

# The Catholic Record.

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

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NO. 855.

## ARCHDIOCESE OF KINGSTON.

James Vincent Cleary, by the grace of God and favor of the Apostolic See, Archbishop of Kingston:

To the Reverend Clergy, Religious Communities and faithful Laity of Our Diocese:

Dearly Beloved in Christ,

The following are the regulations for Lent for the year 1895 in the Archdiocese of Kingston:

I. All days within the Lent, Sundays excepted, are fasting days, on which only one full meal is allowed, with a partial refectio or collation in the evening.

Young persons who have not completed their twenty-first year of age, and those who have reached the period of life when old age itself is an infirmity; likewise the sick, nursing women, and all who are employed at hard labor, are exempt from the law of fasting, and may therefore take their usual number of meals every day in Lent.

II. The law of abstinence, which forms part of the penitential discipline of Lent, prohibits certain kinds of food, and all are bound by it who have completed their seventh year of age, unless they be sick or have obtained a dispensation.

By the common law of the Church, delivered down from the first age of Christianity, flesh meat, eggs, milk, butter and cheese have been excluded from the food of the faithful throughout the entire Lenten season. This law is still in force, except in so far as it is relaxed by dispensation; and no one but the Supreme Head of the Church has power to give a general dispensation from it.

This power Pope Leo XIII. has graciously exercised in our favor, by special Indult, authorizing the Bishops to dispense as they may think fit, through consideration of the severity of our climate.

III. In virtue of this Apostolic Indult, we permit the use of flesh meat on all Sundays at every meal; also at the one principal meal on all Mondays, Tuesdays, Thursdays and Saturdays, except Saturday in Ember week (9th March) and Holy Saturday.

IV. We permit the use of eggs, milk, butter and cheese on all days at both the principal meal and the collation to those who come under the law of Fasting. To young persons under twenty-one years of age, and others not bound to fast, we permit their use at every meal; but we forbid them to use flesh meat oftener than once a day, that is, at the principal meal, except on Sundays.

V. No one is permitted to use fish and flesh meat at any one meal, whether on Sundays or week days, within the Lent. The use of flesh meat at dinner does not, however, prevent the use of a morsel of fish at the evening collation.

VI. Dripping, or lard, may be used in the preparation of food on all days, except Good Friday.

Should any further relaxation of the law of abstinence be required by particular persons, they may obtain it from their respective pastors, who are hereby authorized to grant it to them, provided true and sufficient cause be assigned.

The observance of the foregoing regulations is obligatory on all the faithful under pain of sin, unless a dispensation be legitimately obtained for good and sufficient reasons fairly and truly stated to the ecclesiastical authorities to whom the dispensing power of the Pope has been communicated. A dispensation from the fast or abstinence procured by means of false or exaggerated representations of ill-health or other causes, is wholly useless; it does not relieve the applicant from the Lenten obligation, but it burdens his conscience with the guilt of falsehood and deception in a grave matter of religion.

The faithful should guard against thinking or speaking of the Lenten restriction of food as a needless or arbitrary severity. A good Catholic will always regard it with sacredness, as a spiritual discipline ordained for the well-being of his soul. He will bear in mind that it was instituted by the Apostles of Jesus Christ in the very beginning, and has been maintained continuously by the Church throughout all ages and in all nations, as an annual course of penance, for the expiation of each one's sins and the mastery of his spirit over his flesh, in accordance with the prescriptions of Our Divine Saviour Himself, confirmed by His example in the forty days of His fasting and hunger and unintermitted prayer in the desert.

Unbelievers sometimes ask, Can forgiveness of sins and everlasting glory be purchased by restricting the quantity and quality of our food?

OUR OWN WORKS, AS HUMAN WORKS, ARE OF NO AVAIL TO SALVATION.

It is true, that our acts of self-chastisement, considered as our own works, or merely human acts, bear no proportion to the gravity of our offences against God, and could avail nothing towards the remission of our sins or increase of grace and merit in our souls. But if we perform them in the spirit of obedience to the divine authority of the Catholic Church, uniting them in faith and hope with the forty days' fast of Jesus Christ and the unspeakable sufferings He was pleased to endure for

our sake throughout His mortal life, and particularly in the several stages of His Passion, which we commemorate in the last week of Lent, they become supernatural works, the product of faith and grace, most pleasing to the heart of God, and prolific of pardon and merit and copious blessing through Jesus Christ, our Lord. St. Paul rejoiced in his sufferings, because, uniting them with those of the Saviour, He "filled up those things that are wanting of the sufferings of Christ in His flesh." (Col. 1c.) We may do the same.

Our utter inability to do anything of ourselves towards the sanctification of our souls, and our all-sufficiency to work out our salvation by union of our intention with Christ in faith and hope, is a primary article of Christian doctrine set forth repeatedly in the Scriptures. "No one can come to me," said the Saviour, "unless the Father, who sent me, shall draw him." (John 6c. 44v.) On the road to heaven we are like paralytics; we cannot move a step forward by our own efforts: it is God alone who can draw us to Jesus Christ, and through Jesus to Himself in His heavenly home. Again the Saviour proclaims, "As the branch cannot produce fruit of itself, unless it adhere to the vine, so neither can you, unless you abide in me. I am the vine, you are the branches; who so abideth in me and I in him, he produceth much fruit: for without me you can do nothing." (John 15c. 4v.) By this intimate union our lives, our actions, our sufferings become identified with the life, the actions and the sufferings of Christ: Christ lives and works in us, whilst we live and work and triumph in Christ unto salvation. St. Paul proclaims and emphasizes this great principle by telling the Christians of Philippi (2c. 13v) that we cannot perform any good and salutary act, or even have the intention to do it, unless God, according to His good will, operates upon us by His grace. Nay more, the first thought suggestive of any good action, prior to the good wish and good work, must come from God's agency within us and upon us.

"We are not sufficient to think anything of ourselves, as from ourselves; but our sufficiency is from God." (2 Cor. 3c. 5v.) What is more easy than to pronounce the words "Lord Jesus?" And yet it is written, "No man can say 'Lord Jesus,' except in the Holy Ghost." (1 Cor. 12c. 3v.) that is, we cannot utter this aspiration with profit to our souls by our own natural power: it is the grace of the Holy Spirit, prompting us and moving our hearts and our lips, that gives supernatural value to the utterance of the sacred name, and causes it to penetrate the heavens and be accepted in our favor at the throne of mercy. Thus our fast and our prayers derive all their efficacy from their union with the fasts and prayers of Jesus Christ Our Saviour through faith. Let this be the dominant idea in every Catholic soul at our entrance upon the Lent, and all will be well. The discipline of fast and abstinence and public and private prayer will be faithfully observed. Compunction for sin and firm purpose of amendment of life will, by the operation of the Holy Ghost within us, gradually take possession of hearts previously enslaved by evil passions; and, through the agency of the sacraments of Penance and the Blessed Eucharist, for whose worthy reception at Easter the Lenten observance is the best preparation, we shall be found on the day of our Lord's Resurrection a purified and sanctified people, on whom the Eternal Father and the Holy Ghost will look with complacency, as we salute with joyous Alleluia the Eternal Son rising in glorious and immortal life from the sepulchre of death.

SINNERS AND SAINTS MUST FAST.

"Fast, because you have sinned; and fast to prevent the danger of falling into sin." This is the pithy maxim of the great St. Basil. It contains weighty truths and valuable instruction for all men in few words. "Fast because you have sinned." By sin the Majesty of God is offended and His sovereign authority is despised. Reparation must be made by the sinner. It is an essential condition of pardon. The personal insult offered to God, the Supreme King and Lord of all, demands personal atonement from the sinner. It is not enough to believe that Jesus Christ made all sufficient atonement for the sins of mankind. Millions and millions of men for whom Christ died are eternally lost, because, whilst they unhesitatingly believed, they did not fulfil the conditions prescribed in the covenant of redemption for the application of the all-sufficient merits of Jesus to individual souls.

A man may have faith strong enough to move mountains, and it profiteth him nothing, says the Apostle St. Paul. Eighteen centuries ago the Holy Ghost inspired St. James to write to the Church, "What shall it profit, my brethren, if a man say he hath faith, and hath not works? Shall faith be able to save him? Faith, if it have not works, is dead in itself. For, as the body without the spirit is dead, so also faith without works is dead." (James 2c.) Now, the first and most indispensable work required for the pardon of sin is penance. "Unless ye do penance," said the Saviour,

"ye shall all perish." (Luke 13c.) And what is meant by penance? The Written Word of God, as well as the uniform Tradition of the Church, proclaim self-chastisement to be the distinctive characteristic of true and salutary penance. All instances on record of God's anger being averted, and forgiveness extended to public or private transgressors, in consideration of their return to God by penance, exhibit their contrition of heart outwardly manifested in acts of self-affliction; chief amongst which are, prayers and supplications with tears, long fastings, and prostrations upon the earth, and various other methods of painful discipline, such as the wearing of hair-cloth next the skin and lying on ashes. "I do penance," said Job, "in dust and ashes." (Job 20c.) Josue, the leader of the Israelites, striving to avert God's anger from his people, rent his garments and lay flat upon the ground before the Ark of the Lord until evening, both he and all the ancients of Israel, and they put dust on their heads." (Josue 7c.) Samuel called upon all Israel to "fast all day and cry out, 'we have sinned against the Lord.'" (1 Kings 7c.) The penitent David prayed and groaned and wept, night and day, for an entire week keeping a fast and lying on the ground, while he supplicated God to turn aside His anger and remit the penalty decreed against him on account of his sin. "I humbled my soul in fasting," said he; "my knees were like bread, and mingled my drink with my tears." (Psalm, 34 10c, 6c, 101.) Who is not moved by the Scriptural narrative of the penitential fast of the Ninivites after the Prophet had announced in the streets of their city, "Yet forty days and Nineveh shall be destroyed!" They proclaimed a fast, and put on sack cloth, the King and all the people, from the greatest to the least; even the oxen and the sheep, as well as the men, were denied all food and drink. Then they prayed, and "cried to the Lord with all their strength." The Scripture adds, "God saw their works, and God had mercy." (Jonas 3c.)

These examples are recorded by the Holy Ghost for our instruction, and yet how little do we profit by them! Our Holy Mother, the Church, recalls them to our minds at the solemn inauguration of the Lent, and frequently throughout the forty days, in the Liturgy of the Mass and in the Divine office and other services. She blesses the ashes, and impresses them on our foreheads in the sign of the cross on the first morning of the Lent, dedicating us thereby to a course of six weeks' penance in union with Jesus, our Lord, our King and our Model, fasting and praying in the wilderness, apart from the world and its distractions and vanities. She does not require of us to deny ourselves very much in regard of food and drink and sleep and other natural enjoyments. Her indulgent discipline at the present day hardly deserves to be called penance or fast, when compared with the penitential fasts recorded in the Scriptures or with the severities of Lent, as it was enforced and observed in the first thousand years of her history, when no other food was used by her children but dry bread and herbs and water, and this only once in the day after the Vesper service in the church. She has had good reasons for relaxing the Lenten austerities. Not that sin is less offensive to God to-day than it was in former times. On the contrary, the sins of Christians involve greater guilt than those of the Jews or Gentiles who had not heard how "God so loved the world as to give up His only begotten Son," and how the Incarnate Son of God humbled Himself, out of love for us, to a most cruel and ignominious death upon the cross, to make atonement for all and each of us, and purchase for us the reward of everlasting glory. No, the sinful Catholic of to-day is more guilty than the Ninivite sinner; and God's anger is proportionately intensified against him. The Church tells him so, and never omits to warn him of it, and to exhort him to the never-ending torments of the fire of hell that most surely await him unless he does timely works of penance. She proclaims from her pulpits that the word of the Saviour expresses an unchangeable law, "Unless ye do penance, ye shall all perish"; and that to the present generation, equally as to those of old, the dictum of St. Paul applies, "They who are of Christ, have crucified their flesh with its vices and concupiscences." (Gal. 4c.) Nevertheless she is considerate for the weakness of her children in these latter times, seeing that the ancient fervor of piety has generally abated; and an almost universal dread of pain and bodily austerities has seized the minds of men; even the strongest; and the conditions of human life have undergone a remarkable change in divers ways, especially in the activity of industrial and commercial enterprise, and the prolonged hours of labor, and the severe demands of task work, and the consequent strain upon the mental and bodily energies of men in the pursuit of worldly business, striving for success in the face of ever increasing competition. For these and other causes the Church permits the general use of nourishing food in Lent now-a-days,

trusting to other resources for the awakening of the spirit of penance and the just reparation to God's offended majesty by her erring and repentant children throughout the holy season of Lent. She expects that her moderation in relaxing the former severity of the fast will encourage the faithful to observe with thorough exactness the few and small restrictions of food now required of them; and she believes that a little mortification practised with fidelity in the spirit of obedience, is more meritorious before God than the most rigid austerities grudgingly submitted to. She expects also that good and loyal Catholics will compensate for the dispensation she grants in the law of fast and abstinence in other things that contribute to bodily pleasure or comfort, but are nowise necessary to life and health. Every one knows his own habits, and few they are who cannot, with profit to the soul, and perhaps to the health of the body also, renounce or diminish some habitual enjoyment for the next forty days, in the spirit of penance and self-chastisement for sin. Such voluntary mortifications during Lent are very pleasing to our dear Lord Jesus Christ, and are always fruitful of grace to those who practise them. Indeed they oftentimes obtain for habitual sinners the special strength from heaven to overcome a vice that has taken root in the heart or is gradually acquiring a dominion over the will. Oh! how numerous are the modern forms of self-gratification! Some of them are innocent in themselves; others more or less dangerous; and all of them are capable of being advantageously diminished or discarded, especially during Lent, if only the spirit of penance makes itself the ruling principle of the soul. Let each one resolve to sanctify the Lent and compensate for the relaxation of the law of fast and abstinence by renouncing one or other of those unnecessary, perhaps dangerous, enjoyments to which he has habituated himself. It will be accepted by Jesus Christ as an act of homage to Him in the desert, a voluntary penance and an atonement for past sin, and it will, moreover, strengthen his soul for the day of temptation.

The Church also expects her faithful children to abstain during this penitential season from all public games and theatrical entertainments and banquets and balls and dances and suchlike festive amusements. These are directly and manifestly repugnant to the spirit of the Lent, which is penance and self-denial and humiliation of ourselves before God in atonement for our offences against His Sovereign Majesty. What can unbelievers think of us and our religion, when they see Catholic young men and young women rushing to the Church to receive the blessed ashes in token of their dedication to the forty days' discipline of compunction and self-chastisement in company with their suffering Saviour, and next day rushing to the theatre or the ball-room, to indulge in frivolity and laughter and silly, if not sinful, exhibitions of vanity, too frequently offensive to modesty and always dissipating to the religious spirit? We most earnestly exhort all Catholic parents to be firm and unrelenting in their opposition to these unworthy practices during Lent. If their children be frivolous and forgetful of Christian duty, parental authority should bring them, willingly or unwillingly, to recognize what is due to Christ and His Church, and the honor of the Catholic name and the decencies of Christian society.

### WORKS OF CHARITY SHOULD ACCOMPANY THE FAST OF LENT.

"It is proper," says Pope St. Leo the Great, "that they who are too infirm to practise the law of severe abstinence, should give more abundant alms to the support of the poor." This is a universally recognized form of Penance, for it is self-denial, a renunciation of a portion of our worldly substance in favor of Christ's poor, and it will be accepted by Him in satisfaction for our sins and in demonstration of mercy and pardon. For it is Jesus Christ who said, "Blessed are the merciful, for they shall obtain mercy." (Matt. 5c.) And again He said, "Give, and it shall be given to you; good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you shall measure, it shall be measured to you again." (Matt. 6c.) Oh! what lofty encouragement does not the Saviour of the poor! How He loved the poor, and how urgently He recommends them to our kind and generous care! On the other hand how terrible are His denunciations of the hard-hearted people who have no compassion for the poor. In describing the judgment He shall deliver on the Last Day, He seems to make the fate of each one depend upon observance or neglect of the law of charity towards the poor, whom He styles His "least children," and whose necessities and sufferings He proclaims to be His own. The Prophet Daniel, having announced to the Chaldean King the terrible punishment God was about to inflict upon him on account of his iniquities, delivered the following admonition, "Wherefore O King, redeem thou thy sins with alms and thy iniquities with works of mercy to the

poor. Perhaps He will forgive thy offences." (Dan. 4c.) To us the same rule applies. If we have sinned, and have need of Divine Mercy, let us show mercy ourselves to our fellow-creatures, and then we may confidently appeal to the Father of the Poor for mercy and forgiveness of our offences. It is specially incumbent on us to do this in the season of Lent: for alms-giving is represented in Sacred Scripture as a necessary adjunct of fasting for propitiation of the justice of God. Thus the Angel Raphael was sent from heaven to accompany young Tobias on his journey into a distant country, and who had brought him back safely to his parents, laden with spiritual and temporal gifts from God, informed that pious family how they had earned the divine favor, saying, "Prayer is good with fasting and alms, better than to lay up treasures of gold: for alms deliveth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting." (Tobias 12c.) It is worth while to repeat here the advice given by the elder Tobias to his son, when he thought his last hour had come and had lain down to die. The Holy Ghost has written it for our benefit, and let not the good lesson be lost upon us. "Hear, my son," said Tobias the father, "hear the words of my mouth, and lay them as a foundation in thy heart. All the days of thy life have God in thy mind, and take heed thou never consent to sin, nor transgress the commandments of the Lord, our God. Give alms out of thy substance. If thou have much, give abundantly: if thou have little, take care, even so, to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness." (Tob. 4c.) Would to God that the Catholic parents of Ontario would have faith enough and piety enough to imitate this good practice in practicing mercy to the poor during life and bequeathing it to their children with their last breath, as a legacy more precious than treasures of gold. Witness the solicitude of our Holy Mother Church to infuse this spirit into her children by repeating in every day's office of the Lent the exhortation of the Prophet Isaiah, when, having pointed out to the people the worthlessness of perfunctory fasting in sackcloth and ashes, he describes the sort of fast that is acceptable to the Lord, because accompanied by works of charity: "Is not this rather the fast which I have chosen? Deal thy bread to the hungry, and bring the needy and the homeless into the house; When thou shalt see one naked, cover him, and despise not thy own flesh." (Is. 58c.) The Fathers of the Church insist so strenuously on alms-giving as an accompaniment of the fast, that they do not hesitate to declare all the severities of Lent, as practised in their time, to be of little or no avail without alms, where persons have sufficient means to bestow them. St. Leo the Great, as cited above, requires those who cannot comply with all the rules of rigid fasting to make up the deficiency by multiplying their alms. This rule holds good for us all nowadays, since the fast is reduced to almost nothing. St. John Chrysostom affirms, "If you fast without giving alms, it is not to be reputed a fast." St. Cæsarius of Arles says, "Fasting without alms is not available, unless a person be so poor as to have nothing to give, and in such case the good will is sufficient." Let us take seriously to heart these teachings of the Word of God, written for our instruction by the Holy Ghost, and proclaimed by the Holy Church in all generations. Let not selfishness shut up the bowels of mercy within us. We have sinned, and we cannot obtain mercy without practising mercy. We punish our bodies very little indeed by the modern discipline of Lent; but we have the power, and we are bound to supply the deficiency by alms-giving.

### HOW ALMS SHOULD BE GIVEN.

The direct purpose of alms is to relieve the wants of the poor. Therefore care should be taken that they be not misapplied. Poverty and want should, first of all, be distinctly ascertained, that imposture may not receive encouragement from our excessive good nature. If we have personal knowledge of the wants and privations of any family or individuals, who receive no aid from any public fund, it is an excellent work of charity to give them suitable assistance privately and noiselessly. But when the poor are very numerous, the best method of relieving them, and at the same time guarding against imposture, is to commit our alms to the care of the societies organized and blessed by the Church for the distribution of charity. They will make diligent inquiry into each case of want, and will conscientiously give requisite aid where it ought to be given, and withhold it where it ought to be withheld. We happily possess in the city of Kingston and in other parts of Our diocese the excellent society of St. Vincent de Paul, whose one object is the relief, spiritual and temporal, of the poor of Christ, whom they visit in their homes and protect against want of every kind. We recommend this admirable society to the generous consideration of our

faithful priests and people throughout Our diocese. Thanks be to God, who glories in the title of Father of the Poor, we have also in Our Metropolitan City of Kingston the religious communities of the Hotel Dieu and the House of Providence, and in Breckville the Hospital of St. Vincent de Paul—all three devoted to the alleviation of the wants and sufferings of poor humanity. The Sisters of Charity of the House of Providence spend their lives in tenderly ministering to the care of the aged and infirm poor of both sexes, of whom there are at present one hundred and twenty-nine in their home, and also of orphan boys numbering to day fifty-five. What work more meritorious before God and men, and to what more noble purpose could young ladies dedicate their youth and womanhood and their energies of perpetual vows, than the "service of the poor" for Christ's sake, in the confident hope of His eternal reward. They treat those aged men and women, the friendless and penniless wrecks of humanity, the blind, and the crippled, the deaf and the heart sick and their fast-decaying fellow-creatures with all the tenderness a mother could show her child. They nurse them day and night; they dress them, comb them, wash them and keep them neat and cleanly; they feed them nutritiously, and go from house to house through town and country in quest of food, or the means of buying it, for their dear afflicted old men and women. And they do all this with a cheerfulness of spirit and a whole-souled devotion, that can only be the fruit of the grace of the Holy Ghost rejoicing in their hearts and paying them the "hundred-fold recompense" promised by the Lord Jesus Christ. They ask nothing, they receive nothing, from the world. The saying of St. Paul is theirs, "Having food, and wherewith to be covered, with these we are content." (1 Tim. 6c.) The Sisters of the Hotel Dieu and of St. Vincent de Paul's Hospital, in like manner, and with equally edifying self-sacrifice and laborious zeal, expend themselves in the care of the sick and the dying poor. To this they have consecrated their whole life and all their faculties of soul and body by solemn vows. Their extreme tenderness in nursing the sick, their long night-watchings, and their success in sustaining and consoling the hearts of their patients through all the changes of prolonged sickness are well-known and gratefully acknowledged by non-Catholics as well as Catholics. They, moreover, nurse our little orphan girls with parental affection and rear them nicely. They expect no reward from creatures. They rely on Him who said, "Whoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple: Amen, I say to you, he shall not lose his reward." (Matt. 10c.) We trust our good Catholic people will not neglect these religious communities. It would be a cruelty to forget them. They are working for Christ, to be sure; and He will not forget them. But they are working for us also, by caring our distressed poor, whom the Saviour of men committed to our care. They are absolutely dependent on the charity of their fellow-citizens. We know of our own certain knowledge, that they have no means of their own for the maintenance of their institutions. Whatsoever they did formerly acquire by collecting and safe-guarding the alms received from charitable friends, has been recently expended in providing much-needed accommodation for the increased numbers of the poor in accordance with the requirements of health and for the greater efficiency of their ministrations. The Government Inspectors could not avoid making complaint of the inadequacy of their former equipments and domestic arrangements. Every Catholic was ashamed of the state of things, as they hitherto were. It was time to do something in the way of improvement. But the changes of buildings and enlargement of space and sanitary requirements have exhausted the funds of the Sisters. The Sisters of Providence not only possess no money to-day; but have burdened themselves with a debt of \$10,000 by enlarging and properly fitting up their Home for the aged and infirm poor. The Sisters of the Hotel Dieu have barely escaped the necessity of contracting a heavy debt by the kindness of friends, who paid the full cost (\$15,000) of erecting their handsome church of St. Joseph without any demand upon the Sisters. We pray our good God to inspire the affluent amongst us with a spirit of goodness and generosity towards those invaluable religious communities.

### PUBLIC GRANTS TO HOSPITALS AND HOMES.

But some one may say, "Don't they receive grants from the public treasury?" We feel it incumbent on us to correct just here a false and obviously malicious statement, that has been frequently bandied about by untruthful politicians on all the platforms of the Province, and by their unscrupulous journals, during the three no-Popery campaigns through which, by God's special help, we have most successfully passed in the last decade of years. We

CONTINUED ON PAGE FIVE.



COULD HARDLY WALK ON ACCOUNT OF RHEUMATISM P. H. FORD

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ARMINEE.

BY CHRISTIAN REID CHAPTER XXX.

Egerton was proceeding very leisurely down the stair on his way out, his entire attention absorbed in his hold on the baluster and the direction of each step as he laboriously took it—

"Oh! yes," she said, with a deep-drawn breath, "much more easily borne. For I should feel then that I was human."

"I am glad that you have come. I would have gone to you if I could." "I am sure of that," she said.

"I know what is the matter," he said, speaking with the utmost calmness and gentleness, "and it is not necessary that you should distress yourself by trying to tell me. You have been living in a state of tension for a long time, and the last terrible shock has for the present deadened sensation. It will wake again, never doubt that. There are hours and days of the most poignant suffering before

you, though, indeed, I doubt whether there is any suffering worse than what you are enduring now. It is not strange—this state—after such a blow as has fallen on you. But the sharpest form of grief would be more easily borne."

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tense whisper, "could one dare to hope—then?" "Even then it is not for us to pass judgment," he answered.

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and by the fact that she was among unsympathetic people. Indeed, she had feared very serious consequences. She has been in the state of stunned apathy from which a reaction is often fearful. But now it is possible to dismiss anxiety. She is where she will be most carefully tended and where she will find the rest and the religious atmosphere which she needs."

"Oh! yes," she said, with a deep-drawn breath, "much more easily borne. For I should feel then that I was human."

"I am glad that you have come. I would have gone to you if I could." "I am sure of that," she said.

"I know what is the matter," he said, speaking with the utmost calmness and gentleness, "and it is not necessary that you should distress yourself by trying to tell me. You have been living in a state of tension for a long time, and the last terrible shock has for the present deadened sensation. It will wake again, never doubt that. There are hours and days of the most poignant suffering before

BRISTOL'S PILLS Cure Biliousness, Sick Headache, Dyspepsia, Sluggish Liver and all Stomach Troubles.

BRISTOL'S PILLS Are Purely Vegetable, elegantly Sugar-Coated, and do not gripe or sicken.

BRISTOL'S PILLS Act gently but promptly and thoroughly. "The safest family medicine." All Druggists keep

WAS IT A GOOD INVESTMENT?

"Can you loan me \$2,000 to establish myself in a small retail business?" inquired a young man not yet out of his teens, of a middle-aged gentleman, who was pouring over a pile of ledgers in the counting-room in Boston. The largest establishment turned toward the speaker, and, regarding him for a moment with a look of surprise, inquired:

"What security can you give me, Mr. Strosser?"

"Nothing but my note," replied the young man promptly.

"What is the extent of your liabilities?" inquired Strosser.

"Seventy-five thousand dollars," replied Mr. Barton.

"Would that sum be sufficient to relieve you?"

"True," replied Strosser, "but the







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

London, Saturday, March 9, 1895.

LENTEEN REGULATIONS FOR 1895.

(OFFICIAL.)

The following are the Lenten regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz., Children under seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions.

They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

M. J. TIERNAN, Sec.

THE POPE'S CRITICS.

The Encyclical recently sent by the Holy Father to the Bishops of the United States has attracted considerable notice from the non-Catholic, equally with the Catholic press, as every document emanating from the Holy See does. It is natural that a letter which in its ethics is sure to be received and accepted with the greatest reverence by ten millions of the population of the country, should attract the notice of the rest of the community; and we know by the experience of the past that every public act of the Pope is closely scanned, and if there is any flaw, even imaginary, contained in it, it becomes a fruitful source of indignant commentary by those who make it their special business to abuse the Holy Father on every possible occasion.

It is somewhat of a relief in the monotony of the thing to find that the present document has been received by non-Catholics with more favor, or rather, we should say, with less disfavor than is usual.

It has been very generally admitted by the non-Catholic press that, in the first place, the apostolical letter is well suited to the country, or, in the words of one of our Protestant religious contemporaries, "is sagaciously adjusted to the condition of things existing in the United States." A Bishop of the Protestant Episcopal Church, Bishop Paret, of Maryland, who has told the public his views of the position, says that "the Pope has shown an exhibition of statescraft, of worldly wisdom, and of adroitness far beyond his prerogative."

This gentleman points out that the Archbishop of Canterbury would trespass beyond his proper sphere if he were to address authoritatively any but his own flock, and that a letter sent by him for the guidance of the people of America would be regarded as a piece of interference beyond his right.

This is correct. The Archbishop of Canterbury has not, and by the very theory on which the Anglican Church is based, cannot, have any right to address the people of America.

Does not the Act of Supremacy, to which every clergyman of the Church of England is bound by a solemn oath, declare that "no foreign Prince, Prelate or Potentate hath or ought to have any jurisdiction within this realm," England?

If this be good theology or Christianity, the same rule holds good in the United States against all Englishmen or other foreigners, and no English

Church prelate can ever exercise jurisdiction in the United States, even by taking a legislative part in a "Pan-Anglican Council." There have been held a couple of Pan-Anglican Councils, but they have fully recognized the fact that they could not exercise any real jurisdiction, and they made no attempt to do so. They decided, it is true, to uphold a couple of dogmas on which the various parties of Anglicanism could agree, but further they did not presume to go; and what they did agree upon, they made no pretence of inculcating authoritatively. It was quite a different assemblage from the Council of Jerusalem, where the assembled Apostles could prefix to their decrees the saying: "it hath seemed good to the Holy Ghost and to us."

The Archbishop of Canterbury feels perfectly, and so do his colleagues, that it would be ridiculous to suppose that the commission of Christ, "Teach all nations," was meant for them.

With the Pope the matter stands differently. His authority is not contracted within the bounds of any "pent-up Utica." He is the successor of St. Peter, and his authority is co-extensive with the authority given by Christ to St. Peter, and to all the Apostles. There is, therefore, no analogy between the Pope and the Archbishop of Canterbury in this matter, for two reasons: 1. The Archbishop derives his authority from the State, which cannot give spiritual jurisdiction at all; 2. Whatever jurisdiction it could give cannot go beyond England and its dependencies, whereas the authority of the Pope is that which came by succession from Christ Himself, through St. Peter, and extends over the whole world.

Others beside Bishop Paret have spoken in similar strain, and this answer will suffice for all: yet we must say they have on the whole spoken of the Pope with unprecedented mildness and even kindness on this occasion, though they do take offence at some things said by the Holy Father.

They attribute to the Pope, for example, an astuteness and worldly wisdom, which they evidently mean to say is a deceitful cunning. He professes great esteem and love for the young and vigorous American nation, in which he "discerns latent forces for the advancement alike of civilization and Christianity." They doubt the Holy Father's sincerity in this; but why should he not be sincere? In America the Church has prospered, because the laws regard and protect the people, whatever may be their creed. The Church, with its great vitality, has profited by this, and it is no wonder the Pope should be gratified at the result. But if he had not praised America, or had been disposed to condemn instead of praising, we may be sure the critics who are now finding fault with him would be glad to find greater fault. In fact they would find fault whatever the Pope might say.

One journal tells us that in thus lauding the Americans the Holy Father gives evidence that the Church is changing, and thus negating her vaunted immutability and identity with herself at all times.

Such a statement shows an unparalleled ignorance of what is meant by the Church's identity with herself in all ages. We might reply by asking where the Church has claimed that she should be always the same in her manner of dealing with nations? Her identity is in her unchanging faith—in the sameness of her doctrines with those which have been handed down from Christ through His apostles and their successors, and in all things which are essentially connected with unity of faith, such as the essence of the sacraments, and the universal authority of the Pope. It is not pretended by Catholics that in matters of mere expediency the Church should be always the same, or in matters of ecclesiastical discipline or law. Nevertheless we venture to say that it cannot be shown that the Church was ever unfriendly to the United States. The contrary is shown by the Encyclical, wherein the Holy Father proves that the first Bishop appointed by apostolic authority over the American Church was on terms of the greatest intimacy and friendship with George Washington, and that, therefore, the United States ought to be joined in peace and friendship with the Catholic Church.

The Pope, however, does not state that everything in America is the best possible. He is the father of the whole Church, and not of the Church of America only, and it would not be pro-

per he should unreservedly praise everything which Americans institute. He pronounces himself as strongly as ever in favor of Christian education, especially referring to the importance of the Washington Catholic University, and he declares that we are not to infer that because the Church and the State are dissevered and divorced in America, that they should be divorced everywhere.

The Pope's critics find fault with this statement; but they look at the matter from a local point of view. They assume that whatever exists in America must necessarily be the right.

But the Holy Father thinks of other Governments and other lands than the western world. He is grateful to America for according liberty to the Church, and he does not propose to interfere with the liberty of American Protestants. But he will not pander to American prejudice by asserting that the only good or that the best possible government is that which is entirely divorced from religion. We may safely say that even those who criticize the Pope for the view he takes on this matter, are themselves of the same opinion, for as a matter of fact they wish the Government to sustain the observance of Sunday, to put down Mormon polygamy and to restrict divorce. It is with an ill grace that they condemn the Pope for laying down a theory which they themselves maintain in practice.

GETTING EXCITED.

The agitation in regard to the Manitoba school question puts the average Orangeman into his native element; and probably there is no happier man in the world than the average Orangeman when he is given an opportunity of dealing out injustice to his Catholic neighbors. The average Orangeman, both of high degree and of low degree, invariably acts as though the world were coming to an end when the Catholic people are placed on the same level as all others. The Williamite code—a divine one, he fancies—suggests ascendancy for the Orangeman, at all times and in all places. The Orangeman, in fact, to his mind, seems to have been created first, and the Catholic afterward, for his special use and benefit.

A striking instance in proof of this contention occurred recently in Gananoque, at the meeting of the Leeds County Lodge, at which Brother W. H. Clarke and Brother Wm. McKenzie moved, and it was unanimously resolved, and that they would give moral and material support to the bigots of Manitoba in their efforts to impose a double school tax on the Catholics of that province.

It was also decided that the members would not support any candidate for the House of Commons who was not opposed to any interference with the school law of Manitoba.

This is truly a dreadful state of affairs. Resolutions of the County Lodge of Peel and many other sister lodges would lead one to think that Confederation would be broken into smithereens if Catholics got justice in the province of Manitoba. There is only one gleam of hope. The average Orangeman sometimes ceases to be an average Orangeman when his material interests are affected by the carrying out of his principles.

A BARBAROUS ACT.

The Compulsory Education law has scored another victory in England! Not that we imagine that there is much cause for rejoicing and self-glorification. The story has gone the world over, and reads more like some barbarous action perpetrated by imbruted savages than the effect of nineteenth century legal enactments. And they hold meetings to denounce the cruelties of Armenia, etc., when crimes of unparalleled iniquity are committed at their doors, and are unpunished!

A Mr. Grainger, living in Sunderland, kept his children from school, and upon being arraigned by the magistrate said that ill health had incapacitated him from working and had prevented him from clothing and feeding his children so that they could appear in public. He was sentenced to a fine of 10 shillings. He pleaded the direst poverty, and the judicial luminary had him consigned to prison for three days. At the expiration of his term he was set at liberty, and the penitless and enfeebled man turned his face homeward. But it was at a distance of fourteen miles, and the weather was cold and stormy. He, however, was nothing daunted, but the emaciated frame was not able to endure the fatigue, and when half of the distance was

traversed he crawled into a lime kiln for shelter. He was found next morning half frozen. The law again lent him its assistance and sent him to the Poor Asylum. But this humane condescension came too late, for the poor fellow died. An inquest was held and the jury rendered the verdict: "Death from exposure." Impartial men say that it should have been: "Judicial murder."

The judge may not be censured except as the too willing exponent of a law as cruel as it is unwise; but the Government that framed it has proved but too conclusively that it has forgotten the fundamental principles of justice and equity, and merited the scorn and opprobrium of the nations. It is a thing of no moment, they say—of no international importance: but it is a mighty event to Him through whom kings reign and lawgivers decree just things.

LOFTY ASSUMPTIONS.

It is stated that a number of Protestant missionaries to China attached to the Chinese Inland Mission have resigned because the Rev. J. Hudson Taylor, who has the chief charge as General Superintendent, has imposed upon them conditions which they are unwilling to accept.

Mr. Taylor has issued a new and revised "Book of Arrangements" whereby he virtually claims to rule the missions, not as representing the people, or the clergy associated with him in the work, but as the representative of God, not responsible either to the clergy or the people for his methods. He maintains in his new Book of Arrangements that "elective rule and government by majorities find no place in the Word of God. Those who have rule are spoken of (in Scripture) as the representatives of God, not as the representatives of the people."

These assumptions have created great discontent, and the missionaries have not hesitated to dub Mr. Taylor as "a Protestant Pope, desirous of settling by virtue of his own divine authority all questions relating to the government of the missions."

The New York Independent is very outspoken in condemning Mr. Taylor's course, saying that "he condemns oracularly nearly every Christian body in the world, for they all adopt the elective principle."

The Independent points out that if the Scriptures do not enjoin government by majorities, neither do they demand that government shall be by minorities. The Scriptures, in fact, are not a directory to tell the particular way in which everything is to be done, and thus it infers that the system which would permit each person who claims to be divinely authorized to rule, to do so unquestioned, would produce confusion and not order. It is not to be wondered at, therefore, that Mr. Taylor's assumptions have produced confusion.

Mr. Taylor is very positive about what the Bible teaches, but he is reminded that others who are just as competent as himself, and who might also claim to have the divine afflatus, may draw quite a different conclusion from that which he has reached.

The reason advanced for the very existence of the religious body to which the missionaries belong, is that the authority of St. Peter's successor is a usurpation, and after rejecting the only authority which can claim at all to have been divinely constituted to rule the Church of God, it is not likely they will submit to the dictation of a self-constituted Pope.

WELSH DISESTABLISHMENT AND THE COMING CONFLICT.

Mr. Henry Asquith, Home Secretary of Lord Rosebery's Administration, on the 25th February, introduced into the House of Commons the bill for the disestablishment of the Welsh Church, and as he introduced it he made the statement that it is identical with the measure introduced during the session of 1894.

Concerning the justice of this bill there can be but one opinion. The people of Wales have long demanded that they be relieved from the incubus of supporting a Church in which three-fourths of the population do not believe, and so earnest is their demand that they have been for years in a sort of semi-rebellion against the Government, and in actual warfare against the officials who have attempted to collect the tithes. If they have been somewhat more peaceable of late, it is not that they have changed their opinions, but because they are convinced that redress of their great

grievance is about to be granted to them.

About the wishes of the Welsh people in this matter there is not the shadow of a doubt, as all the representatives sent by the Principality to the House of Commons, except two, are pledged to their constituents to support the Disestablishment Bill, and they have persistently urged the matter on the Government. The House of Commons, too, has done its part manfully to give the redress demanded, but the opposition to the Bill has come from the Lords, of course, and it is to be expected that while the present Bill will also pass the Commons, it will be again vetoed by the Lords, even out of mere bravado, for they will probably not eat their leek by retreating from the position they took in 1894.

This will precipitate the conflict between the Commons and the Lords which Lord Rosebery promised to inaugurate, and will probably be the circumstance which will be made the basis of an appeal to the country to restrict the legislative powers of the Lords, so that the way may be prepared both for Welsh Disestablishment and Irish Home Rule.

There is little room for doubt that with the issue of reform in the constitution of the House of Lords as a shibboleth, the Liberals will successfully appeal to the country, notwithstanding the fact that the political prophets are predicting a Tory triumph at the next election.

EDITORIAL NOTES.

WE DIRECT special attention to the Pastoral Letter of His Grace the Archbishop of Kingston, which we publish in this issue of the CATHOLIC RECORD. A careful study of the Pastoral will bring to the reader much useful instruction. Indeed it could be read with profit more than once, for the more it is studied the more will it become apparent that the distinguished Archbishop's whole soul is devoted to the work of guiding and guarding the flock committed to his care. That his spiritual children should lead profitable and Christian lives seems to be the golden goal at which he aims, for, in season and out of season, he is ever found on the watchtowers—ever ready to fulfill his duty to the utmost.

His reference to the treatment of the Catholic charitable institutions of Kingston by the aldermen of that city might be taken to heart by the civic officials of almost every other city and town in Ontario. The words of His Grace, dignified and judicial as they are, must bring the conviction to the mind of every reasonable person that bigotry is the motive which guides the conduct of many of our civic dignitaries when questions affecting the Catholic Church and Catholic institutions come before them for deliberation. We doubt not His Grace's words will have due weight. His pronouncement is an eloquent plea for justice.

SPEAKING lately at New Haven, Archbishop Satolli paid a graceful compliment to Yale University, which he described as a great sanctuary of rational and natural sciences. When he was asked his opinion of the A. P. A. he replied, "I do not care to discuss the matter. I look upon the organization as every sensible Catholic does—I overlook it."

OFFICIAL statistics show that the number of Catholic clergy in the United States is 10,366. Of these the Jesuits number 681. Yet it is supposed by the Apapists—a belief encouraged by all the anti-Catholic parsons—that these few Jesuits have the awful design to seize upon the Government of the United States, and to destroy the Protestant population. The Jesuits in Canada are about in the same proportion to the Catholic population as they are in the Republic. The number of Jesuits in the Dominion is about 72, all of whom are engaged in teaching, or in parish work, a great part of which is performed among the Indians of Algoma and the North-West. It is hard to imagine why the Drs. Wilde, Carman, etc., have such a horror of these zealous workers in the Lord's vineyard, except that they are jealous that the fruits they themselves produce fall short of the results of Jesuit labors. But, "by their fruits ye shall know them."

The Jesuits have commenced a series of missions to non-Catholics. It is useless to predict their success, for rarely fail the sons of Loyola in any undertaking. Earnest and enthusiastic,

learned and self-sacrificing, they are admirably equipped for the work; and experience has proved full often that courage in the face of difficulties and indomitable perseverance in any good work are not words without meaning to the Jesuit order.

"They were the first," writes Spaulding, "to put the forest brambles aside, they were the first to cross the threshold of the wigwams of every native tribe, the first to plant the cross of Christ in the wilderness and shed their blood cheerfully at its base."

"They are," says Dean Harris, "the Imperial Guard of the Church that dies but never surrenders. And in our day they go forth with the same message of justice and truth that their sainted brethren preached with the primeval forest for a temple and untutored savages for auditors. We wish them success, not indeed fearing failure, but that we may put ourselves on record as favorable to such a mission, rich with infinite possibilities."

THE Rev. Mr. Watson, of Kingston, N. Y., pastor of the Protestant Episcopal church of that town, is on trial before Bishop Potter, of New York, for heresy, especially for having celebrated High Mass, and having offered prayers to the Blessed Virgin Mary asking her to intercede with her Divine Son on behalf of his congregation. We cannot well foretell what may be the result of the trial, but the Church of England, which is the mother Church of the American P. E., cannot restrain its clergy from the exercise of their private judgment on the very same points, and we cannot well understand how clergymen who would be perfectly orthodox in England, and in full communion with the Church, should be heretics in America as members of what is claimed to be one and the same Church of Christ with the Church of England.

A MOTION in the French Chamber to separate the Church from the State was lost by a vote of 305 to 205, and another motion to suppress the budget for the ministry of Public Worship was lost by 379 to 111. We can appreciate the good intentions of those who constituted the majority in both these divisions. They feel that the country needs religious direction; but when we consider the kind of religion to which the rulers of France have given adhesion for the last quarter of a century, we may well doubt of any advantage accruing to the people by continuing the connection between Church and State. The Church might have much greater influence if she were freed from such State interference and dominance as is claimed in virtue of the miserable pittance voted out to the clergy in France as a recompense for the revenues of the Church which were stolen by the State. It is now considered a great compliment to restore a tenth or a twentieth part of the original plunder.

A CURIOUS report has been circulated that M. Faure, the recently elected President of the French Republic, is a Protestant; but it is without truth. The report was originated to injure the prospect of his election and secure the election of M. Brisson, whom the Socialists favored. An incident in connection with the origin of the report has been published as authentic, which throws some light upon the matter. While the scrutiny was going on, a member of the Chamber who acted as Whip seated himself between two Republican deputies, and carelessly remarked, "What a pity it is that M. Faure is a Protestant. Except for that several of my friends would have voted for him." One of the Republican members immediately replied: "A Protestant! You surprise me. M. Faure never fails to bring his daughter to Mass on Sunday, and to assist at it himself." The Whip immediately retired crestfallen.

THE resolution which has been for some time under consideration in the German Reichstag for the repeal of the anti-Jesuit law, has passed triumphantly its third reading, notwithstanding the opposition of the Conservative, Imperialist, and National Liberal parties. The Centre or Catholic party in the Chamber received the announcement of the vote with prolonged applause. It does not follow that the law will be repealed, as the question must now be brought before the Bundesrath, which once already refused to confirm the resolution of the Reichstag to the same effect, but there is this in favor of the expectation that the Reichstag's vote this time will be approved, that the Bundesrath will find it difficult to resist a second vote of the representatives of the people of the Empire on the same subject.







**ILLITERACY OF CATHOLIC COUNTRIES.**

The following paper was read by Wm. C. De Brisay, Esq., at an entertainment given under the auspices of the Catholic Truth Society in the University Hall on the 7th of February ult. Mr. De Brisay makes no claim to originality, as he has drawn his material very extensively, and transferred large passages from a most valuable book recently published by the Catholic Book Exchange, New York, entitled "Catholic and Protestant Countries Compared," by Rev. Alfred Young, one of the Paulist Fathers.

There is not, I venture to say, a person in this hall to-night, who has not heard or read, over and over again, of the vast superiority, in every respect, of Protestant over Catholic countries; so persistently, indeed, is this assertion made, that it has come to be widely accepted as truth, not only by Protestants but by numbers of Catholics who have neither the time nor the opportunity to examine for themselves, and to prove it to be one of the myriad slanders invented by the father of lies against the Church of God.

How often is it cast in our faces that the Catholic Church discourages the spread of education, and fosters ignorance, so as to hold her children in the bonds of superstition and idolatry. Who make these assertions? Is it only persons who do not know any better? By no means! but these slanders are circulated chiefly by men of education, who occupy pulpits and profess to preach the word of God—and generally by men who hate the Catholic Church much more than they hate the devil—they are made by the men to whom our Blessed Lord referred when He told His disciples:—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake; rejoice and be exceeding glad, for great is your reward in Heaven; for so persecuted they the prophets which were before you."

The other day I picked up a copy of the *American Citizen*, an organ of the American Protective Association, published in Boston, Mass. Inside of it, I found folded up, a printed letter from a man calling himself the Rev. Madison C. Peters, D. D., who, to judge from his language, is an advanced anti-Catholic. I believe he is a Protestant minister. This letter is stated to have appeared in the *New York Herald* of the 7th of January last, just one month ago, so that it is not a "chestnut" by any means. Dr. Peters is over come by the appalling illiteracy, criminality, and illegitimacy of Catholics, as compared with Protestant countries. He speaks of the illiteracy of Spain, 80 per cent. of whose population, he says, cannot read or write, as compared with less than 16 per cent. of Protestant America similarly be neglected, but he leaves us totally in the dark as to what portion of this continent he means by Protestant America. If Dr. Peters' figures can be relied on, Spain's record is not very creditable, yet it is remarkable that on the second page of his letter he should quote the statistics collected by the United States Bureau of Education in 1890, which gives Spain's percentage of illiteracy as only 63 per cent. Now here is a considerable difference of 17 per cent. between Dr. Peters and the authority he quotes. The discrepancy is instructive, and I ask you to bear it in mind.

Dr. Peters after issuing a defiant challenge for the "mention of one nation whose children the Catholics have taught to read and write," goes on to adduce eight Catholic countries, viz., Venezuela, Austria Hungary, France, Brazil, Spain, Portugal, Belgium and Italy, of whose aggregate population he says 91 per cent. are Catholic, and 69 per cent. are illiterate.

If Dr. Peters' figures with regard to these countries are no more trustworthy than they were regarding Spain, I fear they are valueless. It is worth enquiring how these estimates of illiteracy are obtained. One system is by noting how many couples who sign the marriage register, write their names or use a mark, and another mode is by observing, in those countries where enforced conscription for the army exists, how many of the conscripts sign their names. Such is the test of illiteracy as applied by statisticians, and upon figures thus procured, false witness like Peters base their slanders against the Church. I know of men who were able to write their names and nothing more—one such man was president of a bank—another was a member of parliament, and both of them in their day amassed large fortunes. The mere fact of being able to write their names saved them from being classed as illiterate, and consequently ignorant, according to Dr. Peters; yet they had actually no education. I have always been of the opinion that one of the most trying moments in a man's life is when he is getting married, and yet that period is selected for testing the educational attainments of the simple folk of Catholic countries. If the nervous, awkward swain, and the blushing, timid maiden cannot muster enough courage to sign their names in the register, they are enrolled immediately among the illiterate, but let them make any kind of a scrawl, it may be as undecipherable as Edward Blake's autograph, they are educated.

But illiteracy is not ignorance, although the two terms are often synonymously applied. An ignorant man may be illiterate, but an illiterate man is not necessarily intellectually deficient or morally debased. We must draw the distinction broadly between illiteracy and ignorance. Education is no guarantee for good behaviour, nor is it a preventive of criminality. The prison records show by the small proportion of "illiterate"

convicts compared with the educated ones that it is not to the lack of the ability to read and write that their criminal acts are to be attributed, but rather to the lack of having learned a trade or some honest means of earning a living, possessed of which one naturally associates himself with law-abiding citizens, seeking mutual protection for their property and handicraft.

In these days of intellectual pride, illiteracy has come to be commonly regarded as a fitting term of reproach, as though it were an ignominious and criminal defect, much as our proud age regards poverty, though never so honest, with scorn, and avoids contact with it, as though its very touch were pollution. To be "literate," or "illiterate," is a term which may, perhaps, be also rightly used as being "learned," but the opposite of ignorance is not learning but wisdom, and even the illiterate may be wise.

The true ideal of human happiness, as taught by the Catholic Church, lies in the cultivation and perfecting of man's spiritual nature, which is the only true and worthy end of human life and effort, "for what shall it profit a man if he gain the whole world and lose his own soul?"

Opposed to the Catholic plan is the popular idea of the present day, which, neglecting the spiritual, exalts the material and seeks only the development of the useful as a means of satisfying our bodily necessities, comforts and luxuries. We are pointed to Protestant countries such as England, Germany and the United States, with their railways, their steamships, their telegraph lines, their innumerable inventions and discoveries, and last but not least, their millionaires, and then we are told to look at Catholic Italy, Spain, Mexico, South America, and the besotted ignorance in which the wretched, priest-ridden "Papists" of those Catholic countries are engulfed.

Another individual, prominent among the foul brood of revilers of the Catholic Church, is the Rev. Dr. Josiah Strong, the Chief Secretary in the United States of that well known Pro-Testant Association, "The Evangelical Alliance," and who, in a book which he wrote entitled "Our Country," made the following statement:

"Rome has never favored the education of the masses. In her relations with them she has adhered to her own proverb, 'Ignorance is the mother of devotion.' Rome's real attitude toward the education of the masses should be inferred from her course in those countries where she has, or has had, undisputed sway; and there she has kept the people in besotted ignorance. In-stance her own Italy, where 73 per cent. of the population are illiterate; or Spain, where we find 80 per cent.; or Mexico, where 93 per cent. belong to this class."

Dr. Strong is as unfortunate in figures as his friend Dr. Peters. The statistics of the Catholic countries Bureau of Education, quoted by Dr. Peters, charge Italy with only 48 per cent. of illiteracy; Dr. Strong increases it to only 25 per cent. Another instructive discrepancy.

I propose for a few minutes to look at these Catholic countries, and see what proofs we can find for the assertion that their people are kept in "besotted ignorance." Rejecting *in toto* the "faked-up" figures of Peters, Strong & Co., I refuse to accept statistics of illiteracy as evidence of ignorance. I ask you to bear in mind that I am not attempting to prove that, in matters of education, Catholic countries are ahead of Protestant countries; what I assert is that they do not suffer in comparison, but take very respectable rank, some Catholic countries being in advance of some Protestant countries, and vice versa.

Leaving the South American States till later on, let us enquire into the condition of the Catholic countries of Europe. Take Austria-Hungary first, where, out of a population, in 1890, of 41,000,000, 32,000,000 were Catholics, and only 4,000,000 Protestants. From Chamber's Encyclopedia we quote regarding this country:

"The following figures show how amply the Government has provided for the educational wants of the people. (And then the article proceeds to give the numbers of the educational institutions, etc.) Instruction, whether high or low, is mostly gratuitous, or is given at a trifling cost. The primary schools in Austria are to a very large extent in the hands of the clergy, and there the Roman Catholic religion forms an essential part of the instruction. The law enforces compulsory attendance at the national schools, of all children between the ages of six and twelve, and only where Jews or Protestants have established elementary schools of their own, can they keep their children from the national institutions."

The Statesman's Year Book for 1894 states that in 1889 in Hungary proper 81.49 per cent. of the children were at elementary schools; and in Austria, in 1891, 86 per cent. of the children were attending school. I could enumerate the various kinds of educational institutions which exist in this land of "Papist" ignorance, but it would occupy more time than I have at my disposal. Any one desiring information is referred to the Statesman's Year Book. I may say, however, that, great and small, the educational institutions number about 40,000.

Coming to France, and quoting from the Statesman's Year Book, we find that in 1891 the total number of children of school age was 4,654,000. In 1890, 4,544,775 children of school age were enrolled in primary and infant schools; besides 70,900 in Algeria, about 78,000 were taught in higher

schools and nearly 10,000 at home; so the Statesman's Year Book very impartially concludes that "the number of untaught children is thus very small," and it adds that there was one elementary school for every 445 inhabitants, and one pupil in every six of the population; while in 1891, there were only fifty-eight school sections in the whole country without for their property and handicraft.

I may be allowed to say in parenthesis that in Nova Scotia in 1893 there were 196 sections without schools! So much for another country of besotted ignorance.

A friend of mine said to me the other day, when talking over this question: "I suppose you will class France as a Catholic country." "Most assuredly," I replied. "Why," said he, "there are nearly 8,000,000 of the population who profess no religion at all!" "I am aware of that," I replied, "but this is a question between Catholic and Protestant, and the Statesman's Year Book gives the population of France, at the census of 1881 as consisting of 29,201,703 Roman Catholics, being 78.50 per cent. of the total population, and 692,830 Protestants, or 1.8 per cent. of the population. Those who declined to make any declaration of religious belief numbered 7,684,906 persons." If France is not Catholic, what is she? She is certainly not Protestant; neither is she without religion, unless the tail wag the dog.

In Spain the Statesman's Year Book, after remarking that a large proportion of the inhabitants are illiterate, gives the number of primary schools in 1885 as 30,105, or one for every 590 inhabitants, and attended by 1,843,183 pupils. Secondary education is conducted in middle class schools, which are largely attended. Chamber's Encyclopedia gives the number of these institutions as 70, with 356 affiliated colleges, but does not mention the number of pupils. There are ten universities with 17,000 students, besides 9,063 others attending episcopal seminaries and religious schools. The Year Book ascribes the inefficiency of the primary schools partly to political causes and partly to the wretched pay of the teachers. The expenditure upon education in 1885 was \$5,000,000.

In Portugal, Chamber's Encyclopedia informs us that "Education is entirely free from the supervision and control of the Church. Compulsory education was enacted in 1844, but is far from being fully enforced, consequently Portugal lags behind in education and general intelligence. Still there are over 5,600 elementary schools (the population is under 5,000,000), 22 lycées, numerous private schools, polytechnic academies, clerical, medical, agricultural, naval and military training schools, besides 30 schools for training in the industrial arts, and a university, one of the oldest in Europe." The Statesman's Year Book for 1894 gives the total school population of Portugal in 1885 as 332,281, and the students in attendance at the various educational institutions, great and small, for which they had statistics, some of 1890-91, and 92, as 355,289.

And now we come to the most densely populated country of Europe and at the same time the most Catholic. Surely if we are on the lookout for "besotted ignorance," we should expect to find it in Belgium. Yet the statistics of the United States Bureau of Education in 1890, as quoted by Dr. Madison C. Peters, charge Belgium with an illiteracy of only 12 per cent. In 1892, the pupils receiving instruction in the various institutions, great and small, numbered over 900,000, the whole population being a little more than 6,000,000 and only 10,000 of them Protestants.

You will remember that Dr. Josiah Strong placed the illiteracy of Italy at 73 per cent. of the population, while the United States Bureau of Education in 1890 gave 48 as the percentage. As Chamber's Encyclopedia places the percentage in 1887 as 52.58 per cent. I prefer the United States Bureau figures to those of Dr. Strong. Forty-eight per cent. is a large figure, yet education is very far from being neglected. Out of a total population of 31,000,000 of whom all but about 100,000 are Catholics, there are over 3,000,000 attending the various institutions of learning and in 1887 there were over 54,000 primary and infant schools, besides some 11,000 evening schools and technical institutes.

Figures are generally acknowledged to be dry and uninteresting, and lest I should weary you, I have omitted many details corroborative of my contention; but I submit that I have adduced sufficient evidence to prove that education is not neglected in the Catholic countries of the old world. I care not for the statistics of illiteracy which by the defamers of the Catholic Church are held up as the sole standard by which we are to be judged. But if statistics must be applied, I appeal to Mulhall, who is everywhere known as eminent among statisticians, and who is universally acknowledged as an authority. Let us take his Dictionary of Statistics (edition of 1892) and from his article on Education compare what proportion of the people in certain Protestant and Catholic countries is attending school. In Norway, Sweden and Denmark, which have 8,340,500 Protestants to 4,500 Catholics, 14 per cent. of the population attend school. In the United States, where the population is 51,000,000 Protestants to 9,000,000 Catholics, the proportion is 13 per cent. In Great Britain and Ireland, where the Protestants are 29,500,000 to 5,500,000 of Catholics, the proportion is 12.3 per cent. Now let

us take some Catholic countries. In France, where there are over 29,000,000 of Catholics to 700,000 Protestants, the proportion is 17 per cent. In Belgium, where there are 6,000,000 of Catholics to 10,000 Protestants, the proportion is 13 1/2 per cent. In Austria, where there are over 20,000,000 of Catholics to 400,000 Protestants, the proportion is 13 per cent. In Spain, where there are 17,500,000 of Catholics to 8,000 Protestants, the proportion is 10.6 per cent.; and in Italy, where there are over 28,000,000 of Catholics to 62,000 Protestants the proportion is 9 per cent.

TO BE CONTINUED.

**THE WAGER OF GERALD O'ROURKE.**

BY FRANCIS J. FINN, S. J.

III.

"You are out of sorts, Henry," Mrs. Bush remarked to her husband toward sundown of the same day.

"So I am, Margaret. I don't feel at all well in body, and besides I'm distressed about a business matter. I'm afraid I shall be obliged to get a new business manager."

"What! discharge Mr. O'Rourke? Why you used to say that he was the best and longest-sighted business man you ever met; and that he was worth far more than his six thousand a year."

"I say so yet. By rights, he should have eight or ten thousand. But instead of thinking of raising his salary, I'm worried night and day, by word and by letter, to replace him with a John Landen. Landen has many wondrous advantages over O'Rourke," added Mr. Bush in bitter sarcasm.

"In the first place, Landen is not a Catholic, and in the second, he belongs to at least five secret degrees above me."

"It was a sad day for you, Henry, when you joined that society."

"No, it wasn't—it brought me business."

"Yes; but it took away your religion."

"Not at all, Margaret. I'm a Catholic, and, what's more, I'll die a Catholic."

"In the meantime, Henry, couldn't you manage to live one?"

For answer, Mr. Bush gave a growl, and took up the evening paper.

"To-morrow, my dear, is Christmas. Won't you please promise to come to Mass with me? The children are all praying so earnestly that they are sure that they are to be heard this time. It's fifteen years nearly since you entered a church. Come, dear, promise."

"There were tears in Mrs. Bush's eyes as she spoke, and a perceptible trembling in her voice. Mr. Bush was moved.

He was now growing gray, and age was telling upon his health. For a moment he pondered the request, and, as he pondered, a sharp pain shot through his head.

"I'm too worried just now, Margaret—some other Christmas. I'll go yet."

"But, Henry, how can you promise yourself another Christmas?"

"Margaret, Margaret!" he cried, rising impatiently from his chair, tossing the evening paper upon a table, and putting his hands to his head.

"For God's sake, don't worry me. I am wretched."

The poor, good lady had unwittingly jarred upon her husband's feelings. All that day had the thought of death pursued him; and he had built his heaven upon this earth.

Mr. Bush was a millionaire many times over. When a young man, he had been a practical Catholic. But business and gain had gradually drawn him away from his religious practices, till he had become content with fulfilling his Easter duty. Then had come the allurements of a secret society. Against this temptation he held out for some time; but, unfortunately for him at this period of trial, there arose an unpleasantness between him and his parish priest. Mr. Bush was in the wrong; yet, in a fit of passion, he joined the secret society, and his place in church knew him no more.

At supper time that evening his little daughter said:

"Papa, won't you please take me to Mass to-morrow?"

All the children, as Laura spoke, looked earnestly at their father.

"I can't, my little one; I'm not well."

And Mr. Bush, not without emotion, saw the signs of bitter disappointment upon their young faces.

"There must have been something wrong about that novena of ours," growled Harry, a classmate of Gerald's.

Mary, the eldest of the three sisters, motioned to him to be quiet.

"Oh, I guess I can talk a little," pursued the undaunted youth. "At least, papa, you ought to come and hear the singing. I'm in the chorus myself, but I'm nothing extra. Gerald O'Rourke's the boy. He's got a voice like an angel, only angels don't play tricks. You just ought to hear him; you'd be willing to go out and die."

Gerald's one of the nicest boys in Milwaukee—a heap nicer than I am. I like him immensely. Say, papa, I'm going to bring him home with me to-morrow. I'm sure you'd like to talk to him. You haven't seen him now for almost a year. He's nicer than ever."

"Whatever else you do," roared Mr. Bush, bringing down his fist on the table, and scowling fiercely, "don't bring that boy near this house. I don't want to see him."

And to the consternation of all, Mr. Bush hurried from the room. He was very ill and very wretched. Poor millionaire!

The children, some hours later, were

peacefully, when Mr. Bush entered the large room devoted to Laura and Edith and Mary.

They had very long stockings, these little mites, which were carefully pinned to the mantel over the fireplace. Prominent among the bric-a-brac on the mantelpiece stood a statue of the Sacred Heart.

Mr. Bush dropped a shining yellow coin into each stocking, one of which fell to the floor. He picked it up carefully, and, not finding it with the intention of using it as a weight to hold the stocking in place. There was a letter, an open letter, under the statue. Mr. Bush adjusted his glasses and read:

Dear Babe of Bethlehem—A merry Christmas to you! It will surely be merry to you, if people love you who do not love you now. It will be very merry to us, if papa comes to Mass with us. Oh, he's such a good papa; we are sure you would like him, if you knew him better. Now please get papa to come to Mass. I have made the Nine First Fridays all for papa, and we're sure that papa will come to Mass, and we're going to give all the money that papa drops in our stockings to a priest to put flowers on the altar. When we get up on Christmas day, dear Babe of Bethlehem, we expect that this letter will not be here. That is to be the sign that papa will go to Mass on Christmas Day. With much love, dear Babe of Bethlehem, we are, Your dear little ones,

MARY (I'm ten and I wrote this letter by myself).  
EDITH (she's eight).  
LAURA (she's six).

After some moments of irresolution, Mr. Bush put this letter in his pocket, and with swimming eyes turned to leave the room. He stopped on the threshold, passed his hands through his hair, groaned, and with an expression of extreme misery returned to place the letter where he had found it. He departed very ill, very unhappy. Tossing restlessly, he got no wink of sleep that night.

Poor millionaire!

TO BE CONTINUED.

**Catholics in High Places.**

That fidelity to the profession and practice of the Catholic religion is not always detrimental to the highest success in life, is illustrated in the advancement of the late Sir John Thompson to the Premiership of Canada, the elevation of Sir Charles Russell to the Chief Justiceship of England, and the election of Doctor Zemp to the Presidency of the Swiss Confederation. To this list of recent triumphs, might be added the appointment of Prince von Hohenlohe to the Chancellorship of the German Empire, if his record of devotedness to his religion were not touched with the objectionable quality called Liberalism. The most recent instance of conspicuous triumph of Catholics in public affairs in the United States, are the appointment of Judge White to the Supreme Court bench and the election of Honorable Thomas H. Carter as United States Senator from Montana.

We are glad to see Catholics coming to the front, partly because they have been kept back in so many countries for so many years that their eminence now is a proof of progress in true liberality, and partly because of the influence for good with which their exalted position endows them.—Catholic Review.

While no physician or pharmacist can conscientiously warrant a cure, the J. C. Ayer Co. guarantee the purity, strength, and medicinal virtues of Ayer's Sarsaparilla. It was the only blood-purifier admitted at the great World's Fair in Chicago, 1893.

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MARCH 9, 1895.

FIVE-MINUTE SERMONS.

Second Sunday in Lent. BENEFITS OF A GOOD CONFESSION. "In Thee, O God, I put my trust; let me not be ashamed." (Ps. xlii. 1.)

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Excellent Advice Pertinent to Catholics During the Holy Season.

You are well aware, dear reader, that the Holy Church has set apart each year a certain time called Lent, in which she enjoins on her children to practice fasting and abstinence from certain kinds of food.

abounds and all sorts of evil conversations are carried on! How much better to be there than to be idling away your time at home in jokes and laughter, if not in slandering your neighbor or in more sinful talk!

But going to the church would be of little avail without adding prayer to it. Pray as much as you can during Lent. Fasting would be of no great advantage without prayer.

in white garments of innocence and renewed in the spirit of their minds, assisting each year at the celebration of the festival of Easter, when Our Lord arose from death to immortal life!

Those who are able to read would find it a great help to spend their Lent well, if they had some good books to occupy themselves with when they find leisure time.



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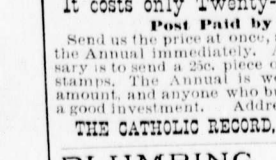
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Funeral Catholics. This is the apt name given by a Rochester priest to those nominal members of the fold who are seen at church only when a wedding or funeral is taking place.

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Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health. Minard's Lintment Cures Colds, etc.

And now, what shall we say of the peaceful relief and calm repose which follows the shameful confusion of telling dark sins to a priest? What can we say? Those who have experienced this season of rest, know what it is. Although the sorrow for sin still abides in the soul, nevertheless the sense of shame is lost in the sense of freedom from sin.

Finally, shame may incline us to omit seemingly little things, small circumstances which, if confessed, indeed would add special malice to the sin.

It may also incline us to drug our consciences so to speak, to stifle doubts as to whether a thing is a mortal sin or not. Oh! let us have some common sense with regard to this matter.

In the first place, begin it with a right good will, and say, "I will endeavor to get all the good I can out of this Lent. I will now endeavor to give my best attention to the affairs of my soul, and in order to do this I will withdraw it as much as possible from all vain and useless things which would take up my mind and drive God and holy things out of it."

Begin, then, on Ash-Wednesday, so as not to lose time, and be in the church on that morning to receive the ashes. The priest will mark the sign of a cross with them on your forehead, and repeat the words, "Remember man that thou art dust, and unto dust thou shalt return."

Make up your mind to attend all the services that are held in the church during this time; assist at Mass with all possible devotion; and whenever the word of God is preached be there to hear it.

Let your faith warm your heart, and go to church. There God is present in the Blessed Sacrament, and speaks through the mouth of His minister, the priest.

How much better to be there than at a place of dissipation, where sin

But what would be the use of going to the church and praying, if you should allow yourself to go on in sin or in any sinful habits? It is of the very first and prime importance to shut the door on such things at the very beginning of Lent.

Make this firm and good resolution. Stop all sin at the outset of Lent. Cut off all the occasions of which led you into sin before, and will do so again if you go into them.

Don't Put it Off. The necessity of a spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system.

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