

The Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, DECEMBER 1, 1894.

NO. 841.

The Little Ones.

By J. LYON ASHCROFT. They peer down the great long street of life. With its human tide so furious. And their sweet eyes widen to note the strife.

Well Pleased. Chicago, Ill., May, 1893. Sisters suffered from nervous depression and could not find relief.

Good Results. New Orleans, La., Sept., 1892. Sister Koenig's Nerve Tonic and good effects from it.

Unpleasant Nervous Diseases. A simple bottle to any ailment. Four patients also the medicine.

Med. Co., Chicago, Ill. 114 Franklin Street. Sets at \$1 per Bottle. 6 for \$5.

C. M. B. A. of Confidence, etc., engrossed in a very small cost. All work executed promptly and correctly.

Rockville. Successful. Permin system of teaching. Kept in one of any other. Send for prospectus.

Underwear. 75c. All-wool Underwear. 50c. Wool Socks, 2 prs. 25c. Tweed Overcoats. \$4 95. Ulsters all Prices. Beaver Overcoats.

K & McDonald, Richmond Street. First Door North of City Hall.

Teachers Wanted. Advanced, holding a second class certificate, for the R. C. School, No. 3 (B).

Rate School No. 2. GRAPEVILLE. Applications to November 25th. State salary and the lowest of any tender not accepted.

Teacher for School Section Point (LaPasse), county Renfrew. To teach English and French. State salary and certificate. Apply to Rev. J. Gower Point. 888-3.

Male or Female Teacher. Holding a second or third class certificate of qualification, for senior room in Dover South, county of Kent. Able and willing to teach and speak English, French as well as the Italian, stating age, experience and salary. Send photograph of applicant and address to JOHN B. BLAIR, Secy., Dover South, Ont. 888-4.

Qualified Teacher. To be capable and willing to teach conversational Latin, French and English. Salary \$300 per annum. Duties to commence on 3rd January, 1895. Address, James Treas. R. C. S. No. 3, 30-11.

and family life. We all know in what contempt and degradation woman was held in pagan times. She was in a state of perpetual bondage and perpetual tutelage.

The Catholic Church, following the teachings of the gospel and of St. Paul, proclaims woman the peer and equal of man.

"Ye are all," says St. Paul, "the children of God by faith which is in Christ Jesus." There is neither Jew nor Greek, there is neither servant nor freeman, there is neither male nor female.

But it is chiefly by vindicating the sanctity of marriage that the Church has elevated the female sex. The holiness of marriage is the palladium of woman's dignity.

The following article by Cardinal Gibbons will appear in the first number of the Catholic Home Journal.

We judge the moral standard of a nation by the models held up to it. The model held up to Christian woman is not the Amazon glorying in martial deeds and prowess.

Cardinal Gibbons Writes of Her Influence in the Home. The following article by Cardinal Gibbons will appear in the first number of the Catholic Home Journal.

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mortification, are atoning for the sins of fathers, husbands, sons and brothers! May the Christian women of to-day "go and do likewise." God has given them a sacred mission to execute.

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THE REALITY AND THE FICTION OF REUNION. Cardinal Vaughan has just published a critically prepared address on true and false ideas of reunion. As this is a subject which is uppermost in the minds of Anglicans, I may be pardoned if I sketch both the Cardinal's pleading, and also the attitude of the different sections of Anglicans in regard to the Church's invitation to "come in."

Those attitudes— and I can do no more than briefly summarize them—are (1) the confusion of submission with self-pleasing; (2) the desire to divorce dogma from living authority; (3) the urging of compromise, both as to doctrines and discipline, instead of yearning to be united with one truth; (4) the assuming the validity of Anglican orders, instead of referring such a vexed question to the Holy See; and the therefore assuming the validity of Anglican Sacraments, instead of admitting that the very doubt must be fatal; (5) the ignoring the schisms and the heresies of non-Catholicism, in the same way as the Arians and Nestorians or the Eutychians ignored them, and so fancying that a hypothetical Anglican priesthood must constitute the full requirement of Catholicism; and (6) the belief that imitation of Catholic doctrine and Catholic ritual—an imitation which must be measured by private authority—is practically the same thing with implicit obedience to Divine teaching, as claimed only, and proclaimed only by the Catholic Church.

It is obvious that such delusions come partly from ignorance; partly from the blinding influence of false traditions, which have bred a sort of false conscience, false conception; partly from an unwillingness to face the sacrifices of submission; and partly from a wilfulness of antagonism, which shuts its eyes to what it knows to be truth. This last "attitude," very dreadful as it is, finds favor with some clergymen in high places. For example, the Rev. John Burbridge, an honorary Canon of Liverpool, has just published a book in which he says that "The Papists can buy Indulgence in every vice, the forgiveness of any sin, free license to it in any excess." One of the London daily papers, while reviewing these words calls them briefly "libellous halderdash." But may we not say that the Protestant Canon who could publish them must be either strangely and incredibly ignorant, or strangely and incredibly wilful? To this class of Protestants "reunion" would be abhorrent. But I do not believe that there are more than 1 per cent. of English Protestants who are so fanatically imbecile or foolish.

Cardinal Vaughan pointed out that "the Reunion of Protestantism and the Reunion of Christendom" are not one idea but two contrary ideas. Indeed no two ideas could be more conflicting. The reunion of a thousand sects with the Catholic Church (a panacea which some Protestants have advocated) would present, as His Eminence expressed it, "a seething cauldron of heresies and schisms, in which the father of lies and the God of all truth and holiness would be allied in a most revolting and accursed mockery of union and charity." We must rejoice that His Eminence has spoken so plainly. And, in the same spirit, His Eminence told the Ritualists that to advise Anglicans—as some Ritualists are now advising them—to "go as members of the Catholic Church for Holy Communion to the churches of the land in which they are sojourning" was to wish to "deceive both the shepherd and the sheep," and to be "guilty of spiritual bigamy and wholesale sacrilege." It was quite time that such plain truths should be proclaimed by the chief pastor in this Protestantized England. It is well known that some Anglicans commit the awful sacrilege of "going to Communion" in Catholic churches—not in this country, but when on the Continent—and so, being unconfessed and unabstained, and outside the Communion of the Catholic Church, commit a sin, which, as His Eminence observed, was akin to the sin of Simon Magus, and worse than that of the Israelites, who professed to be zealous, "touched only the Ark of the Covenant with profane hands." Now no one can presume to judge the sincerity of any Ritualist, his possible bona fides or pure will; but we can all of us understand the obvious difference between pretending to be and being a "Roman Catholic." To put the case therefore on purely natural grounds, on the grounds of natural honor or dishonor, such conduct must be disgraceful in any man. And now a word as to a principal hindrance. "Multitudes," our knowledge," said the Cardinal, "are held back only by domestic ties, and by fear of hunger and poverty." How true this is! Among my own Anglican friends I have known many such. Nor must we fail to sympathize deeply with a married clergyman, who, hav-

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revolts at its own revolt. And since the clergy must give up, as I have said, not only their revenue or means of living, but their social surroundings and influence and fair repute, one does not see how anything less than the power of God can stimulate them to a more than natural sacrifice. And to this, that the full grace of faith is seldom given outside the Church—a "call" is given, a sufficient admonition, but seldom the grace of the whole faith—and we understand the truth of that saying of Father Faber, "Grace is given to knock at the door of the Church, but the reward is given after we have come in." B. A. OXON.

A ROMANCE OF THE ROSARY. Blanche of Castile and St. Dominic—Founded on Historical Facts.

It was in the early part of the thirteenth century, and while the King of France held his court at Poissy. Night had fallen and in one of the rooms of the palace, near the servant's quarters, a number of retainers were gathered around a white-robed friar.

His pale, ascetic face glowed with the fire of divine love. How he spoke words of counsel, instruction, to ease; again he gravely rebuked another; now tenderly consoled the drooping spirit of a third. And as each received the message of life he knelt at the monks feet, craved a benison and withdrew.

When all were gone and Friar Dominic (for the great St. Dominic it was) stood alone, absorbed in prayer, the door was pushed gently open and a lady entered.

A dark veil was drawn over her head and face and a long black mantle covered her from throat to feet. She was slender, but of a stately step and imposing presence.

"What wouldst thou, my daughter?" questioned Friar Dominic, as she stood before him (a silent mystery) with bowed head and hands folded in her cloak.

"Father," she faltered, in a low, rich voice, "I come to beg your blessing, your fervent prayers—to ask you to remember in the adorable Sacrifice of the altar a childless wife who implores heaven for a son and heir."

"Courage and hope, my daughter," said the monk gently. "Have recourse to Our Lady of the Divine Maternity; beseech her by her virgin child-birth to hear and grant thy prayer. Hast thou Our Mother's beads?"

"That have I!" cries the lady joyfully, but even as she strove to loose a hidden something from her girdle the long black mantle that enveloped her slipped from her shoulders and fell around her feet, leaving her revealed in a robe of azure satin strewn with seed pearls and glittering with golden embroidery! Diamonds flashed like dewdrops on her bosom and her arms and hands sparkled with precious gems. The rosary, which she still strove to detach from her girdle, was a string of blood red rubies linked with a golden chain, rarer even than the priceless chapter of the Lady Godiva in the abbey church of Coventry.

"Who art thou, woman?" demanded Father Dominic almost sternly, and throwing back her veil and laying bare her fair noble face, the lady fell on her knees before his feet and answered humbly: "Blanche of Castile, your reverence, who implores of heaven for the throne of France an heir according to the heart of God."

"Rise, noble Queen!" cried the astounded monk, "and put thy trust in Our Lady of Childbirth and her holy rosary. Recite daily these blessed beads for thy intention and engage every pious soul in thy kingdom to do the same. And behold in God's good time the fruit of benediction shall be thine."

Bonfires were blazing in the streets of Poissy one happy night in the year of our Lord 1215—cannon thundering and joy bells ringing. The palace windows were glittering with lights and the priests sang "Te Deum" in the court chapel, for lo! in one darkened and quiet chamber the lovely Queen Blanche lay upon her couch, clasping to her breast, in speechless gratitude, her first-born son. Fruit of Dominic's holy rosary, chosen child of the Virgin Lady Del Parto, Louis IX. had entered this world of sin, which he was to quit as a saint, had come to a crown which he was to consecrate overlastingly to Many a throne which he was to adorn with every natural gift and Christian virtue.—Our Lady of Good Counsel.

Drysdale. The following is a list of the names of the three best pupils in each class, who obtained the highest number of marks at an examination held with them last week for the purpose of testing them in their work since the opening of school. The examination on the whole was very satisfactory, considering the daily attendance, which averages fifty.

Fourth class: Annie M. Aubin, Annie De-nomy, Delicia Brienon.

Third class: Maxim Brisson, Edward De-nomy, Madeline De-nomy.

Second class: Dennis Brisson, Leo Telle-nose, Albert De-nomy.

First class: Joseph Bedard, Maxim Masse, Emily Masse.

Part second: Mary Brisson, Mary Laporte, Odette Shevitt, Max Kelly, Teacher. Drysdale, Nov. 29, 1894.

Every year we rooted out one fault we would soon become perfect men.—Thomas a Kempis.