

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, APRIL 18, 1903

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VOLUME XXV.

The Catholic Record.

LONDON, SATURDAY, APR. 18, 1903.

"MAGNETISM" AND MONEY-MAKING.

That indefinable something called personal magnetism is called upon to explain a good many things nowadays. Madame Humbert, who exploited the drama of the "Mysterious Box" for the delectation of Parisians and her own personal benefit, is dowered with an excessive amount of magnetism, and hence her success. The fact that Whitaker Wright, who by the way should have operated in the United States, has it, accounts for his facility in interesting prominent personages in his various financial schemes. They must have it, say journalists, for otherwise sensible men would refuse to listen to them.

But then even sensible people have their moments of insanity when allured by the prospect of obtaining much money. And when the brilliant pictures of fortune, and incidentally their money, fade away, however we may talk about the magnetism of the stock manipulator, we should not forget the stupidity or cupidity of the manipulated.

It is said, we are told, that many of the leading American millionaires could never have made their money but for their personal magnetism—that is, we suppose, but for their "power to capture men."

This, it strikes us, is getting personal magnetism into deep waters. It is easy to ascribe success to any cause, and a pleasant one when it represents some millions of dollars. That a man has a may-forged bank account may, however, be the outcome of nerve and general unscrupulousness; or it may be due to a merciless crowding out of competitors, or to other expedients which are not resorted to by the business man who wants to keep his hands in his own pockets. One may as well call a successful safe-cracker magnetic. He might, of course, be pleased to hear it, but he would place more reliance on his knowledge of the game and his assortment of steel drills.

We admit that a man can make money without a taint on it. And it is not that he is so magnetic as he is honest—content to live and to let live. We admit, too, that money kings may not be so bad or so good as their enemies and friends would have them, but to make personal magnetism responsible for their success is working that undefinable something over hard.

But they can capture men and hurt them sometimes, as did Mr. Carnegie the time he put through the Homestead arbitration business by the means of Pinkertons and Gatling guns. And their power seems irresistible. Men who study the question cannot say where it is going to stop. True, they speak about it, but their speeches are rather of academic than practical interest. They tell us of the tyranny of the money power, and that no such power ever fell into human hands as that which some twenty-five men now hold. With such statements, and they are not from agitators, before us, one has to discount much of the eulogy of freedom and equal rights that abound in publications across the border. And the jibes at "effete monarchies" ought to be put on the shelf. They are out of date considering that the industrial autocrat who is obeyed by thousands of the plain people is so much in evidence in the land of the free.

"THE CONDITION OF LABOR." An excellent thing for every Catholic to have is the Encyclical Letter of Leo XIII. on "The Condition of Labor." He ought to master its contents because it treats of a question which is coming more and more into prominence. In all grades of publications there are allusions to it, which are often inspired rather by sentiment or antipathy than by reason. But for an authoritative exposition of the principles which underlie the problem this encyclical should be our Vade Mecum. It is the voice of Christian philosophy and faith, and comes from the lips of an old man who wishes to see capital and labor united not so much by legislative enactments as by the ties of justice and charity.

With a knowledge of the Encyclical we can repel the attack of the Socialist and give reason for the faith that is in us.

The Pope says that some remedy must be found, and quickly found, for the wretchedness and misery of the

large majority of the very poor given over to the callousness of employers and the greed of unrestrained competition.

But the remedy is not that of Socialism. The theory of making individual possessions the common property of all strikes at the interests of every wage earner, for it deprives him of the liberty of disposing of his wages and thus of all hope and possibility of increasing his stock and of bettering his condition in life. It is unjust, because every man has by nature the right to possess property as his own.

The Pope goes on to show that labor and capital should as it were fit into each other so as to maintain the equilibrium of the body politic. He warns the poor against the socialistic dream of an elysium on this earth. The pains of sin must be endured and be transformed into motives of virtue and occasions of merit. But the Church also strives for the betterment of the poor. Witness its social work during the centuries—the guilds of the Middle Ages, which promoted harmony and sympathy between employer and employee, because they were based on and guided by Christianity.

Writing of the state of England just before the Reformation Mr. Thorold Rogers says there were none of these extremes of poverty and wealth which have excited the astonishment of philanthropists and are now exciting the indignation of the workman. The age, it is true, had its discontents, and these discontents were expressed forcibly and in a startling manner. But of poverty which perishes unheeded, of a willingness to do honest work and a lack of opportunity there was little or none. The essence of life in England during the days of the Plantagenets and Tudors was that everyone knew his neighbor and that everyone was his brother's keeper. After that period the doctrine of every man for himself, and the devil take the hindmost, was adopted more generally.

We can each of us contribute our share towards having peace on earth. We can do this not by talk, though such is good in its place, but by living our faith. Those without the fold want to see our patience and sympathy and brotherly love. And are these always visible? Are we working members of the Christian family or isolated units, occupied with our own affairs to the exclusion of our neighbor? Do we let our brethren work and worry and starve so that the dictum of former days, "See how those Christians love one another," has lost significance for us? We are ready, of course, to give money for any good work. But what is more useful to give is ourselves. A gentle word or two from one who goes into the haunts of the miserably poor, as a curious seeker, but as a Christian, eager to save souls for whom the Lord died, will have its effects. Consideration for servants will be in order. Domestic sweat shops are not uncommon in Catholic families. Talking piously and driving a girl like a pack horse from morning until night do not hang together. Selfishness and a big prayer-book can be under the same roof-tree.

"CHOOSING ONE'S CHURCH." Among persons non-Catholic, who have lost the idea of a divine Church, established by God, the practice prevails of choosing the denomination or the congregation to which they will belong. They say to themselves: "I'm willing to believe this doctrine; but I won't believe that doctrine; and that doctrine. Now this is the denomination nearest to my belief or the one in which I'll be allowed to believe as I choose. So this is my Church."

But that is not the way of salvation. You are to choose not your way, but to find out God's way. You are not to decide on what you believe but are to decide on what Christ taught. What is the doctrine of Christ? That is the question. Whatever He taught and all that He taught, that must be believed. There is no permission for any one to pick and choose in it. His teaching is the only road to eternal life for persons who know that He was God.

What did Christ teach? What does Christ establish? What does His Church teach? These three are practically the same question. Find the Church that Christ founded. Join it. Believe what it believes, and do what it orders in His name, and you will have the peace and the grace of God in this life and eternal happiness in the world to come.—Catholic Columbian.

If thou art a master, be sometimes blind; if a servant, sometimes deaf.—Fuller.

Until we have learned to suffer with fortitude, we have not learned the lesson of the Cross.

WHY I AM A CHRISTIAN.

IV.
Rev. E. A. Higgins, S. J.

"INDEED THIS IS THE SON OF GOD."

We are studying, said the lecturer, what Christ taught about Himself, as recorded in the memoirs left us by eyewitnesses of His life and work, and ear witnesses of His teaching. Those records, as we have already insisted, are not the only nor the primary evidence of Christ's character and doctrine. We have the unbroken tradition and testimony of a living witness, whose voice has never ceased in the face of violence or sophistry, to proclaim the divinity of Jesus Christ. This living witness is the Church which Christ built upon a rock, to be the ground and pillar of truth. The Church is not a witness hard to find. She has filled the world with her presence. Her own continued existence and marvelous growth throw upon her testimony the additional light of a divine mission fulfilled and divine promises accomplished. We of to-day read the Gospels, which she handed us down, and which she has kept ever before us, with the page of the Church's history open before us. We read them with the pagan Tacitus and the Christian Clement of Rome, contemporaries of St. John, in the first century; with Pliny the Younger and Polycarp and Ignatius of Antioch in the second century; with Irenaeus and Tertullian as commentaries; with the pagan Celsus and the learned Christian apologist Origen in the third century; with Julian the Apostate and St. Chrysostom, St. Basil and St. Gregory Nazianzen in the fourth, as witnesses of what the Christians from the first age believed and taught. What history has come down to us, half so well attested as the Gospel history? Let us open it then and learn what Christ taught about Himself.

To-night we shall confine ourselves to His public teaching, and I shall ask you to observe especially how He understood and what meaning was attached to His words, by those who would not believe in Him. Of the many passages in which Christ claims to be the Son of God, in the literal and absolute sense of the words, true God as well as true man, I will select only three.

The first shall be from the fifth chapter of St. John, wherein Christ lays claim to the attributes of the Godhead, the same omnipotence with the Father, the same power over life and death, the same uncreated life in Himself; and demands for Himself the same unconditional Faith and the same honor that are given to His Father. How did the Jews understand His words? In a negative sense? Not at all, but in the literal and absolute sense of the words, as claiming to be of the same divine Nature as the Father. "Therefore the Jews sought the more to kill Him, because He did not only break the Sabbath day (by healing the paralytic) but also because He said that God was His Father, making Himself equal to God." Now, if the Jews were wrong in their understanding of Christ's words, if they attached an erroneous sense to them, it was the obvious duty of Christ to undeceive them and correct the error. No truthful teacher could allow his disciples to be misled on so vital a point as the nature and personality of the Messiah. What did Christ do? Explain and modify the force of His words? On the contrary, He repeats and emphasizes His claim to the divine Sonship, and the same attributes as the Father. This truth is brought out still more strongly and with a certain dramatic effect, in the second passage. I select, wherein the Jews pointedly ask Christ the question and demand an unequivocal answer. (John X.) Jesus had just described His office and mission under the beautiful parable of the Good Shepherd. His words and His works were the subject of a hot discussion between those who favored and those who opposed His teaching. It was the feast of the dedication, and the Temple was crowded. Jesus was walking in the Porch of Solomon when He was surrounded by the disputants. The incredulous are determined to force Jesus either to disclaim all title to the character and office of the Messiah, or if He would not, to charge Him with blasphemy and compass His death. "The Jews, therefore, came round about Him and said to Him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly." Here is a direct question, which will brook nothing but a direct answer. It shall have a plain answer, free from all ambiguity; but Christ will first administer to the Jews a well-deserved rebuke for their wilful and obstinate unbelief. "I speak to you (He said) and you believe not. The works that I do in the name of My Father, they give testimony of Me; but you do not believe, because you are not of My sheep. My sheep hear My voice, and I know them and they follow Me. And I give them life everlasting; and they shall not perish forever, and no man shall snatch them out of My hand. That which My Father hath given Me is greater than all; (that is, His own divine nature); and no one can snatch them out of My Father's hand. And the Father who sent Me, He has testified of Me; and I have testified of the Father who sent Me." "I and the Father are one." Wonderful words, the like of which never fell from human lips before or since! Are the Jews still in suspense? Do they still doubt the full meaning of His claim? Not at all; they know well the meaning of those words. They know that He made Himself equal to God; but because they would not believe in Him, they accused Him of blasphemy, "because being a mere man, they said, He made Himself God," and

they took up stones to stone Him. There can be no question, then, of the sense they attributed to those words. They took them to mean that Christ was God as well as man—one with the Father in His divine nature. Were they wrong? If so, was it not the duty of this Teacher, who spoke with such absolute authority, to correct them and set them right? Did Christ disabuse them of their mistake? On the contrary, He appealed to the wonderful works He had wrought, the sick He had cured, the lepers cleansed, the dead raised to life, to conform His claim. Your prophets, He said, to whom the word of God was spoken, were for this, called Gods and Sons of the Most High, and no one held that to be blasphemy. But you charge Me with blasphemy though I am myself from the Father (that is, though I am the Eternal Word made flesh) and am sanctified by the Father and accredited by the work of the Father which I do. "If you will not believe Me, believe the works that you may know and believe that the Father is in Me and I am in the Father." What is this but a repetition of the same truth, "I and the Father are one," that is, I and the Father have one and the same divine nature? What effect did this further explanation have on those incredulous Jews? Did they see in the words of Christ a withdrawal or a modification of His extraordinary claim? No; they were more certain that He makes Himself equal to God. "They sought, therefore, to take Him." Why? To punish Him for blasphemy. And this was the charge on which at last they did arrest Him and condemn Him to death. Let us follow Christ then to this last scene. He is dragged before the tribunal of His nation presided over by the high priest Caiaphas. The leaders had taken alarm at the rapid progress of the new teaching; they must put an end to Christ, or the whole nation would soon be enrolled as His followers. Witnesses are subpoenaed to make out a case against Christ; that He had disturbed the public order, had seduced the people from allegiance, had broken the Sabbath, had broken their holy law, had broken the High Priest law, etc., etc. At last all these minor issues and to confound all these minor real causes of His arrest. He will force Him to assert or to deny publicly, in the face of the whole Jewish people, the claim attributed to Him, of being the Christ, the Son of God. If He denies it, He is discredited with the people. If He affirms it, He is guilty of blasphemy and must suffer the penalty of death. The accused is already in the shadow of death. He is ready in his heart to confess all. He knows this Court has been convened to convict Him. He sees in the foreground the image of a Cross on which hangs His own blood-stained Body. One word of disclaimer and His life is spared. Will He speak the word? If there were need to this all teaching and a clear answer to this all important question that forms the very core of Christianity, now is the time and this is the occasion to demand it. Not the Jews only, but the whole world hangs expectant on the lips of Jesus as He listens to this most solemn appeal of Caiaphas: "I adjure thee, by the living God, that Thou tell us if Thou be the Christ, the Son of God." To all other questions Christ had given no answer, because they were mostly meant as personal affronts. To this question asked by the representative of Jewish law and of the living God, He returns a prompt and clear answer. He is incredulous and has rendered the world at least this service, that it drew from Christ in the most solemn scene of His public life, the plain, distinct, unequivocal assertion of His Divinity. "I adjure Thee by the living God that Thou tell us if Thou be the Christ, the Son of God." Calmly and solemnly Jesus answers: "I am." "Thou hast said the truth." Then to rebuke the obstinate unbelief of the Jewish leaders who had arrested Him through envy, He added this confirmation of His claim to be the Christ, citing them to appear before His judgment seat: "Nevertheless (that is, in spite of your wilful unbelief) you shall see the Son of man sitting at the right hand of the power of God and coming in the clouds of Heaven." Does Caiaphas doubt the meaning of the answer? Listen: "Then the High Priest, having said, he said, of further witnesses? You have all heard the witnesses? What think you? And they all cry out: He is guilty of death." Then they hurry Jesus before the tribunal of Pilate, the Roman Governor, that He may be legally condemned to death. "We have a law," they say to the Proconsul, "and by that law He ought to die, because He hath made Himself the Son of God." Mark the point, if you please. One thing is clear to the minds of those enemies of Christ. They have no doubt about the teaching of Jesus. Their souls are in no suspense. He has told them plainly what He is, and they adjudge Him guilty of blasphemy. If they have misunderstood Him, there is still time to undeceive them and to save His life. What does He do? Not one word will His lips utter, to weaken the force of the accusation. They have understood Him aright, and He breaks the mysterious silence at which Pilate marvelled much, only to confirm the assertion that He is the Saviour-King of whose Kingdom there shall be no end. This truth He will maintain before the bar of Roman Justice, as He has already maintained it before the tribunal of His own nation. For this was He born and for this had He come into the world that He might give testimony to this truth. Upon this

truth the salvation of the world depended. The people who follow Him from the Court of Pilate to Calvary understand the reason of His condemnation. They insult Him even in death with these expressions of derision: "He trusted in God; let Him deliver Him now if He will have Him; for He said, I am the Son of God." "Thou be the Son of God, come down from the cross and we will believe in Thee." Christ was done to death because He made Himself the Son of God. Did the spectators doubt it? Did not all nature proclaim the truth of Christ's assertion? Was not this truth made clear to the witnesses of this last scene? "Then the centurion and they that were with him watching Jesus, having seen the earth quake and the things that were done, were sore afraid, saying: 'Indeed this was the Son of God.'"

A man, a human being who emphasizes the reality of His human nature by styling Himself the Son of man, with all the force and clearness of which human language is capable, teaches before his friends and enemies, in private and in public, before the highest tribunals of His country, in the very throes of His death agony, that He is the Son of God, the only-begotten Son of God, the equal of God; that He is one with the Father, that He is in the Father and the Father in Him, that who ever sees Him sees the Father; that He is the Way and the Truth and the Life, that no one comes to the Father but by Him, that to believe in Him is the essential condition of salvation. Men may refuse to believe in Jesus. They may shout, "Away with Him," "Crucify Him," but they can never blot out this page from the world's history. Human reasons, which questions all things, and human pride which rejects all authority even that of God, cites Christ before its self-appointed tribunal and addresses Him in the words of the unbelieving Jews, "Why dost Thou hold our souls in suspense? If Thou be the Christ, the Son of God, Thou be the Father, and Christ answer us plainly." And Christ answers, "I and the Father are one." For sixteen centuries I have been speaking to you and you will not believe; I have shown you My works; the evidence of My presence and power, and you will not believe because you are not of My sheep and will not hear My voice nor follow Me. You may, with Caiaphas, adjure Me by the living God to tell you, if I be the Christ, the Son of God, and I will answer, "I am." You have spoken the truth." You cannot speak the truth of any man who has seen Calvary and the Resurrection, who have seen the light of Pentecost and the luminous history of My Church to confirm My teaching. Yet you will not believe. You seek out pretexts for not believing. Your pretexts will avail you nothing. You may persist in rejecting Me now, Nevertheless I say unto you, He now after you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven."

Here, then, is the dilemma to which unbelief is reduced. It must accept or reject the claim of Christ. The fact that He made that claim cannot be gainsaid. Unbelievers may shut their ears against it, if they will, but the voice of Christ will resound throughout the world nevertheless. They may try to explain away the fact, they may refuse to accept the consequences of the fact, but the fact itself stands there, better attested than anyone of a thousand facts which no sane man ever questions. What Christ asserted, then, was either true or it was not true. If it was true, then, He was God. If it was not true, then He was not God. Let us follow the history of the world, except the filthy Voltairian school, will not venture to accuse that noble Teacher, who gave to the world so pure and perfect a morality, of being the opposite of all He taught. It is trifling with the fate of mankind, with the salvation of the world, to invent pretexts for doubting the truth of the claim of Jesus Christ to our Faith, our Hope and our Love, as our Saviour and our God, went forth into the world and took possession of the world, by the force of His own living voice, before the Gospels were written. That claim has been preached every hour since the day of Pentecost, by the living voice of the Church, and it shall continue to be preached till the consummation of time. The fact of this claim is burnt into the memory and intelligence of the world. The truth of this claim of Jesus is the key to the history of Christian civilization. It is not merely the central doctrine of the Christian Religion, it is Christianity itself. And it is just as futile to deny the divinity of Christ as it would be to deny the existence of Christianity. I know that divisions and dissensions of Christian sects have given infidelity a pretext for railing at the Christian Religion; but rational men should know how to distinguish between the tree and the branches which have been broken from it. The sects are not fragments of Christianity—they are not the Church. This shall be the subject of the next lecture.

Perfectly Safe.

A tourist in a remote part of Ireland, having stayed the night at a wayside inn not usually frequented by visitors, informed the landlord in the morning that his boots, which had been placed outside his room door, had not been touched.

"Ah, sure," said the landlord, "and you might put your watch and chain outside your room door in this house, and they wouldn't be touched."

—From the King.

A CONVERT TO THE CATHOLIC CHURCH.

In the chapel of Our Lady of Wayside, at the Jesuit novitiate, St. Andrew-on-Hudson, near Poughkeepsie, N. Y., Rev. Samuel MacPherson, a clergyman of the Protestant Episcopal Church, and until recently rector of St. John's church, Auburn, N. Y., was received into the Catholic Church last Thursday. After making the customary profession of faith, Mr. MacPherson received conditional baptism at the hands of Rev. W. F. Clark, S. J., Mr. Atkins of New York and Mrs. Wheaton of Poughkeepsie acted as sponsors.

Rev. S. MacPherson is well known in Wisconsin. For a number of years he was a professor at Nashotah seminary, Nashotah, Wis., which may be said to be the headquarters of the High Church movement in the west. He frequently visited Milwaukee and officiated at All Saints' cathedral, the cathedral church of Bishop Nicholson of the Protestant Episcopal diocese. That he has joined the Catholic Church will not altogether surprise those who knew Rev. Mr. MacPherson, for he was especially fond of the extreme ritual that the Church would tolerate; and many will remember the innovations that he introduced on Easter Sunday some four or five years ago at Roxbury, Mass., which came dangerously near to disrupting the parish. Soon after this, Mr. MacPherson, who was then a curate at St. John's, and whose rector, Rev. Robert Codman, had just resigned to accept the bishopric of Maine, himself resigned and came west. For the past year or more he has been rector of St. John's church, Auburn, N. Y.

Some weeks ago, when it was understood that Rev. Frank J. Bissell, one of the curates of the Church of the Advent, was to go west, it was announced that Rev. Mr. MacPherson was to go to Boston and succeed him; but Mr. Bissell later decided to remain, and the possible appointment was immediately cancelled.

Reports represent Mr. MacPherson as giving the laxity and radical conflict of doctrine in the Episcopal Church as a reason for his renunciation of his old faith, but, of course, he has more fully followed in the steps of John Henry Newman and the other Episcopal clergyman who have gone to Rome in the conviction that there alone is true Church authority.

A PUBLIC NUISANCE.

Our so-called reformers are strangely blind. They never seem to be able to find any evil in the world except the kind that requires a dark-lantern to discover. Perhaps it is because they are children of darkness and see things darkly. Not infrequently we hear of ministers of the gospel slinking through the slums, sneaking into saloons, surprising a coterie of card players and dropping into dens of shame—all for the purpose of reforming the world. Incidentally they shape their expressions and observations into sensational sermons, and then proceed with vocal eloquence to regale their audiences. As a rule no real good is done; if anything, actual harm is accomplished by the publicity that attends these exposures.

But there is one place where reform of some kind is urgently needed—the theatre. Not those frequented by the masses, but the cheap, sensational, clap-trap variety that invades the populace and holds up to its stupid, admiring gaze prison heroes and heroines, outlaws and criminals of every possible shade and color. Whatever may be the purpose and mission of the theatre—whether to amuse or instruct—this much is certain, when it exerts a palpable degrading influence on the minds of the people it becomes at once an immoral institution and a public nuisance.

It is vain to argue that the theatre is a place of amusement as long as the criminal deeds of outlaws and bandits are idealized and spiritualized. It is useless to contend that such plays as The James Boys and Tracy the Outlaw, can be considered a source of entertainment even for the low-browed contraband.

Such degrading plays, however, are written and produced and witnessed by a larger number of people than attend the high-class theatres. The dramatist who writes such a play is incapable of producing anything better; the manager who controls the show has only the financial end in view; the actors and actresses who appeared in them could not succeed in better parts; and the people who go to see them could not enjoy an artistic performance.

We do not blame the playwright, the manager, the actors and actresses—we blame the people, whose intellects are of so low an order. Their stolid minds are vitiated still more; the ideals they hold, never lofty, become slimmer still. We can not conceive how such plays can be appreciated by even the lowest minds, but the fact that they flourish in every city boasting culture and civilization, is a sad comment on the tendency of the times. Such plays explain why flowers and sweetmeats are sent by morbid-minded women to imprisoned degenerates, murderers and other criminals. How can such women bring forth healthy minded children or train them to a glorious man or womanhood? But as long as the cheap theatres exist, as long as our dramatic critics deal gently with the class of play referred to, so long may we expect that human beings will sink deeper and deeper into the mire.—Men and Women.

We are seldom sorry for having kept silent under provocation.

11, 1903.

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F. Haines

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When subscribers change their residence it is important that the old as well as the new address be sent us.

Agents or collectors have no authority to stop your paper unless the amount due is paid.

Master intended for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us poetry.

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

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

In matters of form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, D. FAZLOVIC, Arch. of Larissa, Admet. Deleg.

LONDON, SATURDAY, APR. 18, 1903.

THE DEATH OF MRS. SADDLER.

Those of our readers old enough to recall events of forty or fifty years ago will be particularly grieved to learn that Mrs. James Sandler, the gifted authoress, is no more.

Many years ago her novels depicting Irish life in the old country and on this continent were highly appreciated, and they still continue to be read with interest by the younger generations.

All Mrs. Sandler's works had a purpose, and that purpose was to advance the interests of our Holy Faith and to uplift the Irish race; and untold good has been accomplished by the study of her many books.

Mrs. Sandler was a brilliant writer and an untiring worker. Her translations from the French were likewise numerous and very interesting.

Peace to the soul of the good and noble-hearted Mrs. Sandler! For Christ and His Church she did not spare herself, and we trust she is now enjoying the reward of her labors.

THE LESSON OF EASTER.

No one can go into any of our churches on Easter day without experiencing a feeling of exultation. The hymns and prayers pulsate with joy; the altars ablaze with lights and decorations; the ceremonies enacted with rubrical majesty and splendor.

It is a feast unflecked with sadness—a day indeed made by the Lord radiant with joy and hope, and set up as a sign of the triumph of Him Who hath blotted out the handwriting of the decree that was against us, which was contrary to us, and hath taken it out of the way, fastening it to the Cross.

"Destroy this temple and in three days I will raise it up," was His public challenge to His enemies. Strange words to come from a defenceless Man! And stranger still in the ears of those who had derided His assumption of Divinity, had pursued Him with relentless fury and bribed Him to buy. He was an impostor, and, more, had stricken them with the sword of His denunciation! But they had seen Him die and knew that the prediction could not be verified! They had seen Him wounded and maimed thing hurried to His doom, and had heard but a few women sobbing His dirge. A Messiah, forsooth! And so for to-morrow to gloat over prestige restored and to weave a tale that would be repeated at Jewish firesides. But ere long athwart their schemes fell the light from the empty sepulchre, and their dreams of power undisputed were disturbed by the cries of joy from those for whom the path and the goal were clear.

This was a bitter drop in their cup of revenge. But they had solved knotty problems before, and they addressed themselves to this with every hope of success. All the forces of subtlety were brought into play to explain the event. And the explanations were foolish. There is no need to recount them. Christian writers have shown their futility. No one repeats them now but a few belated infidels. For us to remember that "if the spirit of Him who raised up Jesus from the dead dwell in you; He that raised up Jesus Christ from the dead shall quicken also your mortal bodies because of His Spirit dwelling in you."

Love awoke in that sepulchre among the olive trees of the garden. It had been questing for centuries for its God. It had sat itself down at the feet of philosophers and learned little. It had toyed with wondrous webs of speculation and flung them aside. It had cast its own imaginings into stone and marble and adored them. But the heartache

was always there. Investigations and theories could not satisfy it. And the joy that had flamed in its heart at the thought that He who gave prodigies and loving words as alms to the sick and suffering was the One of its desire, died away when it saw Him on the Cross. It had been lulled to sleep by deceit and sophistry and invective—nay,

almost crushed to death through much passing and repassing of angry feet on the slopes of Calvary. But at the first flush of the Easter dawn it sprang into consciousness. Its eyes were open; its quest over, and the Cross, viewed erstwhile as the climax of dishonor, was taken to its heart as the most precious heritage. "He is risen; He is not here," falls like sweetest music upon its ears. "He is risen," it murmurs as it rose up on that morning of long ago to do battle for Him and His cause. Knitted to its soul was the faith that guided it, and deep set in its heart the hope that in the last day it would rise from the earth and see its God. Never again will it leave its Beloved. In stress and storm—the day of the enemies of Christ have their day—it follows Him. Its vision is keen and sees behind each threatening cloud the dawn of Easter.

And, after all, the world has no new devices for stopping the progress of Christ. These devices may be clothed in different dress, but they are the same as were concocted by old-time foes. Material force has been met and vanquished. Witness Rome with its tumultuous life and tremendous power proclaiming His glory. From the day also that Jewish plotters contrived to bring about the death of Christ, down to our own time, men have used the sword of the intellect against the Lord. It is no new thing, either Agnosticism or Rationalism. They were born centuries ago. True, they prevailed for a time, but they are forgotten even as Strauss and Renan are forgotten and as will be Haeckel and the independent thinkers who follow him. And Love has accompanied Him adown the centuries, chanting His triumphs in the family and school in hearts that minister unto Him the world over.

PENANCE AND CONFESSION.

P. H. M., of Milwaukee, Wisconsin, writes to us on the subject of Confession, with special reference to an article on this subject which appeared some time ago in our columns. He states that he fully believes in the divine institution of the sacrament of Penance, inasmuch as the Holy Scripture tells us that our Lord conferred upon His Apostles the power of forgiving sins, saying:

"Whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." (St. John xx., 23.) He adds: "I hold and I know that it is not necessary at all times to confess one's sins to a priest in order to obtain forgiveness."

This statement is somewhat confused, and it is therefore difficult to tell exactly what our correspondent means; and the addition of the unnecessary words "at all times" in an ambiguous connection increases the difficulty.

From another part of his letter, however, the meaning appears more clearly, as he states that among the revelations made to the Blessed Margaret Mary Alacoque there is a promise that "Sinners shall find in My heart an infinite ocean of mercy." He argues that this must mean forgiveness of sin, and draws the inference that "without the mediumship of the priest," forgiveness of sin is to be obtained by devotedness or devotion to "the Sacred Heart of Jesus."

Our esteemed correspondent also asserts that he is confident that the Holy Father, Pope Leo XIII., or his successor, will soon define dogmatically the doctrine which he lays down.

It appears clear to us that our correspondent means to say that devotion to the Sacred Heart of Jesus supplies the place of confession, rendering confession unnecessary, which is certainly an error.

The Council of Trent defined in session 14: "If any one shall say that it is not necessary by divine law to confess all and each mortal sin in the sacrament of penance for the forgiveness of sin, let him be anathema."

On the other hand, this duty of confession, which is implied in the obligation of receiving the sacrament of penance, is a positive precept to do a certain act, and when it is absolutely impossible to fulfil this precept, as a matter of course the penitent is excused from fulfilling it; but in this case perfect contrition or sorrow for sin founded upon a special motive of love for God inasmuch as He is infinitely good, is necessary that forgiveness may be obtained. This perfect contrition justifies the sinner even without actual confession, but not independently of confession, inasmuch as the desire of fulfilling God's law must be part of the penitent's disposition; and as confession

is of obligation by God's law there must be a desire to go to confession that the law may be fulfilled, or at least the desire to fulfil all God's laws, wherein the desire of confession is implicitly included. This is the teaching of Catholic theologians, who found it upon the doctrine of the Council of Trent and previous General Councils.

From this explanation it will be seen that our correspondent's error does not lie in the fact that he thinks sin may be forgiven sometimes, even when there is no actual confession. This belief would be true in the case of perfect contrition, especially when the penitent cannot follow up his contrition by making his confession. The error lies in this, that P. H. M. supposes, as we understand him, that devotion to the Sacred Heart of Jesus exempts the person from the obligation of confession in the case that he is in mortal sin.

The revelation made to Margaret Mary Alacoque is by no means contrary to the doctrine of the Church as we have explained it. The Sacred Heart of Jesus, which is, in substance, Jesus Himself, is and always was an infinite ocean of love from which all graces flow, including the forgiveness of sin. It was an ocean of mercy before the revelations made to Blessed Margaret Mary; and the difference after the institution of the devotion to the Sacred Heart is that the divine graces are promised with special copiousness to those who cultivate and practice this specific and love-begetting devotion; but there is no dispensation given thereby exempting the sinner from fulfilling the divine law to become reconciled to God through the sacrament of penance.

To our correspondent's prophecy that Pope Leo XIII. or some future Pope will soon define the doctrine he lays down, we have to say that hypothetical decrees of Popes which have not yet been issued ex cathedra, but are only foreshadowed by private individuals, have no demonstrative force. It is not necessary then that we should deal here with such a decree.

THE UNSPEAKABLE MEANNESS OF M. COMBES.

A despatch from Paris states that the Carthusian monks who manufacture the Grand Chartreuse liqueur have made complete arrangements for the transfer of their establishment to their new home which is near Vienna. They have purchased there a fine property on which their manufacture of the celebrated liqueur will be continued on as large a scale as was done in France. The Order has been definitely expelled by the French Government, and every petition of the monks to be allowed to return to their property and home has been disregarded by M. Combes, the Premier, who, as the reason for his obstinacy, states that the order was never authorized by the Government since its establishment in 1814, though surely, as it was never deemed necessary by successive forms of Governments and a variety of dynasties to suppress them during more than eight centuries, there can be no sudden reason for their ruthless suppression at the present time.

After the first expulsion of these monks in 1793, they returned to France in 1816, and it was after this they began to manufacture the celebrated liqueur which bears their name, and on account of which that religious Order is best known throughout the world. The liqueur when manufactured used to be brought from Grenoble to Chambéry where it was sold. The yearly proportion of profit sent to the chief house of the order at Rome was at first only about \$20,000, but the amount had increased during late years to \$200,000 annually, while the total amount is said to have reached ten times this sum or \$2,000,000. A large sum was paid annually to the French Inland Revenue department on account of this, and it has been the desire of the Government that the secret of manufacture should be imparted to a French Company so that the manufacture might be continued in the absence of the monks, but the monks have positively refused to give away the secret.

A pretext of which M. Combes has made use of for the closing of the house is that some of those engaged in the manufacture of Chartreuse are foreigners, but the fact is that thirty-seven are French and eleven foreigners, namely, five Swiss, three Germans, one Italian, one Dutch, and one Spanish.

The brothers believe that the purpose of the Government in expelling them is to get possession of their trade mark and factory, and the head of the Order is reported to have said: "We have had many offers to sell the secret, but that secret is ours only, and we mean to take it with us wherever we go." France will, as a matter of course, be deprived of the advantage derived from the manufacture of this liqueur on the departure of the monks, but M. Combes will have the satisfaction of having greatly annoyed a religious order.

Another matter which manifests the

petty expedients to which Premier Combes has recourse in order to annoy the Religious Orders is that he has interfered between the railways and religious to throw upon the latter as heavy an expense as possible while they are travelling away from the country in obedience to the laws under which they have been expelled.

It came to the Premier's ears that the railways make a small reduction in the fares when a number of tickets are purchased. The like is done also in Canada and other countries, but M. Combes gave orders that this privilege should not be extended to religious, and in consequence of this prohibition the company of the railway of the Nord informed the Superior of a Convent whose House was closed by the Government, that "recent governmental instructions had been given forbidding them to grant reduced fares to members of religious orders."

Yet on the very day when this information was written, the Superiors received a letter from the South Eastern and Chatham Railway of England, to which country the nuns were going, stating that the express train would make a special stop at Ashford, to give them an opportunity of leaving the cars at the station most convenient for them, and a railway carriage would be reserved for them on the day they had named for their journey. Such is the difference between English and French politeness when Premier Combes is master of ceremonies.

PALESTINE.

The question whether under another form of government from that which holds sway over Palestine, that country might become what it was in ancient days, "a land flowing with milk and honey," is being warmly discussed by German papers, and especially by those published in the interest of those Jews who are engaged in the Zionist movement which, as our readers are aware, has been started for the purpose of promoting the re-settlement of the Jews in their former kingdom, especially of those Jews who have been driven, by persecution from their native land of Russia and Rumania.

Thirty-four centuries have almost passed away since Moses sent twelve scouts, one from each tribe of Israel, "to view the land of what sort it is; and the people who are the inhabitants thereof whether they be strong or weak, few in number or many; the land itself whether it be good or bad, and what manner of cities are therein." (Num. xiii, 19, 20.) These spies found at one place which was afterward called "the torrent of the cluster of grapes," this fruit so plentiful and flourishing that they cut off a branch with its cluster which two men bore between them on a lever.

They reported that the land "in very deed floweth with milk and honey, as may be known by these fruits." A flourishing land it continued to be for many centuries after the time of Christ's life on earth, and until it was overrun by the followers of Mahomet, who ruled it with a rod of iron, oppressing the population with an unbearable yoke, and the country itself is now barren with a population of only about 600,000, whereas in the time of Joshua it supported about 3,000,000, and in the time of King David about double this number.

Is it because of a change in climate owing to the decrease of the annual rains that it is now degenerate? Or is the present state of the country due to the political and historical vicissitudes through which it has passed, among which the chief is mismanagement by the Turkish authorities?

Some have maintained that there have been very serious changes in the climate of the country brought on by the destruction of the forests; but for this theory there appears to be no foundation, as there is no good reason for the belief that the forests of Palestine were more extensive in Biblical times than they are now, or that the forests were ever ruthlessly destroyed. In fact there is nothing either in the Bible or the Talmud, or in Josephus, to lead to the belief that there has been any decrease in the annual rainfall since their respective dates. The climatic conditions and the causes which produce rain are the same now as they were in Biblical times, so far as they can be known. Yet a great part of the country is now a waste, stony and barren. Oppression of the people, and excessive taxation, together with governmental mismanagement have therefore evidently been the operative causes in bringing the country to its present condition. A Leipzig paper says in this connection:

"The people have in the course of time become indifferent to all progress, as progress signified only new oppression. There can be no doubt, therefore, that this historic land if put under proper care and correctly managed can be restored to its ancient flourishing condition."

In further proof of this, the same

journal points to the flourishing condition of the Wurtemberg colonies which were established near Jerusalem in 1868. These colonies, and particularly Sharon and Haife "are garden spots in the land, and this in localities which before were desert land." Some of the new Jewish colonies are not so favorably reported; but the reason for this is that the new colonists there were not so good managers as those of the localities named, and had not their earnestness and enterprise.

On the whole, it seems to be well established that if Palestine were once more to come under the sovereignty of monarchs, or of a truly paternal government of any form it might become again the fruitful land which it was in days of yore.

We may further remark here that the facts here mentioned are a striking confirmation of the historical truth of the Bible, and of its antiquity, its various parts having been written at the period to which they are ascribed.

THE CORONATION BIBLE.

Our readers will remember that before the coronation of King Edward VII, the British and Foreign Bible Society, through its president the Marquis of Northampton, asked the King to accept as a gift from the Society a copy of the Bible published by them to be used in the ceremony of coronation in Westminster Abbey. The annual report of the Society for 1902 makes mention of the fact, and also that the King graciously accepted the offer.

But it was afterward ascertained that the Bible to be used at the coronation must contain those Books and chapters which are usually called by English speaking Protestants "the Apocrypha," and as the Bibles printed by the Bible Society do not contain these portions of Scripture, it was impossible to accept the offer, and the presentation was accordingly not made, nor could the Bible Society supply the volume required.

The Books rejected by the British Bible Society are seven in number, viz., Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, and two of the Maccabees. There are also twelve chapters of Esther and Daniel placed in the same category.

But since the coronation, the King, unwilling entirely to disappoint the Bible Society, has signified that he would be pleased to receive a copy of their Bible, which he would prize highly as a memento of the coronation, though it will not be the one actually used at this ceremony. This is undoubtedly intended as a salvo for the wound inflicted upon the Bible Society by the inference which must be drawn from the occurrence, that the Bible Society issues only a mutilated version of the Bible, and cannot produce even one correct copy thereof, according to the official Standard acknowledged by the Church of England; and all the Protestants of the British isles and colonies are in the same quandary, inasmuch as they have no other Bibles than those furnished by the Bible Society, or defective copies of the same character. This is rather hard upon the society and on all British Protestants who have been reiterating as their creed for the last three hundred years, that they believe in "the Bible, the whole Bible and nothing but the Bible," while they have been accusing Catholics of not caring for the Bible, and of not entertaining due respect for the Holy Word of God.

They are forced now to admit that all the time while they were repeating their cry of triumph, they had themselves, and have still only a mutilated version, while Catholics alone have a complete Bible.

The copy of the mutilated version which is to be given to His Majesty will be a gorgeous book so far as gilding and royal red morocco can make it so, but these accessories will scarcely compensate for the radical defect that it is vitiated by very serious omissions. It will be inlaid with gold, and the covers will be decorated with Christian symbols and ornamental designs from the Catacombs of Rome. There will be a peacock which is intended to symbolize the Resurrection, and a lamp in the form of a ship, emblematic of the Church of Christ, with St. Peter at the helm and St. Paul at the prow.

It would puzzle an archeologist to find out what the Bible Society has to do with St. Peter, as the Protestants have held with great pertinacity that St. Peter was not placed by Christ as head of the Church of Christ, but that any other Apostle may have held this position—no matter who, so long as St. Peter were excluded from the office, the reason being that Catholics recognize that Christ made St. Peter head of His Church, and that the Pope is his lawful successor.

The placing of St. Paul at the helm of the ship is an acknowledgment that after all, Catholics are right on this point. We are pleased to see this cry

of English Protestants are returning so decidedly to the ancient faith which they abandoned in the sixteenth century. But the faith should not be taken up piecemeal, but as an indivisible whole. Faith is an integral part of the Law of God, regarding which the Apostle of Christ tells us that "whosoever offendeth in one point is become guilty of all."

If when His Majesty had been told by the Bible Society that they could not furnish a complete Bible, he had taken recourse to Cardinal Vaughan, the learned and eminent Archbishop of Westminster, there would have been no trouble about procuring a volume suitable for use at the coronation. The Catholic Church must, after all, be admitted to be the true guardian of the purity and integrity of Holy Scripture.

THE NEW C. M. B. A. GRAND SECRETARY.

Our congratulations are heartily extended to Mr. J. A. Murphy, K. C., of Cayuga, who was appointed Grand Secretary of the C. M. B. A. of Canada at the meeting of the Executive of the Grand Council convened for the selection of a successor to the late Mr. S. R. Brown. The announcement came just as we were going to press with this issue of the CATHOLIC RECORD.

We have no hesitation in saying that Mr. Murphy will prove a most capable, enterprising and up-to-date Grand Secretary, and that the Association will rapidly expand under his management. That he is worthy of the honor goes without saying since his appointment was endorsed by His Lordship the Bishop of Hamilton, Right Rev. Mgr. Heenan, V. G., Vicar-General Keough and Archdeacon Lausie, and that he has the good will of many priests and prominent laymen.

Mr. Murphy has been practicing law for the past five years, with Colonel Thompson, M. P. for Haldimand. Prior to taking up the practice of law, Mr. Murphy was connected with the Times and Courier of Buffalo, and the experience gained while on that newspaper will now be of practical benefit to him in the editing of The Canadian, the official organ of the C. M. B. A.

"FRAE AULD SCOTIA."

The following paragraph from the letter of the Glasgow, Scotland, correspondent of the Montreal Star in its issue of the 4th inst. is significant, the more so as coming from an evidently unwilling witness:

"In connection with the celebration of the Roman Catholic Hierarchy, that I was speaker of a fortnight since, the Very Rev. Donald A. Macintosh, a Catholic priest, preached a sermon in Glasgow last Sunday that has made us simple Protestant folk scratch our heads at a wonder gin we werna sleepin'. Protestantism, he said, was rinnin' its natural course. It was devourin' itself, an' its contradictions, incoherences an' endless contentions were turnin' it to rationalism an' naturalism pure an' simple. The sturdy and Scottish form of Bible Christianity was doomed, an' was bein' sapped slowly but surely in its ain strongholds, an' some time, sooner than some folk thoct, the Catholic Kirk wad be alone in Auld Scotia in standin' up for the truth. Which seems queer doctrine to come frae a Roman Catholic speakin' in Protestant Scotland. Father Macintosh puts it a wee bit over strong, but there's nae doot that we arena the country we are in the matter o' guid, sound, 'orthodox' religion, an' that the general public are tired, tired o' the bickerin' o' the kirks among themselves, when there's sae muckle hard wark waitin' for them to dae.

The Easter number of the Catholic Union and Times of Buffalo, N. Y., is a most creditable production. It contains photographs of every one connected with the publication of that great Catholic paper. We congratulate the editor, Rev. Father Cronin. Since he took charge of its editorial management, our esteemed contemporary is bright, enterprising and up-to-date—in fact, commendable in every respect. We trust Father Cronin will live long to continue the noble work in which he is engaged.

On the eve of her martyrdom St. Perpetua saw in a dream a ladder, the foot of which rested on earth, whilst its top reached to God; but a dragon guarded the steps of this ladder, and she placed her foot on the head of the monster and made it the first step in her heavenly course. Do as she did; despise the serpent, set your foot on his head, and you will in that way advance victoriously to perfection.

We have lists of the names of Catholics and non-Catholics, to whom Catholic literature would be welcome, from the pastors of Southern and Western parishes, missions and stations. If you are a subscriber to a Catholic newspaper or magazine and, after you have read it, would be willing to mail it regularly to some worthy person who would be delighted to receive it, send a postal to that effect to the International Truth Society, Brooklyn, and we will send you the name and address of some one who will greatly appreciate the publication you send."

Here you have a simple, easy means of exercising the lay apostleship.

CONVERSIONS.

The advance Church which in ditch and in outparishes in London study of the part it is incumbent upon it to do with the Reform impossible for Papal, though accept the Pop...

"The Caskin Book" is used for the work of the "Reformation" in uncompromising which we hold informed that England the Churches that confess Catholics now tercession of saints was in the historical tring, and must the Catholic

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CONVERSIONS AND THE STUDY OF THE PAST.

The advance towards the Catholic Church which has been made at Shore-ditch and in London is mainly due to the study of the past. The clergy feel that it is incumbent on them to afford evidence of identity in doctrine and practice with the early Church in England, and when they go back beyond the days of the Reformation it is, of course, impossible for them to be other than Papal, though they may not formally accept the Pope's jurisdiction.

AN EASY FAITH.

To do right is religion. . . . Religion does not ask you to be a Catholic or a Protestant, a Jew or a Christian, to be a believer or an unbeliever; simply all it asks is this: Do justly, love mercy, walk reverently with God. This is the light, and light is religion. Nothing is simpler. The recipe requires one of those admirable prescriptions for good health and right living administered gratis in the household columns of our newspapers. Be cheerful; laugh at all times; be courageous; be robust; be sturdy. How to be cheerful when your heart is afflicted; how to be bold and brave when disease has fastened on your frame; how to be the hand of death slowly tightening on your vitals—these precious secrets no book can reveal. How can any one know what is right unless his religion first teaches him? We are all prone by nature to do wrong; it is only God's grace, imparted to us by baptism and preserved in us by the sacraments, which prevents us from doing wrong at every turn of our lives. This is Christianity, as this sugar syrup of go-as-you-please, ladled out by such comfortable apothecaries as Dr. Abbott. When God gave to man His commandments, they were set down in definite terms: He was not content to bid man do what is right, but indicated what the right was by forbidding what was wrong. He instituted the precepts we were to take as our rule of life He put into the most definite terms, in some cases the plates were replenished a half dozen times.

CATHOLIC MISSIONARY'S GREAT SUCCESS.

The Rev. Albert Stroebel, the American missionary to St. Andrews, who has returned to the United States to get funds for his work, observed the twenty-fifth anniversary of his ordination as a priest in New York on St. Patrick's Day. Archbishop Corrigan ordained Father Stroebel in 1878.

SENTIMENT vs. PIECY.

In Sunday's "Ledger" there might have been seen an instance of that incongruity in ideas which is a marked characteristic of the unsettled and transitory stage in national development. In one column the public was by the editor invited to pay the tribute of a sympathetic tear with the Gloucester fishermen and their families, when the fishers go down, according to annual custom, to eat flowers on the sea in memory of their relatives whom the pitiless monster had swallowed while they were pursuing their livelihood in the pursuit of a fishery in the Gulf of Mexico, signing himself "Americano," sneers, to the length of a column and a half, at the customs of the Catholic people there, especially that of having their cattle blessed on the feast of St. Anthony of Padua, before the shrine of Guadalupe. The ceremony is described in that vein of masterly sarcasm with which Mr. Samuel Clemens is first started in his descriptions of different places in Europe. What is the difference between the devotional feeling of the people of Gloucester and those of Guadalupe that we should be called upon to weep with the one and jeer at the other? If there be any marked difference, it is in the fact that the poor bereaved folk who cast flowers out on a senseless sea perform only an empty rite, seeing that they have no belief in prayers for the dead, while the Catholic people of Mexico who ask heaven's blessing upon themselves and their live stock, through the intercession of a great saint, have the most lively faith in that doctrine. The mind that sees every propriety in paying honor to the memory of Washington and Lincoln beholds in nothing but degraded superstition in paying honors to the saints who were soldiers of the Cross. That is a very different thing, they will reply, because it excites patriotism in the mind, and so confers a material benefit on the nation, whereas devotion to your saint is only a sentiment that can effect no visible good. No reasoning could be more fallacious. Both devotions spring from the same source, though operating in different directions, and producing different results. They are manifestations of that natural aspiration after the highest ideals in both the spiritual and material spheres, and when any one sneers at the one, he unconsciously belittles the other. We respect the Gloucester fisher folk who, while they forego to pray for their dead, fling memorial chaplets on the waves to speak of their sorrow for their loss; but who sympathize with the rite would, no doubt, be of a different mind were the mourners Claddagh fishermen, who, before they start out to battle with the ocean for its harvest in their coffin boats or crazy coracles of skin or canvas, have a priest to bless them and their work, and the fish in the sea as well. If there be moral value in sentiment, there surely must be some also in a blessing. Yet we have thousands of clever persons like "Americano" who will never tire of hearing the praises of dead patriots, yet think it becoming in "sensible" people to reverence anything that is not of the earth and the material world.—Philadelphia Catholic Standard and Times.

OUR RELIGION.

In our last article on the Sacrament of the Most Holy Eucharist, we briefly advanced argument in behalf of the Catholic doctrine. In a treatise such as this it is not possible to extend cumulative proof. We feel it incumbent, however, to add something further to emphasize what has been said. To those who seek additional argument we would say look to the Last Supper and the writings of the Apostles. This occasion was one of the supremest in the life of our Lord. It was the memorable hour when He spoke to the apostles to even the unborn generations. It was a most solemn occasion—the hour in which the Son of God was to leave mankind His testament; the greatest hour before final act of redemption; therefore, not a time for types and symbols and words of doubtful meaning. Under such conditions it was that our Lord blessing the bread said, "This is My Body," and the wine, "This is My Blood," at the same time asking the apostles to partake. It is not reasonable to suppose that our Lord did not mean what He said. Neither is it tenable, as held by our separated brethren, that He spoke in figure. And why? For the common sense reason that in so doing He would have been giving to His disciples a doctrine of doubt. He would be leaving to mankind a symbolic rite of the Old Law, the paschal rite of the Old Law. If we look, however, to the many testimonials of the apostles, to the unbroken continuation of the same, we shall find that our Lord's words were accepted in their literal sense. We read in St. Paul, 1 Cor., a warning to his disciples that they must not participate in the sacrifice of idols, because they receive the Body and Blood of our Lord. "The cup of blessing," he says, "which we bless, is not a participation in the body of Christ. The bread which we break, is it not a participation in the body of Christ? From this it is evident St. Paul accepted our Lord's words in a literal and not a metaphorical or symbolic sense. Such, too, was the belief of the primitive Christians in the Real Presence St. Justin, who died in the year 166, says: "This food is known among us as the Eucharist." We do not receive these things as common bread and common drink; but, as Jesus Christ, who gave Himself for us, being the disciple of St. John; over those of St. Ireneaus and others, we shall only call attention to the words of St. Cyril of Jerusalem, who in died 386. "Since then He has declared and said of the bread, 'This is my body,' who after that He ventured to doubt? And seeing that He has affirmed and said, 'This is my blood,' who will raise question and say it is not His blood?" Those who are first, distorting the plain meaning of our common words; second, by implying to our Lord a doctrine of doubt, and lastly, denying an accepted interpretation that has come down to us from the sacred lips of Christ Himself.—Church Progress.

OBITUARY.

JOHN BUSTICK, HAMILTON. Hamilton Herald, March 28. JOHN BUSTICK, aged fifty-three years. Funeral will take place from his late residence Prospect street, on Thursday at 8:30 to St. Patrick's church thence to Holy Sepulchre cemetery. A death more terrible than that which overtook John Bustick, Hamilton, could hardly be imagined. He left his home on a Tuesday street yesterday morning at 7 o'clock, and a few hours later he was so badly mangled that his own family would not have recognized him. He got up bright and early and started off to inspect a colt on the farm owned by the late Mr. Gustafson and Mrs. Gustafson. He had taken three miles east of Mount Hope. When he arrived no one was about the place. No Mrs. Reid took him to the stable. The colt was a wide double stall. Mr. Bustick was walking into the stall, all the time he took the woman to find and bring her husband, the colt was pawing, and kicking at the woman, and the farmer's legs were protruding from the stall. The farmer seized them and threw him out. The nearest doctor was at Hall's Corners, and a messenger was sent at a little and he said, "Please raise my head a little higher." "Give me a drink of water." "What time is it?" he inquired soon after. Those were his last words. He died before the doctor could arrive. Undertaker James Dwyer was telephoned for, and he drove out and brought the remains to this city. The family and a host of other sympathizing neighbors and friends set sorrowfully awaiting the arrival of the body, but the undertaker and his assistants had to work all night on it before it could be taken home.

THE HOLY FATHER SUGGESTED MENU—HIS IDEA CARRIED OUT.

The menu for the dinner given to one thousand poor men and women in the refectory of the Vatican on the occasion of the Pope's jubilee was drawn up personally by Leo XIII. The menu, as indicated by Leo's own hand, read as follows: Meat Soup, with Rice and Vegetables. Boiled Beef with Radish and Gherkins. Roast Lamb with Mint Sauce. Potatoes and Green Peas. Spaghetti, with Butter and Cheese. Vanilla Pudding. White Bread—as Much as Wanted. One half quart of White Wine. The refectory is over 100 feet wide and 350 feet long. Twenty-five beautifully set tables awaited the Pope's guests. As they entered the music began to play and 100 Sisters of the Order of Charity came in with singing gladders. They were forced to wait quickly as most of the Pope's guests insisted that they were almost famished and could hardly await the good things promised. The menu said "bread at pleasure," but meat and spaghetti were at pleasure also. In some cases the plates were replenished a half dozen times. When the Pope heard of his friends' great appetite he said: "Let them gorge themselves; they don't get a square meal every day. But the roasts are all gone and still they cry for more," reported the major domo. "Open the larders with preserved meats, sausages and bacon," commanded Leo XIII. The major domo was recalled by His Holiness. "Give orders in my name that the speeches be cut short." It was done and the Pope's guests cheered him the heartier for it when Cardinal Rampolla appeared to bring them the Papal Benediction.

POPE'S DINNER TO POOR.

The friends of the dead man—and he had two of them—who saw him a few hours before the accident, and chatted with him, flung to the winds that such a sturdy specimen of manhood should be removed so suddenly, and in such a dreadful way. He was widely known and liked. He was distinguished himself in many ways. When he was a young man at Holy Cross, he was a member of the best detective force. He was a brave and fearless fighter. He was a man who was supplying his firewater, and the officers were afraid to picket him, more from the midst of his friends, and placed him under arrest. The Indians crowded in the line to effect rescue. Mr. Eastice saw his revolver, and he picked up the man who he figured in his connection with the arrest of a former named Harris, who was wanted in this city. Mr. Eastice went to the jail and took the man all the way to Little Rock, Arkansas. Located the former and brought him home.

MRS. MICHAEL RYAN, PETERBOROUGH.

The community will learn with deep regret the death of Mrs. Michael Ryan, which took place at the family residence, 199 D. J. being due to an affection of the heart. The deceased lady had reached the age of six and a half years ago Mrs. Ryan came with her husband from Aspinwall and had since lived in Peterborough. She was the mother of a large family of children, and of the community generally. Mrs. Ryan was married to Mr. Ryan, who was a well-known business man in Peterborough. They had seven children, four daughters and three sons. The daughters are Miss Mary Ryan, Miss Elizabeth Ryan, Miss Margaret Ryan, Miss Josephine Ryan, and Miss John Ryan. The sons are Mr. Michael Ryan, Mr. James Ryan, and Mr. John Ryan. Mrs. Ryan was a devoted wife and mother, and her death is a great loss to her family and to the community. Her funeral will take place at 8 o'clock Mass on Tuesday morning at St. Joseph's church by Rev. Father Leahard. Her remains will be interred in the cemetery of St. Joseph's church. Her husband, Mr. Michael Ryan, died some time ago. She was a devoted wife and mother, and her death is a great loss to her family and to the community.

MRS. MICHAEL RYAN, PETERBOROUGH.

After a severe illness of one year's duration, Mrs. Michael Ryan, of Peterborough, died on Monday, April 13, 1903, at her home in St. Joseph's street, Peterborough. She was born in St. John's, N. B., and was a devoted wife and mother. Her funeral will take place at 8 o'clock Mass on Tuesday morning at St. Joseph's church by Rev. Father Leahard. Her remains will be interred in the cemetery of St. Joseph's church. Her husband, Mr. Michael Ryan, died some time ago. She was a devoted wife and mother, and her death is a great loss to her family and to the community.

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CHRISTIAN FATHER.—What he should be and what he should do. By Rev. Wm. G. ...

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CATHOLIC CEREMONIES AND EXPLANATIONS.—A short and simple explanation of Catholic doctrine. By Rev. ...

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FATHER DAMEN'S JOURNAL.—The life of St. ...

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THE HISTORY OF THE HOLY FATHERS.—A ...

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCXXXVI.

On page 120 Dr. Foster takes account of the fact that by the canon...

Indeed, even in the popular theology of Sylvester J. Hunter, this Jesuit author is careful to explain to the faithful at large that, great as the Pope's authority is, it would not be conceived as endeavoring to mislead the Church into heresy.

As I have already remarked, following Bellarmine, the Pope's defining authority is properly conversant with the range of yet unsettled questions concerning the interpretation of the apostolic revelation within which, all allow, speaking ex cathedra, he can not err.

On page 121 Dr. Foster hardly makes quite plain the distinction between the episcopal character and the episcopal power.

Yet no one imagines (and perhaps Foster does not mean) that an explicit institution by the Pope is intrinsically requisite. This has confessedly been a matter of variable use.

Dr. Foster is wrong in saying that Bellarmine, and his school, regard the diocesan Bishops as "delegates" of the Pope.

It would be nearer correct to say that the Bishops are regarded as coadjutors of the Pope.

On the other hand, I am surprised that Foster simply represents it as the voice of the Curia, ordinary authority in the diocese.

This prerogative, indeed, has not been conferred to the Pope. Formerly an Archbishop could visit any suffragan diocese when he would, and during his visitation entirely suspended the diocesan jurisdiction.

I am afraid Bishop Potter was a bit out of temper when he once said that Rome never makes the Bishops mere "curates of the Pope."

It seems a pity that on page 123 Dr. Foster, speaking of Clement's letter to Corinth, should say that it bears throughout marks of perfect equality as then prevailing among the churches.

The agonizing Pains of Rheumatism. Swollen, aching joints, muscles are stiff and sore, every movement accompanied by pain.

sisters, then I do not know how to discover the tone of a letter. He does not write in his own name, and he does not argue the grounds of the Roman superiority.

It seems still more a pity that Dr. Foster insists on having this perfect inter-ecumenical equality prevail up to the Nicene council itself.

That there was at this time much of the happy indeterminateness of the Church's first love, more of influence and less of rigorous jurisdiction than later, all Christian scholars agree.

CHARLES C. STARBUCK, Andover, Mass.

HOW LEO XIII. LIVES.

From the New York World. Leo XIII. is out of bed every morning at an hour which would astonish many thousands the world over who speak complacent in their own stolid strength.

He speaks in a very plain apartment, a long and narrow room divided by a curtain, on the one side of which is nothing but a bed and a praying desk and on the other a very ordinary suit of furniture, with the desk at which His Holiness writes.

Until this service is over Leo XIII. does not break his fast, and then his breakfast consists of coffee and bread and butter only.

A certain amount of exercise is taken by Leo XIII. each morning, the place for such depending upon the weather.

The afternoon dinner is a frugal meal, consisting mainly of soup, poultry or meat, with bread and wine of the country, followed by fruit.

Masterful Souls. Our Lord Himself has declared that the meek shall inherit the earth; and who has not felt that the souls who exercise a mastery over others are those who know how to conquer themselves?

The agonizing Pains of Rheumatism. Swollen, aching joints, muscles are stiff and sore, every movement accompanied by pain.

Dr. McTear's tobacco remedy removes all desire for the weed in a few weeks. A safe, reliable medicine, and only requires touching the tongue with it occasionally.

FIVE-MINUTE SERMON.

Low Sunday.

FAITH.

"Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" (1st. John, v. 5.)

The first lesson which we learned, my dear brethren, from the life of our Blessed Lord on Easter Day was a lesson of peace.

What then, is faith? "Now, faith is the substance of things to be hoped for; the evidence of things that appear not."

The gift of faith, as every Catholic knows, is given in baptism. Now, what is there in the gift of baptism which makes the baptized man a new creature in the sight of God?

By baptism man is given, as we said, the gift of faith. Now, faith is the act of the recreated intellect, and only of the recreated intellect.

So, then, the gift of faith puts into the soul of every baptized man a capacity for receiving the truth and nothing but the truth.

Every baptized person has the capacity, but not all do, will, or can use it. The most that many a man can do is to recognize the truth when he hears it as truth, but not to find it out.

Such is the reason why men who wander in error so often come at last to the end, and become good Catholics. Because they have perceived that to the mind of the baptized, good and devout Catholic, there is a certainty in all things, both visible and invisible.

IMITATION OF CHRIST. OF THE REMEMBRANCE OF THE MANY-FOLD BENEFITS OF GOD.

Open O Lord, my heart in Thy law, and teach me to walk in Thy commandments.

Give me grace to understand Thy will, and to commemorate with great reverence and diligent consideration all Thy benefits, as well in general as in particular; that so I may be able worthily to give Thee thanks for them. But I know and confess that I am not able to return Thee due thanks, not even for the least.

Tobacco and Liquor Habits. Dr. McTear's tobacco remedy removes all desire for the weed in a few weeks. A safe, reliable medicine, and only requires touching the tongue with it occasionally.

Good for Baby. Any baby will thrive on Nestlé's Food. It is wholesome, nourishing and easily digested. Twenty five years of use has proved its value.

FAMILY PRAYERS. THE DEVOTIONAL HOME CIRCLE IS THE ONE IN WHICH HAPPINESS IS FOUND.

The benefits that result from family prayers are very important, and very numerous. Nothing so much contributes to union, to mutual respect between man and wife, to the holy use of marriage, to mutual support and kindness and confidence.

It keeps up in the father and mother the ideal of the sanctity of their state, and the greatness of their obligation in the education of their children.

Family prayer accustoms children to a certain religious veneration for their parents; it gives more weight to the advice they receive from them, and disposes their will to a more prompt obedience.

SEVEN SIGNS OF CHARITY. If you have charity, you will recognize it by the signs I am about to point out to you.

1. "If you hear God spoken of with pleasure, if you lay up in your heart the good and edifying words you have heard, be not disquieted; you are united to Him by charity, you have nothing to fear."

2. "If you converse often with God, if you speak to Him in prayer, be not disquieted; you are united to Him by charity, you have nothing to fear."

3. "If you faithfully observe the commandments of God, be not disquieted; you have nothing to fear."

4. "If you love everything which God loves, everything which is pleasing to Him, if you love the works of virtue; if you detest, everything He detests, crimes and vice, be not disquieted; you are united to Him by charity, you have nothing to fear."

5. "If you suffer patiently the troubles of this life with the view of pleasing God, be not disquieted; you are united to Him by charity, you have nothing to fear."

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

ARE YOU AN AGENT? Are you earning \$15 per week? If not write to CHASE BROTHERS COMPANY, Nurserymen, Colborne, Ont. Established 1857.

Clear Complexions. That "totally different" Cereal Food, "Wheat Marrow" makes rich, red blood and clear complexions follow naturally.

"One foolish act may undo a man, and a timely one make his fortune."

NORTH AMERICAN LIFE. The company's Investment Policies are giving most satisfactory results. Information regarding the different plans may be obtained from any of its representatives.

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

Figure the Matter Out for Yourself. Steel is now worth from \$18.00 to \$20.00 per ton, or about 13 cents per pound.

SOLID AND PROGRESSIVE. Since its Organization in 1869 The Mutual Life of Canada For Thirty Years THE ONTARIO MUTUAL LIFE has paid to its Policy-holders in cash:

For Death Claims \$2,424,521.63 For Endowments and Annuities 764,462.31 For Dividends to Policy-holders 1,177,061.77 For Cash Surrender Values to Policy-holders 859,570.51

Our Daily Bread. We ask daily for bread, for fear that being deprived of it, and by not receiving it in Holy Communion, we should be deprived of the mystical Body of Christ.

PRIESTS' NEW RITUAL. FOR THE GREATER CONVENIENCE OF THE REV. CLERGY IN THE ADMINISTRATION OF THE SACRAMENTS AND VARIOUS BLESSINGS.

THE HOME SAVINGS & INVESTMENT COMPANY LIMITED

IN BUSINESS AS A SAVINGS BANK AND LOAN CO. SINCE 1854

76 CHURCH STREET

Assets, - \$3,000,000.00.

3 1/2% Interest Allowed on Deposits from Twenty Cents Upwards. WITHDRAWABLE BY CHECKS.

Open every Saturday night from 7.00 to 9.00 o'clock

OFFICE HOURS:—9.00 a.m. to 4 p.m. SATURDAYS:—9.00 a.m. to 1 p.m.

JAMES MASON, Managing Director.

DIOCESE OF LONDON.

HOLY WEEK AT THE CATHEDRAL.

On Wednesday, Thursday and Friday evening the Solemn Office of the Tenebrae took place in the Cathedral, a large number of the diocesan clergy being in attendance. Father Egan acted as master of ceremonies throughout the week, being assisted on Holy Thursday by Rev. Father L. H. Green, on Good Friday by Rev. Father J. G. Ryan, on Holy Saturday by Rev. Father J. G. Ryan, on Holy Sunday by Rev. Father J. G. Ryan.

THE D'YOUVILLE READING CIRCLE.

An unusually large audience greeted Mr. Waters, M.A., on March 25th, when he delivered a lecture on the life and work of the D'Youville family. The choice of this subject was particularly happy, as the D'Youville family were not only one of the noblest of the world, but also one of the most interesting. Mr. Waters' lecture was a masterpiece of eloquence and scholarship, and was well received by the audience.

Some careless readers fancy that Dickens is only in the serio-comic. The lecturer repeats that Dickens was not only a comic but also a serious writer. He was a man of letters, and his works were full of wisdom and truth. His characters were so real that they seemed to live and move before our eyes.

At the close of the evening the Rev. Father J. G. Ryan presided. He gave a most interesting and instructive address on the life and work of the D'Youville family. He showed how their lives were a living example of the Christian ideal, and how their works were a powerful influence on the world.

ST JOSEPH'S CHURCH OPENED

AND BLESSED ON SUNDAY, MARCH 22ND.

Moore's Lane, April 3.

The church of St. Joseph, Moore's Lane, was opened and blessed on Sunday, March 22nd. The church is a beautiful building, and is well served by the Rev. Father J. G. Ryan, who is the pastor. The church is a great blessing to the neighborhood, and is a source of pride to all who love their parish.

DEATH OF MRS. JAMES SADLER.

By the death of Mrs. Mary A. Sadler, who died on March 15th, the Catholic community has lost a noble and devoted woman. Mrs. Sadler was a member of the D'Youville family, and her life was a shining example of Christian charity and piety. Her death is a great loss to the church and to the world.

EASTER AT ST. MARY'S.

Three Masses were celebrated at St. Mary's church on Easter Sunday morning. The Masses were celebrated by Rev. Father J. G. Ryan, who is the pastor. The church was filled with a large and devout congregation, and the services were most impressive.

EASTER AT MOUNT HOPE.

Four Masses were celebrated at Mount Hope on Easter Sunday morning. The Masses were celebrated by Rev. Father J. G. Ryan, who is the pastor. The church was filled with a large and devout congregation, and the services were most impressive.

EASTER AT ST. MARY'S, ONT.

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request contributed the first page to the twenty-fifth anniversary of the death of the Rev. Father Drummond, S. J., on the conclusion of the first annual meeting of the "The Presence of Our Lord in the Blessed Sacrament." The Rev. Father Drummond was a man of great piety and scholarship, and his death was a great loss to the church and to the world.

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giving of this twentieth century, thousands upon thousands, all the round world over, are living for His blessed sake; many have died, in the century just closed, and very lately in China, for His sake, and love. Many more would be only too glad to give up their lives for the glory of His Holy Name. The argument which no sophistry can weaken and no number of objections can disprove.

RESOLUTIONS OF CONDOLENCE.

Kinkora, March 27, 1903.

At a regular meeting of Branch No. 37, C. M. B. A., held March 27, 1903, the following resolution was unanimously adopted:

That wherefore has pleased Almighty God to remove by death Mr. Michael Howard, a member of our worthy and highly respected Branch, No. 37, Kinkora and John Waters, and family and to call them to their eternal reward, we, the members of Branch No. 37, hereby express our heartfelt sorrow for the loss sustained by Mrs. Morrison and Waters and family and extend to them our most sympathetic and condolence in their bereavement.

MARKET REPORTS.

LONDON.

London, April 16.—(Daily Produce)—Wheat—per bushel, 19s. 10d.; barley, 16s. 6d.; oats, 14s. 6d.; flour, 48s. 6d.; butter, 42s. 6d.; eggs, 18s. 6d.; milk, 10s. 6d.; cheese, 12s. 6d.; fish, 14s. 6d.; fruit, 12s. 6d.; vegetables, 10s. 6d.

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