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## The Catholic Record.

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, FEBRUARY 20, 1897.

NO. 957.

Faith.

On stormy days the snow-clad hill, On stormy days the snow-clad hill,
Whose lofty grandeur feasts my eyes,
Is hidden 'neath a bank of cloud,
And darkness all around it lies.
I do not tear my mount is gone,
I know it waits behind the 'cloud;
I wait for sunshine to return
And gleam upon its mistly shroud.

And gream upon its mistry shroud.

The stars whose quiet calm I love,
Night after night are dark to me;
My eyes gaze on the pall above,
But not one ray of light I see.
I know my deathless stars are there
Above the dark, and shining on;
I know they'll shine for me again.
Some night when all the clouds are gone.

The road I travel to my home,
In fog is shrouded, many days;
One step before is all I see,
The vale is hidden in the haze.
But still my face is homeward turned,
In perfect trust I'll find it there;
Its light a gleam, its fire warm.
And by their side my easy chair.

Why do I doubt when dark clouds hide
The things in life I wish to see?
The faith I give to things of earth
Should be a lesson plain to me.
Behind the clouds the sun must shine,
Else how would we know cloud from sun
And in our lives a purpose lies,
Some goal there is which must be won.

What though the mount of my desire
Is hidden deep in cloudy gloom;
My eyes should turn in perfect faith
To where in pride it used to loom,
And, when Ambition's star is hid,
Why should I mourn and cease to climb?
The star is there behind the dark,
And cloud's must break in God's own time.

If my life's path is wrapped in fog,
Why should I falter and show fear?
One step ahead I still can see,
And Faith can see the end, all clear.
The road will lead me to my home,
I need not see its winding way;
Each step I take will lead me on
To heights where dwells eternal day. -Mary C. Bantz in The San Francisco Cal

WORSHIP-ITS DIFFERENT KINDS.

A correspondent of the Evangelica Churchman tries to prove that Catholies teach and practice idolatry. He begins by quoting from "Protestant Questions and Objections Answered," wherein Archbishop Lynch states the Catholic doctrine on worship.

The Archbishop says: "It would be a damnable sin of idolatry to give to any creature, even to the Mother of God, the sovereign worship due to God alone. The Church of Rome makes distinctions in worship, thus: (1) Latria, due to God alone : (2) Hyperdulia, to the Virgin Mary, and (3) Dulia, to the saints.

Commenting on this the correspondent says: "There is no Scripture authority for such things."

Let us see. The Scripture certainly speaks of the supreme worship given to God. That is "Latria." It speaks also of worship given to men, as the following texts will show. And here

Here the King recognized Daniel as a servant or messenger of God, and worshipped Him. Here we have the

worship of "Dulia." Again, in Matthew, chapter 18, our Lord, describing the good King whose servant could not pay what he owed, said: "The servant therefore fell down and worshipped Him, saying, Lord, have patience with me and I will pay Thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him

Here the worship of the servant was not the supreme worship given to God, that is, Latria, but a homage, Dulia.

We find, then, in the Scriptures that there is a worship that must be given to God and a worship that may be given to creatures. We find the distinction of Latria and Dulia. But can we find the worship called Hyperdulia? Yes, for we find that wherever we find Dulia, for it is of the same nature, essentially the same as Dulia differing only in degree; a superior homage given to that most wonderful of creatures, the Blessed Virgin, on account of her unique position in the Divine economy of the incarnation and of man's redemption.

"But," asks the Churchman, "how is an ignorant Roman Catholic to distinguish between the degrees of wor-ship, or to know where 'latria' ends or hyperdulia or 'dulia' begins?"

The ignorant Catholic, like the equally ignorant Protestant, should in form himself by studying his catechism, and not expect the nature of will find without much trouble how to make the distinction. He will learn there that supreme and absolute worship must be given to the supreme and absolute Being alone, and that only a dependent, relative worship or homage may be given to creatures-a worship that in its last analysis terminates not in the creature, but in the Creator. We honor God when we pay homage to the perfections which He has given to His creatures.

The difference between supreme worship and relative worship is as great as the difference between the Creator and the creature—an infinite difference. It is difficult to imagine a man so ignorant as not to know the difference between the Creator and the Creator and the creature. It is still more difficult to imagine a man, even a Protestant, so ignorant that he does not know his privation for half a century, exactly the French State, in 1791, undertook to educate the youth of France in its own political image and likeness, after the executioner, weary of waiting, the executioner, or and the words "not difference between the Creator and the creature—an infinite of with the words "not details and the direction may differ, in 1791, undertook to educate the youth of France in its own political image and likeness, after the executioner, weary of waiting, the executioner, weary of waiting, and thus the American State, about thirty years ago, be the details and the direction may differ, in 1791, undertook to educate the youth of France in its own political image and likeness, after the executioner, weary of waiting, the executioner, and the words "not turned him off with the words "not turned him off with the words and the details and the direction may differ, in 1791, undertook to educate the youth of France in its own political image and likeness, after the manner of Prussia, though with some variations; and thus the American State, about thirty years ago, be the details and the direction may differ, in 1791, undertook to educate the youth of France in its own political image and likeness, after the was ready, he several times exclaimed.

The difference between the Creator and the executioner, weary of waiting, the executioner, and thus the American State, about thirty years ago, be the same of Prussia, though with the own political image and likeness, after the manner of Prussi

ignorant that he does not know his own mind or intention when he performs an act of worship; whether he intends to offer supreme worship to the Creator or a relative worship to a poorhouse. Creator or a relative worship to a creature of that Creator. It is the intention that gives a human act its A VOICE FROM THE GRAVE.

nature and character; an intention is necessary to constitute an act human in Regard to the School Question.

Now we cannot imagine a same man be ignorant as not to be able to do a buman act. A man so ignorant sould got worship anything, Creator or creature.

A man, then, however ignorant, must, when he worships, have an intention, and the intention determines, then he worship of the Creator, his worship is "lattia." If he intends to worship anything of his worship is "lattia." If he intends to worship anything worship is "lattia." If he intends to worship on the Creator, his worship is "lattia." If he intends to worship on the beginning the content of the deal. The worship is "lattia." If he intends to worship on the properties of the deal of the properties of the deal of the properties of the deal of the worship is "lattia." If he intends to worship on the properties of the deal of the properties of the deal of

Commenting on these words of Bel-

self, and he can never mistake his the Churchman writer information on this subject.-N. Y. Freeman's Jour-

The Hangman of Robert Emmet.

the executioner of Robert Emmet has at last been unveiled. On August 5th, 1878, an extremely old man (99 years) died in the workhouse at Ballina, county Mayo, and was consigned to a county Mayo, and was consigned to a county Mayo. His page was to make God an outlaw in His own

Would omerate as nangman for Emmet.
On the morning of Saptember 20th,
Barney Moran stood on the platfrom in
Thomas street, directly opposite St.

Carbening of Saptember 20th,
Carbening of Saptember 20th,
Course of the first Republic; with its conscription, and its solidarity, its universal hatred of all things old, the gallows. The story runs that Emmet expected a rescue, and gazed about him long and wistfully, as if trying to read hope in the upturned faces of the crowd. He protracted his preparities ations as long as possible. Even with

such as were of the nature of sacrifice churchyard? or does it reach far

creatures.

The ignorant Catholic has not half as much difficulty in distinguishing the different kinds of worship as the writer in the Churchman proves that an ignorant Protestant has. Besides, an ignorant Protestant has. Besides, the Catholic layman does not and need not concern himself about the intennot concern himself about the intention of others when they pray, whether their worship is Latria, Dulia or Hyperdulia. His concern is with himself, and he can never mistake his large of the miscellaneous systems, which is equally in harmony with the depotential of the miscellaneous systems, which is equally in harmony with the depotential of the miscellaneous systems. own intention when he bows before an despotism of one man in Russia. Our own system comes to us from Prussia, altar, or a statue or a picture of a saint, or kisses a crucifix. He could give through France and the United States. It was invented or adopted by Frederick II., a great soldier, a great prince and a great enemy of Christianity. It was introduced into France under the first Republic, br Talleyrand, the After three-quarters of a century apostate Bishop of Autun. It was the executioner of Robert Emmet has

His name was to make God an outlaw in His own pauper's grave. His name was to make God an outlaw in his own Barney Moran. He was a native of Creation. With that constant searching for the first principles which Dublin and so long as he was able to Characterizes the French mind, Talley. tramp about he made a livelihood as a characterizes the French mind, Talley professional itinerant ballard singer. rand boldly laid it down that children On his death bed he made a singular revelation to the doctor, master, and chaplain of the workhouse. chaplain of the workhouse.

Moran's statement was to the effect
Moran's statement was to the effect
that he was on military duty at Porto
that he was on military duty at Porto
that he was on military duty at Porto
the French Republic abolished the 19, 1803, when an emissary from Major Sirr come and offered him a did not take the next step of legalizing his ignorance. In that little book he considerable sum if next morning he promiscuous intercourse. This conduct would officiate as hangman for Emmet. was quite consistent with the whole

Catholic doctrine, like the law of England, much of which comes down to us from Catholic times, maintains that the duty of the Christian parent is two fold-first to provide for the sus-tenance of the child, and, secondly, for his education. You will find the same doctrine in Blackstone as in the Catechism of the Council of Trent, and

Brougham and his friends—says it is to fit the child "for after life," and drunkard and swearer is not the "But when special altars of Mary are erected, when hundreds of priests belong to orders, such as the Marist Fathers, peculiarly vowed to her service, when votive gifts and efferings such as were of the nature of sacrifice of the child "for after life," and there it stops. Is it possible for any there it stops. Is it possible for any child of the virtuous and sober parents and ought never to be confounded with him. Children are great imitations, and what they hear and see at life between the school house and the home they bring abroad; hence the churchyard? Or does it reach far flowers, are incessantly made to her, what becomes of Bellarmine's safeguard, and how can an ordinary ignorant lay person distinguish that which is nearly invisible even to the eyes of a trained scientific theologian?"

beyond—away into the limitless prosent limitless prosents always able, from the first, to distinguish the children by the character of their parents. In select schools, there is, I grant, the same danger of evil association, but the parent has a direct influence there. The parent, not the political power, places the spiral power of the training to be always able, from the first, to distinwe quote from the Protestant Bible:

"Then the King Nebuchadnezzar fell upon his face and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him." (Dan. 2 46.)

That the King did not worship Daniel as 60d, that is, with the worship of "Latria," is evident from the next verse:

"The King answered Daniel, and said of a truth it is, that your God is a God of gods, and a Lord of Kings and a revealer of secrets, seeing thou couldst reveal this secret." (Dan. 2 - 47.)

Here the King recognized Daniel as a servant or messenger of God, and such as that given by Lord Eldon in the well-known case of Wellessley vs. Wellessley. There the

Chancellor, whose solidity was equal to his clearness, lays down most plainly that the law of England never interferes between parent and child-never assumes to act in loco parentis; except where it is proved that the mind of the child is likely to be debauched by remaining under the control of an immoral parent. I appeal to this ancient and venerable law against the pretensions of the common school system, on chalf of all the parents of Canada West, who are disposed to do their duty their children. It has been said : What danger is there in teaching children the multiplication table n common? - what danger in teaching them the alphabet in common? I repeat it is not the teaching, but the association which cor-rupts, and which is to be guarded against as the worst danger in the inliseriminate grouping of children ogether. But there is another con deration: teaching that two and two make four, is teaching to reason—it is teaching the use of the mental faculies-and we insist that every lesson in reason shall be accompanied by a sson in Revelation, as a rider, as a safeguard. I, as a parent, am not willing to risk the experiment of exercising only a Sunday revision over the imbedded errors and false impressions of the week. You might as well propose that the child should eat on Sunday all the salt necessary for the retrospective salting of its six days' food

I believe the lungs of children when inflated, become buoyant; but I am not on that account disposed to bring Thomas street, directly opposite St. Universal natred of all things old, him pinioned and standing beneath the gallows. The story runs that Emmet expected a rescue and gazed to bring an institution as the Christian lete an institution older than the gallows. The story runs that Emmet expected a rescue and gazed to bring any child to the pier and throw it into Lake Ontario, to see whether or not it may rise and float. No, sir. These

WILL OF LOUIS XVI.

To the Editor of the CATHOLIC RECORD: they remain in the perishable world.

Dear Sir—The following is a copy "I recommend my children to my Dear Sir—The following is a copy of the will of Louis XVI. of France, from the London Times of January their behalf I never doubted, but I 26, 1793, in the possession of the Rev. Laurence Chas. Prideau Fox, O. M. I., late of St. Boniface diocese, Man., and not to suffer them to regard the now of Lowell, Mass. It displays the grandeurs of this world, should true spirit of a Christian and a Catholic, and will no doubt be of interest to

genuine signatures or Erasmus, John Knox, Martin Luther, Bucer, Calvin, the Duke of Monmouth and the Earl the Duke of Monmouth and the Earl she be taken from them. of Chatham. Among his old papers is a copy of "The English Mercurie. all the evils she may suffer on my ac Published by Authoritie for the Pre- count, and the reasons of dissatisfac-July 23, 1588." This has a short account of the defeat of the Spanish sure that I retain no reproachful senti Armada. The whole sheet occupies about the space of a present day head about the space of a present day head ing in a party newspaper when giving ren, after what they owe to God, who

his valuable collection to any one who ever have the misfertune to be King,

having only God as witness to my thoughts, and to whom I can address myself-'I hereby declare in His presence,

my last wishes and sentiments.
"I leave my soul to God, my
Creator. I entreat Him in mercy to receive it, and not to judge it accord-ing to its deserts but according to those of our Lord Jesus Christ who offered Himself up a sacrifice to God, His Father, for us men, however hardened we might be, and confess

myself to be among the first.
"I die in union with our holy Mother, the Catholic, Apostolic and Roman Church, which holds its powers n uninterrupted succession from St. Peter, to whom Jesus Christ entrusted them; and I confess everything contained in the symbol constantly distinguished by favours, and commandments of God and I have on the other hand had the conpretended to set myself up as judge warmest acknowledgments. upon the different modes of interpret support, should God grant me life, the earnestly enjoin my son to embrace decisions which the ecclesiastical every opportunity of finding them out. superiors united with the Holy Catholic Church have given or may give conformably to the discipline of Church as followed since Jesus Christ. pity with all my heart our brethern who may be in error; but I presume not to judge them, nor do I love them less in Jesus Christ agreeable to the

instructions of Christian charity. pray God to pardon all my sins which recollect; and I detest and humilate myself in His presence. Deprived of the assistance of a Catholic priest, I entreat of God to receive the confession which I have made to Him, and particularly my profound repentance of having signed my name, although strongly against my will, to instruments which may be contrary to the faith and discipline of the Catholic Church to which have in my heart continued sincerely attached. I pray God to receive my irm resolution, should He grant me life to avail myself, as soon as I can of the ministry of a Catholic priest, to confess all my sins, and to receive the sacrament of repentance.

"I entreat all those whom I may have inadvertantly offended know not of any wilful offence which I know not of any will office to have committed against any one), or have committed against any one), or to those to whom I may have set a bad to th and improper example, to pardon me the evil which they conceive I may have done them.

'I entreat all those who have charity to unite their prayers with mine to obtain pardon of God for my sins. "I forgive from my heart all those who became my enemies without cause, and I entreat God to pardon them, as

well as those who from false, or misguided zeal, have done me injury. "I recommend to God my wife and my children, my sister, my aunts, my brothers, and all those who are con-nected with me by the ties of blood or sister, who have so long suffered with —Cardinal Gibbons.

me, to support them with His grace

your numerous readers.

Father Fox has been a collector for years of autographs and literary curiosities. Among the former are the supplies of granting of the supplies of the

'I entreat my wife to forgive me tion I may have occasioned her during the course of our union, as she may be

ought in all things to preside, to re-main always united amongst each other, to be submissive and obedient to their mother, and gratefully sensib of all the care and trouble she has had on their account, and that they will do so in remembrance of me.

"I recommend to my son, should he to consider that he ought to sacrifice everything to the happiness of his fellow citizens: that he ought to forget all animosities and resentments and particularly those which relate to the misfortunes and disappointments which I experience; that he cannot procure the happiness of his people but by reigning according to the laws, yet at the same time that a King cannot make himself respected, nor effect the good purposes of his heart, but in proportion, as he possesses the necessary authority; he is therwise confined in his operations and being no longer respected he is more detrimental than useful.

"I recommend to the care of my son all those persons who were attached to me, as far as his circumstances permit; and to consider this as a sacred debt contracted by me towards the children or relations of those who have perished in my behalf and those also who are rendered miserable on my account. know that there are several persons who were attached to me that have not conducted themselves as they ought, and who have even been ungrateful, but I parden them - in moments of disorder the imagination is heated, and we are sometimes not masters of ourseives. I request my son would only consider their distress.
"I wish it were in my power to

prove here my grateful acknowledgments to those who have testified to wards me a sincere and disinterested attachment. If on one hand I have been deeply afflicted at the ingratitude and disloyalty of those whom I have constantly distinguished by favours, the Church, the sacraments and solation to experience the attachment and mysteries as now and ever taught and voluntary interest of many in my by the Catholic Church. I have never favour. I entreat these to accept my

"In the present state of affairs I ing the dogmas which agitate the should be fearful of involving my Church of Jesus Christ; but I have friends in embarrassments were I to always supported, and shall always speak more explicitly; but I most

'I should think I did violence to the entiments of the nation if I did not openly recommend to my son Messrs. De Chamilly and Hu'e, whose sincere attachment to me induced them to shut themselves up with me in this abode of sadness and who expected to fall miserable victims to their attachments. also recommend Cleri for those attentions which I have had every reason to have endeavoured scrupulously to applaud since he has been with me. As he has continued with me to the last, I entreat the gentlemen of the commons to give him my clothes, books, watch, purse and other little articles which were deposited with the council of the commons.

"I pardon also most heartily those who guarded me, the ill-usage and restraint which they thought it duty to adopt towards me. I have found some tender and compassionate friends. May they enjoy in their hearts that tranquility which their mode of thinking always bestows. "I request Messrs. De Malsherbes, Trouchet and De Suze to receive my

utmost acknowledgments and expres sions of gratitude for the care and anxieties they have sustained on my account. "I conclude by declaring before

the crimes they have committed against "Given at the Tower of the Temple

the 25th of December 1792. (Signed) "Louis," and written by Beaudrais,

municipal officer. -London Times, Jan. 26, 1793.

Were such matters as the power of the Pope, the object of confession and penance, the power of the priest to give absolution, and the reasons for saying Mass for the dead, more fully understood by non Catholics, there would be many speedy conversions to Catholicity and much less fanaticism.