, and they made of the branches a crown,

and drove it down about His temples; and they put a reed in His hand for a sceptre. Then they laughed aloud, as they looked upon Him, till the hall echoed with the horrid sound; and bowing the knee, they cried, "Hail! King of the Jews!" Snatching the sceptre from His pinioned hands, they smote Him on the head with it. And they spit in His face.

In the midst of this their brutal sport, Pilate came upon them.

"Bring Him forth!" he commanded savagely. And he went out again to the judgment seat, being minded yet to save the Man, for the sake of his wife Claudia, and because he, himself, feared—he knew not what.

He stood up before the multitude, which had grown so great that he could see nothing but one mighty sea of faces. And he pointed to Jesus standing be- fore him, wearing the scarlet cloak and the crown of thorns, His face stained with blood and befouled with insult, His eyes dim with agony, yet withal trans- figured into something so divine that Pilate cried with genuine pity and reverence in his tones, "Behold the Man!"

It was as if he would have said: See Him so agonized and yet so innocent! Hath He not suffered enough? Will ye not pity Him and save Him?

But the chief priests and officers of the temple were mad for His blood; they had waited for over three hours in the blazing sun, for Him to be brought forth unto them. Pilate's appeal, and the piteous look of the prisoner, only added fresh fuel to the flame which was devouring them.

"Crucify Him!" they yelled hoarsely. And again and again, "Crucify Him!"

Then said Pilate in a rage: "Take ye Him and crucify Him; for I find no fault in Him."

But the Jews, willing to justify them- selves in the sight of the multitude, answered: "We have a law, and by our law He ought to die; because He made Himself the Son of God."

When Pilate heard that saying he feared exceedingly; and again he re- membered the ghastly face of Claudia, as she said: "We are undone." He turned and strode once more into the judgment hall, commanding the guard to bring the prisoner.

"Whence art Thou?" he demanded of Jesus.

But the prisoner made him no answer. What use to answer this man who was too cowardly a creature to free Him whom he had thrice acquitted, and twice condemned?

"Speakest Thou not unto me?" said Pilate fiercely, glad of an excuse for anger. "Knowest Thou not that I have power to crucify Thee, and have power to release Thee, and have power to release Thee?"

And Jesus, seeing the dark tumult in his breast, pitied him. "Thou couldst have no power at all against Me," he said, breaking the silence of many bitter hours. "Therefore he that delivered Me to thee, hath the greater sin."

Pilate trembled before Him.

Then went he forth,



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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1908.

To the Editor of THE CATHOLIC RECORD.

Dear Sir: For some time past I have read your estimable paper.

and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success.

Believe me, to remain, Yours faithfully, J. E. FALCONE, Arch. of Larissa, Apost. Delegate.

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

LONDON, SATURDAY, MAR. 14, 1908.

THE FRENCH BISHOPS.

Pope Leo XIII. has answered nobly an impudent demand made by Premier Combes. The latter, after having done all in his power to destroy religion in France, imagines that he or his government, which means the same thing, should have the exclusive right of filling vacant episcopal sees in France.

The Bishops of Carcassonne and Annecy, who were appointed by the Holy Father two years ago, have been unable to take possession of their sees owing to the preposterous opposition of the Government, which wishes to fill the sees with its own nominees. Pope Leo has answered this audacious demand by saying that he will never submit to such an outrage, and that he would rather leave all the sees in France vacant and abolish the Concordat than humiliate the Church by having the Bishops appointed by the Government. This answer is worthy of the long line of Supreme Pontiffs, so many of whom, including St. Peter himself, have faced death rather than offer incense to false gods, or subject the administration of Church affairs to the civil government.

REV. FATHER TEEFY.

The following interesting sketch of the Rev. J. R. Teefy, C. S. B., Superior of St. Michael's College, Toronto, together with an excellent portrait of him, appeared in the Toronto Globe. These facts concerning the life of this distinguished priest will be of much interest to our readers. Father Teefy is the son of the much respected Mathew Teefy, J. P., of Richmond Hill, Ont., who enjoys the distinction of being the oldest postmaster in Canada: "Rev. Father Teefy, Superior of St. Michael's College, was born at Richmond Hill on August 21, 1848. His early education was obtained at the High school there. He entered the University of Toronto in 1867 and took an honor course in classics and mathematics until his third year, after which he specialized in mathematics. He graduated in 1871. For three years he taught in the High schools at Port Rowan, Beamsville, and in the Collegiate Institute at Hamilton. He entered the Grand Seminary at Montreal in 1874 and studied theology. In April, 1877, he entered the novitiate in the Basilian community at Sandwich, Ont. Father Teefy was ordained a priest in the chapel of Assumption College by the present Archbishop of Toronto, who was then the Superior, on June 29, 1878. In September, 1878, he was appointed Professor of Mathematics at St. Michael's College, where he remained for eight years, when he went to England in 1886 and worked for two years. Upon his return in 1888 he was appointed Superior of St. Michael's College, the position which he still holds.

THE CHURCH IN JAPAN.

A correspondent of the Western Watchman of St. Louis, Mo., writing from Nagasaki, Japan, states that notwithstanding there are many Protestant churches of so many different kinds in Japan, Protestantism is not making any decided progress in the Island Empire. The great variety of beliefs is a serious obstacle not only to the progress of Protestantism, but likewise to that of Catholicism. The Japanese cannot understand how one Christ can be represented by so many discordant denominations, and thus the advance of Christianity is greatly impeded. Elsewhere in heathen countries the same thing has been found to be a serious obstacle to the progress of Christianity, and this was to be expected also in Japan.

The Japanese are said to be not intolerant in regard to the introduction of Christianity into the country, as they

do not entertain the notion which is so strongly held by Mahometans, and was formerly entertained by the Emperors and philosophers of the Roman Empire, that the adoption of the Christian religion would mean the overthrow of their national existence. In fact, so tolerant are the Buddhists and Shintoists of Japan that it has been known that the priests of these religions have gone into Catholic and also into Protestant churches to pray.

The Catholic Cathedral of Tokyo is a handsome building and is well filled at Mass on Sundays, the Japanese as well as the Europeans manifesting that they are moved by solid devotional feeling.

The Episcopal as well as the Methodist, Baptist, Congregational and Presbyterian Churches are fine buildings, and all these denominations have successful schools in operation. There are also good Catholic schools under charge of religious orders, as well as orphanages and hospitals.

The Watchman's correspondent expresses the opinion that if the Protestants could unite to form one Protestant Church it would be the means of causing both Catholics and Protestants to increase in numbers much more rapidly than they are doing.

These facts, which are indisputable, constitute a powerful confirmation of the Catholic belief that Christ instituted but one Church, to which alone He gave the commission to teach all nations. Had He instituted the many sects of Protestantism He would have put a serious obstacle into the way of having His commandment become effective to preach the gospel to every creature.

THE RELIGIOUS QUESTION IN GERMANY.

The Cologne Gazette is one of the extreme anti-Catholic papers of Germany, and it leads the outcry of the extremists against the proposed re-admission of the Jesuits into Germany. With the same spirit of exaggeration for which people and papers of this class are wont to regale themselves and others on this side of the Atlantic, the German ultra-Protestant papers declare that the "Clericals," by which they mean Catholics, who are faithful to their religion, are becoming daily more and more aggressive, though they admit that the opposition to the "real or supposed" plans of the Catholic Church is not inactive either.

The aggressiveness of which these journals accuse the Church consists simply of the determination exhibited by the Catholics not to be put into a position of inferiority in comparison with the Protestant majority in the Empire. And why should they be content with the legal disabilities which are still imposed upon them?

There is no sect among those which have been begotten by Protestantism, whose clergy are resting under a decree of banishment such as that under which the Jesuits are ostracized in the country, and why should Catholics not be aggressive so long as such an ostracism exists?

The Cologne Gazette declares that there shall be a new Kulturkampf inaugurated should "ultramontanism rear its head too high."

This threat of baffled impotent bigotry will not strike terror into the hearts of the Catholics, though they are in a minority in the country; but they are, after all, a strong minority, being nearly 36 per cent. of the population. The Government cannot afford to set the Catholic feeling of the country at defiance, and wisely has the Emperor admitted this in practice. Even Bismarck, the author of the original Kulturkampf, admitted this by repealing the obnoxious persecuting laws, and it is not likely that the Government will again attempt to put such laws into operation.

It is expected that the Catholic party in the Reichstag will be stronger and more compact than ever after the general elections which are to take place immediately; and, after that, the last of Bismarckian persecuting laws will be swept from the statute books, and the Jesuits will be re-admitted to the Empire.

THE INDIAN SCHOOLS OF THE UNITED STATES.

Senator Lodge, one of the Commissioners selected by the United States Government to adjudicate on the Alaskan boundary between the United States and Canada, has recently shown himself to be an uncompromising opponent of any measure contemplating justice to Catholics. In fact this gentleman has always shown himself in this character, since he has occupied a seat in the Senate. He is constantly on the alert to watch legislation from his point of view as a Know-Nothing or an Apatist.

Down to the year 1901 the Government had allowed the Indians of the West certain annual rations in consideration of their cession of certain lands to the Government. The rations were

not a charitable bonus, but were a payment for value received, and were faithfully paid by the Government; but in the year indicated it was provided that only those Indians who send their children to the Government schools or to no schools at all should receive their rations. Thus the parents of those children who attended the Catholic schools were unjustly deprived of the rations due to them.

The facts of the case justified the proposal of an amendment to the Indian Bill which was recently under consideration by the House Committee on Indian affairs. The amendment was as follows:

"That no rations shall be withheld from any Indian entitled thereto under any treaty with the United States by reason of the fact that the child or children of such Indian may be in attendance upon any other than a Government school."

This amendment is a simple act of justice to Indian families upon which a grievous wrong has been inflicted during the past two years. It was supported by all the members of the House Committee except Mr. Stephens of Texas. Mr. Stephens had supported this amendment when it was proposed a year ago, but he is now found bitterly opposing it. The reason for his present opposition is not a conviction that the present state of things is just, but because he has discovered that during the past year, by a redistribution of the constituencies of his State, he has not so much to fear from Catholic indignation at his injustice as would have been the case a year ago.

The fact is that a year ago his district contained a large Mexican Catholic population within the eighty counties of which his district was then composed, but by the redistribution of districts this population has been added to another district.

In an interview he declared the reason for his present course to be that he is opposed to a union of Church and State. He ignores the fact that the payment of a just debt implies no such union. It is more of a union of Church and State if a non-religious faction takes the opportunity to avoid payment of such a debt on the pretence that the creditor belongs to any particular religion, which is the way in which the present regulations operate. This amounts to making irreligion the religion of the State, a thing which is contrary to the Constitution. When this was pointed out to him, Mr. Stephens flew into a passion and made disparaging remarks about "Roman Catholic impudence."

The matter was brought before the Senate Committee on Feb. 14, and the amendment was inserted in the Bill as it was laid before the House; but here Senator Lodge was on the watch, and brought up some technical objection on which he was sustained by the chair so that justice to the Indians is deferred to some future time through the innate bigotry of one or two Senators. No doubt the injustice complained of will be remedied in time, but meanwhile fanaticism and injustice will enjoy a temporary triumph.

THE SITUATION IN IRELAND.

A despatch from London of date March 3, gives the information that it was moved by the Attorney-General that a writ be issued for the election of a member of Parliament for Galway in the place of Colonel Lynch who was recently unseated on account of his conviction for high treason owing to his having fought against the British in the Boer war.

An amendment was offered by Sir George Bartley, Conservative, proposing that no writ be issued during the life of the present Parliament. The reason advanced for proposing this amendment was, as alleged by the mover, that Galway elected Colonel Lynch simply because he was a traitor, and he quoted an alleged message from Mr. John Redmond M. P., to the electors asking them to "elect Colonel Lynch and haul down the blood-stained flag of England."

Mr. Redmond warmly denied having sent such a message, and explained that he was in America at the time of the occurrence.

Sir George Bartley withdrew his statement, and his amendment was put to the vote, with the result that it was defeated by a majority of 248 to 45 votes. The issue of the writ was then agreed to.

The large majority by which the amendment was defeated is an evidence of the general desire prevailing in Parliament and throughout the country to make peace with Ireland and let bygones be bygones.

We are gratified to learn from Mr. Redmond's own mouth, and from the promptness with which Sir George Bartley's statement was rebutted, that the bitter appeal said to have been made by Mr. Redmond was a fabrication. That the mover of the amendment was obliged to withdraw his statement at once is sufficient proof that it was invented for the purpose of keep-

ing up an enmity between Englishmen and Irishmen. This statement, if it had proved to be truthful, would be disastrous at the present moment when the olive branch has been extended by the King and the Government to the Irish people, in the promise that a satisfactory Land Purchase Bill will be introduced into Parliament at the earliest possible moment, which will remove the principal cause of dissension between the two sister nations. The rejection of Sir George Bartley's motion is another proof that the British Parliament is now better disposed to be conciliatory toward the people of Ireland than it has been at any previous time.

There are other evidences that this is the case, among which we may mention that the proclamation issued last year placing thirteen districts of Ireland under the Crimes Act, and subjecting them to the summary jurisdiction of the magistracy, has been recalled. It is understood that this beneficent relaxation of the Coercion Act is intended to prepare the way for the new Land Bill of the Government, though Sligo, Tipperary and Clare counties have not been included under this relaxation, and in these counties the magistrates will still have the power of summary jurisdiction.

Another evidence of the desire of the Government to make peace with Ireland is the release of Mr. Reddy, the Nationalist member of Parliament, from Tullamore prison. Messrs. William Redmond and John Roche, who are also members of the House of Commons, are still in prison, but it is expected that they will also be released within a few days.

The Government has explained that the reason for these relaxations in Ireland are a consequence of the great diminution of boycotting and intimidation in Ireland and of the improved tone in political controversy which has taken place of late. This improved tone is itself the result of the greater forbearance shown by the Government, so that on both sides more moderation is exhibited than has heretofore existed.

No one doubts for a moment that Colonel Lynch was elected for Galway under the provocation of the new and harsh application of the Coercion Acts, and as a protest against the Government for ignoring persistently the Irish demands; but if once a happier condition of affairs were created in Ireland the attitude of the people of England and Ireland toward each other would undoubtedly become at once more friendly. It cannot be expected that a nation treated with constant harshness will give the hand of friendship and fraternity to its oppressor.

It is perfectly well understood by both parties in Parliament and outside of it that, should the expectations of the Irish members be not realized, owing to a refusal by the government of the propositions agreed to by the landlords and tenants conference, the neglect or refusal will result in greater dissatisfaction than ever, the more so as the government itself has promised to introduce a measure which will settle the land problem once for all. The result of such refusal will be that "twice as many counties will be proclaimed under the Coercion or Crimes Act as before the present armistice began, and twice as many Irish members will be thrown into prison for returning to the policy of agitation against the Government." Thus speaks Mr. Redmond.

Should the propositions of the Land Conference be accepted and acted upon, however, it has been aptly said by Lord Dunraven, who speaks on behalf of the landlords, that the result will be "one of the most extraordinary peaceful revolutions ever effected." But should Mr. Wyndham fail to meet the views of the conference, "he will have on his hands such an Ireland as the world has never seen."

It is expected that the Government will introduce its Bill before the end of March, and the present truce will continue till that time. Parliament is anxiously awaiting the introduction of the Bill in order to know what the prospect is of pacifying Ireland.

EPISCOPALIANISM AND CHRISTIANITY.

A curious scene occurred at the service held recently in the Protestant Episcopal Cathedral of Boston, in commemoration of the death of Bishop Phillips Brooks. The well-known Unitarian minister, Dr. Edward Everett Hale, was admitted publicly to communion as a token of Christian brotherhood, the communion being administered by two Bishops of the Episcopal Church, viz., the Bishops of Maine and Massachusetts.

We have no complaint to offer against these Bishops for having admitted Mr. Hale to the communion in their Church, for the so-called Episcopal and sacerdotal orders of Anglicanism and its sister Church of the United States are not valid, and the communion administered by those who have received

these orders is invalid also; but it must be regarded as a strange and repulsive act for the Bishops of a Church which makes profession of being identical with the ancient Catholic Church of England to admit to communion, such as it is, a so-called clergyman who does not believe in the great principal truths of the Christian religion. This is equivalent to a declaration that Christianity does not teach us anything which ought to be believed.

Doctor Hale does not believe in the Holy Trinity. He denies the Divinity of Christ and of the Holy Ghost. He has frequently scoffed at the miracles recorded in the Old and New Testaments, and has pronounced the events recorded in the Acts of the Apostles down to the establishment of the Christian Church to be mythical.

It cannot be said that the Bishops did not know Dr. Hale or his antecedents, for the doctor is well known in Boston and throughout New England, so that there can be no doubt that he received the communion by prearrangement. He is, in fact, socially a gentleman of high repute; too much so to have obtruded himself on the clergy of the Church unless he had been invited. We must conclude, therefore, that the Episcopal Bishops of New England do not regard a belief in the Divinity of Christ or of the Holy Ghost or faith in the Bible as essential to Christianity and Christian fellowship.

We had the thought that the Anglican and the Protestant Episcopal Churches had not degenerated so far from the Christian type as to have practically thrown overboard all the mysteries of Christianity, but we are now compelled to admit that such is the case. Practically Episcopalianism has repudiated Christ by its action in the present instance.

This incident of Dr. Hale's admission to the communion has not passed unchallenged by portions of the Episcopal clergy and press. The Living Church, an organ of the High Church party, says in regard to it:

"It is difficult to imagine why Dr. Hale should have wished to receive the Blessed Sacrament, since he would be prompt to disavow as stuff and nonsense any doctrine which Churchmen could receive concerning it. Why should one desire to 'show forth the Lord's death' who does not acknowledge the death as the 'full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world'? He cannot have been ignorant of the law of the Church, for many years ago a similar act on his part drew forth from the present Bishop of Vermont an admirably clear statement in severe reprobation of those who admitted Dr. Hale to the highest privilege of the Catholic religion. But we should be false to the duty we owe the whole Church if we did not bear solemn record of the grief which fills the hearts of loyal Churchmen at the knowledge of the dishonor done our Lord in the Sacrament of His love."

This strong language can be justified only by the belief that Christ is really present in the Eucharistic Sacrament—a belief which, though entertained by the reverend editor of the Living Church, is not shared by a majority of the clergy of the Protestant Episcopal Church, and consequently the reasoning will certainly not be appreciated by all members of that Church.

It will be noticed that the Living Church throws the whole blame for the violation of religious etiquette and the supposed profanation of a religious rite upon Dr. Hale, whereas Bishop Vinton of Western Massachusetts, and the Bishop of Maine, are undoubtedly responsible to a still greater extent than Dr. Hale himself, as they are the official custodians of the sacraments of the Church over which they preside, yet they deliberately admitted the Unitarian clergyman to the Communion. It is but little to the point that the Bishop of Vermont indicated those who admitted Dr. Hale to the Communion years ago; for now we have two Bishops who take quite a different view of the case, and two are greater than one. Indeed, we may add a third, for when a reporter of one of the daily papers interviewed Bishop William Lawrence of Massachusetts on the subject, he appeared to give unrestricted approval to the act of his colleagues, for the only answer he would give the reporter was: "Just say that Dr. Hale said he received his invitation nineteen hundred years ago. There is nothing more to add to that."

The old proverb asserts that "silence gives consent;" and if it was Bishop Lawrence's intention to evade the responsibility of approval of the acts of his brother Bishop by an evasive answer, he must have overlooked entirely the duties of a Christian Bishop as laid down by St. Paul to Timothy, to "admonish those who resist the truth. . . . If at any time God give them repentance to know the truth, and they recover themselves from the snares of the devil by whom they are held captives at His will." (2 Tim. ii. 25-26.) Certainly if the great Apostle meant anything by these words, he meant to condemn those who deny Christ's Divinity, and man's redemption through the Sacrifice He offered on the cross.

Are these the watchmen whom God hath placed "upon the wall of Jerusalem never to hold their peace all the day and all the night, and to give no silence till He establish and make Jerusalem (the Church of God) a praise in the earth?" (See Isaiah lxvii, 1, 2.)

MR. CHARLES DELVIN FOR GALWAY.

A cablegram from London, England, announced that Mr. Charles R. Devlin, Chief Canadian Emigration Agent in Ireland, has been unanimously nominated as the Irish Nationalist candidate for Galway for the British House of Commons. The seat was rendered vacant through the conviction of Colonel Arthur Lynch for high treason, owing to his having taken up arms on the Boer side during the South African war.

Mr. Devlin is well known throughout Canada as a warm supporter of Ireland's cause, and as a thorough-going Home Ruler. He was a member of the Canadian House of Commons, having represented the Constituency of Wright in Quebec for two terms. He resigned his seat for the purpose of going to Ireland to advocate the immigration to Canada of those Irishmen who deemed it advisable to leave their native land. He has many times advocated justice to Ireland on public platforms in Canada, and we have no doubt he will be an able advocate of Irish rights in the British House of Commons, if elected for Galway, as he will undoubtedly be. We wish him a brilliant and successful career.

THE BIBLE AND PROTESTANTISM.

The following dismal complaint on the loss of the Bible to Protestantism as a basis of faith, and even as a mere subject of literary study, is from last month's Century. It shows in a striking light the growing indifference to the Bible among Protestants, though the Sacred Book was regarded by the last generation of Protestants as the infallible Word of God, and the only source of our knowledge of heavenly things:

"One cannot well deny that the battle has gone against the Bible as the only great literature (in Huxley's phrase) within reach of the common people. Too many archers have pressed it sore. Cheapened and multiplied newspapers and magazines and books of all kinds have fallen in with it, if they have not fostered, an extensive in the place of an intensive reading habit, so that the Bible must now struggle for existence as literature, instead of being the 'one book.' Bible reading has been bowed out of the Public schools, while the home, to which it was again kindly commended, has politely passed on the unwelcome guest to the Sunday school. But that institution, with the best will in the world, cannot recreate the heaven which lay about the infancy of those who, as a mother's knee, made their young imagination familiar with the racy, pungent English of the King James version, and with wealth of Oriental trope and allegory and pious and pastoral and drama, which, from the Bible, has passed into the masterpieces of our literature.

"The evidence is too strong, and comes from too many quarters, that the old saturation with biblical phraseology and imagery and illustration is a thing of the past. An arid and astounding ignorance has too often succeeded it. Tenyson and Browning, to say nothing of Milton and Dryden, are already in the hands of scholars to explain to ingenious minds in school and college echoes and reminiscences of the Bible, which were second nature to an earlier generation. All this is a twice-told if still sorrowful tale. And there seems no present hope of turning back the tide of battle. We can but sadly reckon up our losses."

"Too many archers have pressed it sore," says the writer in the Century, and it has succumbed to the pressure! It is indeed true that many archers have bent their bows and sent their arrows against the sacred volume, especially during the two centuries which have passed away. But there were not lacking enemies as virulent towards God's word in the early ages of Christianity as those of modern times. Even so early as the beginning of the second century the pagans Celsus and Lucian bent all their energies to destroy the Christian faith by argument and ridicule, but so far were they from succeeding, that such learned men as Plutarch of Choeronea, Maximus of Tyre, Flavius Philostratus, and others of that period found it necessary to make Paganism resemble Christianity under some respects in order to give it more plausible character, that they might stay the current of public opinion which was already setting in towards the general adoption of Christianity; but though these so-called philosophers were followed by others no less skillful in polemical literature, such as Porphyry in the early part of the third century, Hierocles at the close of the same age and the beginning of the fourth century, in a similar strain, they did not prevent Christianity from triumphing over all obstacles, and becoming the religion of the Roman Empire.

The seventh general persecution of Christians took place under Decius

A. D. 250, and by monument was erected he had succeeded in Christian name; yet Christianity had come and pagan worship had disappeared.

Julian the Apostate after this to reinstate besides using the same have been employed to destroy Christian self-identity as a philosopher, to be, he wrote man, his estimation, would scientific grounds a Christian religion a he died with the a his lips that Christ's plete.

Why is it that in ened age it has h strong faith with believed in former has disappeared? coveries of recent thrown away new light of revelation to less worthy of bel seventeen or eight On the contrary, th coveries of archaeol the truth of the Ol ments in many ma before inexplicable therefore, attribute any new scientific It can be attributed which is the substit ibility of the indi matters, for that of Christ established.

Christ built His structible rock, aga of hell and all the cannot prevail. It that the new prin introduced as the l Reformation, and vate judgment of preme tribunal whic controversies of re in the gradual over belief, and it was by Catholic theofo be the result. Th been amply verifi experience that su of the unrestraini the wildest theoriz by designing imp enthusiasts, and th carried away by th

The Catholic Ch Protestant con ing the people of the Bible, v merely prescribed which it should is the disposition vagaries should n the authority of God, which is de ture to be "the truth." The C guarded its childre about by every v kept them to "th to the Saints." the reading of the that it should be God, of which private individua preter. In fact olic Church that roused its belief Word of God; b of rejecting th Church, which i in the same Bil infallible interpr thus Protestant practically to its

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The so-called which has busie ing to destroy Bible has succed as Protestantism once it was deci regarded as a d easy to take t assert that it studied now ev The Catholic bulwark of the teaches, and s firm believers t the Word of G every Sunday three times a bells ring pion call to mind of our Redem important eve Bible. All t Catholic Chu Bible; her pu

men whom God... monument was erected... he had succeeded in extirpating the Christian name...

Julian the Apostate made a new effort after this to reinstate Paganism, and besides using the same tactics which have been employed in modern times to destroy Christian schools...

Why is it that in the present enlightened age it has happened that the strong faith with which the Bible was believed in formerly by Protestants has disappeared? The scientific discoveries of recent times have not thrown any new light upon the mysteries of revelation to show that they are less worthy of belief than they were seventeen or eighteen centuries ago...

Christ built His Church on an indestructible rock, against which the gates of hell and all the powers of darkness cannot prevail. It was easy to foresee that the new principle which Luther introduced as the basis of his so-called Reformation, and which made the private judgment of individuals the supreme tribunal which should decide all controversies of religion, would result in the gradual overthrow of all religious belief, and it was foreseen and foretold by Catholic theologians that this would be the result...

The Catholic Church was accused by Protestant controversialists of depriving the people of the privilege of reading the Bible, whereas the Church merely prescribed the dispositions with which it should be read, among which is the disposition of faith that private vagaries should not be substituted for the authority of the living Church of God, which is declared in holy scripture to be "the pillar and ground of truth..."

The result has been what was to be expected. The Protestant ministers themselves have undermined the authority of the Bible by their attacks in the pulpit and through the press, upon its historical truth as well as its inspiration, and the latest consequences are enumerated in the article of the Century on the subject: "Bible reading has been bowed out of the Public schools, while the home to which it was again kindly commended has politely passed on the unwelcome guest to the Sunday school..."

The so-called "Higher Criticism" which has busied itself with endeavoring to destroy the authority of the Bible has succeeded in its object so far as Protestantism is concerned, and once it was decided that it is not to be regarded as a divine book, it is very easy to take the next step, and to assert that it is not worthy to be studied now even as mere literature. The Catholic Church is now the only bulwark of the Bible and of the faith it teaches, and so Catholics alone are firm believers that it is in its entirety the Word of God. Catholics listen to the Word of God read and explained every Sunday in our churches, and three times a day, when our church bells ring piously and prayerfully, recall to mind the sublime mystery of our Redemption, which is the most important event recorded in the Bible. All the doctrines of the Catholic Church are found in the Bible; her public service or liturgy

mainly consist of extracts from the Bible, and the Bible is treated both in the Church and in the home with the greatest reverence, because, no matter how the sects may regard that sacred book, the Catholic Church will continue to hold it in the same love in which it was held by her when the Great St. Gregory wrote to the physician Theodore, fifteen centuries ago: "The ruler of heaven, the Lord of angels and men, has sent you letters for the guidance of your life, and you neglect to read them piously; for what is the Holy Scripture but a letter from the Omnipotent God to His creature?"

ST. PATRICK'S CONCERT "An Evening with Tom Moore." Such is the title of a very interesting lecture to be given by Mr. M. J. Dwyer, an eminent barrister of Boston, Mass., in this city on March 17th at St. Patrick's Concert. Mr. Dwyer is a clever young Irish-Canadian who has made his mark in the neighboring republic, and we have no doubt all who attend will enjoy a literary treat. As the concert will be in every respect well worthy of encouragement we hope the New Grand Opera House will be crowded on St. Patrick's evening.

At the annual meeting of the Irish Benevolent Society held in this city on Monday last, Mr. T. J. Murphy, barrister, was elected President. This fact alone insures another term of prosperity for this admirable society. Under the presidency of the genial and estimable Mr. Murphy the work of aiding our fellow-countrymen in time of need and of promoting cordial relations between all classes of Irishmen will be carried on with renewed vigor.

IRELAND'S EMANCIPATION. AN AMERICAN'S HOPEFUL VIEW OF IT. Walter Wellman, the well-known American correspondent, writes forcibly and clearly on the above subject in the American Monthly Review of Reviews for February. Here are some extracts from his admirable paper:

For centuries, landlordism drained agricultural Ireland of its produce. Every year 15,000,000 acres of productive land, tilled by five or six millions of people, had to pay a tribute averaging 850,000,000 a year, most of which was sent out of the country. Ireland was impoverished. The people could acquire no surplus, because what would otherwise have been a margin of accumulation or savings went to the tribute collectors. The prosperity of any purely agricultural country must be a matter of slow growth. In any one year, in any one decade, even under the natural and sound system of individual ownership, the margin of surplus must be small indeed. A little is gained one year, or by one generation, and this is laid by as a foundation for future years and future generations to build upon. In the fullness of time these accumulations amount to solidify, resourcefulness, genuine prosperity. In America—say in Iowa, Wisconsin, Minnesota, Nebraska, or the Dakotas—we have seen how in one generation, under favorable conditions and the sound principle of individual ownership, the naked prairie may be converted into a fertile, highly tilled, richly productive, well-improved, and fully stocked farm. It takes time, even in America.

In Ireland, there has been time enough, Heaven knows, as the period has been measured by centuries, not by generations. But Ireland has never had a chance to profit normally by this natural law of development. One generation has acquired little or nothing from that which preceded it. They have been no small yearly margins to merge at last into family accumulations which spell independence and comfort. The tillers of the soil have drawn from it barely enough to keep body and soul together, and the remainder has gone to the landlord, and through the landlord to England or to the Continent—to the winegrower, the distiller, the race-track, the gaming-table, the purveyor of luxuries, the vampires of vice, the money-lenders. For three hundred years the system has annually skimmed Irish agriculture of the last drop of cream; and yet, there are superior persons who wonder why "the lazy Irish" are only skimmed milk.

Let us suppose that two hundred years ago there had been a British conscience and British statesmanship such as there are to-day, and that at the beginning of the eighteenth century the Government had righted the wrong of the conquest and confiscation by giving the tenant an opportunity to purchase his holdings. Before the century was half gone the land would have been paid for and would have become the property of those who tilled it; the yearly outflow of tribute money would have stopped; the earnings of the land would have remained upon or near the land; every year 850,000,000 would have been devoted to betterments—to houses, farm buildings, clothing, tools, horses, cattle, sheep, education, superior food, and a reserve of savings. If fifty years' earnings had been devoted to paying off the legal (or historic) equity of the landlords, one hundred years' earnings would have been left to accrue to the people.

Is there one wise enough to estimate what would have been the social and economic effect of this diversion of 87,500,000,000 from the channel of tribute to the accumulation of the people in one form or another during that century and a half? It is not difficult to believe that if the Irish people had had the sound principle of individual ownership for one hundred and fifty years after buying off the descendants of the conquerors and confiscators, and had enjoyed the just reward of their labor and economy, they

would to-day be as prosperous as the peasantry of France, fully as conservative in all their relations to government and society, and vastly more intelligent.

Ireland is a country virtually without coal and without timber, and of course manufactures could not greatly thrive. Tillage of the soil was the chief occupation of the people. As the population increased, the area of productive land was insufficient to support the people who live upon it. If they had had no tribute to pay—if they had owned their lands outright—they would still have been sad enough. But they had to pay the tribute. Worse still, the landlords forced them to pay every penny which could possibly be wrung from them. The land was the only avenue to employment, and the owners of the land took advantage of the necessities of the people—the land-hungers which inevitably followed. Rents already high were put higher. With some landlords, it was simply greed; with others, it was dire necessity—the necessity which had been created by the improvidence of those who were the representatives of the country in Parliament. They made the laws and enforced them. The English garrison in Ireland held all the reins of power, and for centuries their chief activity was in collecting the tribute, in evicting those who failed to pay, and in punishing those who kicked against the pricks. They squeezed the orange dry, and then wondered why there was no juice in it, and tried to put the blame upon the thriftless nature of their victims.

But at last the thin edge of the wedge of reform had been pushed in. The landlords were no longer absolute masters. They could not do as they liked with their own. They could not demand excessive tribute. They could not push up the rent on Pat's little patch because he had, through incredible toil, reclaimed a bit of bog and grown a little larger crop. Soon the wedge was pushed a bit further. Universal suffrage nearly destroyed the political power of the landlord class. True representatives of the Irish people, and not mere creatures of prestige and privilege, appeared at Westminster. Other land acts were passed, and seventy-two thousand tenants enabled to purchase their holdings through State aid to the extent of £23,000,000. Wherever these purchases have been made, thrift and prosperity have followed, and the purchasers have so punctually paid their instalments that the State is not losing a penny by the transaction. One could not ask more complete refutation of the favorite argument of the supporters of the let-alone policy that the Irish peasantry are so shiftless and thriftless that it is not worth while trying to do anything for them. Experience under limited land-purchase shows conclusively that the Irish peasantry respond to all efforts to uplift them, just as they have responded to the cruel system which bore them down. Among the leaders of English activities, there is a latent fear of the radical or socialistic tendencies of the great masses of workmen in the large cities. It is a curious and most interesting fact that the British statesmen of our day who are trying to settle the land and political questions in Ireland firmly believe that will be the greatest help to be done for the peasantry to uplift them, most intelligent and most energetic in Europe—to the British Empire, in a measure, what the peasantry of France are to the republic.

A TRUE IRISHMAN IN DUBLIN CASTLE. When Prime Minister Balfour and Irish Secretary Wyndham decided that the greatest help to be done for the peasantry and strengthening of the empire was to make Ireland loyal, that Ireland could not be made loyal without contentment, that contentment could not be had without prosperity, and that prosperity could not be secured without the abolition of landlordism and the introduction of the sound principle of individual ownership, they cast about for men and means with which to carry out the new policy. Chief Secretary Wyndham has the most direct way of doing it. He must remain most of the time in London, be needed a man—the right man—to represent him in Ireland. While in India as viceroy, Lord Lansdowne had known of the work of Sir Antony MacDonnell. In the northwest provinces of India, MacDonnell had solved—a scientifically and satisfactorily—a land problem similar to that in Ireland. On Lansdowne's recommendation—and this is a State secret—he was sent for. Lord Lansdowne took him to King Edward, who feels the keenest interest in the project to make a new and loyal Ireland. "I am willing to undertake the work," said Sir Antony to the King, "but you must bear in mind that I am not only an Irishman and a Roman Catholic, but a Nationalist and a Home Ruler."

"That makes no difference," replied the King; you "are the man we want." So Balfour and Wyndham sent MacDonnell to Dublin as under-secretary. He has been there only two months; but in this short time he has thrown old traditions and prejudices to the winds; he has consulted not only the landlords, but the true representatives of the Irish people—the Nationalist members of Parliament and T. W. Russell, the Scotch Presbyterian, who has brought Ulster in line for land reform and for the first time enabled the Irish people to present a united front, Catholic and Protestant, Nationalist and Unionist, Leinster, Munster, and Connaught along with Ulster—for settlement of the land problem upon the sound principle of individual ownership in place of dual ownership and landlordism. As a practical adminis-

trator, dealing frankly with the landlords on one side and the Nationalists on the other, he had, up to the time I left Ireland, in December, secured a general agreement upon the details of the project which the government will present to Parliament in a few weeks. More than 80 per cent. of the land-owners whose rentals exceed £500 a year had given their consent, and most of the remainder were expected to join. If a remnant stand out, the project will go ahead just the same, and something akin to compulsion or the law of eminent domain will be applied to them, for the government's interests demand this time to make a complete and final job of it, to leave no more spots or centers of discontent.

"LENT CATHOLICUS." Have we not too much reason to fear that in a multitude of cases the observance of Lent is too much like what is called "making the mission"? As there is a class who may well be called "mission" Catholics, so, it seems to us, there is a large class who may, with equal propriety, be designated as "Lent" Catholics. They observe Lent after a slipshod, half-hearted fashion, because it is the rule and it is expected of them; but when Lent is over they fall back into the old ruts and are really no better than they were before.

Now, in view of the fact that the object of Holy Church is to save our souls by the strictness of extra services in which our minds should be as much as possible called off from the world, and turned to the contemplation of more serious and important things, we earnestly recommend to all our readers to make a firm resolution to commence the observance of this Lent with a serious determination of doing something in the way of self-denial for the benefit of their souls and making it the beginning of a new life.

The day of judgment is rapidly approaching when we shall all have to appear before the great Judge of all the earth and give account of the deeds done in the body. In view of that great and awful day, what are the little acts of self-denial which we impose upon ourselves—the slight restraining of our appetites and passions, a little more pious reading, a little more praying—saying the Rosary—more faithfulness in attending Mass and special services—a small increase in our charity and refraining from the amusements—perhaps doubtful amusements—of the world? It is not high time for us all to awake out of sleep and give more earnest attention to the great and important concerns of our eternal salvation? God grant that this holy season may be the means of putting us all forward with zeal and perseverance on the road that leads to eternal life—Columbian.

OUR RELIGION. In one of the early articles of this series we promised a mention of ceremonies. As we are rapidly approaching a consideration of the Holy Sacrifice of the Mass, perhaps this would be the most appropriate place for such a mention. At the very outset we are met by two most important inquiries. The first, what is meant by sacred ceremonies, and the second, what is their origin?

In the most extended meaning of the term a sacred ceremony signifies any external act relating to the worship of God. While not objecting to the definition, yet you say all existing ceremonies are not essential to such worship. That is quite true. Some are essential; others are merely accidental. Of the first we have an example in the matter and form of the sacraments. Of the second those without which the sacraments may be still validly administered. The essential ceremonies are of divine origin, having been established by Our Lord Himself. Those accidental in character have some of them come down to us from apostolic times, while others have been added by the Church. The power of the Church in this particular is confirmed by the custom prevailing since the days of the Apostles. These accidentals we find to be different in different places and at different times. This fact sometimes confuses the uninformed and those not of our faith argue therefrom that our form of worship is contradictory. Such, however, is not the case. The mistake with both arises from their failure to distinguish between those ceremonies which are essential and those which are purely accidental. The essentials they will find the same the world over.

Hence follows the urgent necessity that we should familiarize ourselves with these ceremonies. Only through a perfect knowledge of them can come an intelligent understanding of our faith. Their purpose is for our enlightenment and edification. Man by his very nature not only learns easiest through symbol, but is most impressed by sensible things. Those, therefore, who are best informed concerning these ceremonies are usually inspired with the deepest love for their religion. The antiquity of their origin, the aid they give us to reach this result and the beautiful lessons they teach should inspire us with a desire to study them. Only by study are their beauties unfolded, understood and appreciated.—Church Progress.

Those "Popish" Festivals. How many of our churches held service on Christmas Day? We are so afraid of Romanism, and so anxious to maintain the Puritanic spirit, that the greatest festival of the year, the one that makes all the others possible, is paganism into a Santa Claus holiday. It is no wonder that many of our people do not attend church on Sunday; the reason is simple—the Roman Catholic churches celebrate Mass on that day! But the world moves, for the first time that St. Ignace had the altar and pulpit decorated with flowers for Easter Sunday he was waited on by some members of his official board and told that such things were Popish. He, has, therefore hope that Christmas Day will yet have a place in Methodist calendars.—Stylus in the (Methodist) Christian Advocate.

TRAINING THE CHILDREN IN VIRTUE.

The Catholic view of moral education was the subject discussed yesterday morning in the Twentieth Century Club's course of university lectures in the Colonial theatre. Rev. Father Edward A. Pace, professor of psychology in the Catholic university at Washington, and dean of the Catholic school of pedagogy in New York city, was the lecturer.

It had been planned originally to have Archbishop Keane of Dubuque, formerly rector of the Catholic university, deliver the lecture, but illness prevented him from filling the engagement, and his place was most acceptably taken by Dr. Pace.

Dr. Pace is tall, rather slender, very straight, light complexioned and with a well-modulated voice. He began with manuscript, but did not long or often confine himself to it and spoke with a display of confidence and familiarity with his subject. At the conclusion of his address, he was generously applauded. In the audience were many Catholic priests as well as ministers of other denominations. Dr. Pace spoke as follows:

"The courtesy you have shown me in your invitation is all the more highly appreciated because the subject which I am asked to discuss is receiving the earnest attention of thoughtful minds throughout the country. It is also a matter of congratulation that in the fundamentals of education all intelligent and country-loving Americans are agreed that somewhere and somehow there must be given a moral education to those who are to become the future citizens of the republic.

"It is no small compliment to this association that it should attack a problem upon whose solution so much depends, and in this far-sighted endeavor and co-operation of the Catholic Church, for the training of children in virtue in public and private is a more important task than the regulation of trade or the building up of the national defence.

"What the Catholic Church seeks in education is not new or uncertain. It is written high in the record of her history. In the cathedral and school, in monastery and university are the manifestations of her spirit. Essentially the Catholic Church is a magisterium, a teacher of morality.

"One very obvious fact in this country of ours where no form of religion may claim the patronage of the State, yet where each is free to work out its own ideals, is that the Catholic Church maintains a school system of her own. In the parochial school, academy and university it has provided every department of education. Thousands of teachers are employed and vast sums are expended. While the Catholic is obliged to bear with others the burden of the Public school, he is also obliged to bear the burden of his own school system.

"These facts are obvious, but how shall we interpret them? Does it mean that she denies any right on the part of the State to educate its citizens? Emphatically no. Whatever motive may be assigned, or may have been assigned in the past to her, the Church has quite clearly declared that the State may, and is in duty bound to provide for the education of its children.

"Does it mean that the Church claims to have a clearer idea of education? We do not have a Catholic grammar, or a Catholic arithmetic, or a Catholic geography, or a Catholic chemistry, or Catholic biology. The best available text-books are used, irrespective of the religious opinions of the authors.

"But does not the Catholic Church aim to keep apart, by its separate system, its children from those of the public, and to prevent the amalgamation of all elements of the nation into one bond of the spirit? On purely *priori* grounds she could not do this. Surely the Church cannot keep Catholics in school all their life. As they go from the school and college they share in the privileges and burdens of American citizens.

"What then is the meaning of the separate Catholic system of education? Two questions are involved there which must be kept apart. First, what principles are involved in the Catholic view of education, and second, by what particular arrangement does the Catholic Church propose to have such moral education given? The solution of the second problem depends on the answer we give to the first. According to our concept of moral education we must organize the practical work of education. I shall undertake to outline the principles which have guided the Catholic Church all along, and the principles by which she is guided in maintaining her schools in the United States.

"Moral education deals not with any profession or occupation or line of work, but it deals with conduct, therefore it deals with life itself. Accordingly therefore as we think of life itself must be our concept of education. If the only purpose of education is to carry us through life as we know it here, then the education must be simply adapted to that purpose. If, on the other hand, we hold that this life, including all the forms of activity,—art, science, industry, commerce, education and religion—is a preparation for a higher life, then evidently the fundamental concept of education will be a totally different one.

"The second view is that which the Catholic Church maintains. She holds that the supreme destiny of man is not attained in this life; that he is destined for a higher and supernatural purpose, and that purpose is in the sharing in the divine life. Hence all his activities and all which go to make up the present life get their highest value just in proportion as they are turned toward that sovereign purpose. It does not mean that in the Catholic view the things which make life pleasant and which makes life refined and elevated are useless. It does not give a death blow to personal energy and noble ambition, but that in the exercise of the different faculties and talents, and in the achievement of spe-

cial purposes, we shall always keep in view the ultimate purpose of existence, "If all the aims and purposes are so held that they are helps and not hindrances to this end, then they attain their highest value, and are esteemed and blessed by the Church.

"If the definition of education is a preparation for complete living, the Church accepts it. If the definition of education is to help the individual to its inheritance, intellectually and morally, the Church accepts it. The purpose of the Church is to see that the individual obtains his inheritance of life everlasting.

"The conditions on which we are to work out our destiny are determined for us by the author of our nature, and are made known to us through God's law and God's revelation. Moral education, so far as it is to be helpful to our development, must keep in view the ultimate destination. The best education is that which informs us most thoroughly of the conditions on which we attain our purpose in life, and which informs us of the divine law and leads us to obey. Such education is all the more necessary because man is a free agent. Moral law does not, like the physical law of the universe, compel our obedience. Like the physical law, the moral order is established by the Creator. We cannot any more tamper with this law than we can with the laws of nature. As members of the moral order, our obedience cannot be forced from us. Moral education, dealing with the free agency of man, must take the form that will lead man freely to obey the laws on which his life depends. The ideal education is that which trains man in full obedience to the divine laws, and which will so fortify the intellect and the will as to make obedience to law a pleasure rather than a penance.

"Is this merely an ideal? Is it merely an enumeration of abstract conditions and qualities which have nothing to do with real life, and has the ideal ever been realized? In answer the Catholic Church points to the central figure in the history of the world—Jesus Christ. In Christ certainly that perfect harmony between all the faculties of the soul, that perfect compliance with divine laws, is a real fact, and the most conspicuous fact in human history. The Church points also to the saints—men and women in all ages who have almost attained to their life purpose.

"The question of moral education is a practical one, provided the methods employed are those which were successful in the life of Christ and His disciples. The general principle which underlies Catholic education is that physical and intellectual, moral and religious instruction shall not be separated. All the forms of education must work together for the upbuilding of character and the elevation of moral virtue.

"According to the Catholic view, if a child is trained from the outset to look upon religious training as something alien, if we insist merely on the intellectual side of education, if no effort is made to develop even the natural virtues, the child which leaves school at sixteen or the college at twenty, will have formed the conviction, not perhaps consciously, that morality is something which is more a luxury than anything else, and not a necessity to make him a man or her a woman, but something which he may select as he does his clothes. What is true of the separation of intellectual and moral education is true of the separation of the moral and religious training. The child is likely to become convinced that religion is something elegant, but superfluous. The Catholic Church does not minimize the importance of moral training, but it should be elevated and strengthened and permeated with religious instruction. Religious instruction supplied higher motives for conduct and for acts which in themselves are good already.

"Here it is to be noted that religion is not emotion. Religion is not acceptance of belief in dogmas. Religion, is not merely external worship. It is all these things and a good deal more. The essence of religion is in conduct that accord with the teachings of religion in the practical duties of life."

So Easily Discouraged.

Why are we so easily discouraged, if not because our faith is so weak? Why, if God does not speedily attend to us do we reproach Him with being deaf to our wishes? Why are we dejected, disheartened, in despair, when the storm instead of abating, waxes stronger and the peril becomes greater? What kind of faith is that which is not proof against the smallest trial and that is disconcerted with every trifling obstacle? And with such dispositions are we astonished our prayers are not granted? It would be far more astonishing, if, with such weak faith, God listened to them.—Abbe Crou, S. J.

Listlessness of Soul.

Laocordaire says: "A happy and comfortable life readily produces listlessness of soul. We enjoy ourselves innocently, and yet little by little the spring gets weakened, prayer becomes irksome, self-denial is forgotten, we get into a neutral state as regards God, which robs us of the joys of conscious love. The only cure I can see for this is to give God certain regular moments daily, to bind oneself down to certain outward acts, which may withdraw us from time to time from our insensibility. If meditation is hard, spiritual reading might be able to rouse you."

Special Sermons for Deaf Mutes.

Archbishop Farley has granted leave to Father Murphy of the Paulists to publish a set of sermons for deaf mutes. It is the first time that such a book has been planned especially for their benefit. Its name is "Nothing New." An effort will be made to place it in the hands of deaf mutes throughout the country without cost to them.—New York Sun.

Kind looks, kind words, kind acts and warm hand-shakes—these are secondary means of grace when men are in trouble, and are lighting their unseen troubles.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXXI.

We have seen that on page 116 Lansing brings up various titles which he says Catholics ascribe to the Pope. One of these, as we have seen, is "Our Lord God the Pope," which appeared in the first printed edition of the Canon Law, through the blunder of a compositor, running together the two phrases "Our Lord the Pope" and "Our Lord God."

This unfortunate lapse has, of course, been corrected in all subsequent editions. However, Lansing and all his printer's blunder, or anything else, into a formal use of the Catholic Church. If the Pope—which, says Dr. Dollinger, has never happened yet—should go mad, and in his delirium use some blasphemous phrase, those men would probably put it down in their next editions as a regular papal title.

He gives us also "The Divine Majesty," as a title of the Pope. He is careful not to tell us when or where or by whom such a title has been used. Milman and Ranke, with all their boundless reading in the papal annals, and the late Bishop of London, have evidently never discovered this epithet. And of course we are not so ridiculous as to imagine that Lansing knows anything about the Popes of which these three great Protestant historians are ignorant.

Consequently, let this Lansing tell us when, where, by what Council, or what Consistory, "the Divine Majesty" was used as a title of a Pope. We might as well ask him to describe the civil and religious constitution of some planet revolving around Sirius.

He is hardly more ignorant of the Church history, and above all of Roman Catholic Church history, than these blasphemous accusers of blameworthy men who say that Catholics declare the Pope to express, and in a manner embody, the Divine Majesty on earth in a very eminent degree, there would be no fault to find. Catholicism does say this, and in saying so they tell the truth. Thomas De Quincy was one of the staunchest of Anglicans, yet he justly says, in view of the place of the Papacy in Christian history, it is folly to doubt that the Pope is the object of a very special Providential attention, the depositary, in a peculiar degree, of the Divine dignity.

How, he asks, can we deny that to be true of the greatest of Christian Bishops, which, in a certain measure, we must believe to be true of the Grand Lama himself. The Church of England does not hesitate to speak of "The King's Most Sacred Majesty," nor should she. The appointed leaders of mankind do embody in a special degree the majesty of God, so that, as the Saviour Himself points out, it is no blasphemy to declare of them: "I have said ye are gods." Yet which is the Hebrew original. Yet the Church of Rome has never described the Pope either as "our Lord God" or as "the Divine Majesty."

We have dealt with two other formulas which Lansing declares to be epithets of the Pope, namely, "Prince of God," and "Oracle of Religion." Neither of these is in fact a papal title, yet neither is at all blasphemous. The claim is in truth a Prince, or Chief Dignitary, set apart to represent men. Hence it is that any unfaithfulness of his to this great charge is so intolerable a scandal, and that an eminent exemplification by him of Christian holiness is so illustriously beneficial.

So also the Roman Church does not call the Pope "Oracle of Religion," yet unquestionably he is set apart to be this, and for the most part he has honestly endeavored to fulfil this function. Professor James Bryce is so far from being a Catholic that he is not even an Episcopalian, but a Presbyterian. Yet he says that throughout the Middle Ages, with all their turbulence, ferocity and licentiousness, the Catholic Church could never be persuaded to lower the purity of her moral teaching. In other words, the Popes, whatever their personal worth or unworthiness, were constrained by the overpowering traditions of their office to hold on high the banner of Christian holiness and morality. None will deny this but those unhappy ignoramuses who describe an indulgence as a permission to commit sin. The American Tract Society does this, but Christian history does not.

This compulsory faithfulness of the Popes to their function of "Oracles of Religion" saved Christianity, humanly speaking, from sinking to the moral futility of Islam. Even an Alexander VI. found it impossible to betray this trust. Savonarola, himself, although he, on very slight evidence, declares that the Pope does not so much as believe in God, nowhere accuses him of having set forth teaching contrary to the Christian holiness or morals. On the other hand, Alexander, in the utmost strenuousness of his conflict with the Friar, repeatedly takes occasion to praise his piety.

St. Brigitta of Sweden, living at Rome about 1380, uses the very severest language concerning the Roman priests of that time, indulging in a good deal of the exaggerated invective of her age. Now how did the Popes regard her? As one of their main helpers. They canonized her less than twenty-five years after her death. The standard which she upheld was the standard which they upheld, although she exemplified it in a measure which it is given to few women, and fewer men to realize. She was an illustrious "Oracle of Religion," and by her canonization her oracles have been accepted as those of the Holy See, together with those of the sublime Catherine of Siena. Paul Sabatier also remains on the exquisite tact of the Roman Church, which, notwithstanding the vast services rendered by Innocent III., has never once raised the question of his canonization.

The Spectator is so decidedly Anglican as sometimes to show marked un-intelligence, and sometimes distinct injustice towards the Church of Rome.

Yet it has emphatically affirmed that no Church has surpassed, and few Churches have equaled, the Church of Rome in the love of moral excellence.

If this is true, then the Papacy, the pivot of Catholicity, has the right to be called in a very special sense the "Oracle of Religion." Lansing next gives, as we have seen, two actual titles of the Pope, although he has run them into one, namely, "The Holy Father," and "The Most Holy One," *Sanctissimus*. As we have seen, although there would be no blasphemy, Catholic doctrine forbids this to be applied to the Pope's inward existence. It applies to his objective existence, to the work of God. Now there are as well deny the existence of St. Peter's Church as to deny that the Pope is set apart for a more eminent service of God than all other men. If he fulfills his consecration, the glory is the greater for him: if he does not, the condemnation is the deeper. Who would presume to say that personal unworthiness in an Archbishop of Canterbury, or a Patriarch of Constantinople, or a Metropolitan of Moscow, has ever given a shock to the moral sense of mankind comparable to proved unworthiness in a Pope? Like it or dislike it, we can not do away with the fact that the Pope is among men *Sanctissimus*, not necessarily nearest to God in inward holiness, which is not the meaning of *Sanctus*, *Hagios*, in the New Testament, but "Presently Dedicated to the Service of God."

Besides "Vicar" or "Representative" of Christ, which every believer is called to be, every presbyter in a higher measure, every bishop in a still higher, and the Pope pre-eminently, Lansing gives us one more title, "Priest of the World." This, too, is not any part of the Pope's style; but if it were, there would be no blasphemy in it, unless Lansing will tell us that it is blasphemous to call a Christian minister a "priest." Then in what case he would find himself? He would have to accuse all Episcopalians of blasphemy, and all Scandinavian Lutherans. Nay, should he himself settle in Denmark he would have, on this showing, to turn blasphemer too, for he could not describe himself as a clergyman except by calling himself a "priest." The Danish and Swedish languages have no other word for the office.

Then if it is not blasphemous to call the Pope a priest, certainly it is not so to call him "priest of the world." Every priest is this. His functions are valid in every place. The Pope, however, is priest of the world in an added sense, namely, that no measure, nor the exercise of his priesthood, nor the Danish and Swedish languages have no other word for the office.

Here then we have two titles falsely imputed by Lansing to Rome, the one which she does use, but to which there appertains nothing impious. Yet all alike, fictitious and real, this man puts upon her, and calls them all "names of blasphemy."

Roman Catholics believe the Pope to be commissioned by Christ as Chief Governor of the Church. Myriads of excellent Christians deny this, and present writer by no means accepts the claim in the sense of a specific appointment. Yet it is no more blasphemous than the position of the Congregationalist, that no congregation properly fulfills the Divine model except an independent Church. The Lutheran Harnack and the Presbyterian Chalmers both declare that there is nothing unevangelical in the papal hierarchy, if it is evangelically administered. Then the genuine titles which express its aims are assuredly not blasphemous, except in the mouth of this "accuser of our brethren, who accuseth them day and night before God."

CHARLES C. STARBUCK, Andover, Mass.

IMITATION OF CHRIST.

THAT WE ARE TO REST IN GOD ABOVE ALL GOODS AND GIFTS.

Above all things and in all things do thou, my soul, rest always in the Lord, for He is the eternal rest of the saints. Grant me, O most sweet and loving Jesus, to repose in Thee above all things created; above all health and beauty, above all glory and honor, above all power and dignity, above all knowledge and subtlety, above all riches and arts, above all joy and gladness, above all fame and praise, above all hope and consolation, above all merit and desire, above all the gifts and presents which Thou canst give and infuse, above all the joy and jubilation which the mind can contain and experience; in fine, above all Angels and Archangels and all the host of heaven, above all things visible and invisible, and above all that which is less than "Thou, my God."

THE AMERICAN SHAMROCK.

Few people, comparatively speaking, are aware that the shamrock, Ireland's national emblem, grows in many parts of the United States," said Mr. Michael Cavanagh, of Boston, during a visit to Washington, says The Post. "I was out walking in the northwest section of Washington the other day, and saw loads of shamrock in one of the parks. It is identically the same as that which flourishes on the soil of Erin. A good many people confuse the shamrock with clover, which it resembles considerably, but the shamrock has its small yellow blossoms, exactly like a strawberry blossom. This blossom puts forth five little yellow leaves. Now the blossom of the clover is either red or white, and it is larger and shaped differently.

The shamrock has three leaves which, in most instances, are perfect in their heart shape, though not always so, and it grows luxuriantly in limestone regions. The tradition that St. Patrick explained the mystery of the Trinity by the little flower is the common explanation of its adoption as Ireland's most cherished emblem."

FIVE-MINUTE SERMON.

Third Sunday in Lent. REVERENCE IN CHURCH.

Blessed are they who hear the word of God and keep it." (St. Luke xl. 28.)

Brothers, the first thing I have to say to you about the Word of God is to urge you to come and hear it. "Blessed are they who hear the word of God and keep it." You may call that the ninth beatitude. The blessed privilege of hearing the truth of God from the lips of His accredited ministers, standing upon His altar, speaking by His authority, is yours to enjoy; and it is not only a privilege but a duty. Yet how few there are who regard hearing a sermon as a privilege, or look upon it as a duty! How small a proportion of you, my brethren, come to High Mass, and hear a regular sermon! And of those who hear the five-minute sermon at the early Masses, how many are there who give it strict attention? I want to say a word about the High Mass sermon. It is prepared with special care, it is given with deliberation, and goes along with the most solemn of the public functions of the Church. Though seldom lasting more than thirty minutes, it is long enough of religion, or of some great practical rule of Christian life. Now, we do not wish to belittle the effect of a five-minute sermon, but just the contrary. However, it must be conceded that you cannot ordinarily persuade a man of much in five minutes; a lunch is better than nothing, but what a working man wants is a square meal. The difference between a five-minute sermon and a High Mass sermon is the difference between a mouthful of food and a hearty dinner. The man whose soul is robust and vigorous with that health which comes from the knowledge and grace of God, is the man who makes it a habit to be present at High Mass and hear the regular sermon.

What does a sermon do for you? It elevates you. You complain that you have to shovel mortar, wash dishes, drive a horse-car, count money all day, and that such things keep the soul down to an earthly level; well, then, come to church and be elevated. Listen to the Word of God, which raises you up above the commonplace things of your life, or rather which sanctifies them and makes you see in them stepping-stones to heaven. There is no doubt that a man needs a great deal of courage to face the vicissitudes of life. There is no use denying that for nearly all of us life is a hard road to travel. Then why do you say that half an hour once a week is too much to give to a sermon? For in the sermon you learn how to fight your battles. There the comforting truths of religion are brought home to you; there you learn how to hope; there you are cleansed and strengthened and equipped for the battle of life; there you are taught the wisest joy known to man—the love of God.

What hinders you from coming to High Mass? Indifference to the importance of the Word of God and the need of giving God the homage of public worship. Or it may be, and perhaps frequently is, only laziness. Or, again, it may be a miserly spirit; you want to sit down to the very least you can, and escape the debtor's prison. A little enlightenment would enable you to see the propriety of giving to God a good, fair share of the Lord's day, to His public worship and to hearing the divine word; a little energy and a little generosity would enable you somehow or other to get out to read the newspapers and to make a pleasant visit to your friends. The man who can't see the value of half an hour of instruction in matters of religion once a week has something the matter with his views of spiritual things.

SOMEWHAT OF A REVELATION.

Few American Catholics have a correct idea of the growth of the Church in the United States. They may note its advance in their own parishes, but to its successes or failures outside usually they give little heed.

New York has a Catholic population of 2,174,300, or 58 per cent. Catholics. Massachusetts has a Catholic population of 862,500, or 71 per cent. Montana has 51,280 Catholics, 85 per cent. of the population of the State. Nevada has 9,900 Catholics, 72 per cent. of the total population. Rhode Island has 291,330 Catholics, or 69 per cent. of the total. Louisiana has 355,120, or 65 per cent. California has 312,370, or 53 per cent. Minnesota has 333,310, or 53 per cent. Michigan has 397,400, or 51 per cent.

Other states and territories even show a higher per cent. New Mexico, for instance, has a Catholic population of 120,000, or 96 per cent. of the total. Arizona has 42,710 Catholics, or 74 per cent. Wyoming has 6,640, or 62 per cent. of total population. Colorado has 61,200, or a per cent. of 54. In the 125 largest cities in the Union, the Catholic population aggregates 3,614,000; total number of Protestants in same 125 cities, 2,117,000. Figures of this kind are rather startling. They serve notice on denominations that have missionaries abroad in Catholic countries that possibly they would better bring their valiant men home.

LIQUOR AND TOBACCO HABITS

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

References as to Dr. McTaggart's professional address and personal history, if desired, may be sent to Dr. McTaggart, 75 Yonge Street, Toronto.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, and non-toxic. They are a complete cure for the habit, and a certainty of cure. Consultation or correspondence invited.

TOTAL ABSTINENCE FOR LENT.

What has now become an abiding institution in the Catholic Church is the custom of distributing the Sacred Third Cards during the Lenten season. Nearly all the Bishops of the country have inserted in the Regulations for Lent, which they direct shall be read to all the people, a clause recommending the custom of Total Abstinence from intoxicating drinks during the penitential time. While the dispensations from the strict letter are granted on account of the exigencies of our modern life, still in order that Lent may not be swept away entirely it is necessary to insist with greater emphasis on the spirit of the holy season. It is a spirit of penance and self-denial. These virtues are absolutely necessary for men in a fallen state, who have to contend against many degrading agencies in order that they may overcome in the Christian warfare. We must deny ourselves in those things that are lawful in order that we may be able to deny ourselves in the things that are unlawful. It is the discipline of the Christian life. It has its purpose the strengthening of a spirit of self-denial, and we may say no when the allurements to evil come. It is like the process of training for any strain on our physical system. In order that we may win in the contest it is necessary that we harden the tissues and temper the nerves, so that when the shock of the battle comes we may manfully resist and ultimately overcome. It is with the true Christian. She urges us therefore to a spirit of self-denial, and she says that one of the best ways to deny ourselves is to abstain totally from all intoxicating drinks.

This method of keeping Lent has the special advantage of placing the denial just where there is the greatest danger. It is undeniable that drunkenness is a very prevalent sin. It is undeniable, also, that there is no other sin that places so many obstacles to the operations of the Holy Spirit in the heart of man as the vice of intemperance. Like all other sins, it deprives the soul of its supernatural life; but, unlike other sins, it destroys along with the supernatural life the natural life as well. It renders the soul incapable of thinking or acting, and these natural qualities are absolutely necessary for utilizing any of the supernatural assistances which God may vouchsafe for the salvation of our souls. The practice of Total Abstinence were to be adopted universally, it is very evident that the many evils that we now deplore as the direct result of the vice of intemperance would be at once and for ever done away with.

These are some of the reasons why the practice of abstaining from intoxicating drinks during Lent is becoming a mark of a good Catholic. There are many Christians who take a little drink during the rest of the year, but when Ash Wednesday comes they immediately shut down on the practice, and for the forty days touch nothing at all. It is stated on very good authority that nothing has contributed so much to the upholding of the practice of Total Abstinence as this Lenten custom. Many people have found the good of Total Abstinence by a trial of it during Lent, and have become so enamored of it that when Lent was over they were very loath to give it up.

As an evidence of the popularity of this custom we may quote a few figures from the records of the Temperance Publication Bureau. A few years ago it was thought that if the demand for the Lenten cards ran up to 50,000 a great good would be done. But the custom has steadily grown until the 50,000 mark has been left behind, and last year it ran to nearly 500,000. We hope for still greater results this coming Lent.

Next (1), it shall be the duty of every Temperance Society in the country to present this matter to their respective pastor and ask his permission to distribute these cards to every one in the congregation. An appropriation may be made from the treasury for this purpose, or any other way which shall be deemed better may be availed of. The cards cost only a dollar a thousand, and it will not take many thousands to cover most congregations. It will be easily seen that a few dollars spent in this way will readily bring returns in larger membership to the various societies.

In order to prepare the people for your society work, it is necessary first of all to make them Total Abstinents. The Lenten cards will do this for you very effectively. You are requested, therefore, at the first meeting of your society, to bring this matter before them. It is hardly necessary to wait for this routine way of doing. Go yourself to your pastor and have him send immediately for the Lenten cards.

(2) There should go along with the distribution of the cards an explanation as well as a plea, urging the people to adopt this method of keeping Lent. This energy will readily do at your suggestion, or, indeed, they themselves will see the need as well as the good of it, and will do it out of their own desire to have the method effectively adopted. I most urgently ask that every society will take this matter up at once, and see that the cards are distributed in their respective parishes. Remember, the cards can be had from the Temperance Publication Bureau, 415 West Fifty-ninth street, and that they cost \$1.00 a thousand.

Bickel's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic, breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

Labatt's (LONDON) Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y. UNDOUBTEDLY THE BEST OF BEVERAGES

THERE'S MONEY IN IT. If you do not believe it write to us. We pay good wages to active men. CHASE BROTHERS COMPANY Nurserymen, Colborne, Ont. Established 1857.

Eat Wheat Marrow for breakfast and gain new strength for your day's work. Start the day with new vim, vigor, and courage to do and dare. You will grow stronger mentally and physically, with this delicious, easy-to-digest Cereal Food. It is a bone, nerve and muscle builder. Best Grocers sell it.

Manhood is a Struggle. By the aid of Life Insurance the struggle of life is greatly lessened, for by comparatively small annual payments a man can make his family CERTAIN of a much larger amount in the future. A Seven Per Cent. Guaranteed Income Bond Policy in the North American Life world, at the end of either 15 or 20 years, provide a young man with an annual income for life of 7 per cent. on the face value of the bond. And whenever his death occurred, the full amount of the bond would be payable to his beneficiary. This form of policy, as well as protecting the family, makes a wise provision for old age. Full particulars and rate, at your age, upon request. Home Office, Toronto, Canada.

NORTH AMERICAN LIFE L. GOLDMAN, Secretary. JOHN L. BLAIKIE, President. WM. McCABE, Managing Director.

NIGHT THOUGHTS.

WHAT THE GREAT, SILENT DARKNESS TELLS THE SOUL OF MAN.

By Rev. P. A. Sheehan, D. D. It was really a happy thought of that medieval writer who wrote so little but so well, that it is darkness that reveals to us the universe. If there were no night, but perpetual day, man could never have reached a conception of the immensity and grandeur of the heavens. We should see the blue vault of heaven without knowing it was a sea of darkness in which the lightships of God floated. We should know our sun, and have a dim idea of the moon as a bright silver cloud, but no more.

Light darkness envelops the earth, and reveals the heavens. Here, from his little watchtower, the eye of the little creature takes in all the vastness and sublimity that lie around him; he sees himself on the lonely deck of a little ship in space. He knows his insignificance and God's greatness and he is humble. Lo! once more come the dawn and the light. The curtains of the night are drawn; immensity vanishes; the little ark of humanity swells to a vast world where he is king and master. And all the vast deceptions of life, which had faded before to infinity, throng around him once more to cheat his senses, and to flatter his pride. The ghosts do not vanish at dawn; they are the creatures, not of darkness, but of light.

Night thoughts are deepest. The sense of immensity, the darkness, shutting out all those myriad sensible objects that fret and distract the mind, the silence, always unbroken except by soothing sounds of winds or waterfalls—all these help to cast back the mind upon itself, and by concentrating its faculties, to intensify thought and subdue emotion. Could this be the reason, apart from the leisure it afforded, why the Son of God found strength and respite by spending the night in prayer in the solitude of mountains? And all the saints have loved the night-prayer. There is no hour so dear to them as the matin-hour, which is deepest darkness, as it precedes the dawn. And it is not proverbial that scholars lose the time of night-thoughts; and that "burning the midnight oil" has passed into a metaphor for lonely studies at the deepest part of the night? Yes, we want solitude to think deeply, and "night untroubled knowledge to night uttereth knowledge to night" in other souls than the Psalmist meant.—The Dolphin.

One trial of Mother Graves' Worm Expeller will convince you that it has no equal in worm medicine. Buy a bottle, and see if it does not please you.

CHATS WITH

Make your count measure of your day is pure and good, lowly, temperate, first rounds of a earth to heaven. order of development.

The total abstinence sermon. In our day, temperance is very generally unappreciated, who declines an suggests by his line of temperance who keep themselves of temperance agriculture can n thank you "of the principles and its them."

If we were to men who have le world, we should be not composed of liant in youth, or use at the outset rather of the plia liancy, have had to task until it was who had had great sense, and honest dinary, homely average ability, a display of n youth, that ena greatly and hon to accomplish m successful men of look for them a "smart" boys "know it all" by a short rou Success.

Great Men A tendency to ity would apper feature of the greatest men. Julius Caesar, the most silent, avoid the proe great opponen loquacity, he quiet soldier. In the aren state of affair Lord Palmerst was silent "Dizzy" thundering fo sense.

Coming to discovery we rarely spec on that Li ent; that G many days wi a few syllab famous Frenc rarely the l icle fact the

The Rev. Bishop of Peo as a member lectured on the Most of w which filled Archbisp Spalding aft doing so he work of the of twelve hu last year hav to the poe (St. John) had said persons expense of bishop said, members.

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Temper of the h man towa and the not yet most powerful should pe Apply shows a purpose

Lightning Remedy for Cramps. Some people have cramps pretty often, other very now and again. But when you do have them it is a mighty quick relief you want. Folsom's Nervine is as sure as death to relieve cramps in five seconds—is its ingredients just a few drops in sweetened water and the pain is gone. Buy a bottle of Nervine to carry, and keep it handy. Nervine is a common household necessity and only costs 25 cents.

DR. HAMILTON'S MANDRAKE PILLS CURE CONSTIPATION. TO THOSE OF SEDENTARY OCCUPATION. Men who follow sedentary occupations, which deprive them of fresh air and exercise, are more prone to disorders of the liver and kidneys than those who lead active, outdoor lives. The former will find in Parmentier's Vegetable Pills a restorative without quinine the most efficacious on the market. They are easily procurable, easily taken, act expeditiously, and they are surprisingly cheap considering their excellence.

A SURE CURE FOR HEADACHE.—Bilious headache, in which women are more subject than men, becomes so acute in some subjects that they are utterly prostrated. The stomach refuses food, and there is a constant and distressing effort to free the stomach from bile which has become unduly secreted there. Parmentier's Vegetable Pills are a speedy alterative, and in neutralizing the effects of the irritating bile relieves the pressure on the nerves which cause the headache. Try these. You cannot be happy while you have colic. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of colic without pain. Failure with it is unknown.

CHATS WITH YOUNG MEN.

Make your common daily work an instructor in divine things. Fill up the measure of your daily life with all that is pure and good and true, and these lowly, temporal things shall be as the first rounds of a ladder reaching from earth to heaven. This is the appointed order of development.

A Man of Principle. The total abstainer preaches a temperance sermon by saying very little. In our day, temperance principles are very generally understood, and the one who declines an invitation to drink suggests by his simple refusal the whole line of temperance argument. Those who keep themselves out of the reach of temptation gain not escape the "No, thank you" of the boy or man who has principles and is not afraid to show them.

What the Plodders Accomplish. If we were to examine a list of the men who have left their mark on the world, we should find that, as a rule, it is not composed of those who were brilliant in youth, or who gave great promise at the outset of their careers, but rather of the plodding young men who, if they have not dazzled by their brilliancy, have had the power of a day's work in them, who could stay by a task until it was done, and well done; who have had grit, persistence, common sense, and honesty.

It is the steady exercise of these ordinary, homely virtues, united with average ability, rather than a deceptive display of more showy qualities in youth, that enables a man to achieve greatness and honorably. So, if we were to attempt to make a forecast of the successful men of the future, we should not look for them among the ranks of the "smart" boys, those who think they "know it all" and are anxious to win by a short route.—O. S. Marden, in Success.

Great Men Who Have Been Silent. A tendency towards extreme taciturnity would appear to be a distinguishing feature of the majority of the world's greatest men. Since the period of Julius Caesar, who was reputed to be the most silent man of his time, genius has nearly always been accompanied by brevity of speech, as witness the following notable examples of taciturn celebrities:

Count Von Moltke, the famous German commander, was hardly known to open his lips save when absolute necessity demanded the effort. The Duke of Wellington was similarly silent. Napoleon rarely spoke when he could avoid the process, nor did Blucher, his great opponent, gain a reputation for loquacity, he also being an unusually quiet soldier.

In the arena of statecraft a similar state of affairs would seem to prevail. Lord Palmerston, the famous Premier, was silent as the proverbial fish. "Dizzy" was only talkative when thundering forth his eloquence in the senate.

Coming to the world of science and discovery we find that Sir Isaac Newton rarely spoke save to answer a question; that Liebnitz was equally reticent; that Galvani was known to pass many days without uttering more than a few syllables; and that Ampere, the famous French electrician, spoke so rarely that his servants would chronicle the fact when it occurred.

Making the Most of Life.

The Rev. John Lancaster Spalding, Bishop of Peoria, who has been serving as a member of the Strike Commission, lectured recently on "How to Make the Most of Life" before an audience which filled Carnegie Hall, New York. Archbishop Fahey introduced Bishop Spalding after a short concert. In doing so he called attention to the work of the society, which is made up of twelve hundred laymen who in the last year have made five thousand visits to the poor and have distributed \$68,000, helping more than forty thousand persons. All this was done at an expense of \$200, showing, the Archbishop said, the self-sacrifice of the members.

In his lecture Bishop Spalding said that the great minds of the world had been fettered from materialism as impossible. The men who had the best philosophic thought had been unable to construct the theory of the origin of the world on materialistic lines. There were two classes of people in the world, one controlled by the idea of pleasure, the other by virtue. To make the most of life it was necessary to have an independence but not great wealth. "What causes us to fail?" asked the Bishop. "Statistics show that 71 per cent. of the business failures were for moral causes. Incompetence, inexperience, lack of capital, are all forms of rashness under this head.

"If failure is due so often to immorality then morality is the essential thing, in the very beginning, in making the most of life. Even in the case of laborers, sweatshop workers, miners and men of the street, a large percentage owe the failure to make life valuable to moral causes.

"One must be in earnest to attain anything, otherwise you remain one of the multitude. One great reason why so many die in inferior places is because they never were in earnest. The mere gaining of a livelihood does not entitle a man to say that he has made much of life. That is for the animal side. It is the quality of the things a man yearns for that determines his success in making the most of life."

Bishop Spalding said that by cultivating the intellectual, by indulging in pure thoughts and by holding to God was the fullness of life to be gained.

The Courteous Man.

Temperance, industry, and application we have spoken of, to say nothing of the "proper attitude" of a young man toward his work, and his employer, and the world in general; but we have not yet touched especially upon the most ordinary and the most powerful attribute that a man should possess. We refer to courtesy.

Application is praiseworthy. It shows a determination, a oneness of purpose that almost always wins; in-

dustry is an art—an art which is the foundation—and the walls of every successful career; temperance almost more than anything is an absolute requirement, without which no one can advance; but courtesy, often the solution of the most difficult problems, is above them all in many respects; it is something without which a life of achievement is sadly incomplete; it is the very capstone which finishes off the man.

One must admit that there have been men who went through life in a fairly satisfactory manner, according to certain indifferent standards, who yet lacked courtesy; it was not a part of their temperament; yet this lack did not hinder their acquiring a certain amount of money, more perhaps than the average man. That was the measure of their success; the requirement of a certain amount of money. It is strange that for one to grow merely rich it is not always necessary that he be a model of courtesy; wealth indeed is sometimes obtained one might say by a lack of courtesy. But after all, what is such wealth? How do we feel to a man who though he be rich as it is legally possible to be, and yet so entirely lacking in the small courtesies of life that his very presence jars?

Wealth may generate a certain amount of power that will push a man forward, but if he lacks the art of attracting except by the length of his purse his life will be very incomplete. He will never quite be satisfied with himself or his friends, and never be content. To be courteous to others a man must first be courteous to himself. For in his heart there is a seed that is continually evincing itself and making him at peace with the world and himself.

The hurry and rush of his daily life and the short, business-like transactions that he has with most of the men he meets, and his acquaintance perhaps which other young men who lack the advantages of a good home training, all tend to make him careless, perhaps, in small things. This should not be so; he should never forget that he is a gentleman. He should not wait in a car for some other man to give his seat to a woman who is standing; he should not rush ahead into a door or elevator, pushing aside some one less active than himself either from age or sex; he should be as courteous to a woman on the street who asks her way as he would to his mother's guest; he should conduct himself always in another man's office as he would in his home; and talk standing and with his hat off.

Few young men are as careful as they might be in the use of the hat, or appreciate how much it stands for in manners and the lack of them. There are some young men who can not seem to rid themselves of this article of apparel. In their own houses, and in other people's offices, and in the hallways of their friends' homes, when they are calling, it is always present on their heads.

To be a strictly gentlemanly young man you must learn to take off your hat. In no surer way can you show your respect and courtesy. Not only in bowing to ladies you know on the street, but whenever you are addressed by a woman, no matter for what reason; and above all things, never stand paying final farewells in the hallway of any one's house with your hat on. The rack can carry it for a few minutes longer, if your hand is unable to do so. Be respectful and courteous to those who are older than you, and always let your actions toward your friends and your inferiors in life be such as will make even your enemies, if you have any, admire you.—Republic.

AN IMPROVEMENT.

There is a marked improvement in the hopes for "Protestant education on the subject of Roman Catholic doctrine and practice. Passing by the special subject of the Immaculate Conception—which appears to be a hopelessly insurmountable obstacle with most commentators—we may pause to admire the advance that has been made in important branches of the Catholic teaching that the great minds of the world had been fettered from materialism as impossible. The men who had the best philosophic thought had been unable to construct the theory of the origin of the world on materialistic lines. There were two classes of people in the world, one controlled by the idea of pleasure, the other by virtue. To make the most of life it was necessary to have an independence but not great wealth.

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Lenten Practices.

Lent has begun, and it behooves League members to be faithful in attendance at all devotions during this holy season. Of course all who can will attend Mass every day, and some the evening devotions twice a week. It may cost a little more to fast, but you who do not eat on fast, must make some attempt at penance and mortification. Besides your piety will give to others the benefit of a good example. See how much you can do this Lent, not how much you can escape doing.

Dr. J. D. Kollig's Dysentery Cordial is prepared from drugs known to the profession as thoroughly reliable for the cure of cholera, dysentery, diarrhea, griping pains, and other ailments. It has been used successfully by medical practitioners for a number of years with gratifying results. If suffering from any of the above ailments, try the medicine that will cure you. Try a bottle. It sells for 25 cents.

OUR BOYS AND GIRLS.

Do the Next Thing. When Napoleon heard his soldiers talking about taking Vienna, he gave them this moral advice: "The way to take Vienna is to take Vienna."

Have you anything to do? Go and do it. Time will never wait for you. Though you see it, Shirke, like drowsy, will never thrive. Get there, man, and look alive!

To a good and helpful plan. Then, like a courageous man, Square it by it. Do the next thing, nor say: "To-morrow is another day."

There's that letter long delayed, Go and write it. That bad temper you've displayed, Try to fight it. Take back that unkind remark, Stop no enemy in the dark.

You'll not pass this way again To do the next thing, Cut your swath of ripened grain Ere you rue it.

The Master's spiny bring Sheaves, not leaves, for harvesting!

The girl of a sunny presence is much more likely to be popular than she of many accomplishments, sans sunshine.

Poverty no Barrier to Success. Moses Leonard Frazier, the only negro who was ever graduated from the School of Political Science in Columbia University, New York City, is a shining example.

He has been graduated from three colleges, conducts a real estate business and finds time to manage a barber shop. He is a Master of Philosophy, a Bachelor of Philosophy, a Master of Arts and an inventor. Mr. Frazier was born in 1850, and he was thirty-five years old before he had earned sufficient money to enable him to enter college.—Success.

A Wonderful Choir. In the choir at St. Peter's, at Rome, there is not a female voice, and yet the most difficult oratorios and sacred music written are rendered in such a manner as to make one think Adeline Patti is leading. The choir is composed of sixty boys. They are trained for the work from the time they get control of their vocal chords, and some of the best singers are not over nine years old.

They are dropped from the choir. To say that in that famous edifice one hears the grandest Church music the world has ever known sounds commonplace, so far short does it fall of apt description.

Advice to Boys.

Boys have an idea sometimes that it is babyish to be afraid of taking cold. On the contrary, to value your health and take all reasonable means to protect it, is a piece of wisdom that shows not only manliness but admirable intelligence. Cold these days is sitting on the stone steps of their homes and leaning against the cold iron of posts and pillars that support fences and piazzas perhaps. Another caution it to put your coats on after sharp exercise. Do not stand still, either, after you have run and got yourself heated, even with your coat on. Watch the treated football and baseball players and see how quickly they clasp their sweaters on the moment they are not exercising. They would not get a chill for anything, and they know that one of the easiest ways to do so is to cool off suddenly when very warm. It is not at all beneath a boy's dignity to take care of himself in the matter of health.

An Old Legend.

There is an old legend of a man who sold his soul to the devil. The conditions were: For a certain number of years this man was to have all his desires gratified, at the expiration of which his soul was to be forfeited. When the man was unwilling to fulfill his part of the contract, and asked the devil upon what terms he could be released.

The reply was: "If you curse your God, I will release you." "No," said the man, "I cannot curse the Being whose nature is love. Give me something less fearfully wicked."

"Then kill your father," replied the devil, "and you are free." "No," said the man, "that is too horrible to think of. I will not commit so great a crime. Are there no other conditions?"

"One more; you must get drunk." "That's a very easy thing to do," the man answered, "and I accept your proposition. I cannot kill my father. I will not curse my God; but I can get drunk, and when I get sober, all will be well."

Accordingly, he got drunk, and when in this condition, he chanced to meet his father, who upbraided him, which so excited the ire of the drunken and half-crazed man that he slew his father, cursed his God, then fell down dead, and the devil had him without fail.

Only a legend, this particular case; but how true to the facts regarding the liquor case—T. E. Richey in Kentucky Star.

A Quality Most Desired. Among the qualities most to be desired in a young girl's character is high sense of honor. I wish I could impress on every reader the need of being always above everything petty or small, so that one would not for a single moment ever be tempted to do a mean or underhand thing, to speak unkindly of a friend, or to repeat a conversation which was confidential.

It may happen to you, for instance, to be visiting in the home of a relative or friend, where there may be a little friction at the table, or where some anxiety arises about the course of a member of the family. No matter what the anxiety is, in such circumstances you see or hear, if you are an honorable person, to be silent about it, neither making comments nor looking as if you could tell something if you chose, nor in any way alluding to what is unpleasant, at any future time. A guest in a home cannot be too careful to guard the good name of those under its roof, for it is an honor to be a guest, in the first place, and honor is demanded in return.

An instant, or in an emergency, lend them for her own use, or borrow from her name, I know a girl—Mary was her name, by-the-way—who was induced, being treasurer of a certain guild, to lend her brother, for one day, the money she had in her care. The brother was older than Mary, and a very persuasive person. He said, "Why should you hesitate? I'll bring it back to you to-night, and it will oblige me very much if I can take the \$50 and pay a bill I owe before to-day." Foolish Mary permitted her scruples to be overruled. The money was not brought back, and but for her father's kindness in making it good she would have been disgraced as a dishonest treasurer. She told me long afterwards that the lesson had been burned in on her mind never to take liberties with money she held in trust.

Too Well Trained. Dick is a faded, iron-gray steed, from whom the fires of youth have long since departed, yet he succeeds resolutely, and in causing an absolute change in that gentleman's beliefs regarding the benefits of thorough training.

Dick is the property of Uncle Sam, and it is his duty to draw the little two-wheeled cart of the mail collector of our district from one street corner to another. In order that these trips might be made the more rapidly, the collector easily trained his steed to start off at a trot for the next box the moment that the click of the padlock told that the mail had been taken out of one and the opening again secured.

By running a step or so the mail-man easily jumped in the little door in the rear of the closed cart—that is, he did it easily until lately. Now he does it no more.

On this occasion the collector had taken out his mail and snapped his padlock in place, when suddenly the large package of letters slipped from his hand and fluttered over the sidewalk. At the same instant Dick, having heard the usual signal, started off for the next corner.

The postman, frantically scraping up the letters that seemed to have scattered in every direction just out of reach of his hands, yelled to him to stop, but Dick was not used to being called to a halt in such a manner, and kept steadily on up the street. If anything, he went a little faster than usual—his load being of full two hundred pounds of mailman.

Frantically and yelling, the postman hurried after, his hands full of letters and papers, while passers-by looked on in amazement, not understanding the matter, since the shut-in cart prevented their seeing that it had no driver.

Dick reached the next corner well in advance of his master; waited what he evidently considered a sufficient time for collecting the mail, then looking around and seeing no one, concluded the collector was inside and started off once more just as the poor mail-man came running up, red in the face, and so out of breath that he could not speak.

Panting and choking, the poor fellow hurried after, only to have the performance repeated at the next corner. Certain it is that if a carriage had not come up opportunely and helped the carrier along, Dick would have led him a chase back to the city post-office. As it was he was headed off after going four squares.

The collector was late that trip, and Dick was no doubt surprised at being forced to retrace his steps at once. Perhaps he did not thank his master for the self-control the latter showed. The best part of the affair to those who saw it ending was that the driver did not give even a harsh word to his steed.

But the next time he collected mail on our corner he stopped Dick close up to the post and kept hold of the reins.

SAINT JOSEPH

MODEL OF PATIENCE AND MORTIFICATION.

The whole life of Jesus Christ was a cross and a martyrdom, says the author of the "Imitation of Christ." We may say that the life of a Christian must be the same. This conclusion is drawn from the Gospel. It resumes the teaching of the apostles, and proves that suffering is the chief characteristic in the lives of the saints. On this principle, and following these models, we must reflect on the necessity of suffering, and the necessity of mortification and sacrifice. We have learned that the Christian must be a confessor by confessing Jesus Christ and Him crucified. These acts of mortification, directly opposed to nature, and painful to it, bear testimony of our love for Jesus. Thus the name of Christian may be regarded as synonymous with that of martyr. This is a severe but that of martyr, one which, if understood and practiced, would be an abridgement of all others, and which we seek, in the resolutions taken each day of this month, to implant in our souls, and to inculcate to others. St. Joseph is our model in this, inasmuch as we can apply to him in a true sense the beautiful and noble appellation of martyr.

St. Joseph suffered in his senses, his mind, and his soul. First in his senses. He was a poor workman, and this occupation must have been painful to him, since he could number kings and chiefs of nations among his ancestors. The journey to Bethlehem, and the flight and sojourn in Egypt, were the cause of inexpressible suffering to him. Second, in his mind he endured painful apprehensions and motives of fear, less for himself than on account of those two precious Beings who were placed in his charge, and whom he had to support and protect. Without imagining unknown perils, he knew enough of the Incarnation and Redemption to be convinced that the Saviour of the world would pay a great price for our ransom. His soul, as well as that of Mary, was pierced by the words of Simeon, and reflection often brought to his mind the

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mysteries in which he was an intimate participator. Thirdly, in his soul. There was no martyrdom more painful than the sufferings to which Almighty God was pleased to subject St. Joseph during the first periods of the Incarnation. God concealed the mystery from him, and made him witness of the condition of the Holy Virgin, his chaste spouse—a condition which seemed to accuse her of infidelity towards him and towards God. Mary, our holy and sweet Mother; Mary, the Virgin Immaculate, must herself have suffered in the mental anguish of St. Joseph. Their reciprocal anxiety must have increased in one the suffering of the other. Add to this suffering that which was caused by the three days' loss of Jesus, and again the repulses met at Bethlehem, probably in Egypt, and at Nazareth. Moreover, in this detail of the sufferings of St. Joseph, we have mentioned only those coming directly from the hands of Providence; other voluntary sacrifices and self-imposed mortifications are the secrets of heaven.

We have explained the doctrine of self-denial, and given a great and touching example. Let us now compare our own conduct with this lesson and model. How far advanced are we in Christian mortification? Do we understand and practise its maxims, and do we comprehend its importance, necessity, whether for the expiation of our sins, to prevent new relapses, or to advance in virtue—each act of which is naturally an effort or sacrifice—or to detach us from earth, and make the hope of heaven dearer and more precious to us—whether, in fine, to resemble Jesus Christ, who suffered so much for us, and thereby gave Him the strongest proof of our tender affection? The thought of testifying our love for God, and manifesting our gratitude for His benefits to us, and our happiness in being allowed to endure pains and sacrifices for Him in commemoration of the sufferings, sacrifices, and affronts which he endured for us, should incessantly incite and animate us to bear patiently all the sufferings, pains, and sacrifices in life. But, alas! our most essential duties seem insupportable, for the manner in which we fulfil them indicates the repugnance we have for them. Let us be humbled at our weakness, and pray for more generosity.—Right Rev. M. De Langenerie in "The Month of St. Joseph."

Love Ineffable. We do not think sufficiently of our divine Lord's personal love for each individual soul that He came to save. A mother's love is only a type of it. It stands by itself, alone, unparalleled, in the affection we have for them. Let us be humbled at our weakness, and pray for more generosity.—Right Rev. M. De Langenerie in "The Month of St. Joseph."

Let Thy Words Be Few. The Holy Spirit says: "God is in Heaven, and thou art on earth, therefore let thy words be few." Never, in fact, will anyone, who is thoroughly penetrated with the thought of the presence of God, exceed in words. He feels too strongly, when he thinks who the love of itself, alone, unparalleled, in the affection we have for them. Let us be humbled at our weakness, and pray for more generosity.—Right Rev. M. De Langenerie in "The Month of St. Joseph."

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