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Catholic Record. The

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

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LONDON, ONTARIO, SATURDAY, JANUARY 24, 1903

VOLUME XXV.

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 are not impossible to discover. It may arouse our ambition and force at second the brawn and brain that place Canada in the pathway of civilization."
 I will be a pitable thing for the carton in the bear and the pathway of civilization."
 I will be a pitable thing for the carton in the shepherals, men of His own people at eiceles, to occupy our land, and to the stations in the house manifestations in the house flag is the symbol of our strength and unity—of justice, prosperity and peace. Still there is no doubt that the citizen of the United States is beginning to play no unimportant part in Canada. But one does not hear annexation But one does not hear annexation But one does not hear annexation are not impossible to discover. It may talk from him. He is here now, in goodly number, to make money. From the Maritime Provinces to the west he us to give proof that we are not degenerbanks and manufacturing enterprises of the brawn and brain that place

ities or wet Statemu of these who were larder from home by the vision of a fortune are eking out a bare subsistence, if they are not vagrants or tramps. We know, of course, these who have failed who are in menian bers who have failed who are in menian positions and glad to get them. With homes of their peaks well for the liberality of the own, and not mere contributions to the originat libradius, but it is just as a proof of the source that it could to stem vitality and spirituality of Methodism.
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is invoid in the source the source the source of the source of the source that the source the source of the source that the source of the source the source of the source that the source of have been ever grateful to us for our butions to Church purposes. A character and turns from all achieve-

ness in his country. Witness the Tor- the collector has also much to do with onto idiots who go in for New York the unloosening of purse strings. stocks. They know nothing about Without presuming to divine what share them, but their craze for gold, and firm of the fund should be credited to these belief that it can neither be found nor factors we are not inclined to dower it gained at home, prompts them to give with any significance that does not betheir earnings for something that will, long to it. Twenty million dollars represecording to advertisements, yield an sent much work-generosity-and that enormous profit in a short time. And is all. The number of converts has not the gentlemen who rake in their money reached the hundred thousand mark. must make merry over the ingenious- It certainly, says a non-Catholic exness of these confiding Canadians. change, seems unfortunate, looking at They are easier g in the rustic the matter from a worldly-wise stand-who buys gold bricks. The riguilibil-point, as well as from a higher plane, that the realization should fall so far ity would delight the most voracious

ments in disgust. Victories are meaning-less until, turning from earthly things, he

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succeeded in restraining a tex, who beins social restore and turns from all achieve-have been ever grateful to us for our advice. But the majority flocked to cities already over-crowded — to push and be pushed, not for honors or for-ther best years to an alien land, and in the majority of instances they have of toil and penury. Even the Canadian who stays under his own flag shows streaks of faithless-ness in his country. Witness the Tori his own flag shows streaks of faithless-ness in his country. Witness the Tori his own flag shows streaks of faithless-ness in his country. Witness the Tori his own flag shows witreak and in that all nature speaks of an the conception of purse strings. truth that all nature speaks of an infinite intellect and power back of it all, but does not reveal to us that God unloving; but his heart animated by all, but does not reveal to us that God is love, that He is a Father. "The beauty of the earth, the music of the birds, the innocent faces of chil-dren and wirgins might thus inform us, but we are turned aside by the pain, the sorrow, sin, bloodshed and cruelty in the lives of men. We see the weak arging down before the mighty and of the baryon before the mighty and of the baryon before the source of the baryon before the might and the baryon before the source the baryon before th going down before the mighty and heartless strong. We see hatred, lust model, he takes up his cross daily and

ture about antiquities and polities in various parts of the country, never till now has any institution invited me to tell my thoughts about the problem of our destiny. To-day, however, with your good will, I set out opon this task, not to wound or disturb the convictions of others, but to explain my own. I am a Catholic. I accept the Divine author-ity of the Catholic Church to interpret the meaning of human life, and in this

Delmege " and other novels, to an English friend on the subject of books that poison the soul. While intended only to meet oversea conditions it has its application in this country as well and will be read with interest by thousands of Father Sheehan's admir-

ers. Says the famous writer : "In reply to your most interesting letter, I beg to say that it is a great gratification to know that so many Catholic young men in a great mercan-tile center like Manchester are able to be there there there are able to the they economize their time so well that they can devote themselves to the pursuit of studies so well calculated to raise them on a high moral and intellectual plane of thought. They have struck right plan for the promotion of such serious studies by reducing their reading to lectures and essays ; for it is difficult to read without an object, and there is no object so stimulating as the ambition to make others acquainted with what we have read. And if that reading be limited to the great masters

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. . . 25 cents. taining a variety of l known Catholic esting and instruct-Amongst them are ild by Rev. Francis ome, by Rev. H. F. episode in the Life y Maurice Francis Maude (illustrated. the Life of St. Jane e T. Sadlier (illusirship With pormte de Poli (illusfost Rev. Michael J., third Archbishov with photograph ry T. Waggaman (Illustrated.) Promise; by David Marion Ames Tagenry Ruffin the year 1901, 1902. CATHOLIC RECORD,

to for sale by our

BERAL COMMISSION

fakir who ever preyed upon the public. short of the result aimed at. But it is not strange to anyone who And it is rather startling to learn that has observed the waning of Methodist so many of these Napoleons of finance are to be found in a city that spells influence with the masses. Years ago culture with a big C, and preens itself it seemed destined to a great future. on the intelligence of its citizens. If Its early preachers, who were not lackthese stock jobbers and financial mis- ing in energy or enthusiasm, gained fits displayed in their own line of busi- many adhereuts. They were not ness half of the energy that was so troubled with Higher Criticism, and much in evidence that time the mem- some of their deliverances which we have bers of the Irish Party visited their seen are, if uncultured, not deficient city, Toronto might bid defiance to in power and directness. With a religthe charge that it has more irrespon- ion of moods and sensations reinforced sibles within its gates than any other by fervid declamation, camp-meetings and revivals, they became a power city of the Dominion.

The United States settlers may show among the simple and uneducated. But some of us how to farm and to make it this was in the age of the pioneer. pay, and its capitalists may give our To-day we have an abridged edition of business men a few hints as to the art Methodism. The revival has ceased to ing that as the soul can never die, why of moving along rapidly. They know a a great extent to be a factor in good thing and are not afraid to say church work; the quaint manners of the s). They tell us about our resources early Wesleyans are a thing of the in interviews which are scattered past, and the preaching is on convenb oadcast and commented upon by tional lines. In remote districts it may scribes who cannot see that these inter- flourish in its pristine vigour, but in views are a testimony to the obtuse- large centres it is going the way of all ness and faint-heartedness of Cana- sects. More than that, it has been the great equalizer which brings the dians. They have had these resources said by a keen observer that its inunder their eyes for generations and fluence has contributed more than that they could or would not see them, of any other sect to undermine faith in But they see them now by proxy. Protestantism and to produce the wide-They are waking up, but before spread and almost universal religious they get the film of apathy indifference and doubt which at present from their eyes and have their thinking prevail in the United States.

heartless strong. We see natred, nust and greed predominant and we do not see God. Our Divine Lord says, 'God is love, God is your Father,' our Father not in a poetic sense. In Hian we live, move and have our being. He is with us sleeping or waking, with us is every act or thought: whether we in every act or thought; whether we follow the right or fall into the depths, He is still ready to help us if we but turn to Him for a moment. In Greek and Sanscrit the word 'father' means 'heavenly father,' just as the Indian calls the President the 'Great Father,' and the Russians their Czar the "Little Our Lord tells us that as Father."

truly as the father at whose knees we grew up is our father, so is that Infinite Being that loves us, in Whose image we are made. It is our business to grow like Him, just as it is our duty to imi-tate our earthly father in all that is good and noble. It is our business to become Godlike. The moment this con-ception is stamped on human hearts a transformation results. Then comes a new idea of what man is."

Here the preacher contrasted the carnal man with the spiritual man, sayshould it not grow forever? "This conception of the soul will bring into the most sinful life the Divine

Presence and thus bring out the great equality of the children of God, as rothers, as members of the one family. loving each other with that love which makes an emperor love a maidem and which lifts her to his level. Love is outcast and the beggar into the great family of God's children. Wherever there is love there is service, helpfulforhearance, a desire to come to the aid of all who need it. "That one principle which our Lord

first taught is the beautiful germ from which our whole social civilization has developed. There is no question but if | Pope."

is with us sleeping or waking, with us in every act or thought; whether we produce their fruits, twelve in number, charity beginning and modestly closing And thus he sheds abroad the circle.

the good odor of Jesus Christ. Truly, such Christians are as golden inks, their immense magnetism making them all to all, whereby they draw all to Christ. "And so the whole round earth is girt with golden chains about the feet of God."-Mary Angela Spellissy.

Beautiful Tooughts.

What fairy palaces we may build of beautiful thoughts, proof against all ories, noble histories, faithful saysatisfied adversity, bright ings, treasure houses of precious and restful thoughts, which care cannot disturb nor pain make gloomy, nor poverty take away from us-he uses built out hands, for our souls to live in ! John Ruskin.

Dit You Ever.

"I certainly think that every Cath-lic ought to have a standing order h his news-agent to supply weekly monthly at least one Catholic wspaper or magazine, and when read and monthly at least post or send it to some Protestant friend for perusal. On a recent occasion I astonished a Protestant friend by sending him a paper containing the Pope's letter on the Sacred Heart; for admitted after reading it that he he admitted after reading it that its had no idea the Pope had such liberal views, and he added: "After that I shall always put a good word in for the shall always put a good word in for the

often, however, written in so attractive a style that a young reader is carried on, and does not know till too late the fatal past, and that, in due season, we, like our predecessors, shall pass away. As-suming these simple varieties, let us consequences of being imbued with false principles of thought and action. And next see what testimony they reveal concerning the meaning of all existence. very few minds are proof against the seduction of this class of literature, Speaking only for myself, since I cannot u the faculties of others, I find the first testimony of the senses about the because so few are prepared by a solid training in philosophical principles to universe is the simple apprehension of recognize error, no matter under how specious a form it might be concealed. detached objects, which have apparent-"Hence, I think that a young Catho lic's studies should be the limited to ly no connection. Behind this sense, apprehension, common to animals and children, is the intellect, observ-ing and co-ordinating. By the light the great masters, such as Milton, Dante, Shakespeare, Wordsworth ; and of the intellect these detached objects, to such poets and essayists in mo and forces, are seen in relation. The times as have written for the edifica-tion, not the destruction, of their fellowobserve the facts, the intelsenses lect discovers their causes and rela-tions. And far away behind the debeings. For it must always be remem bered that true culture is a province tions. And far away behind the de-tached items that seem flung down with haphazard profusion the mind's eye of and department of the moral, mind's eye of ally extending ally extending The haphazard profusion the mind seve of inquisitive man is gradually extending the horizon of cause and effect. The more educated the intellect the more triet may be a more refined and eul-triet may be a more refined and eul-tured person that a great savant who

er the certainty of a scheme to be exrational the explanation, and the greatrational the explanation, and the great er the certainty of a scheme to be ex-plained. The vast cosmic machine be-comes to educated man, not an aimless the great civilizer, not only of nations, but of individuals; its teaching, its recomes to educated main, not about by chaose, nor yet the battlefield of con-tending elemental demons, but an ordered multiform operation, perhaps of some one at present undiscovered element. "The one in many-fold." than any science, art or masterpiece in literature, which lacks moral power and lement. "The one in many-fold." It may be," writes Professor Mivart. With it the faculty of strengthening that there is in nature one un-

has been the moral of my books v maginable form of energy which manyou have read; indiscriminate reading and dabbling in philosophy were the ifests itself according to circum-stances." And so, when the imaginarocks whereon Geoffrey Austen was tion comes over me that perhaps all this flying rush of constant change means nothing save a few tears wrecked. on the face of man, as he sees the

cloud-capped towers and the great globe itself topple towards dissolution, cason intervenes and points out that verything which suffers change yields o ordinance. The efficient adaptation f means to ends, the multiform chains of cause and effect, and the generally mproved comprehension of the universe through intellectual analysis, are P. A. SHEEHAN. olics. irrefragible evidence that the mach-

ine was wound up, set going and is still sustained by intelligent design. If the effort of life is to be truthful, brave, chaste and loving, thou art, or shall be, gentle, wise and joyful.— Bishop Spalding.

I think I have said somewhere that "he was dabbling in mudpools and thought he saw the stars of heaven. But this is an illimitable subject, and I must come to a close. I hope your young associates will read much and read wisely; then travel, and see what the Church has done for mankind. It will give you a great contempt for ephemeral heresies and infidelities, and great pride in your vocation as Cath-

ited to

conduct is

AL IN ACCOUNT OF

A TALE OF THE CHRIST FOR THE CHRISTMAS-TIDE.

BY FLORENCE M. KINGSLEY.

CHAPTER XL

Though the dawn was yet so young that a few stars lingered in the heavens, the great court-yard in the house of Jairus was a scene of the liveliest confusion. Servanis were flying hither and thitber, and men shouting to each other as they led forth the mules, and pre pared to load them with the baggage

rious sorts which was already great piles on the pavement. In the nidsi of the court stood Benoni, directbe here, cautioning another there, and keeping a calm and dignified mien, as was his wont on all occasions, however trying. As the beasts of burden were into the street and stood waiting in a long

And now bring forth the master's horse, together with the mules, and quickly! For time doth fly, and we must accomplish the first stage of our journey before the heat of the day begin

At this command there issued from stall an Arabian horse, showing in his full, dark eyes, small head, and slender, cleancut limbs, all his pride of birth. After the Arabian came a number of large, sleek mules, with luxurious accoutrements, each led by a groom. Benoni had already left the courtyard for the purpose of informing groom. maids laden with wraps of various and

you know me, you darling ! "---ssing, as she spoke, the nose of a Cares snow white mule, which stood a little

to the saddie." But the strong arm of Titas had al-ready snugly ensconced the little damsel

in her place. "Titas can do it quite as well as Benoni, as thou seest, my mother," said Ruth gayly. "I am so glad that thou art to lead my Bekah!" she continued, patting the glossy neck of the animal, "because I can talk to thee as animal. we journey. Last time I had old Asa, and he was too deaf to hear me, even had I cared to talk with him."

Titus showed his white teeth in an ative smile but said nothing. Truth to tell he stood somewhat in aw of the imperious little maiden, who, with her bazel eyes and golden hair, se a being set apart from the rest of the world

At last all were settled to their satisfaction, and one after another moved slowly out from the great gateway, now thrown wide open. Benoni, wiping his heated face, paused for a few last words of warning and advice to the under-steward, who was to be left in charge of the house during his absence; then he too jumped into his saddle and elattered down the street after the procession, which was already well under Wav

was followed by Marissa ; while Jairus, with a number of heavily-armed men-servants, traveled in front. The beasts of burden, h den with rich offerings for The beasts the feast, and with the tents, cooking utensils, and other things needful for brought up the rear.

beople." They had now passed out of the city and had begun the ascent of one of the high steep hills which shut in on every side the beautiful little lake of Genne-side the beautiful little lake of Genne-to the state of the saret, as it was sometimes called. The way became difficult and stony, so that Titus was kept busy picking the best places for the mule. The wife of Jairus

glanced back several times to see that her darling was safe, and that lad was sufficiently careful, and every time caught a bright smile from the little girl.

the little girl. "The precious one'" the mother gizing murmured happily to herself. "She whose to hath a smile like to the sunlight." After a hard elimb of about an hour,

the top of the ascent was reached, and all paused for a few moments to rest. and keeping a calm and dignified mien, as was his wont on all occasions, however rying. As the beasts of burden were oaded, one after another was led out to the street and stood waiting in a panse of the lake, studded with sails; villages, rose higher and higher, till in Jairn the far distance gleamed the snowy "T

fatigue, while the ever-changing and for all, that my mind is made up about this Man. He must die ; for soul responded strongly to

"I am so glad that we are going at last!" cried Ruth joyously, bounding ahead of the rest of the party. "And there is my dear old Bekab! Ab, I be-

apart from the others. "Wait, darling," said the soft voice of her mother. "Let Benoni left thee ithin thy palace

CHAPTER XII.

I tell thee that the time for looking lightly on the thing hath passed, for this Man doth continually blaspheme he name of the Almighty. The speaker was Calaphas. As he

spoke, he was striding impatiently up nd down one of the roof terraces of his ouse, while Jairus, his guest, half recline 1 upon a marble bench near at hand. The two sisters sat at a little distance. placidly happy in each other's society. Holy City spread out beneath her.

' Thou didst hear this Jesus to-day, when He was questioned concerning the so-called healing of the impotent man at Sectarda and a digital and a sectar and a se ay. Buth rode behind her mother, and Then He went on to speak of John-who

s justly imprisoned, for I believe that he was beside himself. 'There is an other," He said, 'that beareth witness There is anof me, and I know that the witness which He witnesseth of Me is true.

"He said those words," replied the ourney, each under the charge of a Jairus, who had listened in silence up to this point. " but there was another The city was already stirring, early thing also which He said, and which I as it was, and the procession, as it have not forgotten; 'twas this: ' But The city was already as it was, and the procession, as it wound through the streets and squares. I have greater when which the Father John; for the works which the Father bath given me to finish, the same works hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent Me.' Thou dost in this excusation of the Man singularly worklow the works of healing, assuredoverlook the works of healing, assured ly great and marvellous, which He conaeth daily to perform. What canst thou say to such a cure as that of the man who, as thou knowest, on reput-able testimony, had lain on his bed helpless for thirty and eight years ? With a word the Nazarene restored im perfectly. "Aye, but mark the word !" said Caiaphas with heat. "It was the Sab-bath day, and he said unto him, 'Rise, take up thy bed and walk.' In that He oth healed the man, and bade take up and carry his bed, on the Sab-bath day, He hath done that which is He is therefore guilty blasphemy and also of profaning the law of the Most High ; and thou knowest the penalty of such misdeeds," he added darkly. Neither of the men noticed that the little Ruth had turned about and was listening with an anxious face to the discussion, until she suddenly startled them with the question

God." "My darling," said her mother softly,

THE CATHOLIC RECORD.

red office of high priest in God's holy temple. T that thou the time to sleep. So saying, the two women went sway with the child, who was now weeping softly. As the sound of their trailing garments ceased upon the stairway, Jairus turned to Caiphas, who was gazing silently towards the temple, whose walls and towers glowed with rosy and golden reflections in the last rays of the setting sun, and

said solemnly : To my mind, my brother, this is

Caiphias remained silent for a momwhile on every side the hills, covered with luxuriant foliage and dotted with luxuriant foliage and dotted with

Thou art a good man, and my bead of Mount Hermon. The days that followed were full of delight to Titus. To his sturdy frame the easy stages of the journey caused no the mathematical days that four the start of t scenery, the picturesque evening en-campments, and the growing friendli-twere bettere for one to die than for many to perish." But even as He thespoke prophetic words, he shuddered sightly and glanced up towards the soul responded strongly to the new, the great shadowy chambers of the his master that all was ready for a start, and he now hurriel forth again, followed in more leisurely fashion by Jahrus, his wide—the noble Sara—and their little daughter, Ruth, with several maids laden with wraps of various which they had met occasionally during with its carven posts and drapery and

And now, my mother, wilt thon

"How canst thou say that, my child?" His ra

in her excitement. "My child, my child !" said the mother, gently but firmly, "thou must lie down and sleep now! Thy brain teemeth with wild fancies. I will sit outside on the terrace near thee, but thou must indeed be calm."

Who is the lad that the child sptaketh of ?" questioned the lady Anna carelessly, as the two settled themselves upon the terrace outside the chamber. "He is a lad from Capernaum, whom

our good Benoni hath recently emed to assist about the gardens. impetuous little daughte taken a great liking to him, and asked that he might lead her male upon the journey. Indeed, he seemeth to be a kind and careful lad, albeit of a very common Grack fourth. Mu Duth bath

were healed. "Meanwhile we edged our way ed in getting within hearing distance of the Nazarene. He had seated Him-

self now upon a great rock ; and as He Thou must come with me now, gazed around on the assembled multi-nu mayst grow calm before tudes, the look upon His face was such tudes, the look upon His face was such that I could not but think of the great angels of our Holy Scriptures. Presently He began to speak. thee each word of that discourse, for it was wondrous by reason its wisdom. If He had been law-giver Moses, himself, fresh from Sinai, He could not have spoken with

remember them all, but one stands out in my memory above the others; ay mind, my brother, this is in my heading the form of the space of the child space the nation. If the child space will be comforted.' He said, also, and the awful thing to reject God's L' cnted for the sake of the Christ 'Rejoice and exult,' He said, looking at his disciples, 'when men shall falsely reproach you, and say every wick word against you, on account of Me Your reward shall be great in the heavens, for so did they perse prophets of old. Ye are the light of A city builded upon a the world. untain cannot be hid; and wh

lighteth a lamp, they do not put it under corn measure, but under a lamp stand nd giveth light to all who are in the lamp stand, Thus let your light shine ; that house. men may see it and praise your Father which dwelleth in the heavens. "Then, my sister, I noticed that He

the said He was not come to abolish the Law or the Prophets, but to fulfill them both; and that not the her psalms and prayers; and now she was resting sougly in the stately bed, pass. And further, that unless our with its carven posts and drapery and righteousness should be greater than coverlid of purple, broidered with that of the Scribes and Pnarisees, we could never enter into the kingdo y mother, wilt than the heavens. Then He spoke of the she pleaded. "Tell Law in detail, and showed that in His of these pilgrim bands were singing while they marched along, and frag-ments of their song floated back on the wind, as they defiled through the narrow valleys: "Our feet shall stand within thy gates, O Jerusalem; whither the tribes go up, the tribes of the Lord, to give go up, the tribes of the Lord, to give thanksgiving unto the name of the Lord. Pray for the peace of Jerusa-have seen David when he stood up on have seen David when he stood up on the body of the giant Philistine, and but even those who hated us and trieds. grasped his great sword to cut of his to do us harm; and that we must pray wicked old head." She paused a mo-ment, as if picturing the scene to her-self, and then added engerly: "I think, my mother, that David must have looked exactly like my Time." His sun riseth on those who are good: of the bad man, as well as or

"How eanst thou say that, my child? Thou knowest that thy Titus, as thou callest him, is a Greek." "Nay," said the little girl positively, "I told him that could not be, for he hath the face of a Jew. Hath he not, now-with his dark skin, his eagle nose and those great flashing even of the balance of the b nose, and those great flashing eyes of itable in order that your friends may and Ruth, leaning both elbows upon the parapet gazed with wide, childish eyes upon the wonderful pararama of the Halv City speed and praise you for it; if ye give to in how-like my Uncle in bow ward you. Giving done quietly, and without parade, openly. He also condemned making a show of prayer; and thou knowest, my sister, how our Scribes and Pharisees sometimes pray even on the street-l have wondered how they could realize what they were doing, as they stand the corners and pray so loudly. Nazarene declared that they simply to be seen and praised of the kers-on, and that truly they will nothing else for their prayers wouldst be heard and answered of God

He said, 'pray secretly in your own chamber with closed door. And do not suppose that the Father demandeth long prayers, or is pleased with empty repetitions: the heathen pray way. God is your Father ; He knoweth what things ye have need of, before ye ask Him." He doth not wait to have

Titus, a Comrade of the Cross surrounded with a great crowd of poor He is, as He hath said, the Son of burst forth it was evident that all laboring to perform—'it is only neces-that; he can work out the problems of courts of the day below burst forth it was evident that all save to do unto others such things as the day below burst forth it was evident that all save to do unto others such things as the day below burst forth it was evident that all save to do unto others such things as the day below burst forth it was evident that all save to do unto others such things as the day below burst forth it was evident that all save to do unto others such things as the day below burst forth it was evident that all save to do unto others such things as the day below burst for the day in the past produced certain and by apply his knowledge

"His closing words were astonishing, in them He plainly declared Him- present conditions, can foretail self to be the Heaven-sent One. 'Not every one who shall say to Me, Lord, Lord, shall enter into the kingdom of the heavens; but he who doeth the will of My Father Who is in heaven. Many will say to Me in that day, Did we not cast out devils in Thy name, and in Thy name perform many works of power? Then shall I say to them, I never knew Depart from Me, ye who work lawlessness. Every one therefore who heareth these words of Mine, and liveth lawlessness. rain; the streams rose; and the strong it was builled upon a rock. But he who hearsth the source and rock. But he greater authority. "He began with blessings. I do not his house upon a rock. Down came the beareth these words, and heedeth them not, is like a man who foolishly built his house upon the sand. Down came the rain; the streams rose; and the reforms were it not that dang tempest raged and beat upon that house; and it fell, and great was the fall of it.' a right, and this seems to de tempest raged and beat up

situation movement "When He had finished these sayings a great murmur of amazement arose from that vast multitude. Truly, my Inudamentals of society were s Truly, my sister, it was a marvelous discourse, though I can but dimly and imperfectly repeat it to thee. I would that then coulds hear the Man for thyself."

"I would that I might," said the lady Anna; then she added hesitatingly, "But thou knowest how my husband thinketh, and our father also." thinketh, and our father also "Yes, I know," assented her sister

After that the two were silent, ab- need sorbed each in her own thoughts, while within the child slept peacefully. TO BE CONTINUED.

....

IMITATION OF CHRIST.

AT TEMPORAL MISERIES ARE TO BE BORNE WITH PATIENCE, AFTER THE that it aims at the monopoly EXAMPLE OF JESUS CHRIST.

For though this present life be burlensome, yet it is now become through Thy grace very meritorious, and by the help of Thy example and the footsteps f Thy Saints more supportable to the

The same and the second and the way to heaven seemed more obscure ; when so few concerned them-elves to seek the kingdom of heaven. Neither could they, who where then ust and to be saved, enter into Thy eavenly kingdom before Thy Passion and the payment of our debt by Thy acred death

Oh, how great thanks am I obliged to return to Thee for having vouchsafed to show me and all the faithful a right and good way to an everlasting king-

For Thy life is our way, and by holy patience we walk on to Thee, who art our crown. If Thou hadst not gone before and

instructed us, who would have cared to have followed ? Alas, how many would have staid

afar off and a great way behind, if they had not had before their eyes Thine xcellent example ! Behold, we are still tepid, notwithwill not be ours. standing all the miracles and instruc

tions we have heard ; what then would have been the case, if we had not such great light to follow Thee ?

TIMELY REFLECTIONS

The average citizen of this land of the free dizzled by the whirl of material and intellectual advancement would do well to pause awhile, and ask himself the question, "What's the use in on this fassing, anyhow?" As free and enlightened people we As free and emigneened people should be honest with ourselves and but convoience have its say. If an us ask, for see how He careth for every let conscience have its say. advanced stage of civilization gives us nothing more than new materials to arouse within us rebellious disand a fuller realization our lowly condition as compared with the rest of mankind then it becomes evident that civilization is not the whole thing, and that the yearnings of man's heart are not to be satiated therewith. Onement of man's powers is not conducive to either temporal or eternal felicity Genuine happiness is found only when the entire man conforms to the di tates of reason illumed by super-natural faith. It is a sorrowful admission that as civilization progresses and expends there is almost tionate diminution of the old-fashioned faith that "moved mountains," and which, in days past, laid the foundation of modern progress and the gen-eral uplifting of the human race. The underlying principles of Christianity

JANUARY 24 1908

THE HEART OF THINGS.

DEREK VANE IN BLACK AND WHITE. She had just returned from th crowded concert hall, where she had enjoyed a veritable triumph. Her fac-was flushed and smiling, and she still held in her hands the great bouquet of held in her favorite flower—which ha roses—her favorite flower—which ha been given her as she left the platform She was recalled to her surrounding by the voice of her maid, Fanchon.

There is a telegram for madam of the table," she said. Denise picked up it was addressed to "Mrs. Fiel the table,' which was unusual. She w en," which was unusual. But and h known to the London world and h stonds as "Mme. Elena." She open sharply. It was brief and to t friends as noint.

"I think it right to let you kn that the boy is seriously ill.

Unconsciously she crushed the me sage in her hand, and her though it had been written. She saw again t flat fen-land, the long stretches empty wastes, which she had grown loathe, almost to fear ; all the grayn and barrenness which were so antag and barrenness which were so and g istic to her gay, beauty-loving natu Then the scent of the roses smote h sharply, she saw the luxury of her o surroundings, the signs of taste a money everywhere, and turning to

money everywhere, and turning to maid, she cried: "Bring me an 'A. B. C.' and pac-bag. I am going into the country." "Shall I attend, madam ?'" "No; I don't know how long I s be away. I will write." Her

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Michael-what a name to give a ch

I wonder what he is like now? was not a pretty or interesting cl

I remember he was always crying.'

There was no one to meet her was arrived, but that she did not

pect, though the village fly had sent to the station on the chance of

After a drive of nearly an hou After a drive of nearly an hou recognized a familiar gateway; sh membered the old coat-of-arms c the stone-work, though she could see it now, with the motto, "I liv

had been doing for generations. I a decaying race, and they had no the energy, or, perhaps, the powe

them, and the man who lived

Yes, that was all the Fie

ruin that was creepin

family. Therefore, reform and its members before you e away. I will write." Her witched as she thought of the fashi the reformation of society. begin at the source to able French maid in the bare ma house with old Hannah for company "I wonder if he is really very i stream, otherwise your task uphill and useless one. weakness of this movement The she pondered, as she sat in the tr 'I think Michael would scarcely h sent for me unless he were. The m of its prominent advocates are in gre of referm themselves

JANUARY 24, 1903.

education any

No privileged class can lay c

and it is well that they cannot

ity in this country, neverthele making a most fatal blunder in

ing to develop and nourish the

and paramount endowments of spiritual life. Hence the

encircling the earth this

family is the foundation of soc individuals are the integrity

to-day. The Se would be all right

There should be no objecti

education is the foundation

Yet while society

attained to a high plane

monopoly of

The true principles-not the distort ones-of Christianity alone can f family and its members for a society ; any other substitute would to commence at the other end of stream.

The economic and industrial tion would be a good thing were commodities, and to the ex trol of commerce. If the reformers would increase th ing power of the dollar de, his evolutionary method veritable bl should double wages to the does two men's work, or if women and children who do work, a man's wages, there t The labor-reform movement, onlp a bulwark of self-defense prove a boon to the toiling w t not that the danger of extremes worthy of our most serious co and encouragement, but the be warned against radical and

ceasures. Conservative and d n will hold them to the the way, and eventually solve th oblems between labor and cap When people swing to one sid

have plainly lost their equili This seems the case with us in Ar We are entirely too much on of material and intellectual in ompared with our spiritual In such case our lives are only hal and that the more wretched ha was this defect in the Greek and people that led them to gradual but vitable decay. Their fate, ho

"Life is not a balance sheet," the alert Bishop Spalding. No: one of mutual and interdependent ests which makes for the common and happiness of all men. with active mind, but callous cannot be healthy. Man is no upon to act out his life on the stage single-handed; but with low actors. True, we cannot stars, but each one has his part which is an essential to the the drama as is that of the star What does it amount to when lent man throws a few conpers

now had grown sour and bitter wit baulked life. "Master is upstairs," old H said distantly, in reply to De greeting. "He hoped you wou cuse him coming down, but the cl very restless to-night, and can' be left. If you will please to sit and take something I will tell his are here." And she opened the of a room where a frugal meal wa

stop the

"I don't want anything, thank Denise said, hastily, "I will go once if I may," and before Hannah raise any objection she was half v the stairs.

She heard a murmur from t bed room, where the head of the bed room, where the head of the was always born and where n them had died, and tapping ligh the door she went in. No or heard her, and for an instant she heard her, and for an instant su as though arrested on the thr What a great room it was! A solitary those two figures looked

"I am sorry to trouble you man said, getting up as she move am afraid you have had a long journey; but I thought you o know " know.

'You did quite right," sh thickly. What a pitiful, little en form it was, looking almost the vast oak bedstead, of which tradition that each successive hould carve a panel, so that ways seemed to Denise a weird place, belonging to the dead than to the living. She had more than once on a moon-lig fancying ghostly fingers had co to finish what here and there h left incomplete.

ing of the lively scenes about.

Presently, to his surprise, Titus spied Stephen, his fishing nets on his shoulder, waiting like the others, to see the cavalcade pass. On beholding Titus, his face flushed with pleasure. and holding up a string of fish, that their their size and number might be eciated, he shouted :

**

.

Farewell; and may the gods protect thee !

"Who is that lad ?" asked Ruth ouri-onsly. "And why doth he say, 'May the gods protect thee,' as if there were

'Tis my brother Stephen,' an swered Titus. "And he saith gods because he hath been accustomed to hear it from his youth. We are of Greek parentage."

"Nay, thou lookest not like a Greek : said the I have seen many of them," said the little girl. "Thou art a Jew, by thy : thou art like someone I know bat who it is I cannot remember. But tell me of this brother-Stephen, thou didst call him.

"I can tell thee something wonder ful him," said Titus. "He was a cripple, and could not walk; and the Healer-Jess-cured him, so that he is, as thou didst see, a strong lad, albeit of a delicate and beautiful counten ance-at least," added Titus modestly ance-at least, "to me." "he doth so seem to me." "he doth so seem to me." "Bu"

what impatient at the digression. "But was he really healed, so that he can walk? Tell me all about it-every-

Thus commanded, Titus to'd with as mpch of details as he was able, the story of the baby and Stephen, Rath interrupting him at intervals with questions.

"Ah!" said she, drawing a long breath of pleasure, when he had finished, "I like that story! And the best of it is, that it is all true. I too have se

Dost thou speak of Jesus of Nazareth, Uncle Joseph

Why dost thou ask, my child ?" said Caiphas gently, pausing in his walk to lay his hand caressingly upon

know Him too, and have seen If He is the Son of God, as Him. He doth declare, would He not have the right to heal on the Sabbath day, which is God's day ?

"The child speaketh well," said Jairus proudly. "I would have asked thee that question myself." "And I should have answered thee

that His pretensions are, as I have said before, blasphemous. We know that this Manis the Son of a common carpen ter — nay, more, He is Himself a carpenter, and hath followed orking with His hands the trade. until lately ; His home is in Nazareth ; and can any gool thing come out of Nazareth?"

had so much excitement of late that her tongue doth run overmuch ; I must see to it that she hath more quiet, and some wholesome employment.

"I have seen the lad," said Anna musingly. "He hath a noble counten-ance, and strangely enough of the purest Jewish type. Thou art assured purest Jewish type. Thou art that he is of Greek parentage ?

"It is certain," replied her sister, "for I made careful inquiry through himself. His father is called Benoni Dumachus.'

Then half guessing her sister's thoughts, and wishing to divert them om so painful a channel, she said But now that we are alone, and no likely to be interrupted, I will tell thee how I heard the Nazarene teach the people. I had long been anxious to know more fully what those teachings were; as thou knowest, reports oftentimes untrue reach us from careles listeners. So, hearing that He has gone forth from the city towards Tiber So, hearing that He had as, my husband and myself, attended only by Benoni, set forth, all three riding upon mules in true peasant fashion, for we desired not to attract attention. After riding for some distance we fell in with numerous people, al journeying in the same direction. Every one was talking of the wonderful works of healing which he had seen, and many who had been healed were journeying also, and were pointed ou to me by Benoni, who hath taken a wondrous interest in this Man. We heard finally, that He was to be found at Hattin. Thou wilt remember the place-'tis about seven miles from Capernaum; there is there a small village at the foot of the double peaked hill, called sometimes the Horns of Hattin. The hill can be distinctly

seen from our house in Capernaum. "Upon arriving at this place, we assembled there a gre tude of people, of all nationalities, and of all grades of society. We quickly learned that the Nazarene was even then upon the top of the mountain, and with Him those men who are already known as His disciples. Presently we saw that He was descending the slope. "But, Uncle Joseph," persisted the

is, that it is all true. I too have seen the Nazarene," she continued thought-fully after a pause, "1 think Him the most wonderful things that He doeth, best man in the whole world! I have longed to talk with Him, but my mother says that we cannot, for He is always

creature, even for those who, like the heathen, never pray aright. Yet must we pray, for so it pleaseth the Father. Then He said: 'After this manner pray ye: Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our tres-

es as we forgive those who trespass against us and lead us not into temptation, but deliver us from all evil. 'Tis a wondrous prayer !" said Anna, her eyes glowing in the semi-darkness. "But His teachings are

darkness. "But His teaching strangely different from what ded in our ears since Moses led forth the people of Israel from Egypt. "But hath it not the sound of truth It seemeth so into me," answered her sister. "I can tell thee more, if thou wilt hear it. Art thou not weary ?" " Nay, tell me more — all that thou

said Anna. canst. "I feel, that at best, I can only give fragments, but I will try. He con ed that we should not care overmuc for the treasures of this earth; for such things are liable to be eaten with n or rusted away, else stolen. Thou or rusted away, end storen. Thought knowes how true that is, my sister ?" "It is indeed true," murmnred Anna with a sigh, thinking how her chiefest transure had been stolen from her. " Lay up for yourselves treasures in

heaven, where neither moth nor rust doth corrupt, and where thieves do not continued break through nor steal, Sara softly. And do not be over-anxi-ous about the future, for your Father n heaven knoweth that ye have need of food, and clothing, and shelter; and if He clothe the wild lilies, which toil not at all, more gorgeously than even the great Solomon in all his glory, shall He forget His children? The first thing important, is to seek after God

and His righteousness. If we do this, all else that is needful shall be given us the hand that never faileth. Do not criticise others, for often we ourselves are full of faults more evil ; we must be judged even as we judge our fellow-men. God will give more abundantly to His children, when they ask Him, than earthly parents to their children! So

are being grossly and crassly ignored The Golden Rule of the Gospel ing trodden under foot, while the Good Samaritan is banished from the world's stage altogether.

Christ, the universal Teacher and enign Master, is only partially underthe universal Teacher and stood, and by a people who know better but whose conscience is stifled by the fumes of wrong-doing rising from the . the depths of a perverse and corrupt heart. He is the standard par excellence of a perfect manhood, and our worth can be measured only by comparison with the divine Exemplar. His mission was to save all men and to lift up all men from the dregs of their animal passions. Hence our lives can have real merit only in so far as we continue the work of the Master. The prevailing material prosperity and educational facilities should enable us to measure up well with the noblest type of manhood, and make us model Christians in a model country. The very best literature is within easy reach of the poorest among us, and the Word of God preached a biously as was ever from the lips of Christian ministers. Daily newspapers and weekly magazines are devoured with an eagerness unknown a quarter of a century ago. Our schools are open to the rich and poor alike, and children of all classes and creeds comingle as

poor? He is not even making rest tion, because the motive is not He simply throwing dust into the of a deceptive people and trying justify his unlawful accumulation "One hour of justice is we wealth more than seventy years says a Mohammedan proverb.

One half of this world is going money mad, and the other half is going sense ousiv-mad.

e etics of society to-day is-" Don' get caught." " Serve the world, t devil and the flesh all you have a but be slick about it. et the newspapers get a hold of yo and you'll win out. The newspap to-day seem to be the worm of me acts with many people of pretend respectability. Human nature is alike in the rich and

in the poor. It is only a matter of environment and position. Let the poor instantly exchange places with the r and he commences at once to lord over his former companions.

Intellectual and material attainmen alone cannot make a man honest a upright. The spirit of God must do inate and control his passions. Thom a'Kempis said that he "would rath feel compunction, than to know its definition." A consistent knowledge of A consistent knowledge the Sermon on the Mount would worth millions of worlds to a man.

" For what doth it profit a man if h gain the whole world and lose his own

soul?" "Bear ye one another's burdens: and so shall ye fulfil the law of Christ, says St. Paul.

This, indeed, is the solution of life's

problem, and there is no other. The foregoing reflections are intended as food for thought during this sease of serious meditation, and we hope that the desired effect shall be attained How happy would the world be if should understand the true and signif cant meaning of the song of the angels on the first Christmas night — "Glory to God in the highest, and peace earth to men of good will."-Rev. J. J. Curran, in Catholic Light.

Valuable Advice to Mothers.

Valuable Active to Moders. If your child comes in from play coughing showing evid-nees of an approaching attac Grippe Sore Throat, or sickness of any k inst thing get out your bottle of Nervill Rub the ch st and neck with N ryillor.

"Oh, you poor little soul cried, a sob in her voice, and moment her arms were over and the little figure was gat her breast, where she crooned calling him her baby, he Michael, whom she had treate reproaching herself and s oft kisses on the wan face in breath.

' He is very weak ; you mus cite him," a warning voice s had forgotten that any one w and the calm, measured to like a rebuff. The old feeling straint and fear held her for a but the mother love, which nn for the first time at sight o lorn, suffering child, rose stro anything else. I shall not hurt him,"

holding the boy closer to h "See, he is already more The little face certainly lo tired and troubled, and one w had gone up around her neck made himself at home as a course in those unknown arn

"Has he been long like asked. "You ought to ha before."

"He was never strong, a "member," he answered co does not take after my pines for warmth and subsh did. I must remind you the never given me reason to took any particular interest was not at all certain that

come now." "Not come ?" she exclai she remembered. "I be don," she said humbly ; "N right. It is I who am to b come now." am in the wrong. But-voice growing husky, "I d when I went away-I am now-and I did not unde

THE CATHOLIC RECORD.

JANUARY 24 1908

THE REART OF THINGS. DEREK VANE IN BLACK AND WHITE.

She had just returned from the sne had just returned from the crowded concert hall, where she had enjoyed a veritable triumph. Her face was flushed and smiling, and she still was hushed and shifting, and she still held in her hands the great bouquet of roses—her favorite flower—which had e problems o peen given her as she left the platform. she was recalled to her surroundings by the voice of her maid, Fanchon. edge to th There is a telegram for madam on m to

the table," she said. Denise picked it up it was addressed to "Mrs. Fieldwhich was unusual. She was known to the London world and her She opened " Mme. Elena. riends as sharply. It was brief and to the

"I think it right to let you know that the boy is seriously ill. MICHAEL.

Unconsciously she crushed the mesage in her hand, and her thoughts lew to the Lincolnshire village where it had been written. She saw again the flat fen-land, the long stretches of empty wastes, which she had grown to oathe, almost to fear ; all the grayness and barrenness which were so antagontic to her gay, beauty-loving nature. Then the scent of the roses smote her sharply, she saw the luxury of her owa surroundings, the signs of taste and money everywhere, and turning to the maid, she cried: "Bring me an 'A. B. C.' and pack a

I am going into the country." bag. I am going into the country. "Shall I attend, madam ?" "No; I don't know how long I shall

he away. I will write." Her lips twitched as she thought of the fashionble French maid in the bare manor house with old Hannah for company. "I wonder if he is really very ill?"

"I wonder if he is really very in interest she created in our frail life in the back of th sent for me unless he were. The meet ing will be as awkward and uncomfortfor him as for me. Poor little Michael-what a name to give a child ! wonder what a name to give a child i wonder what he is like now? He was not a pretty or interesting child.

I remember he was always crying." There was no one to meet her when she arrived, but that she did not exshe arrived, but that she that she had been pect, though the village fly had been sent to the station on the chance of her After a drive of nearly an hour she

recognized a familiar gateway ; she re-membered the old coat-of-arms cut in his room. the stone-work, though she could not see it now, with the motto, "I live ! I Yes, that was all the Fieldens had been doing for generations. It was a decaying race, and they had not had the energy, or, perhaps, the power, to ruin that was creeping on stop the them, and the man who lived there ow had grown sour and bitter with his

baulked life. "Master is upstairs," old Hannah said distantly, in reply to Denise's greeting. "He hoped you would ex-cuse him coming down, but the child is greeting. very restless to-night, and can't well be left. If you will please to sit down and take something I will tell him you are here." And she opened the door of a room where a frugal meal was laid.

"I don't want anything, thank you," tenise said, hastily, "I will go up at ace if I may," and before Hannah could Den once if I may.' raise any objection she was half way up She heard a murmur from the oak

bed room, where the head of the house was always born and where most of them had died, and tapping lightly on the door she went in. No one had heard her, and for an instant she stood

as though arrested on the threshold. What a great room it was ! And how solitary those two figures looked in it ! "I am sorry to trouble you," the noved. man said, getting up as she n am afraid you have had a long, tiring journey; but I thought you ought to

"You did quite right," she said, thickly. What a pitful, little shrunk-en form it was, looking almost lost in the vast oak bedstead, of which it was a tradition that each successive Fielden hould carve a panel, so that

left incomplete.

breath.

anything else.

things. Perhaps if you had reasoned with me "Do you" "" Do you think I wanted a captive instead of a wife ?" he asked, harshly. Instead of a wife ?" he asked, harshly. "I saw how you fretted and pined like a caged creature ; I saw the hunted look in your eyes; I knew you would wear your life out in a little if it went

so when my legacy came it seemed to open a way of escape. I thought it it was worth. I ought not to have married.

" No doubt it was a mistake, but in justice I must say that that was more my fault than yours. I was years older and I took advantage of your youth and ignorance to fasten a bond on you of which you did not understand the import. No doubt you knew yourself best. You have the life that suits you; you were free to go your own way.'

"As you yours." "As I mine."-Something in the voice made Denise move uneasily. six years the man and the child had lived here together ; her husband, her bild. For six years she had nearly forgotten them both not quite, though she had tried to do so. The man and forgotten them b she had tried to do so. the child has been growing old together —without love or happiness—while she had laughed and sung. There was

Her lips he fashion-he fashion-hare manor A week had passed, and little Michael thanks (as the doctor plainly said) to his mother's devoted dursing and the interest she created in the child's "Micheal!" she cried in a sobbing

at her, of admiring all the pretty things that gathered about her as a things that gathered matter of course ; he had never seen s many flowers, so much dainty luxury in his brief existence.

"You use these every day ?" he asked in an awed voice, as he amused himself with the silver pots and bottles amused on her dressing table. "Yes, every day," she said with a gay little laugh. "Do you think I am

gay little laugh. "Do you think I am very extravagant?" "Father hasn't anything pretty in best "ho

I like to be here best. said, lying back luxuriously among the bright cushions which his mother had ordered from a neighboring town. She pened her lips to speak, but closed them again without a word.

Denise was sitting alone one evening in the faded drawing room when husband came in. As a rule she saw very little of him; they seemed to avoid

each other by tacit consent. There is something I wish to say to tou if you are at leisure," he began. the thought how worn and gray he looked, though he was a man in the prime of life, as he stood before her, of life, as he stood prime of life, as he stood before her, the hard light from the setting sun showing up the lines on his cold, stern showed up the patches of face, as i damp on the wall paper and the un-loveliness of the beautifully designed He and it both seemed thrown room. away under their present circum-

stances. "I am quite at your service," she answered. "Little Michael is in bed the and asleep and I have nothing to do." "It is about him I wish to speak," hesaid, as he sat down. "He is almost the '

well again now. "He is very delicate still," she said quickly. "He needs a great deal of care—he could not stand much." Could he mean that they wanted her no quickly. longer? she asked herself, with a thrill of fear.

of care," he answered slowly. "He also needs more comfort and different surroundings to what I can give him.

him with you when you go?" "Like to take him?" she echoed, her face lightning up with joy, "Need

mother ? How lovely !" springing up And is father coming, too ?" "Father does not want to come, dar-ng," The childish face grew grave. "It will be dull for father alone ling.

here." he said seriously. "You ask him to come, mother; he'll come for murmured, "and nobody wanted me, not even you. I think, after a little while. I interrupted your studies, I was restless and disturbed your routine, so when my legacy came it account, "Go now, mother." he said constructs "Go now, mother," he said coaxingly, "Try . . . Wait. I'll tell you a se-cret; it can't be wrong to tell you. Father keeps a picture of you locked up, so when my legacy cannot be broken up to tell you. was better for us to go our own road before we learned to hate each other. I had a gitt—only one—but it would not let me rest until 1 had tried what must love a person very much to kiss their picture, mustn't they, mother?" Kisses had been rare luxur-

ies in his life. "Kissed my picture ? Are you sure, little Michael ?" The child nodded, watching her intently. Denise thought of how she was going to make the desplate home more desolate, and the tears

orace nome more descrite, and rushed to her eyes. "I'll try, my sonny—I'll try for your sake," she cried, and went from the room. Her heart was beating fast with fear and excitement as she burried down the stairs before her courage failed her. What if he should be angry what if he should repulse her? shivered at the thought. She softly opened the library door,

where he was in the habit of sitting at night. A lamp was burning dimly on the table in the centre of the room, and its light fell on the bowed head of a man; some books and papers had been overturned as he threw out his arms

voice, her arm round his neck, her cheek to his—" Micheal : I've been a

bad wife, but I want to be a better one. Will you take me back?" He looked up, and she saw that his

"Is that you?" he said, heavily.

"What is it?--what has happened?" "Nothing." softly, "except that I have found out that I want you. We both want you-little Michael and I. You won't send us away-or you will "Want me-you?" he said in a husky

"Want me—you?" he said in a husky whisper. "Is it really true, Denise?" He held her in his arms as one holds something very precious that one is half afraid to touch. "I had almost given up praying and hoping."

NATURE'S MINOR STRAIN.

THE UNTOLD AND MYSTERIOUS LONELI-NESS OF THE ELEMENTS.

The voice of Nature is a voice of lone liness-the voice of one crying in the wilderness. The infinite pathos of uffering seems be everywhere. The autumn winds moaning in the crevices of chimneys, the deep, sad, monotone of of the sea; the weary flash of rain in the night; the sound of the waterfall from afar ; the voice of rivers deepened from the babble streams ; the moan of the storm in the leafless trees; even the zephrys amongst the young leaves of spring-all have an indertone of sadness, as if they too felt

' burden and the weight of all the unintelligible world." evening I start and shudder under the "eldritch light" of an autumn sunset at the

Low breathings coming after me. and sounds of undis inguishable moti n, sreps lmost as silent as the turf they trod. It is only the gentle susurrus of the evening breeze, and the zip ! zip ! of a

red leaf falling into its own As you say, he needs a great deal grave. I saw it in the springtime, when it gradually unfolded from its cradle; and fulfilling the universal law, attacked by parasites, which clung to its pale underside, and left a brown I have wondered—I have wondered," he repeated, " if you would like to take mark of decay after them; I saw it tossed on the storm, wooed by the zephyrs, wet with the weeping of the

had al you ask me? "No, perhaps not. I have thought ways seemed to Denise a weird resting place, belonging to the dead rather than to the living. She had woke up that you seemed attached to him. "Attached?" she repeated again with a laugh. "I love him with all my heart. I couldn't bear to be parted from him now. But don't you mind?" more than once on a moon-light night fancying ghostly fingers had come back to finish what here and there had been looking at him with inward resentment at his indifference. "Won't you be very lonely without him?" "It will be best for the child to be "Oh, you poor little soul !" she cried, a sob in her voice, and the next moment her arms were over the bed, and the little figure was gathered to "It will be best for the child to be with you for a time at least, I think, as you are willing to have him. As you say, he is not strong enough to stand any shock, and he will miss you. I suppose your engagements will neces-sitate your returning to town soon?" her breast, where she crooned over it, calling him her baby, her little Michael, whom she had treated so bad ly, reproaching herself and showering soft kisses on the wan face in the same 'Yes, I ought to have gone before,' "Yes, I ought to have gone before," flushing at his evident anxiety to get rid of her. "We will go as soon as the doctor says we can travel." Then as he was leaving the room. "I—I should like to thank you very much for trust-ing me_for letting no have him." 'He is very weak ; you must not exeite him," a warning voice said. She had forgotten that any one was there, and the calm, measured tones were like a rebuff. The old feeling of reing me-for letting me have him." "There is no need. I have been thinkstraint and fear held her for a moment but the mother love, which had woke ing it over, and it seems best for the boy," he answered as he closed the door. up for the first time at sight of the for-"Of course there would be no "Of course there would be no thought of me in it," she said to herself bitterly. "I wonder why he hates me bitterly. "I wonder why he hates me lorn, suffering child, rose stronger than I shall not hurt him," she said, "I shall not hurt him," she said, holding the boy closer to her breast. "See, he is already more content." The little face certainly looked less tired and troubled, and one wasted arm had gone up around her neck, while he made himself at home as a matter of course in those unknown arms. so much now? Once upon a time," the rose color in her cheeks growing deeper, I am sure he cared for me more than a little, in his curious, restrained way. It was still early when she went upstairs to bed, and she was tired of her course in those unknown arms. "Has he been long like this?" she asked, "You ought to have told me before." own company. As she lit the candles the boy opened his eyes—he slept in a little bed in her room now— and called to her. "I'm not a bit sleepy. Come and talk to me mother." he said. She sat down is the low chair and laid her head He was never strong, as you may remember," he answered coldly. "He does not take after my family; he pines for warmth and sunshine, as you down in the low enait and take the have her. on his pillow, as he liked to have her. "I've got something to tell you, sweetheart," she said, tucking one sweetheart, "what aid. I must remind you that you have never given me reason to think you took any particular interest in him. I was not at all certain that you would come now." "Not come ?" she exclaimed. Then she remembered. "I beg your par-the you are don't she with me to mother's home. A wiser and more prudent mother did. I must remind you that you have "Not come?" she exclaimed. Then she remembered. "I beg your par-don," she said humbly ; "you are quite right. It is I who am to blame—I who am in the wrong. But— but," her whe wanted me so badly. I was so young when I went away—I am not very old now—and I did not understand many i to come with me to mother's home. The to come with me to mother's home. How do you like that?" A wiser and more prudent mother show do you like that?" A wiser and more prudent mother will be the to mother's home. The word of the to mother's home. How is good fortune estimated in this world? Some persons are born to all that wealth and social position can give. Others, by one means or another, succeed sooner or latter in rising to in another's garden, but cultivate well your own. Do not desire not to be what you are, but desire to be very well what succeed sooner or latter in rising to in aking that perfect, and in bearing the eroster, and believe me, this is the great truth, and the least understood.—Little Treasury of Leaflets.

frequently enough with sickness, sorrow and suffering. Now which of all these classes does the world consider the most happy or the most enviable ? Evidentwho possess from their child ly those who possess from their child-hood all that they can desire-provided, of course, they make good use of it. Is not the same true of children-infants who are taken into that house in which (John

'there are many mansions?" xiv., 2.) It is of faith that the soul, by baptism, is made "a child of God and heir to the kingdom of heaven"—capable of seeing God face to face. It is the will of God that a greater

ufferings of this life. But what if He exempts some from

But what if He exempts some from this ordeal? "Venerable old age is not that of long time, nor counted by the number of years. A spotless life is old age. His soul pleased God; there-fore He hastened to bring him out of iniquities." (Wis, iv., 8, 9, 14.)

What more pleasing to God than the spotless soul just regenerated in the vaters of baptism ? -With much reason, there-

Conclusion—With much reason, there-fore, does Holy Mother Church make a joyful commemoration of her Holy In-nocents—her Infant Saints—her "first iruits to God and to the Lamb." With

children have been taken to heaven in youth or in infancy. Let them bless God, and treasure up in their hearts the loving words of our Divine Saviour : "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark x., 14.)

OPEN-AIR PREACHING IN LON-DON'S SLUMS.

NOBLE WORK UNDERTAKEN BY REV. BERNARD VAUGHAN, S. J.

From his beautiful church in Farm street, one of the best residential sec-tions of London, Father Bernard Vaughan, S. J., has gone to the "slums" of that great city and is there engaged in a grand and noble work amongst their inhabitants. He has rented a room in the Commercial Road district, in which he lives, a poor man amongst the poor. For years, it is said, the reverend Father has thought over such a method of reaching the submerged masses and now he has achieved his desire and is laboring with excellent results.

" Father Bernard Vaughan, S. J., in continuation of his slum crusade, spoke at 4 o'clock on Sunday in a dark, grimy

court off Periwinkle street and v hailing distance of the Stepney Railway Station. As on previous Sundays, the Sisters of the little Company of Mary acted as bellringers and collectand before the meeting Father Vaughan himself made a tour of the neighboring courts and alleys, ringing huge bell and coaxing and exhor ing all and every one to come to hear the Word of God. And in the drizzling rain what a grimy, woeful aspect everything in this desolate neighborhood seemed to wear ! Many of the mothers and children looked miserable and hungry and dirty : the houses are small and mean ; the streets and courts are ill-kept and narrow, and the And here this only sign of prosperity is in the pa-latial public houses here and there is in the palooking down contemptuously on the tiny abodes, from which they derive their sustenance and wealth. The East End poverty and want are at pre-

sent very acute, but at the bottom i in many cases but another phase of the question. brown

"Day by day hundreds of men, men and little children are going thout "anyfink for dinner," and the last of the pots and pans, furniture and spare clothes — trivial treasures in hich they took such pride-have gone the usual way of such things-to the sign of the three balls. The men are rain and the tears of the dew, shaken by the wanton, careless bird, caressed broken and ill and the children starve.



Is Due to Poor and Watery Blood. THAT IS WHY SOME PEOPLE CANNOT GEL RID OF A COUGH, AND WHY IT DE-

VELOPS INTO CONSUMPTION. The lungs are just like any other portion of the body—they need a con-stant supply of pure rich blood to keep them sound and strong. If the lungs are not strong they are unable to resist disease, and that is the reason why an apparently simple cold clings until the patient grows weaker and weaker and finally fills a consumptive's grave. Dr. Withiams' Pink Pills nover tail to number of souls reach heaven by going through the trials, temptations and strengthen the lungs, because they make the new rich red blood which alone can do this work. The most emphatic proof that Dr. Williams' Pink Pills re, huld the Pills re-build the lungs and care consumption in its earlier stages, is give in the case of Miss Blanche Durand, of cold. The cold seemed to eling to me and when I returned home about the and when I returned home about the end of September, I was quite ill. I was quite feverish, had no appetite, and the cough seemed to exhaust me.

much reason does she say of them, "These were purchased," etc. Joy and consolation for parents whose bild reason does she say of them, the set of the set told me that my lungs were affected, and that I was in consumption. At this time a friend who had come to see me advised me to try Dr. Williams' Pink Pills, and I sent for six boxes. The pills soon began to help me, as little by little, the cough grew less severe, my appetite became better, my

strength returned, and I began to have a healthy color. I used eight boxes of the pills, and was then fully recov I am sure that Dr. Williams' Pink Pills saved my life and I shall always speak gratefully of them.'

Such cases as these tell better than nere words the power of Pink Pills. They cure all constitutional weakness because they go right to the build up the oot of the trouble and That is why they never fail to cure rheumatism, lumbago, kidney and liver troubles, headaches, t aches, indigestion, biliousness all other blood diseases. Sold Sold by all dealers or sent post paid 50 cents a box or six boxes for \$2 oxes for \$2.50 by writing direct to the Dr. Williams dedicine Co., Brockville, Ont. stitutes are sometimes offered, but you can always protect yourself by seein His unique methods are described in the following excrept from a report in the London Monitor and New Era:

> Mother Graves' Worm Exterminator is plea Mother Graves' Worn Exterminator is pleas-ant to take ; sure and effectual in destroying worms. Many have irried it with best results. KNOWN TO THOUSANDS.—Parmeke's Vige-table Pills regulate the action of the secretions purify the blood and keep the stomach and according to direction they will overcome digestive organs healthy and strong to perform their functions. Their merits are well-known to thousands who know by experience how beneficial they are in giving tone to the system.

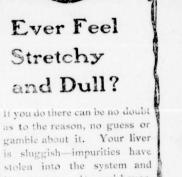
system. No ALCOHOL IN IT.—Alcohol or any other volatile matter which would impair strength by evaporation, does not in any shape enter into the maufacture of Dr. Thomas Electric O I. Nor do climatic changes affect H. It is as serviceable in the Arctic Circle as in the Torrid Zone, perhaps more useful in the nigh-er latitudes, where man is more subject to colds from exposure to the elements.

colds from exposure to the elements. Cholers morbus, cramps and kindred com-plaints annually make their appearance at the same time as the hot weather, green fruit, out more melons, etc., and many persons are debarred from eating these templies fruits, but they need not abstain if they have Dr J D. Kellegg's Dysentery Cordial, and take a few drops in water. It cures the cramps and cholers in a remarkable manner, and is sure to check every disturbance of the bowells.



The walking sick, what a crowd of them there are:

a crowd of them there are: Persons who are thin and weak but not sick enough to go to bed.



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have commenced to work havoc. -what you need is a tonic axative. Try "Abbey's" (a spoonful in a glass of water) ts laxative properties promote a gentle, regular action of the powels-it stimulates the liver -drives out impurities-and it tones up the entire system.

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a man honest and t of God must dom-Thoma he "would rathe han to know its del stent knowledge e Mount would orlds to a man. it profit a man if he ld and lose his own

another's burdens; l the law of Christ,"

the solution of life's is no other. lections are intended during this season on, and we hope that shall be attained the world be if it the true and signifi e song of the angels nas night — "Glory hest, and peace on od will."-Rev. J. J. c Light.

ice to Mothers. n from play coughing an approaching attach or sickness of any ki our bottle of Nervill shing or ten drops of Nerville iny two hours. This treuble. No linimet Alson's Nerville, w y household. Large

and now comes its turn, as of all things, to die and fail, and pass into the igor-ganic kingdom again. But its last sound on earth startled me with its fluttering farewell, and its silent re-minder. Thou too shall pass. It is the law.—Rev. P. A. Sheehan, D. D., in The Dolphin. **DEATH N /T A V EVIL.** Rev. R. K. Wakeham in the Catholic Hom iletic Monthly. First—The death of infants is no

First-The death of infants is no

argument against the goodness of God. 1. Death is no greater evil at one period of our existence that at another, in inference or in youth in the prime of ably, the learned Jesuit, Father Ber-nard Vaughan-always the friend of the poor and needy-has been asking himin infancy or in youth, in the prime of

fe, or in old age. 2. Death, i. e., separation of soul from life, or i 2. Death, i. e., separation of soft from body, is not an evil at all-except in case the soul is not prepared for it. 3. That separation means simply the extinction or suspension of the life of extinction or suspension of the file of the body until the day of resurrection, when "this corruptible must put on incorruption, and this mortal must put on immortality." (1. Corinthians xv., of clothes lines extending across

Our Divine Saviour tells us that 4. Our Divine Saviour tens us that even when this separation of soul and body is effected by violence it is not an evil: "And I say to you, my friends, be not afraid of them who kill the body, reverence to the beautiful, moving words which again told the story of man's redemption and the love of our Lord for the poor. Several hymns were sung and the Litany of Our Lady recited beand after that have no more that the body, and o." (Luke xi., 4.) Second—The death of infants is a fore the meeting broke up.

proof of God's special love for them. What is the unanimous craving of human beings? To be well off. Where Persevere in thoroughly conquering yourself in the small daily contradictions you receive. Make the bulk of your desires about this ; know that God is a person better off—on earth or in heaven? "What shall it profit a man if he gain the whole world, and suffer the loss of his own soul?" (Mark viii., 36.)

and now comes its turn, as of all things, to die and fall, and pass into the igor "Chronic cases" that's what the doctors call them, which in common English means-long sickness. To stop the continued

loss of flesh they need Scott's Emulsion. For the

feeling of weakness they need Scott's Emulsion. poor, half frozen, emaciated bodies a These are the questions which, presum-

It makes new flesh and gives new life to the weak system.

The court in which he preached is

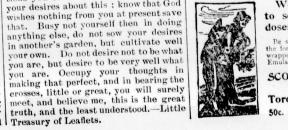
about fifty yards long, four yards wide, and the single-story little houses were all barred and shuttered externally and in friendly communication by a series of clothes lines extending across the Scott's Emulsion gets thin and weak persons out of the rut. It makes new, street and not more than six feet high. rich blood, strengthens the street and not more than six feet high. The sermon was a simple, eloquent plea calling on all to go to confession and Holy Communion for Christmas. The court was packed and all listened with nerves and gives appetite for ordinary food.

Scott's Emulsion can be

taken as long as sickness lasts and do good all the

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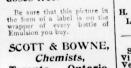
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THE CA' OLIC RECORD.

JANUARY 24, 1903.

DEATH OF MR. S. R. BROWN.

SAVAGE AND HIS CRIT

JANUARY 24, 1903.

The Rev. Minot J. Savage is tarian minister in New York, somewhat known as an author, published several books. Arec iving of his has met with a g criticism, and he replies t his critics-Mr. J. F. Weodio recent issue of the New York this reply he makes some sta against which he challenges entradiction. The wording of this chal against

somewhat embarrassing, for, thas not shrunk from implying safficient scholarship to make t ments, he should not require mount of pretension on the those who cannot accept the disregarding this embarrasen venture to contradict not only statements he refers to, bu others as well. That the re: the better understand the su may state that Rev. Mr. Savas against the doctrine of th and the divinity of Christ, w

part of that doctrine. Savage-Where did Jesus anything about any Trinit, persons in any Trinity, or H in any way related to such Tr Comment-The question is

words, but about a truth, a which the term "Trinity" used for a years as a symbol. " one God in three stands for It is this truth we m sons. the Scriptures and in the write Fathers of the Church, wi ame with the word " person pressed by Trinitarians object that it is in the Scriptures, but that d aght not prevent them from that the God they believe in on, nor does it require then that there were no persons i until the word "person" wa A person is a subsistent, inc telligence, and the Trinity there are three such subsist gences having but one and divine nature. It is eviden that you should have asked for technical terms.

Savage-It there is to be gent discussion of the que whether or not Jesus in God, points must be clearly sett must be shown that the ment (or, at least, some one its writers) teaches that Je This involves the scholarly tion of the texts. Second clearly shown that these ment writers speak on the

adequate authority. Comment—Your first poin arly position, because it li to a written record self informs us that all the Christ and His Apostles e found in that record, the records no longer the early Christians believ they found written in the ment they could have belie othing of Christian truth, Testament, as we have it, existence for them. It wa after their time before it what books constituted the ent. Your theory of lim dence of Christian doctrin ten record would have m sible for those living in the ic age to know what Christ tles taught or to prove any authority, for they had no As those early Christians eved the teaching, and Christ without the writt them, it follows that t not, as it was not to t means of coming to a Chistian truth and law. Christians acquired the through tradition and th the Church which Christ teach, and required His hear. They did not lear ence of the Church from t on the contrary, they lea istence of the Scripture thority of the Church, w them was as patent a istence of this Republic i In view of these facts that Rev. Mr. Savages's vestigation he proposes ten record is as unschola be to seek the interpreta cation of the Constitut tories of the United S of seeking them in the c Supreme Court. Our purpose in of first condition for an int sion of the doctrine of t not to object to the Scr imply to take the Uni to task for proposing condition of discussion with equal propriety, remark that the texts in scholarly interpretati interpretation is well way, but an authorita tion is what is required one agency on earth tha This agency is the Chu by Christ to teach an words — an agency and was in full ope word of the New word of the New ' written. Christ requ to this, His Churc alty of being considere publicans. Her author His authority, and she court only competent earth in all matters Founder's revelation a If the constitution States were left to sc tations alone there we confusion and conflict day; all wrangle, en nothing ultimate. authoritative interpre Supreme Court, and th Appeal to scholarly is, to private ju peal to a court that c iltimate and authorita can never say its last ject. Every man wh into a disputation as the necessary scholar fact that his opponen as evidence of lack

Church of England back aga'n to The Catholic Record. the primitive truth, and this is what Fublished Weekly at 484 and 486 Richmond street. London, Ontario. angers the Low Church party, the

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EDITORS :

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UNIVERSITY OF OTTAWA,

Ottawa, Canada. March 7th. 1900. litor of THE CATHOLIC RECORD,

ithful. by you, and wishing you success. lieve me. to remain. Yours faithfully in Jesus Christ. † D. FALCONIO, Arch. of Larissa. Apost. Deleg.

LETTER OF RECOMMENDATION.

Te the Editor of THE CARDAR London. Ont: Dear Sir: For some time past I have read your estimable paper. THE CATHOLIC RECORD, and congravulate you upon the manner in which it is published. Its matter and form are both good: and a wruly Catholic spirit pervades the whole. Therefore, with pleasure. I can recommend it to the faithful. Bleesing you, and wishing you success.

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

LONDON, SATURDAY, JAN. 24, 1903.

responsible position.

ists.

We are pleased to know that Mr. J.

AN ANTI-RITUALISTIC CRUSADE.

The anti-ritualistic rectors of London

(England) Churches have taken advan-

age of the feeling of anger aroused in

the city owing to the death of John

Kensit, who died from a blow inflicted

by a chisel which was thrown at him

while he was delivering a fiery address

at an anti-ritualistic meeting, to inaug-

urate a new crusade against the Ritual-

ize the Church of England.

Te the Ed

Bishop of London with the rest. It is by no means certain that in the Church which the Kensitites are endeavoring to precipitate, they will suc-THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey. ceed in defeating the Ritualistic party, for it has long been admitted that Measrs. Luke King, John Nigh, P. J. Neven ad Joseph S King are fully authorized to re-tre authorizing and transact all other busi-Ritualism has so many followers that ceive subscriptions and transact all other busi-zees for THE CATHOLIC RECORD Agent for Newfoundland, Mr. T. J. Wall. St. fully one-half of the total number of clergymen in the Church of England are Johns. Rates of Advertising-Ten cents per line each Rates of Advertising-Ten cents per line each Insertion, sgate measurement. Approved and recommenden by the Arch-Etshops of Toronio, Kingston Ottawa and B. Boniface, the Bishops of Hamilton. Peter borough, and Ogdensburg, N. Y., and the elergy throughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, ard must reach London not later than Tureday monitog. When subscribers change their residence it is important that the old as well as the new address be sent us. more or less Ritualistic at the present moment. Of the other half, there are many who belong to the "Broad," and Peace at any price " parties, who

will not countenance the Low Church efforts to distrub the equanimity of Church members, and thus the Ritualists may gain the victory.

It is probably true that a majority of the lay element have not advanced in Ritualism so far as their clergy, but it is very doubtful that they can be induced to join in the Kensitite crusade, and, all things being considered, there is strong reason to believe that the Ritualists will pass triumphantly through the coming ordeal.

THE QUESTION OF DIVORCE LAWS.

An agitation is going on in England to so change the divorce laws that divorces may be obtained for other causes than Him because He shall abide with you, the single one which is now recognized by the courts. It would appear that clete, the Holy Ghost, Whom the Father the example set by the United States F. Power, the new Separate School is operating on the people of England Inspector, will take up his residence in to make them wish to have divorces this city. Mr. Power is a most more easily obtainable there. While it capable Inspector, and will no doubt must be admitted that there are qualigive satisfaction to all concerned. We ties in the American character which wish him every success in his new and it would be well to adopt elsewhere, we must say it would be a deterioration

and not an improvement to make divorces more easily attainable. The causes for which divorces are granted in some States are absurdly trivial, and cause thoughtful people to fear that the whole country will be before many years a sink of corruption and vice. Already the country is deluged with husbands and wives who have been separated from each other and with children who are living in a state of full or half orphanage through one or both parents are living, this

Sunday after Sunday they delivered condition of affairs having been violent harangues from their pulpits brought about by the trivial reasons against their fellow clergymen whom which are accepted by the courts as they accuse of endeavoring to Romansufficient for the granting of divorce decrees. They do not usually name the rectors

It would be deplorable if the same against whom their tirades are directed, state of affairs were to be introduced but frequently the churches they have into England, as will certainly be the specially in view are so plainly decase before long if the United States scribed that their hearers have no laws on this subject be introduced trouble in locating them, and such there. churches come in for an interruption of In Canada we have comparatively

their services by some red-hot Kensitites happy families throughout the country on the next Sunday, after the fashion for the reason that there is no desire whereby John Kensit became notorious. among the people to introduce a laxity of the marriage tie. It may be that come a zealot in the same cause, and he the people of England still regard the is making great efforts to induce ritual- Canadians with a certain amount of contempt because we are mere colonrites in their churches. In a pastoral ials, but they would act more wisely by letter recently issued he threatens to following the colonial example in this prosecute the rector of St. Ethelburgas, matter, than by imitating the laxity of our neighbors who pride themselves on

who refuses to desist from certain ritualistic practices which he has introduced their superiority over us in everything. In the nastoral letter referred to the in this matter, and there may be other

The purpose expressed by Christ in these texts is that the unity of His Church may attest to mankind - to the whole world-His divine mission as our Redeemer and Saviour. It could not coming contest between High and Low have this effect without unity of faith in one sheepfold and under one shepherd.

Hence Christ Himself said : "Other sheep I have which are not of this fold : them also I must bring ; and they shall hear my voice; and there shall be made one fold and one shepshall be made one fold therd." (St. Jno. x. 16.)

As regards the necessity of unity of faith in the Church of Christ, we have the assurance of the Gospel that the Word, Who is Jesus Christ, came on earth "full of grace and truth," and grace and truth came by Jesus Christ." (St. Jno. i., 14-17).

Christ Himself declares that "God is to be adored in spirit and in truth," and when the woman of Samaria, with whom He conversed at the well said to Him : "I know that the Messias cometh, Who is called Christ, He will tell us all things," Jesus declared the correctness of this by saying : "I am He who am speaking with thee." (St. John iv., 23-26.)

The Paraclete or Holy Ghost, Who was the apostles "forever," whereby their successors are included, is called "the Spirit of Truth whom the world cannot and shall be in you." But the Parawill send in my name, He will teach you all things, and bring all things to your mind whatsoever I shall have said to you." (St. John xiv., 16-17-26.) "But when He, the Spirit of Truth, is come He will teach you all truth . . .

show you." (xvi., 13.) unity which Christ requires in His can restore the whole Christian body Church includes unity in the belief of to its primitive ideal is a union with taught to the pastors of His Church, be shown to have preserved in every and the passages by which this is shown age the teachings of the Apostles, and a few more to those above quoted.

throughout all nations are those which mysteries of God." (1 Cor. iv. 1.) Christ taught them :

"Go ye, therefore, and teach all nations teaching them to observe all things whatsoever I have nations commanded you; and behold I am with you all days, even to the consummation of the world." (St. Matt. xxviii., 20.)

St. Paul commands the Ephesians to be "careful to keep the unity of the spirit in the bond of peace: one body, and one spirit, as you are called in one hope of your vocation, one Lord, one faith, one baptism, one God and Father of all who is above all, and through all,

and in us all." (Eph. iv. 3-6.) Continuing, the apostle enumerates

various offices which Christ instituted in His Church: "Some apostles, some prophets, and

others Evangelists, and others pastors and teachers.' But the object with which all these degrees of authority and work were instituted was

" For the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ till we all their superiority over us in everything. They are certainly not superior to us knowledge of the Son of God that we may not now be children to and fro and carried about by every wind of doctrine in the wickedness of men, in craftiness by which they lie in wait to deceive."

ists, and the Regulations of the Baptists; but Divine Revelation to him " that is supreme," and he finds "that the Baptism which was founded by our Lord was Baptism by immersion. And yet, even after this firm stand. he admits that "it does not stand

for regeneration. It is a form, and if they charge the form, they have nothing left." Baptism is a mere form, then ! And

for a mere form the Baptists will hold aloof from Church union with those who will not be dipped ! The Rev. J. L. Gilmour, also a Baptist, similarly shook his head" significantly when asked if he would concede the distinct attitude which marks the Baptist Church on the question of "adult Baptism."

On the other hand, the Rev. Mr. Gordon declared that the Baptists have no creed. They have statements which are merely tentative. It would seem it should be easy, then, for Baptists to enter into a union in which every belief would be tolerated, and it is just such a union as this that most of the ministers favored, a Federal Union

in which all shades of belief, Church promised to come to earth to enlighten government and ecclesiastical discipline would be allowed-with the exception of the teachings and practices of the Catholic Church, the only Church receive but you shall know which has preserved one faith through the centuries which have lapsed since the days of the Apostles ! The only Church which can prove that she possesses a ministry which has come down from the Apostles."

We do not wish to throw ridicule on the aspirations of our non-Catholic brethren for unity. It is a good aspiration in itself, but we are convinced and the things that are to come He will that they are seeking in a wrong direction for what is truly a good thing. From all this it is clear that the The only true Christian union which what He and the Holy Ghost have the Catholic Church, which may easily are numerous. We shall here add but possesses to this day the pastoral succession of which St. Paul said : "Let a The doctrines and practices which the man so account of us as of the ministers apostles are commanded to preach of Christ, and the dispensers of the

Any patching up differences between sects which have been made by men, can never recreate the one Church which Christ established, and which, being built upon a rock, and having Christ abiding with us forever, could never fail. The one Church of Christ existed when modern sects refused obedience to it and fell from it, and it still exists and is ready to receive them back to the one feld from which they should never have fallen away.

A HATER OF IRISHMEN.

"I place little credit in the stories from England as to the settle-ment of the Irish question. There always has been an Irish question and there always will be while a pack of rapscallions can live without work raising a patriotic racket. The English people while paying heavy rent and taxes, will not submit to increased taxation to place the Irish peasant in a much better position than is the ordin-Englishman. And why should they? During the entire memory of anyone now alive the hat has been going round all over the world for the Irish people and as a consequence now among fairly well

THE CREDIBILITY OF RELIGION. Mr. W. H. Mallock has issued a new book entitled "Religion as a Credible Doctrine," a general idea of the conterts of which, we may presume, is to be found in the columns of the Literary Digest of January 3rd.

From the extracts there given, and the commentaries thereon made in the London Academy and Literature, and fairly infer that Mr. Mallock, competent as he may be to write on the elements of worldly success and prosperity, is at sea when he deals with religious subjects, and that he should have confined himself to writing treatises on the subjects with which he is best acquainted : for he has surely made a muddle of the question of the credibility of religion. He asserts that religion in man depends upon an assent to three proposition: 1st, that there is a living God who is worthy of religious emotion, and is able to take account of it : 2nd, that the will of man is free: 3rd, that human life does not cease with the dissolution

of his physical organism. So far, indeed, as the first and second f these propositions are concerned, Mr. son of Mr. John Brown, a much reof these propositions are concerned, Mr. Mallock is correct.

If there were no God there would be no religion necessary, as religion in a subjective sense consists in the veneration with which man regards and which he offers to God.

If man were not a free being, he could not himself show this veneration, as it would come entirely from his Creater. and the act of homage would be really shown by the Creator to Himself.

But the religion of man does not depend entirely or necessarily on his expectation of a reward to pe given him in a future life. Being a rational creature, man's homage might be given to God either on account of God's infinite perfections or through gratitude for favors received from Him. Religion, therefore, does not necessarily depend upon the reward man expects to receive, though the fact that we know of the immortality of our souls, as revealed to us by God, is an additional incentive to our worship of Him.

But Mr. Mallock's chief error is the supposition that the only way by which we can properly arrive at a belief in the truths we have mentioned as well as other truths of religion is by a mental process which he calls " a practical synthesis of contradictories." This he explains to be that "we must assert a doctrine absolutely opposed to the doctrines of science which we are compelled that we ought to gulp down these contradictory propositions which constitute his "synthesis of contradictories."

One truth cannot contradict an. other. Hence the truths of religion cannot be contradictory to the truths ascertained by scientific investigation. In The direct purpose of religion is not to teach the physical sciences, but to bring man to know, love, and serve God on earth that we may hereafter eternal kingdom.

There are, indeed, in the holy Scriphe performed his duties that there tures points of contact where their was not in the twenty-three year which he had been secretary teachings have a connection with or a the slightest inclination on the part reference to matters which relate to the membership at each convention truths otherwise known or knowable : place any one else in nomination istory, biography, geology, geotion. His duties were formed in the most painstaking manne graphy, astronomy, etc., but in such and his intellect was a mine of informa case it should be discoverable, and it tion in all matters pertaining to the laws or usages of the society. As editor of The Canadian, the official organ, his has usually been discovered, that the facts mentioned in Scripture when articles every month were looked for-ward to by the members with much properly understood, are in no wise contradictory to or inconsistent with interest. the truths disclosed by science or Mr. Brown is survived by his widow, history. two sons, John and Frank, and two As a case in point we may mention daughters, Miss Brown and Mrs. Anthony Tillmann; also by two brothers, that for a long time it was maintained residing in London, James, licence co by infidels that the invasion and plunmissioner, and Richard, boot and shoe dering of Jerusalem by Sesac or Shishmerchant: to all of whom we extend ou heartfelt sympathy. Solemn Requiem Mass was celebrated hak, King of Egypt, recorded in 3 Kings viv and 2 Paral, vii, (Protestant Bible at the Cathedral, for the repose of the 1 Kings, 2 Chron.) was contrary to departed soul on Tuesday at 9 a. the celebrant being Rev. J. T. A Egyptian history. It was not contrary, but Egyptian monuments had not been ward : with Rev. Father Egan. deacon and Rev. Father Emery sub-deacon-Rev. M. J. Tiernan, P. P., of Mount discovered relating to that historical fact. Carmel, formerly Grand Trustee of the This piece of Egyptian history was C. M. B. A., was present, as also were: Messrs. W. J. McKee, Grand Treascleared up by a discovery in the last urer, Windsor; W. J. Boland, Toronto, John A. Murphy, Cayuga, Law Committee; Dr. E. Ryan, Supervising half of the nineteenth century of an Egyptian monument which relates the same fact in the usual Egyptian style. Medical Examiner, Kingston; Hon. F A picture of the reign of Sesonchis (the R. Latchford (Commissioner of Public Scripturnl Sesac) shows a number of Works for Ontario), Solicitor for the Grand Council. captive Jews with unmistakable Jewish

We are deeply grieved to be called upon this week to announce the death of Mr. Samuel R. Brown, Grand Secre. tary of the Catholic Mutual Benefit Association. He peacefully breathed his last on Saturday, 17th instant. He had been ill for nearly a year from a complication of diseases, and patiently bore his great sufferings with the New York Saturday Review, we may resignation to the Divine Will. When. ever he was given a little respite from suffering he attended to his duties in the head office of the Society, for his heart was in the work, and up to within a few days of his death his his health and vigor.

mind was constantly engaged in mapping out lines of procedure for carry. ing on business as in the old days of Many a time the writer was touched to witness his anxiety that every detail of the business should be carefully attended to while he was suffering. His indomitable will power remained with him to the last. His indomitable will Mr. Brown was born in Newcastle England, fifty - eight years ago, his parents being natives of Kilkenny, Ire land. Leaving the old country in 1847 and coming to Canada, they settled in ondon Township, within eight mile

spected farmer, who, by thrift and industry, provided a comfortable home for his children, as well as aiding them take their places materially to credit in the business affairs of the con munity. Our late Grand Secretary chose school teaching as a profession He was a ripe scholar, and, besides was endowed with great natural ability. The little country school in which h first labored gave us remarkably su cessful men in after years. find him employed as head master of St Peter's Separate school in London, and mest worthy and successful Catholi merchants and professional men wh attended St. Peter's sch ' twenty years ago will say that the early train ing they then received was the requipment by which they forged t to the first rank in business affairs In 1879 the Catholic Mutual Benefit A sociation was introduced into Cana from Detroit, Branch No. 1 being forme in Windsor. Other places took ork, St. Thomas, Amherstburg, Lo Brantford, etc., until enough bran had been enrolled to entitle Canad to a Grand Council of its own. At the first meeting of this body Samue

R. Brown was selected Gran This position he filled Recorder. very able manner for about eig ears, the work being done after sch hours. The society spread so rapidly however, that his whole time was quired, and he was forced to resign 1 position as school teacher. From th ime the C. M. B. A. sprang forward with leaps and bounds, and in a few year branches were to be found in almo every parish from Halifax to Vancouve An able Grand Secretary and an exec tive committee composed of the brightes to accept." Yet Mr. Mallock contends minds in its ranks made the Association a power for good amongst the Catholi people of the Dominion. About the years ago it was deemed advisable About te pake the Canadian section independe of the American branch. This actio seemed to give a new impetus to th Canadian members, and a still mor rapid increase of membership followed the management of all thes enterprises, in the condifferent duct of the Association Mr. Brown was the master mind guiding every thing, and the old members will have special recollection of the thoroughne dwell with Him in the happiness of His and promptitude of his work. So well satisfied were the Delegates at Convention with the manner in which

lession, the Discipline of the Method-

Bishop denounces "the appearances in churches of what he is afraid he must call Roman doctrine and practice. For this reason," he continues,

into his church.

.....

The Bishop of Lordon has also be-

istic rectors to cease imitating Catholie

"I have been obliged to address a formal monition to a certain parish priest to refrain from the use of a rosary in the pulpit, the use of the service of the benediction with reserved sacra-ment, the cult of the Sacred Heart, the invocation of saints, and the devotion of the Blessed Virgin as part of the public service.

The Bishop intimates that, if the contumacious clergyman referred to does not obey his order, he will proceed against him in the courts.

A plainer admission than this could not be made that the teaching and government of the Church of England is entirely subject to Act of Parliament, and not to divine law and revelation.

The large number of religious practices enumerated by the Bishop as being used in St. Ethelburga's Church shows to what an extent Catholic practices, which have been in the past demounced as superstitious or idolatrous, have been restored in many parishes of the Church of England. The clergy who have thus restored them have done so conscientiously in the conviction that they form a true part of Christian worship, having been practiced in the Church when all admit that the Church of Christ was pure in doetrine and practice. They have ascertained this to be the case by studying the writings of the Fathers of the Church of the earliest ages, and of every age, and have thus reached this conconclusion, which is indeed incontrovertible. It follows, therefore, that the Catholic Church has preserved " the faith once delivered to the Saints," and their brotherly love, but there is also imthat it was the Church of England which plied a unity of belief, and submission went astray by rejecting these truths. The clergy who have made these dis- Church as established by Christ under

respects also in which their superiority is rather imaginary than real. -----

CHRISTIAN UNION.

The Montreal Witness of Jan, 10th contains a collection of opinions, supplementary to others which were given in a previous issue by clergymen and laymen of various Protestant denominations, on the question of the union of these religious bodies into one Church. This collection of divers opinions has

been termed a symposium on Church union.

The general sentiment among those who have thus responded is to the effect that a union of these Churches is quite within the limits of possibility and is very desirable.

It is generally admitted by these gentlemen that the intention of our Lord in establishing a Church was that it should remain one.

It was the ardent prayer of our divine Saviour for His disciples to the end of time, and not for His Apostles only, that they should be one :

"And not for them (the Apostles) only do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me, and in thee ; that they also may be one in us : that the world believe that Thou hast sent Me. world ma the glory which thou hast given Me, I have given to them : that they may be one as We also are one. I in them and Thou in Me : that they may be made perfect in Me ; and the world may know that Thou hast sent Me, and hast loved as Thou hast also loved Me. (St. Jno. xvii. 20-23.)

From this we infer rightly that the disciples of Christ should be one in to the teachings and precepts of the Church, Montreal, says : coveries are endeavoring to bring the one head in heaven and on earth.

We are then warned to:

"Perform the truth in charity that we may in all things grow up in Him Who is the Head, Christ alk not as also the Gentiles walk in the vanity of their mind, having the understanding obscured with darkness. alienated from the life of God through the ignorance which is in them." (Verses

Again St. Paul tells us to "stand firm learned whether by word or by our epistle." (2 Thess. ii. 14.) Elsewhere in Gal. i. 8-9 the same

Apostle declares twice, to render his words more emphatic:

"But though we or an angel from heaven preached a gospel to you beside that which we have preached to you, let him be anathema.

The necessity of adhering to "the faith or true teaching once delivered to the Saints" cannot be more clearly expressed than in these passages . of Sacred Scripture. But how differently do the clergymen speak who have furnished the pabulum for the Witness symposium!

They speak of giving up the distinctive doctrines of their sects, for the sakes of effecting an outward appearance of union, as complacently as if they were only haggling on a few cents more or less on the price of a ton of coal or a cord of maple.

The Baptists appear in this connec tion as the most "bard-shelled" of any of the denominations. On the point of "Baptism by immersion" they appear to be most inflexible. Thus the Rev. J. A. Gordon, of First Baptist

"The (Anglican) Prayer Book is admirable, so is the Westminster Con-Him.-Golden Sands.

d intelligent p where the mere mention of an Irish grievance produces a very tired feeling indeed."

Would it not be more correct were the ugly and ungentlemanly expression " rapscallions " applied to the descendants of the carpet baggers who came to Ireland centuries ago, and, with the aid of English bayonets, robbed the people of their lands ? Would it not be well, too, were the governing class in England to give these "rapscallions"

an opportunity of governing themselves as we do in Canada? Most certainly and hold the traditions which we have they could not make a greater failure of it than has been made by the Downing street people and the landlord agents in Dublin Castle. Some years ago a Roman philosopher neatly hit

the nail on the head at a dinner given in Dublin. He said that after travelling through the island " he found the Irish a nation of geniuses, surrounded by a nation of block-

heads, and the blockheads were the masters." We are not prepared to go so far, as a large class of the English people are fair-minded and honorable, but the plockheads are in the ascendancy. The Mail and Empire writer undoubtedly belongs to this class. We would ask him to remember that

the reduction of Ireland's population in fifty years from 8,000,000 to 4,000,000 is proof positive that there is "something rotten in the state of Denmark.'

God's eyes follow us when we visit His little ones, His poor or afflicted creatures; He sees why we do it, He is gratified with the happiness we afford these creatures so dear to Him, and He s touched, so to speak, as a mother is touched when she sees us caress, amuse or comfort her little ones. Let us pro-fit by such a moment. Charity has

Thus we infer that there is no place made our souls holier, purer and more for the " synthesis of contradictories ' pleasing to God ; then let us profit by which Mr. Mallock tells us is inseparsuch a time to lay our requests before able from belief in Christianity.

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attacked by the enemies of Christianity

as unscientific, may be easily recon

ciled with all thy discoveries of modern

tory of events as they occurred, or as

prefer to regard it.

The funeral took place to St. Peter features, and an inscription tells that

emetery. The pall-bearers were : Messrs. this represents the victory of Seson-J. Murphy, barrister ; J. E. H. Howison, Assistant Grand Secretary C. M. chis over "the King of Juda," "Melek B. A.; Thos. Coffey, publisher CATHO-LIC RECORD, P. J. Cook, James Wilson, We may also mention here that the history of Creation as recorded in Genand John Forristal. esis i and ii, which has been fiercely

Iteland and Leo.

Ireland's celebration of the Jubilee Year has not been limited to the addre of the parliamentary party to the Holy Father and the pilgrimage. Every diocese in the country has sent special science, whether we regard it as a hisa devotional consecration of the days of offerings of Peter's Pence, which prove the generous loyalty of the peop the Holy See. Among the pre the week to Almighty God, our Creator, the Holy See. Among the prelates received in private audience by the Holy Father during the last week was the Bishop of Killaloe, who, on behalf of one of the year. in which light some [commentators of one of the very poorest of Irish dioceses in the country offered Pope Leo a Jubilee gift of \$5,000.-Vox Urbis in N. Y. Freeman's Journal.

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BROWN.

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The Rev. Minot J. Savage is a Uni-tarian minister in New York. He is somewhat known as an author, having published several books. A recent outto be called nce the death Grand Secre. giving of his has met with a good deal utual Benefit of criticism, and he replies to one of his criticis—Mr. J. F. Wcodlock—in a recent issue of the New York Sun. In lly breathed instant. He arly a year this reply he makes some statements, against which he challenges scholarly diseases, and ufferings with against Will. Whenlittle respite d to his duties Society, for k, and up to his death his

The wording of this challenge is somewhat embarrassing, for, while he has not shrunk from implying his own safficient scholarship to make the state-ments, he should not require the same amount of pretension on the part of those who cannot accept them. But, disregarding this embarrassment, we venture to contradict not only the two statements he refers to, but several statements he refers to, but several Rev. Mr. Savage's second condition for others as well. That the reader may an intelligent discussion of the question

JANUARY 24, 1903.

part of that doctrine. Sayage-Where did Jesus ever say anything about any Trinity, or any persons in any Trinity, or Himself, as in any way related to such Trinity?

pressed by one word or many. It is the same with the word "person." Anti-Trinitarians object that it is not found in the Scriptures, but that does not and ought not prevent them from believing that the God they believe in is a Person, nor does it require them to believe that there were no persons in existence until the word "person" was invented. A person is a subsistent, individual intelligence, and the Trinity means that teligence, and the Trinity intelli-there are three such subsistent intelli-genees having but one and the same divine nature. It is evidence of these that you should have asked for, and not savage—It there is to be any intelli-Savage—It there is to be any intelli-savage—It there is to be any intelli-savage. It here is to be any intervation as to nowhere claims to be God, and no nowhere the New Testament whose the new the new test there are three such subsistent intelli-gences having but one and the same

points must be clearly settled. First, it must be shown that the New Testament (or, at least, some one or more its writers) teaches that Jesus is God. This involves the scholarly interpreta-tion of the texts. Second, it must be clearly shown that these New Testament writers speak on the subject with

adequate authority. Commeut-Your first point is a scholself informs us that all the teachings of Christ and His Apostles are not to be found in that record, and some of the records no longer exist. Had of men. And the light shine th in dark-the early Christians believed only what they found written in the New Testanothing of Christian truth, for the New Testament, as we have it, never had an existence for them. It was generations after their time before it was known what books constituted the New Testa-ment. Your theory of limiting the evi-gelist St. John—the beloved disciple what books constituted the New Testa-ment. Your theory of limiting the evi-dence of Christian doctrine to the writ-ten record would have made it impos-sible for those living in the post Apostollieved the teaching, and discipline of Christ without the written record of them, it follows that the record is not, as it was not to them, the sole means of coming to a knowledge through tradition and the teaching of the Church which Christ established to teach. and renuired His followers to

that opponent. This is precisely what Rev. Mr. Savage does in reference to the SAVAGE AND HIS CRITIC.

opponent whom he criticizes. Perhaps he ought not to be blamed for this; it is so natural, and so very human. He may say that thorough scholarly in-terpretation is defective and inconclusive. We must of necessity appeal to it in the absence of so nething better. But we deny the absence of something better. We affirm the presence in the world that teacher and interpreter which Christ established and commissioned, His Church. That Church exists now or the gates of hell have prevailed against it. Its Founder said, "On this rock I will build my Church and the gates of hell shall not prevail against it."

Rev. Mr. Savage is then reduced to the alternative of admitting the present existence of that Church or affirming that Christ was a false prophet.

others as well. That the reader may the better understand the subject we may state that Rev. Mr. Savage's letter is against the doctrine of the Trinity and the divinity of Christ, which is a is, "that it must be clearly shown that the new Testament writers speak on This is inconsistent with his first con-dition. He first appeals to the scriptures as conclusive authority, and in the second condition he requires some authority back of them to prove that they are authoritative. Why does he Comment—The question is not about words, but about a truth, a reality for which the term "Trinity" has been used for a years as a symbol. The term stands for "one God in three divine per-sons." It is this truth we must seek in stands for "one God in three divine per-sons." It is this truth we must seek in the Scriptures and in the writings of the Fathers of the Church, whether ex-triling in a very unscholarly manner with the caveat that it they do not coincide with his opinions he is free to reject them unless their "adequate authority" is proved. Is this not er ex-trifling in a very unscholarly manner tisthe Anti-that anyone can take his appeal to the Scriptures seriously under such condi-tion? He demands a witness to be tion ? called with the understanding that if he favors your contention you must then favors your contention you must then call another witness to prove the "ad-equate authority" of the first witness. This third witness must have a fourth to certify him, and so on indefinitely. Is that what he would call a scholarly pro-ceeding? In a court of justice it would

on His behalf.'

We confess that we have not the same complacent confidence in our scholarship that you evidently have in yours : but we venture, nevertheless, to contradict your statement, and we will give the reason why. St. John begins his gospel thus: "In the beginning was the Word, and the Word was with God, and Comment— rour first point is a senor-arly position, because it limits the evi-dence to a written record, which it self informs us that all the teachings of they found written in the New Testa-hend it. * * * And the Word was made hend it. * * * And the Word was made hend it. * * * And the Word was made is hand dwelt among us (and we saw His glory, the glory as it were of the

should be adequate authority. Whether St. John's contradiction of you is "scholarly" we need not say. It is at sible for those living in the post Apostol-ic age to know what Christ and His Apos-tles taught or to prove anything by this authority, for they had not the record. As those early Christians knew and be-lieved the teaching, and discipline of Christ. In chapter x. St. John reports Christ. In chapter x. St. John reports

the Church which Christ established to teach, and required His followers to hear. They did not learn of the exist-God. We will make but one more quenear. They did not learn of the exist-ence of the Church from the Scriptures; on the contrary, they learned of the ex-istence of the Scriptures from the au-

THE CATHOLIC RECORD!

Christ, that the unbelieving might be convinced that there is one God Who hath manifested Himself by his Son Jesus Christ. Who is His eternal Word." which is like seeing the mote in We might quote four to the same pur-pose, Justin Martyr, Ireneus, Athena-goras, Tertullian and others. But we will conclude this point by quoting, "There is no cure." We have come goras, Tertuinan and others. But we will conclude this point by quoting, from St. Cyprian, who lived within the time specified by Rev. Mr. Savage. Arguing against heretical baptisms he asks how the subject of such baptism can become the temple of God? And cars. "If he ba thereby made the says: "If he be thereby made the temple of God, I would ask of what divine person is it? Is it God the Creator? He could not be so if he be-lieved not in him. Is it of Christ? Neither can he be his temple if he de-nies Christ to be God. Is it then of the Holy Spirit? But since the three are one, how can the Holy Spirit have friendship with him that is at enmity with either the Father or Son?"

St. Augustine, the celebrated Bishop of Hippo (395), thus speaks of the writers before and of his time : " All the Catholic authors, ancient and modern, that I have been able to read, and who before me have written on the Trinity, which is God, have intended to teach according to the Scriptures, that the Father, and the Son, and the Holy Ghost, of one substance form the divine unity by their inseparable equality, and that on that account there are not three Gods, that account mere are not three Goas, but one only God; though the Father Who begot the Son, is other than the Son, and the Son, begotten of the Father, is other than the Father, and the Holy Ghost is neither the Father nor the Son, but only the Spirit of the Father and the Son, being Himself co-equal with the Father and the Son, and belonging to the unity of the Trinity. This is my faith, because it is the Catholic faith.'

Augustine had access to many writings that are now no longer extant, and he knew, from those that are and he knew, from those that have per-ished, what the, to him even, ancient writers meant to teach. He cannot be rejected for lack of scholarship.

Writing of the unauthorized "pray-rs" which designing or misguided ers' people put in circulation among certain people put in circulation among certain classes of our Catholic people, the Church Progress truly says; "Of course, it is always the good pious people who are imposed upon by their circulation. They never give any conern to those on whom religion rests lightly. But good, pious people should shun them. Not infrequently are such alleged powerful prayers the work of some designing bigot. They are put forth with the express purpose of deceiving. It is the bigot's method of testing the credulity of the devout and unsuspecting Catholic. They possess no more virtue than the paper on which they appear. As a final word, however, on the subject, we would say to all who seek authentic Catholic prayers that they should stick to the prayer book. In these they will find those which have received the approval of the Church. If they desire to follow

a particular devotion, the p proper for it they will find in the pravers approved manual. Here there can be no mistake, for all such books bear on their initiaal pages the approbation that makes them authentic. Acept none without it and use only

"There is no cure." We have come upon times of unbelief, in their opinion. The air is rife with aversion to Church rule. Many gospel maxims indeed are admired and in part observed, but religion, in modern thinking a personal concern, in no concrete form is con-sidered to oblige all under pain of loss. It is permissible to ask further: "Is there no reason within, which might be added to the number? Are we doing all that could and should be done for our men and boys?" A whole army of unselfish workers confronts the questioner at this juncture. With due re-gard for their labors the question is still in order. Are we employing all possible means to further the kingdom

of Christ among men. Let no one re-join, "The Church knows her duty !" She certainly does, and can never utterly fail in it. Her example and history teach how to behave under trying circumstances.

The lesson is too often forgotten that man is the minister as well as the re-cipient of divine faith. Preaching the Word does not here apply exclusively to the priest in stole and surplice; every Catholic is an exponent of it by 'versation worthy of the gospel." (Phil. 27.)

The intellectual and moral temper of our time should be studied and appreciated. What is good should be pressed into service. Sympathy is necessary. Social conditions, however much deplored, are here to stay. Has it come to this that men must be told to retire from the world, if they will remain faithful to the Church? There is con-tention indeed (Ephes. vi. 11 ss.) but Paul taught the early Christians how to brave it. Our Catholic laborer and man of wealth, our Catholic in business and in the professions, in society and politics, are to be assisted in their

the press are indispensable in the undertaking. They must, however, be handled with direct purpose. We must go down into the workshop. We must sympathize with the rising generation. It has difficulties, all too real, of its own. Our young men must be convinced that the authority of the convinced that the authority of the Church, exercised in its sphere by divine appointment, is not an enemy, but a friend of true pro-gress. They should be told that the hurch relics on their honor and integrity for the commendation and application of the only certain solution of the complicated problems of modern life; they should be "without reproof in the idst of a crooked and perverse generation," (Phil. ii, 15.) " having faith and good conscience, which some reject " having faith ation.' ing have made shipwreck concerning the faith." (Tim. i, 19.)-The Review, St. Louis.

THE PURITAN MYTH.

The descendants of the Puritans are nothing if not modest. They would have us believe that if it had not been for their progenitors the American contin-ent would still be a sort of a barren waste. This idea they have done their best to popularize. A sample of the way in which this is done is furnished by

a speech delivered by Senator De-pew on December 22, which has been dubbed "Forefathers' Day."

We do not know whether Depew lays claim to Puritan descent. But whether SEMINARY. So many men fail the Church, is a omplaint often heard. These is no

the cause of constitutional liberty are, however, not to have any credit, as all credit must be reserved for the much-be-praised and much-over-rated Puritans who, if we are to believe their ealogists, were the greatest benefact-ors of the human race the world ever It is not time that all thi the Puritans should nonsense about cease ?- New York Freeman's Journal.

CATHOLICITY'S PHENOMENAL ADVANCE.

FAMOUS PROTESTANT SCHOLAR ON THE CHURCH'S ADVANCE IN RECENT TIMES.

From the Literary Digest we reprint the following translation of a remarkable statement of the growth and growing power of the Church contributed Yeue Kirchliche Zeitschrift, of Leipzig, Germany, by the famous Church histor-ian, Rev. Dr. Kolde, of Erlangen, one of the leading Protestant scholars of

that country. Few people, and only those who study modern facts in the light Church his-tory, have any appreciation of the phe-nergonal advance made by the Catholic nomenal advance made by the Catholic Church during the last decades, especially as a power in the political world and in the conquests of new spheres of thought and lite. It is by no means a pleasant thing for Protestants to con-template; but it is an undeniable fact that not since the days of Innocent III. that not since the days of inflocent in. has the Papal system unfolded such splendor and power as in the present time. Not the Catholic rulers, but rather the Protestant rulers are the good ?" ones who are trying to surpass each peatedly called the Reformation a pest

In other respects, the Church has grown phenomenally. Each year the number of those who swell the ranks of the religious orders grows by the thousands, and in the German Empire alone there are now 40,000 of these. Not since the days of the Reformation have these orders, especially the Jesuits, developed the strength they Jesuits, developed the strength they evince in our days. The Catholics control the Parliaments and they make body ?"

our laws, and in countries like Ger-many, where State and Church are united, they even pass the laws regulating the affairs of the Protestant church. With every day the principle is gaining more and more ground that not ability and efficiency, the attitude toward the Cathobut lic Church, that opens the for candidates to positions in the State service. The statesmen of Europe are largely and in many cases mostly influenced in their international politics by the views that may prevail in the Vatican; and what is more re-markable, that which the ambitious markable, that which the ambitious Innocent III. failed to attain, and that against which even Catholic princes and Bishops have constantly protested, namely, the assigning of the position of jadge on international difficulties to the Pope-this has been first voluntar-The Negro doesn't loo ily yielded to the Vatican by the leading Protestant powers of the leading Protestant protect of Europe, Prussia, and Germany, the former of these also having been the first to recognize the Curia as a political power on equal footing with other owers by sending an ambassador to the

Vatican. In conclusion the famous German re-arks: "Humanly speaking, the Cathomarks: lic Church is destined to achieve still more notable conquests in the twentieth century."— Philadelphia Standard and Times.

TO COLORED NON-CATHOLICS.

FATHER SUTTON CONDUCTS THE FIRST MISSION OF THE KIND AT WILMING-TON.

Catholic Standard and Times

So many men fail the Church, is a cacept the Puritan myth, for no other complaint often heard. There is no general exodus, but a defection which, because it is gradual, does not ex-cite immediate attention. The manner of it is cause of increased anxiety. Those having care of souls deplore what he sees according to the veracions of the second After closing the grand mission for

of the barque of Peter, and he said : "I you want to get to heaven you must get into Peter's barque. Peter's boat is the one that carries passengers to heaven." "A-men, Alleluia!" shouted from the middle of the church. shouted a voice church. Father Sutton found out afterwards that the ejaculator was an old colored sailor, a convert. No one seemed to be disturbed by these expressions of feeling and the lecturer seemed not to mind them either. After the lecture Father Sutton went

down among the crowd, and the Negroes were pleased to come up and shake bands with him and talk about the mission.

A number of questions were asked and answered every evening, most of them being like the usual queries and

others somewhat amusing. "Was John the Baptist the founder of the Baptist Church?"

"What do you think of people who when they have a love feast break bread together and eat bread with one another and don't speak to one another for years and throw the bread on the floor to keep from eating it? Is that

Christianity?" "Does a colored person have the same rights and privileges in the Cath-olic Church as a white person? Please tell me where does the priest get the power to forgive sin? Can you give me

power to forgive sin? Can you give he any Scriptures for it?" "Please tell me, Do you think that you keep the 10 curments Do you blive that thair aneyboddy that dos not cur-

"Dos Catholic really beleave that "Is the Bible the only guide we have to go by and what one do the Catholics go by, the old or the New Testament? "What is Solemn High Mass for?"

"Does a priest take money to get souls out of Pargatory. If so, how much would he charge ?"

"What makes a nun, and are they Catholic?'

" Why do you have nuns in the Cath-

HARD TO WIN THE ADULTS.

They seemed glad to receive a copy of "Clearing the Way." Over two hundred were given out during the week. One night a Catholic was at a bazaar given by tha Baptist church and she saw a young colored preacher show-ing the book to the people, and she heard him saying: I would not take \$50

for it." It seems as though little progress can be made with the grown-up Negro. The Fathers in charge say the work must be done with the children. The Negro may admit that the Catholic is the true Church but he won't change. An old Negress said to one of the priests here: "I like to hear that preacher, Father Satton, but he won't change me. I was bo'n Methodist and

The Negro doesn't look much to reason; he must be gained by affection. If you win his confidence, then you have a chance to bring him into the Church. The colored preacher has a great influence among them, and if he hears of any going to the Catholic Church, he is after them. A woman had her sick child baptized by the priest, and as soon as the preacher heard of it he went to her and gave him a great scolding. "Praise the bridge that carries you over !" the answer she made him. Eishop Monaghan and some of the

clergy were present at the lecture last night, when Benediction of the Blessed Sacrament was given, and the largest

crowd of all was present. No doubt much good has been done, although no converts were made. Some careless Catholics, however, were brought back to their duty, also a better feeling was established among these poor people. The Negro problem is a great one that faces the Catholie Church in the United States. How shall it be solved? How can these ten millions of people be brought into the hurch ?

a duties were pe instaking manner a mine of informa taining to the laws ety. As editor of official organ, his were looked for-mbers with much

ved by his widow, Frank, and two wn and Mrs. An by two brothers ames, licence com-rd, boot and shoe

hom we extend ou

lass was celebrated the repose of the nesday at 9 a. m., Rev. J. T. Ayl-ther Egan, deacon, mery sub-deacon, , P. P., of Mount , P. P., of Mount rand Trustee of the sent, as also were: ee, Grand Treas I. Boland, Toronto. Law Cayuga, Ryan, Supervising Kingston; Hon. F. missioner of Public Solicitor for the

place to St. Peter

were : Messrs. T r ; J. E. H. Howi-d Secretary C. M. C. M. ook, James Wilson,

and Leo.

tion of the Jubilee mited to the address party to the Holy party do the Every orly has sent special Pence, which prove y of the people to mong the prelates e audience by the the last week was oe, who, on behalf y poorest of Irish try offered Pope Leo ,000.—Vox Urbis in rnal.

istence of the Scriptures from the au-thority of the Church, whose existence the faithful with of the dead and the prince of the kings of the earth, and Who hath loved us them was as patent a fact as the existence of this Republic is to us. In view of these facts it will be seen that Rev. Mr. Savages's limiting the in-

vestigation he proposes to the writ-ten record is as unscholarly as it would e to seek the interpretation and application of the Constitution in the histories of the United States, instead of seeking them in the decisions of the Supreme Court.

Our

Appeal to scholarly

purpose in objecting to his and the end, saith the Lord God of hosts, first condition for an intelligent discus-Who is and Who was and Who is to come, the Almighty." (Chapter 1,5 to 9.) In sion of the doctrine of the Trinity was not to object to the Scripture test, these last words St. John refers to simply to take the Unitarian minister prophet Isais, 44-6: "Thus saith the to task for proposing an unscholarly condition of discussion. We might, with equal propriety, object to his remark that the texts involved require Lord the King of Israel and his Redeemer the Lord of hosts: I am the first and I am the last, and besides me remark that the texts involved require a scholarly interpretation. A scholarly interpretation is well enough in its way, but an authoritative interpreta-tion is what is required. There is but there is no God." Those who desire to see the full Scrip-

ture demonstration should read the treatises of Cardinal Gonsset, Perrone and Kenrick on the Trinity and divinity of Christ. They will be found sufficiently one agency on earth that can give that. This agency is the Church established scholarly to gratify the most exacting. Savage.-"Will he tell me of one by Christ to teach and interpret His words — an agency that existed and was in full operation before a burch father of the dirst two centuries and a half who either taught that Jesus was God or showed that it was the beword of the New Testament was written. Christ required obedience

lief of any considerable portion of the to this, His Church, under pen-alty of being considered as beathens and Church ? We will tell you first of St. Ignatius, publicans. Her authority, then rests on His authority, and she is, therefore, the a disciple of St. John the Evangelist and Bishop of Antioch from the year 70 to 107. This Christian Bishop in his lotter to the Enhesians writes : " Our court of appeals on only competent earth in all matters concerning her

letter to the Ephesians writes : " Our God Jesus Christ in uttero gestatus est Founder's revelation and law. If the constitution of the United a Maria." In his letter to the Romans he writes: "Ignatius, who is also Theo-phorus, to the Church which has found phorus, to the Church which has found States were left to scholarly interpretations alone there would be the same confusion and conflict of scholarly inmercy on the majesty of the Father Most High and of Jesus Christ, His terpretations in the political order that there are in the Protestant world toonly Son (to the Church) beloved and day; all wrangle, endless dispute and nothing ultimate. What is needed is an enlightened in the will of Him Who willeth all things which are according authoritative interpretation, such as the to the love of Jesus Christ cur God. Supreme Court, and that alone, can give. the Magnesians he In his letter to interpretationwrote: " Be not led astray by it is, to private judgment-is to apdoctrines, nor by antiquated tales, which are unprofitable. For if we yet peal to a court that can never utter an altimate and authoritative decision, that live according to Judaism, it is equivacan never say its last word on any sublent to declaring that we have not acfact that his opponent differs from him as evidence of lack of scholarship in cuted, being inspired by the grace of

Those having care of souls deplore what too often happens in their experiand washed us from our sins in His own blood. And hath made a kingdom and priests to God and his Father; to Him ence. Here, for instance, is a Catholi ence. Here, for instance, is a Catobic family with half a dozen or more boys. They were educated in Catholic schools; yet, fairly launched in com-mercial and professional enterprises, be glory and empire for ever and ever. Amen. Behold He cometh in the clouds and every eye shall see Him and they also that pierced Him. And all the tribes of the earth shall bewail themone by one lessens in fervor in the prac tice of his faith, and finally omits it selves because of Him. Even so, Amen. entirely. There is another family in which the boys enjoyed equal advan-I am Alpha and Omega, the beginning tages, but not one of them took a Catho-lic wife. Failures of boys of other families less favored, who soon after their first Holy Communion must earn their bread in shops and factories, need not be mentioned. Those mentioned ure for the purposes of precluding the

application of these causes of failure to all cases. Even with Catholic school and home advantages, boys too often quit the Charch after reaching manhood.

The decline of the practice of the faith, particularly in populous parishes, is hardly noticed by the congregation. It is known that many have been Catholics, but not why they are Catholics no longer. Often the decline is sudden, specially so when the young man is away from home, a stranger to his sur-roundings. Sometimes languages and ustoms differing from those of his boyhood parish, deter him from entering heartily. Parents grieve, because the boy fails in practice of faith when he is emancipated from parental authority. Age and quality, as he rises in the ladder, seem to prosper diminution of faith. Professional careers and city

life appear to draw men from the Church with peculiar instance. Why it is so may not be easy to say.

Some think the fault is found in personal circumstance only. Some demand statistics, before they accept what others see. Some, shutting their eyes, protest : " More men attend Catholic protest : ervices on Sundays than men, women, and children of all other denominations together." They do not avert that, though the comparison stands, the fact still remains. Some again wrap They do not avert that, themselves in exclusiveness and an-swer. "The case is not so with us !" Iney defy proof claimed to be with, hold in England. Catholic pioneers in

Chauncey :

"He finds that the 101 people who any work of this kind, but would be landed on Plymouth Rock only 282 years ago have become a nation of eighty millions of people; that their has increased from the Maywealth flower's total of £2,400, or \$11,600, to a thousand billion of dollars ; that the Plymouth boundaries extending a few miles into the then unknown wilderness new reach from the Atlantic to the Pacific, and from the Gulf of Mexico to the Artic circle, and that the whole the Artic circle, and that the whole of this vast domain is filled with great cities, thriving villages, prosperous farms, manufacturing centers, and a self-governing people, the most intell-gent, the most prosperous, happy and wealthy of any nation in the world." The assertion that "The 101 people whe laded on Plymonth Rock 282 years

who landed on Plymouth Rock 282 years ago have become a nation of eighty mil-lions of people" should have staggered

even an audience made up exclusively of descendants of the Puritans.

about 200 being present. It would be safe to bet that not one of those who listened to Depew's astounding statement gave a thought to the Catholic Frenchmen who had peneopen the doors of the church and they trated to the Far West and had even explored the New England coast long be fore a Puritan set foot on Massachusetts These pioneers of civilization on soil. the American continent were neith Anglo-Saxons," nor Protestants, and therefore their work counts for nothing We must give credit only to the Puri-tans, who had scarcely landed when they proceeded to civilize the natives off the face of the earth.

The assumption that the Puritans were the first plant the seeds of civilizrather a queer name, "The Seve White Sisters," and this one require ation in what is now the United States is on a par with the other assumption have nothing to do with Catholics. descendants of these Puritans that th were the only persons who contributed to the work the results of which Depew none of them came to the mission. describes in his own peculiar way. If we are to believe Depew we ar are in-

Those who came to the lectures seemed to be pleased. Sometimes dur-ing the lectures one of the audience debted to the Puritans not only for ma. terial prosperity, but for the principles of constitutional liberty which were proclaimed and defended by Catholics would give expression to his feelings by saying out loud, "That is right!" One night Father Sutton was speaking

Father Sutton said he had never done

pleased to make a beginning. The course of lectures had been advertised course of lectures had been account the among the colored population, the Josephite priests in charge, Fathers Glandy and Nally, h having gone from house to house asking the come. The announcement people was made that no white people would be admitted. There is a population of 17,000 colored people in Wilmington, and of that number about 150 are Catho-Wilmington, lie. St. Joseph's church will seat about

400, and it was thought the building would be filled to overflowing ; the weather, however, proved unfavorable. It rained and sleeted the first two evenings, so that very few-perhaps 75-were present, the Negroes as a rule

persuade the Negro to become a Catho

AN APPRECIATIVE AUDIENCE.

disliking extremely to go out in wet or cold weather. This was a drawback to the mission; however, the remaining she did before? If "Yes," to the ordinary British layman nights the audience was much better, Many people think that it is easy to

dresses.

so easy to give the silp. Our quarrel with the Pope is of respectable antiquity—France, too, had hers. But if "No," the same ordinary lay-man will be puzzled, and, if he has a -that all we have to do is to throw will come in ; this is a mistake. Just like his ignorant, prejudiced white brother, the Negro is filled with lies leaning to sacraments and the sacra-mental theory of religion and nature, about the Catholic Church ; he frequently has a fear and superstitious dread of even going into the Catholic church. will grow distraught.

However much there may be that is Their preachers fail not to keep alive repulsive to many minds in ecclesiastical this sentiment ; secret societies flourish among them and they are told that the millinery and matters * doubtful whether any poor sinful child Catholic Church is opposed to all such societies. One of these societies has rather a queer name, "The Seven of Adam (not being a paid agent of the Protestant Alliance) even witnessed, however ignorantly, and it may be with only the languid curiosity of a its members to promise that they will traveler, the Communion ser according to the Roman Catholic the Communion service There are a number of well-to-do and ual without emotion. It is the Mass that matters; it is the Mass that makes educated Negroes in Wilmington, but the difference, so hard to define, so subtle is it, yet so perceptible, be-tween a Catholic country and a Protestant one, between Dublin and Edinburgh, between Havre and Cromer. —Augustine Birrell Essays and Ad-

Ireland's Social Purity. Writing of the vital statistics of

Writing of the vial statistics of Ireland for the year 1901, the Weekly Freeman, of Dublin, says they have a melancholy meaning, the natural increase of the population being more than swamped by the tide of emigration. On one point, however, the figures are reassuring. Says the figures are reassuring. Says Freeman : "The country still maintains its proud pre-eminence in the mat-ter of social purity. Only 2.6 per cent. the births were illigitimate ; and

in Connaught, where the people were poorest and marriages fewest, the percentage was only 0.7.' An English Protestant on The Mass.

the state of

Has the English Church as a Church since the Reformation continued to celebrate the Mass after the same fashion and with the same intention as the quarrel with the Pope even the ban of the Pope and his foreign cardinals, will seem but one of those matters to which it is

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON.

Second Sunday After the Epiphany. CURSING.

This won't work at all. The Church anathematizes all who maintain that 'His name was called Jesus " (Gospel of the Christian marriage The feast of the Holy Name of Jesus, And Pius IX. declares that wherever a dear brethren, is one which suggests to us many thoughts. It recalls to our mind the sweetness of our Saviour. It Christian marriage is valid, it is also sacramental. This, say Archbishop Heiss and the Catholic Dictionary, speaks of His tenderness for sinners and of His mercy to the penitent. It tells us, too, of His power-the infinite finally extinguishes the opinion that the priest is the minister of the sacrament. The consenting parties are the power of God, and of His awful majesty. It is a day that fills us with joy and ministers, and the priest-in some cases

priests. Therefore their administration

of the sacraments, though irregular, is

the presence of a priest is intrins

valid."

necessary

blends a lie and a

ourse

artricable mess. It is amusing

ause he wishes to lie, and always

Now, as Lansing confessedly knows

Church forbids any pastor to act on the

Lex Clandestinitatis where it has not been formally published in his parish, and that as it has not been published

marriages there, however censurable, are valid without it. Still less-if we

ness of absolute ignorance-

See.

marriages in Protesta

Andover, Mass.

can talk of more or less in the blank-

that mixed marriages are dispensed

from it in Malta, (I doubt not whether this is true of Malta) Rhenish Prussia,

Belgium, Ireland, Quebec, and some other Catholic regions, and in the strip,

once Catholic, from Georgia to Cali-

Of course it is more than certain that

"flithy concubinages"? Certainly, twice, ; once concerning New Grenada and once concerning Piedmont, both

being countries governed by the decree Tametsi in which, therefore, the negect

fit acouls their marriages in the eye of

the Church. In neither address, there-

fore, is there the remotest reference to

Protestant marriages, or to Catholic

DEVOTION TO THE HOLY SOULS IN

PURGATORY.

St. Joseph's Society Leaflet.

the souls in Purgatory, that He may mitigate the great pains which they

suffer, and that He may soon bring

them to His glory, is most pleasing to

those who obtain their deliverance from

the Lord and most profitable

The practice of recommending to God

CHARLES C. STARBUCK.

-is he aware

Protestant countries, even Catholic

he does not know that the

nothing about the decree Tamet which controls this whole matter,

ministers, and the prest-in some cases a simple acolyte, if a titled pastor-is needed to ratify the contract, and thereby the sacrament, if the Church requires it, not otherwise. Lansing will have to shift his ground with sadness. It brings us joy because the Holy Name is a precious treasure enriching each of us, and a mighty shield detending us against the attacks of our spiritual enemies. And we are sad, too, to-day, because

again. Perhaps somebody-for I once found, by his own admission, that he knew nothing about the action of Trent we are reminded how much the Blessed Name of God our Saviour is reviled in the matter-might suggest to him: Since Trent the presence of a Catho and used irreverently. And to day the Church protests with all her power sgainst blasphemy and cursing. To-day she calls upon her children to turn in the best of the children to turn lic elergyman is required for every Christian marriage." Indeed, Lansing, universal and unfailing blanderhead as with loving hearts to God and to praise he is, declares it, in Roman view, necessary for every marriage whatever. Here, let me inform any Protestant and bless in an especial manner the Holy Name of Jesus. Not that she would have Christians confine their reader, the man, as almost invariably, blends a lie and a blunder into one inpraises to to-day alone, but she would impress upon us by this day's feast the constant duty of giving reverence to the Holy Names of God and of Jesus. The wicked habit of cursing, which him, like a person so incomparably his superior as Froude, always blundering the Church lifts her voice to cry out lying because he is perfectly willing to

against, is an evil of a very serious kind. And it is something that unfortunately is too common among Christians of every age and walk in life Young children and gray-haired men

and women are guilty of this irrever-ence towards sacred names. Rich men and poor men, men who say they have faith and men who have no faith, all are addicted to the impions vice of cursing.

Think how shocking it is to hear the name of Him who so loved us that He gave the last drop of His blood for us; Who literally poured out His life for us; think of His name brought into the gutter! Think of that Name, "which was called by the angel" with awe, in-troduced into the lewd speech of the bar-room, or called upon in witness of the ribald jest! Think of gossiping women varying the monotony of their unsavory discourse with ejaculations illed with irreverence towards God and our Saviour ! Go to the shops, to the mills, to the

he is wholly unaware that were a Pro-testant husband and wife, canonically competent, and both baptized, become Go to the shops, to the blood for us; gave the last drop of His blood for us; houses, and have your cars offended and your sonl grieved by the injury done to the Holy Name. And go to Catholics it is forbidden to repeat the marriage, even if the validity of one Baptism is doubtful. Here is a done to the Holy Name. And go to the homes of Catholic men and women fact that alone would be enough to lay all the Lansings find Christians flat on -to the homes of some of you - and their backs, but that their absolutely invincible effrontery would baoy them up against a thousand decisions of the listen! Hear the father and the mother cursing each other and their children! Hear them call upon God to damn them, to strike them dead, to hurl them to Has not Pope Pius then spoken about

You unnatural parents, you teachers of wickeaness to your own children, how shall you escape the wrath of God? You who should bring us your children in the love and fear of God have beome the agent of God's enemy, and are come the agent of God's enemy, and are instructing your offspring in the way of eternal perdition. And how many more of you, instead of calling your little boys and girls about you when bedtime comes, and teaching them to lift their hearts and voices in prayer to God; how many of you are altogether negli-cent about this most important duty of how many of you are altogener negn-gent about this most important duty of taking care that your children pray! When the vells are drawn aside, and you stand before the judgment seat of Christ, you will learn how many sins en the occasion of by your neglect of duty and your bad example The home, the street, the work place, are each and all the scenes, and ofte the stronghold, of this rampant vice of bad language. And the men and women and children who debase themselves and For these blessed souls are His eternal spouses, and most grateful are they to candalize others, and sin against God by this evil habit, are more numerous

prison, or even a mitigation of their torments. When, therefore, they arrive in heaven, they will be sure to remem-ber all who have prayed for them. It is a pious belief that God manifests to than we like to acknowledge. Our duty is plain enough. If we have the misfortune to be of those who have contracted this vice of foul speaking, let us resolve now upon amendment, and impose upon ourselves some suitable nce for our crime, and study to dis-

mething to

for after having crushed them by re-placing the consolations, the joys, the pleasures of this life with pain, anxiety, and grief. He then begins His perfect reign in the poor heart in which He has overthrown self. He becomes in this heart the All. this heart the All. God wishes that no least barrier should exist between Him and you, and makes use of the Cross to remove what would prove one. Would you refuse the instrument by means of which such an end is to be attained ? Wherever there is the Cross, there is God working, and you can with cer-tainty say : "God is here. Like a little child carried in the arms of its mother, I abandon myself to Him that He may lead me where He will." How pleasing is this loving confi-dence to God ! He looks down upon

you in your pain, borne in the calm hose abandoned to His will, with lov-ing tenderness, and one may think the works hear, again the words: "This angels hear again the words: is my beloved Son in Whom I am well

Never forget that we have a right to more grace, the more we suffer ; that in each of our trials there is a special grace hidden, though our blindness may not permit us to see it, but that our Heavenly Father has provided with tender care. He has designs for each one of His children-designs of loveaccomplish them ? "Yea, Father, be-cause so it seemeth good to Thee !" accomplish them ?

Press each day closer to the gentle Heart open to receive you. Ask of It courage — resignation — confidence courage peace. The Heart of Jesus was opened by the soldier's lance that we might ter and find there a refuge and an He wounds our hearts by the abode. sword of grief, that they may be open to Him whose delight it is to be with he children of men. It is the heart broken and bleeding

that is most firmly welded to the bleed. ing Heart of Christ.

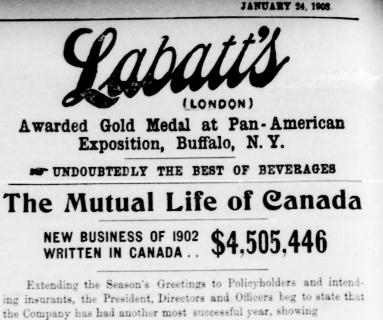
CONSCIENCE.

Whether a man be born in pagan darkeligion, whether he be the slave of me superstition, or is in possession of me portions of Scripture, in any case e has within his breast, a certain com anding dictate, not a mere sentiment mere opinion or impression o ew of things, but a law, an authorative ice, bidding him to do certain things, and avoid others. It is more than a man's self. The man himself has not ower over it or only with extreme diffi-He did not make it; he cannot destroy it. He may silence it in partiular cases or directions, he may distort ts enunciations, but he cannot—or it is nite the exception if he can-he can-ot emancipate himself from it. He an disobey it, he may refuse to use it but it remains. To those who use what they have, more is given. At the same me the more a person tries to obey his onscience the more he gets alarmed at imself for obeying it so imperfectly. His sense of duty will become more keen, and his perfection of transgression more delicate, and he will understand more and more how many things he has to be forgiven. And the voi e of conscience

has nothing gentle, nothing of mercy, in its tone. It is severe, and even stern. PRAISE FOR THE CHURCH.

Mr. W. H. Mallock, in his recent work, Doctrine and Doctrinal Disruptionwhich the Paulist Father Wyman, the August Catholic World, deems the the August Catholic world, deems the most remarkable book on religious controversy since Newman's Essay on the Development of Christian Doc-trine—says beautifully:

" The net results of the Roman theory of the Church, is to endow that vast body with a single undying personality—an unbroken personal conscious ness. The result which its possession of this complete organic character has on the Church of Rome, as a teaching body, is obvious. Being thus endowed with a single brain, it is endowed also with a continuous historic memory, is constantly able to explain and restate doctrine, and to attest, as though from personal experience, the facts of its the door of the sepulchre myself. My eyes saw the cloud receive Him." Is Is oubt thrown on Christ's miraculous birth? The Church of Rome replies : I can attest the fact even if no other witnesses can; for the angel said, Hail !



SUBSTANTIAL GAINS

and what love ! Shall we not let Him in every branch of its business, while, with many more millions at risk, the death losses have been only very slightly in excess of 1901.



JANUARY 24, 1903

CHATS WITH YOUNG

Spend a fair share of every da the serious occupations of your and look upon this work as one first duties and as your persona first duties and as your persona ment of that sentence passed upon our first Father: " In the of thy brow thou shalt eat thy As to the lawful pleasures of the the heart or the senses, indulge with gratitude and moderation drawing from them sometimes i to punish yourself, without wai you are forced to do so by no you are forced to do so by m Bear constantly in mind that two great vices to beat do destroy-pride and sensuality-great virtues to acquire-humi penance.-Lacordaire. A Sound Mind in a Sound F

A thrilling story of rescue is tolp by P. G. Hubert, jr., ner's Magazine. The hero o Captain Vaughan, of the Ne Fire Department. The occasio brave act was the burning of t

yal. From the roof of another From the roof of another Captain Vaughn saw across foot alley and a story below h standing quietly in a window a background of thickening Not a moment was to be lost i to be saved to be saved.

Three men were with Vaugh roof. At a word from him the his legs and he threw himself edge of the roof in the vain reaching the man. He could Slipping as far as possible edge of the roof, he ordered t jump for him, with his hands obeyed, and Vaughn caught h obeyed, and vaught caught of wrists. In a second a new da them. Both Vaught and h were heavy men, and those of tug as they would, could no the terrible weight. In a fe some or all of them were death on the payment a

death on the pavement s

below. Then Vaughn had an i Slowly he began to swing hi side to side, each swing carr little higher. In fewer secon takes to read the tale this li lum came within reach of men on the roof, who grass he coat and pulled him over One is not surprised to rea five men lay for minutes ala scious, and that Captain Van month in a hospital after

Mr. Hubert says, and j Mr. Hubert says, and j none but a trained athlete accomplished the rescue. accomplished the reset. athlete could not bave done indeed, a sound and well-tr presuppose an able mind. The kind of originative ab

in the lightning-quick device life-the only one which availed in those desperate surely closely allied with t surely closely affect with t the great inventors and the Muscle, mind and will al part in such a deed to a fullest measure of a man.

Bribed From Success by Many a man has bought the cost of the achievement Few people are willing i moded, or to submit to discr for the sake of future bless would succeed, if they cou casy and pleasant way moment they have to sa ease or their comfort, they

te effort. It is astonishing what It is astonishing what sacrifice in order to get even temporary relief fr annoys or harasses them. golden opportunities slip, t ating, for the sake of t until the chances have go not like to get up early in because they are so comfor because they are so comfo

President. Secretary.

Every mother knows the constant is in his power to do so." Thank God, there is in St. Peter's an ever increas-

priest: the loss occasioned is almost as great as to a layman who fails to assist at the Divine Mysteries when it



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THE TRUTH ABOUT THE CATH.

OLIC CHURCH.

BY A PAOTETANT THEOLOGIAN.

CCXXIV.

On page 85 of Lansing's book there is

On page so of Labsing's book there is ridiculous parody of Edmund Barke's magnificent peroration against Warren Hastings. Under eight or ten heads the author impeaches the Pope of this, that and the other, with that cloudy confusion of fact and falsehood, of ignor-

contusion of lace and any which is charac-teristic of him and of all his kind. One of his clauses is : "I impeach him

in the name of the marriage bond of the

majority of the happy households of the

Christian world, which he has stigmat-ized as flitby concubinage, because not contracted in the Romish Church.

We will consider this indictment presently, and will make thorough work of this horrible calumny, which is

continually going the rounds of Pro-testant papers that are about on the

ame low level, morally and intellectually, as the Lansings and the John Christians. However, let me first come

to the man's help by adding another impeachment, which he has forgotten. This is just in his line as an American

This is just in his line as an American Protestant. Besides, I have quite as good a right as he to make a fool of my-self by laying my poor patchwork along-side of Burke's cloth-of-gold. Here goes, then. "I impeach the Pope of showing himself the enemy of American freedom and progress by doing his best to impede the happy celerity with which our various states

are driving on to extinguish concubin-age by abolishing all distinction be-tween concubinage and marriage, as do celerity with which our various states

age by aboutshing an distribution of tween concubinage and marriage, as de-sired by the elder Henry James. "Married to day; parted to-morrow; that is the grand ideal and goal towards the conclusive been been

which our legislation has long been moving. Now cemes the Pope, and

helps to check this auspicious develop-ment by re-inforcing the scruples of old-fashioned Protestants, and embold-

ening them to say that Cæsar's word, in

the court of the Chrisitan conscience, is

void when it contradicts the word of Christ. Against this pernicious and

brother of the West has raised his voice and has been re-echoed, although in

copalian brother of the East.

more indulgent tones, by a famous Epis-

great orthodox religious newspaper of our country which informs us that

Christ has said in the matter. Christ, it instructs us, was all very well in His

day, but his day is not ours. It is for us not for Him, to determine now, at

our discretion and comfortable conveni-

ence, the terms on which the marriage

contract is to be formed, maintained, or

pleasantly dissolved. "What excuse could there be for un-

chastity, when once the State in the

progress now making in our land, shall

of chastity below even what is expected

have brought down the legal definition

of a temperate patron of the brothel

And is this blessed advance towards

conjugal purity-which certainly ought to be easily maintainable when marri-

age need not hold beyond a day-to be obstructed because an oldfashioned Roman priest is trying to dam up the

exuberance of our frolicsome Anglo-Saxon freedom, in these unincumbered

fields of the West? Perish the though

and perish the Pope that has conceived it! If it were not that the squeamish-

ness of modern manners is a little against it, I would exclaim with Father

Luther: Let us march upon Rome, and seize the Pope and his company, and hang them up on gibbets, having first

ent out their tongues. There now, I make Mr. Lansing a free present of this incomparable out-barst, for his next edition. It will go

burst, for his next ealtion. It will go hard but that our united eloquence will sweep the Pope into the Bay of Bengal.

'I impeach him in the name of the

are not to bother ourselves over what

editious doctrines an eloquent Baptist | fornia.

oving.

Mr. Lansing's statistics are of a Mr. Lansing's statistics are of a piece with all the rest of him. His whole being is made up of ends and ravel-lings, and his statistics follow suit. For instance, he tells us that St. Bartholomew's slaughtered 700,000 Huguenots. To be sure, the Huguenots themselves who could be have been themselves, who ought to have known best, gave the number at 13,000. Poorted things ! See how grandly Lansing outgoes them. He gives us flity-two times as many. That is worth filty-two times as many. That is not a very a duty, to refleve them by the while. Don't let him apologize for suffrages. I say it is even a duty; for suffrages. I say it is even a duty; for charter being put in an extra cipher. He charter being b two. That would become a man so lieve our neighbors who stand in ne unboundedly liberal in murders and of our assistance. But who among massacres, and every possible and impossible thing to discredit the Catho-help as these holy prisoners? Impossible thing to discredit the Catho-llics. It does not go ahead of his feats in resuscitating Bellarmine and Bene-diet VIII., 150 and 400 years after their burial. Glancing at an encyclopedia, I all other pains. Let us reflect that

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Glancing at an encyclopedia, I find Protestants and Easterns given as one-half the Christian world. More-over, as Rome declares (see Pope Bene-dict XIV.) that it is unlawful for Cath-dict XIV.) that it is charge rearolics to discredit the Eastern sacraments, where is your majority now? If the Pope has ever said what Lansing declares—which he never has—we have here three Christian marriages out of every four undoubtedly valid, if they are as would be valid among Roman Catholics.

Moreover, this teaching of Rome at once knocks out Lansing's underpin-ning. He declares the reason of the Pope's supposed denial of our marriages be, that they are not contracted in the "Romish,' Church. Now here are 100.000.000 Eastern Christians, outside the "Romish" Church whose marriages the Holy See forbids Catholics to deny. the Holy See forbids Catholics to deny. Lansing will have to find some other ground for this imagined denial of Protestant marriages. Lansing

Protestant marriages. St. Ligu Here, perhaps, somebody that knows faithful to Here, perhaps, somebody that knows a thing or two—for Lansing knows nothing aboutanything—might whisper to him: "Say that Rome owns these priests, though schismatic, for real

Impeachment. And let us, for the moment, accept his lie for a trath, and declare with this villainous slanderer, that the Pope has pronounced all Pro-testant matriages "filthy concubin-age." How would that dishonor a majority of the households of Christian so to speak, criminals atoning for their faults. However, because they are very dear to God, they can obtain for us the divine graces. St. Catharine, of Bologna, when she wished to obtain any grace, had recourse to the obtain cover and apply the proper remedies. If we are not ourselves the victims the habit, let us help others by our ex ample. Let us show our displeasure of

to the best of our ability. By assist

ing them we shall not only give great

great merit for ourselves. And in re-

turn for our suffrages these blessed

when she enters Paradise, will not fail to say to God: "Lord, do not suffer

to be lost that person who has liberated

do all in their power

to re

ery occasion when bad language Let parents bring up their chil any grace, had recourse to the souls in dren strictly, teaching them respect fo Purgatory, and her prayers were heard immediately. She declared that by praying to those holy souls she obtained sacred names and the duty of reverent prayer. And let us always, by in ternal acts of praise, give honor to Go favors which she had sough whenever we hear His Name dishonored through the intercession of the saints among men, and thus do without obtaining them. The graces abate the evil of this horrible vice. which devout persons are said to have received through these holy souls are

innumerable. But if we wish for the SUFFERING, GOD'S GIFT TO THOSE HE LOVES.

aid of their prayers it is just, it is even a duty, to relieve them by our English Messenger of the Sacred Heart of our assistance. But who among all our n ighbors have so great need of our They are ot. He wills that you should be at ached wholly to the Cross, as was lesus once for us. He wills that you should remain long upon the Cross and because He chose to leave it only when dead. He desires that you should

among these suffering souls are parents remain there, resignedly, as long as He or brothers, or relations and friends, who look to us for succor. Let us rehas chosen for you. If God has given you bitterness, it was the portion of member, moreover, that, being in the His own Divine Son. Consolation is as the milk of infants, condition of debtors for their sin is they cannot assist teemselves. This though suffering is the bread of the strong. should urge us forward to relieve them

Yes, the Cross is the portion of those who, already set upon the way of Life desire to unite themselves to ever. He tries you severely, it is true. By repeated trials He wants to show the bath of the words: "God desire to unite themselves to God for leasure to God, but will acquire also you the truth of the words: "God chastises those He loves." Those He loves! He strikes thus only those He souls will not neglect to obtain for us many graces from God, but particularly the graces of eternal life. I hold for the graces of eternal life. I hold for certain that a soul delivered from Pur-gatory by the suffrages of a Christian, desires to make His friends, those in whose affections He desires to be first,



my ear as well as in Mary's." 'This is but one of Mr. Mallock's in my many splendid pleas in favor of Cath-olicism. Meanwhile Catholics wonder why he has remained, for a quarter century, a luminous sign-post pointing the way to the Church and entering not.

DAILY MASS.

If there is one blessing above another which may be received by the devout Catholic, it is the hearing of daily Mass. For the priest, the celebration of daily Mass is his salvation; and for the faithful, they can perform no action which will more advantageously bring down the blessing of Almighty God than the daily assistance at the Holy Sacrifice of the Mass. The wondrous blessings are beyond our comprehension and the only way they can be fully understood is to partake of them. How often we hear of persons living near the Church where the most Holy Sacrifice is offered each morning, yet who excuse themselves from giving one little half hour to our Lord on the plea of want of time! And these same persons will spend hours, even days, in useless conversation and gossip and not consider the time lost! The Venerable Bede, says E. R. Chase in Church Balletin, whom the Protest-ants now claim was not a Catholic, speaking of daily Mass, said: "If the

Tobacco and Liquor Habits Dr McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vert-table medicine and only requires touching. Price 32. Truly marvellous are the results from tak-ing his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypoder mic injections, and a certainity of cure Address or consult Dr. McTaggart 75 Yonge street. Tororto.

ing congregation at the morning Mass, all of whom, I am sure, would testify to early history. Is doubt thrown on the resurrection and ascension of Christ? The Church of Rome replies: "I was at their devotion. poral which they receive as a result of On a recent visit to the parish (St.

On a recent visit to the parish (st. Stephen's, New York), where I was bap-tized and for some years a member, I was greatly impressed at the vast num-ber who attended daily Mass, the Church being comparatively filled at each of the morning Masses, and they were celebrated at 5:30, 6, 7, 8 and 9. When we are troubled, and our way does not seem clear, in place of trying to solve the matter for ourselves, or by ourselves, would go to our Blessed Lord and ask from Him the conclusion to our difficulties, we would receive a plenitude of blessings, and there is no better time than in the early morning, when our Lord descends upon the altar, to ask from Him these graces-no time more appropriate than that moment when the Eucharistical Lord comes from Heaven to bless the Church with His Divine Presence and to strengthen our belief and faith by the renewal of the Sacrifice of Calvary on our Altars .- New World.

An Eternal Love.

What must be the necessary efficacy of an eternal love? Here is a very mine of golden consolation. He who has not ceased to love us from forever will not lightly withdraw His love. He will not easily surrender to His enemies a creature whom He has borne in His bosom like a nurse from the beginning .- Father Faber.

Cultivate Your Own Garden.

DB HAMILTON'S PILLS ARE CERTAIN. A SOUND STOMACH MEANS A CLEAR HEAD. The bigs pressure of a nervous life which business men of the present day are constrained to live makes draughts upon their vitality highly detrimental to their health. It is only by the most curfed treatment that they are able to keep themselves alert and active in their various callings. many of them know the value of Parmelee's Vegetable Pills in regulat-ing the stomach and consequently keeping his head de ar. Persevere in thoroughly conquering yourself in the small daily contradic-

The great lung healer is found in that excelthe great tung healer is found in that excel-lent medicine sold as Bickle's Anti-Consump-tive Syrup. It stothes and diminishes the stability of the matchan the throat and sir passages and is a sovereign remady for all coughs, colds, boarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consump-tion.

to do so." Thank God, Peter's an ever increas-on at the morning Mass, im sure, would testify to period in her life more trying. In the little ills that are certain to come to all infants and young children, the mother-especially the young and inex-perienced mother-scarcely knows what to do. It is to meet emergencies of this kind that Baby's Own Tablets are offered to all mothers. These Tablets are an absolute cure for all the mino ailments of little ones, and should constantly be kept in every home where there are young children. comes quickly — with Baby's Own Tab-lets at hand the emergency is promptly met. Mrs. R. H. LaRue, Mountain, Ont., says : "I can recommend Baby's Own Tablets to all mothers who have cross or delicate children. I do not know how I could get along without them." The Tablets are guaranteed free from opiates or harmful drugs, and crushed to crushed to a powder may be adminis-tered with absolute safety to a newborn babe. Sold by all druggists or sent by mail at 25 cents a box by writ-fng direct to the Dr. Williams' Medicine Co., Brockville, Ont.

The Critical Time of Life

The Critical Time of Life Is between the years of fifty-seven and sixty two. Nature's power slows, down, vitality be-chines less, and the progress of decay sets in. A means of exbedding old age and renewing decreasing vitor is to take Ferrozone after meals. Ferrozone keeps un the appetite, and in the formation of red, vitalizing blood im-parts clearness to the tiring brain, force, energy and spirits jus when they are needed most. To take Ferrozone regularly means adding from ten to twenty years to life. Large boxes 50. or 6 buxes for \$250, at Drugsits, or Polson & Co. Kingston, Ont.

DR HAMILTON'S PILLS ARE CERTAIN.

A MOTHER'S CARE.

Managing Director

They do not like to go of or in cold weather, becaus at home or in their offices ose many a chance.

Many people can bomfort, when hardly a will tempt them. They of their ease that they of exert themselves. Love ease must be classed amo success-hinderers.

People like to do p things. They cannot pains, or to put themselv unusual way, if they can

Thousands of people small salaries, to-day cannot bear to exert the promotion. They prefer a low rung of life's ladde of temporary comfort and than to put forth the effe carry them upward .- Su The First Situ

" Beginning life,'

career," "entering the and similar expressions use describe the first st youth when he leaves college in which his preing has taken place, and pearance in the hou They are significant ex indicate the importance lar mind recognizes as commencement of a c Every boy-with few e the seriousness of the for the first time, he is undertake real work. placed in a novel posi roundings entirely no oundings unlike anyt his early experience into contact. He has mind the kind of thir encounter. He finds ferent. It is with a ion that he enters He has but a vague i be required of him, an fident that he will pro demands that will be

The first situation i and a test. It may o The beginner ceed. the duties are distas congenial to his dispos bent of his mind is other direction. The harsh or unsympathe tions under which th performed may be unl

THE CATHOLIC FECORD.

CHATS WITH YOUNG MEN.

Spend a fair share of every day upon the serious occupations of your state, and look upon this work as one of your first duties and as your personal fulfilifirst duties and as your personal fulfili-ment of that sentence passed by God upon our first Father : " In the sweat of thy brow thou shalt eat thy bread." As to the lawful pleasures of the mind,

the heart or the senses, indulge in them with gratitude and moderation, with-drawing from them sometimes in order you are forced to do so by necessity. two great vices to beat down and destroy-pride and sensuality-and two penance.-Lacordaire.

A Sound Mind in a Sound Body,

A thrilling story of rescue from fire is tolp by P. G. Hubert, jr., in Scribis top by reaction. The hero of it was Captain Vaughan, of the New York Fire Department. The occasion of the brave act was the burning of the Hotel

From the roof of another building Captain Vaughn saw across an eight foot alley and a story below him a man standing quietly in a window, against a background of thickening smoke. Not a moment was to be lost if he was to be saved.

Three men were with Vaughn on the roof. At a word from him they grasped his legs and he threw himself over the edge of the roof in the vain hope of reaching the man. He could not do it. Slipping as far as possible over the lige of the roof, he ordered the man to jump for him, with his hands out. He obeyed, and Vaughn caught him by the wrists. In a second a new danger faced them. Both Vaughn and his burden them. Both Vaughn and his burden were heavy men, and those on the roof, tug as they would, could not not sir the terrible weight. In a few seconds some or all of them were doomed to death on the pavement six stories below. Then Vaughn had an inspiration. Slowly he began to swing his man from side to side, each swing carrying him a little higher. In fewer seconds than it

takes to read the tale this living pendu-

One is not surprised to read that the five men lay for minutes almost uncon-

surely closely allied with the power of

Bribed From Success by Comfort

for the sake of future blessings.

play their

mind and will all

ullest measure of a man.

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e constant and to the nother who

factory in other respects. The wise thing in every such case is to change. Something else should be tried: an-other situation obtained. In any case, a certain amount of experience will have been gained, and this is so much to the good. Sometimes several situ ations have to be tried before the right one is secured .- Phonetic Journal.

A Successful Life. The beginning of a new year is a good time to remember one's prin ciples and to renew one's resolutions to punish yourself, without waiting till you are forced to do so by necessity. Bear constantly in mind that we have be apt to carry him off his feet and down stream, taken by surprise in some action demanding a clear percep great virtues to acquire-humility and tion of the right and a quick purpo to maintain it. And so, over and over again, the young man asks himself, What is success? What is my ambi-tion in life? What chances have I to

get along? etc., etc. A successful life is one that realizes the divine plan for it. St. Francis Xavier, dying alone of fever on an island, was there finishing a most suc-cessful course. Sir Thomas More, per-ishing on the scaffold, was crowning a great career with a sublime ending. Joan of Arc, writhing in the flames, was completing her mission, explating her trespasses, and preparing to enter into the joy of her Lord.

To be successful, then, one must do what one is given to do and reach the

end in the grace of God. end in the grace of God. Then it will not matter where one is placed, or what one's occupation, or what measure of good luck one has had—the supreme test is fidelity to

With this accepted, there remains for every one not called to poverty, the opportunity to seek the success that opportunity to seek the success that is measured also by money. Get rich, young man, if you can do so honestly, if you know how to put wealth to good use, and if you have the grit to earry out that knowledge. Get rich in dol-lars and then get rich in good deeds, accompliched with the money.

accomplished with the money. But some persons, fearful of their own stability under the trail of pros-perity, may prefer to be content with gaining a home and a modernt with gaining a home and a modest compe-tence, and with doing what good they lum came within reach of one of the men on the roof, who grasped him by the coat and pulled him over the coping. can by means of personal service in stead of alms. They are free to make that choice. But not one of them should ordinarily be content with a Bat now and then it does happen that lower ambition. He should strive for a man can tell us what to him has been the security of a shelter of his own and for a store of money laid up for "the rainy day." month in a hospital after his fearful

Work, save, open an account in a bank, buy a few shares in a building and loan association—begin now to get for yourself a home. Known to the poor section the poor section of Baltimore as a youthful terror. If any boyish meanness had been committed, of course "Tom was at the head of it." But finally he attended a head of it." But finally he attended a Mr. Hubert says, and justly, that none but a trained athlete could have accomplished the rescue. But a mere athlete could not have done it-unless, And, next to that, what is your ambi-

indeed, a sound and well-trained, body presuppose an able mind. tion? Have you any purpose? What will you do with your life? The kind of originative ability implied So many young men drift along, havin the lightning-quick device for saving life—the only one which would have availed in those desperate straits—is

ing no determination to achieve any particular thing, content to let chance control their destiny. Don't be like he great inventors and the great poets. them. Consider yourself—what are you best fitted for ? Look around you— what is there for you to do ? Can you what is there for you to do ? Can you not set for yourself some dominating goal and bend all your energies to part in such a deed to make up the

Many a man has bought his comfort the cost of the achievement of his aims. But so But some young men will whine-"Oh, there's no chance for any one to rise to the top these days !" Nonsense! Few people are willing to be incom-moded, or to submit to disconforts, even there are chances everywhere for every one. Men are dying daily, and their places must be filled. The population would succeed, if they could do so in a casy and pleasant way ; but, the moment they have to sacrifice their s increasing and new facilities must be provided for the accommodation of the public. New ideas, new inventions, new ease or their comfort, they shrink from productions, provide chances for the development of trade and the accumulthe effort. It is astonishing what people will sachifee in order to get comfort, or even temporary relief from whatever annoys or harasses them. They will let golden opportunities slip, by procrastin-ting for the sake of their confort development of trade and the acculation ation of profits. Don't wait for oppor-tunities—make them. Don't delay in hopes of something much better—take the best that can be had now and they

golden opportunities sup, by procrashin-ating, for the sake of their comfort, until the chances have gone. They do not like to get up early in the morning, because they are so comfortable in bed. They do not like to go out or in cold weather, because it is so cozy at home or in their offices—and so they lose many a chance. Many people can be bought by confort, when hardly anything else will tempt them. They think so much of their ease that they cannot bear to exert themselves. Love of comfort and one unit he chered amount the grant ose many a chance.

OUR BOYS AND GIRLS. The Right Sort of a Boy. Here's to the boy who's not afraid To do his share of work; Who never is by toll diamayed, And never tries to shirk. The boy whose heart is brave to meet All hons in the way : Who's not discouraged by defeat, But tries another day.

The boy who always means to do The very cost be can : Who always keeps the right in view, And aims to be a man. Such boys as these will grow to be The mea whose nands will gruide The future of our had; and we shall speak their names with pride.

Poverty no Barrier to Success. Otto Sartor, twelve years ago be came errand boy and janitor for a large department store at Fulton, Missouri In a year he began to make sales.

faithfulness, promptness, and courtesy won promotion, until now, before his twenty-fifth birthday, he is manager of the store for the eastern owners .- Success. A Choice of Burdens.

Boys wish to be men that they may be free and do as they like. But how few men can do as they like; and the more powerful the men the less able they often are to have their own way. They are hemmed in and hindered on side. There is more independevery ence in cottages than in palaces-more reedom for peasants than kings. Roman emperor once abandoned his empire and went into the country to raise cabbages, and rejoiced in the

change. Disraeli says that a king of Poland Disraten says that a king of Poland abdicated his throne and joined the people and became a porter to carry burdens. And some one asked him why he did so, and he replied: "Upon my honor, gentlemen, the load which I quit is, by far, heavier than the one you see me carry. The weightiest is but a straw when compared to that world under which I labored. I have slept more in four nights than I have during all my reign. I begin to live and be a king myself."-The Christian.

Value of A Hymn. There are times in human life when nothing else will take the place of a true Christian song or hymn. It has a

power for good that few realize, even of those who are benefited thereby.

mission given in St. Vincent's Church. mission given in St. Vincent's Church. He had made a good contession and be-came reconciled with God. All the energy he had before used for evil was now turned into the channel of good, and from that time the story of "Tom the Newsboys" is a remarkable one. Late one night he caught a remark which meant to his well-versed ear that a man w's tired of living. He followed the fellow, a poor, strived followed the fellow, a poor, strrved wreck of humanity, down to the wharf. saw him sit down to think it over for the last time.

"I must save that man," he muttered; but what could he do? He was quick to act in times like this. Going awa down the pier, he began to sing one the most encouraging hymns he knew

Mother dearest, Mother fairest, Help of all who call on thee: Virgin purest, brightest, rarest, Help us help, we ary to thee. Mary, help us, help we pray; Help us in all care and sorrow, Mary help us, help we pray.

The words reached the heart of the poor man. A new hope sprang up in his mind; and by and bye, when the the best that can be had now and they into the interview of the story with the st things of the mind, to sacrifice, to affection, to friendship; for, after all love is to the true success, the true life and the true happiness. MAKE THESE RESOLUTIONS

night, a search party was started the first break of day the next morning. The horse and sleigh were discovered on the road side, and further on the perceived a dark mass, and upon arriv-ing within touch of it, discovered the good and faithful dog, stretched out to his greatest extent, whilst beneath his was the insensible and apparently life less form of his master. The poor beat traised his eyes and whined pitifully, us if to ask assistance, and upon being moved from his position was barely abl-to walk. By covering the body of hi to walk. By covering the body of his master with his own, he was thus abl-to save his life. For hours the good dog remained in one position, protect ing his master from the cold. Suit

ble stimulants were given the poor frost bitten man, and willing hands conveyed im to the nearest house, where he was laced in a warm bed, and everything essible done for his comfort, unt nedical assistance arrived, as messen-gers were hurried off to procure it.

After the lapse of many months, but with the loss of both feet, the doctor having procured patent substitutes from New York, he was again able to attend to his patients; but, it is clearly evident that were it not for the sagacty and intelligence of his faithful anine companion, he would have there nd then ceaesd to be of any mater sistance to any person in this world, so owing to the intense frost, human sh and blood could not stand it, even r one hour, exposed as he would have een, were it not for the dog which ed him

It is worthy of note, that the only urt of the doctor's body that was n vered, or partially covered, was his et, and that portion not being protected by the warmth of the body and legs of the faithful dog, succumbed to the intense frost, and left him erippled or the remainder of his days upon this

I am safe in saying, that no instance recorded in the "Tales about Dogs," have there been exhibited such sagacy, fidelity, care and intelligence re displayed by the Doctor's Dog iaring the above memorable occ and talk and write as they may abo the intelligence and faithfulness of all other dogs, the St. Bernard included, ere is not one of the species that ould have exhibited such a love for is moster as did the hero of this sto -faithful old Cabot, a thorough-bred Newfoundland-which is now, alas! al-most extinct. St. John's, November, most extinct. St. John's, No. 1902. — The New foundlander.

From the Catholic Transcrip

To absolve oneself of the sin of detrac-tion on the ground that nothing but the trath was spoken is, as we have seen, one way of getting around a difficulty that is no way atail. Some excuses are better than none, others are not. It is precisely the truth of such talk that makes it detraction; if it were not true, would be well for such people to reflect for a moment, and ask themselves if their own character would stand th strain of having their secret sins and

failings subjected to public criticism and censure, their private shortcomings heralded from every housetop. Would they, or would they not, consider themselves injured by such revelations? Then it would be in order for them to use the same rule and measure in dealing with others.

He who does moral evil offends in the sight of God and forfeits God's esteem and friendship. But it does not follow that he should also forfeit the esteem



ine that such atonement will rehabiltate him in the minds of all. Men are more severe and unforgiving than God. Grace may be recovered, but reputation is a thing which once lest is for good. Something of the infany sticks; tears and good works will not, cannot, wash it away. He, therefore, who banks too much on human magnan imity is apt to err ; and his erring con-

stitutes a fault. "But I confided the secret to but one person ; and that one a dear friend who promised to keep it." Yes, but the in-jured party has a right to the estimaof that one person, and his injury consists precisely in being deprived of

bensives precisely in being depirture of it. Besides, you accuse yourself openly. Either what you said was void of all harm, or it was not. In the one case, why impose silence! In the other, why not begin yourself by observing the silence you impose upon others. Your friend will do what you did, and

the ball you set rolling will not until there is nothing left of your

of the second se A man to defend himself may expose hi A man to defend nimself may expose his accuser's crookedness; in court his lawyer may do it for him, for here again charity begins at home. In the interests of the delinquent, to effect his correction, one may reveal his comings to those who have authority to correct. And it is even admitted that a person in trouble of any kind may without sin, for the purpose of obtain ng advice or consolation, speak to a judicious friend of another's evil ways

Zeal for the public good may not only excuse, but even require that the true character of a bid man be shown up and publicly censured. Its object is prevent or undo evil, to protect the inno-cent; it is intended to destroy an evil influence and to make hypocrisy fly under its own colors, immoral writers, living or dead, corrupt politicians and demagognes, unconscionable wretches who prey on public ignorance may and should be made known to the people; to shield them is to share their guilt. This should not be done in a spirit of rengeance, but for the sole purpose of guarding the unwary against vultures who know no law and who thrive on the

simplicity of their hearers.

The Greatest of These. Charity, the third gem, is the most perfect and precious of all. By charity, we become, as it were, one with God, because loves always tends to unite the lover and the object beloved. We Him.



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CLEAR HEAD. ous life which are constrained their vitality that its only that they are t and active in them know the Pills in regulat-thy, keeping his

l in that excel-Anti-Consump-diminishes the the throat and remedy for all or soreness in as cured many red in consump-

MAKE THESE RESOLUTIONS.

Some persons cannot make up their minds what resolutions to form. They want to be good, but do not know how Success-hinderers. People like to do pleasant, casy things. They cannot bear to take pains, or to put themselves out in any unusual way, if they can possibly avoid to go about it. They need practical directions. For their benefit this rule of life is outlined: 1. Every morning I'll kneel down

nsecrate the day to God by offer and c ing Him all my thoughts, words and

small salaries, to-day because they cannot bear to exert themselves to win I'll assist at Mass every day. If assist at mass every day.
 Every morning I'll read a page in the Bible, or a chapter of the "Fol-lowing of Christ," or a passage from some other pious book, for at least ten element. promotion. They prefer to remain on a low rung of life's ladder, for the sake of temporary comfort and ease, rather than to put forth the efforts that would 4. At night I'll prepare myself for

carry them up ward .- Success. The First Situation.

mind the kind of thing that he is to

He has but a vague idea of what will be required of him, and is not too con-

The first situation is an experiment, and a test. It may or it may not suc-

" Beginning life,"

career,

ease must be classed among the great

Thousands of people are earning

death by thinking over the actions of the day and making an act of contriinning life," " starting on a "entering the world,"-these tion for my trespasses. 5. Every Sunday I'H receive Holy and similar expressions commonly in use describe the first step taken by the

youth when he leaves the school or college in which his preliminary train-Communion. 6. I'll make some act of seif-denial

against my predominant fault every ing has taken place, and makes his ap pearance in the house of business. day. 7. As love is the fuifilment of the They are significant expressions : they law, I'll do some kindness to the neigh-bor for God's sake every day. indicate the importance that the popu-lar mind recognizes as attaching to the

8. I'll put some money into the poor

 lar mind recognizes as attaching
 of work.

 commencement of a career of work.
 8. I'll put some money into the potential box every Sunday.

 Every boy—with few exceptions—feels
 9. In order to have the benefit of 9. In order to some parish
 seriousness of the moment where, example. I'll belong to some parish for the first time, he is called upon to undertake real work. He finds himself example. The befong to some parish society and live up to its regulations. Let any one make these resolutions and keep them during 1903, and the next year will put them on the straight road to Heaven.—Catholic Columbian. undertake real work. He must himsen placed in a novel position, amidst sur-roundings entirely new to him—sur-roundings unlike anything with which his early experience has brought him into contact. He has imaged in his wind the hird of this that he is to

They Father Consumption

They Father Consumption Bade couchs, colds and c. tarrh are responsi-ble for more consumption than is traceable aven to nertdity. Catarrhozone cures more quickly than ordinary temadies because it is the only antiseptic yet discovered that is vol-time enough to reach the root of the trouble in root parts of the inngs and bronchial tuber, and parts of the inngs and bronchial tuber, and intergrante every particle of the air breathed with its healing germ-killing vapor-old and't last ten minutes, or couchs more than they minutes when Catarrhozone is in-haled. I clears nose, throat and air passars at once, stops dropping, headache, and eradi-cates months treatment, \$1.00; trial size 25. D'arggleis, cr N. C. Polson & Co, Kingston, Oat. encounter. He finds the reality dif-ferent. It is with a certain trepida-tion that he enters upon his duties. be required of him, and is not too con-fident that he will prove equal to the demands that will be made upon him. ceed. The beginner may discover that the duties are distasteful to him, not congenial to his disposition and that the bent of his mind is strongly in some other direction. The employer may be

harsh or unsympathetic, or the condi-tions under which the work has to be performed may be unhealthy or unsatis-

The Doctor's Dog.

BY LILLIE SHORTS.

Next to the hardships and loss of rest usually experienced by the Roman Catholic clergyman of the outports, may be classed those of the village doc-tor. The latter has to leave his com-fortable bed at all hours of the night. and proceed to the residence of his patient, over almost impassable road and bridges, and in the face of greatest snow and rain storms. It true, that in the greater number It the outport villages, fairly good road-are to be found; but, in very many instances, the residents are so scattere in their places of abode, that the only eans of arriving there is by walking as the paths are too narrow to permit : horse and carriage, or sleigh, to pass

along. It was upon the occasion of the doc tor receiving a summons to attend a serious sick call from a village, fourteen or fifteen miles away, that now forms the subject for my little story, which, I trust, will interest the readers of the Newfoundlander. Many years ago, a certain medical

ing as fast as his horse and sleigh could carry him, and, as was usual, tollowed by his dog, a noble specimen of the faithful and intelligent Newfoundland. Having arrived at the house, and performed the necessary medical services, he seated himself once more in the sleigh, and, although there was every

All do not live in stone mansions who All do not live in scole maintains who throw stones. If there is a mote in the neighbor's eye, perhaps there is a very large piece of timber in your own. Great zeal in belaboring the neighbor for his faults will not lessen your own, nor make you appear an angel of light before God when you are something very different. If you employed this same zeal towards yourself you would obtain more consoling results, for charity begins at home. One learns more examining one's own conscience than

dissecting and flaying others alive. It may be objected that since detraction deals with secret sins, if the facts related are of public notoriety, there related are or public hotoriety, there is no wrong in speaking of them, for you cannot vility one who is already vilified. First, these faults must be of public notoriety. A judicial sentence

may make them such, but the fact that some, many, or a great many know and speak of them will not do it. The public is everybody or nearly every-body. Do not take your friends for the public, when they are only a frac-tion thereof. If you do you will find out oftener than it is pleasant that your

sins of detraction are sins of slander; practitioner, had occasion to visit a sins of detraction are sins of slander to patient, who was suddenly attacked for rumors are very frequently based or processing the substantial than lies with some illness, which afterwards proved fatal. He proceeded to the vil-lage, in which the invalid resided, driv-ing as fast as his horse and cloiet

afloat by a calumniator. Even when a person has justly for-feited, and publicly, the consideration of his fellow-men, and it is not therefore injurious to his character to speak of his evil ways, justice may not be offended but charity may be, and grievously. It is a sin, an uncharity to harp on one's faults in a spirit of spite, sleigh, and, although there was every indication of a snow storm, determined to risk proceeding homeward, as he had so often done before. But the wind increased to a terrific gale; the snow-drift became blinding, and, to make matters worse, the frost was intense, and the road was fast be-distinguished by the store done unto you.

TORONTO, CANADA.

THE BIBLE COMMISSION.

SOMETHING OF THE PERSONNEL AND FUTURE LABORS.

Cardinal Parrocchi has been named by the Pope head of the Commission on Bible study, and the following Cardi-nals have been appointed as members: Dats nave been appointed as memoers: Cardinals Rampolia, Satolli, Segna and Vives y Tuto. The Commission will likewise comprise several Consultors. both resident and non-resident in Rome, and it is very probable that the studies and it is very probable that the statics and researches of its members, as well as its official acts and pronouncements, will be published in a monthly review, toward the cost of which the Pontif has manifested the intention of gener-ously contributing. Very Rev. David Fleming, Vicar-General of the Order of Minors, has been appointed Secretary Commission. to the

Consultors, whose names have The Consultors, whose names have not all been definitely decided on, will be nominated later. Some of them will not be called to Rome, but will remain in the countries where they reside as correspondents.

WHAT IS BEING DONE IN THE VATICAN OBSERVATORY ?

Our third and last query : What has been, and what is being, accomplished by the Vatican Observatory? is partially answered in the foregoing sketch of Fathers Denza and Lais, and although more might be written on this point, our space will admit of but a The importance of Passing reference. The importance of this institution in the scientific world may be learned from the fact that it exchanges reports with over 300 Astro-Observatories, and is in con-rrespondence with 122 Italian, stant correspondence and 259 foreign Institutes and Societies. Its own astronomic and physical re-cords, enriched with numerous photo-graphic and lithographic views, have been published in six volumes entitled, "Publications of the Vatican Observa-tory," bearing the dates 1891-93-94-98 tory," bearing the dates 1891-93-94-98 and 1902 respectively. These volumes comprise the results of much valuable work in photographing the moon and work in photographing the moon and planets, comets, nebulae and stellar spectra; and of the clouds also have been made many pictures of deep inter-est and great value to meteorologists. events of greatest importance immediately connected with the Vatican mediately connected with the validan Observatory must ever be, of course, the substitution of the Gregorian for the Julian Calendar, for thereby a revolution was accomplished in the method of computing the flight of time for all ages and for practically the civilized world .- Rev. James J. Baxter, D. D. in January Donahoe's.

CONCERNING CHURCH FUNDS.

A matter that is being discussed with some interest just now by many pastors is "Am I justified in spending the Church funds in order to distribute literature among the people ?" At first blush one would think that there could hardly be any hesitation in solving so primary a difficulty, but at a gathering of priests recently it was botly discussed pro and con.

It was contended that as trustee of the Church funds a pastor has no right to spend except whatever be ssary for the running of a material necessary for the running of the argued plan for Church purposes. He argued that the Bishop's directions in sending bin to take charge was "to pay him to take charge was "to pay debt and look out for the Church property." and he made his point property." and he made his point so well that he almost persuaded the so well that he almost persuaded the rest. The larger view of a priest's mission to his people, however, pre-vailed. Primarily his duty was to the souls of his flock. The brick and mortar church was for the souls of the people, and anything that contributed to the reclamation and elevation of uls not only belongs to the privileges of a pastor but was a part of his duty. Therefore said this latter conof his testant: "I have spent more during the past year in distributing book, etc., ng my people than I have in any r way. I consider that this expense account is far more necessary than one for altars fixtures or for church windows. There is a Catholic paper mailed regularly to every family in the parish, and I pay for it out of the Church funds. I find since I adopted this practice there is a better feeling towards church things, and I have all I can do in in-Later on, instructing converts. quiry was made about this priest's parish, and it was found that thirtytwo converts were received during the past year, and the non-Catholic people were very well disposed towards him. Inasmuch as he carried this same enlightened policy into all his dealings with Catholics and non-Catholics alike, he is practically the strongest force for good in the town in which he lives.

THE CATHOLIC RECORD. FATHER DUNN'S FIRST SERMON.

ST. PETER'S COURT. NO. 655.

OBITUARY.

MAURICE FITZGERALD, LINWOOD, MICH.

MICHAEL O'KEEFE, SEAFORTH.

May his soul rest in peace!

THE LATE J. R. COSTIGAN, K. C.

DIOCESE OF LONDON. REV. FATHER NOONAN'S FAREWELL

PATHER DUNN'S FIRST SERMON. Rev. J. P. Dann, the lately appointed second assistant at St. Peter's Cathedral, preached his first sermon at the High Mass on late Sunday. His discourse was very impressive and thoughtful, and was well delivered. It was the Feast of the Most Holy Name of Jesus, and Father Dunn s remarks were especially applicable thereto. His text was choses from St. Luke, Chapter 2.21. and he dwelt particu-larly upon the efficacy and power of the name of Jesus. REV. FATHER NOONAN & FAREWELL On Surday morning, the lith inst., Rev., Pather Noonan, the beloved P. P., of dt., Pather Noonan, the beloved P. P., of dt., Patrick's church. Hidduiph, presched his fare-well sermon to his patisniones prior to his departure for Jublin-parish m de vacant by the deaib of the late Father Fogarty. Imme-diately after the sermon Messrs. P. Breen and M. Biake sporosched the aitar rails, where Mr. Biake read the following address and Mr. Breen presented a well filled purse, the gift of the congregation: C. O. F.

ST. PETER'S COURT. NO. 655. On Wedneeday evening, the 4th inst., the following officers of St. Peter's Court. No. 665, were installed for the ensuing year be District Doputy High Chief Ranger M. F. Mogan of Tronto: Spiriual Director. Hev. Father Egas; Past chief Ranger, Philip Mo-nan; Chief Ranger, Joseph Crummey; Vice-Chief Ranger, G. F. Lane; Recording Soc. Wm. Dwyer; Financial See, P. C. Filanetty; Treasurer F. A. Sutherlan1; Trustees, M. G. Delanety, G. Poccock, M. J. Gailagher; Con-ductors, F. J. Lee, J. M. Breen; Gaards, E. J. Sollivan, E. Lane.

Breen presented a well filled purse, the gitt of the congregation : Rev. and dear Father Noonon-We, the parishioners of St. Patrick's church. Biddulph, on this the eve of your departure from our midst, wish to tender you an expression of our esteem and our appreciation of your labors, since your arrival smoogstan. The sudden informatic atherou were called away from St. Patrick's charge were ache your parishioners, and cooler reflaction, this would shome your aching of the past five years. We know St. Patrick's charge were and is also subject to higher power " and Our Divme Masier said : "As the Father sent Me. 1 also send you, gio therefore and teach all nalions," and hence we how to the will of God. The split of obedience with which you ac cepted the order to go ave an object lesson that perhaps we might be slow to take from a cepted the order to go gave us an object lesson that perhaps we might be slow to take from a

Delaner, G. Pocock, M. J. Gallagher; Con-ductors, F. J. Lee, J. M. Breen; Guards, E. J. Sullivan, E. Lane. The meeting, which was a very representa-tive one, was made doubly interesting by a surprise the members had in store for their Spritual Adviser. Rev. Father Egan. After a most instructive and interesting address from the visiting Deputy, Bro. T. J. Murphy en-termine the sitention of the reverend Father by reading him an address expressing the good will and gratitude of the members towards their chaptain and spiritual adviser. Father Exas's deep interest and council at the court meetings during the past year proved most beneficial to the membershop and for this, as well as for his many acts of kindness he was small token of their love and esteem, a Glad-stone travelling bag and gold mounted um-brella suitably eagraved. In reply the Reverend Father earnesily thanked the members and heartly cograriu-iat dithem upon the success and rapid genomin-ting the Reverend Father earnesily of the C. O. F. -an Order so worthy be account of the C. O. F. -an Order so worthy be account of the C. O. F. -an Order so worthy be account of the C. O. F. -an Order so worthy be account agenet. He also made many valuable aug-gestions, which will, no doubly, bear fruit du-ing the present year. In moving a vote of thanks to the installing officer, Rev. Dromgole eulogized the work of Prov. Deputy Mogan whose hastructions are always apprecised by his London brothers. the spirit of obcurring with an object lesson that perhaps we might be slow to take from a sermon. I he now five years since you took charge of St. Patrick s; and we, the members of the con-gregation, feel, we have greatly profited by your ministraioport of the time of the your are and early the stand of the share greatly profited by your ministraioport of the hearty interest you have endearcduly, and the hearty interest you have endearcduly and the hearty interest you have four dear departed once, won for you a stratitude that will only cease wich life itself And perhaps, that, for which we owe the interest you always took in our schools our children. Your weekly visits were always made regaridess of wind or weather; were looked forward to by the chil-dren, and the instructions and advice given them will remain with them through life, to their profi, both spiritual and temporal. To Father Nooran and Father two separate schools were established in the parish without hitch whoes standing will compare very favorably with any school in the district. And now, dear Father Noonan, weask of you your new field of labor, and the We are un able to say more lest some numering you in a ble to say more lest some numering you in a ble to say more lest some numering you in a ble to say more lest some numering you in a ble to say more lest some numering register. Ave are sware of your we nother the thous your in the district of a pother mering you in a bleal of the Masse make a merinent to your of lattery or a epital some inter the thous serving of the masse make a merine to to your of an the your a special some you have you have you will some time. Heave more the

MAURICE FITZGERALD, LINWOOD, MICH. There passed away on Jan. IIth. 1903 Maurice Fitzgeraid exce eights two years. Mr. Fitz-geraid came from Cork, Ireland, to O skyllie in April 11th. 1844, where he remained a sceen years. He was married in April 8, 1850, to Mary Kenny, and moved to Peel Townsnip, county 0; Wellington, where he remained scient years. He moved to Linwood, Mich. in 1889 where he remained till his death. He leaves a widow and nine children-Mirs A. C Boyce, of A berta, N. W. T.; Mra. Danlop Chatham, Ont.; Mrs. Wm Brawiey, Grand Valley, Ont.; Mrs. John Ward Biy City; Mrs. Ed., Maynew Mrs Angus Mayhew and Mrc. D. L. McDougall, of Wallaceburg, Oat., Miss Jose and Muice, who remain at home-ail of whom mourn nis lose May his soul rest in peace. your old parishioners of St. Patrick's Bioduiph. Signed on behalt of the congregation : Edward McLaughlin, John McLaughlin, Thea Kensela, Joseph Kennedy, P. Breen, A. Lanphin, Jas. Casey, James Kelley, Denis Heenan, Michael O'Shea, P. J. Quigley and M. Blake. Blake. At the close of the reading of the first ad-dress. Messrs. Edward McLaughlio, President, and Wittlam Toohey, Recording Secretary of the C. M. B. A., came forward and Mr. Too-hey read the following address to Father Noon-an and Mr. McLaugenlin presented a very fine gold headed came, the gift of the C. M. B. A.

May his soul rest in peace. MICHAEL O'KEEFE, SEAPORTH. Died at his home, in Seaforth, on Dec 27th Michael O'Keefe, after a long and severes ickness of two years and four montha. M. O'Keefe was well and happily pepared, re-ceiving all the rites of Holy Church from his pastor, Rev. P. Corcoran, on Christmas day. Mr. O'Keefe had a family of nine children, five of wnom - with his sud widow-survive him. The children are: Johr and Mrs. Joseph Kasting, Seaforth : David, San Francieco ; Mary and Bridget at home. The deceased was born in the county Tipperary Ireiand, about seventy six years sayo. He came to this coun-try in the year 1856, set ting in the town of Dundas to Goderich, by way of London, for the purpose of grocuring for himself a home in the fores had, taking up lot 3), con. 12 Hibbert, in 1856 the married Margaret Glesson, in the oid St. Mary's church, Hamilton, In 1856 they moved to their fam in Hibbert, then but a forest, where by energy and un-dwarthe gressverae, coupled, with a firm rust in 'he kind providence of God. Mr. and Mrs O'Keefe soon found themselver in the enjyment of a comfortable home. In June 1855 he retired from familing and moved to Seaforth where he lived un il the ilme of his death. The fune-rail tox place con Monday merning. Dec 2b h, to St. James church, where Corcoran, the Nev. Failening unalities of the death enginese in paces! May his soul rest in peace! the C. M. B. A., came forward and Mr. Toohey read the following address to Father Noonan and Mr. McLaugnin presented a very floe gold headed cane. the gift of the C. M. B. A.;
Rev. and dear Father Noonan:
We your brother members. of Branch No. 124, C. M. B. A.;
nan du Mr. McLaugnin presented a very floe gold headed cane. the gift of the C. M. B. A.;
nan dear Father Noonan:
We your brother members. of Branch No. 124, C. M. B. A.;
nan dear Father Noonan:
We your brother members. of Branch No. 124, C. M. B. A.;
nan dear Father Noonan:
we sour brother members of our departure profit by this occasion to express our sorrow at: your departure from the parish as well as the great loss to our branch. For the past 5 years in which you were a member of our branch you were the means of increasing our membership and bringing it to its present efficiency. During that time you were president for two years and linancial scereary three years. Although it has jeased Aimighty God to call you to another field of labor, the Catholic spirit you inbude into our society will always remain with us. That spirit of brotherly love which prevails in our branch of the C. M. B. A. is due in a great measure to the interest you tok in our spiritual welfare during the five years yon were our spiritual advisr. We hope these renkindled will remain with always be a cherlahed memory reaarlies of what jistance may drive us. Aut now, dear Father Noonan, we ask you to accept this came as a smalt token of our esteem, and we assure you you have our prayers and best wishes. We appear of care, as a last favor, dear Father, we ask that sometimes when you are off ring the Holy Sacrifice of the Mass you will remember your brothers of Branch 124.
C. M. B. A. Entward M. Laugnith, Pres. Warden M. Lauger M. B.

C. M. B. A.

EDWARD M. LAUGHLIN. Pres. WILLIAM TCOHEY, Rec. Sec. THOS. KINSELA, Treas.

THOS KINSELA, Treas. On Tuesday, the eve of Father Noonan's de parture, the ladies of the League of the Sacred Heart presented him with a beauiful set of solid cuttery, for which ne expressed his most sincere thanks. Again on the same evening the members of S^{*}, Patrick's choir surprised him by donating a handsome spring clock together with the following address: Revend and Dear Father – We the mem

a handcome spring clock together with the following address: Reverend and Dear Father,-We, the mem bers of S'. Parick's choir, knowing that you are soon to leave us, come to-day with sad nearist to say farewell and to express in some measure our high appreciation of the inestim-able services rendered us during the time you have been our pastor. Words fail to convey the depth of gratitude we feel towards you for the many favora, spiritual and temporal, we have one and all, received at your hand. The transformation which has taken place in the parish since your coming is worthy of our highest admiration; and when we con-sider that so many arduona takes as confront-ed you were accomplished without causing any ill-feeling or in any way disturbing the harmony of the parish, we feel that your tact and executive ability mark you as a true Corristion leader. and excentive ability mark you as a true Contistian leader. It is not our material interest alone that has endered you to us, oh! no, as our spiritual guide you have enkindled in our hearts a strong love for our hely religion which we true, will never us akan. strong love for our holy religion which we trust will never waksh. As members of the choir we are sincerely grateful to you, desr Father Noosan, not only for the music and beautiful new organ pro-vided for us, but especially for the kind words of encoursgement so generously given us. In future when we take our places in the choir to sing the praises of God, our thoughts will go-back with reverence to the days when you, dear Father Noonan, stood on the alter steps to offer the Holy Sacrifice for ue, and we shall ever pray that God may loog spare you to carry on His work. Thursday, 10th inst. Solemn High Mass, Coram Pontifice, was celebrated, and His Lordship Bishod Legal pronounced the final

MARRIAGES. PELTIER POWE.

PERTERPOWE. On Wednesday, Jan. 7th. the bell of St. nunce the marriage of Mr. William Peltier, it over South and Miss Cocolis Powe, daugh to over South and Miss Cocolis Powe, daugh performed by the pastor, Rev Faher Nomas, music, under the direction of Miss A. Acc print over the transmission over the theory over the bidd party drover to the house over the the He Nose Mr. and Miss Foreker Pel to the He Nose Mr. and Miss Foreker Pel to the He Nose Mr. and Miss Foreker Pel to the He Nose Mr. and Miss Foreker Pel to the He Nose Mr. and Miss Foreker Pel to the He Nose Mr. and Miss Foreker Pel to the He Nose Mr. and Miss Foreker Pel to the He Nose Mr. and Miss Misser over Miss A. Acc Miss A. Acc Acc Miss Misser over the manual and the second with the to the manual transmission over the manual Misser over the manual transmission over the manual transmiss

rectifies, amid the hearty good wishes of their many friends HYAN-ROWLAN. To no of those even's which always causes a flutter of joyon's excitement in a neighborhood took blace on Monday, Jan. 12, 1903 when at the Catholic courch, Brussils, Mr. P. J. Ryan, on of the iste James Ryan, was united in the bonds of boly matrimony' to Minnie cidest daugnter of Mr. and Mrs. M. Rowlan. Rev. Father Corcoran, parish priest, performed the ceremony. The bride was beautifully gowned in white brocaded silk, with pearl trimming, and wore a white picture hat with ostrich plumes. She was attended by her cousin, Mrse E. Lamb, who wore a dress of silk organdie, with lace trimmings. The groom was suptored by his brother John. After the ceremony a reception was held at the home of the bidd's parents in McKillop, at which and folk in social chat, music, etc. Io the they dancer departed with best windes for the future of the young coupls. The groom's gift to the bride was a beautiful bo-minion plano. The presents received were numerous, costly and beautiful, which testilded to the high esteem with which the bride is beld Among the guests from adistance were Dr. Ryan of Saginaw, Mint : Jas. Erner Rays of Saginaw, Mint : Jas. Brance Rays of Asginaw, Mint : Jas. Brance Rays of Lamong the guests from the strikes is recomer and the soung couple. The groom's distance from the bride's former thome, We exceed our heartiest wishes to Mr. and Mrs. Rya.

Bees-wax Candles for Candlemas Day, for sale at the Catholic Becord joffice,

THE D'YOUVILLE READING CIRCLE.

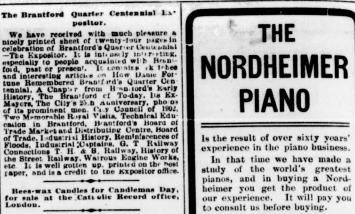
The work of the D'Youville Reading Circle, Otawa, for 1992, closed with a lecture given Dec. 197h. by Professor Stockley of the Uni-versity. From a comparison of our own time with that of Sir Thos. More we must conclude that the same evils trike now as thet. Euro-pis is as much a dream in the twentieth eet-tury as it was in the six cent. Pulkantaro-picts nave done much to better the condition of the poorer classes, but there is still much to the done.

tury as it was in the sixperial relationships pits have done much to better the condition of the poorer classes, but there is still much to be do a: The first meeting of the new year was held on Jan 7th. The Library has been enriched by several from absent friends. The members of the from absent friends. The members of the Circle are thoroughly satisfied with the work fi done during the past year, and chief on the new year flitd with new entoxisiant on the form the sent friends. The members of the closed turns the past year, and chief on the new year flitd with new entoxisiant on the for the true, the beautiful and the good of a doternisation to sirve even more one. Our solicet in meeting as we do is to read wisely, and suggestions that willhelp us to read wisely. The the true, the beautiful and the good of a single the meeting as we do is to read wisely. and suggestions that willhelp us to read wisely. and suggestions that willhelp us to read wisely. Our next lecture will the University but formatify a sturn at Rome. His subject will be the thermal City. This lecture will be particularly valuable, because it will be the count of scenes wit-nessed promably b, the reverend lecturer. So many books have been writt to not the Ete nal City that we are at a loss very often o know of the winter we hope to have two lectures from Mr. John Francis Waters-Arthur Hallam-on which Mr. Waters is now at work, and Mary Todor, which will be very helpful in our study of the Renaissence. Rev. Father Sh effer has kindly consented to give an illingen be destingent of world which will be very helpful in our study of the year just passed we mortance-the Lacor Question. the French fill. This bit has passed both Homes of the English Parliament. From a car-ful study of is clauses we conclude that the English Educational fill. This bit has passed both Homes of the English Parliament. From a car-ful study of is relaused we considered was the Life and Complete Works of Coventry Patmore. This work, in two volumes, will be useful as a book The news which became generally known at an early hour this morning that one of Cal gary's best known and most popular cit/zans nad during the night been stricken down by the unerring hand of death came as a terrible shock not only to Mr. Costigan's personal friends, but to every resident in the city, in which for many years he had been a well known figure.

work, in two volumes, will be useful as a book of reference in our study of the poets, and is a r al treasure. Comparing the four great poets of the nine-treph century-Tengyson, Browning, Aubrey de Vree and Coventry Patmore-we must give Parmore first-place-not from the number of his poens, but from their real worth. Short extractsfrom Patmore slife were read. Through mismansgement on his father's part, Patmore was obliged to earn his own inving. For a number of years he held a position in the British Museum. While there he had excelleat opportunities for reading, and he himself says he must have read over ten thousand books. From his letters we learn that Tennyson Browning and Aubrey de Vert were semant his intimate friends and sincere admirers. Patmor's opens are addressed, while seminely but a simple little story is full of teaching Everty wohan would do wel to have a copy of Patmoth a poemoda make her-self quite families.

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JANUARY 24, 1903.



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Christ in the Temple. Christ on Calvary. Iumaculate Conception. Suffer Little Children to Come Unte Me. Giad Tidings of Great Joy. Help, Lord, or I Perish. Mater Dolorosa. Mater Dolorosa. Mater Dolorosa.

Meip, Lord, or 1 Perish. Mater Dolorosa. Madouna di San Sizto (detail square), Christ Healing the Sick Child. Christ's Entry into Jerusslem. Christ Preaching by the Sea. The Ascension. St. Anthony of Padua. Madouna di San Sisto (detail oval). Christ Taking Leave of His Mother. Christ Taking Leave of His Mother. Christ and the Fishermen. Rebecce. The Arrival of the Shepherds. Madouna.

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Sacred Pictures.

LONDON. LONDON. LONDON. Jan. 22. – Dairy Produce – Rege, to 21c, 51 to 85.1; eggs, crates, per dozen, 19; to 21c, 51 to 85.1; eggs, crates, per dozen, 19; to 25; honey, strained, per 1b, 11 to 11/5c; honey, trained, per 1b, 11 to 11/5c; honey, trained, per 1b, 11 to 11/5c; honey, trained, per 1b, 11 to 11/5c; honey, mate new, 88 to 92c; corn \$100 to \$1.15; 10 to harley, 85 to 90c; peak, \$140 to \$1.50; Markey, 85 to 90c; peak, \$160 to \$1.50; Markey, 85 to 90c; peak, \$160 to \$1.50; Markey, 85 to 90c; peak, \$160 to \$1.50; Markey, 85 to 90c; peak, \$100 to \$10, \$00; Markey, 85 to 90c; peak, \$100 to \$10, \$00; Markey, 95 to \$10 to \$10 to \$10, \$00; Markey, 96 to \$10 to \$10 to \$10, \$00; Markey, 96 to \$10 to \$10, \$100; Markey, 96 to \$10, \$100; \$100; \$100; Markey, 96 to \$10, \$100; \$100; Markey, 96 to \$100; \$100; \$100; \$100; Markey, 96 to \$100; \$100; \$100; Markey, 96 to \$100; \$100; \$100; Markey, 96 to \$100; \$100; \$100; \$100; Markey, 96 to \$100; \$100; \$100; \$100; Markey, 96 to \$100; Markey,

MARKET REPORTS.

LONDON

positor.

TOBONTO.

to suc, cabbages, per doz. 33 to 50, **TORONTO. TORONTO. Toronto,** Jan. 22. Whest - The market is steady: offerings inmited; No 2 red winter is worth two to 896 middle freights; No 2 white, 48c middle freights, and No. 2 mixed, see high freights; No. 1 spring 656 to 66c on Midland; and No. 2 goose, 66c to 65c on Midland; No. 1 northern 84c North Bay. Oats - The market is firm, with No. 2 white quoted at 32c east; and No 1 white, 32c east. Peas -The market is quite, with No. 2 quoted at 72 to 73c high freights, and No. 3 at 42c middle freights, Corn-Market weaker; No. 2 new Canadian soid at 44; wes; No. 3 new Ameri-east, Corn-Market weaker; No. 2 new Canadian soid at 44; wes; No. 3 new Ameri-son goots at 44; wes; No. 3 new Ameri-por goots at 44; wes; No. 3 new Ameri-por goots at 44; wes; No. 3 new Ameri-por goots at 44; wes; No. 3 new Ameri-son goots at 44; wes; No. 3 new Ameri-por goots at 45; Soi hoarrels; Mani-tob four steady; Hungarian patents; 44 No to 33 Ny. Millfeed - Bran, 455 in to 18-No to 33 Ny. Millfeed - Bran, 455 in to 18-No to 33 Ny. Millfeed - Bran, 455 in to 18-No to 33 Ny. Millfeed - Bran, 455 in to 18-No to 33 Ny. Millfeed - Bran, 455 in to 18-No to 33 Ny. Millfeed - Bran, 455 in to 18-No to 33 Ny. Millfeed - Bran, 455 in to 18-No to 33 Ny. Millfeed - Bran, 455 in to 18-No to 33 Ny. Millfeed - Bran, 455 in to 18-No to 33 Ny. Millfeed - Bran, 455 in to 18-No to 33 Ny. Millfeed - Bran, 455 in to 18-No to 35 Ny. Millfeed - Bran, 455 in to 18-No to 35 Ny. Millfeed - Bran, 455 in to 18-No to 35 Ny. Millfeed - Bran, 455 in to 18-No to 35 Ny. Millfeed - Bran, 455 in to 18-No to 35 Ny. Millfeed - Bran, 455 in to 18-No to 35 Ny. Millfeed - Bran, 455 in to 18-No to 35 Ny. Millfeed - Bran, 455 in to 18-No to 35 Ny. Millfeed - Bran, 455 in to 18-No to 55 higher. **DONTERLE** 2281 1989 2863 2769 2917 2772 1223 1693 1776 1960 1961 2257 2258 2264 2265 2566 2576 2576 2301 3076 3203

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Interest higher. **HOTTERS HOTTERS HOT** Catholic Record Office, London, Canada INDICESTION CONQUERED BYK.D.C.

Live Stock Markets.

things political. for others. "NO SURRENDER." We remember a picture that im-

pressed us. It told of the last stand of section of a regiment. Just a few begrimed men facing deadly peril. With backs against a bullet-chipped wall they wait for the onrush of the enemy. Death is nigh, but one looks in vain for any expression of fear. Each one of the band is thinking doubtless of home and days of peace, but they are there and stop there. One of them puts up a wounded hand and tries to trace on the wall " No surrender." That picture is worth all the sighs and tears and cynicism that were ever bundled to-

SUCCESS.

Let us remind our young men of what

Emerson sa,s: " That though the wide

universe is full of good, no kernel o

nourishing corn can come to him but

through his toil, bestowed on that plo

of ground given him to till." A greate

Authority tells us : "What things :

man shall sow, them also shall he reap." This is a lesson taught everywhere The oration, for instance, that lives

has cost years of silence. The pag

instinct with immortality is red wit

gether. HARD WORK ESSENTIAL TO

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VOLUME XXV. The Catholic Record.

the LONDON, SATURDAY, JAN. 31, 1903. me ar

JOURNALISM.

ne

It is amusing to hear some of our is editors bewailing the inroads of "yel-low journalism." The first time we an heard it we were pleased, but we were no young then and had much to learn. An acquaintance with the sheets published by them and an experience of their notions of fair play convinced us that their outery against "yellow journalism" was insincere and inspired by the desire to cater to a certain coterie of

readers. Right-thinking Canadians want respectable prints. They do not hope as vet for the ideal newspaper. Not for them the editor with a halo, solicitous for truth and fearless in expressing it though intimidated by all the Orangemen in Ontario. But they may dream of seeing an editor who is able to treat a political opponent with common courtesy and to give over the barbarous habit of abusing and miscalling him. We believe that scurrilous partizan journalism has done much to degrade the newspaper. With its pettiness and spite and childish invective, it exists, we suppose, for the "ward heelers" who have not and in all probability never will have an opinion of their own on

Let us wash our own dirty linen before venturing to play the laundryman

This matter may be simple, but it is a matter of profound interest in the intellectual life of a thoughtful pastor. -Sacred Heart Review.

A Too Familiar Type.

Of all the contemptible youths with whom a father's patience and a moth er's aching heart have to cope, perhaps the meanest sneak is the coward who sponges on the family for luxuries when he is not even paying his board, at home. * * * What shall we say of the specimen who, at the age when boy ought to be forming habits for idles away his time in bar rooms and pool parlors instead of looking for chances to earn something out of school hours, and asks his father for (or, by no means seldom, his mother on the quiet) for cigarette money or theatre fares instead of turning to ind giving a lift on the price of his winter clothes? The father who is write giving a lift on the price of his winter clothes? The father who is well enough off not to miss the money which his son spends toolishly may well con-sider how far he can prudentally give free rein to the extravagances of a boy who has got some day to be a man. To the father who finds it hard to make both ends meet by the strictest both ends meet by the strictest a grievance; it drags him down and it injures the boy.—Republic. enough off not to miss the money which his son spends toolishly may well con-

offer the Holy Sacrifice for ue, and we shall ever pray that God may long spare you to carry on His work. And now we ask you to accept this gift as a slight token of the love and affection we enter-tain for you. We would also beg a temembrance in your prayers and your blessing. Signed by the choir : Annie McGrath, Annie Dewan, Maggie Flood, Teney McHarkey, Nellie McGrath, Bridget Dewan, Delta Flood, James J. Davan, George E. Breen, Michael Flood, James J. McHargey and Alphonsus M. Oru ic a. PR. NOMAN'S REPLY.

Cru ie m. FR. NODIAN S REPLA. It seems to me addresses are always couched in the larguage of flattery. You accredit me with having done great things during an ad mode deal has been accountilshed to make your church and surroundinks presentable to the public eve, and, I hope, pleasing to Almiya theart for your ready response to very condense. My deal, therefore, thank you from my inners heart for your ready response to very condense. My dear people, ealily our works of approx-ation of the second second with your fine-second the second second second second afford momfort associated with your fine-ment of the second second second second afford momfort associated with your fine-second the second second second second afford momfort associated with your fine-second the second second second second afford momfort associated with your fine-second the second second second second read, there must a second second second the second second second second second the second second second second second to read the domation self more substantial. May this harmony, good will and coldity of mean the domation second second second second and beautiful presentation. I have only to ex-pand beautiful presentation, I have only to ex-pand beautiful presentation. I have only to ex-pand beautiful presentation. I have only to ex-and beautiful presentation. I have only to ex-hard beautiful presentation. I have only to ex-and beautiful presentation. I have only to ex-the product of the fill and ce commensurate with its a poble object, viz, prescience (local balle)

nuclear how but to every resident in the city in which for many years he had been a well known flatre. For some fee this house, suffering from what been confined to be slight could. His condition was not abrollars evening, when Mr. Costigan. It is any state in the stight could be to be the slight could be a sonther to be slight could. His condition was not abrollars evening, when Mr. Costigan. It is any stear in the bed room of the latter, while seated upon his bed, and while in the act of removing his cost preparatory to retir-ing for the night, suddenly and without a mo ment's warning. Mr. Costigan fell back and expired He had some time ago complained about his heart, but it was not thought that that of grant was spoplexy. The late John Ryan Costigan of Ottawa, and had be a resident of Abert isocal by year at the to complain the bed no thought that that organ was seriously affected. The imme-diate cause of death was apoplexy. The late John Ryan Costigan of Ottawa, and had been a resident of Abert isocal by year at the time of his death. He was educated at the to applicate this profession as a lawyer. He was born in Decauber, 155, at Grand Falls, New Bruuswick ard had there-fore just completed his forty second year at the time of his death. He was educated at Memrameneok College, ia his native province, and deel's d to study law. He came to Cai-gery in 158, when he entered almost immed-ately into the active practice of his profession and where for many years he actod as repre-sentative of the Crown in the criminal ma-iter. Me state was apopointed Queen's Conn-sel in the early 90 de residents as a triumph of urgal skill and ability. Mr. Costigan was apopointed Queen's Con-mesi of the Crow 's Nest railway was infor-lead, where he had cidential to the building of the road, with oharacteristic ability. Mr. Costigan with oharacteristic ability and many for the largen was of legal with oharacteristic ability at the construction of many to the contare iten due doed with oharacteristic ability. Mr.

the road, and where he performed his mani-il duties with characteristic ability. Mr. seigan had also had charge of the legal mat is connected with the resentations. Costigan had also had charge of the legal mat-ters connected with the expropriation of the lands comprising the right of way of the Cal-gary & Edmonton railway, in which he was assisted by his then partner. Mr. Brown, a member of the present Edmonton firm of Brown & Robertson. The work in the couth having been completed. Mr. Costigan returned

SCHOOL ENTERTAINMENT. On Friday evening, Dec. 19, a very successively and the tert in our the direction of the opplar texcher, Miss Kathleen Gilmurry. A complar texcher, Miss Kathleen Gilmurry. A complar texcher, whise Kathleen Gilmurry. A complar texcher, solve and adorned with a people of the section assembled in the chorus. Welcome Sinta Claus, when Sinta Claus, when Sinta Claus, the provided address to which presentate their backer which presentation she feelingly replied in terms of particular, backer bony toilet case, and presentation she feeling done amongs them the school in the past two years under the gidance of Miss Gilmurry. By the singing done, the people was brought to the section as brought the section and precision of the presentation of the precision of the presentation and precision of the presentation and precision of the presentation and precision of the precisio wing been completed. Mr. Costigan returned Calgary, and resumed the practice of law, it confined his attention more especially to be promotion of large coal properties situated sar the head waters of the Red. Deer River, which he was largely interested. Quite re-mily he had advanced matters so as to place is properties on the market. It is sad to ink that his death should occur at a time then the hopes of years were about to be real-ed.

when the hopes of years were about to be real-ized. In Mr. Costigan's dealth the Bar of the Terri-torice loses one of its brightest ornaments. As an adverate he was always able, clear and inci-sive. His mastery of law was coulled by his still as an advecate, and with a jury he was always a powerful influence. His practice brought him prominently and frequently before the public, and as a consequence he ac-quired an excellent reputation as a skilful advecate and powerful leader. In his leisure noments Mr. Costigan was a keen sporteman, and was always identified with legitimate sport in every form He was an excellent shot, as many a record in the Calgary Gun Club, as well as well as many a weil filled bag brough close. ADDRESS. D c 19 1902. Dear Teacher. — You have now been with us two years, and we wish to take the present op portunity on the eve of Christmas holidays, to express our love and esteem for you — our teacher. We would. indeed, be ungrateful if we did not in some way endeavor to show our appreand was niways identified with legitimate sport in every form. He was an excellent shot, as many a record in the Calgary Gun Club. as well as well as many a well filled bag brongh-in after a long tramp has testified. In politics how as admitted by the ablest compaign packar on the Conservative side, and he was always heard, even by his coponen as with respoched attantion. As a chizm We Costigan was ever ready to assist in any scheme for the promotion of the interests of Calgary, and his well-balanced judgment and souri advice will heneforth be missed from our public gather-ings. His death is a distinct loss not only to the legal profession, but to the community. Mr. Costigan married in April. 1885, Ada, daughter of the late Msjor Dowling, N. W. M. P. To the bereaved widow and children the Herald offers the sincere and heartfelt sympa-thy of a host of friends. -Calgary Herald, Sib inst. not in some way endeavor to show our appre-ciation of your constant zeal and care for our advancement, both mentally and morally, dur-

claim of your shown and any and morally, our ing that time. Knowing that we have often been thought-less and wayward, which we are sure must have grieved you, we ask you to forgive us, and that you will accept this tollet case as a slight take of our love and esteem. Signed on behalf of the pupils, Elsie Whit-more, Annie Jordan and May Jordan, Miss Kathleen Gilmury. O Jesus my sweet hops! may Thy Divine Haart, wounded through love of me, and open to all sinners, be the secure asylum of my soul. --St, Gertrude,

inst. The funeral and interment took, place on Lenden.

TOBONTO.

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East Buffalo, N. Y., Jan. 22 -- Cattle-Dull and birely steady. Veals steady; tora, \$0 to \$3.75; common to good, \$5.90 to \$5.75; hoge slow 5 to 10 to \$5.75; to \$6.7; Yorkers, \$6.50 to \$6.7; yorkers, \$6.50 to \$6.7; jamba 15; to 256 tower; theavy, \$5.70 to \$6.50; jamba 15; to 256 tower; tory lambs, \$5.75; to \$5.65; yearlings, \$5.75; to \$5.65; yearlings, \$5.75; to \$5.60; colls to good, \$1.25 to \$5.65; yearlings, \$5.75; to \$5.60; showed to the state to good, \$2.25 to \$5.69; colls to good, \$2.25 to \$5.69; colls to \$4.55; to \$5.00; showed to \$4.55; to \$5.00; showed to \$4.55; to \$5.00; \$2.05; to \$5.99; colls to \$5.75; to \$5.90; colls to \$5.75; to \$5.90; colls to \$5.75; to \$5.90; colls to \$5.9

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the blood of the writer. The pictur at which artists gaze is wet with th sweat of the painter. The man wh succeeds, in whatever department 1 may labor, knows the meaning of har work. He toils because he is persuade that toil is one of God's handmaiden because he is inclined to profit by the experience of others, and because knows that knowledge means power an strength, and that it is a duty make the very best of himself. For young men know this but theoretical That we should aim at self improveme and cultivation of the intellect is : mitted by everybody. But do we this? We are not in a position give a satisfactory answer to this qu tion, but a glance at the program devised by some of our societies for entertainment of members during winter would lead us to believe that are not. There is small comfort to gained from the programmes that h come under our notice. We can grow enthusiastic over euchre par and dances, etc., and we are ap think that a society which tenders kind of pabulum to its member going down to low levels which death to ambition. It is fostering emasculating idea that the main of in life is to have a good time. Y men who are fatuously enamore card playing, and who waste hou diversions, are not of the stuff of v manhood is made. They have conception of the dignity and resp bility of life. If they had they

have small regard for these a

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