OCTOBER 12, 1895.



Must Be Honored. 10 St. Peter, Cascade Co., Mont. half-breed Indian was suffering sickness; it was a very bad case suchness; it was a very bad case me of my acquaintances I wa ry Pastor Koenig's Nerve Tonie ery good results. The boy wa med and is now one of the strong lithiest in our schood. H. SCHULER. Principal of the Indian School, NDS ITS GOOD NAME.

Abs its GOOD WANNE, April 22, is no doubts as to the virtue of p. ver Tonic, for I have recomme persons are afflicted with dis-us system and in every case the that my own conditionee in s confirmed and its good i respective locality. respective locality. REV. P. J. HURTH.

A Valuable Hook on Nervous Dis-axes and a sample bottle to any ad-ress. Poor patients alloget the inect-cine free. has been prepared by the Rev. Father H Wayne, Ind., since 1850, and is now ston by the

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anch No. 4. London, 10 2nd and 4th Thursday of every victok, at their hall. Albion Block Street. John Roddy. Presiden; t Vice-President; P. F BoyLE, sereiary.

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1896. THOLIC IOME ANNUAL.

LD BE IN EVERY CATH-OLIC HOME.

at will Instruct and Enter-Members of the Family.

olic Home Annual for 1896 is ed. This year's issue is gotten up ely new form, with new cover, pages and more pictures. It confull page insert illustrations and y-five other illustrations in the contributions are from the best there, and the contents are ally original.

# NG LIST OF ITS TTRACTIONS.

ry F. Fairbanks. Jerusalem. d Scenes hal owed by the presence essed Lady. 7. Egan. The Toys. One of Dr. a withous of which is por-ba withous of which is porst short stories in which is por-be wilfutness of a headstrong with the consequent sufferings and child, and the enduring love

abon. A Legend of the Three

son. Cur Lady of Pompeli. Sadlier. Mammy's Gift. A story of love and duty. avis. A Visit to the Vatican. mes Taggart. Her Thirds. A le by a cover writer. A story of aderest affection, strong in pa-

rowley. Ann's Pension Claim, other interesting II-

trated Stories we ther's Spinning Wheel," "Greater an this no Man Hath," "The The Vow," "Agnes and Eleanor,"

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

# **VOLUME XVII.**

# Domini Est Terra.

My Lord, I cannot see Thee, — My eyes are strangely dim. For others see Thee plainly : Above earth's golden rim, The sun is rising daily : My eyes are strangely dim.

My Lord, I cannot hear Thee,— My ears so dull have grown ; But others hear Thee speaking, In love's sweet, awful tone: The wakened birds are singing— My ears so dull have grown.

My Lord, I cannot touch Thee— I stard so far away : Yet others kiss Thy garments, Step where Thy footprints stay The flowers are fair this morning, But I stand far away.

O sight, and touch and hearing !-The world belongs to God ; The coldest, hardest spirit Shall bloom like Aaron's rod; New life he gives his children— The world belongs to God!

Now through the deep, deep darkness, I see the rising sun : My eyes Thou hast enlightened, A new day has begun : Thou art my Light forever,— I see the rising sun !

My ears, too, Thou hast opened, I hear the singing birds,— They sing, O Lord, Thy message In songs that have no words. God's voice is clearly speaking : I hear the singing birds !

Thy radiant garment touching, I touch the wide, wide earth ; Thou art its strength and beauty, Its only life and worth. Touching Thy garments border, I touch the wide, wide earth.

-C. H., in Irish Monthly. THE QUESTION BOX.

Effectively Used at a Mission Given in Nelsonville.

All that its projectors hoped from it, and more, has been realized by the must be sure I have the truth ; but mission given by secular priests at without an infallible guide I could not Nelsonville last week. The attend. be sure. The knowledge of the truth Nelsonville last week. The attend. be stree. The knowledge of the truth ance at the services was very large is the freedom of the intellect. "You and the interest aroused in the begin ning never flagged, the participants regretting when, on last Sunday even-ing, the mission came to a close. That regretting when, on last Sunday even-ing, the mission came to a close. That it was a success in every respect and did great good is the universal ver. the spirit of the Lord is, there is lib-erty." (11 Cor. 3, 17.) did great good is the universal ver-dict. Indeed it could not be otherwise as Fathers O'Boylan and Powers, who gave the mission, proved from start to ing liberty a cloak for malice, but as

they came to accomplish. the used by the non-Catholic attendants at

the exercises. On the second evening of the mission Father O'Boylan called attention to the sound and sure footing on which as defenders of the faith they, the missioners, held their course :

1. The doctrines of the Church are ence? clearly stated and what we believe is

posed.
Besides defining we explain all that may appear obscure and show that each doctrine is in harmony with other revealed truths.
We then proceed to convince and only what you please? Suppose you the same of our Lord Fathers and Doctors of the Church : (c) the voice of antiquity ; (d) the admis sion sometimes of even our adversaries ; (e) on right reason and common sense ; (t) and the consequences which would result from the denial of such doctrines. Finally we meet the objections against those doctrines ; analyze them, prove their futility and thus show by contrast the solid foundation on which the structure of our faith rests. In dealing with objections, we are where on the principle that Christianity implies the supernatural and he admit all. We believe for good rea-

sometimes into details so that the in the boy was a Catholic who had uncovquiring mind might be fully satisfied. QUESTIONS AND OBJECTIONS. red his head as he passed by a Catholie church.

Question. Are not Catholics obliged to believe everything the Pope and the you believe only what you understand? priests tell them ? Answer. We distinguish, 1st. If finger moves when you want it?' the Pope proposes any doctrine con-tained in divine revelation to the whole Church to be believed as an article of

you please tell me why your ears don't faith and if he does this as the successor of St. Peter, then all Catholics are obliged to submit. If the priests teach nove when you will? The fact is, my brethren, if a man the same article as it was proposed by believes only what he can understand, his knowledge will be very limited.

the Pope to the people, the people are obliged to believe this doctrine. It But let a man, claiming to be a great scientist, come along and say, should not be forgotten that the whole Catholic people are also infallible in their belief as well as the Pope is when Mars has railroads and electric lights and the polar star weighs just exactly ten billion tons, you will find that people who will not believe in the mysteries of faith will readily gulp he teaches from the chair of St. Peter ; because our Lord would not have commanded the people to hear the Church if He did not secure them in down any revelation made in the their belief against false teaching. (2nd). In the next place we answer name of science; forgetting that science, really deserving of the rame, is but a ray of light proceeding from that the people are not now, never were and never will be, obliged to believe the same supernal fount of truth. Faith, Truth, Intellect, Knowledge, anything except what is contained in are all gifts of the same munificent

Divine Revelation. Creator. Let us once understand that the Note .- In regard to the loyalty of object of divine faith is God and His revealed truths and that the motive of Catholics and the honor and obedience they owe to civil authority it is very faith is the truthfulness of Christ and important to remember the following words of the first Pope: "Honor all then those absurd objections will for ever cease. Question. "I prefer to be a Promen, and fear God : honor the King" (1 Peter 2, 17) Also the words of St.

testant because I can use my own free choice in selecting the truth I believe from the Bible. I cannot as a free from the Bible. I cannot as a free for conscience sake. For therefore also you pay tribute. For they are man submits to a man as my guide in Don't you prefer to be intellectfaith. the ministers of God serving unto this ually free ?" Answer. To the last question I

purpose. Render therefore to all their dues ; tribute to whom tribute is due, answer-yes. I prefer to be intellect-ually free, and for that reason I must be custom to whom custom ; fear to whom

a Catholic. To be intellectually free I must be sure I have the truth; but without an infallible guide I could not ment that Catholics are loyal to their civil rulers; but for the high moral motive of conscience sake. In times when there is no danger to our country from foreign foes, or rebels at home, it is safe to be a patriot. It is also cheap and costs nothing ; but the true patriot grows sick of the empty combast and vain babbling of blatant hypocrites in times of peace. Question. You say at the Rosary five Hail Marys to one Our Father.

finish that they were determined to servants of Gcd." (1 Peter 2, 16) And make it a success and had the ability St. Paul seems to have fully anticipatto do it. They neither knew nor thought of anything else but the work fare are not carnal, but mighty to

An unfailing source of interest was he question box, which was freely sod by the non-Catholic attendants at captivity every understanding unto the obedience of Christ." (2 Cor. x. 4 and 5 ) Is it not clear from this that the

knowledge of God which is the very essence of faith is the work of obedi-

clearly stated and what we believe is made known in positive terms.
2. We define these terms and clear were any all doubts, showing in bold out.
We define these terms and clear were living in the time of Christ and His apostles ; would you have freedom

4. We then proceed to convince and persuade the mind by sound proofs that such doctrines are founded on (a) Scripture, (b) on the testimony of the Tathers and Doctors of the Church : (c) You certainly do not unless what you believe is divine truth. Divine faith has for its object divine truth. It is moreover supernatural. You can-not have that which is divine or supernatural from your own free will or free intellect – no, no ; you must ask it from God ; it must come down from the Father of light from whom every good and per-fect gift descends. (James 1, 17.) And St. Paul says: "Faith comes by careful to make distinctions in order to avoid confusion. Hence we (1) insist on separating the natural from the supernatural. (2) We never attempt to deford or avoid in a supernatural from the supernatural from the supernatural for the supernatural from the supernatural for the supernatural from the supernatural to defend or explain a mystery of faith God, you received it not as word to defend or explain a mystery of faith or anything supernatural on mere natural reasons. (8) We insist every. God, who worketh in you that have believed." (1. Thes. 2, 13.) I think my friend who puts this who admits one of its mysteries, must question saying he prefers to be a Protestant, if he only examine the sons that Protestantism is shallow and answer carefully, he will try to set his illogical and has a strong tendency to house in order and like Zacheus come dethrone religion from its supernatural down from his perch as soon as possible basis and degrade Christianity to the if he wishes salvation to enter into

LONDON, ONTARIO, SATURDAY, OCTOBER 19, 1895.

necessity of prudent direction in the reading of the Scripture. It will not The boy answered : "And, sir, do to take a single passage of the ripture and interpret it literally f so, will you tell me why your little s process of Scripture study would ad us into contradictions and diffi-"Because I will it," replied the learned Infidel. "Well," said the boy, "will ulties without number.

Catholic Record.

Scripture must be interpreted on e same principles which govern the nterpretation of any legal work : a bassage must be referred to the contex ad the subject matter must be care illy referred to in order to get at the his principle to the outbor. Applying his principle to the passage referred o in this question "Are we not all kings and Priests unto God," we iswer that we are not all Kings and riests in the ordinary meaning of hese terms. We are all Kings in hese terms. We are all Kings in he sense that we are heirs to a heavenly kingdom, and we are all riests in the sense that we sacrifice urselves to God, but we are not all riests in the sense that we are all rdained ministers. For if we are twenty seven years of my ministry I had many missions given in the var-ious parishes I had charge of, but I must say and I say it truly and sincere ny then did God ordain Timothy (2 mothy i, 6-7) "I admonish thee that ou stir up the grace of God which is thee by the imposition of my nds." (Titus i, 5) "For this cause eft thee in Crete that thou shouldst dain priests in every city (i Cor. 8

pose of breaking down prejudice "We are God's coadjutors : You opposition by removing ignorance and right nobly have they done their work. re God's husbandry ; you are God's uilding." Again, "Let a man so ecount of us as of the ministers of ing way have they presented the doc rist and the stewards of the mys-

trines of our holy faith, so that our own people as well as all who attended the eries of God.' Question. What scripture authority mission have been instructed, edified and delighted. The faith of Catholics have you for Sisters?

has been made practical all over the Answer. We take this question to parish, the sacraments received, en efer to nuns. Our answer will meet mities set aside and all united in holy all objections not only against nuns but also celibates and religious in gencharity. Therefore I do thank,

myself and you, these zealous and able apostles of the truth and I have now ral. The essence of a religious order cononly to put their work in the hands of sists in the vows of poverty, chastity and obedience. But these three are Him who alone can make it fruitful and permanent. praised and commended by scripture : "Let all of us cast aside, therefore herefore they are authorized by divine in the words of St. Paul, the thing uthority. that are past and stretch forward for that which is to come. Let all of you

Proof-1. Poverty, "If thou wilt be perfect sell what thou hast and give to he poor and thou shalt have treasure Doesn't that show you honor the Virgin more than God? n heaven ; and come follow Me. Beold we have left all things and have collowed Thee." (Matt. xix., 21 27.) Answer. 1. You are mistaken. We say ten Hail Marys to the one Our Here we find a counsel given, and Christ's true disciples comply with it. Father, and yet we don't do any such thing as you suppose. We say the Rosary to honor God and that the Hail 2. Chastity. "Now concerning vir-gins, I have one commandment but I Mary occurs oftener in its recital has no more significance in the mind of a

The mission was a success. give counsel, as having obtained mercy of the Lord to be faithful. I would that Catholic, as to the respective merits of those prayers, than does the fact that every one were even as Myself but every one hath his proper gift from His Influence over Non-Catholics. The many touching anecdotes told about the late venerated Cardinal Newwe have more hairs on our head than But I say to the unmarried and God. to the widows it is good for them if man illustrate his greatness of soul, 2. Will it be forever necessary to they continue so even as I." (I Cor. 7 and prove how deeply rooted was the tell people that we worship God alone, chap.) Again, "He that is without a veneration in which he was held by the and whatever worship or honor we give to the Blessed Virgin or the other wife is solicitous for the things that be people of all classes. No man of our long to the Lord, how he may please entury has been more highly honored, saints is given to them on account of God? Can those objectors never see God ; but he that is with a wife is solicand to few has honor been more justly itous for the things of the world how due. The following incident, which he may please his wife, and he is divided. And the unmarried woman occurred during the last months of his life will, no doubt, be interesting to divided. and the virgin thinketh on the things of the Lord that she may be holy both in body and in spirit ; but she that is married thinketh on the things of th world how she may please her hus band.' (Cor. 7, 32-34.) Finally read Apoc., 14th chapter, where you find that the new canticle sung before the throne of God, "no man could say but the hundred and forty - four thousand who were purchased from the earth. These are they who were not defiled, for they are virgins. They were purchased from among men the first fruits to God and to the Lamb." (Ap. 14-105.) 3. Obedi-ence. "Doth the Lord desire holo causts and victims and not rather that the voice of the Lord be obeyed? For obedience is better than sacrifice and to harken rather than to offer the fat of is obedience than the victims of fools who know not what evil they do Ecl. iv. 17). Example of Our Lord. "He went down into Nazareth and was subject to them." (Luke ii, 31) 'I seek not my own will but the wil of Him who sent me" (John iv, 34. "He humbled himself, becoming obedient unto death, even to the death of the cross" (Phil 2, 8, 11). Prompt " And

There was a large and highly-re-spected firm of Quakers — C. and Brothers — in Birmingham, who em

NO. 887.

what we have been insisting on all the was here last evening on this very buswas here last evening on this very bus-time. Let me quote the text correctly for you, and never forget it as long as. He was so condescending, so you live : "Be it known to you all and to all the people of Israel that in the name of our Lord'Jesus Christ of Naza-ent light. He said : 'Will you, Mr. C., force these men to do that which reth, whom you crucified, whom God they think wrong, because it is against hath raised from the dead, even by the law of their Church, or give up Him doth this man stand before you whole. This is the stone which was rejected by you the builders which is become the head of the corner. Nor is not. The Catholics shall be excused there salvation in any other. For there is no other name under Heaven from attendance.

So the dear old man of ninety, with out saying a word to anyone had got o into his carriage and driven straight Mr. C's, where his kindness, gentleness and tact won the employer's heart, and by his skill put the question in the only light in which a conscientious Protest-ant could possibly grasp it. It was so like Cardinal Newman's influence, even

over those who differed from him in maters of faith, was indeed remarkable His bumility, kindness, and open and liberal spirit gained friends for him everywhere and there are many little neidents in his life which would con tribute in a large measure to "point a moral or adorn a tale." The little story which we relate is one of them, and shows the warm and practical in-terest he took in the temporal and spiritual welfare of his co-religionists -Catholic Fireside.

FLOWERS AT FUNERALS.

A Pagan Custom Renewed Under Most

Objectionable Auspiecs. The use and abuse of flowers at funerals is the subject of an interesting and opportune article by the Very Rev. Canon Moser, of Peterborough, in the current issue of the Irish Ecclesiastical Review. Canon Moser points out at the commencement of his paper that "The dead now go out of this world bearing upon them the honors of a triumph and laden with flowers and crowns. As they quit the stage of life they receive the homage which a theatrical public bestows on actors who have well performed their part. Wherever vanity and ostentation come in, moderation vanishes, and so the ustom of placing a flower on the coffin has degenerated into an abuse of such proportions that it will soon be difficult to tell a funeral procession from a wed ding party. Thoughtful Catholics are endeavoring in several places to counteract a custom which bears many signs about it of a return to Paganism and of Freemason influence.

The learned and very reverend writer gives many reasons for holding that the present system of tender ing floral homage to the departed is one gravely inconsistent with the ancient practice of the Church, and he points out that it was " Only in the evil days of the French revolution did the custom revive in a Christian land of lavishing flowers on the coffin of one who was not a saint. The corpse of Voltaire was probably the first which had those floral honors accorded to it. In 1791 the remains of the enemy of

readers of the Catholic Fireside : the Church were brought from Champagne to Paris and the municipal authorities of the towns through which ployed a large number of workmen, it passed covered the hearse with wreaths of flowers. The spot where the coffin rested the first night in among whom were more than a hun-dred Catholics. The priest in charge of the parish to which these men be-Paris was carpeted with flowers, which were to be seen everywhere longed discovered that they were accustomed to attend prayers at the during the ceremonies of his interestablishment every morning before ment in the Pantheon. Marat, the business began. He thereupon re-monstrated with his people, assuring Jacobin, was treated ferocious after death to a similar display. His body, says Theirs, lay ex-posed for days. The clubs, the munithem that such a proceeding was against the law of the Church; and they, in turn, assured him that they cipal societies came processionally to cast flowers on his coffin. Women must either attend the prayers or lose their employment. This was a sine cast flowers on his coffin. were invited to do the same, and young gua non with all the employees. girls would advance, walk around the Father H. went at once to the head coffin and throw flowers on the body of of the establishment himself to request Marat. The same profusion of flowers that the Catholic workmen might be accompanied the translation of his reexcused from attendance. He was mains to the Pantheon. Flowers covering blood !" Catholics, at least, should be she pursue the pagan system under such auspices, and si member that in the vast man cases money vainly expended of the purchase of flowers would be far more gerated view of the matter-anyhow wisely applied in securing for the poor soul the greatest help which the living can obtain for the departed lish was the universal law of the establish-Catholic.

The speaker was a French Infidel ; say that we are all Kings and Priests be by was a Catholic who had uncov-to God ? Answer. This question shows the Answer: Yes. And this is just C. "His Eminence Cardinal Newman

given to men whereby we must be

When the last sermons had been de-

livered and all the people had renewed

Andrew's ascended the platform and

have reason to thank God and the good

Fathers who, under God's eye, have conducted this mission. During the

ly, and I believe you will agree with what I say, that this was the best I ever had. When I brought those

Fathers here it was done for the pur

"In the solidest and most convinc

forgive and help one another so that

our little flock may become strong and

The words of Father Boden wer

delivered in a very touching and de liberate manner aud moved those to

tears who understood their full signifi-

CARDINAL NEWMAN.

prosperous.

cance

for

"My Brethren : Both you and I

their baptismal vows, the pastor of St.

saved " (Acts iv, 10-12)

said

noile Home Annual is not a vol-will be read and then thrown will occupy a prominent place in old for the whole year. It will be cread by young and old.

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level of mere naturalism. Hence we his soul. (Luke 19, 5, etc.) find it for ever asking a reason for Question. "The doctrine of the mysteries, which faith can explain Real Presence is so far beyond the and defend only by appealing to divine reach of all probability and possibility Revelation and the truthfulness of that no one can believe it. It is utterly incomprehensible."

Answer. For the same reason you should not believe in the Incarnation God. The same questions put to Christ are put to His Church :

-the central mystery of the Christian faith - nor indeed in any mystery. How can man forgive sins? How Again. In disputing with Protest-ants and Infidels we should insist on two things: (1) We should ask them can He give us His flesh to eat? etc. to give a definition of the Catholic tween the natural and supernatural truth they are objecting to ; (2) We order. The mystery of the Real Presshould demand what they profess to be-lieve on the question. By observing this we can proceed directly to the argument without conmystery on the same authority-viz.,

fusion In our answers to the questions put the truthfulness of Gcd-as they be In our answers to the questions put the truintimess of Ged—as they be to us during this mission we have met not only what appears on the surface of each question but also what seemed to underlie or linger back of it; and judging that the kernel of the answer should believe only what you underwould not be enough we have entered stand."

eyes in our face.

"the chosen generation, the royal priesthood, the holy nation " of God (1 Peter, 2, 9) on earth, much less those who reign with Him in the Kingdom of Heaven? Heretics, as a rule, are opposed to honoring the Mother of God, a sure sign that they are not of the family of her Son. Those who dis honor the Mother must necessarily offend the Son-but "he that loveth not our Lord Jesus, let him be anathema" (1 Cor. 16). Can Jesus be loved by any one who dishonors the the Mother and thus offends her Son? Every time we say the Hail Mary we rams." (I Kings 13 22.) "Much better profess our faith in the Incarnation of Jesus Christ, which is the central mystery of Christianity ; we honor God the Ecl. iv. 17). Father, God the Son and God the Holy Ghost, and we need have no fear in uttering the words dictated by God to

His Angel and St. Elizabeth and which brought such joy and gladness to mankind. As we say of prayer in refer-ence to grace: Without grace there is no salvation; but without prayer, obedience of the Apostles: in the ordinary course of God's providence, there is no grace. Therefore without prayer there is no salvation, And James and John "immediately so we can reason of Mary :

lowed him" (Matt. iv, 20, etc) This they did at the invitation of Christ, Without Christ there is no salvation ; But without Mary there is no Christ; Therefore without Mary there is no who simply said, "Come after me. salvation.

alvation. Considering that the Immaculate lother of God was the medium select-by the Blossed Triniu to size and the re-sanction in the obedience of Christ and Mother of God was the medium selected by the Blessed Trinity to give a His apostles. Further examples and human body to God the Son, we can texts are unnecessary. Let those then legitimately argue that if the Blessed who would save their souls in a more perfect state hearken to the voice Virgin had not consented freely to be ' the mother of the Son of God we would never have a Saviour. Let Protestof the Holy Ghost and remember that they will run with joy to ask Mary to pray for them to her Son, who will re fuse her nothing, because she will ask for nothing that does not give lim the state of virginity or cellbacy, and and so is Mary human, but through words we obtain divine Grace and to remain in the state of virginity or cellbacy, and words we obtain divine Grace and to remain in the state of virginity or cellbacy, and words we obtain divine Grace and to remain in the state of virginity of the state is to be the state of virginity of the virginity of virginity of the virginity of the virginity of virginit this perfect state is found in the strict and so is Mary human, but through words we obtain divine Grace and through Mary the world has obtained "the Author of all grace and the Source of all good." Question 1. Does not the Scripture Under the Scripture Say that there is no other name under Nothing remained to be done now but to make another attempt to move the manufacturer. Father H. felt Next day, however, when he paid his visit, he was received with the greatest affability, and, on repeating his Wales has come."

politely but firmly refused. Mr. C. said that he could not conceive that any large-minded ecclesiastic, such as Cardinal Newman, for instance, would bject to a workman saying a prayer to God before he began his day's work. He was sure Father H. took an exag-

they (Simon and Andrew) immediately Father H. then went to the Bishop of the diocese and laid the case before him, but only to get the answer he exleaving their nets and their father fol This pected : "This must not be done. See Mr. C. again.

With a heavy heart the good priest determined to go to Cardinal Newman and tell him he had been referred to him by Mr. C. : and that it was a serious matter to get a hundred men thrown out of employment when work was scarce. Perhaps his Eminence might

suggest something. The Cardinal had no suggestion to make-the case was clear. The men could not continue doing what was

### A Guest of Honor.

An English actor was a member of a company snowbound in the S while en route from California

East. Before their train was put of the drifts they had been reduced to eating the coarse fare of the railroad laborers, and got little enough even of that, so that they all had a magnificent hunger on when the train reached a small station at which there was a res

taurant, and the Englishman was the first to find a scat at a tabl

#### THE CATHOLIC RECORD.

OCTOBER 19, 1895.

JIM.

A Sketch.

It was a peaceful little village in the

OR, WHO WAS GUILTY ? By Christine Faber, Authoress of "Carroll for himself. He demanded almost pas-O'Donoghue.

CHAPTER XVI. That week-that long, horrible week smiling faces, and fragments of

merry conversations which Margaret ometimes met and heard on her hurried way to the prison or the church --the only visits that she paid - had for

her such a strangely unfamiliar look and sound, as if they were part of years before. Never would smiles like the olden ones, ere another's sin had blighted her, brighten her face again : never more would the light, happy words that came from a guileless youth te on her lips. She had told Father Germain, her effectiveness (doing its work easily) it is made at the largest soap works in the world for the sake of supply ing the largest demand in the world it is used everywhere for the sake of

unfailing sympathizer and counselor the whole of the dark, troubled time, all that Plowden had said of "Roque-lare," describing the effect which that conversation had upon her own feel-

ings for the lawyer. The priest's brow slightly darkened, and he bowed his head, as if in troubled thought ; but he raised it in a moment, answering with a sudden

brightening of his features : "God's finger is distinctly traceable in all this -Plowden is shrewd and subtle ; and it is a little mysterious how he could nave obtained so much knowledge of 'Roquelare' without being, as you say, a member of that society - however, that is no proof that he is not still Hubert's friend-the very manner in which he has begun the defense proves not only his ability, but his earnest desire, to serve his client. I think you may trust him entirely. Do

nust be the judge of that, and the unexpected and peculiar turn that the case has already taken is but one of the many ways in which God's ends are erved-remember this, my child, and emember also that He is watching and

Yes, she constantly remembered that. but her heart would sometimes flag and faint under its heavy burden.

a monotonous routine of suffering-to rise in the morning with a suffocating pain round her heart and a blur be fore her heavy eyes that darkened the very sunshine streaming into her room : to descend to her aunt's apart ment and perform the numberle nameless, little loving services which were her daily wont, and perform them with a calm face, and to talk in calm tones, when her very soul was writhing to show by some outward sign its agony-to meet the physician morning after morning, only to hear the same hopeless answer, "She must not know yet ;" to attend to the routine of household care which devolved upon ner, and which she could not very resign to one of the domestics ; to have kind, assuring words for poor little Sam Lewis for whom the cook had obtained a ready forgiveness from Margaret, and a desire that he should on no account think of leaving his place ; to visit Hubert and to help him bear he torturing suspense occasioned by the postponement of his trial, and hen over another household in the vast city the bird of sorrow brooded so omin-

to go wearily homeward and wonder if ously-such was the experience of that miserable week to Margaret Calvert.

Charlie ; I want to escape through no quibbles of the law ; I want my defence conducted on no fine points and technicalities which take not a single jot from my crime, I tell yau," growing hot with sudden feeling, "I murdered Cecil Clare. I left him *dead* on the side walk, and all your nice turns, and all your professional skill cannot alter that foct. I are a murderer and so

mournfully :

that fact. I am a murderer, and as such I want to be tried — as such I await my punishment."

"You are not my friend after all,

Margaret was present, listening quietly as she always listened, but holding her heart lest she should betray by any sign that which would make Hubert anxious about her. Plowden laid his hand on Bernot's

shoulder, and pointed with the other to the pale, silent girl.

"Hubert, do you think of that other life so closely twined with your own? Do you think that this punishment for which you are so madly importunate will not lay its heavy weight upon her? You compelled her to bear the burden of your secret; for eighteen long months you made her share your hidden suffering. Will you inflict further tor ture upon her, the innocent one? Will you make her suffer also the consequences of your crime? or will you, listening to the dictates of prudence, submit your case unquestioned to me and if you should be acquitted, will you reward her for her faithful devotion? She has earned it - you owe it to her.

He had spoken slowly and distinctly though in a low tone, and his last words were uttered with a peculiar solemnity which seemed strangely to subdue the prisoner.

Who shall describe the effect of his words on Margaret-the vista of happiness which he opened to her viewthe infinite rest implied by his speech ? Hubert free, fearful no more of his doom finding him out, and she his wife twining about him all the love and tenderness of her happy heart - such she knew was the signification of Plowden's words. Sudden color flashed into her face, her eves brightened, her whole countenance looked as it had

never looked to Plowden before. Hubert, strangely silent, strangely drooping since the lawyer had spoken, raised his head and saw Margaret's changed face. As if the sight of her instantly completed some half formed determination, he held out his hands and said in tones so passionate and yet so mournful that it seemed as if a

dual being were speaking in him : right; I do owe to you all " He is that could be in mortal's power to re-But you have taught me how to pay. make my very sin a claim on God's mercy, a plea for God's love, and now, I would give the remainder of my life to Him whom you have taught me to know so well. But it shall be as you say, Margaret - for your months of devotion, for your love which has been the same through all the changes in my fate, the decision shall lie with you. Come here and tell me which it shall be — if I should be acquitted, our union" - for an instant there broke Perhaps the happiest time, if ought over his face an expression as if he in that sorrowful period could be called saw some glowing vista—" or even in happy, was that which she passed with that case, the remnant of my poor life

murderer ?'

the future would satisfy him unless it embraced the most rigid aus'erity -He covered his face with his hands, the absolute denial of earthly mercy for an instant, as if to shut out some terrible vision; and when he unsionately of Plowden why he had purcovered his countenance, and resumed, sued such an unexpected course on the day of the trial ; and when the lawyer is voice was lower, sadder, but more entreating and more earnest. half smilingly explained, he answered

"Oh, Charlie, by the friendship you bear me, by the confidence I un consciously gave you, and which you refuse to betray, by your love for yonder faithful girl" -- growing sud-denly excited -- "I implore you to help me to bring peace to my tortured con cience.'

He grasped Plowden's hands, and looked into his eyes, as if his life or death were to be decided by the law ver's answer.

Plowden-ah! how his dark soul leaped fiercely up to answer that heart-cry-how the question of life or death ugged at his own heart-strings, and mercilessly swayed him in a very storm of agony-how Right smiled and beckoned, and lured him on ; but Wrong with threatening aspect stepped be tween, and thrust him back to his cowardly fears.

Brave, and able, and skilful as he was the talented lawyer lacked moral cour age-he would have given worlds to be able to strike down the Wrong which separated these two young lives, but worldly sensibilities had paralyzed his arm. He broke from Hubert's grasp, and turned away to conceal he workings of his countenance ; he knew the same expression was upon it as Margaret Calvert had seen at the church door.

Hubert and Margaret waited for his answer - Margaret wondering if it would be an assent to Hubert's wish, and if that assent would imply a relaxation of efforts in the prisoner's behalf. o that the full rigor of the law would e administered, and that might be death. Her poor, fluttering heart turned sick at the thought-surely God did not require Hubert's life !-- was no his sacrifice of all things dear, enough?

Alas ! poor quivering creature, could give him up whom she loved better than life itself, and continue to live, knowing that the same world vet held them both, the same sky canopied both ; but to press the coffin-lid upon him would be to bury in the same grave more of her than would remain on the then desolate earth !

There was no such thought in Hubert's mind. He had learned how to thrust back all yearning for the ties which make life so sweet, and having resolved on a complete immolation of himself as the only means of true atone ment within his power, he would have no mercy-he would relent on no consideration, no power short of Heaven's own decree. He waited to hear, that he might press with a lightened heart

on his penitential way. Plowden turned to the two silent ones, turned slowly, and spoke as if he was struggling with himself for power to

utter the words : "Trust me, Hubert - till the end nothing pertaining to the murder shall be concealed, and if I proceed in untoward ways which you cannot under stand, have faith in me still-justice shall be done to all.

He seemed to linger over the last word, and to say it bitterly. "That is all I can promise ; are you

satisfied ? But Hubert turned away with evident dis-atisfaction, and threw himself face downward on the pallet ; Margaret's sad voice bidding him adieu roused him.

He pressed her hand hard, looking

A MOTHER'S SACRIFICE; ing torture to know that no view of continues to cry for vengeance on the calm which her words had producedthey went out together from the shadow of the prison walls into the supny streets where life was so busy, the

lawyer still under the spell of memory which Margaret had unconsciously caused, the girl communing with her heart so sore from suffering and sacrifice

Silently and slowly they walked, because both were so pre occupied, until a form, having hurriedly passed them stopped, turned and stood direct ly in their way. Both looked up, and both started, for Bartoni's heavy face smiled scornfully at them. He raised his left arm-raised it high as if purposely to show the blood-red bandage

which encircled his wrist, then dropped it, and hissed : "Now, more than ever ; for revenge

is the motive." He turned and went rapidly on, darting into the first cross street he reached. The spell which had wrapped Plow

den's faculties was dissolved. He turned quickly to Margaret :

"This is incomprehensible to you but I - I, too bitterly understand it. 'Roquelare' has expelled him ; instead, however, of abandoning Hubert's case, and burying himself in obscurity, as I had hoped he would do, he means to continue the prosecution that he may have revenge for what I have done to him. He will work desperately now, and I also shall have to be desperate in order to save your cousin-to save him from the most fatal consequences of that crime.

His face was covered with perspiraion, and yet he shuddered.

Margaret did not answer-she could The cruel maze in which this lot. sudden, and startling intrusion of "Roquelare" placed her, left her powerless to frame a word. Plowden walked on, wiping his face and mut tering indistinct sentences between his teeth. He paused at the corner of the street at which it was Margaret's custom to leave him after their prison visits.

"I know why you never let me ac company you further," he said abrupt "because you do not go directly home ; you stop on the way to enter a church--is it not?

She scarcely heard him, for her heart was repeating : "'And I also shall have to be des

perate in order to save your cousin from the most fatal consequences of that crime. The lawyer, without waiting for her

answer, continued moodily : "When you go there to day, Miss

Calvert, pray as you have never done before; for all that Faith and Hope and Love of divine things can give you, you will need, should Bertoni triumph in this case.'

He turned away suddenly without even an adieu, and walked rapidly in an opposite direction. e wretched girl also pursued her Th

way, but it was with slow and painful steps, for all the fears and doubts which she had struggled so heroically to suppress were upon her with tenfold fury. From the lawyer's last words she augured death for Hubert, and with all her self-abnegation, her heart -her whole soul-still shrank from

that ordeal. Father Germain entering the church on his return from a sick call, turned to look a second time at the white, up

lifted face of a girl who knelt before a statue of the Blessed Virgin-it wore so holy, so inspired an expression-it seemed so far from everything earthly.

North of Ireland, far away from the noise and tumult of the busy world ; its inhabitants were simple people, in-terested only in their daily labor and the gossip and scandal of the immedi-ate neighborhood. They had very little connection with the outer world, and, indeed, they had not much loss in being so far removed from it. The summer sun shone on the village street, playing on the white faced

ouses, and creeping through the dothic windows into the cool, dark church, where a few of the little school children were paying a short visit to the Blessed Sacrament on their way home from school.

In this small village there were six different places of worship : for, be-sides the usual Catholic, Protestant and Presbyterian churches, there were also Methodist and Unitarian meeting houses, and one enterprising shop keeper, not being able to satisfy him-self with any of these creeds, had founded a religion of his own. He de-clared he "had found the Lord," and forthwith he built a meeting house, delivered sermons, and soon had a goodly number of disciples. Yet, in spite of all this, there were two old women, who, every Sunday of their lives, trudged off two long Irish miles to divine service, not being able to suit hemselves out of all the religions in their own village. It certainly could not have been the desire of exercise which prompted them to go so far, for they were both very much beyond the age when one walks for pleasure.

Somewhat back from the village street there stood a rose-covered cot tage, in a trim little garden of its own, n which lived two sisters, named Katy and Annie Byrne. They were about the oldest inhabitants of the village, and had lived in this little cottage for a great many years. Their parents were buried in the graveyard close by, and here also two of their sisters and finally their brother had been laid to rest

they were the only representatives now of the family-they and their brother's son, Jim. Jim had been brought up altogether by his aunts. He was a fine, clever young fellow, the pride and joy of their lives. When he finished his schooling and it was time for him to think of turning to some trade, they appren-

ticed him to the leading village car-penter. For some time he did very well, and was thought a great deal of by his neighbors. But at the end of a few months he began to get restless he grew tired of the quiet, uneventful village life, and longed to see some-thing of the world, and at last one day he disappeared, no one knew where, and from that day his aunts had heard nothing of him.

The aunts were heartbroken at his departure, yet they always believed he would return. At first the kindly neighbors would drop in with the oft-repeated inquiry: "Any word from Jim?" But the answer was always the same, and at last they gave up asking.

Month after month passed by until a year had flown, and still the old women expected him home; they kept his room ready for him, just as he had left it ; all his little belongings were carefully dusted every day ; nothing was moved. It was just as though he had Recognizing the person, and think-ing home in the evening. gone out for the day and was return-

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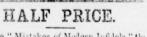
not trouble yourself about any motive from which he may work ; God alone taking care of it all." To have seven days rise and set on

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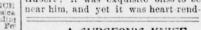
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Pierce's Favorite Prescription, I was not able to stand on my feet without suffering almost death. Now I do all my housework, washing, cooking, sewing and everything for my family of eight. I am stonter now than I have been in six years. Your 'Favorite Prescription' is the best to take before confinement, or at least it proved so with me. I never suffered so little with any of my children as I did with my last."

who died for to Him w Which shall it be, Margaret?" He continued to extend his hands,

but with an expression of passionate entreaty upon his face : Plowden watched the scene with as ntense and painful an interest as that which was felt by his two unhappy companions. He read in Margaret's

ace the emotions which struggled in her soul-the wild desire to throw herelf into those extended arms and de cide for Hubert's and her own earthly happiness-to claim him by the suffer ing she had borne for him - by the very love which was part of her being but she did not move from her plac she did not extend her hands. The The color died out of her countenance, her eyes resumed their mournful expression, and she answered while her in describable voice grew more sad and yet more sweet with every word :

"I would not come between you and your God ; if you deem this sacrifice of yourself to be a necessary atone ment, I would be the last to make you forego it. As I have shared your secret suffering, so I can share your voluntary penance. I shall not be less generous than you are, and when God 'Always." beholds our two hearts severed from each other for His sake - severed for all time, and offering to Him all the sorrow that such a severance must entail, surely He will forgive more completely — He will love more dearly. I have no claim upon you, He has all; you are God's, Hubert, now and always.

"Oa, Margaret, Margaret ! truer, more faithful in this hour even than thou hast yet been," Hubert answered, with that strange blending of passion and sadness in his voice, and then his hands dropped to his sides, and he turned suddenly to Plowden.

"You hear," he said almost fiercely, 'she who loves me, and whom I love, counsels me to continue in the way I have begun ; while you, who have only friendship to sacrifice, would keep me in the slough my sin has made. When I tell you that my remorse can alone be allayed by an utter renounc ing of everything that is dear to me, why do you refuse to help me? - why seek for loopholes of escape for me

at the same time as if it was only by some desperate effort he prevented himself from drawing her to him, while he said passionately :

"Oh, Margaret ! you alone of all the wide, wide world are true. She bent to him and whispered : " Your mother ?'

He started up. "Yet, Margaret, but she does not nom. When she has learned what I have become, will she be then as she is now-now she thinks I am all that a mother covets in a son; then will not her pure soul shrink, my mother though she is, from the murderer You did not shrink - you have been the same through every change, and ow does the world regard you for it Do you think that I did not notice the respectable distance" - his voice took an accent of intense scorn - "vour former friends maintained from you on the day of the trial? And this, Mar-garet, is only a portion of the reward

which the world will give you. What has your love for me so far brought you? What will it bring to you in the end? - only a bitter separation. Will you still cling to it?

Her answer was low, scarcely more than a whisper, but Plowden standing gloomily at the cell door, heard it ; he purposely kept his eyes on the ground, that he might not see the unhappy pair, but he heard - heard with a pain ful distinctness - every word of the soothing sentences which Margaret spoke.

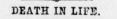
He was tempted to curse her calm. ness, his own heart was such a raging fire, but just then his eyes involuntarily lifted, and rested on her pure, sad face.

As if the calming effect which her words were already producing on Hubert, extended to the lawyer, he too grew strangely calm, and listened. while the memory of one who had pleaded with him as Margaret was pleading with Hubert, stole softly back. The simple virtues of Margaret Calvert were exerting a more potent influence than all the great and mysterious power of "Roquelare."

They went out together, the lawyer and the sad, silent girl, leaving when the soul of that murdered man Hubert still in that sort of unearthly

ing that she might desire to sneak to him on the conclusion of her prayer, he waited at the vestry door. But that colloquy with Heaven, that petition to the dear patroness who never fails to use her intercession for those who fervently implore it, had been too sacred, too real, for the soul that had been so engaged to descend immediately to earthly cares. She rose and passed quietly out, with the weight on her heart as heavy, with the sorrow within it as bitter, but with resignation to endure calmly every trial God

might send. TO BE CONTINUED.



#### Franciscan Sisters who are Caring for the Poor Lepers.

There are sixteen Sisters of the Franciscan Order who are now engaged in caring for the spiritual and temporal needs of the poor lepers at Molokai. They have at present three houses Separated from all civilization. here their life there is a living death, the very thought of which makes one shudder.

Still the saintly women of this noble order volunteered their services to the Mother Superior and asked to be sent to the place where Father Damien met a martyr's fate. They never expect to return, for in time they will have the dreadful disease that slowly kills by nches, yet they are happy in their chosen sphere. Mr. Joseph Dutton, at one time a well known railroad man and polished society member of Memphis, became a convert to Catholicity a number of years ago and went to Molokai to devote his life to the service of the lepers. He is still laboring among them and performing heroic Pause for a moment and think deeds. of this intelligent, highly cultured Memphian devoting his life, without any hope for worldly compensation, to caring for these wretched and well-

nigh forsaken people! Mr. Dutton labored many years with Father Damien and was with him at the time of his death.

Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health. years.'"

Yet he never came. Three years had now passed since he left. Anne's eyes were dim with the tears she shed each night as she praved for his safe return ; and every day Katty found the few vards they had to walk to reach the church grow longer and more difficult to accomplish. They were both grow-ing very old and feeble, and they began at last to fear that they would not live to see their boy come home.

On the opposite side of the street lived another old woman, Mary Fagan, the saint of the village. Most of her days she spent in the church, kneeling in front of the Blessed Virgin's altar, and her prayers were con-sidered to be most efficacious. So one day Anne" told Katty she was going over to Mary to ask her to pray for the safe and speedy return of their boy. Putting on her bonnet and long black cloak she crossed over the street and knocked at the door of Mary's house. A feeble voice bade her enter, and, opening the door, she found the old woman crouching over the fire. "Well, Mary, how are you to day ?"

said Anne, taking a chair beside.

"Indeed, then, I've been very poorly; this is the first day I've been able to put on me clothes since Sun-

day." "Sure, I never heard a word of it, to see you," or we'd have come in to see you,' Anne remarked sympathetically.

"Aye, indeed; Father McConville was in with me to day, and says he never missed me from Rosary on Sunday

Which was, indeed, astonishing, for Mary was in the habit of saying her prayers with great fervor and in her very loudest voice, but not being able to keep pace with the little altar boys, she never got further in the response than "Holy Mary, Mother of God, pray—" which she repeated diligently throughout the Rosary. " And I told him," continued Mary, somewhat indigenetic

somewhat indignantly, "that I might have been dead and buried before ever he'd hear of it. And, says he, laughing, 'Well, indeed, Mary, that's not likely; you would be sending for me a dozen times before that happened. Anyhow, you needn't be



# OCTOBER 19, 1895

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### JIM. Sketch,

ul little village in the , far away from the of the busy world ; ere simple people, in-their daily labor and andal of the immedi-od. They had very with the outer world, y had not much loss in oved from it.

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village there were six of worship : for, beatholic, Protestant and hurches, there were nd Unitarian meeting e enterprising shop-g able to satisfy him-of these creeds, had on of his own. He de found the Lord," and ilt a meeting house, ons, and soon had a of disciples. Yet, in s, there were two old very Sunday of their f two long Irish miles to not being able to suit of all the religions in ge. It certainly could the desire of exercise them to go so far, for very much beyond the

alks for pleasure. ck from the village od a rose-covered cot ittle garden of its own, two sisters, named They were ie Byrne. t inhabitants of the ad lived in this little great many years. were buried in the by, and here also two s and finally their en laid to rest; and only representatives mily-they and their brought up altogether

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"I doubt he'll not last long," one of the men remarked, nodding his head "Did he say that now, Mary?" Anne asked incredulously. "Sure, I was thinking you were looking greatly failed this last twelvemonth." " Oh, sure, he's always making fun with me, and says he : ' Mary, what

will you leave me when you die?' And the other day, as he was going And the other day, as he was going out of the door, he turned round again, and says he, 'Well, Mary, when you do die, it's the fine corpse you'll make.'' make. Mary announced this with a little

touch of pride in her voice, and then she continued : "But with all that, he's a good man, so he is, and he gave me the wee lamp over yonder, to keep burning before

would like her to make her a cup of

tea. "Indeed, I would like a wee drop of tea, Anne. You'il find the keetle be-hind the wee creeple yonder, and the tea is in that box before you." Anne found all the necessary

woman comfortable, with her teapot in woman comfortable, unterpared to go. front of her, she prepared to go. "And now, Mary," she said, slip-"And now, Mary," she said, slipping a few pence into her hand,

"I will, Anne, I will ; and have you never heard no word of him yet ?' Never a line since he left," said

'I'll pray for him, Anne, so I will, sorry for you."

and Katty started down the sunny street for their daily visit to the church. Very slowly Katty walked, clinging to Anne's arm, and, when they reached the shady porch, she stopped for a minute to rest. Then they passed on altar, praying fervently with her beads in her hand. She said the fifteen decades of the Rosary every day of her life, and she was now "just giving it

front of the high altar, and prayed earnestly for their boy, with just as much hope and faith as they had when he left them three years ago. Then after a few minutes they rose and left the church, Mary Fagan still remain-

deaf and dumb are all placed in special establishments; letters are written for Katty heaved a sigh. "I doubt it's not many more times those who are themselves unable to I'll be going down there, Anne," she said. "It'll not be long before I'm carried there in my coffin. I'm nearly

beside her. " Maybe you'll get stronger," she said cheerfully, as she pushed open the garden gate and helped her sister up

To their surprise, they found the

hurried into the house, but she stopped amazed on the threshold of the kitchen. Seated by the fire, crouched close up to lt, though it was a warm summer evening, was a tall, thin man, with a long moustache. He turned his head as Anne entered,

then rose to his feet, and the next min-ute both the sisters had rushed into his last page. If we must give them the feuilleton or they would not read the instruction," it is explained. In friendly conferences, held at stated in-tervals, the same *clientele* is taught the lesson of mutual help and symarms. It was Jim, come home at last. have you Oh, man alive, whe been, and what have they been doing to you? You're terrible failed. You pathy. The writer recently had an oppor just look fit to walk into your coffin, tunity of witnessing the practical working of this charitable project in Katty cried in consternation, when at length they released him from their the " toughest " quarters of Paris, and embraces and were able to see how has also discussed its various phases thin and worn he was. "So I am, just fit for it," Jim answered with a grim smile, as he sank into his chair again. "I've back come home to die. Anne, being alarmed at his evident weakness, hurried off to get him some of the French working classes - and if food ; and then in the deepening twiof these, why not of the working light he told them his story of failure classes of all Europe and beyond ? For and disappointment-no uncommon one, indeed ; of how he worked his the scope of "St. Anthony's Bread " is no longer confined to France. As, at way out to America, full of expectahe start, it spread from town to town tion and confident of success. At first throughout France, so is it now spread he got some odd jobs to do, and then he ing from country to country throughout was taken on at a livery stable, where the world. It is interesting to learn he did pretty well for a time, but he that this great work is to be introgot tired of it and gave it up ; and so duce into the United States during the he went on from one thing to another, coming winter. The result will be watched with interest. As is well known, the literature of never doing any good, until at last his health broke down, and he had strug gled home, weary and disappointed, to the social question is immense, and is growing rapidly every day. Herr Stramhammer, in his Bibliographic die. Later on he went to bed in his own little room, which had always been des Socialismus, enumerates some five kept ready for him, and he never got thousand works more or less immediately dealing with it, and the catalogue up again. The old aunts nursed him day and is by no means complete. Words! night, but they could not save him. His constitution had been completely There were storms on this same sub ect long before the French Revolution. undermined, and he was sinking rapidly. Father McConville came to Theories are very well ; we may combat Mr. George and quote passages see him every day, and it was a great comfort to the poor old sisters that from Albertus Magnus down to Leo Taxil, but in this century, mere their boy was surrounded by all the helps that the Church could give him. theorizing never brought about any reform. Action is the true policy and It was another lovely evening, about no steps that could be taken in this 6 o'clock, the little children were still direction are more thoroughly practiplaying in the dusty street, their shrill cal than those adopted by the founders voices calling to each other breaking of "St. Anthony's Bread. the stillness. A few men were "St. Anthony's Bread" is based on standing idly at their doors, enjoying upon the divine principle of charity. their pipes in the cool evening air, And such Christian charities as this, after their hard day's work. Two of which has for its aim the care of the them stood together opposite the cot-tage where the old sisters lived. poor without distinction as to race or tage where the old sisters lived. Father McConville had just gone in. creed, not only provide a sovereign balm for all the carking cares of the Anne had thought that Jim was getting unfortunate, but have also the happy very weak, and sent one of the little boys who were playing about the street effect of eliminating acrimony from to ask the priest to come up.

towards the little upstairs room where Jim lay dying. "He's greatly failed. I never saw anyone go so fast, and he a great strong young fellow when he went away." "It would be as well he went soon,

replied the other ; "he'll do no good. The Northerns are not a demonstrative race; hey feel sorry for their neighbors when they are in trouble, but it is not in their nature to express their sympathy. The two men stood silently watching

Social Question.

than all the congresses and confer

ences that have been held, and all the books and articles that have been

written with that end in view. It is

rapidly assuming the proportions of an

international economic movement of

the first magnitude, writes Charles Robinson in the North American Re-

the little window for a few minutes, and just as the Angelus bell was beginning to peal, a withered hand went up to the window and drew down the blind the statue of St. Joseph." Anne duly admired the lamp and the statue, and then asked Mary if she wild like her to make her a cup of knew that Jim was dead. - L. M. W.

in Irish Monthly. GRAND CHRISTIAN CHARITY. A Project That Bids Fair to Solve the

articles, and, having made the old Less than three years ago there was founded, in the back room of a small

want you to pray for our Jim, that he'll come back to us soon, before we're dead and gone."

Anne, the tears standing in her eyes.

for he was a nice boy, and I'm real It was just a week later that Anne

view for September. This charity, which has become an St. Anthony's Bread," after St. Anthony of Padua, and it is by the volunminute to rest. I neh they passed on thony of radda, and it is by the volun-into the silent church. There was no tary contributions of his clients that it is maintained. "St. Anthony's Bread" comprises not only food, but also clothing and not only food, but also clothing and medical attendance - everything, in fact, necessary for the relief of the poor in general, and of the sick and afflicted poor in particular; for its directors wisely hold that with this

a last turn," as she expressed it herself. The two old sisters knelt down in class one should always "make the good God visible." They ascertain the names of the laborers in the various parishes who are out of employment and help them to procure work, quite

irrespective of their religious belief, or want of religious belief. Orphans are sent to school, the aged, the blind, the ing, wrapt in her devotions. As they got outside the church door,

write, and advice procured from either doctor or lawyer when needed. While the deserving poor are thus sought out and all their wants supplied, profes-And Anne could not deny it, spent." sional beggars are tracked and exas she glanced at the bent, feeble form posed. The promoters of this charity, how-

ever, do not labor merely to solve the social problem, important though that work undoubtedly is. The corporal the little path.

house door half open, for they always carefully closed it when they went out. "Why, Katty, there must be some-one within," Anne exclaimed as she

PROTESTANTS AND THE BLESSED VIRGIN.

The fact that a Methodist minister delivers a sermon that is certainly a panegyric of the Blessed Virgin is an encouraging sign. It shows that by degrees prejudice is giving way to an appreciation of the beauties of Catho-lic devotion. A few weeks ago the Rev. A. I. Collom, pastor of the Sarah D. Cooper Memorial Church, Philadel-phia, took for his text: "Blessed art thou among women." So remarkable

was what he had to say, coming from a Protestant minister, that we shall quote liberally from the report of the ermon we find in the Philadelphia Ledger. He said :

"We call your attention to the honored Mother of Our Lord, believing this subject has not sufficiently engaged the attention of the Protestant Church. The extravagance of divines on the one hand, and their general silonce on the other, leaves too little said in honor of her whom all nations should call blessed. This human in-strument, by which God gave His Son to the world, should be honored. Her name should live in our memory and dwell upon our lips as do the names of store on a side street in Toulon, a the prophets and apostles. She was a charitable project which bids fair to do distinguished favorite of Heaven, as ome have rendered the angel's salutamore towards bringing about the solution of the social problem in France tion.

"She was distinguished for her humility. In her song of praise she said : 'He hath regarded the low esstate of his handmaid.' Her humiltiy deepens while Divine favors increase. While we should avoid an idolatrous worship of her, we ought not to pass by unnoticed a character so lovely as hers. Heaven bestowed on her more than princely honors. Hers was a superior object at once of the astonishment and admiration of all Europe, is named the Holy Scriptures. In her song of praise we see her knowledge of fall and redemption through the promised seed of the woman. She reviews the past and celebrates the praise of God for His marvelous work and as one of God's double-sighted seers looks to the future and rejoices in what He would yet do for His Church. Those who are honored of God in His work are distinguished for their knowledge of His word and faith in His power.

We are sorry to note that this clergyman is not wholly free from the ignorance of Catholic doctrine that charac terizes so many of his fellows. He speaks of avoiding an "idolatrous warship" of the Mother of God, and, as Protestants claim that only Catholics are guilty of this, it is evident Mr. Collon intended his remark as a rap at us. He is wholly wrong, however, for Catholics do not pay an "idolatrous worship" to the Blessed Virgin. She is never put by us on an equality with God. We venerate her and honor her as the Mother of God, but we do not regard her as greater than God. What Mr. Collom had to say on this point was, we hope, not prompted by bigotry. No doubt, when he learns he was in error he will not do us this injustice again. Other parts necessities of the poor are relieved through the medium of "St. Anthony's of his sermon were as follows:

" The Virgin Mary - I do not hesi-Bread " only on the understanding that their spiritual duties are not negtate to call her the Blessed Virgin, for an angel gave her the title — was dis-tinguished for her faith. Zacharian lected. The conditions imposed upon the workmen in this regard are of the saw the apparent contradiction be lightest possible character. For ex-ample, one of the publications issued tween science and revelation, and doubted. Not so with the Jewish under the auspices of "St. Anthony's Bread "consists wholly of light literadoubted. Not so with the Sewisa maiden, when she heard the more mys terious announcement, 'Thou shalt bring forth a son, and shall call His name Jesus.' Her question, 'Where by shall I know this?' was, doubtless ture, except for one brief paragraph of religious matter at the end of the last page. "We must give them the inspired, as the answer furnishes th only key to the Lord's Immaculate Con ception. Among all examples of faith a equals that of the mother of t

SAYS. who was hanged at the Ohio Peniten-tiary for murdering a little girl in The great Paulist preacher whose ame and sermons are well known all Cleveland, has sent a letter to Gover-nor Campbell in which he says: "I er this great country writes the fol-wing letter to his nephew, Mr. H. have on the grave of my child sworn to curse you as long as I live and I shall keep this oath." In the same letter she curses all the officers of just-Eagle, and we wish every citizen America could read it, and then

ad the book, " Plain Facts, etc," and e are sure much of ignorance and ice who brought her son to the gallows nisunderstanding would be replaced -she curses them and their descend ants, and adds: "May his shadow haunt you to the hour of your death y the truth :

Paulist Convent, New York City, Sept. 3, 1895.

Mr. H. R. Eagle, Chicago, Ill :

Mr. H. K. Eagle, Unicago, III: My Dear Mr. Eagle: —Nothing could have pleased me more than your pur-pose to give a wide distribution to Father Searle's book, "Plain Facts for Fair Minds." I share the universal But her couldition our to be a But her condition ought to be a inion that it is exceedingly well warning to other mothers, who let their alculated to meet the actual difficultsons grow up without restraint. They do not correct the first beginnings of s in the minds of well-meaning non Catholics, but what gives me a nearer will dispositions. They do not check the passions. They do not insist on the observance of the golden rule. They permit their boys to give way to apper, to gluttony, th terest is that Father Searle was led o write the book by the publication of he questions placed in the Questionox at my non Catholic missions. He way to anger, to gluttony, to sloth; they suffer them to strike their brothers and sisters; they aformed me that these so revealed the minds of our separated brethren and so eminded him of his own difficulties allow them to stay out late at night before his conversion that he deterthey let them associate with bad commined to attempt to meet them. The panions; they set them the bad example of drinking intoxicating result is the addition to our missionary iterature of a most useful bock. liquors; they see them neglect th

You know that at our missions the Question box serves the Protestant audience by bringing out the lecturer expect that the young men will tur and serves the lecturer by bringing but the audience; it reveals in detail that Protestants want to know, what hey need to know. It also evidences he honesty of our Protestant neighbors by the frankness with which they take for granted that we are the most perstitious, most priest ridden people aginable. This fills Catholics with hagrin. It very naturally distresses ntelligent Catholics that they are hought to be indescribably stupid, rovelling imbeciles in religion.

Father Searle therefore undertook to ive a corrective to these preposterous elusions. Himself a convert of many ears, of sympathetic disposition, a priest of learning and discretion, well known as a distinguished scientist, is downright denial of accusations, bis lucid exposition of actual Catholic doctrine and practice, will carry con-viction, and it is wonderful how, in this little volume of three hundred and sixty pages, he has condensed the entire religion of Christ in doctrine and in practice, and has done it without the excessive brevity of a mere manual of ne essentials of our faith.

This merit is, to my mind, the fore nost of many praises due the author or the literary success of his undertaking. There is no book in the Catholic iterature just like this. It is unique, is being totally free from controversy and yet a powerful persuasive force t proves that an honest man who tells what he knows with directness and

simplicity is the ideal witness. Father Searle gains his point by giv-ing competent testimony to Catholicity, because he loves the faith and doing i sympathizes with those who do not possess it.

Given a man of undoubted truthfulness, a cause that is right, and it is the accent of sincere affection that wins the day. Deep love of truth, real affection for one's auditors, here are the orator's or the author's main reli-Father Searle has a ance for succ full share of them.

Oace known to honest minds, the Church credits herself ; and clearness of statement is no more necessary in making the Church known than is kindliness in the manner of doing so. Of course, many influences combine in making converts and not the least are

What Infidels Will do.

tearch for a wife. Life with them is a pastime. Who is to blame for their worthlessness-their parents or their teachers?-Catholic Review A Graduate of Toronto University says:

"My children have been treated with Scott's Emulsion from their earliest years ! Our physician first recommended it and now

AVER'S Sarsa-Statement of a Well Known Doctor "No other blood medicine that I have ever used, and I have tried them all, is so thorough in its action, and effects so many permaneur curces as Ayer's Sarsaparilla."-Dr. H. F. MERKITLE, Augusta, Me. Ayer's The Sarsaparilla Admitted at the World's Fair, Ayer's Pills for liver and bounds CHURCH VESTMENTS

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# THE CATHOLIC RECORD.

#### WHAT AN OLD WAR HORSE

# DON'T CURSE. The mother of Otto Leuth, the boy

May all the tortures plague you which I have suffered all this time. This is

sacraments and do nothing to get them

back into their duty-yet, withal, they

out well ; and when they go to the bad

the mothers, and often the fathers, put

the blame at any door but the right

one. And if their sons commit a crime, they do as Mrs. Leuth has done

bring the offender to punishment.

-they curse the officers of justice who

If they must curse some one, le

those derelict parents curse themselves.

They are responsible for the crimes

their sons commit. They are in great

measure to blame for the shame and

But, better than cursing themselves

let them bring up their children in the

fear of God ; keep them innocent and pure ; train their consciences ; give

them supernatural motives for their

in action as well as in belief. Then they

curses, like chickens, come home to

Who Does the Cap Fit ?

pleasantly and to hunt for a husband.

The idea that their life should be use

ful, that their circumstances impose

any duties upon them, that they should

be in some way worth their salt, never

enjoy themselves-to eat the bread of

idleness, to dress their bodies in finery,

to sing, to dance, to play the piano, to

go to the theatre, to spend the summer out of town and to flict. They have no

useful employment, no ambition to make the best of themselves, no ade-

quate conception of the reason for their existence, no will to cultivate their high faculties, no thought of making

ne world better and happier for their

xistence in it-no desire except to

drift along in luxury until they be come the heroine of Prince Fortunatus

seems to trouble them. They exist t

In too many comfortable homes the

Don't curse ; for it is said that

daily actions ; make them Christian

can bless themselves and their sons.

roost. - Catholic Columbian.

suffering they themselves endure.

Dr. H. F. M. No Other Medicine

SO THOROUGH AS

3

osite side of the street old woman, Mary nt of the village. Most to spent in the church, ront of the Blessed Vir-d her prayers were con-most efficacious. So one d Katty she was going o ask her to pray for the dy return of their boy. bonnet and long black ssed over the street and a door of Mary's house e bade her enter, and, door, she found the old ing over the fire.

y, how are you to day ?" then, I've been very the first day I've been n me clothes since Sun-

ever heard a word of it, come in to see you,' d sympathetically ed; Father McConville ne to-day, and says he ne from Rosary on Sun-

indeed, astonishing, for the habit of saying her great fervor and in her vice, but not being able with the little altar boys, further in the response Mary, Mother of God, him," continued Mary,

gnantly, "that I might ead and buried before r of it. And, says he, ell, indeed, Mary, that's u would be sending for times before that haphow, you needn't be dying for these ten

on of God. As she was only human she did not always understand her Divine Son, but when she did not she had His saying in her heart.

"Her obedience to the Divine wil should be imitated by all who love th has also discussed its various phases with Frenchmen of every shade of be-lief, all of whom with one accord acclaim its promoters as the nation's benefactors. Indeed, it will be sur-prising if "St. Anthony's Bread" does not result in the complete regeneration of the French working classes — and if Such a spirit if manifested by all who are thought and to spur consciences on

ward to the final step. This book sheds from its pages a per sonal kindliness which is a magne medium for its earnest protest and its clear dectrinal statement. The only irritation Father Searle shows is that called of God into different departmen which must flatter the good-natured of His work, would almost convert th reader - pain at not possessing the nations of the earth in a day. How friendly regard of the reader himself. Imagine how glad I was, therefore, when I learned that the outcome of all many doubts might have prevent compliance with God's will, but sh when I learned that the outcome of all our conferences, as to how you could help the Catholic missionary cause, was your purpose to place "Plain Facts" before the public at cost price. obeys without disputation. No ever left more in God's hands to be justed by Him when she said, 'Beh the handmaid of the Lord.' Our obed ence may form a link in a chain of

I think that men of my vocation and of my practical experience will be ex-onerated from vanity when we say that circumstances whose wide sweep save multitudes of sinners, and ou disobedience cause as many to be lo we know what kind of a book makes "The fact that Mary belonged to the humbler walks of life gives greater glory to the Son. Oh ! The wondrous redeeming love ! Christ assumed our converts. I emphatically affirm that "Plain Facts for Fair Minds," is a "Plain Facts for Fact book that wins. Most faithfully yours WALTER ELLIOT.

nature, was born of a woman under the law to redeem them that were under the law. The Virgin is honored, and a world is redeemed. Thi

live.

The lengths to which the Masonic is good news for all people. If by lodges of Portugal go in order to in-jure the Church are illustrated by an woman man received the fruit of which he ate and died, by woman he receives incident related in a Lisbon journal. a Saviour on whom he may look and It appears that men dressed as priests 'Behold the Lamb of God that were sent out from the lodges to steal taketh away the sins of the world.' -or feign to steal - small children, It gives us great pleasure to be able and a fantastic story was circulated to the effect that the Jesuits killed the

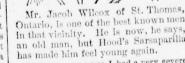
to reproduce such a sermon by a Protestant minister. If there were many other non Catholic clergymen with Mr. Collom's ideas on this subject, children to make a sort of human oil. The populace, strange to say, at first believed the report, and there were we might hope that before long devo several severe outbreaks against the tion to the Blessed Mother of God Jesuits in Lisbon. Later, however, would become general among Protestauts. That would be a step that the trick was discovered, and the would bring Catholics and Protestants hatred of the mob turned against the enemics of religion. The individual criminals can not be discovered, but closer together. - Catholic News.

POOR DIGESTION leads to nervousness, chronic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla. -Ave Maria.

Our physician first recommended it and no whenever a child takes cold my wife imme-ately resorts to this remedy, which alway those which none but God can control working in the secret hearts of men, ects a cure. in their thoughts and consciences. Prayer is therefore the great convert-

Hot weather proves depressing to those whose blood is poor. Such people shou'd enrich their blood with Hood's Sarsaparilla maker, but Ho uses such external means as this book to enlighten

head X 112



"About a year ago I had a very severe attack of the grip, which resulted in my not having a well day for several months afterwards. I was completely run down and my system was in a

### Terrible Condition.

depressed I lost flesh and became in spirits. Finally a friend who had been benefited by Hood's Sarsaparilla advised me to try it and I didso. I continued taking it until I used twelve bottles and today 1 can honestly say Hood's Sarsa-parilla has restored me to my former health." JACOB WILCOX, St. Thomas, Optario. Ontario.

Hood's Sarsaparilla

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### CATHOLIC RECOR THE

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EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

4

THOMAS COFFEY. Publisher and Proprietor, THOMAS COFFEY. wand WM. A. NEVIN, are fully author for the CATHOLIC RECORD. ertising-Ten cents per line each

asertion, agate measurement. Approved and recommended by the Arch-bishops of Toronto, Kingston, Ottawa, and St. denominational schools : the Bishops of Hamilton and the clergy throughout the

dence intended for publication, sa thing effectual shall be done to relieve 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 tan be stopped. the intolerable strain to which thes schools are subjected. This is the gen eral wish of the party and of the Gov ernment.

London, Saturday, October 19, 1895. THE SCHOOL QUESTION IN

ENGLAND.

The question of extending systematic their purpose, and they were almost State aid to voluntary schools is at the the only means of education for the bulk of the population until the recent present moment exciting much discusdate when it was found necessary to sion in England, and, as in Canada, on the question of religious teaching in the schools, there are two parties with well defined and distinct views.

The voluntary schools are those which have been established under the control of religious bodies, and are mostly Catholic, Church of England, and Wesleyan ; and these three bodies are almost unanimously in accord on the importance of maintaining these schools, which, they contend, should be aided by the Government, in proportion to the work done in them, equally with the Public Board schools. in which there is no religious teaching.

Many letters have appeared in the London Times on both sides of the question, among them being one from Cardinal Vaughan, proposing a basis for common action on the part of Catholics. Anglicans and Wesleyans. He main tains that all efficient schools which afford a satisfactory elementary educawhat shall be the special character of tion should be supported by the State, the teaching, particularly in the matand suggests, as a fair basis for the ter of religion, and the system of State educational grant, that a fixed sum should be given for every pupil educated in the religious schools. the religious guides of the people.

This mode of apportioning school monies would not differ greatly from the methods followed in Ontario and Quebec in regard to the Separate schools, Catholic and Protestant, but it is strenuously opposed by most of the non-Conformist bodies, whose repre sentatives maintain that as the people cannot agree upon a common religion, the State should support only a purely secular school system

The Congregational Union, which met recently at Brighton, has taken itself on record as being in favor of this view, and proposes the formation of a national committee to resist all future endowment of religious schools. Other non-Conformist bodies have aken a similar stand.

Statistics show that the voluntary ing them in Canada, though they and schools have cost ten shillings per others generally assert that they are in papil less than the PublicBoard schools, favor of religious teaching of some but they are besides less efficient, being kind. It is not probable, however, in many cases barely existent in a that there will be any general system precarious manner: in many instances, of religious teaching agreed upon by deed, the Archbishop would almost also, they have been harassed by the the various sects, and religion will have us believe, is the private inven-

Lord Cranbourne had called Mr already met and reached some practi- were furnished to all important it was a hundred years ago. Balfour's attention to a resolution of the Anglican Church parliamentary party to introduce a motion affirming that many parents are in favor of renal Vaughan and that of the Anglican ligious education, and that it is ada new impetus will be given to the copies of it, and to translate it into visable to meet their wishes. Mr. movement in favor of Christian schools. many tongues. In fact it was to pub-Balfour in his reply speaks of this mat-So far in the United States this move- lish the Bible, and other religious ter, and thus refers to the voluntary or ment has developed but little strength. books that before Presbyterianism had "I am extremely anxious that some

The popular sentiment has been decid- a cradle, the art of printing was inedly opposed to it ; but it is supposed vented ; and the first important work that in Canada popular sentiment looks to which this great art was applied to England for precedents of policy rather than to the neighboring Repub-

lic. It is, at all events, desirable that this should be the case as far as reverence for religious convictions is concerned, and this is an important factor in the school question.

### CHRISTIAN UNITY.

Tne Anglicans are greatly exercised institute the Board schools to suppleover the pronouncement of Cardinal ment their work, as there were many Vaughan anent Christian Unity. The places where there were no voluntary case was stated simply and distinctly. schools, and, even where they existed, too much so for those who are indulg many parents would not use them, as ing in dreamy and fanciful specula they had conscientious scruples against tian in the subject. Loval and un so doing ; but in instituting the Board questioning allegiance to the Catholic Church is the condition sine qua non of Christian Unity, and they who cherish the idea of a compromise or a minimizing of certain details, as they are pleased to term them, are hugging a

> And yet all who read Car dinal Vaughan's speech must admire its manliness and straightforwardness His priestly heart longs to see all with in the fold established on earth by the Saviour, and he would be the first to regret the utterance of any word not inspired by holy charity. But truth is immutable, not to be entangled in a

> > There are, we believe, myriads who they logically set to work to formulate a scheme that may unite Christendom.

means to dominate and to help human-

ity THE CHURCH AND THE BIBLE.

Under the title "Rome's Care for the Bible," the Presbyterian Review of the 10th of October, has a short comment on a lecture delivered by Archbishop Carr in St. Patrick's Cathedral, Melbourne, Australia, proving that it is to the care of the Catholic Church for the Bible that we owe our possession of that precious volume to day.

The Review says : "The Bible, in-

Minister, wherein he indicates this in already referred, the Archbishop of our part to sustain the well-known fact which time has wrought in its organ- inadequacy of human speech, and Canterbury has called together a gen- that it was through the manual in- ization and doctrinal standards it is to not from any inconsistency in the eral conference, which has probably dustry of Catholic monks that Bibles be regarded as the same Church which id a intended to be conveyed. Yet we

> between the vigorous action of Cardi- period ; and it is because the Catholic very general dissatisfaction with the membered, however, that the term Church used and reverenced the Bible | name by which it has hitherto denoted | Roman Catholic is not the precise name Church it may well be expected that that such pains were taken to multiply its mutability. Ten years ago it was of the Catholic Church, as she has was to print the Bible.

The Catholic Church has always reverenced the Bible, but she has not ap proved of wilfully mistranslated versions, and this is the basis of the misrepresentations in which the Presbyterian Review, and generally, dishonest controversialists, have indulged in when pretending that the Catholic Church has been an enemy to the Bible. The Catholic Church also dis approves of the misuse and perversion of the Bible to mislead souls through every wind of doctrine.

The Review says the Catholic Church prudently dispenses with the Bible:" thus distorting Archbishop Carr's true words that she has been "The jealous guardian, the faithful witness, the authoritative interpreter, and the prudent and reverent dispenser of the Bible.

The Review may consider it wit and anything but buffoonery.

### A PROPOSED CHANGE OF FRONT.

The Episcopalians, or Americanized

Anglicans of the United States appear to have become pretty thoroughly impressed with the incongruity of calling themselves " Protestant" and at the same time claiming to be the one Church which Christ instituted. The Church Christ established was not based upon protestation or negation, but on the very opposite principle of His revelation, and hence Christ declared that "he that believeth and is baptized shall be saved, but he that be lieveth not shall be condemned. This fundamental principle was further explained by the inspired Apostle to mean that " without faith "-that is, without positive belief in dogma-" it is impossible to be saved."

The idea contained in the term Protestant" is altogether contrary to this. It gives a sanction to negation, and implies the right and duty of rejecting what the Church teaches, or at least some portion thereof, which is quite alien to the idea of the Church of Christ conveyed by the Holy Scriptures.

Hitherto Anglicans, with the exception of the very modern section of them who are known as High Churchmen or Ritualists, have gloried in the of England is described by its creator,

cussed, though left in a minority, sucassemblage to vote with them. There is being held now a general

convention or synod of the Church at Minneapolis, and this question is to be brought forward once more, and the general impression is that it will be carried that the Church shall call itself by a new name, repudiating altogether the designation " Protestant." The name proposed ten years ago

and rejected was "the American Catholic Church." It is supposed that the title which will be proposed, and which may be adopted by the synod now in session, will be "the Holy Catholic Church."

There is something very preposter. ous in a local institution such as this Church certainly is, presuming to adopt the title Catholic or universal, a title which can belong only to the one Church which possesses the character istic of threefold universality which Christ declared would belong to His Church when He commanded His no reasonable reader will regard it as papostles to teach all nations all things which He revealed, and promised to remain with them all days to the consummation of the world. Herein it is implied that the Church shall be one organization extending through

and teaching all nations : that its doctrine shall be unchanging and always in accord with that which Christ delivered to the saints, and that it should exist in all ages from the time when He announced its first existence There is one, and only one, Church which possesses, or can possess, these characteristics, and there can be therefore only one Catholic Church.

The claim that Anglicanism or American Episcopalianism or both together constitute the one Church of which Christ here speaks, or a branch thereof, is an absurdity. Even taken together these two Churches are simply local institutions, and they have not, nor do they claim, any universal juris-

diction, for they are based upon the theory of independent nationalities in religion, with the denial of any right of universal jurisdiction. It is a contradiction of terms to assert that a Church or organization based on such a theory can be universal or Catholic, and the absurdity of such a claim is rendered all the more glaring by the addition of such a prefix as the Amer-

ican Episcopalians proposed when the title of American Catholic Church was thought of for their designation. We could readily understand the name " Protestant ;" and the Church of the local national prefix, American or Anglo, if it were employed that is by many Acts of Parliament, as merely to designate the part of the

OCTOBER 19, 1895.

venture to assert that the designation cal conclusion on the subject, so that Churches and scholars during that There is now in the United States a is fairly appropriate. It must be remooted to change the title of the never adopted it as her designation. Church, and the advocates of the It is the name forced on the Church change who then forced the question by English legislation, and accepted before the general synod to be dis- by the local Church authorities as sufficiently descriptive, but the real title ceeded in getting very nearly half the of the Church is "Catholic," or, as more

fully set forth in the Nicene Creed : "One, holy, Catholic, and Apostolical." The Church is Roman, however, inasmuch as it is subject to the See of Rome ; and in the Concordat with France it was agreed between Napoleon I. and the Pope that its legal title in France should be "Roman and Catholic.

which is more descriptive of its real character than the name given by British legislation, which, however, we do not by any means repudiate ; but it is to be understood in its proper sense. It is further to be remarked that as the title Catholic is entirely inappropriate to either the Anglican or the American Protestant Episcopalian Church, it must be inapplicable to these churches individually, for a more cogent reason. These Churches

are not in any sense branches of one Church, notwithstanding their resemblances to each other. They are distinct and independent individulaities, and they even differ somewhat in doc. trine, the American Church having materially changed the prayer book to adapt it to the American mind.

It must also be said that the Anglican Church in Canada is quite distinct from that of England, as it some years since declared itself an independent organization, not subject in any way to the Church in England. It has not yet departed from the common doctrinal standard, in theory at least, but there is not the least doubt that it will do so in time. This is the natural consequence of a divided authority, and it is not to be expected that unity of doctrine will last very long, where there is no central authority to preserve it.

Some other changes are to be proposed in the constitution of the American Church, but we shall not undertake to discuss them till they assume a a more definite form than that in which they appear at present.

### EDITORIAL NOTES.

RIGHT REV. D. O'CONNOR, D. D., administered confirmation last Sunday in the parish of La Sallette, of which Rev. P. Corcoran is pastor.

THE Rev. J. C. Madill, ex-President of the P. P. A. of Canada, is quite dissatisfied with the conduct of one-half of the P. P. A. party in the Ontario Legislature! Speaking a few days ago in Forest, he said : "They in West Lambton have no further use for Lister. He could be pleased if any Grit would point out any one thing that Lister has done for Lambton. H has always voted with his party, regardless of his constituency. Sarnia is the largest town in Canada without a good post office, and it is also the home of Lister." And so the P. P. A. policy, which was to have revolutionized Canada, and to have rid Ontario in particular of Jesuits and Catholics generally, has degenerated into a grab for public buildings in a town which by a singular coincidence is Mr. Madill's home, as well as Mr. Lister's. Rev. Mr. Madill is a staunch representative of the element which is very much in need of common sense, intelligence, and-soap.

schools the Government incorporated the voluntary schools into the public system. The latter were not able, however, to keep pace with the former, which were fostered with a larger share of Government aid, for builddelusion. ing, repairs, maintenance, etc., and it is for this reason that all who feel an interest in the voluntary religious schools wish them to be placed on an

The voluntary schools of England

represent the system of education

which existed before the Board schools

were established. They answered

The present Government appears to

and it is likely to introduce a measure

into Parliament to put them into prac-

tical operation, if the diverse denomin-

ations conducting the religious schools

can unite on a mutually satisfactory

and equitable plan whereby this may

The Anglican Provincial synod, re-

presenting nearly the whole of Canada,

has also by its recent resolutions put

religious teaching in denominational

schools ; but beyond the Anglicans, not

even the Methodists, who in England

advocate religious schools, will consent

to declare themselves in favor of hav-

equal footing with the Board schools, and they ask in the name of justice that this should be done. They maintain with good reason that it is the business of the Government to see that education be given to all the children, net of meaningless phrasing. but not to manage all the details of

wish but to see the truth to embrace it. This is well understood by those morals founded thereon. These are who read the times aright, and, fear matters which pertain to parents and ful of losing prestige and place, they dangle before the eves of their hearers the bauble of a unity absurd and impossible. Taking for granted that be in sympathy with these principles, religion depends on the individual,

Bat the bond that binds man to his Creator has been forged and fashioned by divine agency and given over to a society that alone has the power and



local Board school authorities, but, in spite of this, many of them are highly- entirely, as at present, unless they fall ficent gift to the world ; and but for it, efficient and are managed quite as ably as the Board schools. This is especially ively religious schools. true of the Catholic schools in the im portant centres of population. These

ba effected.

body who from the beginning foresaw Bible from simply disappearing. This have stood high in the public examinthe consequences of excluding religion is perhaps the most amusing inversion ations where their pupils have come into competition with those of the from the schools, and the Separate of history on record." Board schools ; and if the proposal of chool systems of Oatario, Quebec and It is one of the evidences of a bad Cardinal Vaughan were carried out Manitoba are results of this foresight. cause when a polemist is compelled to there is little room for doubt that the Surely if the various Protestant de- misrepresent the language of his ad-Catholic schools throughout the counnominations in the Dominion are versary in order to make a point or to try would make a good showing. ' wise in their generation," they will build up an argument, and this is what

It has been stated in a cable dessee the necessity of uniting in the de- the Review does. patch to the New York Tribune that mand that the Catholic schools of Mani- Certainly the Archbishop did not as toba shall be made more efficient, by sert that "Rome" in the Review's Lord Salisbury and Mr. Arthur Balfour, the leader of the Government party in having a helping hand extended to sense, invented the Bible ; and yet it the House of Commons, are not disposed them by the State, rather than that the is certain that Rome had something to to give further aid to the voluntary cause of religious education should be do even with the compilation of the schools, many of which at the present put back half a century by the destruc- Bible. It is certain that two books time are receiving a miserably small tion of the advance already made in a of the New Testament, at all amount of State assistance. Mr. Ford cause in which all Christians should be events, were written by the writes to the Tribune that the Govern-deeply interested. It is scarcely pos- first Pope or Bishop of Rome, and it is ment will probably say to those who sible that the Catholics of Manitoba almost, if not quite as certain that the entire Christianity of nineteen cenare making the demand for an im shall fail in the demand they are now they were written at Rome. St Jerprovement in this respect, that the making for a redress of the grievances ome also assures us that St. Mark's an acknowledgment that it has been Government cannot do anything more under which they are laboring, but if Gospel was written at Rome under than they are doing now for these they do fail Anglicans and all others supervision of the same first Bishop of schools, unless the various denomina- who desire a system of religious edu- Rome.

tions which are demanding aid agree cation must fail also, and it is not un- But apart from this, it is no inverupon some common basis on which it likely that in the general confusion sion of history to say that were it not may be extended to them. It is inter- which will ensue the Protestants of for the care of the Catholic Church for esting to note, however, that all the Quebec may be among the first who the Bible we would have no Bible to. public declarations and utterances will lose what privileges they now day.

which have been made by members of possess. The guarantees of Confedera- Now that the art of printing has the Government are positive to the tion cannot be violated in Manitoba issued Bibles by millions, it is very effect that they are in favor of religious without endangering the whole system 'easy to say that no power could supeducation, and that they are willing of guarantees established by the fathers press it, and no want of care could and anxious to increase its facilities. of Canadian Confederation.

Several times both Lord Salisbury Coming back to what is now going and Mr. Balfour have declared this, on in England in relation to the voland Mr. Balfour nave declared this, on in England in relation to the vol-and only a few days since Mr. Balfour untary schools, we notice that, beside the Bible, or any other book, could not importance it has become more and terpretation there be found some in-articles. Take, for instance, the fiction and only a few days since Mr. Ballour untary schools, we notice that, beside the Biole, or any other book, count by more dissatisfied with this title of its congruity in the expression "Roman entitled, "Love Story of a Pope." The wrote a letter to Lord Cranoburne, the the action of the Anglican Church Par-eldest son and Secretary of the Prime liamentary party, to which we have hand, and it needs no lengthy proof on own choice; if with all the changes Catholic," it arises from the writer styles himself a lay member of

have to be excluded from the schools tion of the Romish Church, its magni into line with the Anglican synod's reso- we are assured, there might be no lution in favor of parochial or distinct. Bible to-day. The Romish Church,

in a word, has been a sort of ecclesias The Catholics are the only religious tical Providence which has kept the

Christ.

prevent its preservation ; but this was title up to the present moment has

not only a Protestant Church, but as the Protestant Church of England, as ticular country, as America or Engif it alone were entitled to the glory of land; but it is not in this sense that the that designation.

But it is well known that the Ritualists detest the title "Protestant," as they declare that it marks that the Church is without a purpose unless ity lies in adding thereto a designation there is some more ancient Christian

Church in existence against which it protests. This is an acknowledgment of the absurdity of the claim set forth by modern Anglicans that Anglicanism has had a continuous existence since the days of the Apostles, and that it is one organization with the Church

which was established among the ancient Britans so early as the second century of the Christian era.

It is too late to put forward such a claim, after acknowledging for three and a half centuries that it is a protesting or negative body, and nothing more ; that it protests, in fact, against turies. The change of title is, indeed, essentially in the wrong in the past, but it can never restore its unity with the Church of past ages, or supply the

links needed to connect it with the Church of the ages which preceded the

The American Episcopal Church is Lord Macaulay said in his review of and when she is buried by her sisters making the first movement toward giv- Ranke's history of the Popes: "as we shall inscribe on her tombstone: ing itself a new name. Its official not the case during the more than been "the Protestant Episcopal Church adequate to express every shade of did not manifest a nicer sense of disfourteen centuries after Christ, when of America," but as it has grown in thought, and if by any far-fetched in- crimination in his selection of the

Universal Church existing in any parwords are taken here. It is understood that these are independent Churches whose centre is in the nation indicated by the prefix, and the absurdwhich implies universality.

use

We are aware that those who are so fond of flaunting the name"Catholic" in union with a national prefix will say. as they do say in fact, that if there is an incongruity or contradiction of terms in the expressions Anglo-Catholic, American Catholic, etc., there must be the same incongruity in the expression "Roman Catholic." This

is not the case.

The expression "Roman Catholic" is not self-contradictory, for the reason that the prefix "Roman" is not used Church, but for the purpose of indicattherefore not limited by any national

Reformation, except by returning to of Canterbury, or any of the Episcopal precincts of the home, and not the one fold which has continuously Bishops of New York State, has universe by the virago clamoring for rights subsisted since its establishment by al authority. Their churches are, on public platforms. The New Woman

> local as the court of Common Pleas." "Here Lies the Colossal Humbug of the Language at the best is scarcely century." It is a pity that the editor

THE Canadian Magazine for October contains a number of very interesting articles. Liut. Col. Den nison writes of Lord Wolsely, and gives much information concerning the dishere to signify the nationality of the tinguished soldier. Madge Morton has a racy article on the womanly ing where we are to find the central woman, and takes occasion to adminisauthority of a Church which is truly ter many a sharp knock to the hideous universal, and whose jurisdiction is phantom yelept the New Woman. It is a common-sense talk that will be boundaries. There is, therefore, no appreciated by all whose ideas of similarity between the two cases. It is woman are portrayed by the virgin not pretended by the most extreme and mother who dwell in patience High Churchmen that the Archbishop and purity within the hallowed therefore, purely local, as the late has become an unmitigated nuisance,

### BER 19, 1895.

human speech, and nconsistency in the e conveyed. Yet we that the designation iate. It must be rever, that the term not the precise name Church, as she has as her designation. orced on the Church slation, and accepted ch authorities as sufive, but the real title 'Catholic," or, as more the Nicene Creed : olic, and Apostolical." oman, however, inasect to the See of Rome : ordat with France it veen Napoleon I. and legal title in France man and Catholic, ' escriptive of its real the name given by , which, however, we ans repudiate ; but it is l in its proper sense. be remarked that as c is entirely inapprothe Anglican or the estant Episcopalian be inapplicable to individually, for a son. These Churches sense branches of one standing their resemother. They are disndent individulaities. iffer somewhat in docican Church having ged the prayer book to merican mind. e said that the Anglianada is quite distinct land, as it some years itself an independent ot subject in any way England. It has not com the common docin theory at least, but least doubt that it will This is the natural convided authority, and it xpected that unity of ast very long, where itral authority to pre-

changes are to be prostitution of the Ameriit we shall not underthem till they assume a form than that in which present.

## RIAL NOTES.

D. O'CONNOR, D. D., confirmation last Sunrish of La Sallette, of Corcoran is pastor.

C. Madill, ex-President of Canada, is quite disne conduct of one-half of party in the Ontario Speaking a few days he said : "They in have no further use for uld be pleased if any int out any one thing done for Lambton. He ed with his party, res constituency. Sarnia own in Canada without e, and it is also the home d so the P. P. A. policy, ave revolutionized Cane rid Ontario in particand Catholics generally, d into a grab for public town which by a singue is Mr. Madill's home, r. Lister's. Rev. Mr. unch representative of hich is very much in on sense, intelligence,

the Jesuits. What that may mean is of liberalism has brightened every sect, finding one here and another there in Christ, to say Mass, and to forgive the Jesuits. What that had more the order of the old adage every race and the fifty years of godly. States. Each is of ancient Italian "irritation"; but why should High known only to himself, and proves con-clusively the wisdom of the old adage that he should know whereof he writes. is rather an undesir-have met to recognize is something weakby citizen of the old world. States. Each is of ancient Italian carving, and probably originally for net recognize is something weakby citizen of the old world. Churchmen be irritated with Rome for net recognize is something weakby citizen of the old world. able qualification for a writer. which comes home even to the narrow-However, he may be young, and est bigotry and the narrowest mind. study will make him better acquainted All this is gall and wormwood to the with precise terms, and experience A. P. A. may teach him to think twice before penning such an absurd story, even if

OCTOBER 19, 1995.

FRENCH journals are discussing the it were told in an English country propriety and utility of having a Parhouse. Castell Hopkins dilates on liament of Religions as one of the Confucianism. It has an encycloattractions of the Universal Exposition pediac odour, but it is well written. to be held in Paris in 1900. If the The typogrophical appearance of the Parliament be decided on, it will be number is excellent. after the model of that which was held

at the World's Fair in Chicago ; but AT a recent convention of "Faith- though it has been proposed to hold it, Curists," held in Jersey City, one of the idea is not generally favored, and the leading ministers of that denomin- it is very doubtful that it will become ation told the assemblage that there is a reality. The Verite regards it as really a heil, for he had been there an "Americanism" which will have no England, which met this year at Brisand held a personal conversation with the " powers of darkness," or the devil. "For three days," he said, "I was out other, and the proposed parliament of this body and passed into the unseen will add nothing to the knowledge, nor world. I talked personally with the will it reconcile the upholders of any powers of darkness. I saw the devil. one form of religion to what they be-I know that hell is real. I know that lieve to be the errors of the others. hell fire is real. I know the personal-The French press generally hold the ity of the devil. I talked with him. same views. The time will come when I will tell all I saw and heard ; but I won't tell DR. O'DWYER, of Limerick, has denounced the action of the English Em-

just now." While unhesitatingly admitting our belief in the existence of bassy at Rome for the part it took in the place of everlasting punishment, the Italian Jubilee festivities. It was because it has been revealed by God, the only Embassy that manifested approval of the action of the Governand a belief in it is inculcated by the infallible authority of the Church of ment. God, we would hesitate in our belief if THE Eucharistic Congress at Washwe had no stronger motive of credibilington has been an object lesson of ity than this assurance of the Rev. faith to the whole country. When a

Faith-Curist. THERE is an inconsistency about the A. P. A. men which we cannot understand, Brother Traynor of the United

States working very energetically with a view to destroying " Romanmay well wonder and assign as its ism " - yet his paper is printed in cause something better than credulity or superstition. To worldly eyes it Roman type. So far as Canada is concerned, we may say that the majority council chamber men worked and of those who joined the P. P. A. have planned and schemed, thinking little left it in disgust and would not now feel at all comfortable were it known within were men who talked of that they once belonged to it. We are surprised that the sister organization in the United States appears to be still if they held them within their grasp. powerful for mischief. It is lamentable that in this age and in a country like America there could be found such a large body representing ignorance and degradation. Brother Traynor urge it to religious action. and his companions would make fit associates for the Chicago Anarchists,

and the pictures of the whole of them should be placed in the rogues' gallery. GENERAL CHARETTE has still the

dauntless spirit that urged him to devote every force of his manhood to the restoration of the Papal dominions. Speaking to some hundreds of Pontifical Zouaves he said :

" My old heart grows young again tain any proposal to return to the Cathin the midst of you, my friends and olic Church on such terms as the Pope dear comrades of my youthful years, grouped around this banner, which has indicated, because they imply the grouped around this banner, which expresses so well the doctrine of the Church-Love and Sacrifice. We did and the acceptance of the whole body of Catholic doctrine, including all those Il that we could do, and we ar do it again, because we are defenders doctrines which were rejected by Proof the right, the just and the true testants at the Reformation. The The Sacred Heart is our banner and Archbishop insinuates that there must also our beacon, that will always show be some compromise offered before the us the right road."

he cross is a silver setting of Florentine carving. The rosary was com-pleted and strung by Mr. Van Court only a few days before Mgr. Satolli's arrival.

### CHRISTION UNITY.

# Cardinal Vaughan Addresses English Catholies.

On Monday, September 9, Cardinal Vaughan opened the annual confer-ence of the Catholic Truth Society of practical effect. It says the religions of Europe are well enough known to each at Colston Hall, over which he presided. The assembly was of a thoroughly re presentative character, and the vast hall was packed.

Cardinal Vaughan, in his inaugural address, referred to the prominence which the subject of reunion had at ained, and said there was nothing that Catholics desired so ardently as to see England once more reconciled with the Apostolic See in the unity of the faith. There was nothing - absolutely nothing-that they would not do which might bring this a step nearer realization. As to allowing self inter-est to find a place in the matter, the idea could only be entertained by those who did not know them. He did not understand what was meant by the

notion which had been put about that if England and Rome were to draw together again the position of the Cath-olic clergy, and more especially that of the Bishops and Archbishop of Westminster, would become impossible. If it band of brainy men, some of whom are meant that upon England once more becoming united to the Catholic Church known all over the continent, meet for the purpose of discussing the best mant might be necessary or expedient for ner of propagating devotion to the the good of religion that the actual Archbishop and Bishops should efface hidden God, those outside the fold themselves, he had no hesitation in saying at once gladly would they do To secure the object they had most at heart no sacrifice would be too great. To sacrifice life itself for such a cause was a strange sight. Hard by the would be an unspeakable privilege, so ntensely did they desire the welfare of their fellow-countrymen, brethren of a higher life than the present, and according to the flesh, in the reunion of Christendom. (Applause.) They were absolutely one with the Holy They "things unseen and that appear not," as Father in their desire to promote re union. The air had been full lately of Who will say that such a Congress is ideas suggestive of compromise. It might seem hard to expect those who did not destined to produce good ? It will be the source of a purity that will mental principle on which the Church cleanse the social fabric of it stains and was built, to regard them as unreason-able when they said that the first of an activity that will quicken and condition of reunion must be that all should accept-accept, mind, and not merely permit-Catholics still to hold THE reply of the Archbishop of Canwhatsoever the Church taught and had defined on all matters of doctrine

terbury to the Pope's Encyclical appeal to the English people to return to they could, however, see that if this were the Catholic's firm and only stand-Catholic unity has been read in Rome, point no purpose—and certainly no honest and straightforward purpose and the Catholic papers of the Eternal City have made some comments upon could be observed by allowing any doubt to exist as to the possibility of it. The Archbishop is very positive compromise on any matter of doctrine. in the assertion that the Anglican Episcopacy and clergy will not enter-(Applause.) Nor was it possible for he Church to admit to her communion those who desired to exercise the right of private judgment to reject any part or parts of the faith. Matters of ecclesiastical discipline were subject to revision, according to the wisdom and

The most difficult to obtain were the four intermediates, which Mr. Van Court only recently succeeded in find-ing in a junk shop in New York. ing in a junk shop in New York. The Anglican Church for three hundred crucifix, supposed to be a piece of the years down to the present day? Were true cross, is only one-half inch in that cause for "irritation", it should length. Although so small, the corpus be felt not against Rome, but against is perfect in every detail. Around the formularies and traditions of the oughly

the whole question would be instituted, so as to lead up to a decision by the Apostolic See, whether the Catholic practice of the last three hundred years should be maintained, or whether the orders be treated as either valid or doubtful. But it ought to be distinctly borne in mind in order not to confuse issues, that the validity of the orders had really nothing to do with

reunion. Nations had been brought in communication with the Apostolic See in one of two ways-by the con version of individuals, of families, until practically the whole nation was won over to the faith, or by a corporate or national act of submis sion and union. He looked forward to the eventual conversion of England to the Apostolic See, but did not expect it to come about at once, or by an act of corporate reunion. expected it to be the result of the method which God has hitherto steadily followed with signal blessing

souls and to the Church, namely that of direct action by the Holy Ghost upon individuals calling them severally and separately by an act of inscrutable predestination. Year by year thousands of the English people, drawn from all classes of society, were received into the Catho lic Church. Adverting to the Arch bishop of Canterbury's recent letter he invited all Anglican aspirant after reunion to say in face of this authoritative pronouncement whether they now saw any prospect of an act of corporate reunion as a way of terminating their divisions. Had not this timely and suggestive document made it absolutely clear that there could be no hope for the reunion of Christendom save by in dividual submission to the See Peter? While they perceived and touched with their hands the barriers might seem hard to expect those who did set up by ignorance, worldly power, not realize with Catholics the funda pride of wealth, and human passions against the wretched society, gradually separating into two camps, that of rationalism and that of divine faith, his soul was filled with hope for the future, as the design of God continuously and slowly unfolded. They regarded the revival of religious feeling as due to the power of prayer, and His Eminence urged the

# prayer amongst Catholics for reunion. READ THE BIBLE.

What Popes, Bishops, Saints and Others Have Said. One of the favorite of the many

time they had at best nothing more charges made by Protestants against than empirical arts. He raised them the Catholic Church is that " she fears especially surgery-to the dignity of an exact science. He showed that and hates the Bible and does all she can to keep it a closed book." It re-Jenner's great discovery of vaccina quires but little research to prove the tion could be extended almost indefinelv, and his marvellous success in inoculation against several dread forms of disease, especially hydro phophia, won for him the plaudits and the gratitude of an admiring world Prior to his time the death from rabie had amounted to from 50 to 80 per cent. His researches and discoveries have reduced this awful mortality to s fraction of 1 per cent, and hydropho bia has, in consequence, lost all its terrors. A generation ago there were certain surgical operations that mean almost certain death, or, at least, long months of acute suffering. Thanks t the antiseptic and aseptic treatment suggested by the French savant's re earches, such operations are now almost absolutely free from danger and instead of many months being needed for the recovery of the patien few days, or, at most, a few weeks, are all that are required. Considering Pasteur's services to the silk and wine industries of France, as well as those rendered by him to stock raising and agriculture, the late Proneglect esor Huxley did not hesitate to de-The doctors and fathers of the clare that they were equal in value to the five milliards of francs which were paid to Germany as an indemnity after he Franco Prussian war. And yet Pasteur lived and died a oor man ! The French government, it is true, allowed him a certain annuty, during the latter portion of his life ; but it was a mere pittance in comparison with the greatness of his services to his country and to mankind. It is to be hoped that the nation he so singularly honored and served so ite love and compassion of God go to well, will, now that he is no more, redeem itself by erecting a monument which will be worthy of the man, and than upon the sons who have always which will, at the same time, perpetuate the noble work to which he devoted his life Pasteur's was a deeply religious nature, and he had no patience with ing penitent, who longs to return, the infidel and materialistic profes- dares not on account of his sins ! T ions of the soi-disant modern school of advanced thought. He had the tenderness of a woman and the simplicity of a child, and no one could of Massachusetts," and said : "A spirit art, spent years in selecting the beads, the body and blood of Jesus and do you neglect to read them fer. come in contact with him without re-, tender mercy, - Sacred Heart Review,

vently ?" "The Bible," he tells us, changes the heart of him who reads, drawing him from worldly desires to embrace the things of God." """ "To think over the accounts given

n the Holy Gospel is alone sufficient to aflame a faithful soul with divine ove." says St. Alphonsus Liguori.

And so through the writings of al the fathers of the Church we find the same exhortations and admonitions re arding the Sacred Scriptures. ounders of religious orders made it a portion of the daily life of the member of their societies that the Scripture should be read, discussed and medi Church of England. So far from desir that the question of Anglican orders should be left where it was, he had earnestly pleaded that it be thortated upon. In fact the principal oc cupation of the monks of the Middle oughly re-examined in Rome. If Anglicans thought that new historic Ages was to study the Bible and multi oly copies of it. In our own country facts and arguments could be adduced in behalf of the validity of their orhe admonition of four Bishops ha dways been in favor of studying the ders, by all means let them be heard. He had reason to think that a thor Word of God

The Third Plenary Council of Baltiough and exhaustive examination of nore speaking on this subject says 'It can hardly be necessary to remind ou that the most highly valued treasares of every family and the most frequently and lovingly made use of should be the Holy Scriptures, i. e. the Bible. We trust that no family can be found amongst us without a correct version of the Holy Scriptures. Numberless other authorities could e cited to show the attitude of the Catholic Church towards the Bible The above quotations and opinions will suffice, however, to show how utterly false is the charge made by Protestants that the Catholic Church discourages the use of the Bible among her children. That the contrary is the case the writings of the saints and loctors of the Church of all ages and countries clearly demonstrates. And strange though it may seem, the Cath And. olic Church surpasses all in the rever H ence which she pays to the sacred writ ings and in the zeal and care with which she promotes their study.

# PASTEUR.

### Father Zahm's Visit to the Famou French Scientist.

In the death of Louis Pasteur, tience has lost one of its noblest votares and humanity one of its greatest enefactors. France has had many llustrious sons, but none who will live onger in the affections of her people than the one whom the whole world low mourns.

To, recount in detail the achievenents of Pasteur would require a large volume. This, however, is unneces sary for an adequate conception of the magnitude of the benefits which he conferred on his race. We tell the tory of Columbus when we say that he liscovered America : we epitomize the ife of Washington when we speak of him as the father of his country

Pasteur, like Columbus, discovered a new world — "the world of the in-finitely little, the world of microbian life ; a world which, although un known when he began his epoch-making investigations a few decades ago. s now, to every inhabitant of civilized lands, as much of a reality as is the hemisphere whose existence was first mportance of continued and regular made known by the daring Genoese navigator four hundred years ago. He was successful beyond his fondest

hopes. Not only did he lay broad and deep the foundations of the science of bacteriology ; but, for the first time in their history, he put medicine and surg ery on a scientific basis. Before his

calling the words of the peerless bard of Avon :

His life was gentle ; and the elements to mix'd in him, that Nature might stan and say to all the world : This was a ma

Well do I remember my last visit to him in his country home at Garches, a short distance from Paris. He was even then weak; but I thought I never saw him more hopeful or enthusiastic. He talked especially of the continuation of his work by various investigators in Europe and America, and was particularly sanguine about the result of a number of experiments that were then being conducted under his direction; When I told him how his friends in America When rejoiced in his success, he was pleased, but modestly replied. "Ah! oui, c'est yes, it is something to have succeeded.") I felt when I bade him good bye that I should not see him again. With a warm grasp of the hand, I shall never forget, he said repeatedy, in the most affectionate manner : "Aurevoir, mon Pere, au revoir!" May this meeting, this seeing agair, be in a happier world, where we trust the noble soul of one of humanity's greatest benefactors is now at rest J. A. Zahm, C. S. C.

The Fireside.

BY DENIS F. M'CARTHY.

I have tasted all life's pleasure, I have snatched at all its joys. The dance's merry measures and the revel's festive noise; Though wit dashed bright the livelong night, and flowed the ruby tide. I sighed for thee, I sighed for thee, my own fireside !

In boyhood's dreams I wandered far across the ocean's breast,
In search of some bright earthly star, some happy fale of rest;
I little thought the bliss I sought, in roaming far and wide,
Was sweelly centered all in thee, my own fireside !

How sweet to turn at evening's close from all our cares away, And end in calm, screne repose, the swiftly passing day ! The plensant books, the smilling looks of sister or of bride, All fairy ground doth make around one's own fireside !

My lord " would never condescend to honor my poor hearth;
 His grace," would scorn a host or friend of mer plebelan birth;
 And yet the lords of human kind, whom man has defied;
 Forever meet in converse sweet around my fireside!

The poet sings his deathless songs, the sage his The boot since and actives songs, the age ins fore repeats, The particle tells his country's wrongs, the chief his warlike feats: Though far away may be their clay, and gone their earthy pride Each god-like mind in books enshrined still haudis my freeheld?

Oh ! let me glance a moment through the com-ing crowd of years.
Their triemph or their failures, their sunshine or their tears.
How poor or great may be my fate, I care not what bettde.
So peace and love but hallow thee, my own fire, side !

Still let me hold the vision close, and closer to my sight; Still, still in hopes elysian, let my spirit wing the hight; Still let me dream. If 6's shadowy stream may yield from out its tide A mind at rest, a tranquil breast, a quiet fire-side:

Balfour on the Rights of Christian Parents.

Whatever we may think of Balfour's politics it is certain he talks like a Christian on the question of education. In his late Manchester speech be said :

"What aught to be done in justice to the parents of this country? The parents of this country desire, I believe, to have the option, at all events, of sending their children to chools where they will be educated ccording to their own religious convictions. Are they to be deprived of this privilege by the action of the Education Department or by the action of the Government? And if we ind that, by the inevitable operation causes sufficiently obvious in themelves, the voluntary schools are being queezed out of existence, and if we an foresee at no distant date the inevitable result that every child in England will of necessity, or may of necessity, be educated in a school where definite religious education is not permitted by law, can you contem-plate such a result without some natural and justifiable alarm? And are we not bound in the interests of parents -- not in the interests of sects. not in the interests of any particular denomination, but in the interests of parents, who, surely, commit no great error when they desire to bring up their children in the faith in which they themselves believe - are we not bound in their interests to do some thing substantial to preserve the voluntary schools, upon which alone their hopes repose, and to do that something quickly? My belief, at all events, is that this is one of the questions which we can least afford to neglect, and which we least ought to

### CATHOLIC RECORD. THE

dian Magazine for ns a number of very ticles. Liut. Col. Den-Lord Wolsely, and gives ion concerning the disdier. Madge Morton rticle on the womanly kes occasion to adminisrp knock to the hideous pt the New Woman. sense talk that will be y all whose ideas of ortrayed by the virgin who dwell in patience within the hallowed the home, and not clamoring for rights orms. The New Woman unmitigated nuisance, is buried by her sisters ibe on her tombstone : Colossal Humbug of the is a pity that the editor st a nicer sense of dishis selection of the e, for instance, the fictic n e Story of a Pope." The imself a lay member of

Pope's appeal can be listened to. The Brave Catholic utterance, worthy of Osservatore Romano, replying to this, Charette, worthy of a man who was observes that the Encyclical was not unselfish enough to fight for a principle and recked not the consequences ! addressed to the Episcopacy or clergy of the Anglican Church, as these can-

THE spectacle of M. Poincaire pronot be regarded otherwise than as a fictitious clergy. It was addressed to nouncing the panegyric of Pasteur the English people, in the hope that has amused the Parisian populace. there is among them a yearning for

IT IS one of the signs of declining the unity of faith which the Holy Apaism that Governor Greenhalge of Father so much desires; and so the Massachusetts has been renominated Encyclical does not assume that there as the Republican candidate for the is hope for a corporate union with the governorship for the coming term. It Anglican body : but if the English is no matter of surprise when the people return to the faith, will not the Democrats nominate candidates for Anglican Church disappear through office who are distasteful to the A. P. the process? This is the real issue at A., for it is well known that nearly all which the Holy Father's Encyclical the Apaists are on the Republican aims.

Chicago.

side, and that the A. P. A. have A PROTESTANT'S ROSARY. thrown all their strength into the Republican scale with the hope of con-Blessed by Mgr. Satolli While Visiting trolling that party both in its nominations and legislation, but Governor Greenhalge is peculiarly obnoxious to the association, and he was nominated against their most strenuous opposition in a State wherein the A. P. A. are Chicago. supposed to be a great power. The governor has always openly defied the A. P. A., but within the last few weeks he has done this in a most marked manner by attending the golden jubilee of Archbishop Williams, as the representative of the State, though he might have pleaded the common excuse quest. of previous engagement. In his speech on the occasion, he greeted the

Archbishop in the name of the common-

prudence of the Holy See. These, in-deed, were openly admitted to be matters for arrangement and compromise But the Church had not a free hand to deal with the truths of revelation and of religion.

> She was constituted simply as the guardian and teacher of those truths, and had no power to surrender or to compromise with any of them. The kernel of the question of the reunion of Christendom consisted in the admission of the Roman claim that the Pope had received by Divine right authority ity to teach and govern the whole Church, as defined in the Councils of Florence, Trent and Vaddan, and as set forth by Thomas Arandell, Archbishop of Canterbury, in the formul-ary drawn up as a test of Catholic doctrine in 1413, and approved by the Convocation of Canterbury. The essence of the Anglican position on the other hand and the raison d'etre of the Anglican Church was the negation of the Roman claim. It declared that the Pope had not authority by a right bestowed by Christ on Divine blessed Peter to teach and rule the whole Church of God, and that the Pope had no jurisdiction in England.

The whole question of union lay, therefore, within a nutshell. It was not a question of examining and accepting a long list of Catholic doc-trines. It was simply a question of the

There are probably few instances on record where a rosary has been blessed fundamental and essential constitution of the Church. It seemed to him that by a Papal Legate for a member of the Episcopal Church. This was done the straightest and simplest way to the during the late visit of Mgr. Satolli to discharge of their ordinary duty preaching and defending the Catholic faith in England was to say that the Robert H. Van Court, a resident of Church could never recede from the words of Christ contituting a visible the North Side and a staunch churchman, possessed a rosary upon which he

was anxious to have the Papal benehead to His Church on earth, or from diction bestowed. As he was unable to speak Italian he begged a friend to the authoritative interpretation given to those words by her constant tradiintercede in his behalf with Mgr. tion and by her general councils. They confidently hoped and believed that the truth of the Church's revealed Satolli, who readily acceded to his re-

doctrine would by degrees make its way amongst the English people. It The rosary blessed by the Pope's representative is of great value, each way amongst the English people. It bead being different and wrought in had been said that the admission beau being unterfault workmanship. by Rome that Anglican clergy-Mr. Van Court, who is a great lover of men had received power to consecrate

lsity of such hat far from fearing the Bible, the atholic Church has at all times uritly recommended the reading and lying of the Sacred Scriptures, to er children. Pontiffs, doctors of the hurch, founders of religious orders, and all who have spent their lives in the promulgation of the Word of God, have always recommended the constan-use of the Bible to those who would ad the life of true followers of Christ. Pope Pius VI. (1778) wrote : "At time when a great number of bad ooks are circulated among the un learned you judge exceeding well that the faithful should be excited to the reading of the Bible, for this is the most abundant source which ought to be left open to every one to draw from it purity of morals and of doctrine." Pope Pius VII. (1820) urged the

English Bishops to encourage their people to read the Bible. Our Holy Father, Pope Leo XIII., made the study of the Sacred Scriptures the subject of a recent encyclical. This study he calls a "noble one."

Church are also unanimous in their commendations to read the Bible 'To be ignorant of the Bible," says St. Jerome, "is to be ignorant of Christ." And, again, "Full of de lights is the word of God, from it everyone draws what he needs.

St. Augustine tells us that "the earnest reading of the Scriptures purifies all things." He calls the Scrip tures "letters sent to us from heaven." St. John Chrysostom says : " Excuse not thyself from reading by saying I nave a trade, a wife or a family Thou hast all the greater need of the consolation and instruction of the Gospel.

"To neglect the reading of the Bible," says St. Odo, "is as if we were to refuse light in darkness, shade in the burning heat, medicine in sickness.

Says St. Gregory, "The King of heaven, the Lord of angels and of men God's Love for Penitents.

The love and compassion of Almighty God are specially shown towards penitent sinners, no matter how great their sins may have been. The poor penitent may have wasted his substance in riotous living among the pleasure lovers of this world, but the moment he shows signs of sorrow for his past life, and a resolution to return to his Father's house, that moment the infinmeet and welcome him, and more favors are seemingly lavished upon him remained at home and never strayed from the paths of virtue and rectitude. What an encouragement to the sinner, especially to the broken hearted, doubt-

dares not on account of his sins ! Take heart, timid soul. God loves you and longs for your return. He will em-brace you and lavish upon you all the wealth of His loving compassion and

Martha P

RECORD. CATHOLIC THE

# PAPAL ROME.

Mr. Onahan's Controversy With the Chicago Tribune.

6

MR. ONAHAN.

I am one with the Tribune on the question of Home Rule, that is to say, legitimate Home Rule; nor will I ex-cept even the City of Rome from this dmission.

The sovereignty of the Pope being granted as rightful and legal, I recognize the justice of the claim that the citizens of Rome shall possess authority and exercise a voice in questions af-fecting municipal life and local interfecting municipal internet local inter-ests. And this privilege the Roman citizens possessed under the Popes. It is a mistake to assume that Rome under the Papal authority was governed wholly by the priests or by ecclesiastics. Not so, as the official documents will demonstrate. In the time of Pius IX. demonstrate. In the time of Pius IX the Municipal Council was composed exclusively of laymen and in nearly all the courts and departments dealing with civic affairs laymen were uni formly in the majority in each board. The government of the Pope was

benevolent, nor was the taxation burdensome, as the citizens of Rome well know by painful and suggestive com parison with the present galling sys-

The taxes in the Roman states were less in ratio and in fact than those pre vailing in any other Italian state. It is possible the administration of affairs in the City of Rome was not "progress-ive." But then every city cannot be like Chicago, and, least of all, Rome. Improvements were slow of introduc-tion under the Popes. True, but Rome is, or was, like no other city, and re member, most of the notable municipal modern necessities, as gas, street railways, electric lighting, and even improved water and sewerage systems, have come into general use only dur ing the last fifty years-indeed, I may say, as to Europe only within the last twenty five years. And how many visitors to Rome are there, from the continent as well as from America, who deplore and lament the innovating spirit of modern improvements in the Eternal City, which seeks to turn the venerable ancient capital, with its temples and columns, its basilicas and galleries, its Forum and Coliseum, its Vatican and St. Peter's, into a commonvulgar, modern town of flats and street cars—with greed and grab the ruling deities ! But this by the way

Do I claim the Popes could, in the exercise of their sovereignty, govern Rome and the provinces according to their own will and pleasure, without regard to the rights and interests of the people? Certainly not. The rule of the Popes, as the historians The rule generally acknowledge, was almost uniformly paternal-too paternal, perhaps, in instances, but of this the Romans had the least right to complain.

For, without the Popes what would Rome have been in the past, what would it be to day? Again and again, in memorable instances, the Popes saved Rome from destruction. But for the intervention of the Popes," says a writer in one of the leading reviews, "Rome at this moment would be numbered with Nineveh and Sidon - Foxes would bark upon the Aventine, as when Belisarius rode through the deserted Forum, and shepherds would fold their flocks John Lateran now dazzle the eye with ilty of a Christian priest should have splendor. If the citizens of Rome under the of certain national and civic ambitions if they could have no share in grea political movements and internationa questions which agitated their neigh bors, they, on the other hand, had cen tain paramount compensating advan The exceptional condition tages. The exceptional condition of Rome and the Papal States generally freed them from dangers of wars and invasions and from the deplorable cousequences and inevitable penalties following in the train of wars, devastation and conquests. Rome enjoyed immunity in this regard, with such exceptions in the long centuries of Papal rule as only serve to prove the value of the exception. Through what agencies, by whom, were gathered the treasures Rome possesses to-day ? Its arts, its architecture, its libraries, its museums, its hundreds of churches, its world famous temple? Not Rome, not Italy alone Christian world through all the ages, under the inspiration of religious zeal, was spurred by the initiative and urged by the prompting and exhortations of successive Popes. It was be-cause it was the seat of the Papacy. the capital and center of Christendom. that Catholic generosity—the wealth gathered from every quarter of the globe—made possible this wonderful creation. By means of this generosity the Popes were enabled to protect and preserve the monuments and architecture of the ancient city, which otherwise would have perished or remained undiscovered ; and at the same time, more notably, erected to posterity the glorious monuments of Christian archi tecture and gathered the treasures of Christian art, which are the delight of the scholar, the artist and philosopher. The Tribune says: "The Papal abstract of title to political lordship over Rome and Central Italy is a long and curious one." It is. No sover eignty in Europe can show a title so ancient, which has safely passed through so many vicissitudes, and which has given so many striking procfs of its indestructibility.

may not come to an end. I do not say the Pope's sovereignty over Rome is to endure through all time. It has again and again been interrupted. Some-times the Romans-at other times foreign invasion - forced the Popes into exile, and, frequently, captivity ; but they invariably returned — generally to the delight and welcomed by the plaudits of the inconsistent Romans.

The temporal power is not essential to the existence of the Church, nor to the indispensable action of the Pope acting as its head. It is possible the Church would flourish in a greater degree without the temporal dominion than she has done with it. This I say is possible. "The end for which the mporal power is needed," as an authoritative Catholic theologian declares, ' is the Pope's liberty and independ ence, his freedom from secular control. the opportunity likewise of possessing and working without interruption or

disturbance the machinery of ecclesi astical government, and his enjoy ment of competent revenues for the due maintenance of his position as well as for the expenses incidental to his office." As Pius IX. expressed i in a few words : "That it (the Holy See) may be able to exercise its sacred powers without any impediment.

THE TRIBUNE. Mr. Onahan returns to the defense of the right of the Pope to be the polit ical ruler or king of Rome in defiance of the wishes of the Roman and Italian people, so he may be free and inde-pendent and not subject to secular control. "An authoritative Catholic theologian "has so declared, he says, and therefore Mr. Onahan has, at the request of the Pope, put up fervent prayers that the Roman people may be taken from under the government of their choice and handed over to the control of an ecclesiastic, against which they protest. The principles of the Declaration of Independence seem to him fitted for Americans and Irishmen, but not for Italians.

Mr. Onahan quotes from Gibbon this passage: "Their temporal dominion s now confirmed by the reverence of a thousand years ; and their noblest title s the free choice of a people whom they had redeemed from slavery. There are other passages of much pertinency in Gibbon's history not quoted by Mr. Onahan, in which the origin of the political power of the Popes is set forth more in detail-viz. : Pope Stephen III. went to France in person bout A. D. 760, and implored the aid of Pepin against the Lombards. He

got it, but he soon needed help again to drive them back. Pope Stephen, apprehensive of fatiguing the zeal of Transalpine French allies, enforced his complaint and request with an eloquent letter in "the name and per son of St. Peter himself," says Gibbon " The apostle assures his adopted sons -the king, the clergy, and the nobles of France-that, dead in the flesh, he is still alive in the spirit, and that they now hear and must obey the voice of the founder and guardian of the Roman Church."

Pepin listened to the appeal of the Apostle Peter, and " the names of Carlovingians are consecrated as th saviours and benefactors of the Roman Her ancient patrimony o Church. farms and houses was transformed by their country into the temporal dominion of cities and provinces. In this transaction the ambition and

avarice of the Popes have been sev erly condemned. Perhaps the humilrejected an earthly kingdom, which it was not easy for him to govern without

Popes were required to make sacrifices renouncing the wishes of his profes sion.

struction. Another is that Italy is compelled to support a great army and navy out of fear lest France should ter monastery whose monks had more than one established shop at the fair, again swoop down upon her at the request of the Pope, as of old, and dis-member her. That is why Italy joined the Dreibund alliance with Germany where they dealt in wines and stuffs, as well as in spices and groceries, and in this way contributed not a little to the creation of the vast commerce of and Austria and spends so much money and Austria and spends so much money for self defensive military purposes. If the Pope would "accept the situa-tion" it would not be necessary to tax the Romans half so heavily. But they our country. In the early years of the fourteenth century we know that and eighty religious houses which supplied the Florentine and Flemish would rather pay those oppressive taxes than suffer again under, a markets with wool." To the influence 'paternal government " fastened on them by French bayonets.

# THE MEDIÆVAL MONK.

He is Vindicated as Against his Sland erers-Protestants now Admit They Were Wrong.

apparent. "In Art (continues the Reviewer) during the Middle Ages The passion of the present century for reversing the historical verdicts of the orders were prominent, not only as the its predecessors, while it has led to the chief patrons of architecture, paintindiscriminate whitewashing of the black sheep of history, has in one direction at least brought about the ing, sculpture, music and embroidery, but as contributing from their ranks probably the majority of the number triumph of truth over secular error. of the English artists. The stately and The cloud of the ignorant prejudice which made the names of monk and nun synonymous, in the minds of the people of this country, with every form of mysterious iniquity has at last magnificent abbeys and churches, and the beautiful buildings which clustered round them, were mostly built for the monks; they were probably largely been cleared away, and England is beginning to realize how much she has lost in the suppression of her designed by gifted members of their order ; they were certainly com-menced and completed under their immonasteries by the royal renegade of the sixteenth century. An article on "The Passing of the Monk" in the last number of the Quarterly Review, reflects the change wrought in edu cated opinion by the publication o Dr. Gasquet's convincing vindication of the English monasteries at the time of their suppression. The organ of the old-fashioned orthodoxy of the Church of England writes in a very lifferent spirit from that manifested in the utterances of the English pres ten years ago, and the tardy measur of justice thus rendered to a much re viled class may be looked upon almos as the utterance of a national recanta tion. The unmerited obloquy heaped room set aside for the copyists of man upon the monastic orders, and handed uscripts. Many an artistic monk, as Dean Kitchin tells us, spent here the greater part of his life working at a single important codex, and illustrat-ing its text with those minute and

on from generation to generation as a tradition of the English race for more than three hundred years, shows the efficacy of slander as a weapon of sectarian warfare. The unsifted glowing pictures which render its charges fabricated by the vile emis saries of Henry VIII. have passed pages as precious as if wrought in gems. Some monasteries were pro-vided in addition to this general workcurrent down to our own day as established truths, and their refutation was room with rows of separate studies termed "carrells," the remains of left to the research of the eminent Benedictine who has at last rectified the popular reading of this chapter of history. The Quarterly Review accepts and summarizes his demonstration of the fictitious character of the evidence on which the monasteries were con demned in order to satisfy the rapacity and greed of the autocratic Tudor. The larger ones, though panegyrized in the very Act of Parliament which sanctioned the spoliation of the minor institutions, as "great and solemn monasteries in which religion is right "great and solemi well kept " were not long shielded by this declaration in their favor, and were sacrificed only five years later to the ruthless cupidity of the tyrant. The sacrilegious character of the English Reformation and the interested motives of its authors and abettors having been thus made clear, it would seem difficult for any impartial mind to continue still to acquiesce in the teaching of a religion so tainted in its

The Reviewer, having given up the case of Henry VIII. against the mon-asteries, goes on to examine another against its inmates. "In all seasons alike (says the Rev. Mr. Hunt in his works, quiet exempt from the series of . favor. spicion of prejudice i

Peter and St Paul, Bath," and in a curious ancient record of about one

Durham. From these and other sources the writer of the article has

compiled an interesting and highly eulogistic description of the multifrom

which figure in the popular imagina-

tion as hives of drones and sluggards

force, and no ideal save triumphant

ferocity. To find these facts admitted,

# and purchasing silver or jewels or spices from the famed St. Withun's stalls belonging to the great Winches-the provide the down of Place. ROME'S METHODIST CHURCH.

Stones Must Feel Out of Place. The handsome Methodist Episcopal

Church inaugurated on Friday, Sept. 20, in Rome, at the corner of Via Venti Settembre and Via Firenze, near the War Department and in sight of the Quirinal Palace, is one of the most fourteenth century we know that there were no fewer than one hundred ambitious undertakings ever attempted in a Catholic country by American Protestantism.

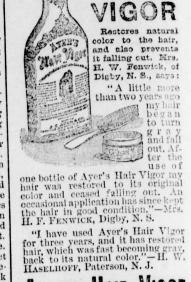
An interesting account of the inception of the enterprise was given by much abused monks is thus Rev. William Burt, D. D., presiding elder of the Italian Conference, during ascribed the foundation of commerce as a visit paid to this country for the pur-pose of raising the \$50,000 needed for well as agriculture, surely the best possible title to the grateful remembrance of this utilitarian age. On the more decorative aspects of life the the completion of the structure. "Hardly had I arrived in Rome, in effects of their teaching was not less the spring of 1890," said Dr. Burt, before I was convinced of the need of a capacious central building for the Benedictines and the other accommodation of the various branches of our work. My eye soon lighted on a place where such a building could be located, a magnificent corner lot. Via Venti Settembre and Via Firenze. The lot is 95 feet front by 155 feet deep, is directly opposite the War De partment and but three minutes' walk from and in plain sight of the royal

palace. It is just on the line between old and new Rome, ever to be a central and commanding position. After more than a year of incessant labor the lot was purchased in the name of the Methodist Episcopal Church. Ground for the new building was broken in July, 1893. The first foundation stone was laid in the fol lowing September, and the cornerstone was put in its place by Bishop John P. Newman on May 9, 1894."

In excavating for the foundations of the new building the workmen unearthed many interesting relics of antiquity. Ten feet below the surface found an obstruction of Roman brick and pozzulano cement, forming the old walls of a church and monastery of the third or fourth century, whose former existence had been nearly forgotten. Still lower down the workmen found the walls of a heathen temple, over which the monastery and church had been built. The most valuable relic upturned by the tools of the excavators among the many which were brought to light was a faun. The figure was somewhat mutilated, but it is considered of great value by archæologists. This, with the other finds, was, by the terms of the contract, turned over to the Museo Nazionale. This new building is to be the head-quarters for all of the Methodist work which are still to be seen in their ruins. in Italy. Under Dr. Burt's control are specially remarkable ; in the south are twenty-nine churches and ten cloister walk some twenty of them are other places regularly visited by Methabsolutely perfect ; they remain as they were on the day of the dissolution of odist preachers, twenty four ministers, who are regular members of the con the monastery, save that the desks and ference, and seventeen other preachseats have vanished; the very closets ers who do local work or volunteer in which the books for more immediate their help. The members and probawere kept can still be seen. tioners number 1,525. Dr. Burt is

ilso at the head of a small theological institute, which numbers six young Italians among its pupils, and of a education of the young was almost entirely left to the monks and nuns, boys' and girls' school, and there is, besides, a publishing house for the issue of Methodist literature. recognized by the writer as part of the enormous and beneficent influ-

Up to the present the work has been carried on in various hired halls and apartments in different parts of the city. For the future these different branches are to have a common centre of activity in the new building. It is four and a half stories in height, with square open towers on either side of he front. The basement, which is high and well lighted, will be occupied by the publishing house. On the ground floor will be the church for



OCTOBER 19, 1895.

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AVER'S

Hair





Should be used, if it is desired to make thould be used, if Gems-Rolls, Biscu Finest Class of Gems-Rolls, Biscu akes, Johnny Cakes, Pie Crust, Paste, etc. Light, sweet, snow-white restible food results from the use of restible food results from faun Alum. A Friend, Guaranteed free from alum, Ass grocer for McLaren's Cook's Friend

-OBJECTS OF THE-

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regular dealers' prices, any kind of goods im ported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: Ist. It is situated in the heart of the whole saleftrade of the metropolis, and has completed such arrangements with the leading manufac-turers and importers as enable it to purchaself any quantity at the lowest wholesale rates, thus efficient the metropolis, and has completed such arrangements with the leading manufac-turers and importers as enable it to purchaself any quantity at the lowest wholesale rates, thus efficient the actual prices of them, and giving them besides the benefit of my experience and facilities in the actual prices charged. Srd. Should a patron want several differents articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency. will insure the prompt and cor-rect filling of such orders. Besides, there will be only one express of freight charge. Ath. Persons outside of New York, who may not know the address of houses selling a partie-and the trade buying from this Agency. The Clergymen and Religious Institutions and the trade buying from this Agency will as ealing goods, entrusted to the attention of manacement of this Agency. Any business matters, outside of buying and selling goods, entrusted to the attention of manacement of this Agency. Will be suricity and conscientiously sitended to by your giving me anthority to act as your agent. Wheneve you want to buy anything send your orders to THOMASS D. EGAN, THOMAS D. EGAN. Oatholic Agency, 42 Barclay St. New NEW YORK.



that to the cunning."

mediate direction. Works such as the Chapel of King's, Cambridge, the Great Tower Chapel of Gloucester, the Bell Tower of Evesham, the Lady Chapel of Gloucester, carried out in the last century of their existence, show end neither the hand not the brain of the monk-artist had lost its The services of the monasteries to literature in the preservation and multiplication by transcription of ancient documents is matter of notoriety, and our author tells us that in addition to the library possessed by every considerable monastic commun ity many had a scriptorium or writing



I do not claim the ".emporal pov.er'.

which dispose no less satisfactorily of many of the remaining counts in the Pepin possessed and might lawfully alienate his conquests : and to the importunities of the Greeks (to give them back their property) he popular indictment of these institutions. piously replied that no human consid eration should tempt him to resume the gift which he had conferred on the attached to it, have furnished the Very Rev. Dr. Kitchip, Dean of Durham Roman Pontiff for the remission of his with material for two interesting vol-umes on the interior life and organiza sins and the salvation of his soul. The splendid donation was granted tions of that great community. Fur ther information of the same detailed supreme and absolute dominion, and the world beheld for the first time a Christian Bishop invested with the kind is supplied by the Rev. Mr. Hunt prerogatives of a temporal prince."

So much for Gibbon. Without questioning the uprightness of the inentions of King Pepin and conceding that his soul was saved by reason of

his generous gifts of other people and their property to Pope Stephen, the Tribune calls attention again to the principle that "Governments derive their just powers from the consent o the governed. Though Pepin did say, in 754, that the Pope should rule the Romans forever that does not bind the Romans of 1895 to obey him. The theory of servile allegiance has been smashed. Sovereigity over Rome, whether conferred by Pepin, Charlemagne, or Napoleon, counts for nothing against the wishes of the Romans hemselves and their countrymen of the Italian nation.

however, by Protestant authorities, argues a revolution in public feeling It is true the poor, ignorant Romans did acquiesce for a long time in Papal sovereignty. They did not know any and a readiness to abandon timehonored errors on the subject which is sovereignty. full of significance. The generous candor with which the article in better. It had been dinned into them for centuries that they were the serfs of Peter, and they believe it, though occasionally they did rise up and drive out or kill a peculiarly obnoxious paternal ruler. But about the time of the Quarterly Review is written is exhibited in the following passage: the "In the earlier Middle Ages it was the monks who taught Europe to the French Revolution a light began to break on them - the light of liberty

and the right of self-government. It best farmers and the most indulgent landlords. In commerce it is not too shone more brightly as the years went by. Free institutions had growing charms for them, and a quarter of a century ago they renounced the Pope as a political ruler forever. They do pay heavy taxes-heavier than of old-but there are two reasons for that. One is, the Italian govern-

ment assumed the debts of all the land, and even from distant foreign states which were reunited in its con- lands, coming to this renowned fair,

and St. Paul at Bath ") the monks rose from their beds at mid-night, and went into a cold church-think how terribly cold it must have been in the depth of The records of Winchester winter-and there went through a serv-Cathedral and of the great Benedictine ce, or rather two services, Matins and monastery of St. Swithun's formerly Lauds, which were mostly sung, and lasted about an hour and a half.

' In Gloucester (says our author) they

In these little closets or 'carrells'

monks sat and read or wrote.'

ing several hours of the day the

and their work in this direction is

ence exercised by the monastic orders in a country like England during the

Middle Ages." The popular view of the cloister as an asylum for indolence

and sloth being thus abandoned, we shall next see what foundation there

was for the charge of self-indulgence

in other directions so freely brought

" Account of the Priory of St. Peter

The

then crept back to bed again." Tha the life of a monk was a hard and austere one at best, that his diet if The contention that the publicity plentiful was coarse and unvarying. given to criminal records by news and the fasts frequent and rigorous papers has a deleterious effect on and that in a damp and chilly climate like that of England he must have public morals receives many support ers. Dr. Forbes-Winslow, in a recent suffered acutely from the cold, are some of the admissions with which the address before the Medico-Legal Conhundred pages, entitled the Rites of Durham. From these and other gress, attributed the epidemic of suicide this year chiefly to the press. Quarterly Review refutes the older view of the monastery as a luxurious retrea He holds that if the Legislature could furnishing good living and comfortable suppress the publication of the crim-inal news of the day, suicide would be The only serious criticism quarters. o be found in an article which, taken avocations and beneficent activities of far less prevalent than it is at present as a whole, is a splendid panegyric on those monasteries of the Middle Ages, The opinion of so high an authority as cloistered life, is the argument that its ideal was a narrow and selfish one, giving too Dr. Winslow is well worth consider-ing. Every parent, however, is the legitimate ruler of his home; and if he To Catholics indeed there is nothing large a place to the scarch for personnovel in the recognition of their place is convinced that records of crime are al salvation at the expense of the demoralizing reading, he can easily banish from his fireside the papers in history as the great civilizers of a wider charities of active life. But semi barbarous society, the centres this contention can be met only by : from which culture, art, and all the reference to the writer's own pages, in which he speaks of the monks which furnish them. - Ave Maria. ameliorating influences radiated forth on a world which knew no law save

splendid record of service done to religion, to art, to letters, and, indeed. to well-nigh everything that made life beautiful and desirable in a na-If these great ends were tion. achieved by the inmates of the monastery, we fail to see how they fail in their duty to their fellow mortals while working primarily for the glory of their Heavenly Master and their own salvation.

practice agriculture, not to despise it Aver's Hair Vigor, which has outand to the end of their existence in lived and superseded hundreds of sim-England they were ever amongst the ilar preparations, is undoubtedly the most fashionable as well as economical hair-dressing in the market. By its use, the poorest head of hair soon bemuch to say that the monastic societies were the forerunners of modern trade. comes.luxuriant and beautiful. Dean Kitchin, in his monograph on

The healthy glow disappearing from the the 'Charter of Edward III. for the cheek and moaning and restlessness at night ars sure symptoms of worms in children, Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medicine, St. Giles' Fair,' speaks of the many strangers from various parts of Eng-

services in the Italian language, a chapel for services in English, bookrooms, Sunday school rooms and rooms for young people. The floors above will be occupied by the theological school, the boys' college and resi-dences for the superintendent, pro fessors and preachers.

Throw Them Out.

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- Stores

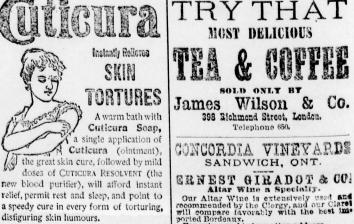
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ve used Ayer's Hair Vigor e years, and it has restored ich was fast becoming gray, its natural color."—H. W. torr, Paterson, N. J.



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used, if it is desired to make the ass of Genns-Rolls, Biscuit, Pan-hany Cakes, Pie Crust, Eoiled Light, sweet, snow-white and di-bod results from the use of Cook's transfer the set transfer the set transfer to the set transfer the set transfer the set transfer to the set to th McLaren's Cook's Friend. -OBJECTS OF THE-

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OCTOBER 19, 1895.

#### THE CATHOLIC RECORD

## FIVE-MINUTE SERMONS. Twentieth Sunday after Pentecost.

TELLING LIES. Putting away lying, speak ye the truth ry man with his neighbor, for we are memevery man with another.

Do these words of the Apostle, my bo these words of the Apostle, my dear brethren, awaken your con-sciences? Do they give light to your souls regarding the much too common offence of lying? We trust it may be so, for it is really distressing to observe the prevalent disregard of truth. Sometimes it would seem as if the Eighth Commandment had been en-tirely forgotten, and that it was a matter of indifference whether we spoke things true or false, our convenience

alone guiding us in our choice. Surely there must be a sad lack of appreciation of the virtue of truth when such a state of neglect of it can There must be a grave error exist. somewhere. Truth in itself is lovely, and should be cultivated because it gives a beauty to the soul which without it it cannot possess. Purity and temperance and alms giving are virtues; and bestow upon those who have them a peculiar quality. They are sought after, and great efforts are made to obtain them and to keep Why? Because they are vir them. tues. What is truth, if it is not a vir-tue? And if it is a virtue, why not love it and seek after it? For it is not only the utterly unscrupulous man of the world, who has no higher object in life than to serve himself and pro-

mote his real or fancied interests at whatever cost-it is not only he who makes light of lying ; but many who call themselves good living people are frequent offenders in this matter. Many, indeed, would not tell a gravely injurious lie, yet they seem-ingly have no horror of lies of excuse, as they say, or untruths concerning trifling things. Nor have they any

real sorrow apparently for falsehoods ot this kind, nor a sincere purpose of amending. And yet these are sins-venial sins, it is true; still they are sins. They are displeasing to God, and offences against His majesty ; and they do no little harm, moreover, to the soul, de-priving it of many graces and laying

up a store of material for the fires of Purgatory. But setting aside the consideration of the sinfulness of falsehoods in themselves, the dishonesty and the duplic ity of which we are of necessity guilty when we descend to these things, destroy our self-esteem. Soon we cease to respect ourselves, and progress from

that to a general suspicion of the ver-acity of our neighbors, until in the end our confidence in those about us is gone and we are in a doubting, uneasy, troubled state of mind, fearful of all, trusting in none. Thus our untruthfulness dishonors

God, and deprives ourselves of the assistance which we might receive from our fellows, were we honest men and women. Even if we practised this virtue

from purely natural motives our lives would not be so barren as they are without it. Oar friends would be about us, helping us with their advice, and we in our turn would sustain them in their difficulties, because we would know them and they us, and we would have trust in each other. But as it now is, how many are there truthful and honest enough to give and receive Love the truth, dear brethcounsel? ren, for the truth shall set you free.

Influence of Female Society.

elephant's tooth some time ago. The elephant bears the name of Liga. He OUR BOYS AND GIRLS. Tell the Trath. There is a hard, common business sense, as well as moral sense, in this advice of Mr. Henry Clews, the banker; "A boy, while at school, should be traurbit rigidly to roll the truth early and the school is a gifted animal, engaged in per-forming at the Nouvea Cirque. He is nine years of age. For a long time he had suffered torture of an untold extent from the toothache. He entaught rigidly to tell the truth, as that is a live issue and will stand him in dition of his nervous system by chewbetter stead than the dead languages, for a business life." ing wooden beams and iron bars and blew his trunk with painful violence. The director of the circus finally called in Professor Valadon, of the Dental Always Welcome. Everyone has a welcome for the per-on who has the good sense to take case College of Paris, who diagnosed Liga's

things quietly. The person who can go without her dinner and not adver-The elephant had scraped away the ivory and dental pulp from one of his molar teeth. Probably he had bitten tise the fact ; who can lose her purse and keep her temper ; who makes light | a stone wall in a fit of irritation. Caries or decay had set in over a space the of a heavy weight, and can wear a

size of a silver dollar. The dentist made use of the largest shoe that pinches without anyone being the wiser ; who does not magnify the splinter in her finger into a stick of timber, nor the mote in her neighof his excavating instruments. He had to cut a distance of three inches into the diseased tooth. While he drilled with all his might one of the bor's eye into a beam ; who swallows bitter words without leaving the taste in other people's mouths; who can give up her own way without giving up the ghost-such a one surely carries a passport into the good graces of manof the operation was to relieve him from suffering, for he scarcely budged during the tedious operation. When the tooth had been prepared it was Spiders have played a greater part

filled with a wad of cotton soaked in iodoform. This was renewed every in history than most people are aware of. Everybody knows how the perweek for two months until the nerve was dead. Then the cavity was filled severance of a spider encouraged Robert Bruce to regain his kingdom in Scotwith composition covered with a tin land; but not so many know that, according to Jewish tradition, a spider cylinder. The director of the circus inquired

what the cost of filling the elephant's tooth with gold would be. It was estisaved David's life. Saul was hunting for him, and his soldier's approached a cave where he was hidden. Shortly mated that at least \$300 worth of gold before, however, a spider had spun her web at the mouth of the cave ; and the would be required, and the director decided that he could not afford it. It need hardly be added that Liga is

soldiers, taking it for granted that, if he had taken refuge in the cave, he a very intelligent and docile animal to must have broken the web, departed, forgetting that the web might have have submitted patiently to this operation .- Catholic Youth. been spun after as well as before the

How a Small Boy Got His Rights. entrance. A spider saved the life of the great-uncle of the German emperor. A United States exchange has a cap ital story, under the above title, which Frederick William was king of Prussia. we reproduce for the benefit of boys and an attempt was made to poison especially small boys. Big men are him in a cup of chocolate. By chance, a spider fell into the cup, and for this not always just or generous, and many times the small boy is the sufferer at reason the monarch gave the chocolate to a dog, who immediately died. Intheir hands. Sometimes the big man is cross because he has eaten too much quiry was made, with the result that the cook was hanged, and a large dinner-the small boy will understand now how uncomfortable he feels-and, spider wrought in gold now decorates as he is too big to cry, he vents his illone of the chief rooms of the winter humor, many times, on the first small palace at Potsdam, in memory of the boy who comes in his way. Now, you know that some people think that if you eat too much meat you will become savage, and this man who was unjust to the small boy was a butcher, per-Parents should give their children a good industrial education. It is painful to witness the disrespect which Canadian youth of both sexes have for manual labor. The greatest danger to our free institutions is that haps he had eaten so much meat that he had become in part a savage. In one of the police courts in New York, one morning, not long since, a very small boy, in knickerbockers appeared. labor, whatever may be said to the contrary, is not held in honor; and, He had a dilapidated cap in one hand, and a green cotton bag in the the children look upon ordinary labor other. Behind him came a big police-man, with a grin on his face. When the boy found himself in the court room he hesitated and looked as if he as low and degrading—something to be escaped from, not honored. In our cities there are thousands of young women who would rather would like to retreat, but, as he half turned and saw the grin on his escort's face, he shut his lips tighter and meandered up to the desk: 'Please, sir, are you the judge:' he pine with hunger, or do worse, than enter as servants in families who would treat them kindly and pay them The mass of Canadian boys have an

invincible objection to manual labor; they rarely feel under any obligation to assist their parents or to do any-thing to earn their own living and would sooner live on the crumbs that fail from the table than to do manual work. The vast bulk of the skilled work of this country is done by men who learned their trades in Europe, while Canadians confine themselves to agriculture or to commerce. There in a dearth of skilled labor, while the vast army of clerks is constantly increased ner,' and here his voice grew steady and his cheeks flushed, ' that hasn't any more right to the place than we have, keeps his wagon standing there and this morning we were playing miggles there, and he drove us away, and took six of mine and threw them away off over the fence into the lot, and I went to the police station, and they laughed at me, and told me to come here and tell you about it. The big policeman and the spectators began to laugh boisterously, and the complainant at the bar trembled so violently with mingled indignation and fright that the marbles in his little and fright that the marbles in his little green bag rattled together. The just-ice, however, rapped sharply on the desk, and quickly brought everyone to dead silence. 'You did perfectly right, my boy,' said he gravely, 'to come here and tell me about it. You have as much right to your Alphonso quickly learned the poem by heart. One evening, after his mother had given him his good night kiss he asked as usual: "Are you pleased with me to day?" The Queen him of her perfect approval. Her little son's face brightered with bim of her perfect approval. Her little son's face brightened, and he proudly said: "Then I have, in did not throw stones, or say naughly words, but in a manly, dignified way demanded his rights.



### A SKEPTIC CONVINCED.

He had no Faith in any Advertised Medicine - Attacked With a bad Cold, His Trouble Went From Bad to Worse Until he was Threatened With Locomotor Ataxia-Then Dr. Williams' Pink Pills Cured After Other Medicines Had Failed.

From the Yarmouth, N. S., Times.

The remarkable cures affected by Dr. Williams' Pink Pills have long been a matter of newspaper notoriety, and many of them have been in our own province, but we believe so far none have been published from Yarmouth. A Times representative enquired in a quarter where such mat-ters would likely be known, and learned that there were several re-markable cases of restoration to health directly traceable to Dr. Williams' Pink Pills, right in our midst. Curious to ascertain the facts in relation thereto, our representative called on Mr. Charles E. Trask, who had been known to have experienced a long illness, and now was apparently in excellent health, his cure being attributed to Pink Pills. Mr. Trask, who has been an accountant in Yarmouth for many years, was in his office on John street when the reporter



waited on him.

Found Mr. Trask in His Office.

"Yes," he said," there can be no possible doubt of the efficacy of Dr. Williams' Pink Pills in my case, and I will be pleased if the publication of the facts helps some other sufferer back to health. I caught cold, was careless and caught more cold. The first thing I knew I was seriously ill. I could not walk. All strength seemed to have left my legs and the weakness increased. From being obliged to remain in the house I became obliged to was but a very bad cold. I became so helpless l could not move in bed with-



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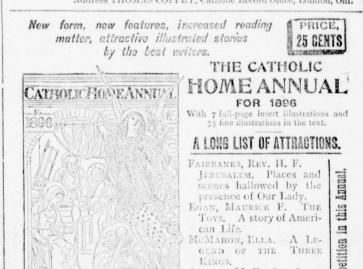
Inglish Conege at Rheims, A. D., ISS2. Revised and corrected accord-ing to the Clementine edition of the Scriptures, with amotations by the Rev. Dr, Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Litargy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable fe-sits in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings. This Bible will prove not only useful in every Catholic household, but an orma-ment as well. The size is 12½x10½x4 inches, weighs 12½ pound, and is beautifully bound. For SEVEN DOLLARS (cash to accompany order) we will send the Bible will give credit for one year's subscription of Tare Carriouc Excount. The Eible and The Eccord for a year for Seven Dollars. Subscribers who live where there is no ex-press office can have book forwarded to the one nearest their residence. Please note that if, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refanded. Bibles similar to these have for years been sold by agents for ten dollars each.

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It is better for you to pass an evening once or twice a week in a lady's drawing room, even though the conversation is slow, and you know the girl's song by heart, than in a club, tavern or pit of a threatre. All amusements of youth to which virtuous women are not admitted, rely on it, are deleterious in their nature. All men who avoid female society have dull perceptions, and are stupid, or have gross tastes, and revolt against

what is pure. Your club swaggerers, who are sucking the butts of billiard cues all night, call female society in-sipid. Poetry is insipid to a yokel; beauty has not charms for a blind man ; music does not please a poor beast who does not know one tune

from another : and as a true epicure is hardly ever tired of water sanchy and brown bread and butter, I protest that I can sit for a whole night talking to a well-regulated, kindly woman, about her girl coming out, or her boy at Eton, and like the evening's entertainment. One of the great benefits a

man may derive from women's society is that he is bound to be respectful to them. The habit is of great good to your moral man, depend upon it. Our education makes of us the most eminently selfish men in the world. We

fight for ourselves, we push for our-selves, we yawn for ourselves, we light our pipes, and say we won't go out ; we prefer ourselves and our ease ; and the greatest good that comes to a man from a woman's society is, that he has to think of somebody besides himself, somebody to whom he is bound to be constantly attentive and respectful. - Thackeray.

That Tired Feeling

That Tired Feeling Is a commen complaint, and it is a dangerous symptom. It means that the system is de-bilitated because of impure blood, and in this condition it is especially liable to attacks of disease. Hood's Sarsaparilla is the remedy for this condition, and also for that weakness which prevails at the change of season, clim-ate or life.

HOOD'S PILLS act easily, yet promptly and efficiently on the bowels and liver. 25c. Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

army of clerks is constantly increased by the accession of those who fail to recognize the dignity of labor.

Spiders in History.

#### "Kings Must Rule Well."

Every school-boy is familiar with the story of the ancient Roman Emperor whose proud boast it was that he never allowed a day to pass in which he had done a good action to some one. In connection with this, a pretty in-cident is told of a youthful Titus of our own day.

king's escape.

liberally.

Give Your Sons a Trade.

Alphonso, the little King of Spain, eduy lovable little lad. His mother, the Queen Regent, has taken great pains to have him taught German, which is her own native tongue. She herself has compiled a primer and a grammar for his use. Short poems form part of the primer, and one of these seems to have an especial inter-est for the tiny future king. It is en-titled, "What one Should Do," and

truth, ruled well to day." In this fair land of ours, where every

lad is an incipient sovereign in his own right, and far too often master or king of his daily actions, how many can truly say in the evening : "I have in truth, ruled, well to day ?"—

Miss Brunowe in Ave Maria.

A Difficult Operation. If any of you have ever had tooth ache you will sympathize with poor Liga. Anything pertaining to nat-ural history is always interesting to our boys and girls. The story of the

elephant's toothache tells us of the patience and intelligence of that huge animal. There are many useful lessons to be learned from the lower order of creation:

Human life is held too cheaply when the individual who needs a tonic for his system, seeks to cover his wants by purchasing every new mixture that is recommended to him. Remember that Ayer's Sarsaparilla has a wellearned reputation of fifty years' stand-

If any of you have ever had tooth-ache you will sympathize with poor Liga. Anything pertaining to nat-ural history is always interesting to our boys and girls. The story of the elephant's toothache tells us of the patience and intelligence of that huge animal. There are many useful les-sons to be learned from the lower order of creation: A Parisian dentist filled a cave in an

attention to them as a possible aid to me. I admit that I was skeptical-very skeptical-there are so many dicines being advertised just now nd I was never much of a believer in n. Well, Dr. Williams' Pink Pills ere purchased and I took them, as pose I would have taken anything se, simply as the routine of a sick born. The first box seemed to show ittle effect, and by the time I had go through with the third box there could be no doubt my condition showed a marked improvement, and I was correspondingly encouraged. The pills were continued and I became rapidly etter, so that I was able to sit up and go about the house, and occasionally go out if the weather was fine. Day y day I grew stronger, and to make long story short, I feel I am to-day n as good health as ever I was in my fe, and I can hardly realize I am the man who suffered for six months helpless, despondent being, wh expected to be on his feet again While I have no desire for publicity am quite willing these facts should be made known for the benefit of others



digest milk can digest Cod-liver Oil as it is prepared in Scott's Emulsion. Careful scientific tests have proven it to be more easily digested than milk, butter, or any other fat. That is the reason why puny, sickly children, and thin, emaciated and anæmic persons grow fleshy so rapidly on Scott's Emulsion of Cod-liver Oil and Hypophosphites when their ordinary food does not nourish them.

Don't be persuaded to accept a substitute! Scott & Bowne, Belleville, 50c, and \$1.

never expected to be about again." Mr. Trask certainly looks the pic-

of humble life.

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devotion. CROWLEY, MARY F. ANN'S PENSION CLAIM. A pretty tale

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"GREATER LOVE THAN THIS NO MAN HATH," the story of a woman's sacrifice; "GRANDMOTHER'S SPINNING-WHEEL," a love story; "THE LEPER," a woman's resolve; "THE

ture of health, and, remembering the long period when he had been laid up, our representative left, fully con-vinced that Dr. Williams' Pink Pills have well deserved all that was said of them elsewhere. When such cases can be pointed to in our own midst

there can no longer be any doubt of the reliability of the many statements of wonderful cures effected throughout the country.

Six Oils.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that DR. THOMAS' ECLECTRIC OIL — an absolutely pare combination of six of the finest remedial oils in existence – remedies rheumatic pain, eradicates affections of the throat and lungs, and cure piles, wounds, sores, lameness, tumors, burns and injuries of horses and eattle.

No person should go from home without a hottle of Dr. J. D. Kellogg's Dysentery Cordial in their possession, as change of water, cooking, climate, etc., frequently brings on summer complaint, and there is

and am ready at any time to bear hearty testimony to the genuine worth of Dr. Williams' Pink Pills. They restored me to health when I never expected to be about again." 

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The !!

THE CATHOLIC RECORD.

## C. M. B. A. Fraternity.

<section-header><text><text><text> SOLEMN HIGH MASS AND VESPERS AT GRIMSBY. Grimsby is now attended from Dunnville by Rev. Father Crinion. On last Sunday he provided a rare treat for us. About thirty musicians from Hamilton, friends of Father Crinion's, came out by the morning electric railway and took the town by storm. The seating capacity of our church was tested to its utmost at both morning and atternoon services. Father Crinion preached a splendid sermon for a mixed congregation. From the gespel of the day, the eighteenth Sunday after Pentecost, he proved con-vincingly and eloquently that Christ gave the power of forgiving sins to the Church, that He bestowed the absolving power to the priests, whom He uses as His instru-ments, as His agents, to exercise it. In the afternoon at Vespers the same subject was continued by the Rev. Father, proving that the absolving power on the part of the priest embraces the obligation of confession on the part of the penitent. The choir was a picked one, organized by Mr. F. Schelter of Hamilton, and the names of those who accompanied him are as follows:

THE ORCHESTRA. J. Neligan, leader; A. Osler and T. Costi-gran, 1st violins; F. Schelter, jr., clarion-ette, J. McKenzie, baritone; W. Osler, 1st oboe; J. Shelter, 2nd oboe; Jas. Nelligan, flute; W. Smith, bass viol; Mrs. T. Cochran (neé Nelligan), organist.

#### Resolutions of Condolence. Orillia, Oct. 2, 1895.

John Regan, Esq. : John Regan, Esq. : Dear Sir and Brother — Whereas it has pleased Almighty God in His infinite wisdom to call to his eternal rest your beloved and talented son, Mr. J. W. Regan, V. S., whose amiable and bright disposition ever made him popular with all who enjoyed the privi-

badges were then blessed and dis-tributed and the ceremony concluded by the reception of a large number of associates, after which Benediction was given by Rev. Father McEntee. The choir was assisted by a number of singers from the other churches, who had kindly volunteered their services, among them being Mr. Charles Tomney and Miss Mary Curran of St. Paul's and Mr. Costello of St. Basil's. The selections de-sorving of special mention were the "O Salu-taris" by Mr. Costello, and the "Justus ut Palma" by Messrs. Tomney and R. Howorth. Rev. Father Ryan has given the League a good start, and the parishioners of St. Joseph's will have reason to remember with pleasure the rev. gentlemen's services on this occasion. John J. Howorth, 30 Brooklyn Ave. St. Thomas Times, Oct. 8. St. Thomas Times, Oct. 8. Rev. Dr. Flannery was "at home " to his friends at the Presbytery yesterday from 3 to 10 o'clack. There was a steady stream of people all day congratulating the doctor on his 25th anniversary. In the evening, at 9 o'clack, a happy affair took place, when a number of his Protestant friends called on him and presented him with an address and a handsome clock. Mr. James H. Coyne made the presentation and read the address, which was as follows: THE ADDRESS.

THE ORCHESTRA.

THE CHOIR.

REV, DR. FLANNERY HONORED.

SOLEMN HIGH MASS AND VESPERS AT GRIMSBY.

a handsome clock. Mr. James H. Coyne made the presentation and read the address, which was as follows: THE ADDRESS. To the Rev. William Flannery, D. D.: Reverend Sir - Whilst your parishioners are rejoicing with you over the completion of the twenty-fifth year of your parishioners are then we desire, on behalf of your Protestant friends, to claim the privilege of Joining our congratulations and best wishes with those of our Roman Catholic friends. The community such as ours, composed of prople of many racces and professing different creds, it is the mainfest duty of every paritoite Canadian to recognize these honest differences of opinion which must necessarily prevail under such circumstances. These are not in-consistent with a common bond of sympathy and patriotism, which ought to unite all as important position of the community, and in your social relations with those of a different is thest interests in co operation for the testimony to your carnest efforts, as pastor of an important position of the community, and in your social relations with those of a different it for the promotion of harmony and kindly feeing amongst the various sections of our the dospel work of peace onearth and good will bowards men may, with the cooperation of the are-timer of all denominations, go on with ever-inger states and the feetion. (9 your for the bow of the estimation as an of your for a sen-fit, for the promotion of harmony and kindly feeling amongst at set as those of your own in the state, the respect, and we may be per-intereasing power in the years to come. The did the diffection of your for a sen-fit, the spared so long, be honored and re-spected by the thild generation as you have been by those who were men when you may suboug hyou should then have statined the person of a nestor. We doubt not that you will spected by the thild generation as you have been by those who were men when you for spected by the thild generation as you have been by those who were men when you for spected by the third generation as yo

hole who since then never show ask your accept sinte. The clock, of which we now ask your accept ince, may serve as a constant reminder of the search and good will of the Protestants of this sommunity, towards one whom they lock upor as an honored triand. May it measure for many long years the minutes and hours of a life devoted, as yours has been, to the servic it wour fellow-men.

(neé Nelligan), organist. THE CHOIR.
Sopranos : Misses K. Cleary, S. Cleary, A. Melody, A. Scorry, L. Schelter, E. Hand, N. Hand and Webb, Albos: Misses M. Melody, A. Malcahey and Hanley. Tenors: T. S. Murphy, J. Breheny, Bassos F. Shelter, sr. Leader : Thos. Cochran, J. O'Neil, A. Muligan, Altar boys : J. Joach, master of ceremonies : J. Cleary, censor bearer ; H. Mullin, T. Sweeney, acolytes.
In the morning the choir rendered in excellent style Peter's Magnificat " O'Sal utaris " was magnificently given. The solos were taken by Misses Cleary, Melody, Scorry, Hanley, Mulcahey, Melody, T. Murphy (tenor), F. Schulter (sr.), A. Neligan, T. Cochran (basso).
At the conclusion Rev. Father Crinion econgregation, his own behalt, and on behalf of the people of Grimsby, to Mr. Schelter and those who so kindly assisted him in giving such a rare musical treat, and then he extended a most cordial invitation to accompanied the musicians to the electric arin waiting. The visitors pat up at the Mansion House and were well entertained by mine host Randall. E. H. many long years the minutes and hours of all field evoted, as yours has been, to the service of your fellow-men.
 Signed on behalf of your Protestant friends at st. Thomas, this 7th day of October, 1885.
 W. E. Idsardt, James H. Coyne, M. A. Gilbert, Dr. D., W. Gustin, A. McCrimmon, N. W. Pringle, F. P. Reynolds, E. S. Miller, E. O. Pernathuer, J. H. Wilson, F. M. Griffla, J. Stacey, Griffla & Wright, J. S. Robertson, T. & C. Duncombe, W. Sutton, Alex, Darrach, R. McLachin, A. W. Campbell, S. O. Perry, H. B. Travers, D. McLardt, John Risdon, Wm. C. Vanbuskirk, W. Me Kay John Risdon, Wm. C. Vanbuskirk, W. Me Kay John Risdon, Wm. C. Vanbuskirk, W. Me Kay John Risdon, Wm. C. Vanbuskirk, W. M. Boughner, W. B. Jennings, A. Jex, And. D. K. McKenzie, Jas, Acheson, J. M. Glenn, J. S. Brierley, J. W. KaXa.
 REV. DR, FLANNERY'S REPLY.

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> with orchestra accompaniment. Dinner was served to the Bishop and clergy in the school hall by the ladies of the congre-gation. In the afternoon on invitation of the ladies of the Ursuline convent, the clergy as-sembled at the "Pines" to assist at a recep-tion tendered His Lordship the Bishop of 'Pines," it being the Bishop's feast day, St. Denis. A short but delightfal programme, lating about an hour, was well rendered, and, at the close, in response to an address read by one of the pupils, Dr. O'Connor compli-ments the young ladies and thanked them sin-cerely, as he did not expect that St. Joseph's congregation could think of anything but their grand jubilee celebration. After kindly words of counsel, the Bishop delighted the pupils by granting them a free day, Needless to say this conge was received with profuse thanks from the ladies, and the annals of the "Pines" will recard with satis-faction the feast of St. Dionysins, 1895. In the evening the church was again rowdeed for solemn Vespers, at which Rev. Father William, O. S. F., preached. Father William was pastor when the new church was built, and the congregation was pleased to listen to their former pastor again. Father Paul did not forget those who have gone from this earth, and there could not have been a more fitting way to end these festivities than by so solem a service. The CATHOLIC RECORD is pleased to offer to the pastor and people of St. Joseph's, Chatham, its sincerest congratulations on this joyous occasion, and we trust that the same success may continue to crown the noble works of the good pastor, Father Paul, and may he ong be left with his people in Chat-ham for the interests of Holy Church. The following is the programme rendered by the pupils of the "The Pines" at the re-ception tendered His Lordship on the feast of St. Joenis : and others. Father Corcoran, LaSalette; Father Len-non, Brantford; Father Tiernan, London; and Father Brady, of Woodstock; were also and Father Brady of Woodstock, were also present. Solos were rendered by Mrs. H. B. Trav-ers, Mrs. Brady and Mr. W. P. Reynolds. Father Flannery was in receipt of several telegrams yesterday, congratulating him on his twenty fifth anniversary. Light refreshments, consisting of coffee, saniwiches and cake, were served, and the evening was indeed a very pleastant and en-joyable one.

(with portrait) by W. H. Higgins; "Chris-tian Unity," by Rev. J. P. Treacy; "Rose-dale," by Rose Ferguson; "The Betrothal of Sister Berenice" (illustrated), by Jos. Nevin Doyle; "The Sweating System," by K. of L.; "Present Position of Irish Pol-itics "(illustrated), by J. C. Walsh; "John Boyle O'Reilly," by Thos O'Hagar, M. A., Ph. D.; Encyclical Letter (translation) of His Holiness Pope Leo XIII.; "Words with Women," by "Mulier;" "Boom and Boomerang (A Sequel to the Toronto Boom, by "Sorgham Sobersides;" "The Sister of Charity (A Reminiscence of '48), "Shakespeare and Reformation (illus-trated), Shakespeare's Birthplace (drawn from photo), by Thomas Switt. "The Spal-peen," by Max Wood; "Fontenoy" by Thos. Davis; and "A Devoidel Reprobate." Success to Walsh's Illustrated Maga zine? Gertrude, deceased religious of the order of the Sisters of St. Joseph. Sister Gertrude had just completed the sixteenth year of her religious profession, when death came, in God's all-wise dispensations, to release her from her earthly prison, and her self imposed task of endless duties and self-sacrifice. Mary Coughlin — her name in secular lifs-was daughter of the late Cornelius Coughlin of Glanworth, in the parish of St. Thomas. Having received her primary education in the Catholic Separate school of her native village, she entered the Collegiate Institute at St. Thomas, where, after the usual course of preparatory studies, she obtained a diploma for teaching, and first class certifi-cate.

 The second years and Reformation (illustrated).
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 "ARIO.
 THE catholic Almanac of Ontario has entered the analysis of the source of the second year of its estication of teaching and the catholic Separate estication of the source of the sou LONDON. London. Oct. 17. – Wheat, 54 to 6%c. per bush. Dotas, 23 25 to 24 45 per bush. Peas, 51 to 51c per bush. Barley, 3% to 3%c per bush. Rye, 50 25 to 38 15 6c. per bush. The most market was glutted, and beet was dull at \$4 to 50 per cwt. Lamb 7c a pound, wholesale. Dressed borgs, 55 to 56.25 per cwt. Fowls could be bonght all the way from 35 to 6%c a pair. Turkeyas to 9c alb. Geese 5 to 7c a pound. Ducks 50 to 70c a pair. Buiter 21c a pound. for best roll by the bisket; good crock, 18 to 15c 1 b. Freich ergs 15c a dozen by the basket. A harge supply of potatoes were officiel, at 25 to 50c a bag. Tomtoes were officiel, at 25 to 50c a bag. Tomtoes were plentiful, at 20c a bush. Apples, 250 per bush. Grapes i to 6c a pund. TORONTO,

Montreal. Oct. 17.—The grain market is quiet and steady, the only business doing being a sale of 1.000 bushels of No. 1 malting barley at 51c. Flour was active and firm for Manitoba grades; strong bakers' at \$3.00 to 74; and patents at \$4.15 to \$4.25. Provisions continue quiet, with a moderate jobbing demand; pork, \$15 to \$15.65 for mess, and smoked meats7 to 11c, Cheese—Firm, but motionless at \$to \$ic. But ter—Strong, with holders demanding 10 to 20c for late-made creamery. Eggs are in fair de-easy under large receipts at 30 to 35c per bag.

ATHER KOENIG'S NERVE Truth Must Be Honored. 10

Truth Butst be homored. In St. Peter, Cascade Co., Mont. A young half-breed Indian was suffering from falling sickness; it was a very bad case, from some of my acquaintances I was induced to try Pastor Koenig's Nerve Tonic, and with very good results. The boy was perfectly cured and is now one of the strong-est and healthiest in our schoool. H. SCHULER. Principal of the Indian School. H. SCHULER. Principal of the Indian School. SPREADS ITS GOOD NAME, St. Edwards College, Austin, Tex., April 22, 1892

April 22, 182. I can have no doubts as to the virtue of Pastor Koenig's Nerve Tonic, for I have recommended its use where persons are afficiented with discasses of the nervous system and in every case the result was such that my own confidence in this medicine was confirmed and its good name spread in the respective locality. REV. P. J. HURTH.

OCTOBER 19, 1895.

TONIC

A Valuabie 1500K on Nervous Lis-enses and a sample bottle to any ad dress. Poor patients also got the med-cine free. This remedy has been prepared by the Rev. Father Roenig, of Yort Wayne, Ind., since 1856, and is now under this direction by the

KOENIC MED. CO., Chicago, III. 40 S. Franklin Street. Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9. In London by W. E. Saunders & Co.

Branch No. 4. London. Maets on the 2nd and 4th Thursday of every onth, at 8 o'clock, at their hall. Albion Block Gehmond Street. John Reddy, President; G. Barry, lat Vice-President; P. F Boyle, Recording Secretary.

C. M. B. A. Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. Al-kinds of penwork executed promptly and mailed with care. Address, C. C. COLLINS Box 356 Guelph, Ont.

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CATHOLIC ALMANAC OF ONTARIO.

In ad lition to a handsome Calendar, showing Feasts and Fasts, etc., observed in On-tatio, color of Vestments worn, etc., there are Meditations suitable to the different months. Other articles are :

Manitoba School Question. Roman Catholic Hospitals in Ontario, illustrated. A New Calvary Father Stafford, with portrait.

A New Calvary
Father Stafford, with portrait.
A story in Three Parts
Roman Catholic Members of the Ontario Legislature, illustrated
A Ghost Story, Illustrated.
In G d's Tempie.
The Rev. E. McD. Dawson, with portrait.
Grandma's Levity, illustrated.
The Jones of Prayer.
Catholic Societies in Ontario: St. Vincent de Paul; C. M. B. A.; I. C. B. U.; C. O. F.; E. B. A.; A. O. H.; Knights of St. John; Young Ladles' Literary Society.
Churen in Ontario: Directory of Parishes, etc.; Religious Orders and Branches in Ontario.
Figures for Paren's.
Some Events of the Year, with illustrations.
Clergy List. TORONTO. Toronto. Oct. 17.- Wheat, white, new, 664 to 576 c; wheat, red, 66 to 664 c; wheat, goose, 555 to 56c ; pear, common, 516 c; barley, 35 to 42c; ots, 28 to 29c; ducks, spring, per pair, 40 to 75c; chickens, per pair, 45 to 60c; butter in 1b, nois, 17 to 1sc; eggess, per 1b, 5 to 66c; butter in 1b, rolls, 17 to 1sc; egges, 17 to 19c; onlons, per push, 39c; potatoes, new, per bag, 25 to 39c; apples, per bbl, 75c to 51,50; hay, timothy, 815 to 617; straw, sheaf, 81; bee hinds, 5 to 8c; beef, fores, 3 to 44c; spring lamb, carcass, per 1b, 5 to 6c; veal, per 1b, 5 to 74c; muter, car-cass, per ib. 45 to 6c; dressed hogs, 25,25 to 85,39.

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1896. CATHOLIC HOME ANNUAL

IT SHOULD BE IN EVERY CATH

VOLUME

Mysterle BY GEORGE HA

I know not how-The tree, in spring, And drapes its mode green : I know not how-The simplest dai And yet I kn These thing

I know not how-In the Eternal God-I Beings distinct, but I know not how-He all his gifts And yet I k These thing

I know not how

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WHY BISHO

The Great Source Health

The venerab Meath, Ireland, Rome to pay h visit to the Pope addressed a mos to his flock. A: said :

Twenty-five y Bishops of the The prelates t numbered up t sand. I paid since and some did not meet a world there ev every time ind nearly every c What brings th what keeps the months, far awa sees and native the secret of power which is submitted to heaven? The

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LETTER OF THANKS. Hamilton, Oct. 7, 1895. W. Lane, Esq., Sec. E. B. A. Dear Sin-I hereby acknowledge the receipt of \$140, being the amount of insurance carried by my late husband in your society, and I sin cerely thank the E. B. A. for so prompt and generous a settlement. Such treatment of claimants speaks well for the management of your society and should make it popular with the Catholic men of every parish. Yours truly, Catharine Grace, Beneficiary.

St. Cecilia's Branch No. 29. St. Cecilia's Branch No. 29. Sept. 27, 1805. We, the members of this branch, now as-sembled, wish to express our sincere sympathy with our esteemed Rec. Sec. Hro. H. T. Mc-Donald, and the members of his family, in the sad loss they have sustained by the death of their beloved tather, our late Bro. T. H. Mc-Donald, and heroivy wish to assure them that we, as Emeralds, hope that God in His mercy will give them grace to bear this their sad be reavement with Christian fortitude, knowing that their father has passed to a happy home where there will be no more pain or sorrow, and that a copy of this resolution be forwarded to Bro. McDonald. Resolved that a copy of the above resolution

Resolved that a copy of the above resolution be placed in the minutes of the meeting Be it further

bived that a copy be also forwarded to the Sec. for insertion in the official organ. Resolved that a copy of the official organ. Be it also Resolved that our charter be draped for a period of two months. The above resolution was signed by Messrs. M. Mahoney and D. Cane, committee. W. Lane, S. T.

W. Lane, S. T.

### ARCHDIOCESE OF TORONTO.

Toronto, Oct. 14, 1895. of St. Denis :

Chorus-

How Blessed Are They Who Re-

Toronto, Oct. 14, 1895. An impressive ceremony was witness d in St. Joseph's Church, Leslieville, on Sunday hast, by a large number of the parishioners, the occasion being the reception of the Pro-moters of the League of the Szcred Heart. For Father Ryan officiated having first pre-pared the young lades by an eloquen in-struction on the duties and responsibilities which would devolve upon them on their acceptance of the high honor he was about to onfer upon them. He reminded them that in one particular they resembled the priest hood, as a person once enrolled as a Promoter was always a Promoter. The crosses and

Inst. duet—" Skylark,".... Vocal duet—" Skylark,".... Broom drill.

Tather Crearant, LaSalette : Father Herran J. London, M. Barter, M. B. Traver, M. B. Tr

Vocal solo-" World's first Mendelssohn Word's of welcome. Overture ((rio)-" Barber of Seville,", Rossini Vocal solo-" Wouldn't It Be Queer.", Leach Recitation-" Holy Mass in Penal Times." Vocal solo-" Joyous Life.", Randerger Piano solo--" Memories of Old.", Lohr Semi chorus-" Are Maria.", Mendelssohn Vocal solo--" The Tyrolese and ris Child."

Port Huron, Mich., Oct. 17. - Grain-Whest, per bushel -- white, is to 60e ; No. 2 red, 58 to 60e ; oats, per bushel, white, 18 to 20e ; rye, per bushel, 35 to 39e ; peas, 35 to 40e per bush.;

per bushel, 35 to 38c; peas. 35 to 40c per bush.; buckwheat; 25 to 28c per bush.; barley. 75 to 81 per 109 lbs. Grass sced (sciling), timothy, \$2.50 to 83 per bushel. Produce.—Butter, 16 to 18c per lb.; eggs, 12 to 13c per doz.; lard, 8 to 9c per pound; honey, 12 to 14c per pound; cheese, 8 to 10c per pound; hay, 810.50 to 811.50 per ton; baled, 811 to 813 in carlots; straw, 84 60 to 85 00 per ton; beans, un-picked, 75c to 81.00 a bush.; picked \$1.00 to \$1.25 a bush.

PORT HURON.

carlots; straw, 84 50 to 20 40 per ton; beans, un-picked, 75 cto 24.00 a bush.; picktd 21.00 to 81.25 a bush. Dressed Meats.—Beef, Michigan, 84.50 to 85.00 per cwt.; live weight, 25.00 to 23.50 per cwt.; Chicago, 25 to 37 per cwt.; port, 85.50 to 66.00 per cwt.; live weight, 24 to 24.25 per cwt.; mut-ton, 55 to 55.00 per cwt.; spring lamb, dressed, 85 to 36 per cwt.; live weight, 33 to 34 per cwt.; val, 36 to 37 per cwt.; chickens, 8 to 10e per pound; fowls, 8 to 96 per pound; spring ducks, 11e per po.ind; turkeys, 10 to 11e per pound. No demand. Hides.—Beef hides, No. 1, 6 to 7e par lb.; No. 2, 5 to 6e per pound for green; calf skins, No. 1, 80 to 50 c each; tallow, 3 to 4e per pound.

TORONTO.

Montreal. Oct. 17.-The grain market is quiet

Latest Live Stock Markets.

Litest Live Stock Markets. TORONTO. Toronto, Oct. 17.—Receipts at this market were heavy to day, between 70 and 80 car londs coming in. The shipping trade is practically over, though a few lois were bought at from 3 to 32e at b. Export sheep were in demand at trom 5.5 do 5.7 as at atop price. Lambs were in gord of thousand to price the demand at 125 of cars. Stors will seld at Cottle of the few edd head, which were sold to the city a dem resits of ale cattle were very lath, only a dem at the prices. More were that to choice at 135 to 140 roughs. Moso Receipts, 40 cars : market fairly active: Yorkers, fair to choice, 135 to 140 roughs. 340 to 1360 pipes, good to choice, 84.55 to 44.9. Sheep and Lambs-Re-epits, 40 cars ; market dull and slow ; lambs, choice to prime, 84.55 to 84.55. to 84.55.

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