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Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription -82.00 per annum.

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THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY. Publisher and Proprietor, THOMAS COFFET, MESSRS, LUKEK KING, JOHN NIGH, P. J. NEVEN and M. C. O'DONNELL are fully anthorized to receive subscriptions and transact all other business for the CATHOLIC REGORD. Rates of Advertising—Ten cents per line each specific and the second of the commended by the Archbishops of Toronto. Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion. ndence intended for publication, as

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, Sept. 10, 1892.

OUR CATHOLIC COLLEGES.

Now is the time when the student packs his Saratoga with the necessary outfit for ten months of absence, bids good-bye to the dear ones at home, and begins or resumes the arduous task of climbing the steep hill of knowledge. He is as ordinary or as peculiar an individual as you will find in any other class of mortals. He may be inspired with an honorable ambition; he may be a student from necessity; or he may passively study because it is the will of his superiors that he should have a college education. It is not our intention to comment upon his motives or to easy task. We simply wish to place be fore the casual reader of this short article a few of the special benefits Catholic college. It appears to us that there are many parents blind to the advantages of such an education. The High School and Collegiate Institutes scattered throughout the Province of Ontario are doing an excellent work in their own way. They afford an opportunity to many who could not attend college to prepare for the learned professions or to pass particular examinations. Their work, however, is special. They will never supply the place of the boarding school or college; much less can they, with every advantage of home supervision, afford the Catholic youth the many benefits of a college course. There is a grand fact, overlooked by many, in estimating a Catholic college education; and that fact is the moral and intellectual atmosphere of these institutions. Our Catholic people, as a rule, are not a wealthy class. Of course there are exceptions. But our colleges are not packed with the sons

of opulence. The majority of the students are the choice sons of industrious parents who see in their children reasonable hopes of an honorable future. The mutual association of such young men cannot but produce an excellent effect. The interchange of ideas, the conversations during the winter hours of recreation, their general conduct, are sources of moral and mental training the value of which few can estimate. The beautiful example of these young men, their noble aspirations and their many the minds of the thoughtful. In no place on this broad earth is the value of the soul more clearly demonstrated than within the four walls of a Catho lic college. On this point the education is thorough without detracting one jota from the secular subjects. On the contrary, it but enchances the walue of the sciences by infusing into the students' minds the highest aim of allknowledge—the glory of God and the benefit to mankind. In the first place, the college is the abode of thought. The distractions of home, with its manifold anxieties, are absent. No useless parties, no idle visitors, no days thrown away and no nights of wakefulness are there tolerated. Innocent amusements and healthful recreations are permitted, encouraged and fostered. Secondly, who are their teachers? They are not mercenaries. They labor not for this world's goods. Their lives are consecrated to God. They labor for the eternal rewards of heaven. What an admirable object lesson their lives afford! Unshackled by the cares incumbent on the seculars, they can give more hours to the discharge of their duties. And well they play their part! Again, consider the admirable division of the college day: all rise early, repair to the chapel, are present at the Holy Sacrifice, and thus implore a divine blessing on the day.

matter what sphere of life he may emcine or any other calling. He may tuted by Judas Machabeus, as recorded us that it would be more just to give office; but he did this only as an act of bark. He may prepare for law, meditake a commercial course. Whatever calling he may choose to follow he will never regret the fact, that of having spent a few precious years of his life in a Catholic college. And regarding a special vocation, the college is the most reliable place to learn to what particular sphere one is called. There he can think, be counselled, and learn what nature and grace have in store for him. It is the most elevated watchtower from which to look down upon a stormy world beneath. We are aware that there may be a few who will point to an instance of a youth who went to college and was not a credit afterwards to his friends or to the particular in- gathering and "sent 12,000 drachms stitution in which he studied. Those who blame the education received in college for such a result have a very vague idea of human nature. The honey bee does not pass by the blooming rose because the wasp draws poison from it. Our Canadian Catholic parents do not seem to appreciate the value of that superior education which our colleges afford. There is a spirit of worldiness abroad with which they are tainted. How is it that there are so few subjects here in Ontario for that predict his future, which would be no highest and noblest vocation-the holy priesthood? Parents frequently do not encourage their promising sons to aim at that dignity to attain which derived from a course of studies in a kings forfeited their crowns in the ages of faith. They very often plead poverty, but it is not the purse, but the will, that is at fault. The writer of this article saw a noble, industrious clerk in a dry-goods store educate his brother for seven years in college, and support a mother and sister besides with his wages. With a good will, a little effort, there are many parents who could send their sons to college, and perhaps have the lasting honor of a son consecrated to God in the holy priesthood.

PRAYER FOR THE DEAD.

In last week's issue of the CATHOLIC RECORD we presented a proof of the Catholic doctrine on the utility of prayer for the dead derived, from the usage of the Jews. The reasoning we gave was sufficient as a demonstration of the doctrine, though it by no means exhausted the subject. Our proof was derived mainly from the first, third and twelfth chapters of the First Book of Kings. As the subject is an important one, we propose to deal further with it here.

The two Books of Maccabees are not received by English-speaking Protestants as belonging to the canon of Scripture. In our former article on this same subject we showed that the utility of prayers for the dead may be proved from the Old Testament, independently of the Books of Maccabees nevertheless the proof derived from 2 Maccabees xii, 46, is none the less demonstrative and satis- the judges find that no injustice has olics-not only Catholics in practice, factory, even if we regard it as a historical document testifying to the be lief of the Jews before the time of our Lord, independently of its authority as scripture. Both books of Machabees are quoted by Josephus as reliable history, as freely as any other book of scripture, though the Jews did not receive them into their canon. Protestants assert that because they are not received by the Jews, Christians should also reject them. To this we answer that the authority of the Christian Church to establish the canon of Scripture was certainly equal to that of the Jewish synagogue. The Jewish canon was completed by the prophet Esdras about the year 460 before Christ. The Machabees were written about the year 125 before Christ, so that they could not be in the canon of Esdras ; but St. Augustine states in his "City of God that though they were not in the Jewish canon, the Catholic Church received them by tradition from the Apostles, and not from the Scribes and Pharisees. That the tradition of the Church has been constant in attesting the canonicity and authenticity of the Machabees is evident from the decree of the Council of Carthage, held in 388, which enumerated and declares to be canonical Scriptures all the books which are received by the Catholic Church to this day, the two books of the Machabees being among the number. They are also frequently quoted as divine The day closes with prayer, as it was Scripture by Origen and St. begun. Then there are, within the Cyprian. The first book of Machabees college, societies, pious, literary, is also quoted in the gospel of St. John dramatic, and such like, presided over x, 22, from which we learn that Christ by the professors-making a little visited the temple on the feast of the world of its own, at the same time culti- dedication in the winter. There were management is held out to those who do vating the literary and elecutionary two festivals of the Jews called by the attend. abilitie; of the students. Now this name dedication. There was the This is precisely where the injustice

which occurred in the winter is the they wish to give their children a dedication of the altar which was instiin I Macc. iv, 56, 59; and was observed by the Jews in the time of our Lord, as Josephus testifies. This is as the Manitoban legislators have sufficient to prove the authority of done, certainly against the intention Judas Machabeus as High Priest to of the Dominion Parliament in passing establish the feast; and as the only the Manitoba Act, though the Judicial authorized account of his incumbency Committee have pronounced that it is of the office is found in the books which bear his name, we may fairly infer that they are of the same authority as any other book of Holy Scrip-

The testimony of the second Book of Machabees is that after Judas Machabeus had defeated the army of Gorgias, the governor of Idumea, he made a of silver to Jerusalem for sacrifice to be offered for the sins of the dead, great influence for good. thinking well and religiously concerning the resurrection ; for if he had not hoped that they that were slain should rise again, it would have seemed super fluous and vain to pray for the dead. And because he considered that they who had fallen asleep in godliness had great grace laid up for them. It is, therefore, a holy and wholesome thought to pray for the dead that they may be oosed from their sins."

We already proved in our previous article the belief of the Jews in the efficacy of prayer for the dead. This proof from Machabees is therefore not absolutely necessary towards establishing the fact, but it is useful as giving superabundance of proof. To this we must add the fact that the Jews pray for the dead to the present day, and prayers for the dead are to be found on the tombstones of deceased Jews, just as they are on those of Catholic cemeteries. It is besides an obligation on all orthodox Jews to visit the most convenient synagogue on the anniversary of their parents' death to offer a specific prayer for the repose of their parents' souls. Josephus gives the reason for this practice in the statement which he makes in his treatise on Hades, or the condition of the soul after death. He states positively that some souls of the righteous suffer for a time in Hades before being admitted into heaven. We are, therefore, fully justified in drawing the inference that the utility of prayer for the dead is a truth revealed by God under the Old Law.

THE MANITOBA SCHOOL QUES

In addition to the points to which we have already drawn attention in the decision of the Judicial Committee of the Privy Council, in which we deem that serious injustice has been done to the Catholic body in Manitoba, another iniquitous provision must not be overlooked: it is that by which Catholic schools are turned into Public schools. This has very properly been called an act of confiscation, yet, strange to say, sense of the term, representative Cathrights possessed by Catholics have been taken from them by the legislation of the Province. Surely it was a right enjoyed by Catholics to retain the schools which they themselves established and paid for from their own pockets; and of this right they have been deprived by the iniquitous law. It is not easy to understand how the judges could interpret the law as not taking away this right of proprietorship which Catholics certainly had both by law and practice at the time when

Manitoba was formed into a Province. The judges say that under the law Catholics are really placed in a better position than Protestants; but such is not the case. The Protestant majority passed the law and made it to suit themselves. They prefer to have a purely secular school system, but Catholics prefer to have schools in which their children will be instructed in their religion. We maintain that it is our natural right to have our religion taught in our schools if we see fit, and it is a gross injustice to inflict upon us a school system which practically deprives us of the right.

The judgment says: "Notwithstanding the Public Schools Act of 1890, Roman Catholics and members of every other religious body in Manitoba are free to establish schools throughout the Province; they are free to maintain their schools by school fees or voluntary subscriptions; they are free to conduct their schools according to their own religious tenets molestation or interference No child is compelled to attend a Pub-No special advantage other than the advantage of a free education where Lutheranism and Calvinism are errors which are current where those in schools conducted under public most aggressive. He acknowledges subjects bear upon the history of the

The Catholic Alecard, a preparation for the holy priesthood month of Adar, which is not a winter the secular schools, the Catholics are folly of the Kulturkampf, and relaxed only. It is for the Catholic man, in no month in Palestine. The dedication made to pay a double tax because it even while he was Chancellor, and religious education. It appears to tracing his steps if he had retained his a premium for the teaching of religion than to inflict a heavy fine upon it, not against the letter of the law.

EDITORIAL NOTES.

To Vicar-General Gauthier, of Brockville, we extend our hearty congratulations on his Silver Jubilee. He has been deservedly honored on the occasion by his brother priests, and by the faithful laity over whom he has for these many years exercised such a Catholic population has been consider-

THE Toronto Mail, a paper which,

it was proclaimed at the outset of its career, would be published by gentlemen for gentlemen, has for many ong day been out of joint with its prospectus. Towards Edward Blake ome of its most bitter and vulgar atacks have lately been directed, and on Saturday last that gentleman was held up to execration because, amongst other atrocious crimes, he was guilty of "dining with a pack of Romish priests." Our contemporary has become the recognized organ of the Orange rabble, and no doubt the editor has been forced to take off his kid gloves. Heretofore he has been sugarcoating the bitterness - we might fairly say the deviltry-that is in him fairly say the deviltry—that is in him Question is very simple. Mr. Glad-Deviltry most assuredly it is, for his stone is behind Home Rule, the Pope set purpose appears to be to create bad is behind Mr. Gladstone, and Satan blood between the Provinces of Quebec and Ontario. In this connection we may say to the French-Canadian papers that too much importance has been placed by them on the utterances of the Toronto organ. It is owned and edited by discredited and disappointed politicians, who are now forced to play he rub-a dub-dub on the Orange kettle drum to turn a dishonest penny. For many years it has by all manner of rascality contrived to bring into power the combination who possess almost a monopoly of Ontario's bigotry; but the strength of its party in the local Legislature proves that it speaks for only a mere moiety of the population. We cannot see why any more attention is paid to its opinions than to those of the Orange Sentinel and Lindsay Warder. They all row in the same boat, and unfairness and vulgarity is to be found in all of them in about equal quantities.

THE meeting in Hamilton last week of the Grand Council of the Catholic Mutual Benefit Association was an event of the very greatest importance. From all sections of the Dominionfrom the Atlantic to the Pacific, it may be said-came men who were, in every glorving in the reflection that they were obedient children of the Churchbut Catholics in their ideas, in their expressed sentiments, in their aspirations-men, too, endowed with the highest gifts, great learning, and polished manners, that rendered their society a charm. In bringing such men together in convention, the Catholic Mutual Benefit Association has done a noble and a Catholic work. With these able minds at the helm, we may feel certain the prosperity of the association is assured, and a new impetus will now be given to its work. Grand Secretary Brown, we are pleased to note, still holds that position. He is the executive officer of the society, upon whose shoulders falls the heavy work, and the manner in which he has performed it since the organization of the society in Canada, has given the utmost satisfaction in all quarters. To him may be attributed in large measure the success of the C. M. B. A., and we hope he will be long spared to labor in the good cause that has brought so much sunshine to Catholic families when the hand of misfortune fell heavily upon them

DR. OTTERER, the leader of the Catholic party of Bavaria in the Reichstag and Bavarian Chamber, expresses himself as confident that the aims of the Catholic party will be shortly crowned with complete success. He says that the Kulturkampf which Bismarck and Dr. Falk put into operation against the Church was never in force in Bavaria, tific subjects in an exhaustive manner, but was chiefly confined to Prussia most aggressive. He acknowledges subjects bear upon the history of the statesman, but he adds that he is also a has always encouraged learning, but

he would have gone still further in rebarter, always insisting on concessions as the price at which he redressed the most crying grievances to which the Church was subjected during his regime. He did not understand that the Church is the strongest barrier against the spread of socialistic principles. The present Government realizes this. and has granted redress through a love of justice, which does not enter into the composition of Bismarck's character. An additional circumstance which makes the present Government desirous of treat ing the Church fairly is its great progress during the past few years. It is acknowledged that the increase in the ably greater than the general increase, and it would be a great folly to keep up a persecution which would create discontent among so important a por tion of the people of the Empire.

THE elections in England have developed some parsons who can compete with the Rev. Dr. Douglass of Montreal for the prize of genuine idiocy. The following specimen from a speech by Rev. R. T. Davies, an Anglican vicar, is much on a par with the language of Dr. Douglass on Sir John Thompson. The Rev. Davies said:

"Mr Gladstone has been for many years God's scourge on this nation, and I should not myself be surprised if in further anger God should permit him to return to power. The Irish question is very simple. Mr. Gladis behind the Pope.

IT has been stated that M. Emile Zola, the French novelist who is so well known as the realistic delineator of immoral scenes, intends to write a novel descriptive of the shrine of Lourdes. The intelligence has given great delight to the French infidel press, which anticipate that a scandalous aspect will be given to the pilgrimages to the renowned shrine. Their anticipations, however, appear to be premature, for M. Zola, in reply to enquiries on the subject, repudiates the thought that he should write anything disrespectful concerning the visits of thousands of pious people from all parts of the world. M. Zola's ideas of piety and propriety may, of course, differ from that which Christians entertain, but it is somewhat reassuring to learn that whatever may be the character of his forthcoming book, it is his intention, at least, not to offend the religious sentiment of the Christian world. His next book is to be entitled "Dr. Paschal;" and if we are to credit M. Zola's protestations, it will be not so bad a book as some of the vile emanations which have issued from the pens of Eugene Sue and Victor Hugo. At all events, the infidel Duke of Ruthland, the plaintiff con press have lost, for the present, one

ource of self-gratulation. THE democratic associations of Italy assembled recently in convention at Rome and passed resolutions urging that the gamekeeper knocked the the abolition of Catholicism as the replaintiff down on the highway, and the abolition of Catholicism as the religion of the State, and the repeal of the laws of Papal guarantees. The laws of guarantees secure to the Pope freedom in the exercise of his spiritual functions, and the absolute proprietorship of the Vatican palace and certain specified churches. They also assure to the Holy Father an income of 3,225,000 francs annually, as well as liberty to carry on his correspondence and his postal and telegraphic communications. He has never availed plied: himself, however, of the promised income. If the Catholic party were to vote, the Infidels would not able to carry the proposed measures, but the Catholics will probably continue to abstain from voting, as they will not appear to approve of the existing state of affairs which makes the Holy Father a prisoner in the Vatican. It is not likely that the extreme party, even under present circumstances, will prevail, as it is to the interest of Italy, even while persecuting the Holy Father, to appear to give him liberty of action.

THE Catholic Summer School which was held at New London, Conn., on a plan similar to the Chataugua school. has proved to be a great success. Lectures of the highest order were delivered by specialists who treated sciencorrecting at the same time the many Bismarck's astuteness, and ability as a Catholic Church. The Catholic Church course of education is not necessarily dedication of the temple, kept in the lies. By giving this advantage to tyrant. Bismarck himself saw the this idea of connecting scientific lec-

tures with the recreations usual at a summer resort in a new one originating with the organizers of the Chatauquan school. A very large crowd of highly intelligent and cultured Catholies took advantage of the opportunity afforded to unite instruction with the pleasures of a summer vacation, and the whole course of lectures was attended by a most appreciative audience. The visitors were well received by the citizens of New London, and Governor Waller made a cordial address to them welcoming them to the city and offering the hospitality of the citizens. There is no doubt that great advantages will be derived from this very popular movement.

CATHOLIC PRESS.

Church Progress In the Church and in the other places of assembly of the people let there be expressions of gratitude to Divine Providence for the devout faith of the discoverer (Columbus).

—President Harrison's Message.

The devout faith of Columbus was the President bids the people thank Divine Providence in the instance of Columbus, Morgan has endeavored for four years to eradicate amongst the Indians of this country.

The Lutherans, of all the sects, best represent the Protestantism of the socalled Reformation, for they are the direct descendants of Martin Luther himself. It may then be truly said that Protestants of the Reformation would not go to such extremes in the matter of education as certain Liberal ists of our day within the field, for taking the Lutherans as their most faithful representatives we see how zealously devoted the latter are to religious education, and how ready they are to make great sacrifices rather than secularize their schools.

Pittsburgh Catholic. How many wish the cross hidden But the cross en inder the crown? dureth with life. The crown is reserved for the kingdom which is to The cross is a strong opposition. yet it is wonderfully sustaining. fans the flame and keeps the soul in a lively glow. Only through the cross

Acu cannot get away from con science. It rises and tramples on you n your gayest hours of pleasure Vain the present, it cannot hide the past. Conscience never dies. train with vain longings to get away from it, but until you have made your peace with conscience, you are ever in the desert and in the house of bondage.

"Seek to have less, rather than more. is a counsel of perfection in the tation of Christ." How the desert would bloom as a rose, not the obvious rose of the gardens, but the multitudinous and various virtues, the roses in he fair garden of God's holiness and the Saviour's tender love, who would not the bruised reed brake, nor the smoking flax extinguish, if this was the maxim, and practice of the world "Seek to have less, rather than more.

Boston Pilot. Lord Chief Justice Coleridge had the temerity the other day to tell the son of a duke that the people had certain rights, and that if a commoner were assaulted by a duke on the public highway, there would be trouble for the noble man. The case which elicited this remarkable pronouncement was that of a workingman against the plaining of having been knocked down by one of His Grace's gamelatter was driving grouse for His Grace's shooting. The evidence given during the trial of the suit showed that when the plaintiff complained of this treatment to the Duke's son, Lord Edward Manners, the latter (who belies his name) replied: "Go to the devil. If you are shot your life will be on your own head." This, the Lord Chief Justice said, could not be tolerated from any person, duke or other. Lord Edward Manners, interposing at this point in the remarks of the Lord Chief Justice, said that His Lordship's words seemed to hold him (Lord Edward) up as a prospective murderer. To this Lord Coleridge re-plied: "I only said what I considered it my duty to say." Lord Manners should emigrate to Pennsylvania, where the rights of the classes" are properly respected such judges as Ewing of Pittsburgh and such warriors as Lieutenant Colonel Streator and General Snow-

den.

Here is a man who ceased to practice his religion because of a dispute re garding the location of a new church site; another, because some "good church man owed him money and didn't pay; another, because he disagreed with his local pastor on the school question or in politics; and another because sermons were not preached in English. These causes, and a hundred others, result in disaffection from religion, and people otherwise good, fall away. A truly Catholic spirit is something not to be gained without effort or kept without care. It is not disturbed by personal feeling; it bows to authority in matters of faith and discipline.

Rev. Father Lynch, of Toronto, who for the past month has been suffering from a serious attack of typhoid fever, is now, we are pleased to announce, recovering, and will, with the assistance of Divine Providence, soon regain health and strength.

tion of the Hotel an address by Dr treal to the Bosto years with

THE HOT

love and heroism. latter is so strang may be pardoned length. When turned to France, of Canada, the was then possible. came impressed w the newly-found scene of her lab after a time in barque with mo Madame Bullion, ors crossed the A The se occupied three m accomplished in Montreal by the can now be perfo occupied eight barque came to a point off the Isla called Hochelaga that time, the cl They ment at the adve and one pale-fa covered from the and it was neces quickly as possi on the land or re canoe, as the basufficiently-impo If a colonist ven sades to gather pierced with arr olonists perishe Miss Mance wa her other recrui leaving France female recruits the voyage of a of the red men v and, when dese they were brou to what they an certain deathcustom in warfa the hospital to tenderest solici dog's meat was was permitt tell what the done for him. to be told that devotion the get his ferocity A few years hundred vard throughout the fore the hour igines had st leaves and the

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