NOVEMBER 11, 1999;

INDIAN MISSIONS.

ARCHDIOCESE OF ST. BONIFACE

MAN. T HAS BECOME A NECESSITY TC appeal to the generosity of Catholics throughout Canadi for the maintenance and development of our Indian Mission. The re-sources formerly at our command have in greas) part failed us. and the necessity of a vigorous policy imposes itself at the present moment, ourse for the good dispositions of most of the pagan Indians and to the live competition we have to meet on the part of the sects. Per-sons beding this call may communicate with the Archbishop of St. Boulface. or with the undersigned who has been specially charged with the promotion of this work. Our Missions may be assisted in the following manner :

1. Yearly subscriptions, ranging from \$5 te

rearry subscriptions, ranging from §5 is \$100.
Legacies by testament (payable to the Archbiabon of St. Boniface).
Clothing, new or second hand, material for clothing, for use in the Indian schools.
Promise to clothe a child, either by fur-nishing material. or by paying sl a month in case of a girl, \$1.50 in case of a boy.
Devoting one's self to the education of Indian children by accepting the charge of attached.
Religious Order, of mon or attached.

330

Sarra Barra

## FIVE . MINUTES

NOVEMBER 11, 1

First Sunday of GOD'S JUSTIFICATION OF

JUDGMEN "And they shall see the Se a cloud with great pow

In a cloud w (Luke \$1, 27.) It would seem that th day of judgment, shou day of man, because of mankind must render God. Each individua ount of all his the works and omissions. Isaias (2, 12) howe day, "the day of t day, "the day of justly so. For, on this will deign to recount the creature ; on this will mani est what H His creatures, but H what the creature h God will m Creator. has done for the sinne able graces which, He has bestow mercy, He has bestow which the sinner in and rejected. God w whole world how off voice of his conscience sinner to repentance warned him by inspir how often He admoni the voice of His Chur ter, the priest, throu of parents, husband or friends, by instruction books ; how often ev fortunes, calamities order to make him re alas! all in vain. 7 will manifest how, death-bed, He offere ture reconciliation t ments of the Church, possible, by means tion. Reconciliation tion of his soul by on will, but all to no as the Supreme Judge more could I have o what I did? The earth are witness th in your damnation. the choice of everlas of My blessing or ci hell, and you, unha death, eternal dam The dreadful day ever, will manifest Creator has done fo also what the sinne God. "And I sa and small, standing the th one, and the and another book w the book of life, a judged by those t written in the bool works." (Apoc. 20 What is meant

shall be opened ? sciences, the heart is that book in judged according t the gospel. Yes, ment, God will de consciences, the he ual, to reveal His found the sinne will expose to vi person in all its d clearly and distin were, in a mirro malice of the sint parent to the who e shown the hide hood, the crimes ligence of his du and the perversit lasciviousness of clearly shown though the darkn cealed it all, ev

# THE CATHOLIC RECORD

Life

The recent unveiling of a fine monument to the memory of Rev. Charles Bonaventure McGuire, founder of Pittsburg Cathedral, brought to light a thrilling incident in the life of the priest, says the Standard and Times. Father McGuire was born in the County Tyrone, Ireland, but educated and ordained as a priest in France He was in Paris during the stormy days of the Reign of Terror, called th French Revolution, under the bloodthirsty rule of Danton, Marat and

Father McGuire was denounced and arrested as a priest, which by them was considered a capital crime. In relat ing the circumstances of the affair Father McGuire said : "I was dragged before a tribunal amid the jeers and shouts of angry and frantic men, who acted like wolves. The accusation was made that I was a priest, and their shouts clamored for my blood. The judges said to me : 'D fend yourselt.' I addressed them in French. I never knew how I could talk until that moment. I was pleading for my life.

I saw that several of the judges wer wavering, but the howis and shouts of the inturiated mob demanding my blood prevailed and I was ordered to be executed on the guillotine. The howling and yelling of the mob became more furious. They tore me away from the place and with fierce shouts and yells were dragging and pushing me through the streets, on the way to my execution. The crowd was increasing and becoming more furious every moment. We were passing cooper shop, where a cooper was work ing with a heavy and sharp instrument in his hands. The cooper, seeing and hearing the indignities and gross insults that were put upon me, becam enraged and rushing out with the heavy instrument in his hands, with it ttacked the men who were holding and abusing me. The poor cooper lost his life. Some good women in the crowd covered me with their long aprons and got me into a place where

remained in safety until nightfall. "Several hours after dark the man of the house where I was concealed said to me: 'My triend, those men are searching every place and every house trying to find you. I am afraid they will come to my house, and it they find you here my family and myself will be killed. So I beg you to make your es-cape. I said : 'No, my good friend, no harm shall you suffer on my account. I beg you to airect me to the ' I went the way he walls of the city.' I went the way he pointed out, and in the darkness came to a place in the wall where workmen had been working the day before re pairing a breach, and through that

made my escape from the city. "After walking for several hours met a friendly countryman, who put me in his hay loft and covered me over with hay. Those wretches followed me even to that place, searched the coun-tryman's house, his stable and hay loft and even dug bayonets and pitchforks into the hay, but, thanks to God ! they did not find me. Soon after I escaped

### NOVEMBER THOUGHTS.

Nature is sinking into its winter sleep. Vegetation is gradually being stripped of its beautiful foliage and flowers. All around us are signs of death and decay. Bleak as the aspect is, the outlook would be still more azine. reary if experience had not taught in order that one may appreciate the us to look forward with positive assurance to a new birth in the spring. Oar Holy Mother the Church enters into solemn thoughts awakened by the eason, and at the end of the ecclesias season, and at the end of the ectentiat-tical year reminds us of our last things With exquisite delicacy she puts before us the bright visions of Heaven, before she invites us to think ot our dead. All Saint's precedes All Souls' Day. Death 18 not what it seems. It is not the end of all things. On the con not the end of all things. Of the text trary, it is but the beginning of our immortal life. By death we put off the corruptible in order to put on the incorruptible. To be a Saint, one of the Biessed in Heaven, is our end. For this end we were created, re-deemed and sanctified. The Saints in Heaven are our departed friends, who are still in communion with us, probably in far closer union with us than was possible in life God, who knows how to make our land of exile so attractive in all its varied beauties of the field and flower, of mountain and stream, of sea and sky displays al! His personal beauty to the ravished vision of His Blessed. They are inebriated with plenty of His house and He makes them drink of the tor rent of his pleasure. (Ps. 35 9) All that interests them is communicated to them by the Beatific Vision. In this way they now know, when and what we think of them, what we say to them, what we need and expect from their intercession, and are full of joy at our thanksgiving. The souls in purgatory are saints also. They are friends of Jesus, who, though not fully prepared to enter into the abode of the Blessed and to see God face to face, yet are in the vesti bule of Heaven, undergoing the necessary process of purification, before they are fit to enter. They also are in communion with us. We can hasten The saints must be eminent in this virtue, by the saints must be the saints must



CARDINAL AND PRIEST.

The Subject of a Tribute from Thomas Wentworth Higginson.

But most remarkable (f all, and surpassing in spontaneous oratory any-thing I ever heard in England, writes Thomas Wentworth Higginson in the Atlantic Monthly. was the speech at this meeting of Cardinal Manning, a man whose whole bearing made him, as my friend Conway said, "the very evolution of an ecclesiastic." Even the shape of his head showed the development of his function : he had the ble brow and thin, ascetic jaw, from which everything not belonging to the upper realms of thought and action seemed to have been visibly pared away; his mouth had singular mobil ity ; his voice was in the last degree winning and persuasive; his tones had nothing in them specifically English, but might have been those of highly cultivated American or Frenchman or Italian or even German. felt as if I had for the first time met a man of the world, in the highest sense - and even of all worlds.

were wholly large and humane, and he urged them with a gentle and con-In reading his memoirs, tion.

The individual who stands next to him in my personal experience, and perhaps even as his superior, is a French priest I once met by chance in one of the great continental cathedrals, and whose very name I do not know but who impressed and charmed me so profoundly by his face, manner and voice, it has seemed to me ever since that if I waked up to find myself be trayed into a great crime, I should wish to aross the ocean to confess it to

A GREAT BUILDER.—The D. & L. Emul-ion of Cod Liver Oil is a great builder. It rives weight, adds healthy flesh, and over-the decouverd tendency of health comes any downward tendency of Davis & Lawrence Co., Ltd., makers. In Nature's Storehouse There are Cures.

Ay schools of the analysis of the set of the His knowl-Use the genuine long **MURRAY & LANMAN'S** FLORIDA WATER "TheUniversal Perfume." For the Handkerchief Toilet and Bath. Refuse all substitutes. THE WILL & BAUMER CO'Y Bleachers and Refiners of Beeswax, and Manufacturers of CHURCH CANDLES The Celebrated Purissma and Altar Brand . . . and Baumer's Patent Finish Beeswax Candles

Acknowledged by all to be the best is use upon the all ars of the Cath-olic Churches throughout the United States.

The difference between a St. Bernard and a Spitz, in dignity and patience, is very considerable. There is so much truth as this in the The Tor beyond their power."

other of the spiritually unripe, meetthis truth has been, for age after age, ing, of course, in the one Pontiff, but pondered and digested, and wrought conducting two widely different course into almost automatic justness of discipline. Yet this lady remained in full communion, and her work was self execution, that spot is Rome. Of all men on earth the incumbent published under the permission of of the Roman Chair is the least likely Rome. Should a Methodist woman to forget the frailty of his clay, and the terrible pressure of the mundane interests which bear down against him. propose so remarkable an innovation in her own persuasion, would she re-main a Methodist long? Perhaps so

Yet in view of the Canadian doctor, we not spiritual arrogance, but spiritual may be permitted to doubt. may be permitted to doubt. ngregationalists claim, and sin to which he is most exposed, and with considerable reason, that they at which weighs most heavily east are careful in condemning variascience. I next purpose a rapid round tions of opinion. Yet Doctor Daxter, who regarded himself as a sort of high through Spanish America, to rid ourselves of it for the present. priest of Congregationalism, declared, Charles C. Starbuck. some sixteen or seventeen years ago, that any one who showed continuous 12 Meacham street, North Cambridge, Mass. interest in a certain movement outside Interest in a certain inversion to usade Congregational limits — a movement guided, as he himself acknowledged, by eminent Christians, ought to be dealt with as an offender, or as he GENTLE CHRISTIANS. Do Christians lack gentleness? Are they disposed to be harsh, litigious and uorelenting? But such is not the ex-ample furnished by the great Founder grotesquely phrased it, put under "gospel discipline." as if an intangible and undefinable offence against of Christianity. Sometimes He came into collison with the Pharisee of unmere Congregationalism was a tang ible offence against the Gospel! In-deed, when Dictor L W. Bacon ex bending orthodoxy and unforgiving morality. When He corrected them He corrected the Christians of future ed some disparagement of Con pres gregationalism. except as an accident al form of Church action, Doctor Dexgenerations. "If all Christians were like my ter gave out doubts whether such Constn Sarah, this book would never have been written." Colonet Ingersoll man could be a Christian, although he owned himself incompetent to deter-mine the polut. A meditated abandonwrote these words on the fly-leaf of a volume of one of his anti Christian ment of Congregationalism, if avowed, books presented to the late Mrs. Sarah he snarlingly stigmatized as a "con B. Cooper, his cousin. Now Congregationalism, on Granted that his misconception of fession." its own showing, is only one of various Christianity furnished no excuse for Christian bodies, somewhat analogous Ingersoli's writings, and granted that to the various Catholic orders. even if all Christians were like his cousin Sarah, he might still be Ingerthis odious Protestant ecclestastic treats a meditated change from it to another soll of the anti-Christian platformorder as a criminal act ! yet may it not be true that this intense Let us now transfer some of these matters to within Roman Catholic resentment against the Caurches, that we often find in the world around us bounds. O' course, in Catholic view, is due to the unkindness, lack of any one who contemplates leaving the human sympathy and inflexible un Roman Communion, as being only one charity of some Christians ?-Catholic of several bodies of equal authority, is presumably guilt of mortal sin. Citizan. To Care Catarrh and Stay Cured means to remain such, threatened with "gospel disciplie" for exhibiting a lively and continuous interest in some extra. Roman body? For instance, the Catholic Dictionary displays a strong and even affectionate interest in the fittle church of Utrecht. No body has been barking at it for that. All Catholic divines exhibit a strong and deep interest in the Greek Church. Rome, so far from discour-aging this, encourages it, and I might even say commands it. Pope Bene-dict XIV., for instance, warns all Catholics against the heterodoxy can we imagine a Catholic, re To Cure Catarrh and Stay Cured

the that because Thrilling Incidents of an Irish Priest's

of supposing that because the Eastern rites are so different from the Western, they therefore endanger the validity of the Eastern sacraments. When, therefore, Lord Something or other, in the Tablet, giv-ing details of the reservation of the ing details of the reservation of the acrament at St. Petersburg, excuses himself for paying so much attention to the usages of a schismatical sect, he really, although the foolish man does

not mean it, gives the Holy See a slap right in the face. To be sure, we have learned not to expect much brains in an English peer, as Colonel Higginson has instructed us not to look for much manners. It is no wonder, then, that the same man in the same letter calls plerre. S:otland, a land of baptized Christians, partes infidelium, in contempt of the present Pope's express warning sgainst such blunders, to guard against which, indeed, His Holiness has changed the misunderstood style "Bishop in partibus" to "Titular Bishop." Protestants, therefore, must not interpret the occasional confusions and discourtesies of a chance layman

as reflecting on the Holy See. As Dr. Leonard W. Bacon says, the centre of Catholic liberality and breadth of view, and he would doubtless add, of court esy also, is to be looked for at Rome. The building up of a wall, indeed, between Rome and Constantinople, which should repel Roman Catholic

supposing

Bacred Heart Review

FROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LVIII.

There are two distinct questions. First, has Christ given to His Church

an authority which, justly exercised, bears on eternity, and is ratified in

heaven ? Secondly, has He given this authority to the whole body of believ-

ers, or to a self-perpetuating priest-

The second question I am not pro

posing at present to discuss. The first question Protestants, if they are

also Christians, must, of course, answer afficmatively. Doctor Lyman Abbott has branded with just scorn those sullen imitators of the Pharisees,

God alone can forgive sins, into a denial of the possibility of a human

medium. Christ's words are clear. "I will give to thee the keys of the

kingdom of heaven : and whatsoever

thou shalt bind on earth shall be bound

thou shalt bind on earth shall be sound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "Where two or three are gathered together in My name, there am I in the midst of them." "He that heareth you heareth He, and he that heareth Ma heareth Him that sant Me."

heareth Me heareth Him that sent Me.

Whosesoever sins ye remit, they are

remitted unto them ; and whosesoever

slus ye retain, they are retained." Now why is it that Protestants, as a

body, explain away these words of our

Saviour so that they really mean noth-

ing? One reason undoubtedly is that, as the great Catholic divine Holden

says, in the Middle Ages there was too

abundant and reckless a use made of

this too often for personal motives.

This enraged the laity, and ar used a

revulsion of feeling under the spell of which Protestantism still lies. That

this medieval fault of administration

has long since been overcome seems to

make no impression on Protestan's in

general. To them the history of Rome appears to have stopped short with Leo

Trent. They have no consciousness of

the extreme reserve and carefulness

which Rome, since the sixteenth cen

tury, commonly shows in the use of her

spiritual weapons. This is more than can be said of some Protestant bidles.

For instance, I am informed by a

Methodist theological professor that

Methodist theorogical process and a doctor of divinity, in Canada, was not very long since precipi-tately expelled from his Conference because he urged that Methodist inter

ests are not final, but should be held

subordinate to those of general Chris-

large changes in administration, dis

think. Nay, some years ago a Paris-

stholic divine excommunicated, de sed, or suspended, if he should urge

tianity. Catholic

Could we easily imagine

or at all events with the Council of

accommunications and interdicts, and

distort the unquestioned truth that

from an intimate knowledge of the Eastern Church, is the exact antipodes of the Roman policy. Indeed, I ob-serve that when a new Patriarch of Constantinople comes to the chair, the Pope sometimes deputes the Apostolic Delegate to pay his Holiness (a title given in the East to all Bishops) an In official visit of congratulation. Russia, too, and Poland, a Roman Catholic Bishop, on his rounds, coming to an Octhodox church, is wont to pause for devotions before the altar, at which he acknowledges that a true Eucharist is offered, by a true priest, who although unhappily separated from the centre of unity, is sound in faith and valid in order. Now, accord-ing to Henry M. Dexter's logic, interest in bodies distinc from Rome ought to involve the appli-cation of "gospel discipline." I think, therefore, as an eminent Catholic clergyman has said to me, Catholic divines as a whole, before they accept the sweet persuasion to come and en joy the peculiar interpretation of Christian liberty proposed by Ductor Duxter and the Canadian Methodists, are likely to reflect that whatever temptations to tyranny there may be in wide extent and ancient history, there are also some very decided in centives to large and forbearing allowance.

foolish and pernicious article from cipline or ritual, to promote the re union of Protestants and Greeks, faith which I have been quoting. things of sense are more immediate remaining untouched? Hardly, I and evident than those of the spirit, and have under this aspect a certain ian lady, whose work had been already claim to present precedence. revised by the Holy See, published a treatise advocating a duplication of the eager a presentation of the things of eternity, therefore, may sometimes be hierarchy, one-half being put in charge of the spiritually ripe, the unwise, and even arrogant. Now if there is any spot on the planet at which

UNDER THE REIGN OF TERROR. | not only towards God, but also towards all who honor or have been helpful to them. There is no surer way to join friends with God than to place them under obligations to us. This we do by praying to the Saints in Heaven,

and praying for the Saints in purga And in this connection, no means i so simple and yet so powerful as the scapular. Who can count the millions that have been saved by this blessed Who "can garment of Our Lady? number the thousands whose purgatornumber the thousands whose purgetor-ial flames are lessened and entirely ex-tinguished by this pledge of eternal alliance "with the Queen of Saints." Who can calculate the abundant graces

and indulgences which like a continu ous stream refreshing waters, inun date the suffering souls of those who once wore her scapular, not to speak of her own gracious promise embod ied in the Sabbatine privilege. Heaven must be resounding with the praises of the Mother who clothed her domestic with the double garment of salvation. If the Scapular Confraternity on earth is probably the most widespread in ex tent, and the most numerous in mem bers, it is certain that its saints in heaven must be innumerable. Let us, therefore, enter into the

most intimate union possible with our saints in heaven and in purgatory. Our Lady of Mount Carmel is the Queen of Heaven. The great saints of the scapular were among the most intimate friends of Jesus even here on earth. Think of St. Albert, St. Peter Thomas, St. Andrew Corsini, St. Mary Magdalen de Pazzis, St Teresa and St. John of the Cross, not to mention the thousand saints of prayer continually being formed within the blessed wall of Carmelite cloisters. Such saints from the Queen down to the lowest of them are all powerful with the Child of Mary. Let us make saints of all whom we can reach on earth by inducing them to wear the scapular and thus to honor our Queen. Let us make use of the countless treasures of indulgences merits and suffrages granted to the con-fraternity of Mt. Carmel, to help our departed friends in purgatory and thus o unite them to us with still closer ties of friendship, until heaven and earth and purgatory form but one grand vineyard of Carmel, whose queen is the "Flower of Carmel "by excellence.

-Carmelite Review. RITUALISTS ARE IDOLATERS.

One of the great problems of Episc palian theology was to find out the exact teaching of the Church on the doctrine of the Real Presence. From the variety of opinions taught and tolerated it was very evident that the teachers were at sea themselves. It is in this particular doc-trine where it makes a deal of practical difference as to the exact eaching of the Church. If there is no Real Presence, it is simply frightful to contemplate Ritualists who get to gether and adore a wafer of bread.

and bread alone. The next Episco-palian church, if it be Low or Broad, down the street, believes that it is that and that alone Now, the Archbishop of Canterbury in his recent deliverance-and he is the pope of the English Church-ays positively that the Romanist view of Transubstantiation cannot be held. There is no other way of securing the ever living presence of Christ on the

altar than by the method of transub stantiation. Dr. A. A. Muller, a re him stantiation. Dr. A. A. Muller, a re cent convert from the Episcopalian ministry, analyzes Canterbury's letter in the November Catholic World Mag The critique needs to be read

of the subject seemed greater than that of any other speaker ; his convictions

> trolling courtesy that disarmed opposiafter, I recognized the limitations which came from such a temperament and breeding; but all his wonderful career of influence in England existed by implication in that one speech at the Prison congress. If I were looking for reasons in favor of the Roman Catholic Church, its strongest argument, in my opinion, would be its power to develop and promote to high ffice one such man.

theological snarl the Episcopalian have got themselves in. Dr. Muller sums up the situation :

"However, His Grace does posit-ively exclude the Catholic doctrine of the Holy Eucharist from the list of tolerated views. Anglicans may not indulge the luxury of holding the doc-trine of transubstantiation as a tolerated view. His words are : "But it (the Church of which he is

the nominal Head) will not permit the latter (Lutheran) view to be pushed or exaggerated into the Romanist belief. rejects no shade of opinion on the Eucharist except that which is in the most distinctive way openly Romanist. "And here endeth the lesson. We care not to concern ourselves with m)re of His Grace's utterance. Comment on this last section of it is needle s. The utterer of this 'charge' has boldly stepped forward, divested of every vestige of the disguise or restraint forced on him by the claims put forth by the High-Church party in behalf of the Catholic character of the Church over which he presides ; he has stepped forward as what he has been and is-a thorough-going Protestantand declares that every Protestant view on the Eucharist is lawful for Anglicans, but the Catholic doctrine is the forbidden tree of which they may not eat lest they die. This doctrine he denounces, in another place of his 'charge,'as anti-scriptural and as de-

stroying the nature ot a sacrament,

because, he alleges, whereas a sacra

ment must have an outward and visible

sign, the doctrine of transubstantiation

You Must hav • ure bloodifor good health. Hood's Sarsaparila purities the blood. Take 1.od s Sarsaparilla if you would BE WELL.

destroys this sign !'

In Nature's Storehouse There are Cures. --Medical experiments have shown conclus-ively that there are medicinal virtues in even ordinary plants growing up around us which give them a value that cannot be esti-mared. It is held by some that Nature pro-vides a cure for every disease which neglect and ignorance have visited upon man. How-ever this may be, it is well known that Par-melee's Vegetable Pills, distilled from roots and herbs, are a sovereign remedy in curing all di-orders of the digestion. After a Cold Drive a teaspoonful of Pain-Kiler mixed with a glass of hot water and sugar will be found a better stimulant than by whiskey. Avoid substitutes, there is but to one Pain -Killer, PerryDavis'. 25c. and 50c The Demon, Dyspepsia.-In olden time it one Pair-Killer, PerryDavis'. 25c. and 50c The Demon, Dyspepsia.—In olden time it was a popular belief that demons moved in-visibly through the ambient air, seeking to enter into men and trouble them. At the present day the demon, dyspepsia, is at large in the same way, seeking habitation in those who by carelees or unwise living invite him. And once he enters a man it is difficult to dislogge him. He that finds himself so possessed should know that a valiant frierd to do battle for him with the unseen toe is Parmelee's Vegetable Pills, which are ever ready for the trial.



SANKEY MODEL, STYLE 431.

SANKEY MODEL, STYLE 431. Known abroad as the Empress Model. A More than two hundred thousand organs were made in our factory before this instriment was per-facted. It is the result of great experience in mak-ing for all purposes for every the function of the set paint of the set of the set of the set paint of the set of the set of the set paint of the set of the set the set of the set the set of the set of the set the set of the set of the set in the set of the set the set of t

LOOK OUT for the first signs of impure blood-Hood's Sarsaparilla is your safe-guard. It will purify, enrich and vitalize your BLOOD.

Alazon & Hamlin Co, BOSTON, NEW YORK. CHICAGO



this Christian, laws, and whor means of obtain eternally curse the poor sinner things in their and say : "L just, I have des gospel annour had proclaimed acknowledges just, and if I a pool of everlast what I deserve. The eterna judgment, the revocable judg Me, ye curse everlasting fir to the fire whit yourself by y which, burns fire. Terrible suffice to freez The thought o wrought mor than any othe scripture. to tremble in as Augustine Jerome in the cave. Hell, ment, are oft can turn the others fail. the preachers priests, raise zeal and ince

which will, i