.. Chicage, III.

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ention: pinning Wheel," "Greater on Man Hath," "The w," "Agnes and Eleanor,"

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C RECORD, London, Ont. d from our travelling

Sweet beacon-light, what joy is this!

I breathe, in far off greeting:
So near, so near the Heart Divine,
Thou tremblest with its beating. More joy to thee will yet be given, When comes the Eternal Rest;— Christ's Altar-lamp on earth, in Heaven A star upon His breast. pared by the Rev. Fathed., since 1876, and Is now

VOLUME XVII.

O shining meek and shining bright, An Altar lamp, indeed! With ready, tender, helpful life For groping wanderer's need.

Into the House of Christ the Lord,

The wanderer's rest from roaming— Where robe and ring and festive board Await his longed-for coming.

An Altar Lamp.

Without the temple walls he stands, His heart is sore with sin: Through pictured saints' outstretching hands Thou beckonest him within.

There, shining meek and shining bright, Wilt know, O fair and dear! How many a Heavenward-teading light, Thy flame enkindled here. -Katherine E. Conway

THE POPE ON PROMISCUOUS RE-LIGIOUS CONGRESSES.

To Mgr. Satolli Health and Apostolic Benediction We have learned that there are sometimes held in the United States of America conventions in which Catholics as well as people of other creeds assemble to treat on religious matters and social reforms.

We acknowledge in that the desire of making religious interests advance, which excites from day today more warmly the zeal of those persons, but although these conventions have been tolerated until now by favor of a discreet silence, it seems at the same time desirable that Catholics should have their congress separately for fear that the utility of these congresses should danger against which we should be on not turn to their sole benefit; that they our guard; that of undue confidence, be convoked with the intention that those who will be admitted there, even those who are not of the Catholic Church, shall receive benefit.

Esteeming it as a duty of our Apostolic charge, venerable brethren, to draw your attention to this subject, we are also pleased to recommend to you the practice followed by the Paulist Fathers, who have considered it suitable in their prudence to publicly entertain our separated brethren and at the same time to explain Catholic dogma and reply to the objections pre-sented at the encounter. If every Bishop would encourage this practice in his own diocese and in a manner cause these sermons to be assidiously followed, that, would be most agreeable to us, for we have confidence that serious advantages for the welfare of souls would result therefrom.

We wish you, in the meantime, venerable brethren, the gifts of the Divine Grace. We give you with the greatest affection the Apostolic blessing as a pledge of our special tenderness.

Given at Rome, the eight day of
September, 1895, in the eighteenth year of Our Pontificate.

Leo XIII., Pope.

ARCHBISHOP IRELAND.

He Says the Letter Does Not Condemn Parliaments of Religions.

St. Paul, Oct. 17 .- Archbishop Ireland in an interview ciated press representative to-day, said:

"The words of Pope Leo are in no manner of means a condemnation of Parliaments of Religions. He merely prescribes the metheds or conditions under which Catholics may take part in them. He deems unadvisable promiscuous assembling of Catholics with men of all forms of religion, Buddhists and Mohammedans, as well as non Catholic Christians, upon the same platform for the discussion of religious questions. The Pope, no doubt, somewhat fears, as many others did and do, that from such promiscuous gatherings the impressions go out into the public mind that forms of religion are looked upon as of equal value and of equal sufficiency. The Catholics who participated in the Chicago Parliament united in perfect subordination under of Religious were not without their misgivings as to the peril of impressions of this kind. But circumstances did not suggest nor allow other arrangements than promiscuous assemblages, and in view of the general Catholic Church are one to day through good expected from their participation in the congress, Catholics did not keep themselves aloof, satisfying their con sciences that all things would be made right by their emphatic and repeated declarations that the principles of the Catholic faith remained intact, and nothing done or said should be taken as placing other religions on the same footing as the Catholic. But now, when congresses or parliaments of religions are becoming free Pastor of Christ's flock. The proposiquent and seem destined to be permanent institutions, it is felt that such care ought to be taken by Catholics that not even the most delicate and scrupulous conscience among the children of the Church be alarmed, or that the most unthinking non-Catholic be led to misapprehend

"Congresses of Religions will continue to be held and Catholics may

Catholic Record.

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

LONDON, ONTARIO, SATURDAY, NOVEMBER 9, 1895.

NO. 890.

religions, but in halls of their own, marking in this way their own doc-trinal exclusiveness and yet allowing to others the advantages of hearing their discussions. All the results that were ever expected from congresses of religions remain, such as the allowing com parative studies of the several faiths, the exhibiting to the world the fundamental truths scattered through all of them, and the good points of each one, although in so many of them these points be fragmentary and incomplete. And, at the same time, no Catholic, whoever he be, will have room for complaint or will find reason for being absent from the congress."

CHRISTIAN REUNION.

Notable Discourse by the Rev. Dr. De-laney, S. J., Dublin, Ireland,

At this time, when the question of Christian Unity is preoccupying various representative non Catholic gather ings; when we have had the Episco-palians' the Congregationalists' and the Unitarians' propositions for re-uniting a divided Christendom, it is interesting to review the only basis of reunion which the Catholic Church can offer, as presented in the lucid and earnest words of a distinguished Jesuit preacher, the Very Rev. William De-laney, Ll. D., S. J., of Dublin, Ireland, in the Church of St. Francis Xavier,

Dr. Delaney, with the movement towards reunion now strong in England, especially in his mind, began by explaining the necessity of trying to have a right understanding of the true nature of that great and most desirable work; and pointing out a two fold our guard; that of undue confidence, on the one hand, in allowing ourselves to be misled by the outward conformity to Catholic practices of certain portion of the Anglican Church, leading us to imagine that very little remained to hinder reunion; on the other hand, the danger, greater still, that, realizing the vast difficulties of every kind that stand in the way and allowing ourselves foolishly to judge of the things of God by the standards of this world we might be led to despair of it as impossible, to look on it as a beautiful dream-very desirable, but never to be hoped for.

It is plain, he continued, that the

Christian unity as shown in the Scriptures, in the writings of the Fathers and in the history of the Church? It is a plain truth, in which all must agree, that there can be no true Christian reunion, except on the basis of that unity. Any other form of unity that might be proposed would be a false unity, in which the Church of Christ could have no part. But once we have estab lished what is the true form of unity appointed by Christ, then we shall be in a position to see what steps must be taken to bring together with that unity the separated Christian bodies. Proceeding, therefore, to deal with this fundamental question, what is the I to their lives; it goes out beyond to those lives into the ages to come, to those whom the Lord will raise to succeed the mand to carry on their work, gentlement to the end of nature of true Christian unity? I reply—the unity which is an article of the Christian faith, resting on the authority of our Lord Himself, is the unity of a Holy Apostolic Church—one in the profession of the same faith, one in the practice of the same worship, one in its subordination to the same discipline and Government under the same Head. I go further and put the doctrine in a more concrete form. I hope to make clear to you that the Christian unity of the Gospels and of history is the unity that we see existing to-day in the Holy Catholic Church, to which, by God's mercy, we have the happiness to belong. All over the earth to day that holy Church teaches the self-same doctrine, unites her children in one and the same worship, is governed in perfect obedience under one and the same system or

one and the same Supreme Pastor. That marvellous unity of belief and f worship, unlike anythink else or earth, whereby the children of the out the world, and one with the Catho-lics of all the centuries, is preserved, as we know, not merely by the inner union with our invisible Head, but also by the perfect concord of the faithful in unity of discipline and of government, unity and subordination of the faithful with their clergy, of the clergy with their Bishops, of the Bishops with him who by the Lord's appointment is tion, then, that I proceed to establish for you is this, that the threefold unity, of faith, of worship, and of government, which we see perfectly illustrated in the Holy Catholic Church, is the Christian unity set forth in the New Testament, in the teaching of our Divine Lord and His Apostles; it is the the Catholic position. Hence the words | Christian unity which we find insisted of warning coming from the Sovereign on in the writings of the Fathers, and in the doctrine of the Church and of her Councils from the beginning. THE CATHOLIC ALONE ANSWERS TO THE

therefore, and teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." And St. Mark hath these further words, "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. These few words contain many important truths. They make plain that he good tidings of salvation which our Divine Lord brought on earth are meant not for the Jews alone who saw and heard Him, they are meant for all nations and for all time. They also show the means taken for that purpose by Him who gave it as a special mark of His mission that the Gospel is preached to the poor. What, then, are those means? Is it to refer the poor and the unlearned, who must be always the great mass of mankind, to a written record which does not yet exist, to a book which they could not read, and which, even if they could read it, they might most grievously misunderstand, like the unstable men of whom St. Peter speaks, wresting God's inspired word to their own destruction, each reading into it his own meaning, and then, with a presumption almost blasphemous, attributing to the guidance of the Holy Spirit the errors due to his own ignorance and pride, each man making a religion for himself, and by the countless divisions created thereby making the Christian name a mockery to the heathen? No, neither here, nor in all the rest of our Lord's teaching, nor in that of His apostles, is there a single word that gives countenance to such an interpretation. The living voice of a living teacher, speaking to the nations in the name and by the authority of Jesus Christ, aided by His ever-present power, and under the guidance of His Holy Spirit, guardians of the words that He has spoken to them, guardians and interpreters of what ever written words He may hereafter inspire-these are the means plainly indicated whereby the tidings of salvation are to be made known to the nations. The apostles will be separated and scattered over the earth, but first essential question to be discussed is this: What is the true nature of Chairing will be preserved in perfect unity of truth, for the Spirit of Wisdom will accompany them, each and all, will speak by their mouths, will guide them singly in their several missions, and bind them all together, teachers of one common faith. They are weak and poor, and the world and its powers will be leagued against them, will hunt them and their fellows to death, but He to whom all power is given has told them: "He who hears you hears Me: he who despises you despises Me." He promises that He will be ever with them, assuring them the victory, even though that victory shall ofter only through suffering and death. And the commission and the promise thus given to the apostles is not limited to their lives; it goes out beyond their

> Two conclusions plainly follow-1st, that there will be forever on earth a body of teachers, successors of Apostles, who will teach the doctrine given by Christ to them; and, 2nd, that that body of teachers will be ever guided in their teachings-and, there fore, preserved from error-by the in dwelling of Christ and of HisHolySpirit If the Apostolic Church ceased to exist or if it ceased to teach the truth Christ's promise would have failed Behold. I am with you all days eve to the consummation of the world. Therefore, the first character of Chris tian unity is that of a Church which is one by the infallible teaching of the truth, as it is in Christ, and which has the days of the Apostles.

eration after generation, to the end of

never ceased to teach that truth from Christ's Church and on the external means appointed by Him to preserve it in unity. It is the well-known in the sixteenth chapter of St. Mat thew. Our Lord had asked His Disciples whom men declared the Son of Man to be, and they said: "Some, John the Baptist, others, Elias or Jeremias, or one of the prophets."
Our Lord then asked: "But whom do you say that I am?" The question, dressed, like the preceding question, to them all. Peter answered: "Thou to them all. Peter answered art Christ, the Son of the living God." Now, that this answer was given by Peter from himself alone, and not as

you is taken from the words with which, on last Sunday, I began these discourses, "And Jesus coming said to His Apostles: All power is given to Me in Heaven and on earth. Go, therefore, and teach ye all nations, "And I say to thee, Simon Barjona, the shepherd not merely to feed the she that thou art Peter (or as it is in the original, thou art Rock) and on this lock I will build My Church, and I will give to thee the Keys of the Kingdom of Heaven, and the gates of hell shall not prevail against it, and whatsever them shall not prevail against it, and whatsever they shall hind on earth shall the whole flock of Christ, they can be the start of the whole flock of Christ, they can be the start of the start of the him more cruelly than if he had been his slave. One day the youth came into possession of a little sum of money, with which he might have relieved his hunger and misery; but instead of spending it on himself, he took it to a priest the whole flock of Christ, they can

> ear promise of the Saviour that the rates of hell shall not prevail against His Church. The gates of hell, as you are aware, is a figurative expression for the power of hell. Now it is plain, that if, under violence from without, the Church ceased to exist, through corruption from within, she ceased to teach the truth as it is in Christ, in either case the gates of hell would have prevailed, and Christ's promise would be made void. Here, again, therefore, we reach the same conclusion as before. The Church of Christ, under His guidance, infallibly teaches Christian truth, and she will ontinue to teach that truth forever But the passage contains also other eachings of very great importance. We see one of the Apostles singled out from the rest in a very striking man-ner. To him, first of all, then, is given ner. om Heaven the special revelation the Divinity of Jesus Christ: by him, first of all, is made the profes on of his belief in that fundamental ruth; and therefore Christ, who is at ace the builder of His Church and its ne foundation, associates with Himself in that foundation Simon, whom He had named Rock, and declares, that He will build His Church on that Rock, and. being built by Him on that rock, no powers of earth or hell should ever pre-vail against her. Furthermore, He will give to Peter the keys, that is as the king gives his viceroy under himself the supreme power in his kingdom, and beforehand He confirms all His "Whatsoever thou shalt judgments. oind on earth shall be bound also in Heaven; whatsoever thou shalt loose on earth shall be loosed also in heaven." There is no limit set to the heaven. power, no hint of an appeal from the

udgments. Along with the other Apostles, Peter ye the Holy Spirit, whose sins you shall forgive they are forgiven, whose sins you shall retain they are re-tained." But here he stands out alone the special place given him by Christ in the foundation of His Church, preeminent by the Supreme authority which the Saviour declares shall be his.

Again, that same pre-eminence in having promised that they should sit with Him in His Kingdom, addressed Peter singly by name: "Simon, Simon, behold Satan hath desired to have you"-you, observe, is the plural; that is, all you who are here-"that he may sift you as wheat. But I have prayed for thee, Peter, that thy faith fail not; and do thou, being once converted, confirm thy brethren. Now, in this remarkable passage,

spoken immediately before Our Lord's prophecy of Peter's denial, we see Peter again singled out in a very striking manner. All the Apostles are to be violently assailed. Satan would fain sift them as wheat. The Saviour will assuredly protect His own. But how? "I have prayed specially for thee, Peter, that thy faith fail not; and do thou, other passage of Holy Scripture in which the same truth is also very clearly taught, but which the same truth is also very Satan shall not conquer with Peter, and the Lord has prayed for him. Pre-eminence in faith to Peter amongst the Apostles; unity in preserving the faith given to the Apostles through Peter by their union with him-these two things we have clearly manifested to us in this just one more that I ask you to dwell on for a moment. It is that passage observe, is in the plural, you, ad in the last chapter of St. John's Gospo where we read that after our Lord's resurrection He appeared beside the Lake to Peter and six others of the disciples, gave them a miraculous draught of fishes, and prepared for the mouth piece of the others, speaking them Himself a meal upon the their belief also, is plain from our shore. "And then when they had Lord's reply: "Blessed art thou, dined, He asked Peter three times, Si "And then when they had Simon Barjona, because flesh and blood hath not revealed it to thee; but My Father who is in heaven." If knowest that I love Thee," the Saviour My Father who is in heaven." If knowest that I love Thee," the Saviour Peter had expressed the belief of the others as well as his own, there was no defined conditions. Catholics will hold their meetings during the same period of time and on the same grounds as

the representatives of other faiths or you is taken from the words with him from the Father. And still more in the Greek much more pregnant, and will at once repay you by becoming

the lambs and the sheep constitute ing it on himself, he took it to a priest the whole flock of Christ; they embrace all, without exception. And the sheep constitute to say Masses for the soul of his decreased father. From that moment, his flock is one, the fold is one, and one shepherd is constituted over all to feed Christ's little ones with Christian truth. The clear promise of the Sayiour that the superior that the superior that the say Masses for the soul of his decased father. From that moment, his shepherd is constituted over all to feed Christis little ones with Christian truth, to govern and preserve them in that the superior that Christian truth. Here is the supreme charge that is given to Peter, and what Christ has established no human Breviary. authority can alter, as no human power 2. You may now perhaps ask: can destroy. His kingdom must re- What are you to do when you desire to

ALL SAINTS AND ALL SOULS.

The origin of the feast with which November opens is due to Pope Boniface IV., who, in 607, after it had been cleansed and purified, dedicated the Roman Pantheon to divine worship under the title of the Church of Saneta who minister to the people spiritual

observed in Rome. In the year 731 Pope Gregory III. consecrated a chapel in St. Peter's to the honor of all the of All Saints into that country. Sub-sequently the day became one of observance throughout the entire west-ern Church, and the date of its keeping was fixed for November 1. In the Greek Church All Saints' day is observed on the Sunday after Pentecost, and among the works which we have of St. Chrysostom is a sermon which he delivered on one occasion on that day. In the life of St. Odilo, the sixth

Cluney, it is related that, inspired by a vision, he instituted, about the year 998, a commemoration of all the faithful departed, on November 2, and ordered it kept in all the houses of his will receive the commission, "Go and teach ye all nations." Along with the origin of All Souls' day as we have order. From this is commonly traced them he receives the promise of the prepared guidance of the Saviour; along with them, too, he receives the gift of marvellous power: "Receive institution of the feast, having been in use with the earliest Christians and before them, with the Jews. The Book of Machabees, as well as other testimonained." But here he stands out alone pre-eminent in faith, pre-eminent in latter assertion, and the fact that the custom of praying for the dead was universally practiced in the Church from its very institution, is de-monstrated beyond all doubt by the writings of the primitive faith, and that supreme authority is fathers. After the fixing by St. made manifest also elsewhere in the Odilo of its date on November 2, Cluney. In other localities it was tory. observed as a holiday of obligation up to noon, and a council held at Oxford, purgatory? We are taught that the

the punishment of souls. No doubt stranger in real need we will not rethere are degrees of punishment, but fuse him help, and the more helpless text. Among many other texts I select the least degree of purgatorial pain is and destitute a beggar is, the more we keener and intenser than all the pains sympathize with him and the more of this life put together. St. Gregory generously we act. Now, we have says, "Because I know that purging friends, and, perhaps, very near relafire to be more intolerable that all the tives, in Purgatory, who are poor begsufferings and tribulations of this world, I greatly dread being purged and must remain so unless delivered in the wrath of this vengeance." St. by our prayers. And will you refuse Augustine and many other Fathers to them what you would not refuse an teach exactly the same doctrine. It is also the teaching of the school, St. for the Poor Souls and have the adorable Thomas saying that the fire of hell and Sacrifice of the Mass offered up for of purgatory is the same, and St. An- them, and especially for those who

can destroy. His kingdom must remain one and the same forever. Am have a Mass applied according to your I not, then, I ask you, justified in say- intention?

In not, then, I ask you, justined in saying that the unity of the Catholic Church to-day is the Christian unity of Mass for you. Of course he is not obliged, and indeed he may not be able, But you need have no delito do so. But you need have no deli-cacy in asking him, because this rela-Origin of the Commemoration of Two supposes that a hanorarium, tax, sti-pend or alms, as it is variously called, should be given on the occasion.

The holy Scriptures lay down the

principle that they who serve the altar shall live by the altar, and that they blessings shall receive, as St. August The date of this dedication was May 13, on which day the feast of All Saints, as it then existed, was usually observed in Page 15. that the Sacrifice be offered up, espec ially and exclusively for your own intention, it is right that you should saints, and Gregory IV., who visited France in 837, introduced the devotion be offered exclusively for your inten tion; for he is then bound by justice and under pain of sin so to offer it.

The stipend, or honorarium must not be regarded as the price or equivalent of a Mass. Such a thought would be blasphemous, the Holy Sacrifice being beyond all price and of infinite value It may be regarded, however, partly as the Canonical daily maintenance the priest and as a slight recognition abbot of the famous Monastery of for you, and of the long years of self denial and study by which the priest prepared himself for services of which the people reap the benefit. For this reason, the intention should be given to your parish priest or his assistants.

Sorrows of the Suffering Souls.

Our faith teaches us that the soul, if tained by the least sin, cannot enter into heaven, and if at death it is not in serve hell; and that, therefore, there is a middle state where the soul must suffer for a time until all the stains of sin are washed away.

Some undergo the punishment due to sin in this world, through sickness or other afflictions, or the punishment is remitted through the Indulgences granted by the Church. But as few bear their afflictions with sufficient Saviour's express words. In the twenty second chapter of the Gospel of St. Luke in the thirty-first verse, we read that Our Divine Lord speaking to His disciples at the Last Supper, the His disciples at the Last Supper, the monasteries of the Order of the Plant of the Market of North Research and the was soon adopted by the entire western Church, and in some places it was kept as a holiday of obligation, as at Tours, Vienna, and in the monasteries of the Order of the Order of the Order of the Church and the Market of North Research and the Church, and in some places it was kept as a holiday of obligation, as at Tours, Vienna, and in the monasteries of the Order of the Order of the Church and the Market of North Research and the Church, and in some places it was kept as a holiday of obligation, as at Tours, Vienna, and in the monasteries of the Order of the Church and the Market of North Research and the Church, and in some places it was kept as a holiday of obligation, as at Tours, Vienna, and in the monasteries of the Order of the Church and the Church, and in some places it was kept as a holiday of obligation, as at Tours, Vienna, and in the monasteries of the Order of the Church and t

And what are these sufferings of to noon, and a council held at Oxford, principal pain is caused by the soul in England, in 1222, declared it a class whereas eing deprived of the presence of God noliday of the second class, whereon only necessary and important work could be done. Now it is but a day of devotion. In the Greek Church solemn commemoration of the dead is made on the Saturday before Pentecest. sorrow at being deprived of them.

There are also sensible pains which ON GETTING MASSES SAID FOR torment the soul, and to which the THE SOULS IN PURGATORY. greatest sufferings of this life can bear no comparison. Add to this the Adapted from "The Holy Sacrifice of the fact that the Poor Souls are utterly helpless. If we suffer in this world 1.-From the earliest times, under we can get relief in many ways. The the Old and the New Law, Sacrifices medicine we take relieves us. It have been offered for particular objects thirsty, we can get a cooling drink nd persons.

They have also been offered for the thousand different ways by which our souls in Purgatory. The greatest love pain may be eased. But the souls in and mercy we can show to souls in Purgatory gan do nothing for thempergatory is to pour out upon them the merits of the Cross through the Mass. The Mass avails the souls in the adorable Sacrifice of the Mass, for the souls in the souls in the souls in the adorable Sacrifice of the Mass, for the souls in the souls in the adorable Sacrifice of the Mass, for the souls in th

Purgatory, both as an impetratory or supplicatory, and as a propitiatory or satisfactory sacrifice.

It is strange how hard hearted and and indifferent we are to the cries for Consider what purgatory is. A realm help that come from the Poor Souls in of pain created by infinite Justice for Purgatory. If we meet a complete selm that the least pain of purgatory is keener than anything that can be im-

Prayer for the dead is more acceptagined in this life.

You ought to get as many Masses as able than for the living, because the you can said for your deceased friends dead are in the greatest need of it, and and benefactors. They not only ex unable to help themselves as the living