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e Catholic Record.

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VOLUME XVI.

LONDON, ONTARIO, SATURDAY, FEBRUARY 17, 1894.

NO. 800.

the repentant David when he wrote: faithful; whilst the latter, bewildered "Out of the depths have I called to and confused, sink into hopeless inthee; O Lord, hear my voice." In the difference, or happily turn at last to depths of his nothingness, and the the One divinely constituted teacher of weakness of his dependent being, he recognized, both from his own helpless It is onl recognized, both from his own helplessness and from the world around him,
the necessity of an eternal power.
For "the invisible things of him, from
the creation of the world, are clearly
seen, being understood by the things
that are made, his eternal power also
and divinity." (Rom. i—20.) The intallegt then, whether inspecting and or inexorable laws, shape our lives; tellect, then, whether inspecting and analyzing its own nature, or viewing utter extinction, or at best a mingling with a thoughtful eye the outside of our noble spirit force with the blind world, feels assured that behind the electric currents of the surrounding

first act of disobedience. altogether apart from the beaten track, to a solution of the great questions which intimately affect mankind.

must be good in itself; and only leads to evil when not guided and directed inborn power and faculties, is capable of acquiring an absolute certainty of many things. In its process of reasoning, however, it is liable to err from rious causes. Passion, prejudice, lack of logical precision, or some other circumstance, may so bias the reason and distort its judgment that an er roneous conclusion is drawn from what from time to time, publish to an over-

credulous world. Whilst we must hold fast that the and intellectual dry rot. This is why, human intellect can acquire, by outside of the Church, all, except those natural light, a knowledge even of who unconsciously hold her truths, are God's existence, of its own immorality the veriest babes in spiritual science; and the freedom of the human will, and, satisfied with the husks, fail to the experience of past ages forces us reach the sweet kernel in questions of to admit that, owing to the weakness natural knowledge.

ARCHDIOCESE OF HALIFAX.

Spreadus, by the Grace of God and /avor of the Apostolic Sec, archibings which might be known by the light of reason and to attain to higher and more perfect truths which lie altogether outside the range of unaided reason, our loving Dearly Beloved — Notwithstanding he various changes which have been, he various changes which have been, and are continually verified in the large of united spoken on divers occasions, and many and are continually verified in the large of the prophets, last of all in these days promptly anathematized and cut off as a betraver of the truth. All along the rough of the sea-shell sounding differently to different ears; it is spoken in clear and unmistakable to different ears; it is spoken in clear and unmistak Uprnelius, by the Grace of God and /avor of the Apostolic See, Arch-bishop of Halifax:

To the Clergy, Religious Orders, and Laity of the Diocese:

HEALTH AND BENEDICTION IN THE LORD.

Dearly Beloved — Notwithstanding

To enable man to satisfy more rapidly and more surely his desire of knowledge in things which might be known by the light of reason and to attain to higher and more perfect truths which lie altogether outside the range of unaided reason, our loving (bidem.) The purity and integrity of the Gospel message were jealously guarded too; and any one daring to spoken on divers occasions and more perfect to statisfy more fully, more rapidly and more tions daunted the ministers of the Church, for they knew the Saviour behalf and to higher and more perfect to the Church, for they knew the Saviour behalf and to higher and more perfect to the Church, for they knew the Saviour behalf and the ministers of the Church, for they knew the Saviour behalf and to higher and more perfect to the Church, for they knew the Saviour behalf and the ministers of the Church, for they knew the Saviour behalf and the ministers of the Church, for they knew the Saviour behalf and more strength and mor Dearly Beloved — Notwithstanding spoken on divers occasions, and many the various changes which have been, and are continually verified in the Social, Civil and Religious life of the hath spoken to us by His Son whom social, Civil and Religious life of the human race, there are some features which have preserved an unbroken continuity from the dawn in Eden to our own day. They have existed at all periods of time; they have been common to all epochs of civilization; they have been characteristic of all circles and races and races and races and races. Here is a factor our intelligence. Quite the contrary. tribes, and races, and nations. Hence It casts a fuller light on what we may they cannot be the outcome of any already know, and carries our intellectual circumstance, such as climatic influence, local traditions, or social environment. Their cause must be sought for not in an outward, eye, and its teachings can no more be said changeable condition of this contradiction to the former than the sought for not in an outward, eye, and its teachings can no more be said changeable condition of this contradiction to the former than and changeable condition of things; in contradiction to the former than but in an internal and essential contradiction to the telescope is to the stituent of our Nature. The cause latter. It follows from this that an must be equal to and co-extensive accurate knowledge of and belief in with the effect; where this latter is the teachings of Revelation will en-

out to a higher power as naturally as the terrified babe seeks safety in the dogma one day, and contradicting it protecting arms of its mother. The innate yearning of Nature, as well as the movement of grace, spoke through known even to the little ones of the faithful; whilst the latter, bewildered It is only the word of God, the truth of

or inexorable laws, shape our lives : world, reess assured that benind the electric currents of the surrounding veil on which passing events are thrown out in bold relief, there exists a creating and guiding power illimitable and all-sustaining. Hence the only reasonable explanation of the universal belief of the human race.

The surrounding azure, our hopeless future. This is a zure, our hopeless future. This is a zure, our hopeless future. This is a zure, our hopeless future in the surrounding azure, our hopeless future. This is a zure, our hopeless future. T The second unchangeable feature to which we have alluded is the desire to acquire knowledge. It was this desire, not kept, as the Apostle admonishes, within the bounds of sobriety, that led within the bounds of sobriety, that led and after death shall receive the guerton the downfall in Eden: it is this same ill regulated desire which led to dividual on and sorcery in the past, and leads in our day to a revival of these same practices under the more attractive titles of Spiritualism and Theosophy. "You shall be as Gods" gardener's neglect. Far otherwise; (Gen. iii—5) was the promise that by "the word of God is living and effect the intoxicating hope of boundless al, and more penetrating than any knowledge which it delusively held out, nerved the first woman to commit (Heb. iii, 12.) On "divers occasions" It and "in various ways" God made is this same seductive whisper, known His will; but in the "fulness falling on souls untrained to self of time," when He spoke through His restraint, that causes so many to follow after each scientific "Will-o" "heir of all things," H3 gave the custhe Wisp," who proclaims he has found a short road, through pleasant fields, of teaching it to His Church, agains which He promised the "gates of hell'should never prevail, (Matt. xvi. 18. hich intimately affect mankind.

Now, this desire to know, arising as did not and could not fail in its guarit does from our very nature, is and dianship of God's word. In fact, she is the embodiment of that word, being the visible expression of God's will aright. Moreover, it has God for its she is as much the light of the spirit-author, and He having implanted it in our nature intended it to be gratified; and consequently, being all-wise, and all-powerful, has provided means for replace the sun; and in the superits legitimate gratification. In fact, natural order to which man has been we find the human intellect, with its seded. Each in its way and its n ure is the power of God manifested for the good of man. It is as unreasonable. then, to maintain that the Church has failed as it would be to say that the sun had not fulfilled its mission. And ust as one who should shut himself up from the glorious sunlight, and live forever in a darkened chamber, would perhaps had been correct premises. have no healthy fancies, no lovely visions to refresh and invigorate his refer to the many contradictory intellect, so the one who lends a deaf theories which scientific investigators, ear to the voice of the Church, which is God's voice, and turns away from her light, must suffer spiritual mildew

a betrayer of the truth. All along the pathway of the Church's history, the prudent gardener, give eloquent testimony to the zeal and anxiety of the Supreme Pontiffs for the preservation of Christ's message in its original purity. Had personal considerations or poor human expediency been their motive, they would have paltered at some juncture with their duty, and spared the sentence that condemned, and stayed the excommunication which cut off whole districts and nations. But being the successors of St. Peter and the inheritors of his power and prerogatives, they were endowed, also, with the effect; where this latter is constant and unvarying, the former can not be variable and intermittent, but must be founded in the essence of our being.

Two unchanging intellectual features of man have been a belief in a God of some sort, and a desire to acquire knowledge. The human intellect realizes its dependence not so much as a conclusion of reasoning, as a necessary apprehension of its own limitations, which presuppose and postulate the existence of a Being not hampered by these restrictions. Our helplessness, despite our many endowments, cries groping in the twilight, like the Pagan out to a higher power as naturally as philosophers of yore, proclaiming a never having been guilty of a contral tree tackings of Revelation will enable the intellect of man to attain to the independence of human knowledge; and without the former the latter is necessarily in possible of attainment. Again, to illustrate this we need only call attention to the pitiful spectacle presented by unbening siderable part of the reading world, calling itself Christian, take these deplorable fact that a not incompact of the never having been guilty of a contradiction in doctrine.

The earlier heresies smitten by the Church's anathema have long since ceased to be more than obscure historic names. Those condemned in the sixteenth century, although powerful for a time by reason of material strength, have ever been sterile in the missionary field, and hopelessly divided at home. The old time belief in Divine Revelation is being gradually sapped to an alarming extent. The absence and denial of a lawfully constituted authority has been followed by its logical consequence—religious an-archy. The Sacred Scriptures once archy. The Sacred Scriptures once revered as God's word, are doubted and even contradicted; science is supposed to have destroyed their claims to inspiration. True. many devout non-Catholics condemn these blasphemers, who are all thy works re only carrying the principle of private (Eccli. vii., 40.) interpretation to its ultimate and

necessary conclusion. But the written, as well as the spoken, Word of God is in the custody of the Church, and claims her solicitude. Hence, the zealous and learned Pope who now sits in the Chair of St. Peter has lately given to the world an Encyclical Letter on the Holy Scripture, which is destined to produce deep and widespread effect. We exhort you all, dearly beloved, to pro-cure a copy of that document, and have it carefully and frequently read words of wisdom and Faith; and learn from the concise history it gives of what holy men have done for biblic science, to glory in the learning and vast knowledge which have in all ages adorned the Church. You can buy it, in English, for a few cents; by distributing copies of it you will be doing a most meritorious act in supplying an antidote to the open, or half-veiled attacks so often made against the authority and sacred nature of the Gospels, and other books of the Scriptures. The speculations and fanciful theories of men who leave God out of their calculation, or set out with the purpose of refuting Him, and who rely for their arguments or deceptive philological analogy; or still more il lusive internal evidence, backed up by sensational rhetoric and appeals to the "enlightened spirit of the age," are, when fairly weighed in the balance, found to be less reasonable, less probable, less convincing than the uninterrupted testimony, of eighteen centuries of interpretation and teaching by the authorized guardian of the Old and New Testaments.

To you, dear brethren of the clergy, who share in the ministry of the Word the letter of our Holy Father should be an ever-present manual for thoughful study. Be anxious to profit by its many practical suggestions, so that your ministrations may be more fruitful unto the salvation of souls. Es pecially during the coming season of Lent, be mindful of the Apostolic warning—"Preach the Word." Teach God's Law to the little ones of the flock with earnest and unwearied zeal, for the "Word of God is living and effectual." Without it there is no Christian life; without it your ministry will be

barren, and your labors vain. of our fallen nature, only feebly and by a few were these and kindred truths realized: Principles of moral the name of the Father and of the Son,

you, brethren.

This pastoral shall be read in every church of the diocese on the first Sun-day after its reception that the pastor shall officiate therein.

+ C. O'BRIEN, Archbishop of Halifax. E. F. MURPHY, Secretary. HALIFAX.

Feast of the conversion of St. Paul, '94. REMEMBER DEATH.

"Dust Thou Art, and Unto Dust Thou Shalt Return."

If we might question the individuals who throng the thoroughfares of the world and ask each one — what art thou? and whither goest thou? we should receive many and different answers. One would say: "I am a answers. One would say: "I am a judge and I go to the law-courts." Another:—"I am a merchant and I go to my office." Another:—"I am a workman and I go to the workshop." Another:—"I am a schoolboy and I go to school." But there is fuller and a fuller an I am a gone. a fuller and a truer answer which none of them would give, though all might give it, which, perhaps, none of them think of, though all should re-member it. For, the merchant and magistrate, the workman and school-boy differ less from each other than they are in the habit of thinking. In this they are all equal — that they are but dust, and although they separate to go to the law court, the office, the workshop, and the school-room, there is a meeting place to which they all are hurrying, for they all are treading "the way to dusty death."

ing "the way to dusty death."

This is the sobering truth which the
Church bids us "remember" on Ash-Wednesday every year, as she signs our brows with the ashes of mortality. But, why remember it? Is it not

enough to know this harrowing truth without keeping it in mind? Surely it is enough to know that a day is coming when we, each in turn, must quit this busy scene of life; a day on which we—though now so active—shall lie helpless and motionless, and be carried out and laid to rest for all very many devout non-Catholics deplore this; yet they remain in a form of Religion which is powerless to has said it and He knows best:—"In all thy works remember thy last end.'

The world of human beings, in whose midst we live, never reminds us of this truth; death is a subject most unpleasant to the health-seekers, the money-seekers, the place seekers, and the pleasure-seekers that surround us. For it mocks the wisdom of the world, it brings contempt upon its goods, its honors, its dignities, its pleasures, and upon all that it loves and prizes. And this is the reason why we are admon-ished to "remember" it; that we may not be deceived by the lying promises, the deceiving hopes, the sinful, neverin your families. Treasure up its satisfying pleasures of the world. For, there is nothing true, great, good or desirable which will not bear to be judged within the shadow of the tomb Nevertheless, it is wonderful how seldom and how little we think of death-that is, of our own death. The

great majority of us act as if we thought death concerns everybody

but ourselves. How confidently we speak when we hear of another's death. "Ah, poor fellow!" says one — "I am not surprised. He had a bad constitution, and took no care of himself." Another observes — "He neglected that cold; he did not attend to it in time." all such remarks there is self deception We try to account for death as if its coming were only accidental, a some thing that happens-like railroad col lisions-now and then, through want of care and prudence. And thus the inevitable law of death is ignored, and the warning to ourselves is unheeded. The consequences is that death generally comes unexpectedly, and finds men unprepared.

To avoid the irreparable calamity of a death unprepared for, we should keep constantly in mind the remembrance of the fact that we are but "dust." For this reason God reminded Adam of this truth when con-demning him to "return" to the dust:—"Dust thou art, and unto dust thou shalt return." (Genesis 3. 19.) The remembrance of this truth would save us from many sins and follies during life; and so would prepare us for the fulfillment of the other truth-"return" to the dust. It our humiliating to think that we are but dust; for of all the despised things we know of, there is none more despicable than dust. We trample it, we brush off, we regard it as a nuisance wherever we find it. And vet, this them is the stuff of which we are made. The captivating "beauty" who struts ity, too, which should guide any well- and of the Holy Ghost; teaching them regulated life, although cognizable to to observe all things whatsoever I have reason, were, from a similar cause, in commanded you," (Matt. xxvii, 19-20) great part either unknown or disret were faithfully carried out. Neither Their message is not the indistinc

it is to know that we are dust, far more alarming to us is the fact that we must go back to the dust. That even the most brilliant life must come to this at last, is sad to think of. With such a doom before us, it is marvellous able. Irishmen at home should real such a doom before us, it is marvellous that we never cease to think of it. Yet, that we never cease to think of it. Yet, so it is. We need to be reminded of it. Though commanded to remember it, we often do our best to forget it. We dislike funerals and shun the graveyard. The breeze among the tombstones chills us. We turn with horror from an open grave; shudder at the sight of a broken coding and the state of the sight of a broken coding and the state of the sight of a broken coding and the state of the sight of a broken coding and the state of the sight of a broken coding and the state of the sight of a broken coding and the state of the sight of the sight of a broken coding and the state of the sight of the sig at the sight of a broken coffin; and ica. It should be received as the voice shrink from the withered bones that of America in Ireland and in England. the digger is digging up. When the death of some dear one obliges us to go there, we hurry away, fast as possible, relieved, as we go, to think that the dismal sight is past, and that we are rolling back to life, and heat, and cheerful company. Ah! but we shall go there another day, when we shall not return, and we alone shall stay behind when all our friends have

Since it is a serious thing to die, and reason tells us that we should prepare for that awful "change," we should go, betimes, if only in thought, to the silent graveyard. It is good to visit those dwellers in the graves and listen to the sermons which their silent tongues are preaching. There we may see what we are and what we shall be. There we shall be con-vinced of how worthless is all that the world holds dear. There gold ceases to be powerful; lust is frozen there; pride is humbled there; and all ambitions, honors, rank, and dignity, are levelled in the dust. There the "smart now. If the proud and ambitious one go to the grave, and look in upon the former great ones — the sight must make him humble. If the avaricious one who lives, and thinks, and frets, and toils, for the goods of earth-will only look at, and consider, the poverty of the millionaire in his winding sheet — he will cease to worship gold. If the sensualist go there and look in upon her who, but a while ago,

ents: grand and expen ings, change of climate and beautiful scenery. Death will brook nothing but a meagre winding sheet; a narrow coffin: and a changeless tomb. - J McK. in Catholic Reviews

MR. BLAKE'S GREAT SPEECH.

Boston Pilot.

The speech of Hon. Edward Blake in Boston last week was not only a great speech, but it is, in many respects, the reatest speech on that question ever delivered before an American audi-

Without a particle of the "rhetoric with which a recent critic accuses all Irish orators of being too freely endowed, it is eloquent with the eloquence of simplicity, clearness and unanswer-able logic. He marshals facts and figures with the skill of a general marshalling his forces, but the strength of his arguments lies in their undeniable, absolute truth.

All the specious sophistries of the dvocates who declare that "Home Rule means Rome Rule," are swept aside by this man of Irish blood and Protestant faith with a few pregnant figures showing the present inequitable and iniquitous ascendancy to the Protestant minority of 78,000 in five counties containing not less than 660,-000 Catholics. In these counties there are on the grand juries, which constitute the real local authority, exactly 2 Catholics to 114 Protestants! Would Home Rule change that outrageous disparity? It certainly would, but not by substituting a corresponding disparity on the other side. It would deal justly and even generously with tacked in this fashion. The poor, the minority, and it would never tolerate such proscription by Catholics as suffering from some brain disturbhas been and is still practiced against

Mr. Blake is no enthusiastic novice in political matters. He is sixty years old, and his whole adult lite has been devoted to public or professional work.

Born and reared in Upper Canada, he Ireland. The bill will be introduced is familiar with the many political early during the session.

to espouse the cause of right

In championing the Irish Home Rule movement he sacrificed professional interests, personal comfort and local amize, as we trust they do, that in Ed-For ourselves, we care less than nothing for the welfare of England; but England will be even more indifferent to her own interests, if that be possible, should she fail to recognize the significance of such a spokesman, coming accredited as the advocate of justice both from her still loyal provinces and from the States which, fortunately for them, are no longer her loyal Colonies.

MUST RETURN TO CATHOLI-CISM.

Pope Leo Delivers an Address Sug-gested by the Sicilian Troubles.

Pope Leo delivered an address in St. Peter's last Sunday in which he referred substantially as follows to the

recent disturbances in Italy: "The present occasion gives us fresh proof of the revolution of the Roman people, to whom we wish all blessings. In view of this, it is easy to understand our bitterness when we men" lose all their smartness; the millionaires are all poor there; the "politicians" cease to plot there; and the vain young lady has no flatterers however, that the present disasters can however, that the present disasters can be repaired and order can be restored in those districts which are now troubled. We cannot on this occasion omit to recall the past when the prescience of the Popes gave Rome, not merely for years but for centuries, glorious, tranquil prosperity. That prosperity was the outcome of neither chance nor the institutions of man. It was rational and sure of the morrow. Life was then calm and well ordered. was the ideal of the ball-room, rebuked and chastened, he will come away, saying with Job:—'Rottenness thou art my father! worms, you are my mother and my sister!" (xvii. 14.) Yes, there is wisdom to be learned in the graveyard which can be learned no woked and designed, has brought and seek as effect was represented by the religious ruin, integraveyard which can be learned no woked and designed, has brought was then calm and well ordered.

where else so quickly. The bone long moral and material ruin. Not only turned to dust, cry out to the living in justice but also political expediency the words of inspiration: "What must demand the return of the nation hath pride profited us? or what hath to the religion of its fathers with With what a rough hand death corrects the follies of life! Life demands superfluities, a variety of craceful. Mr. Labouchere writes thus of the investigations he has made into the Golding falsehood: "I was recently at Bournemouth, and I found a discussion raging there about a Miss Golding, calling herself a 'rescued nun,' who is travelling about the country reciting

her experiences in French convents. The 'rescued nun' had delivered a

lecture at Bournemouth at a charge of 1s. entrance, and had there made most astounding charges against the French convents. This has led to an inconvents. This has led to an investigation, which showed that the woman had piled falsehood on falsehood. According to the nun, she had joined the Order of 'La Sainte Union,' and she had been in ten of their convents. They were prison homes, and she could not escape. Scenes of the grossest importality took place, and one of the mortality took place, and one of the penances inflicted on the inmates was to administer to them a poisonous de-coction. This took place in every convent, and many died from the effects of the drug whilst she was in the convent. She had at last escaped, but the nuns had refused to give her money which belonged to her. Naturally the Roman Catholics took up these charges. Inquiries were made of the French authorities, and it turned out that Miss Golding had resided in nine of the convents she mentioned; that in eight of them there had been no deaths during her resi dence, and in one there had been two deaths-one from consumption and the other from a cancer. I am not a Roman Catholic; but I see no reason why Roman Catholics should be at-

It is now settled that during the present session of Parliament Mr. Gladstone will introduce a bill for the