OCTOBER 3, 1891

THE CATHOLIC RECORD.

It comes to me often in silence, When the firelight sputters low— When the black, uncertain shadows Seem wraths of the long ago; Always with a throb of heartache That thrills each pulsive vein, Comes the old, unquiet longing, For the peace of home again.

Exiled.

For the faces cold and strange; And of faces cold and strange; Know where there's a warnth of welcom and my yearning faneles range Bock to the dear old homestead, With an aching sense of pain. But there! Ib eloy in the conting, When I go home again.

when I go home again ! There's music That never may die away. And it seems the hands of angels. On a mystic harp, at play. Have touched with a yearning sadness On a beautiful, broken strain. To which is my fond heart wording— When I go home again.

Outside of my darkening window Is the great word's crash and din, And slowly the autumn shadows Come drifting, drifting in. Sobbing, the night wind murnurs To the splash of the autumn rain; But I dream of the glorious greeting When I go home again.

-Eugene Field.

THE NECESSITY OF AN IN-FALLIBLE INTERPRETER.

there is no appeal from them ; they are absolutely binding without reference

to the private opinion of the parties interested : You must obey them

whether you like them or not. You

must accept them whether you agree with them or not. Now, the contention

is that there is just as much necessity for a similar tribunal of final resort to

interpret the law and end disputes in

body, instituted by the great Founder for the special purpose of promoting

the spiritual interests of the race. That spiritual body has its organization, its

constitution, its form of government, its principles and its settled, fixed sys-

tem of teaching, and a moment's reflec

tion must convince any sane man that without an infallible tribunal of final

resort to determine the meaning of its proper code, the whole body must be

distracted by contradictions and in-

ternal divisions which would threaten

tribunal, as it would be in the natural

order without its indisputable supreme

tribunal of judicature. The very purpose of the Supreme Court is to interpret the law and settle

disputes once for all. It would mani-festly be perfectly absurd for any man,

however learned in the law, however

talented ; or for any association of men,

to attempt to set up their private opinion as the proper interpretation of

the law. This would simply be rebel-lion. It would introduce endless clash-

ing of opinion and consequent antag-

onistic cliques and cabals resulting in

fierce quarrels and perpetual divisions

as destructive of peace and good order in the State as of harmony and good

That these same effects do follow

bunal, it would seem must be obvious on a moment's reflection. It is, to say

the least, desirable to end disputes and

to have at least a nucleus of generally

admitted, fixed principles — a settled code of belief which shall constitute a

ground of union among all Christians,

and which shall give peace to trubled consciences. Say what you will, the mass of the people want some satisfac-tory ground of faith \rightarrow of certitude in reliable to the people want some satisfac-

religion. They do not consider it a privilege to doubt. They find no

pleasure in speculation and scepticism.

They naturally seek for some external authority. They know they are per-

feetly incapable of making a religion for themselves. They see that the leaders of fine thought are just as much

at sea about what we are to believe as they themselves are, and they settle

down in confirmed scepticism and unbelief; or, if they are decidedly religiously inclined, they cling to the

neighborhood in communities.

The Church is a divinely organized

the spiritual order as in the natural.

The necessity of an interpreter of the law, whether human or divine, to all intents and purposes infallible, arises out of the very nature of human language. The most carefully and accurately used language oftentimes proves ambiguous and conveys different meanings to different minds. In the natural order government were impossible without a tribunal of final appeal to determine the meaning of the law in case of dispute. The decisions of the Supreme Court of the United States are to all intents and purposes infallible. They are final;

ER 4LL B rs. HURT BREAK RUST

) NE (O LTH.

House

dry.

URCHES, Otc. OD guar talogue. TIMORE.

NY

N

ELLS

lie Alarm nd Pesiz

Society,

0.000.

0,000.

0 and up-nded half

he secur-stalments

anager. nd street,



tomach, serving g the sys-ul humors time Cor-tiomach, spepsia, artburn, the Skin, n, Jaun-as, Scro-art, Ner-bility; all omplaints URDOCK



ERS portation of ass Wine, shattered platforms of disintegrating Protestantism as a drowning man clings to a straw.

If the inherited prejudices of these honest-hearted men did not prevent their looking into the claims of the Catholic Church they would find that she has just what they want. Laying she has just what they want. Laying aside, for a moment, as we have said, the claim that the Papacy is of divine institution and perpetual obligation, they would see, first, that she is the original body established by our Lord, Protestants themselves being judges, and the legitimate inheritor of the Christian traditions, which certainly constitute an a priori probability in her favor ; second, that she has a settled, fixed code of belief which has satisfied, and does still satisfy, the greatest minds the world has ever produced; third, that it has a judicial tribunal and final court of appeal composed of a careful selection of the wisest and best, the ablest and most learned men that can be found, with the distinguished successor of St. Peter at their head, all men specially trained for the work and spending their lives in the investigation of the most profound questions of philosophy and theology, and capable of giving the wisest and most satisfac-

tory solution of the questions that are brought before them. Now who will say it is not wiser, safer and better to trust to such a tribunal, even supposing it to be fallible, than to each one's own private judgment, or to the private judgment of any single individual or collection of individuals who insist upon the right of private judgment and free thought and the privilege of doubting upon all subjects? Intellectual and

spiritual slavery, do you say? Please tell us why it would be any more slavery to submit to the decisions of such a tribunal than to the decisions, acknowledged to be fallible, of Supreme Court in civil matters? But when to all the other excellences of the Catholic tribunal, you add the prerogative of infallible guidance in its decisions you have a magnificent trib-unal worthy the transcendent nature of the subject, and we may confidently add, the only tribunal which can constitute a true and effective nucleus of unity among Christian people, and a complete cure for the divisions, the and sent you on your way rejoicing? alienation, the religious prejudices and the consequent bickerings and heartburnings with which the world is now afflicted.—N. Y. Catholic Review.

The Jesuit Missions in Paraguay.

The close of the seventeenth and the first half of the eighteenth century saw

the missions, or "reductions," in the height of their prosperity. Not only height of their prosperity. its existence. Indeed, it would be as impossible for law and order to reign in the spiritual order without such a there were reductions also in the province of Tarija, among the Abipones, dwelling to the south of the Vermejo River and among the Pampus Indians of Patagonia. In 1740 the population of these Jesuit missions was reckoned at fully 175,000 and it was universally admitted that these Indian reductions were far in advance of the Spanish were far in advance of the Spanish settlements, producing finer and better manufactures, while their land yielded ampler and superior crops. Nothing was neglected that was calculated to Albenga, Turin, and Genoa. I bless was neglected that was calculated to the converts. benefit There were schools for the children, different occupations for the grown people, and amusements for all when the day's duties were ended. • All things were duties were ended. • An things were owned in common, so that want was unknown, and the sanctifying influ-ence of religion was everywhere felt. One of religion was everywhere felt. One of religion was everywhere felt.

Influence of the Confessional on Preaching.

Here is a statement of the character of the priest and of the mutual rela tions of priest and people that should be read by every Catholic in the wide

The Priest and the People.

so doing they will recognize more fully the bonds which should unite them to their parochial institutions and clergy. For them the priest labors to build improvements are theirs; the simple or artistic decorations are theirs. Schools are built and maintained to give their children a Catholic education, the greatest benefit that can possibly be bestowed on them. The priest himself is theirs : he is ordained for them ; he is at their disposal at all hours ; when they call him in the silent hours of the night, whilst the world sleeps, he rises from his couch, and out into the blinding storm he hastens to them. The horrors of contagion have no terrors for him ; certain death does not affright him when duty to them calls. Like his Master, he is ready to give his life

for them if necessary. "The priest is your steward and your friend. He rejoices with you in your prosperity, sympathizes with you encourages you to rise and hope, and reminds you that often the darkest cloud is before the dawn. Every morning he stands for you at the altar he puts all your sorrows and troubles into the chalice and offers them to the Eternal Father as an atonement for your shortcomings. From his hands comes to you the Bread of Life. You You pour into his ear secrets withheld from your nearest and dearest friends, from the partners of your life-tales of sorrow remorse and sin, that weigh down your very lives, and when the tale is told he fills the vacuum left with grace, and balm, and consolation, and words of forgiveness, and bids you go in peac and sin no more. Who but he could have raised such a load from off you

God's blessing on the architects who build The bridges o'er swift river and abyses Before impassable to human feet. No less than on the builders of Cathedrals. Whose massive walls are bridges thrown acro The Dark and terrible abyse of Death. Weil has the name of Pontifes been given Upon the Church's Head, as the chief builder And architect of the invisible bridge That leads from earth to heaven.

-Longfellow's "Golden Legend." A Beautiful Prayer.

It would be difficult, if not impos sible, to conceive a more fervent and beautiful prayer than that which fell from the lips of the late Cardinal Alimonda when the Eucharist was carried into his chamber of illness: "My Jesus," he broke out, "hidden in the august Sacrament, I await You with it should be of the very best. the most lively desire, and I thank You the clergy, I pray for poor sinners, for my dear friends, for the Marcelline Sisters who do so much good. I pray

the spiritual order is abundantly proved by the condition of the Protest-ant world since the great spiritual rebellion of the first protesters cut them selves off from the existing or initial

of love. Jesus, come.

The knowledge that the priest acquires through the confessional of the state of the world, of the miseries be read by every Catholic in the wide world, and be engraved indelibly deep in the hearts of the laity, says the Pittsburg Catholic. It is written by Father Tighe, pastor of the parish of Holy Angels, Chicago. "The people of the parish should remember the following facts, and by so doing they will recognize more fully. priest would know practically nothing of the secrets of men's hearts ; he would be merely a student living apart from the general interests of the world. In church and school; when completed Protestant pulpits there is no doubt a these institutions belong to them; all great deal that is refined, as we read of them in the newspapers, but it is simply ludicrous to those who know anything of the state of society to think there could be anything in this kind of preaching to cure the failings of men's hearts. On the other hand, there are men who are cynical and who do not believe in human virtue. The practice of the confessional soon cures the priest of this. He comes to know the reality and solidity of virtue in a way he had never suspected before. He comes to know the reality of divine grace and the power of grace in the hearts of men. The Catholic priest does not propose to his people a rule of morality far above their station and impossible to carry out, because he understands

their weakness, he knows the difficul-ties by which men are surrounded. in your adversity, grieves with you in your sorrow. When you are down, he good will, and so he becomes a practi-He knows what is possible to men of cal preacher. It is the confessional which lends force to the pulpit.— Father Bridgett.

To Cure the Taste for Liquor.

A correspondent of the New York Sun, in answer to the question, "Can any one give me a cure for drunken ness?" says : "Indulgence in spirits after a while

-which is longer or shorter, according to the constitution of the person-pro duces irritation, inflamation and fever of the stomach; hence the craving for drink. And the greater the fever the greater the craving. As spirits act also on the nervous system and on the brain, the nervous system becomes impaired and the brain weakened. Who can deny that a person ailing in these several ways is laboring under a serious disease? He has then no will power to exercise, because the seat of

the will is in the nervous centers, and when these are impaired or destroyed so is the will power. "Here is the cure: Let the person have within his reach a small vial of

the best kind of tincture of Peruvian bark, and when the craving for liquor comes on him let him take a teaspoonful of the tincture every two hours. In a few days the taste for liquor is destroyed, and destroyed while indulging in it, for tincture of Peruvian bark is spirits into which has been drawn all the substance of Peruvian bark. It is to be found in every drug store, but

"Peruvian bark in a tonic. It is also the best, if not the only, cure known for fever. It is from Peruvian bark that quinine is extracted, and, moreover, it is anti-periodic. It is by these three agencies that it destroy the craving for liquor. Any one wishing to be cured of that ailment, can be the Lord for the prosperity of the Roman Pontiff, and the exaltation of to be cured.

"Don't Care to Eat."

"Don't Care to Eat." It is with the greatest confidence that Hood's Sarsaparilla is recommended for loss of appetite, indigestion, sick headache, and similar iroubles. This medicine gently tones the stomach, assists digestion, and makes one "real hungry." Persons in delicate health, after taking Hood's Sarsapa-rilla a few days, find themselves longing for and eating the plainest food with unexpected relish.



YARD AND OFFICE, BURWELL STREET AT G. T. R.

WHITE AS SNOW !

SURPRISE makes all Linens, Cottons, Laces--sweet pure white.

7

SURPRISE makes colored goods brighter and Flannels softer.

SURPRISE does not injure the finest Fabrics or tenderest hands.

The peculiar and remarkable qualities of Surprise give these results; every cake is guaranteed. "The proof of the pud-ding is in the eating." Simply ask your Grocer to put in one cake Surprise Soap the next time you buy **READ** THE DIRECTIONS Soap; then test it. **READ** ON THE WRAPPER St. Croix Soap Mfg. Co., St. Stephen, N.B.









Lardine Machine

Which as a Lubricant has never been excelled.

CYLINDER OIL acknowledged to be the BEST in Canada.

-MADE ONLY BY-

McCOLL BROS. & CO.

S. E. LEFEBVRE, MANAGER. ASK FOR CIRCULARS. 81 ST. JAMES ST., MONTREAL, CANADA.

Develop your Muscles

BY EXERCISE.

PRICES. ng its purity, icar-General a. The rev. to send for

COMPANY RIO.



ERS DF •/ ERRY S IRA Iorbus

take

PS IŒA TERY

-ano-

MPLAINTS BOWELS BLE FOR 5.

LEIGHS. N & SON,

London, assortment of sleigh. This is ents of the kind first-class work oderate.

When the first protesters cut them-selves off from the existing, original body of the Church they abandoned of them attained a marvel, The action of Charles III., state attained in order, my soul. I pray for my friends, for my protectors, for my very dear Archnever satisfactorily explained, in ordering the expulsion of all the Jesuits found within his kingdom and dominthe universally recognized tribunal of interpretation of the divine law, and ions, led to the downfall of the reduc-tions. This unjustifiable edict reached South America in the summer of 1767; it was put in force in the reductions the spring of the following year, when seventy-eight Fathers were brought to Buenos Ayres and forced to embark for Europe ; and with their departure the Christian communities they had estab ions, led to the downfall of the reducsubstituted in its place the private opinion of individuals. In other words they made each individual a judge of the law for himself. It is true that the first effort was to substi-

tute the opinion of one man-the original apostate monk—for the settled, Ammemorial teaching of the Church. But his followers soon found that he was no more infallible than the rest of Christian communities they had estab-lished, and brought to such a state of perfection, fell apart and became so many ruins. Before the close of the century the population of the reducmen, and as he appealed to the Bible fitted by nature to be a judge, inas-much as he was never to be swayed by a one-sided story. He listened against the Pope, so they appealed to the same Bible against him ; and their tions dwindled from 175,000 to 45,000. example, as might naturally have been expected, has been followed by Propatiently to all a person had to say, and then said: "Now, my good friend, that The Indians fled anew to the forests, in order to escape the hardships and per-secutions to which the new-comers subtestants to the present day, till this world is filled with the multitude of is your story. Bring in the person of whom you have been speaking, and repeat it before him. I will then put jected them. The property of the mis-sions was either neglected or squansects. They have discovered in these latter days that somehow a great mis-take was made, and they are beating dered, and to-day only the crumbling from Paraguay when the Jesuits were shaden in this manner there would be few shaderers; but, alas, many who should D. Kelly, in Boston Palet about to find a remedy for the mis-

Now, that the Catholic Church has a tremendous advantage over Protestant-D. Kelly, in Boston Pilot. ism, even aside from its claim to divine authority for its supreme tri-

The many remarkable cures of irreparable, are done to the innocent, catarrh effected by the use of Ayer's by the spiteful, the vicious, or the Sarsaparilla is conclusive proof that merely indifferent. is one of the blood, only needing such

a searching and powerful alterative to thoroughly eradicate it. Monthly Prizes for Boys and Girls.

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Pro-vince of Ontario, who send the greatest number of "Sunlight" wrappers. 1st, stor, 2nd, sö; 3rd, sö; 4th, si; 5th to 1th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sun-light" Soap office, 43 Scott St., Toronto not later than zurth of each month, and marked "Com-petition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first Satur-day in each month. Aunty's Advice.

of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$6; 4th, \$5; 5th to 14th, a Handsome Book; and a pretty pieture to those who send not 2st appers. Send wrappers to "Sunlight" Scapetting, "I also give full name, address, age, and marked "Competition," also give full name, address, age, and the sending and

bishop, who brings me the treasure of

Victory at Vivian.



Vivian, Ont. Mother Graves' Worm Exterminator ha no equal for destroying worms in children and adults. See that you get the genuine when purchasing. Mrs. Geo. Rendle.

-James Russell Lowell. Mrs. Geo. Rendle, of Galt, Ont., writes : "I can recommend Dr. Fowler's Extract of Wild Strawberry for it is a sure cure for all summer complaints. We are never without it in the house." Fowler's Wild Strawberry. The late Father Drumgoole was

Price, 35c, Thos. Sabin, of Eglington, says : "I have removed ten corns from my feet with Hollo way's Corn Cure." Reader, go thou and de likewise.

Minard's Liniment is the best.



