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y-Five Cents, y us.

D, London, Ont.

Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 16, 1895.

NO. 891.

For the CATHOLIC RECORD The Month of the Dead.

'I'is the bleak and grey November, Whistling wind and driving rain, In the tall trees' leafless branches Moans the wail of Death again!

Hark! from out that fiery prison Hear ye not the piteous cry From the mystic realm of spirits On the night-wind sweeping by?

"Pity take on us, O brothers; You, like us, shall have to die,

Lie in torment in this prison— Plead for us with God on high!"

"Pray for us to Mother Mary, That she help us in our need, And from forth this land of bondage On our heavenward journey speed!

"Ask of Jesus by His Passion, By His death upon the Tree, That He bring us to His presen There to dwell eternally!

Montreal, November 4, 1895.

SPIRIT OF THE CHURCH.

To be Found in Her System of Charity Ard Benevolence. - Cardinal Gib-bons' Sermon at Las Vegas, New

In a sermon at Las Vegas, New Mexico, on Sunday, October 20, Cardinal Gibbons said:

The spirit of Christ is in this Church, the mantle of Jesus Christ has fallen upon this Church. Never did a son walk more closely in the steps of his steps of its Founder: and permit me to say if I were to go in search of the true religion with a view of embracing it-much as I would be impressed by the doctrinal teachings of the Catholic Church; much as I would be impressed by the unity of faith that runs through the world which binds me to you by the ties of faith and of hope and of charity; much as I admire that Church by which we are all one in Christ, of apostolic succession, that connects us with the Church of the apostles; I say, much as I would be impressed by the doctrinal teachings of the Catholic Church-I would be the more impressed by that organized system of charity and benevolence she has established throughout the world for the alleviation of suffering human-ity. There is no phase of human

suffering for which the Catholic Church does not provide some remedy-such as those infant asylums, where the as those infant asylums, where the little waifs, abandoned by their parents, she picks up and rescues from a temporal and spiritual death. She has her orphan asylums, where the young of both sexes are brought up to become useful members of society: she has her hospitals, whereevery phase of human suffering is provided for. Such is the spirit of the Church of Christ, my dear brethren. I remember some forty years ago, the press and the world bestowed praises and applause upon a certain lady who nursed the sick in the Crimean war. Florence Nightingale was her name. She was praised, and very justly so, because of her nursing our poor dying soldiers-but, brethren, do you not find in every Sister of Charity and Sister of Mercy a Florence Nightingale, with keeper?"

Keeper?"

Keeper?"

You are all brothers, I care not with problems of the soul, our immortial destiny, the way of salvation, civil ceals even her very purpose from the

Some years ago, at the close of our late war, I was Bishop of Richmond, Virginia. I happened to attend a school commencement, and kindly responding to my invitation to address the school, a gentleman, well known at the time, spoke substantially as follows ;

"There was a soldier who fought in the battle of Gettysburg, and he was wounded, at was thought, unto death; and he lay upon the battlefield unconscious; and when he came to conscious ness, he saw at his side a plain coffin but, on the other side, he saw a Sister of Charity, and she was bandaging his wounds and cooling his fevered brain. She nursed and attended him, until he got sufficient strength to go to his home and kindred : and now that soldier stands before you."

Some years ago I had occasion to go to New Orleans, by sea, and I was ac companied by eight Sisters of Charity, in the fullness of youth and health They were sent down to the South to nurse the sick with yellow fever. They left the city of Baltimore, unher alded by the press and they rushed into the jaws of death, like the Six Hundred; but not like them, bent upon deeds of blood, but but bent upon deeds of mercy. During the following summer six of those eight Sisters had sacrificed their lives for the love of their fellow-beings So, brethren, you have a heroism, not culled from the musty pages of pag-eantry, not culled from the pages of old books. Here you have a sublime heroism, not roused to action by the frenzy of arms, not roused by the lust for fame and for conquests : but here you have, brethren, a heroism, a sublime heroism, inspired solely by the love of God, and love for their fellow Master in the path of Charity and ties — the charity not merely of the benevolence? Are we to be out-done hand, but of the beart. — "Tales of a by those who are already working in Traveller.'

the house of charity? Are we to make Christianity a mere historical page, without having our names indestruct-

ibly impressed upon that page?
I care not how humble or how poor a man may be : I care not how his circumstances may be, whether without influence in society, or otherwise, God has made every man and all his fellow-men. Help one another, aid one another, be neighborly toward one another; lighten one another's burden, so you will fulfill the law of Christ.

Listen, brethren; this is the cause of our greatest sorrow and suffering. It comes from ourselves, from our miserable selfishness, this greatest cause of the suffering of our fellow-beings. Neither the elements, nor the winds, nor the rains from heaven, nor the worst action of the brute creation, exercises so much malign influence on man, as man himself. "Man's inhumanity to man, makes countless thousands mourn." Help your brothers, help your sisters, aid one another! Why, brethren, we are social beings and therefore every man is needed in society. How can we develop this great western country without social organization? That is the difference between the savage of today, some of whom I saw yesterday, and yourselves. They are disorganized, whilst you are organized for your mutual wealth, protection and benefit. I say, brethren, that the richest man father than the Church walks in the in creation, Vanderbilt, would be poor and blind and miserable with all his wealth, without the aid of a fellow-being. If he had no brothers to love, if he had no man to serve him, what would all his wealth be to him? Therefore, I say, brethren, that we must aid one another. What would this great Atchison railroad be without its distin-guished president? What would all its length and equipments avail without the intelligent mind of the engineer, without the vigilance and activity of the conductor, and without the sturdy arm of the brakeman?

here we find that we are all coming to the aid of one another. Perhaps you will say to me: " What have I to do with my brother? I have my family to support. Am I my brother's keeper?" That was the language of a murderer, the first mur-derer. "Am I my brother's keeper?" I tell you that you are your brother's keeper, and that you ought to associate with your brother in every vicissitude, and in every difficulty and in every trial to lift him up. You are your brother's keeper. What would become of you and me, brethren, if Christ, the Lord had said: "Am I my firother's keeper?" We would all today be in the darkness of sin, and in the shadow of death! If the apostles to a question box, which had been had said: "Are we our brother's keeper?" where would the Christian Church be to-day, brethren? What would become of those Indians out here, if those had been the words of our self denying missionaries, who preach to the Indians and bring them to the light and the life of our Christian dispensation? Ah! brethren, then say not any more, "Am I my brother's

was created to help and aid his fellowman. He should say, I will show more charity to my brother. If he does not say that I will say you have never learned the very alphabet of the Catholic creed and the spirit of the Gospel. If you had the power of rais ing the dead to life, making the blind to see, or giving hearing to the deaf, what would all that power avail you? Suppose I had the power of working miracles what good would it do me God would give me that power, not for my own sanctification, but for the benefit of everyone; and if I should say, "Lord, we have prophesied in Thy name; we have wrought miracles Thy name." He would say say, "I know you not, because your lives are not corresponding to the

power which you each had.' There are miracles of mercy and compassion which the poorest of us are able to accomplish, and they will bring to us a blessing, as well as to others. When you help your brother you give him sight and hearing; and when you lesson his sorrows you are walking in the footsteps of Christ; and, brother, remember, we are all subjects of God, and the brothers of Jesus Christ. We like to be like God. Never are you more like God than when a man comes to you with his heart weighed down with sorrow and you help him ; you change that man, you transform that man, you infuse into him some creative act of your own. Never, never have you deserved more to be called the son of God than when you have caused the flowers of gladness and joy to come into the houses that were dark and barren before. As the prophet said, "To visit the fatherless and the orphan in their tribulation and keep one's self unspotted from sin, is pure religion and undefiled, before God and the

Church. What are we going to do they relieve. The tone of his voice, about it? Where is our duty? Are the beam of his eye, enhanced every we to be the mere lookers-on in the gift, and surprised the poor suppliant field of battle, and not follow our with that rarest and sweetest of chariTHOUSANDS ATTEND

Successful Mission to Non-Catholics.

Cleveland Catholic Universe, Nov. 1. The mission to non Catholics by Fathers Elliot, Kress and Graham this week in Music Hall has proved successful beyond expectations. The vast hall with a seating capacity of five thousand, has been taxed at times to comfortably accommodate all who sought admittance. A large proportion of the many thousands who at tended the lectures were non-Catholic All denomiations were represented, and the utmost interest was manifested in the explanation of Catholic teaching "Question Box" indicates a wide spread desire among our non-Catholic neighbors for information concerning things Catholic. Scores of questions were propounded touching upon those points most frequently misapprehended by Protestants. The phraseology of the questions vouches for the fact that they were asked in good faith by

people who really wanted to know.

This part of the proceedings proved one of the most interesting and significant features. The intense interest evoked by the simple but emphatic statements concerning things which Catholics believe, and the repudiation of other beliefs maliciously or ignorantly, but always falsely, ascribed to them, showed how opportune such efforts are, and the value and usefulness of such an enterprise as the public hall apostolate formally established in the diocese by the Rt. Rev. Bishop.

The zeal and energy of the Brown son club, through whose efforts and under whose auspices the mission was given, are worthy of the highest commendation. Its members have set an example of practical devotion to the cause of religion worthy of emulation by all societies professing to be Cath-

Sunday Afternoon.

INTRODUCTORY-THE NECESSITY OF RE LIGION.

The series of lectures to non-Catho lics by Fathers Elliot, Kress and Graham, opened most auspiciously at Music Hall to an audience of about four thousand persons. The introduction was made by Father Elliot, on behalf of the Cleveland Apostolate who stated that the lectures and exercises were intended to remove erroneous ideas existing among non-Catholics regarding Catholic teaching and devo-tion and to put the Catholic Church and Catholic religion before the public to a question box, which had been placed at the entrance to the hall and invited its use by anyone who desired information on subjects of Catholic doctrine or practice. This movement, said Father Elliot, is emphatically a movement of the Catholic Church endorsed and encouraged by the Bisho of Cleveland, who would be present t inaugurate the work were it not fo engagements necessitating his pres and religious liberty ; we will attac nobody or no system, we may touch on them in making comparisons, but

will not be in a spirit of controversy Father Elliot here read 13-1st Corinthians on charity. The speaker said this text was selected as the most fitting one for a gathering of this kine for the questions to be treated must b governed by the dictates of charity "It is well," said Father Elliot, "to speak at the outset of what Catholic do not believe. We are often asked Do Catholics believe that pardon for sin can be purchased by money

"No : God forbid, we do not believe any such thing. What sort of creatures should we be and how could we believe thus? We believe that our sins are forgiven through the merits o the death of Jesus Christ. Those who say that sin is pardoued by the merits Rev. Fatl of Jesus Christ speak a doctrine that i essentially Catholic. We maintain that to obtain pardon there is an in terior revolution, or, as we call it, con trition. Attached to that is confession Our Lord said in the Gospel of S John xx, 22, 28, and St. Matthew xviii, 18, 'Whose sins you shall for give they are forgiven; whose sing you shall retain they are retained. That, we maintain, necessitates con fession, and confession has been prac ticed from the earliest ages of the Church and has always been a condition of pardon where it could be done. Do not Catholics wership the Virgin

Mary? "Catholics do not believe the Virgin Mary in any way equal to God. She is a creature, wholly human, but the most perfect of all humans, and she she stands at the head of the human

to her Divine Son.' the Catholic Church?

oral life, he can gain salvation.

The formal address of the afternoon The formal address of the afternoon was delivered by Father Krass on "The hecessity of Religion." It was an elequent and convincing exposition of the head that mankind has for religion, for God, the desire imbedded in every nature for happiness which is only attainable by union with God. Many philosophers have strived for happiness without religion, but met with sad disappointment. Man is naturally religious; some in great, some in less degree. It is inherent in him, and happiness is destroyed unless he yields to this religious instinct.

The closing address was by Father

The closing address of the acceptance with a simple to these has received a commission to deturn the Catholic attitude towards the Bible. He said in part:

The add the father Cliow of the subtle towards the Bible. He said is particulated towards the Bible. He said in part:

The add the father Cliow of the subtle towards the Bible. He said is particulated towards the Bible. He said is particulated. The court was a God: but masterful disquisition on the Cathol

The closing address was by Father cliot—"Shall America be Catholic or Protestant." He spoke of the charaeristics of Americans, their ancestors, ac various founders of the country, eir meney-making instincts, their ligious instincts. "Americans are nore religiously inclined than many digion, are of an inquiring mind and ill not be satisfied but with the truth. As the Catholic Church has the truth nd has much more to offer them of the ruits of religion, I am convinced that

merica is bound to be Catholic. Father Elliot has a striking person lity, his robust physique, strong and veil-regulated voice, deep earnestness and ripe scholarship give him wonder-ful effectiveness for the work he has undertaken.

Several times applause broke out, which called forth a request from Father Elliot that the audience rerain from this, as it might be offensive to the non Catholic portion of his

The music of the afternoon was a delightful auxiliary to the lectures. It was furnished by St. Bridget's choir, directed by Mr. Wm. Dillhoefer. A uintet of string instruments from the yeeum theatre orchestra added greaty to the effectiveness of the voca numbers.

Monday Night.

AN WE GET ALONG WITHOUT THE BIBLE? REASON AND RELIGION.

The vast auditorium was comfortably lled Monday night. A preponderance of men was a notable feature of the gathering, and a very large division was composed of non-Catholics. Father Elliot opened the proceedings with an appropriate selection from the Sacred Scriptures. The Question Box yielded a number of inquiries which were answered by Fathers Elliot and Graham. Here are a few of the ques-

By what authority does the Pope issue Indulgences to commit sin? By no authority and he does not issue sur Indulgences.

Is there any sin that cannot be for-

given-if so what is it? There is no particular sin too great to that the passage in the Bible referring to the unpardonable sin describes a state a person may fall into, which takes away all desire for repentance. How can God be all merciful and all

I do not know. It is a mystery to me, yet I believe it because God has said so. Many things occur in the natural order beyond my understanding but I know they are true because I see them.

Why does the Catholic Church forbid membership in certain secret societies, while it does not expel saloonkeepers? Because it is the belief of Church authorities, after due investigation, that the societies in question have feature which renter them inimical to faith The Church does not expel any per

on from membership, because that is contrary to the spirit of Christ. She live in an intelligent community and may excommunicate the sinner and deny him the sacraments, but she never places him beyond the pale of

> Rev. Father Kress delivered an interesting address on Faith vs. Reason He said, among other things: It will not do to decry reason. Rea

> on holds an honored place in the domain of truth : it is infallible in it ficient; its sphere is too contracted too narrow. It may teach learnedly of this world; but it cannot teach the supernatural. Its knowledge is partial. It is insufficient for a perfect civilization.

History proves this. Reason has been given a trial; it has been weighed in the balance and found wanting. The speaker reviewed the compared it with the present, proving that Christianity was a positive benefit to the human race.

In conclusion he said: Who then is entitled to be called the Mother of could wish back the age when reason God, because her Son is God. What was sole monarch of the world? The we hold concerning the Virgin Mary is agnostics, sceptics, atheists and infidels that she is superior to all saints; that of the present day would steal all that love of God, and love for their fellowbeings. Such, I say, brethren, is the spirit of Christ and the spirit of His charity was not confined to mere spirit of Christ and the spirit of His charity was not confined to mere spirit of Christ and the spirit of His charity was not confined to mere donations, which humiliate as much as they relieve. The tone of his voice, pray to her, we ask her prayers, we The choice is easily made if we must be pray to her, we ask her prayers, we The choice is easily made if we must have the humanity of Jesus Christ in that foundation. They would destroy the nearest office—the office of mother; we have the humanity of Jesus Christ in that their irreligion upon our Christian the humanity of Jesus Christ in that she is associated with their irreligion upon our Christian the humanity of Jesus Christ in that she is associated with their irreligion upon our Christian the humanity of Jesus Christ in that she is associated with their irreligion upon our Christian the humanity of Jesus Christ in that the humanit beg her to unite her prayers with ours choose between Christ and the adulterous Jupiter or him of our own time A question from the box was: What who publicly commends suicide and chance is there for a salvation outside the free circulation of obscenity in the mails; between the pure maid of Naza

It is a question of conscience. If a reth and Venus er the deified harlot of

the golden cable which holds the anchor comes from God in all they justly

There are historical arguments for its inspiration; there are arguments from authority; because it was the book of the Jewish Church, which possessed the authority of God. But the short cut to inspiration of the Old Testament is the guarantee of Jesus Christ. If St. Paul could say. "They are Hebrews, so am I, they are Israelities, so am I, they are the seed of Abraham, so am I," much better could Jesus of Nazarath say so.

The race, the religion, and the book men are must be determined whether it is the word of God or not. A judgment must be passed on it.

He command it to be written, nor did nothing, for the question would still without any written code. The Christian brotherhood antedates that?

went before writing; organization went before writing. The different went before writing. The different fallible judge? Fallible judges have arately produced upon different occa sions and for separate purposes. Christianity is not a religion of a book, as the Old Testament was. It is a religion of a brotherhood; but that brotherhood is Christ's, and what it vouches for Christ vouches for. Catholic Christian Church, the brother hood of Christ, affirms the inspiration of these books called the New Testament. That inspiration, as to some of the books can be historically estab lished; but for the masses of mankind the authority of Jesus Christ through TO BE CONTINUED.

FALLIBILITY.

New York Freeman's Journal.

The Christian Statesman, in discussing the question of "Hulan Authority not expec and Infallibility," argues that an infallible Church is not necessary.

And as infallibility was not requisite Among other things, it says:

"The truly Christian state, acknowledging as it will the ultimate authority of God and its own subjection to Christ and His law, will avoid many of the nistakes into which the nations of the world have almost constantly fallen. But it will give evidence in many ways of its fallibility. And yet, in the midst of their errors of judgment in legislative enactments and governnental administration, the 'powers that be' may claim the true authority that comes from God in all they ustly do for the maintenance of human

which its purpose is to deny its exist and that of when it is subject to the law of Christ, the State is to govern in the nator what is the law of Christ? To be ural, temporal order, subject to the law subject to a law one must know that law. of God; that of the Church to teach of Christ is obvious, from the fact that his eternal and supernatural destiny Protestants have never agreed as to Hence that their authorities are differ what that law is. In attempting to in-ent, and the fallibility of the former does terpret it they have split into innumerable sects, the very existence of which

These authorities are not analogous. proves that fallible, private judgment The Statesman's article is an excellent cannot be the methods appointed by specimen of indefinite theological meandering. kinds of authority, fallible and infallible, and in justice to the divinity of Christ we cannot suppose that He God, to assume that He did not leave without a prayer-book. man without some sure method of know- book fixes and holds the at

person has lived in an atmosphere that would cause him to believe that his religious views were true, and lived a moral life, he can gain salvation. the French revolution; between the conscience only when they are just, and not contrary to the will of God. What authority is to determine this point for antiquity or the modern infidel reign the citizen? The legislature, or the Father Elliot followed with a simple the courts or private judgment? None of the but masterful disquisition on the Catholic attitude towards the Bible. He courts or private judgment? None of these has received a commission to determine the question. Here again we see the necessity of an authorized

the golden cable which holds the anchor in the haven of rest.

How do I know that the old Testament is inspired? Because the great Truthteller of the ages, the Lord Jesus Christ, vouches for its inspiration. It is His book, because it is the book of His people.

There are historical arguments for its inspiration; there are arguments logic drives us back to an ultimate

of Abraham, so am I," much better could Jesus of Nazarath say so.

The race, the religion, and the book of the Jews are more His than any other Hebrew's. Of His last moments on Calvary, St. John says: "Jesus now knowing that all things were accomplished that the Scriptures might be fulfilled."

value it must be determined whether it is the word of God or not. A judgment must be passed on it. Who is to passit? A fallible or infallible authority is not a sufficient voucher. Only the infallible can determine the infallible. Then, before we can use the Bible, we must have an infallible authority to youch for its inbe fulfilled."

With regard to the New Testament the lecturer maintained that Jesus Christ vouched for it, but indirectly. The Bible itself? No, for a book cannot be evidence of its own inspiration. The Bible does not say it is inspired, and even if it did not say it is inspired, The Church was fully organized remain: Is its claim to inspiration an inspired claim? Who is to determine

tried it with the result that Protestant Christendom is split up into warring sects, each declaring that all the others of the Apostles taught by word of mouth; some left brief writings writings saying it means this saying it means this, another that it means that. Such is the authority the Statesman proposes as the ultimate judge in matters of faith and morals. The Bible needs an interpreter, just as the Constitution needs a Supreme Court or some tribunal to determine what it says. This court, in the order of revealed truth and obligation, must be in reality what the Supreme Court by necessity feigns to be, infallible.

The Statesman rambles on in this way: "The State would show its wisdom if, when some difficult question had to be decided in its councils, and it was at a loss to know what was the requirement of the divine standard for nations, it would apply to the Church of Christ for help in the interpretation of that perfect law. Not claiming in not expect infallibility in the Church as a basis for its own authority, it would not be requisite to make the counsel of the Church suited and adequate under God for the nation's special need.

Why should the State, when at a loss o know what is the Divine standard for nations, apply to the Church for help in interpreting that perfect law, when the Church is claimed by it to be just as fallible as the State itself?

But which Church should the State consult? One that claims to be fallible or one that claims to be infallible - the Protestant or the Catholic?

It will be noticed in the above ex-In all this the Statesman assumes the tract how the Statesman confounds the existence of an infallible authority, two authorities, that of the Church ence. For instance, who is to deter fails to see that their domains and mine when a state is truly Christian, or ends are entirely different: that of That private and fallible judgment can- the revealed truth and law of God, and not bring us to a knowledge of the law minister to man's needs in reference to

At Mass.

The use of a prayer-book at Mass is would impose on us an obligation of a great aid to devotion. There are believing and obeying, and at the some, especially men, prone to dispense same time leaves us without a sure with it. This is a mistake; for the method of knowing what to believe and capacity of following the Mass service what to obey. Fallible authority is not a sure method. Experience proves this beyond all doubt. Then, aside from all historical evidence, it is necessary to to be meditation is very rare, not one in power of mental concentration. Disprend all historical evidence, it is necessary to to be a sure of the power of mental concentration. sary, in view of the infinite justice of the result of attempting to follow Mass ing with certainty His laws, obedience arrays the proper thoughts and sentito which He has made a condition of ments in an orderly manner and stimu salvation. None but an infallible lates our piety in correspondence with authority can give us this certainty. the various parts of the Mass. No one, Therefore, such an authority exists, who can read, should neglect to dili-Again, State laws are obliging in book.—Church Progress