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Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 8, 1894.

NO. 829.

SHE WAS A SHERIDAN.

Lord Dufferin's Tribute to His Celebrated Mother.

In these days of the "New Woman talk and fiction it is refreshing to take up a book like "Songs, Poems, and verses" by Helen, Lady Dufferin, edited by her son, the Marquess of Dufferin and Ava (John Murray). The work is a tribute by the most distributed of England's diplomatists tinguished of England's diplomatists to his justly celebrated mother —a woman who united noble gifts with a

personality of surpassing sweetness.

The late Dady Dufferin, one of the three granddaughters of Richard Brinsley Sheridan, shared with her sisters, the Hon. Caroline Norton (Mrs. Stirling-Maxwell of Keir) and Georgina, Duchess of Somerset, a full meas-ure of the gifts and charms of the Sheridans. In her beauty and wit were exemplified in remarkable degree, and these all-conquering sources of attraction were combined with others which, if they could not increase the brilliancy of that beauty and wit, were potent allies in producing the sweet, attractive grace which all who knew Lady Dufferin acknowledged and found abiding. "There have been many ladies who have been touching memoir; "but I doubt if there have been any who have combined with so high a spirit and with so law and children to her bedside and natural a gayety and bright an imagination as my mother's such strong, them good by in the same fond cheerunerring good sense, tact, and womanly discretion." The "lovableness" of her character, to use Lord Dufferin's apt term, is the one word that expresses her.
One the three sisters married the

Duke of Somerset, and, as Lady Seymour, was often chosen to represent the Queen of Beauty at the old-fashioned tournaments. She had large ine Queer of Deatity at the old-lashioned tournaments. She had large deep blue or violet eyes, black hair, black eyebrows and eyelashes, and a complexion of lilies and roses—a kind of coloring, Lord Dufferin says, rarely seen out of Ireland. Another sister was Mrs. Norton, a brunette, with a pure Greek profile and a clear olive complexion. Lord Dufferin's mother, although her features were less regu lar than those of her sister's, was recognized on all hands as lovely and at tractive, with a figure distinguished for its grace and symmetry, and a sweet voice, to which, in company with Mrs. Norton, she often did justice at concerts and assemblies. Her other gifts were numerous, the chief one being that of poetry, which alone would have won for her an enduring fame. Frances Kemble, in her "Records of a Girlhood," mentions an evening she passed at Mrs. Norton's house, "when a host of distinguished public and literary men were crowded into their small drawing room, which was resplendent with the light of Sheridan beauty, male and female—Mrs. Sheridan (Miss Callender,) the mother of the Graces, more beautiful than any-body but her daughters; Lady Graham, their beautiful aunt, Mrs. Norton: Mrs. Blackwood (Lady Dufferin;) Georgiana, Duchess of Somerse and Queen of Beauty by universal consent;) and Charles Sheridan, their brother of the Apollo Belvedere. Certainly I never saw such a bunch of beautiful creatures all growing on one stem. I remarked it to Mrs. Norton, looked complacently round her tiny drawing room and said, 'Yes, we are rather good-looking people."
Rarely, indeed, has there been such an instance of the transmission of luxuriantly brilliant gifts as the Sheridan The men, who were all over six feet high, as well as handsome, might have become distinguished intellectually, in politics or letters, had consumption not swept them away before their prime. Lady Dufferiu's grandmother was

that celebrated Bath singer, Miss Linley (heroine of Ned Sothern's late com-"Sheridan; or, The Maid of Bath") whose marriage with Sheridan forms so beautiful a page in the rom-ance of his life. Her father, Tom Sheridan, was no mean wit, while other distinguished members of the same house were, Joseph Sheridan le Fanu, who wrote "The House by the Churchwho wrote "The House by the Chutch' and "Uncle Silas," as well as "The Ballad of Shamus O'Brien;" and Sheridan Knowles, the author of "The Hunchback" and "Virginius," together with other works and poems. Lady Dufferin was married first to a descend ant of the Ulster Blackwoods, a man who was a kinsman of sailors and military officers; and then to Lord Gifford, whom she married on his death-bed at his urgent entreaty. Lord Dufferin calculates that the Sheridan family—of whose genealogy, going back to the days of the OSheridans of Togher, he gives an interesting account—and their col-laterals produced between them twentyseven authors and over 200 literary works. Driven out of their lands like so many of the Celtic Irish, it was as he their struggles with adversity which brought out their extraordinary

The story of Lady Dufferin's second marriage is sufficiently romantic. When Lord Gifford first made her acquainteges she was considerably older than he. In fact he was a lad reading with a tuto before going up to Cam-

bridge. Being at the time in a morbid condition he was impressed with an unfounded distrust of his own capacity. She cheered him and made him believe in himself, and, as he was in reality a well, it is true I do not possess the man of exceptional power, he seen gare. Naturally he fell in love, like many other men, with the beautiful widow, and on more than one occasion pressed her to marry him. His career was cut short by an accident. While specific short by an accident. While specific short by an accident. While specific short by an accident. He exerted all his strength to hold it up until they could escape, but the strain caused injuries from which recovery was pronounced hopeless. He was nursed for nearly a year at Lady Dufferin's house in Highgate, and on his death-bed asked as a last satisfaction, that he might become the husband of of the woman whom he had loved in of the woman whom he had loved in vain for eighteen years. Being assured by the doctors that the invalid could not recover, Lady Dufferin con-sented to the brief union. In less than six weeks Lord Gifford died. The wife in name only survived him four years, bearing, with cheerful bravery, a long and painful illness. On the morning of her death Lord Dufferin thinks that she must have had some presentiment beautifut, charming, witty, and good," Lord Dufferin writes in his In a brief interval of consciousness al that she would not live to another day. lowed by the narcotics under which she was kept she sent for her daughter inful way in which she was in the habit

> many a little tender joke and loving word of endearment. The present author, her son by the former marriage, says he was a boy when his father died. That father pressed a wish that the heir of Blackwoods should reside a good deal in Ireland. Lady Dufferin, though a beautiful woman, delighting in social involuntary appreciation of the ridiculous, and exquisite critical faculty, her natural impulse was to admire and see the good in everything, and to shut her eyes to what was base, vile, or cruel. . . . But the chief and dominant characteristic of her nature was her power of loving. Generally speaking, persons who love intensely are seen to concentrate their love upon

are seen to concentrate their love upon a single object, while in my mother's case love seemed an inexhaustible force. Her love for her horse, for her the affection she lavished on me, on her brothers, sisters, relations, and friends, was as persistent, all-embracingg, perennial, and indestructible as the light of the sun." When he has recorded her death Lord Dufferin breaks into the following pardonable threnody: "Thus there went out of the sun." The English Bible Before the Reformation.

The English Bible Before the Reformation.

The Pre-Reformation or revised version of the whole Scriptures, the same high authority appears in the Dublin Review, accordange to the imitation he recently made in our columns. Dealing with the position occupied by Wyclif he says: see it accomplished" (Thompson, ut for the says). was no quality wanting to her perfection; and I say this, not promoted by the partiality of a son, but as one well

both men and women." ANECDOTES ABOUT DISRAELI.

The subject of this memoir was naturally brought into contact with many poet Rogers, Lord Broughman, Lockto be Prime Minister of England.

was that he should come and see you: recluse at Hampole. At the same time the second, that he should pay my probably another translation of the

man of exceptional power, he soon gave broad acres of Lord So-and-so, or the promise of considerable distinction.

short by an accident. While superintending some repairs at Castle Gifford he saw that a large stone was about to fall on some of the workpeople below.

FAMOUS IRISH POEMS.

Lady Dufferin's poems require no introduction at least to the millions of her fellow-countrymen who have settled in America. No books are re-

I am sitting on the stile, Mary,
Where we sat, side by side,
That bright May morning, long ago,
When first you were my bride;
The corn was springing fresh and green,
The lark sang loud and high.
The red was on your lip, Mary,
The love light in your eye. Her humor was as genuine and deep

as her pathos; indeed her merry songs make the bulk of her productions. She wrote "The Charming Woman," the one beginning "O, Bay of Dublin ;" and hers, too, was "Katie's Let ter," though many a girl sings it now a days without a notion of who the author was :

och girls, did you ever hear I wrote my love a letter? And aithough he cannot read I thought twas all the better. For why should he be puzzled With spellin' in the matter, When manin' was so plain I loved him faithfully— And he knows it—Ohe knows it— Without one word from me. of wishing them good-night, with

I wrote it, and I folded it,
And put a seal upon it.
It was a seal almost as big
As the crown of my best bonnet
For I wouldn't have the postman
Make his remarks upon it,
As I d said inside the letter
I loved him faithfully—
And he knows it—O he knows it—
Without one word from me.

Coming as the author does from the family of Sheridans, as remarkable for intercourse, for her son's sake spent the deep potations as for the richness of many of her best years in his company in the solitude of an Irish country house. "The gain to me," says Lord Dufferin feels that he has a right to refer to the burden which his ancestry Dufferin, "was incalculable. The period between seventeen and twenty-one is perhaps the most critical in any man's life. My mother, in spite of the gayety of her temperament and her powers of enjoyment, or perhaps on that very account, was imbued with a deep religious spirit — a spirit of love, purity, self-sacrifice, and unfailing faith in God's mercy. In spite of her sensitive taste, keen sense of humor, involuntary appreciation of the ridiculous, and exquisite critical faculty, "I have reason to complain." the Dufferin, "was incalculable. The has bequeathed so him. The great

"THE WORD OF GOD."

thremody: "Thus there went out of position occupied by Wyclif he says: the world one of the sweetest, most beautiful, most accomplished, wittiest." We are apt to forget the fact that 'till past the middle of the fourteenth cenbeautiful, most accomplished, wittiest, most loving and lovable human beings tury French was actually the language that ever walked the earth. There of the Court and of the educated classes generally. Only in 1363, for the first time, was the sitting of Parliament the partiality of a son, but as one well opened by an English speech, and in the previous year only had it been enacted that the pleadings in the courts of law might be in English in place of the French which had hitherto been the legal language; but even then the records of the proceedings were still to amongst whom may be mentioned the tinued for almost a century longer to hart, Sydney Smith, Theodore Hook and Mr. Disraeli. Here is an incident be the language of the upper classes and Mr. Disraeli. Here is an incident in the relationship between Lady Dufferin and the man who was destined to be Prime Minister of England. The elder Mr. Disraeli being as yet language is of course to be found in more celebrated than his son, my the circumstances of the time. Before mother had expressed a desire to see the era of Wyclif consequently all who him. But the introduction could not were able to read at all, could readily be managed, inasmuch as at this par find in the Latin version of the Holy ticular moment Mr. Disraeli had quarreled with his father. One fine morn as existed in England, what they re

ing, however, he arrived with his father in his right hand, so to speak, in Mrs. Norton's drawing room at Story's-gate. Setting him down on at Story's-gate. Setting him down on the non-existence of any English translation of the entire Bible before the a chair, and looking at him as if he time when Wyclif came upon the scene. were some object of vertu of which he wanted to dispose, Mr. Disraeli turned round to my mother and said in his somewhat poupous voice: "Mrs. Blackwood, I have brought you my lated by Richard Rolle, who died in fisher. I have become reconciled to 1849. This work he undertook at the father. I have become reconciled to 1349. This work he undertook at the my father on two conditions: the first request of Dame Margaret Kirby, a

of his earliest encounters with Mr. near Leeds, in the County of Kent, Disraeli, who always treated him with about 1320. Besides these, however, Bohemia the Bible was translated by great friendliness, was in Brook street there was the metrical paraphrases of the afternoon of the day on which he Genesis and Exodus, the Ormulum or

Anglo-Saxon version of the Gospels was copied as late as the twelfth cen-tury." (E. M. Thompson, Wycliffe

century, it is sufficient to show that the idea did not originate with Wyclif, and was not the outcome of his move ment; the simple fact being that it was not until his era that the need for vernacular versions became pressing
—or, indeed, until at that time the
undoubted establisment of the supremacy of English as the national lan-guage became assured. The so-called reformer of the fourteenth century was fortunate in the time in which he lived, so far as this is concerned; and if to have ascribed to one much that does not of right belong is to be accounted as good fortune, then Wyclif was in deed greatly blessed in being a great deed greatly blessed in order to be personality in an age when pens began to be busy on English tracts and English translations. Because for this sole lish translations. Because for this sole reason, as Mr. Maunde Thompson, the principal librarian of the British Museum, well observes, "it is not sur-prising that much has been ascribed to him which is due to writers whose to him which is due to writers whose names have died."

It will, perhaps, be thought that this can hardly by any possibility be the case in respect to so important a matter as the translation of the Bible into English. Yet what as a fact do we know about it? In the first place, the tendency to ascribe to Wyclif what clearly is not his is directly illustrated in regard to Biblical literature. The commentary on the Apocalypse, which probably dates from the middle of the fourteenth century, and those on the Gospels of SS. Matthew, Luke and John, were all believed to be the works of his pen, "although recent criticism has rejected his claim to the authorship" (Thompson, ut sup., p. xvii). It is also, I believe, very questionable whether the translation of Clement of Lanthony's Harmony of the Gospels, and French vernacular translations, known as "One of Four," was Wyclif's which it is admitted were allowed. It Lanthony's Harmony of the Gospels, work at all, as is often asserted. version differs from the received Wyclifite text, and the only reason, apparently, for ascribing it to him is duction, in which the practice of reading the Scripture used in the Church services in English after the Latin is defended. The most that can be said is that possibly Wyclif may have been the translator, although there exists no evidence that such was

Passing now to the translation of the Bible itself, it will probably be a surprise to many to learn that only the New Testament portion," as Mr. Maunde Thompson has pointed out, can be said even "probably" to be due "to the hand of Wyclif himself." sup. p. xix). So far, then, as Wyclif personally is concerned, the New Testament portion of the version, which goes under his name, is all that can be said even as probably his work.

Further on Father Gasquet says .--We may now turn our attention to a brief consideration of the attitude of the English ecclesiastical authorities of the fourteenth and fifteenth centuries towards a vernacular translation. It might seem unnecessary, perhaps, in these enlightened days say much upon this; but the same old stories are being repeated almost daily, and writ-ers of various kinds still indulge themselves in the congenial task of embellishing cherished traditions without caring o inquire too particularly, or for that matter, at all, into the grounds of their belief. I have already referred to this attribute of mind, and I may here take as an example the writer of an article in the latest edition of the Encyclopedia Britannica.

"The work of translating the Holy Scriptures (he says) assumed important dimensions mainly in connection with the spirit of revolt against the Church of Rome, which rose in the twelfth and thirteenth centuries. The study of the Bible in the vulgar tongue was a characteristic of the Cathari and Waldenses, and the whole weight of the Church's authority was turned against the use of the Scriptures by The prohibition of the the laity. Bible in the vulgar tongue, put forth at the Council of Toulouse in A. D. 1229, was repeated by other Councils lebts."

Psalms was made by William de in various parts of the Church, but Lord Dufferin himself notes that one Schorham, a priest of Chart Sutton, failed to quell the rising interests in Huss; and the early presses of the tract he may, as in fact frequently fifteenth century sent forth Bibles not happens, intermingle false and erron-

the thirteenth century. It is, moreover, of interest to remark that after the Norman Conquest, whilst the wants of the educated class were satisfied by the Norman-French translations, "the Angle Sayon version of the Gospels the vernagellar Serietures and fire dency of this passage from the "Ency-clo pedia." It has been shown beyond of such when made. the vernacular Scriptures and fifty The same from Catholic sources. Meagre as is the evidence, then, of vernacular versions of the Sacred Scriptures in England previous to the close of the first half of the fourteenth century, it is sufficient to show that the idea did not originate with Wyelif. piety rather than as books for mere library use. The same may also be said of the printed editions. France, Spain and even Italy each had editions of the vernacular Scriptures in the fifteenth century, as some of the earliest efforts of their national printing presses. In Germany, indeed, no fewer than seventeen such editions existed before the time of Luther, and still people may yet be found to cling to the old fable of accidental finding of the Bible by the so-called German reformer; the truth being that there is ample evidence to show that in mak ing his translation of the Scriptures

he had before him and was actually using one of these Catholic versions. If England did not possess a pre Re-formation printed Bible, this was due to circumstances to which I shall have to refer later. It should, moreover, be borne in mind that its place was supplied by the extremely popular "Golden Legend," which contained nearly the whole of the Pentateuch and the Gospel narrative in English, and which was issued from the press by Coxton before the close of the fifteenth century

As to the attitude of the ecclesiastical authorities in England towards the translated Scriptures, it is believed on all hands, apparently, that it was un compromisingly hostile. from our ordinary history books, we should certainly conclude that what Mr. Matthew calls "the zeal of the inquisitor " prevented any large circula-tion of the newly-translated Word of God. Yet a strange fact confronts us at the outside; the number of manu-script copies of English Bibles extant hardly falls short of that of the German The has, I believe, been hitherto taken for granted, without sufficient examination, that the authority of the Church in this country was directed not merely to discourage the reading of the Bible in English, but absolutely to forbid the making of any translation whatever. But what, again, are the facts? As a proof of this distinct prohibition of the English Church, a constitution of the Council of Oxford in A. D. 1408, under Archbishop Arundel, is usually relied This is what the council has to

say upon the matter:
"It is dangerous, as St. Jerome de clares, to translate the text of Holy Scriptures out of one idiom into another, since it is not easy in translations to preserve exactly the same meaning in all things. We therefore command and obtain that henceforth no one translate the text of Holy Scripture into English or any other lan-guage as a book, booklet, or tract, of this kind lately made in the time of the said John Wycliff or since, or that ts, the said John Wybe made, either in part to or wholly, either publicly or privately, ut under pain of excommunication, until

the Synod of Oxford forbade was unauthorized translation. The fact that no mention is made of any Wyclfite without its significance, and in view of the Lollard errors then prevalent and of the ease with which the text of the translation in any and every MS., so as apparently to be made to support those views, the ordinance appears not only prudent and just, but neces-Even when the introduction of printing at last rendered it possible to secure that all copies should be identical, the version has still to be authorized. Beyond this safeguarding of

the text the words of the decree seem to imply that proper authorization might be obtained, and even that an official vernacular version of the Bible was seriously contemplated. In this sense, there can be no doubt, the Constitution of Oxford was understood by those whom at the time it concerned. The great canonist Lyndewode in his gloss upon this passage says that the prohibition does not extend to translations of the Scripture made before the time of Wyclif, and

he assigns the following as a reason

why more recent translations must be approved, that:
"Although it be the plain text of Sacred Scripture that it is so translated, the translator may yet err in his translation, or if he compose a booklet or

Father Gasquet enters very fully into the subject, and he says he does not see how it is possible to come to complete translations, all emanating the versions of the Sacred Scriptures edited by Messrs. Forshall and Madnumerous translations existed also in den, and commonly known as Wyelif-

By the Operation of Transfusion a Man's Life Was Saved.

Last week a quarrel occurred between three butchers at the Polish setlement of St. Hedwig near San Antonio, and in the altercation one of them, Peter Karezmaret, was stabbed twice, whereby two dangerous wounds were inflicted.

Dr. De Lipscey was called in to attend the wounded man, and found him almost lifeless from loss of blood.

Rev. Louis Dabrowsky, the parish priest of St. Hedwig, having been sumnoned to administer the last sacraments to the unfortunate man, and being present during the doctor's visit, at nce bared his arm and offered to have one of his arteries opened, so as to have some of his own blood transferred into the veins of dying man. The doctor accepted the Reverend Father's offer and performed the operation suc-cessfully. Immediately after the transfusion of blood the man rapidly revived, and he is now in a fair way to recover

An operation of this kind is always attended with considerable danger, as the admission of the least particle of air into the veins would cause instaneous death, and the Rev. Father's act is, therefore, all the more praiseworthy. Southern Messenger.

LEO'S LETTERS.

They are Expected to Rank Him mong the Greatest of Popes.

The Rome correspondent of the Baltimore Sun writes: Last night the Vatican papers published the Latin text of the encyclical of Pope Leo XIII., long looked forward to. It occupied six columns-more than a full page of these journals. It is addressed to the princes and peoples of the universe. The encyclical is a document of intense interest, and is calculated to attract universal attention. No pronouncement of Emperor, King, President or premier in Christendom to-day will receive more careful and thought ful consideration than this document of Leo XIII. "The world is homesick for heaven" was a happy phrase used in the Parliament of Religious at Chicago, and the fact that Leo XIII. is the spiritual head of the largest body of Christians in the world will render his words of value to these, and of curiosity, at least, to others. This is the secret of the great attention given to his previous documents. He has had not only wise words to say upon the topics he chose for comment or elucidation, but he has also shown how they are to be considered, and from what standpoint they are to be viewed by all those of his communion As the correspondent writes he has

under pain of excommunication, that such translation shall have been approved and allowed by the Provincial Council. He who shall act otherwise let him be punished as an abettor of Now, it obvious from the words of the decree that in this there is no such absolute prohibition as is generally represented. All that the Fathers of the Synod of Oxford forbada was soluted in the solute in the synod of Oxford forbada was soluted in the synod of Oxford forbada was so evils of society, their causes and remedies; that of "Arcanum Diving Sapientia," on Christian marriage : that upon the origin of the civil power, translation of the entire Bible is not June 29, 1881; that upon the Christian constitution of the states, Nov. 1, 1885; that upon human liberty, June 20, 1888; that upon the principal civic Holy Scripture could be modified in duties of Christians, besides a series of letter addressed to the Bishops of individual states or nations, and the letters on the renewal of philosophical studies and on the abolition of Brazil; on the restoration of profound Greek and Latin studies, on the opening of the Vatican library, and many others. Such a series of letters, con taining such fruitful teaching and instruction, constitutes the remarkable work of a great pontificate, and will rank their author among the greatest of those who have occupied the chair

In Good Company

There are subjects at which even the scoffer must not sneer if he still wishes to be considered well bred. one may scout religion and still be

known as a person of good taste.
What old Monsieur Montroud, a dissipated society man of the First Empire, was in his last illness, Abbe Petitot was a frequent visitor at his bedside. One day, in the course of a serious conversation, the Father said

"You have probably, during your long life, been very often tempted to speak lightly and to joke about relig-

ion?"
"No," said the old wit, seriously, "I have always moved in the