

The Catholic Record.

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

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WHY ULSTER REBELS AGAINST HOME RULE.

A Bit of Irish History.

The following exceedingly able production is well worthy perusal. The author, Mrs. McDougall, is an estimable lady and a brilliant writer. Being a Protestant, no one will accuse her of a desire to be over-partial to Catholics. Some years since she went to Ireland as correspondent of the *Montreal Witness*, and her letters at that time were widely read and did much to wipe away many groundless impressions on the Protestant mind in regard to Irish Catholics.

Some writers have asserted from Ulster's pronounced antipathy to Home Rule, that Ulster was the old English Pale of the days when Ireland was not completely subjugated and England held by the sword what was won by the sword.

There could not be a greater historical mistake. Strongbow and his companions in arms made their first entrance into Ireland in the South when he conquered Waterford; from thence he pushed his conquest Northward.

The English Pale, where English laws ran, where the English had rule, where English customs obtained, where the English tongue was spoken, had a very movable boundary. It advanced northward when the Saxons conquered, and receded southward when the Celts were victorious. Sometimes the English Pale was merely a strip of southern seaboard, again it possessed half the island. For the most part the English Pale was confined to four southern counties. Ulster held out longest and was the last conquered. In the reign of Edward the second of England, the northern Irish with the help of Edward Bruce, brother to King Robert Bruce, destroyed every vestige of foreign dominion in Ulster.

The Brehon law was the law of the land, the Irish tongue the only language spoken, the Irish customs prevailed, so that foreigners coming among them adopted their customs, and forgot their own language, and their very names.

In the reign of Elizabeth, the Ulster chieftains, O'Neil and O'Donnell, with their dependent clans, struggled fiercely against the English, and were the very last of the native clans to lay down their arms. Not till they were utterly war worn, defeated and exhausted, did they submit to their conquerors. They made treaty with the government of Elizabeth, receiving full pardon, were to hold the tribe lands by English tenure, have free exercise of their religion, to renounce the title of chieftains and become English Earls.

They laid down their arms and were received to favor about the time when that great queen laid down her life.

It was the policy of that astute Princess and her government, by force or fraud, to abolish all chieftaincies, and substitute English Lordships instead. The Brehon law knew nothing of feudal tenure. The tribe lands belonged to the tribe, or clan. The chieftains were heads of their clans, "to spend them and defend them," but they were not owners of the soil.

If a chieftain were slain in battle, or taken prisoner, his Tanist, or successor, elected like himself of the blood royal, stepped into his place. The sept had changed leaders, that was all.

If by any means the chieftains could be coerced to exchange their title, as elected chiefs of the blood royal, for an English title, and become subject to English law, then, on being convicted of treason the tribe lands could be confiscated to the crown.

Knowing that whoever owns the land rules the land, it was the steady policy of the English Government to transfer the whole island into English hands. As far as the English Pale extended, the tribe lands had been carved into English estates and formed into English counties.

In Elizabeth's wars with O'Neil, there were many soldiers of fortune, landless and impetuous younger sons of great families, who attached themselves to the army in the hope of receiving estates out of the tribe lands of the O'Neils and O'Donnells. The war had been long, fierce and exhaustive of blood and treasure; so when the utterly defeated chieftains laid down their arms they were gladly received into pardon. But naturally the expectant throng of soldiers of fortune were grievously disappointed. The Government did not intend to keep faith with the conquered chieftains only for a time. When James of Scotland succeeded to the throne he was surrounded by the murmuring, rebodings and suggestions of those who had expected to divide the spoil.

The reconciled chieftains were a perpetual provocation to these hungry people. It is asserted that endeavors were made to entangle the beaten chieftains into treasonable plots, which failed, perhaps, because there was no hope of success.

An anonymous letter was dropped on the floor of the council chamber in Dublin Castle, addressed to the Lord

Deputy Chichester, which informed him of a design for seizing the castle, murdering the Deputy, to be simultaneous with a general revolt headed by the reconciled chiefs, who were depending on Spanish forces for help. O'Neil and O'Donnell were forthwith accused of treason, and summoned to appear to defend themselves. They were afraid. Trials in the past had always meant condemnation. They heard of hired witnesses; they remembered how unhealthily the tower had been to Irish chieftains, and they fled with their families and friends out of the country to the continent, and never returned. Their flight was taken as a proof of their guilt; the Government seized the opportunity and confiscated the six northern counties. The natives were driven off, and the land parcelled out to undertakers. The Wingfields, Caulfields, Blaneys, Chichesters and Careys, (the Careys were related to Queen Elizabeth) received the coveted estates. These undertakers planted Scotch farmers on the land. The old inhabitants, driven to the mountains, worn down by famine and disease, without leaders, and without hope, lived by pillage, like the Highland rieviers of a later time; they were outlawed and were hunted like wolves. There were many deeds of stern and bloody vengeance done. Except those who crept back as servants, any man finding them might kill them. It was then that the nursery rhyme originated.

"Jack McKory went to the woods and killed a torey."
These outlaws were called Tories and that is a nursery term of reproach in the North of Ireland to this day. The planted settlers came over, like other emigrants, to better themselves. They thought of the dispossessed natives as the border settlers regard the dispossessed Indians. There was no social intercourse, or sympathy between the two peoples.

They were separate in race, in language, in religion and interests. The penal laws, which were a disgrace to our religion and our civilization, were enacted to keep the natives subject, and the planted race dominant; to keep the native race poor, and the planted race prosperous.

The settlers never considered Ireland as their mother land. They knew nothing and cared less about the history, the literature or the antiquities of the land they lived in. Their religion was Scottish Presbyterianism; their religious books came from Scotland or were written with a Scotch tone and a Scotch spirit. They were familiar with every phase of Scottish history, but knew nothing of the history of Ireland. To this day Irish history is not allowed to be taught in the Public schools. Scotland's struggles for civil and religious liberty were studied and talked over as their own. They had sheltered the persecuted covenanters; their songs were of Scotland's woods and braes; their loves and hates were sung in the Doric or the Lowlands. To wear a shamrock or a bit of green ribbon on St. Patrick's day was high treason in their eyes. As far as Ireland is concerned they are absolutely people without a country. Home Rule to the average Ulsterman is the overturn of every thing he has held to be "as fixed as are the roots of earth and base of all."

Like the southern planter they think the normal condition of the native Irish is to serve, to have whatever privileges the dominant race allow them, and to be thankful for dear existence. To give them, so lately emancipated, the power of managing their own affairs is the reversal of all they have been trained to believe. It is an end of the dominance of one race over another; it is chaos come again.

No people ever willingly endured to have their power curtailed, or to have those whom they despised share their authority. That it is dominance in danger that raises the cry in Ulster is proved by this fact. In Ulster where Protestants are to Catholics as ten to one, the fear of Home Rule is almost frantic in its outcry; in the south and west, where Catholics are to Protestants as twenty to one, there is no fear and no outcry except what is imported from Ulster. I know from travelling through the country carefully that there is south or west no such animosity or fear as exists in the north.

In Belfast one thousand Catholic workmen were chased from the shipyards because they were Catholics. All Ireland cannot show one instance of Protestants being hunted from work because they were Protestant.

Slowly and surely old badges of servitude have been stripped off. The penal laws have ceased to disgrace our statute book. The dominant Church, that was the Church of less than one-tenth of the people has been disestablished. Every one of these righteous reforms was passed through a howl of opposition. Now the inherent right to manage their own affairs is demanded and will have to be conceded at no very distant day; not to Ireland alone, but to Scotland and Wales as well.

We will watch their efforts at self-government, when it comes, as come it must, as we watch the first attempts of young people in housekeeping.

Will they act wisely? Not always,

it is likely; older Governments have blundered sometimes. They will, at all events, know what they want; they have felt that their wants and wishes were unattended to, and passed over for years, till all progress in the nation's life seemed impossible. Now they must learn as others have done by trying. The eyes of all the world will be on them for good or for evil.

Our own enlightened government inaugurated by refugees from every European nation, and their children, largely leavened by this very Irish race, has built up a government of the people, by the people, for the people. They were prophesied against, but they have framed the best laws in the world and have a government that is an improvement on the governments of every land to which our people owe their origin.

Let the people try their powers of self-government; they cannot possibly blunder more, or make more fatal mistakes than those who have tried to govern Ireland in the past, and have only succeeded in making her a disgrace to the English nation and an advertisement of the failure of one people to legislate successfully for another.

They may ultimately succeed better than the hopes of their friends or the fears of their enemies prognosticate.

MRS. A. McDOUGALL.

PROTESTANT MISREPRESENTATION OF THE CHURCH—WITH AN EXAMPLE.

Commenting upon the clear expressions of Catholic moral principles as applied to social questions, and to the due relations between Church and State which the Holy Father and some eminent American prelates have embraced fitting opportunities lately offered them to give the public, nearly the entire Protestant religious press, from the *Independent* down, has made up its mind that there is a New Romanism already born in America, and probably in Rome itself. To them it is new, because they are at last forced to look upon the Church as she truly is, and can no longer keep their readers, who have eyes to see and ears to hear, in fear of their old-time bugaboo of "Romanism" as the Scarlet Woman, with the Pope as anti-Christ.

We cannot think of anything more disgraceful in the history of literature than the pages of the Protestant religious press have exhibited during the present century when treating of the Catholic Church and her doctrines. Judging from our own experience, we long ago came to the conclusion that, whether due to gross ignorance or satanic malice, or both, it was simply impossible for a Protestant religious journal of any kind to speak of the Catholic religion, of the life of the Church in the past or the present except to calumniate, misrepresent, or falsify the subject under its pen.

Experience has also taught us that it is no easy task to force upon them the mildest of retractions, however absurd or calumnious may have been their assertions. If they consent to publish such a repudiation of the falsehood they generally supplement it with an editorial note which either embodies a second one, or is so worded as to give their readers to understand that the repudiation is still questionable. We would like to know if any one who has tried it has ever been more successful than ourselves.

There is a solitary exception to this which is as noteworthy as it is creditable to the editor—the Reverend Dr. Lyman Abbot, in his appended remark to a correction of this kind sent by us to the *Christian Union* of November 20th, 1890. His editorial note reads as follows:

If our correspondent will re-examine with care the editorial to which he refers, he will see that it professed to give, not an accurate statement of Roman Catholic doctrines, a statement of those doctrines as they are generally interpreted by Protestants. Our correspondent's letter reinforces the position of our editorial by a further argument since it shows that the Protestant minister in attacking Romanism ordinarily misapprehends what he endeavors to criticize.—Eds. C. U.]

[One would think that after such an acknowledgment Dr. Abbot would himself be a little careful before he fell into the same trap when he next attacked Romanism. Yet, in a very carefully studied sermon of his published in the *Christian Union* of June 17, 1893, one is astounded to read this false assertion:

"In the days of Luther the Roman Catholic Church said: No man can come to God unless he comes through the priesthood and the Papacy and the sacraments."

What hope is there of getting a fair hearing with non-Catholics who are sufficiently intelligent to listen to the truth when their religious and respected teachers, who ought to know what they preach, exhibit such lamentable and culpable ignorance as the above silly falsehood exemplifies.

Silly indeed it is, but just think for a moment of the harm that such reckless assertions do! And it would have been so easy for Dr. Abbot to learn the truth. That he did not already know it, and hazard so grave an accusation without taking the least

trouble to find out if it can be substantiated proves to us how utterly unfitted and dangerous a person he is to assume the role of a teacher of religion. Set upon supporting his new theory of the "Evolution of Religion" he had previously made, in the same sermon, a wholly unwarranted general proposition that "From the days of Moses down to the present time, the ecclesiastic has insisted that the institution (the Church) is the main thing, the essential thing, and there can be no religious life without it." So, when he comes to make particular application of his erroneous proposition he recklessly charges the Catholic Church with so teaching.

Every one recognizes the eminent personal qualities of mind and heart, the social and literary culture, the frank sincerity and downright earnestness of purpose, all enhanced by the assurance of the spotless integrity of his moral character, which distinguish the present pastor of Plymouth Church and indefatigable editor of the *Outlook*. He is fully worthy of the high personal esteem which he enjoys. But all these endowments are not sufficient to make one a safe teacher of divine truth, an assured "minister of Christ" and dispenser of the mysteries of God.

Not a few of his co-religionists look upon him as one of the most dangerous foes to orthodox Protestantism; and we ourselves are sure of it. He is not likely to do us much damage, for our whole field of religious thought and specific Christian duty is as much out of reach of his harmful theories as it is beyond the range of his mental vision. This is not surprising. Like the majority of his religious coeers, many of whom are far more learned than he, almost all that he knows and all that he mistakes for knowledge of the Catholic faith and the spiritual life it inspires has been acquired second hand, and from our enemies, at that, and he continues, as is plain, to be contented with such unreliable sources of information despite his own confession that Protestant ministers and writers treating of—"attacking Romanism" ordinarily misapprehend what they endeavor to criticize.

Although we Catholics, enjoying the changeless serenity of the heavenly atmosphere of "peace in the truth" which reigns in our city of God, are not likely to suffer the least chill from the blowing of the new "wind of doctrine" from the mouth of the eminent Plymouth Church preacher, it must be owned that it will lower the temperature of such Christian faith as they have in the hearts and minds of great numbers of Protestants beyond all hope of a healthy reaction. Far be it from us to find any cause of rejoicing in this. Protestantism, at best, is only a system of mixed Christian doctrine and individual opinion. As a pretended "Body of Christ" it is a very pretty and sometimes not so pretty an artificial tree, fashioned to suit varied tastes, which as soon as it is made begins to decay. The Catholic Church, on the contrary, is a living organism, a tree with life in itself, fruitful and expansive by virtue of the indestructible divine germ from which it sprang, imparting vivifying force to its every leaf, fibre and root. Nevertheless, artificial as it has been,—man made and not God word made,—still, as having the form of a tree, Protestantism has continued to bear witness, despite its own sterility, to the true Tree of Life planted by Jesus Christ, which can never know decay, which shall never be cursed and ever uprooted.

Those of our readers, Protestant or Catholic, who have not followed the course of the Reverend Dr. Abbot will be surprised when we tell them that here is a recognized Protestant minister, standing in an authorized Protestant pulpit, deliberately denying or explaining away as imaginary or metaphorical all the fundamental doctrines of what is still supposed to be Protestantism.

We do not like his discourse. We sincerely deplore the disastrous consequences of his teaching among the Protestants who may give ear to him and in whose hearts and minds it can but weaken and at last destroy all their former faith in Christianity as a supernatural system built upon the divine revelation made to mankind through Jesus Christ, the Incarnate Son of God.

Following him as a guide they will soon find themselves wandering over the pathless dreary wastes of faithless Naturalism. Dr. Abbot will himself find that he has been successful—and we think it will be to his own grief and dismay—only in having made a number of Agnostics, Indifferentists and skeptics. Therefore we fling out the danger signal. It is no joy to us to see Protestants robbed of what little true faith in Christ they have. Let Protestantism fail. It ought to. But let not the Moloch of infidelity devour any more of its children. The arms of their true Mother in Jesus Christ, the Holy Catholic Church, are open to receive them. Nothing should hinder their rushing to her embrace.

What is it hinders Protestants generally from hearing the Catholic truth and submitting to the voice of the Church as to the voice of God? Chiefly their ignorant prejudice. Who is responsible before God for both their ignorance and their prejudice? Their

religious teachers in the pulpit and through their books and newspapers. The most charitable reflection one could make is that their teachers are as blind as the people whom they mislead.

The words of Our Lord are to the point: "If the blind lead the blind shall they not both fall into the ditch?"—Alfred Young, in the N. Y. Catholic Review.

RELIGIOUS PROSCRIPTION.

Some Remarks About the Anti-American Apologists.

We select the following from an address delivered recently at Zanesville, Ohio, by Judge Ball, one of Ohio's best lawyers, and an ex-Congressman: "I am told that you have an organization in this city of three hundred that have made a pledge that no Catholic shall hold office if they can prevent it, and that no Catholic shall be given work, and that no Catholic shall be allowed to take this three hundred they will all vote against the Democratic ticket. That is perfectly natural. You could not find another three hundred who would do it, because it would be an abandonment of all political principle, but I will concede that these people would do it. If I were a candidate before the people to-day and wanted the office, I would rather be defeated than elected by their votes."

"THIS A. P. A. WOULD CENSURE THE CONGRESSMAN THAT RECOMMENDED PHIL SHERIDAN TO WEST POINT."

Would censure the Government that appointed him and gave him that command, and would censure the God, if they dared, who endowed him with his great capacity as a military leader. Phil Sheridan was a Catholic and had probably attended Mass that morning in Washington City. And in that same battle was your own fellow citizen, Charles M. Croyn. He, too, was a Catholic, and if I ever saw a braver soldier than he it was only Andrew Jackson, and if I ever saw a truer patriot I have never known it.

"And what are they teaching? The religion of hate. Christianity is as hostile to them as Christ is to sin. What are they after? They say that the Catholics are going to rise and cut all our throats and make the earth rich with Protestant blood. I would just as leave trust the Catholics as the Methodists, or the Methodists as the Catholics. There is nothing in their claim that would do any credit to the most driving idiot. I would hate to have a mind and a heart that would permit me to believe that the followers of Christ of Nazareth could possibly have any revolutionary intentions. If the Catholics of this city are going to rise I will go out and suppress them myself and will not need a musket either."

"There have been two events in the past thirty years that could not have happened in any other country on the globe in any age. We suppressed a great rebellion and not a drop of blood was shed in punishment of that rebellion. This could have occurred in no other country, and nowhere in history or human nature can you find a parallel to it. The other event occurred the other day in Chicago. They had a congress of religions. The Catholics and Protestants and Mohammedans and the Buddhists, they were all there in conclave together."

"THERE WAS NO APPOINTMENT THERE. No such religious assembly ever met before and these two events hang the lights on the pathway of humanity higher than human hands ever hung them before, and when I look up and see the brilliancy of their rays reaching out and illuminating the other side of the globe I feel a welling of pride that I am an American and a citizen of this republic."

"And then I turn and look down into a deep, dark, cavernous valley. I see toads, lizards and scorpions and snakes and adders and slime and vermin, shut out from the light of the sun, shut out from the light of truth, shut out from the light of mercy, shut out from all that is good, down in that dark valley I see an assembly of A. P. A."

"There is a rule you may adopt with perfect safety and that is that all secret political societies are enemies to the government under which they exist. They are either enemies to the Government, and don't dare to disclose it, or they are cowards and afraid to take the responsibility of their own conduct, or they are ashamed of the work they are doing. I hope it is the last, for that is the only thing can be creditable to them."

The Late Father Damien.

The memorial cross which was presented by the British National Leprosy Fund to be erected in commemoration of the heroism of the late Father Damien of Molokai was recently solemnly unveiled and dedicated. The Bishop of Panopolis, Vicar Apostolic of the Hawaiian Islands, received the gift from Sir Somers Vane, the Hon. Secretary of the Fund, and returned thanks in English and Hawaiian.

The Provisional Government furnished several of its members as representatives to assist at the ceremony, and the Protestant Bishop of Honolulu

represented the donors though not participating in the Catholic dedicatory service. Father Conrady and the Franciscan Sisters were also present. The Prince of Wales took special interest in the preparation of the memorial, in order that it might be worthy of the noble purpose for which it was erected.

CATHOLIC PRESS.

An esteemed correspondent in England relates the following anecdote, as pleasant as it is edifying: "An old Irishman here had a very bad cancerous swelling in the foot, and went to the infirmary for an operation. When the time came, the doctor said to her: 'Now, grannie, you must be chloroformed, because we shall hurt you very much.'—'No I won't,' she replied: 'I won't be chloroformed.'—'You must,' answered the surgeon; 'it will be a very painful operation.'—'I won't then,' she answered. 'Give me time to say my prayers, an' I'll have the strength to bear it.' So down she went on her knees before them, and said, loud enough for all to hear, the 'Our Father,' 'Credo,' and 'Hail Mary,' adding an invocation to Jesus, Mary and Joseph. Then, rising, she said: 'Now I'll have the strength.' And she got up on the board, and bore the operation without a cry. The infirmary people—all Protestants—were as much edified as surprised." The good old creature did not know how closely in this instance she had imitated St. Alphonsus Liguori, of whom it is related that on a similar occasion he sat through a painful operation holding the crucifix in his hands. Through the thoughtfulness of our correspondent the old woman's faith, piety, and absence of human respect, will give edification to thousands of readers. Who can tell what this simple witness to the power of prayer may have effected in the minds of those present? Even one like Mr. Tyndall might wonder at the medicinal properties of such an act of devotion.

Sensible Advice.

Mr. Wm. O'Brien, M. P., struck the right chord at an enthusiastic Nationalist meeting held recently at Newport when he said: "We have work enough to do. We have two grand objects which are for me the only objects in political life. One is Home Rule, the other is the safety of the evicted tenants. (Cheers.) Let us stick to these. Let us fight for these; and we will have plenty to give us occupation without blackguarding one another, or without endeavoring to break up the unity of that irresistible Irish party to which the people of Ireland owe all they have gained for the last fifteen years, and to which with God's blessing they will owe the completion of the liberties and the autonomy of Ireland. (Cheers.) It is a good sign of an early union of the two Irish parties that meetings of the National League frequently pass strong resolutions deploring the existing division, and holding out the olive branch so that a union may be effected. It is better that such advances should be made by the strong party as this is the best indication possible of a sincere desire for peace. Kensington Branch of the League recently passed unanimously a resolution deploring the existing division and appealing to both parties of Nationalists to settle their differences amicably. Many other branches have passed similar resolutions."

That Resolution.

We deem it just to all concerned in the resolution about a rejected schoolmaster, which appeared in our last issue, to give the names. For intolerant persecution we have not met its equal for many a day. That a Protestant should first be selected as a teacher, and then rejected by a Board of Trustees because his wife was a Catholic and he attended Church with her, is a state of affairs as lamentable as it is shameful. It is a disgrace to the school section in which it occurred, and would be a disgrace to the narrow-minded bigots who brought it about if they were not too small for anger and too low for contempt. But it is well that their names should be handed down to history, if for nothing else, at least to show the meanness of human nature. The section was No 3. of the Township of Kilsyth. The motion was moved by John Black and seconded by John Lisk. We respectfully call the attention of the Minister of Education to this case of gross injustice. Are these men fit to be charged with a public trust of any kind, that they take away to day the confidence which they placed in the candidate whom they themselves appointed yesterday, giving as the only reason, "the feeling in the section against employing a teacher in any way connected with the Church of Rome?" We answer. Decidedly not.—Toronto Weekly Register.

Catholic Reading Circles.

Those who wish to be informed in regard to the Catholic Educational Union, the Catholic Reading Circle, and the Catholic Summer School, will receive a pamphlet bearing on the same by sending their address to J. McDonald, Box 974, Montreal, Que.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XIX.

MISGIVING. "Yet for through the misty future, With a crown of stars light, An hour of joy, you know not, Is winging her about flight. Pray, though the gift you ask for May never comfort your fears, May never repay your pleading. Yet pray, with hopeful tears, As this war will end one day, But oblivion will not come, Your eyes are too dim to see it, Yet strive, and wait, and pray." —Adapted by P. Octor.

"Mabel, how would you like to go abroad?"

"Abroad, Jessie? Where to?"

"Where would you like best to go, Mabel?"

"I never thought about it. Let me see. Do you really mean it, Jessie?"

"Why not, dear? We must go away somewhere. I long to get away from here. Anything for a complete change, only I wish to be quiet. I cannot go to a gay place."

"It should be a sea-bathing place. You know the doctor wishes Eva to have some bathing this year. Where can we go? Would Dieppe do?"

"Far too crowded at this season. No, I have it, Mabel. We will go to Vrananches."

"Oh, Jessie!"

"Does it please you so much, Mabel? How glad I am I thought of it."

"Do you really mean it, Jessie?"

"Yes, I really do mean it. I will write to Eugenie de Villeneuve today, and ask if that pretty Chateau du St. Anne is to be let this year. If it is I will take it for three months, and we will start next week."

It was in the beginning of August, about six weeks after Hugh's departure, that Lady Forrester, one morning after breakfast, asked Mabel the above question. She was sitting, or rather reclining, in a folding-chair by the open glass-doors leading on to the terrace. Her baby, her little Guy, lay upon her lap. She had just nursed him, and he had fallen asleep, so that his mother, having nothing particular to do, was observing Mabel, who, with a book in her hands, which she was not reading, sat on one of the lower steps of the terrace, her head leaning against a flower-vase, her eyes gazing with a dreary expression, into the hazy distance of wood and water.

Mabel looked ill, very much out of spirits, Jessie thought, and it struck her that a thorough change would be good for her. The family doctor had been urging upon herself the necessity of a temporary absence from the scene of her late terrible affliction. The children always required a change during the summer, so that, putting all together, Jessie came to the conclusion which she finally imparted to Mabel.

Jessie had friends at Vrananches, a very pretty, retired, sea-bathing place on the most picturesque part of the Brittany coast. She had, in fact, spent many happy days there, for Jessie had been educated at a convent school in Paris, and had on several occasions spent her holidays with the family of the St. Laurents, whose daughters were school-companions of Jessie's, the eldest, Eugenie, being her particular friend.

With her, even after her marriage, Jessie had continued to correspond—rather briskly at first, but falling off by degrees; and when Eugenie married into a family in the South of France and left her home to reside in that beautiful town, Mabel had the correspondence waxed very feeble. Jessie, however, had always retained an affectionate remembrance of her old friends; she had often planned a summer excursion to Vrananches, but for one reason or other, chiefly because Guy detested the Continent, her wishes in this respect had always been thwarted. When the Vaughans, desiring to visit Brittany, had mentioned the subject in her presence, it was Jessie who recommended Vrananches, and who gave them introductions to the St. Laurents. It was at Vrananches that Genevieve and her father became Catholics. They were enchanted with the place and its inhabitants, so that Mabel had learned a good deal about it from Genevieve's letters.

If there was one thing Mabel could have wished, after Hugh's departure, it was to have had the companionship of Genevieve Vaughan. She longed intensely to see her again, but had never even thought such a pleasure possible, for Genevieve could not leave her father, and Mabel had for one moment hoped that Jessie would select Vrananches for her summer residence at the sea side.

The idea had suggested itself to Jessie only that morning. She knew that her friend Eugenie de Villeneuve intended to spend the bathing-season with her children at Vrananches, and observing the listless, dispirited expression of Mabel's face, it occurred to Jessie that she ought to try to find some means of affording her a pleasurable distraction to her young sister-in-law. This object Jessie well knew would be attained in no way so thoroughly as by restoring her to the society of her beloved Genevieve. Jessie had a longing herself to revisit Vrananches, so that there was no reason why Mabel should not be made happy—it would help to pass the time until Hugh's return. She had promised him to take care of his treasure; she owed something to Mabel for her generous conduct, and Jessie congratulated herself that how delighted Hugh would be when he knew that she had taken so much pains to gratify Mabel's wishes. If Jessie could but have seen Hugh's face when he did come to know, she

would have been very much surprised; but no need to anticipate!

The very last thing Hugh desired for Mabel was a renewal of her intimacy with the Vaughans, whose influence over her he dreaded exceedingly; but no such fears ever entered Jessie's head. She had heard of the Vaughans' conversion to the Catholic faith with very little surprise. She had never expected anything else from them—her only wonder was why they had remained so long in the Church of England. Religion to her was very different from what it was to Mabel, nor had she the smallest idea how deeply Mabel had felt her friend's defection from the Church of her baptism.

If she had given a thought to the matter, Jessie would have concluded that Mabel was not the least likely to follow Genevieve's example, unless Hugh did so likewise. It never would have occurred to her that Genevieve's influence could possibly be stronger than his—and as for a higher influence working in the matter, Jessie simply never dreamed of such a contingency. Had anyone attempted to reason with her on the subject, Jessie would merely have reminded them of how she herself had been brought up in a convent, surrounded by Catholic influences, yet that she had not suffered any damage to her faith, nor had she ever felt inclined to change her religion. Why should it be otherwise with Mabel? Besides, the fact of her engagement to Hugh made her perfectly safe—if ever she had shown Romish tendencies, which she certainly had done in the past; well, now, at any rate, there need be no fear. Mabel would not do anything to vex Hugh, so of course she would never have anything to do with the Catholic religion. So argued, or rather would have argued, Jessie, had she given a thought to the matter.

Mabel's joy was also unclouded by any misgiving. All the dark dread with which Genevieve's letter of a few weeks back had inspired her, had faded into complete insignificance before the greater troubles which had since overwhelmed her. Nor was it until the eve of the journey abroad that something akin to her former uneasiness returned for awhile to molest her peace of mind.

She had gone for the last time to the evening service at Elvanlee, and kneeling down in her accustomed place—the place she had occupied from her early childhood, just in front of the chancel, where the crimson light from the west window fell upon her ivory-bound prayer-book—her eyes fell upon a volume of the "Christian Year," which she had left there by mistake in the morning, and which Mabel took up to put into her pocket, that it might be packed with her other books. It wanted yet ten minutes to the commencement of service. Mabel turned over the leaf, and as she did so, felt a thrill of pain, for on it was written, in Genevieve's handwriting, the date of her last visit to the church—little more than a year ago. Underneath the date, in smaller letters, Mabel read the words that made her shiver, just as when she had first perused Genevieve's letter—the letter that had so grieved her some weeks previously—

"Farewell, my own Mabel."

"Thou wilt not be untrue, Thou shalt not be beguiled."

Seventh Sunday after Trinity.

The words bore reference, Mabel remembered, to the promise they had made together at the foot of the altar, and what chilled Mabel's heart was the thought that her beloved friend had been untrue to the promise—she had suffered herself to be beguiled! Alas! what a shadow had come over their friendship! Would it ever be removed? Would Genevieve ever see the disloyalty of which she had been guilty? Then, quick as a lightning flash, returned the misgiving which Mabel had confided to Hugh, only it was far stronger than before. What if Genevieve had been, after all, true to her promise? What if—in order to keep her promise, she, Mabel, too, must do as Genevieve had done?

No thought of Hugh came across Mabel's mind—she was only considering the terrible sorrow it must have cost Genevieve not to be able conscientiously to love any longer the "Holy Church of her Baptism." Alas! for Mabel! The Ideal Church does not, never can exist, save in the imagination of deluded Anglicans, who are groping blindly round about the one true fold, which they are so loath to enter.

Still absorbed in her painful reverie, Mabel did not notice that the choirboys were in their places. The first thing that recalled her wandering thoughts was the sound of the organ. Then, during the chanting of that most beautiful anthem, "I will arise and go to my Father," with which the Church of England often prefaces her evening service, peace and tranquillity of mind came once more to comfort her. Earnestly did she pray for her friend Genevieve, with all her wonted faith and fervor, beseeching that light might return to her darkened conscience, and feeling sure that there existed no form of worship so calculated to fill all the requirements of the soul as the sacred liturgy of the Church of England.

Pray on, trusting, loyal-hearted Mabel—thy prayers shall be answered, not just as thou wouldst have them, but they shall, nevertheless, bring to thee far beyond what thou couldst have desired. Never again shalt thou kneel in the old accustomed place in the dear old church of Elvanlee; never again shalt thou content thyself with the vain dreams that hast been wont to dream within its beloved walls. The ideal of thy childhood is about to crumble into dust; but take courage, Mabel, there

shall rise beyond it, upon its ruins, a reality so beautiful, so glorious, that thou shalt yet wonder how it was that the vague ideal could have ever satisfied thy cravings. Be patient, Mabel—strive, wait, pray. Oh! if thou couldst but know how far more fully than all thy yearnings God has heard thy prayer!

My dear readers, transport yourselves, if you please, to a very different scene, and before you accompany me to the shores of fair France, let me give you one piece of advice—leave your John Bull prejudices behind you, and don't expect to find your English ideas stereotyped upon the minds or manners of the children of a country not inappropriately named "La Fille ainee du bon Dieu." I know it is the custom to abuse foreigners—we English have a special spite against them. The French especially we regard as a frivolous nation. We naturally dislike the French character, and there are few among us who have not something disparaging to say about them.

Long experience and intimate acquaintance with that country and people have convinced me that many wrong notions are abroad about France and the French nation. A great many of us desire to find everything just as we are accustomed to find it in our own country. If we are so sure determined Britons that nothing short of the Briton will satisfy us, in the name of common sense why don't we stay at home?

We shall certainly not meet with many of our John Bull Britons in fair France's Brittany; but go we there with unprejudiced minds, and we shall find a simple, honest race of men, women and children—a people whose instincts are as loyal as they are Christian; a people devoted to their fallen royalty, whose ardent attachment to the faith of their ancestors is a quarter spoiled by the spirit of proud liberalism so rife in this age of general rebellion against all lawful authority. Conservative to the very heart's core, the Bretons have kept up to a marvellous extent in their families the old patriarchal spirit, and it is this spirit which makes their *vie de famille*, their reunions, in fact their whole country, so charmingly native in its simplicity and homeliness. 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through his influence over her — but solely and entirely through the Divine whisperings, at once so sweet, so strong, that speak from the Tabernacle.

God has so many different ways of drawing souls into His Church; it is interesting to notice how no two come into her by exactly the same path.

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From the force of custom, Mabel would have knelt for his blessing, but he would not suffer her to do so.

There had risen up an impassable barrier between them; so felt poor Mabel—the past was all fading into a dream, he could never be again to her what he had been in days gone by.

The eldest daughter of the good God. A PRIEST ON THE MIDWAY. Father Foley's Peculiar Experience at The World's Fair.

Rev. J. T. Foley, of this city, says the St. Louis Post Dispatch, who has recently returned from a prolonged stay in Chicago, had a curious experience in the Midway Plaisance.

One of the most common excuses, even of otherwise intelligent and sensible people, is that there is such a multitude of claimants to be the true exponents of revelation, each insisting that it is the one.

When Archbishop Kain was in Chicago, Father Foley and Father McCabe took him to the South Sea Islanders' theatre. The troupe were in the midst of their performances when the Bishop entered, but the barbarians ceased to play, and coming up to the priest, singly they sank on one knee and kissed his episcopal ring.

The STAR Almanac of Montreal for 1894 is just published. Needless to say there is a great demand for it.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

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LOOK FORWARD, LOOK BEYOND!

This world is not all—"there is more beyond," and as the days of eternity exceed those of time so does the importance of looking beyond exceed in importance the interest and the occupations of the present time.

When this pleasing hope, this fond desire, This longing after immortality, Or whence this secret dread and inward horror Of falling into naught? Why shrinks the soul

Can we possibly conceive of anything more wretched than the condition of that man who is without God and without hope in the world? For the two are correlative.

Why, then, do the great mass of mankind live as if there were no hereafter—as if this fleeting, transitory and unsatisfactory world were all, and there were nothing more beyond?

These two principles, faculties or sentiments of our nature—whatever you please to call them—viz., conscience and the idea and longing for immortality, are our best natural guarantees for a revelation.

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CAN THERE BE "REUNION?"

It is Impossible Without Submission to the Authority of the Vicar of Christ.

There is much talk in England about the "Reunion of the Churches." The phrase takes for granted that there is more than one Church and that the Churches must have been at one time united.

The Dissenters, when they use the word Reunion, have no thought of the Catholic Church nor of the Greek schism, and have only a very vague conception of the blending of non-conformity with Anglicanism—a conjunction which they scarcely esteem to be desirable.

And yet, judging from the tone of the Ritualist newspapers, the most advanced Ritualists are no nearer to this apprehension than are the worshippers at an "Ebenezer" or a "Bethel."

Many people suffer for years from troublesome and repulsive sores, boils, and eruptions, without ever testing the marvellous curative properties of Ayer's Sarsaparilla.

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ity which lies at the root of their whole position, and which alone has made Ritualism possible. If truth can be variable, there can be no rational ground for submission to any spiritual authority on earth.

We can well understand that, being brought up in Protestantism, Ritualists—or indeed any class of Protestants—find it hard to believe that there is no such thing as private judgment in regard to any article of the faith.

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London, Saturday November 25, 1899.

SABREVOIS MISSION.

A letter from a correspondent of the Mail appears in the issue of that journal of the 15th inst., in relation to the Sabrevois mission, the only Church of England mission, we understand, which is maintained for the express purpose of undermining the faith of Catholics in the Province of Quebec.

The Mail's correspondent states that on Sunday, the 12th inst., appeals were made in several of the Anglican pulpits in Toronto on behalf of this mission, it being customary to make an annual appeal throughout the dioceses of Ontario as well as Quebec to have it maintained; but he points out also the absurdity of making such an appeal.

That its object is the proselytism of Catholics is made clear by a quotation from the report for 1892, which says: "The chief aim of the committee in conducting the mission shall be to reach the French Roman Catholic population, especially by the engagement of colporteurs, and through them to bring Roman Catholic children into the schools."

On this point the Mail's correspondent, who is himself an Anglican, very sensibly remarks: "This is the chief aim of the committee. Well, it is a very serious responsibility, this sort of proselytism, this unsettling of religious convictions. It may be a duty. On this point I am not prepared to pronounce. But apart from this aggressive work there are existing agencies, a Church in Montreal, a mission school at Sabrevois, four clergy, a catechist, three lady teachers, and it seems clear that those should be maintained; and if due economy were observed there would be less need for appeals outside of Montreal and Quebec."

The Church of England is far from being a successful missionary Church in its efforts to convert the heathen. In Japan and India it maintains certain missions to bring the light of the gospel to the benighted natives; but in all these instances it has been distanced by the Presbyterians and Methodists, who of late years have exhibited considerable zeal in propagating their various systems among the people of these countries.

The Church of England missions, according to the testimony of the most unexceptionable witnesses, have been total failures in both these Empires, and there is no present likelihood that they will succeed better in the future than they have done in the past.

This consideration leads to the very pertinent question, would it not be more reasonable for that Church to endeavor to improve their foreign missions to the heathen rather than to sustain the Sabrevois mission, which aims only at upsetting the faith of those who already know Christ?

It cannot be denied that Catholics as a rule are more zealous church-goers than members of the Church of England or any other sect. Statistics on this point have been frequently gathered by persons anxious to ascertain what proportion of each denomination are faithful in attendance at church services on Sundays, and the invariable result has been that Catholics are the most regular of all in this respect. It must, therefore, be inferred that the Sabrevois mission, if it have any result at all, will only make the French-Canadians whom it will affect more careless in the discharge of the duties of religion.

The Mail's correspondent, therefore, very sensibly suggests that the contributions given for the purpose of unsettling the religious convictions of the French Roman Catholics might be much better employed for other purposes. He reminds his co-religionists that the annuities paid from their widows' and orphan's fund have been cut down one half, and that their own mission fund is in debt. He is therefore of opinion that it would be much better to replenish these funds than to contribute towards proselytizing the French Catholics of Quebec, especially as this work ought to commend itself to the two dioceses of Montreal and Quebec, if to any, and these dioceses are perfectly able to maintain it. He might have added that as far as the conversion of French Canadian

children is concerned, the Sabrevois mission is a failure. There is another feature connected with the case which is pointed out by the correspondent. It appears that the total receipts of the Sabrevois mission for 1892 amounted to \$5,780.33, of which \$1,194.16 came from the parent society, and \$4,586.17 from collections through the eight dioceses of the ecclesiastical Province. Of this amount the collecting agent and the secretary—superintendent alone received \$2,171.88, or more than 37 1/2 per cent. The collecting agent collected not more than \$1,232.72, out of which he was paid \$1,200 as salary, and \$471.88 for travelling expenses, a total of \$1,671.88, or nearly 40 per cent. Toronto diocese contributed \$1,016, of which about \$100 go, not for mission purposes, but to pay the collector. The collector, in fact, puts into his own pocket nearly \$1 out of every \$10 he collects. The correspondent wonders how the committee can conscientiously employ a clergyman to collect money, under a pretence that it is for the support of a mission, while he is conscious that 40 per cent. of it is for himself.

From these interesting details it is evident that if the Sabrevois mission does not convert or pervert the French Canadian Catholics, it affords, at least, a snug berth for a few officials, lay and clerical. It is pointed out that the zealous ladies who collect in Toronto for missionary purposes, do so gratuitously, and the Mail's correspondent is of opinion that there should be no paid collectors for missionary objects. If, however, the contributors are satisfied with the way their money goes, we have no reason to complain of such financial management; but we may legitimately protest against the organized efforts made to sap the faith of the people of Quebec. We are especially surprised that the Church of England should undertake such a work; where as a large percentage of its clergy admit that with the exception of the high authority exercised by the Pope, the Catholic doctrines are the pure and undefiled teachings of Christ and His Apostles. After such an admission it must follow that she has been the bulwark of Christianity for more than eighteen centuries, and her children should be allowed to practice their religion without interference.

END OF THE WORLD DELUSIONS.

On Sunday, the 5th inst., the female members of the Swedish Evangelical church in Hyde Park, Chicago, had a great disappointment. It had been announced by the parson, O. H. Larson, that on that day would occur the general resurrection, and the ascension of the just to heaven, and for six months the congregation, who are mostly women, had prayed together for several hours each night to prepare for the great event. When the appointed day arrived, as the hour of the Resurrection was not known, thirty-five girls and women of the congregation assembled in the church at an early hour, and waited all day and far into the night, even past midnight, for the expected ascent, until they found that they had been deceived; then, tired out with their long watch, they returned to their homes a very much disappointed company.

It is now admitted by the minister that he made a mistake in his calculations as to the day when the Resurrection and Ascension should take place; but it is supposed that another day will be appointed for the great event.

Mr. Larson, the minister in question, is only following the example set by the celebrated Lutheran minister, Jurien, who, as early as the sixteenth century, several times fixed a date for the end of the world and the general judgment. He claimed the right which his master, Luther, declared to belong to all true Christians, the right of interpretation of the Scriptures according to his individual conception of them, and by this means he maintained that he had discovered the exact day for the consummation of all things on earth. Finding that he and his thousands of deluded followers were deceived when the appointed day arrived, he fixed another date with a like result. He lived long enough to find a similar disappointment for the third time, yet he was not discouraged in his prophecies even by this. He fixed a fourth date for the event, but this time the day was so far ahead that he died before it came, so that only his followers met with the disappointment on this last occasion.

It is a favorite practice with sensationalist preachers to fix a date for the end of the world. This draws attention to them and advertises them extensively, and they find thousands of followers among those naturally inclined to superstition. About three years ago a Philadelphia Second Adventist caused several hundred of his dupes to sell their property and go up a high hill, from which they might be ready to ascend to heaven when the expected moment should arrive, and it is within the memory of many of our

readers that one Miller, who foretold the end of the world for a certain day, had thousands of followers all over the United States and Canada. These were known as Millerites. Of course, when the day came there was, as usual, a disappointment, and the sect gradually disappeared, notwithstanding the efforts of missionaries who perambulated the country, preaching in the groves and squares, for the purpose of keeping up the excitement.

It is needless to say that recruits for these sensationalist sects were obtained from all the Protestant denominations. We have never heard that any Catholics were deceived into joining them. Catholics, as a general rule, are preserved from such superstitions by the teaching of the Church, which is the pillar and ground of truth, according to the inspired Apostles.

The celebrated Dr. Cummins, of Dublin, one of the most anti-Catholic of Protestant clergymen, was also a dabbler in prophecies which were never fulfilled. Such nonsense is, however, always sure to secure a good congregation among some of the Protestant sects, just as Dr. Wild's fancies about the lost tribes of Israel, together with his violent and rabid diatribes against Popery make him a most popular preacher in "enlightened Toronto."

MCCARTHYITE PARSONS.

The announcement has been made that the notorious Rev. Dr. Douglas, of Montreal Methodist Seminary, is to be one of the speakers at the proposed McCarthyite convention which, according to present indications, is to be held in Toronto some time in December for the purpose of organizing the new or third political party.

With a view to ascertain the truth of the announcement a representative of an eastern journal called upon the doctor, but though the latter was very free in expressing his views he does not seem to have declared positively that he will take part in the convention. With the principles enunciated by Mr. McCarthy, however, he appears to be in full accord, and the impression generally accepted by the public is that he will be one of the great guns at the convention.

At this we are not at all surprised. Dr. Douglas proved by his speeches at the Tilsenburgh Methodist conferences, year after year, that he is always ready to revile Catholics, for no other reason than because of their religion. Our readers will remember that he denounced Sir John Thompson's acceptance of the premiership on the plea that he is a Jesuit. In this, of course, he displayed his ignorance; but it is well understood that the real objection is the Premier's religion. The doctor now, in the published interview, declares that "he is as strongly opposed to the fiscal as to the religious policy of the Thompson Government."

What is this religious policy? We are not aware that the Government of the Dominion has any religious policy whatsoever. Religion is a matter for men to settle with God without the intervention of Government.

On the Manitoba school question, Dr. Douglas pronounces very decisively against the liberty to Catholics to educate their children as they desire in the Catholic faith. He declares against any dogmatic teaching in schools, and he is willing even to sacrifice what Protestants usually insist upon strongly—the reading of the Bible in the schools—the object being plainly to deprive Catholics of their freedom of education, not only in Manitoba, but throughout the Dominion. Were it not for this he would denounce the absence of the Bible from schools as loudly as any of his brother ministers.

He wishes ethics to be inculcated, as if it were possible to do this on a solid basis without dogmatic teaching. On what principle can we insist upon a code of morals, unless there is a God to whom we are responsible, and unless God has revealed his law to mankind? And if He has revealed that law, it is necessary to know who has authority to enforce it. Hence ethics cannot be properly taught unless they be based upon the whole body of Christian doctrine.

Dr. Douglas says: "The Ten Commandments and the Sermon on the Mount are quite sufficient, and upon some such common ground Christians could, and should, agree upon a national educational system against which the charge of Godless schools could not be justly made."

A mere smattering of Christianity can never be a sufficient basis for Christian ethics, and the question is not what Dr. Douglas thinks upon this

subject, but what is deemed necessary by parents, on whom God has imposed the duty of educating their children fully in the things they ought to know.

The doctor seems to be entirely astray in his conception of Archbishop Ireland's "Faribault Plan." He says: "I believe the time will come when Catholics, emancipating themselves from the influence of the clergy, will abandon sectarianism in educational affairs. The tendencies of the times are all in that direction. This is proved by the liberal attitude of Cardinal Gibbons and Archbishop Ireland, and their liberal action was generously met by the Protestants of the United States. In all the Common schools inaugurated on the Faribault Plan, the rights of Catholic teachers are recognized and when they are properly qualified they are engaged everywhere."

Such is not the case. The everywhere dwindles down to comparatively few localities where the Protestants have been liberal enough to tolerate the Faribault Plan. Even in Faribault itself, and Stillwater, the localities where Archbishop Ireland adopted this plan at first, the Protestant ministers and the Apapists would not permit it to be carried to successful operation and the Catholics were compelled to return to the system of Parochial schools as the only means whereby they could secure for their children the education which they conscientiously believe they should give them.

The Faribault plan may work fairly well in some places where Protestants are imbued with the broad principles of toleration and justice, but it could never be carried out where men are actuated by the spirit manifested for years past by Dr. Douglas and his political leader, Mr. D'Alton McCarthy.

The Separate school system as we have it in Ontario works fairly well, being founded upon the just principle of apportioning the public funds equitably to all who contribute towards them. There are some details which in all justice should be amended, but the principle itself cannot be given up for the precarious Faribault Plan, which Archbishop Ireland favors in some places on the principle that where full justice cannot be obtained, it is sometimes expedient to accept half.

Another of Mr. McCarthy's clerical lieutenants is Dr. Wild of Toronto. At the Stratford McCarthy meeting he brought up anew the old story of Romish aggression in the Jesuit Estates Act of Quebec. It has been shown over and over again that this was simply an act of tardy justice to a virtuous and zealous missionary and educational order of priests. Dr. Wild showed his usual intolerant spirit throughout his speech, which he concluded by telling his auditors that "we want no Pope in Canada, and we do not want a large portion of the people of this country to accept dictation from a foreign authority."

To this we need only say that we are not prepared to accept dictation from Reverend Dr. Wild as to the character of the religion we shall believe in.

It is a curious fact that Methodist and Congregational preachers, who are loudest in their professions of love for civil and religious liberty, are the most anxious to deprive Catholics of that liberty. They have also always in their mouths a denunciation of Jesuits and other Catholic priests for aiming at political power, yet we find that they are themselves the principal meddlers in politics. The Catholic priests are too much occupied with their spiritual duties to compete in political meddlings with these disturbers of the peace. Nevertheless we can assure these demagogues that Catholics are sufficiently on the alert to maintain their rights.

THE ARCHBISHOP OF CANTERBURY ON NOVELTIES.

The Archbishop of Canterbury, while making his visitation at Ashford on the 10th inst., declared it to be "more than weakness to pursue novelties and trivialities to our very altars, such as Romanism never knew until after the Church had dismissed even older and more sober inventions, and had with valor and ability fought her way back to an untarnished standard."

He added that "Large-minded men might be amused, yet surely would be indignant at being assured that 1,200 Roman Catholic Bishops had refused to admit the validity of English orders. Such a refusal contained no argument whatever."

We can only wonder that an ecclesiastical dignitary of learning, who claims to fill the episcopal chair of St. Augustine and a St. Anselm, should utter such incomprehensible nonsense, and that being uttered, the representatives of the Associated Press should deem it worth their while to telegraph it to this side of the Atlantic.

What means this "pursuing novelties and trivialities to our very altars?" The only meaning we can conceive which the Archbishop had in view is that certain "advanced Ritualists," or High Churchmen, being convinced that the whole testimony of antiquity is to the effect that Christ in instituting

the Holy Eucharist at His last supper, instituted a sacrifice which is to be offered up by the priests of the New Law, have introduced into the Church of England the practice of "saying Mass," and have adopted vestments somewhat similar to those used in the Catholic Church when Mass is celebrated. Indeed there is no doubt that such is his meaning, for he evidently refers to the trite contention of the Evangelical party just as it was recently proclaimed by Archdeacon Farrer.

Apart from the fact that the Anglican clergy are not validly ordained priests, and are therefore incapable of offering up the holy sacrifice of the Mass, there is neither novelty nor triviality in these practices as found in the Catholic Church. The novelty is in Anglicanism, which abolished the usages of fifteen centuries and substituted rites of its own. The Ritualists are aiming at the restoration of ancient rites and doctrines which will make their liturgies and religion resemble somewhat those of the Primitive Church, even though the resemblance be but crude and imperfect.

That the Mass as a sacrifice is no novelty is sufficiently evident from the early history of the Church in all nations. It was the oft expressed desire of St. Monica, the pious mother of St. Augustine, that her son should become a priest that he might be able to offer up sacrifice at the altar of God, and St. Augustine himself testifies that he offered the holy sacrifice for the repose of his mother's soul after her death.

The dogma that the Mass is truly a sacrifice is taught by the Fathers of the Church with the greatest unanimity. To say nothing of the Roman liturgy, which teaches this unequivocally, the liturgy of St. James, which is much used in the East, has these words: "We offer to thee the unbloody sacrifice for our sins and for the ignorances of the people," and again, after the consecration, "We offer to thee this awful and unbloody sacrifice, O Lord, that thou mayst not deal with us according to our sins, nor repay us according to our iniquities, but that thou mayst blot out the sins of us thy servants beseeching thee, and deal with us according to thy great and unspeakable mercy and love for mankind."

Words similar to these occur in all the liturgies which have ever been in use among the Christian Churches, whether Catholic, Schismatical, or heretical, previously to the Protestant Reformation, proving conclusively that the Sacrifice of the Mass is a doctrine which dates back to the days of the Apostles. There is not a single liturgy which teaches the modern Protestant doctrine on this subject.

We shall add here only the testimony of St. Cyril of Jerusalem, whose evidence is peculiarly valuable, because he occupied that primal See which is the centre from which flowed the faith of the Eastern Church. It is a testimony that the faith of the East equally with that of the West was firmly fixed in the belief that the Mass is a true sacrifice for the living and the dead.

"By this sacrifice (thusia) of propitiation we pray God for the peace of the whole Church, for the right rule of the world, for the emperors, for our soldiers and companions, for those afflicted with sickness, or pressed down by afflictions, and for all who need help. We pray and offer this victim for all."

Now as regards the ceremonies and vestments used at Mass, it cannot be overlooked that according to all liturgies, whether Eastern or Western, such ritual usages were always commanded; and many of them are cited by ancient ecclesiastical writers as having been handed down from the Apostles. They are, therefore, neither novel nor trivial. They are used to excite devotion and reverence for so sacred a function as the holy sacrifice of the Mass, and the Church in employing them follows the example which God Himself set in the Old Law in prescribing the ceremonies of each species of sacrifice, and describing the vestments to be used by Aaron and the other priests. He insists that they shall be fashioned with glory and beauty. Their use is therefore neither novel nor trivial.

But the Archbishop of Canterbury seems to forget that even the Anglicans of the Book of Common Prayer has a Ritual, plain it may be, still a ritual upon which it insists on the plea that the Church has authority to define such things for the sake of order and decorum. If a man deemed it worth their while to telegraph it to this side of the Atlantic.

What means this "pursuing novelties and trivialities to our very altars?" The only meaning we can conceive which the Archbishop had in view is that certain "advanced Ritualists," or High Churchmen, being convinced that the whole testimony of antiquity is to the effect that Christ in instituting

Church and by the Highest of Anglican Churchmen. In reference to the validity of Anglican Orders, though His Grace makes little of the refusal of 1,200 Catholic Bishops to recognize them, it is no slight evidence to the usage of the whole Christian Church that all the Bishops unite in the belief that Anglican Orders lack the essential characteristic of Apostolicity. But if anything more is to be added, it is to be found in the fact that the 500 Oriental Schismatical Bishops reject them with equal unanimity. We know that Anglicans generally view the situation with feelings far different from those of mere amusement, as the Archbishop pretends.

Another novelty to which we feel bound to draw the attention of our readers is the fact that His Grace uses the term altar as applied to the Anglican communion-table. What is an altar? The word used in the Greek New Testament with this meaning is thusiasterion, the place of sacrifice. It implies, therefore, that on the Christian altar sacrifice is offered. How can the Archbishop of Canterbury and Archdeacon Farrer justify their use of the term altar in contradiction to this Apostolic usage? "We have an altar," i. e., a place of sacrifice. How can these Anglican dignitaries claim to be of the Apostolic religion when they maintain that they have no sacrifice? Truly they will find plenty of novelty and triviality to condemn without going beyond their own doctrines and practices.

OUR DEPARTED ONES.

It is to be hoped that all Catholic shall remember during the month of November, that in another world, which they may see with the eyes of faith, there are thousands of suffering souls appealing to them for assistance. It is their sacred duty, and few are there, we ween, so heartless as to neglect it. The Catholic doctrine that we may help our departed friends, that we may in the guise of prayer visit them and careen them as fondly as when they worked or played or lived with us, has been often derided by Protestants as the figment of a sickly imagination. And yet what truth appeals so convincingly to human reason? That instinct that has lived in the heart of humanity always and in all places, of assisting those who are separated from us by the abyss of death, has been crystallized by the Church in her teaching of prayers for the dead.

Our separated brethren, in denouncing this "superstition," as they term it, take much care to impress upon their auditors that it is thoroughly opposed to the customs of the early Church. This species of argument is used with effect when dealing with persons who have never seen the outside of a book relating to that period of Christianity, but it is useless when proffered to those who have from one source or another gleaned information regarding the teaching of early Catholicity. Their contention has not even the equivocal merit of novelty. Back in the fourth century we find Arius declaring that "the prayers and alms of the living did the dead no good." Surely Protestants do not appeal to the heresiarch! This heresy was refuted by St. Epiphanius, who wrote that this Church "has the tradition from Christ that prayers are profitable, though they do not extinguish all sins."

Tertullian says of a faithful widow: "She both prays for him and begs a refreshment for him in the meantime and keeps his anniversaries. For unless she does these things she has repudiated her husband as far as in her lies."

St. Cyril writes thus: "Lastly, we pray for all that die amongst us; thinking it to be the greatest help that can be to their souls to have the holy and dreadful sacrifice of the altar offered in supplication for them." (Cat. Mystag. 5, page 241.)

The Fathers of the third, fourth and fifth centuries maintain that prayer and alms-giving refresh and benefit the souls detained in purgatory, and declare it to be a teaching sanctioned by Christ and His Apostles. In the Catacombs there are many proofs that supplication for the departed was believed in by the early Christians.

A TRUE PICTURE.

The Toronto Mail is being estimated at its proper value by its contemporaries. Not being able to find a resting-place in either of the great political parties, for reasons best known to itself, it hoisted the no-Popery flag and made a constituency amongst the narrow-minded bigots of the Province. The following extract from the St. Thomas Journal, edited by a stalwart, honest Protestant gentleman, Mr. James Brierley, gives a plain and truthful picture of the Mail's tactics:

"If there is one paper more than another in this province which has sought to divide the people on lines of religion, it is the Toronto Mail, which has, ever since its great flop, found anti-Romanism the one policy to which it could steadfastly adhere. Probably this has been due to the fact that no paper of

person has sought to deprive visible prominence as a distinctive possession. It possesses a dignified and prides itself on a variety of its sniffs. Our party has lost no opportunity the Mowat Government denominated National Favoritism, it has sought to take advantage, prejudice and timidity. For a paper with such an aim to charge the police being the cause of the rise of Protective Association is certainly a unique quality of nerve."

BIGOTRY REBELS.

It is a great pleasure to many and Christian by a portion of the press in regard to the wave of gripe like, which is now us. The Brockville Mail particularly commends respect. Some time since lists against Mrs. Sheppard brought suit against it, "jured" her character." However, withdrawn a ment, but she caused the paper a great deal preparing their case.

The Recorder in the county abundant fruit, for in this country this woman's come unprofitable.

The Recorder has no mention to the P. P. A., its issue of the 16th inst. reference to it as well as a showman, Dr. Will Considerable adverse made on the utterances Toronto, who said in addition that "the fact when a man became a Roman religion made him ugly a. Of course it was a very to make, and one who man of Dr. Wild's intellect then it is just as a piece of Protestant Protective is being worked for all it Ontario. The people who not only affirm their belief Catholics are bad, but the very bad, so bad indeed that tion is taken by every man will not vote for a Roman office, nor will he give a member of that Church, hostility is declared by all to everything with a Roman, and the test of me who aspires to enter its must be prepared to die wherever he sees it. Warfare, but it is not neither is it fair, honest or

The sentiments of gentleman who edits to be commended, a country over will their hour of persecution the courage to publish Many more, no doubt does, but are too timid in the pursuit of a man out, gentleman; you fear from exhibitions norance, falsehood and

CATHOLICS IN EMPLOY.

The chief character A. orator is falsehood principal organizer, H. W. onto, is a man eminent position he occupies. Forest, the other day "The bestowal of a reward Peter Ryan, of Toronto tion he gave of the way got more than they were

The following official in the Globe on Saturday Protestants and 9 C position of registrar which proves that gramme is not equal that he is not honor, Another orator, a M we are told in the re "Then went on to asserting that they going to the appointment Sheriff of Oxford."

As there are in the tario forty-one Pro Catholics holding the we will merely say they either did not know ing about or made statement—probably society of which he built on a foundation

We give the G and it will prove very ing matter for the all along misled by In order to correct made in the public r to the number of Cath Ontario Government statement has been p ment, giving the of Protestants and Ca the salaries paid, w salary. The statement by each department: Executive Council an

Depart Officers and clerks 11 Protestants, with 2 Catholics, with sal ing. Depu Administrat Officers and clerks 53 Protestants, with 2 Catholics, with sal ing. Depu Department Officers, clerks and parment of Educat Modis Schools, ex Practical Science, li with the Department

person has sought to deprive it of its un-
civable prominence as a disturber of the public
peace. It possesses a distinctive policy, and
prides itself thereon. As well might the
various plums of the tree that it has
planted be left to rot, as the cause of the
ignorance, prejudice and timidity of the
community. For a paper with such a record to
assume to charge the political party with
being the cause of the rise of the Protestant
Protective Association is certainly to display
a unique quality of "nerve."

BIGOTRY REBUKED.

It is a great pleasure to notice the
manly and Christian like stand taken
by a portion of the press of the country
in regard to the wave of bigotry, la
grippe like, which is now passing over us.
The Brockville Recorder is to be
particularly commended in this re-
spect. Some time since it entered the
lists against Mrs. Shepherd, and she
brought suit against it for having in-
jured "her character." The suit was,
however, withdrawn at the last mo-
ment, but she caused the publishers of
the paper a great deal of expense in
preparing their case. The labors of the
Recorder in the cause of truth bore
abundant fruit, for in that part of the
country this woman's business has be-
come unprofitable.

The Recorder has now turned its at-
tention to the P. P. A., and we find in
its issue of the 16th inst. the following
reference to it as well asthastheological
showman, Dr. Wild :

Considerable adverse comment is being
made on the utterances of Dr. Wild, of
Toronto, who said in addressing a meeting
at Stratford that "the fact seemed to be
that when a man became a Roman Catholic, his
religion made him ugly against the Queen."
Of course it was a very silly statement
to make, and one wholly unworthy of a
man of Dr. Wild's intellectual calibre.
But then it is just on a piece with the platform
of the Protestant Protective Association, which
is being worked for all it is worth in Western
Ontario. The people who join this society
not only affirm their belief that all Roman
Catholics are bad, but they pronounce them
very bad, so bad indeed that a solemn obliga-
tion is taken by every member joining that
he will not vote for a Roman Catholic for any
office, nor will he give employment to any
member of that Church. In short, eternal
hostility is declared by the P. P. Association
to everything with a Roman Catholic in
connection with the Government.
The sentiments of the Protestant
gentleman who edits the Recorder are
to be commended, and Catholics the
country over will thank him in this
their hour of persecution, for having
the courage to publish his convictions.
Many more, no doubt, think as he
does, but are too timid, or too faltering
in the pursuit of a manly path. Speak
out, gentleman ; you have nothing to
fear from exhibitions of stupidity, ig-
norance, falsehood and bigotry.

CATHOLICS IN GOVERNMENT
EMPLOY.

The chief characteristic of the P. P.
A. orator is falsehood, and the principal
organizer, H. W. Steward, of Toron-
to, is a man eminently fitted for the
position he occupies. In his speech at
Forest, the other day, he said :

"The bestowal of a registry office on Mr.
Peter Ryan, of Toronto was another illustra-
tion he gave of the way in which Catholics
got more than they were entitled to."
The following official statement made
in the Globe on Saturday shows that 45
Protestants and 9 Catholics hold the
position of registrar of deeds, a fact
which proves that Mr. Steward's pro-
gramme is not equal rights for all, and
that he is not honest in saying so.
Another orator, a Mr. Geo. Thompson,
we are told in the report,

"Then went on to give his reason for
asserting that they got the office by pointing
to the appointment of Mr. Brady as
Sheriff of Oxford."

As there are in the Province of Onta-
rio forty-one Protestants and three
Catholics holding the position of sheriff,
we will merely say that Mr. Thompson
either did not know what he was talk-
ing about or made a deliberate mis-
statement—probably the latter, as the
society of which he is a member is
built on a foundation of falsehood.

We give the Globe report in full,
and it will prove very interesting read-
ing matter for those who have been
all along misled by the conspirators :

In order to correct misstatements freely
made in the public prints and elsewhere as
to the number of Catholics appointed by the
Ontario Government to office, the following
statement has been prepared for each de-
partment, giving the numbers, respectively,
of Protestants and Catholics employed, with
the salaries paid, where payment is by
salary. The statements are duly certified
by each department and Attorney-General's
Executive Council and Attorney-General's
Department.

Officers and clerks in the Executive Coun-
cil and Attorney-General's Department:—
11 Protestants, with salaries aggre-
gating..... \$12,856
2 Catholics, with salaries aggre-
gating..... 2,250
J. R. Cartwright,
Deputy Attorney-General.
Administration of Justice.
Officers and clerks at Osogood Hall:—
53 Protestants, with salaries aggre-
gating..... \$98,083
7 Catholics, with salaries aggre-
gating..... 6,500
J. R. Cartwright,
Deputy Attorney-General.
Department of Education.
Officers, clerks and employees in the De-
partment of Education and Normal and
Model Schools, examinations, School
of Practical Science, library, etc., connected
with the Department of Education:—

Table listing various departments and their respective Protestant and Catholic counts and salaries. Includes entries for Crown Lands Department, Treasury Department, Department of Agriculture, and various asylums.

EDITORIAL NOTES.

O'CONNELL once said : " Bigotry has
no head, and cannot think ; no heart,
and cannot feel. When she moves, it
is in wrath ; when she pauses, it is
amidst ruin." It seems as if the great
tribune was looking forward to the
present day, and drew a picture of the
Ontario Know-nothings.

On Tuesday of last week a P.
P. A. rally was held in Forest, county
of Lambton. It was intended there
to endorse the candidature of P. D.
McCallum, a gentleman who became
suddenly impressed with the sinfulness
of remaining attached to any one political
party as soon as he discovered
that he had no chance of obtaining the
nomination at the Liberal convention.

A STUDY of the speeches made on
this occasion confirms us in the opinion
we have often expressed as to the P. P.
A.—that it is composed of men who have
no regard for either honesty, decency
or truth. Mr. McCallum said that
" If the objects of the P. P. A. were
better understood there would be dif-
ferent reports regarding it ; " while
immediately afterwards Dr. Owens
" denied that there was a society called
the P. P. A. " The doctor is evidently
a worthy member of the order, other-
wise he would have had the honesty to
explain that the title " P. P. A. " was
dropped and that of " C. P. A. " adopted
quite recently, probably as soon as it
was discovered that Protestantism
spurned the conspiracy.

STRANGE to say, the speaker who had
the least regard for truth and decency
was a preacher named Rev. Mr. Hay-
hurst. We do not know to what
denomination he belongs, but certain
it is that it has abundant reason to be
ashamed of him. His speech would
lead one to suppose that he had made
his course of theology under Margaret
L. Shepherd. He took very good care,
however (as is usual with his kind),
not to mention names and other partic-
ulars, lest he should make himself
amenable to the law.

To show the utter dishonesty of the
speakers on this occasion we might
mention that much capital was sought
to be made out of the appointment of
Mr. Peter Ryan as registrar in Toron-
to and Mr. James Brady as sheriff of
Oxford. These gentlemen are Catho-
lics ; and the Government was roundly
denounced for having given them the
positions named. While professing to
be upholders of equal rights, these con-
spirators do not wish Catholics to re-
ceive any recognition whatever at the
hands of the Government. The public
returns show that, while Catholics form
one-seventh of the population, they
hold only one-tenth of the offices under
the Ontario Government ; and yet we
are told that the Church controls the
government, and that the Catholics
are capturing all the good things at
their disposal !

MAYOR ESSERY, of London, was also
present at the meeting, and made his
accustomed Titus Oates' speech. Mr.
Essery will travel any distance for the
privilege of making a speech, and
glories in drawing down the house by
references to the Pope, delivered in
Bowery boy fashion. Altogether, the
P. P. A. seems at present to be a happy
family, as there is prospects of spoils
ahead. But if that body ever get
into power in Toronto we will have
the scenes of Yokohama once more en-
acted.

A few weeks ago we read in the
Toronto papers an account of a raid
made on a gang of tramps which had
created much uneasiness in the minds
of the farmers a few miles from that
city. They had become so daring in
their exploits that it was considered
dangerous to refuse their demands for
food, and at times they helped them-
selves to the fat of the land without
even saying " By your leave." At
last the detectives were put to work on
the case and the knights of the
road were captured in a barn, having
been found hidden away under piles
of straw in different parts of the build-
ing.

We cannot help instituting a com-
parison between these undesirable
citizens and the members of the P. P.
A. These conspirators have succeeded
in creating uneasiness in the minds of
our law-abiding citizens, and if they
have not been guilty of theft in the
ordinary meaning of the term, they
have stolen, or, at least, have at-
tempted to steal the good name of a
large number of their fellow citizens.
In one sense they are worse than the
ordinary tramp, because, no matter
how sin-stained and degraded the
latter may be, we do not believe he

would take an oath to deprive a fellow-
being of his means of earning a liveli-
hood. While the tramp does most of
his work in the dark the P. P. A. man
does it all in that fashion. The
former steals into and out of his
hiding-place afraid of the light and
afraid of a glance from the eye of a
fellow-being, and so does the P. P. A.
conspirator. In one section of the
country the name they are now known
by is " The Creepers," as they have
been seen on all-fours stealing into
their lodge room.

We have yet to hear that even one of
them has had the manliness to declare
his purpose in the broad light of day.
For the public they have one set of
principles and for the lodge room
another. On the platform and in the
press they declare their purpose to be
to procure " Equal Rights for all ; "
while in their ritual they are sworn
to deprive Catholics of every right
and every privilege. Good citizens
hold them in abhorrence, and many
who have joined their ranks have done
so through ignorance. The day will
come when the prime movers in this
villainous business will be shunned
by all respectable men.

OUR American cousins, detesting, at
least on paper, the effete monarchies
of the old world and everything that
pertains thereto, have, if we may judge
by some of their actions, a reverence
for titles and nobility. True, there
are many thorough, whole-souled Amer-
icans who are not ashamed of their
upbringing ; who are proud, and
justly so, of their country, and who
frown down all attempts to place
foreigners who have no distinction but
that they are noble, on a pedestal for
public honor and fulsome adulation.

Ward McAllister, who believes in the
gullibility of the public, has given
various lectures on etiquette to be
observed when meeting with notables.
Lately, however, he has assumed a new
role. Not content with controlling the
400, he desires to enlighten the poor
young man on the ways and methods
of entering society. First, he must not
drink too much champagne and he
must maintain a discreet silence.
Secondly, he must go to all the balls
and thus miss his time and disturb
his mental equilibrium by trying to
remember how to bow and scrape,
etc. These instructions, followed
carefully, will give him carte blanche
to that most useless world called Society.
When he is in the swim he will have
very little to do save the wearing of
fine apparel and the eating of devilled
kidneys every day. The poor young
Catholic has a nobler aim for his life-
work than any afforded by Society.
Purity of heart and conduct, unremit-
ting attention to work, will lift him
into another sphere, where he may
hear the voice of the spirits, commend-
ing him for duty done and urging him
to mount even higher.

THE Apaists have met with the
fate they richly merited. Across the
country is coming the wave of honest
indignation that will take them far
out in the river of disgrace and oblivion.
That it is opposed to every idea and
principle which a God-fearing citizen,
irrespective of creed, should hold
is evident from its utterly self-
ish and despicable methods. Not
long since a Protestant minister,
speaking to his congregation,
advised them, " for the honor of
Protestant Christianity, to come out of
the midst of it and to cleanse them-
selves from its defilement." It is a
good sign, these expressions of hostility,
towards a nameless thing, a hybrid
distilling from its bigoted lips the
poison of falsehood. It teaches those
who are unwise enough to attack the
Catholic Church that the time has
gone for the weapon of misrepresenta-
tion to be of any service. We, how-
ever, crave no quarter. All the Catho-
lic Church desires is a fair field and
no favor.

MR. MARION CRAWFORD is a novelist
of repute. His literary work is un-
questionably well done, and a glance
at his stirring, truthful pictures of
Italian life proves how justly he has
won the title of being one of the most
distinguished of the world's *liberali*.
Still, as a Catholic, Mr. Crawford should
be more precise in his statements con-
cerning Catholic affairs. When he
says that American Catholics feel con-
strained to vote as their ecclesiastical
superiors direct, he gives utterance to
an opinion that is false and mislead-
ing. No doubt he has been duped by
some plausible friend. This may ex-
tenuate his falsehood, but it scarcely
exempts him from the duty he owes
Catholics—that of making an apology

as public as his misguided and un-
truthful statement.

AN investigation is to be held re-
garding the methods adopted in elect-
ing Representative Winston in the
Eighth Congressional District of Mich-
igan. Mr. Winston was elected
through the influence of the A. P. A.,
and it is asserted that the means em-
ployed were so corrupt that he cannot
hold his seat. If the methods of that
secret organization are brought to
light during the scrutiny there will
be much interesting information for
the public during the trial on A. P.
A. methods of conducting elections
which will not be at all creditable to
the organization. But this will not
render it odious to the class of bigots
from which the society is wont to get
its recruits. They are accustomed to
ways that are dark and tricks that are
vain.

A RECENT number of the Chicago
Inter-Ocean contained a letter from its
Milwaukee correspondent, Mr. William
J. Anderson, stating that the members
of the A. P. A. in that city claim a
membership of fifteen thousand, and
that next spring they will take an active
part in the city elections. Mr. Ander-
son believes that the boasted member-
ship is a fable ; still he admits that it
may be the case, as the society is a
secret one and but little can be learned
of it outside its ranks. He adds that
" Probably no city in the country pre-
sents a less hospitable field for the work
of a secret religious order than Mil-
waukee, and the A. P. A. will not re-
ceive a cordial welcome in the political
arena."

WHEN Napoleon I. was first consul
of France, after the Reign of Terror, he
entered into an agreement called the
Concordat with Pope Pius VII., for the
restoration of religion, but it was made
a condition that the number of Bishops
should be reduced ; whereupon the
Pope asked several of them to resign
their sees so that the Concordat might
come into operation. Nearly all made
the sacrifice asked of them, but a few
Catholics refused to admit the right of
the Pope to blot out the sees of Bishops
still living, and a schismatical Church,
called *La Petite Eglise*, or the Little
Church, was kept up by the malcon-
tents. Until a few months ago, there
were still some adherents to this Little
Church in the dioceses of Lyons and
Poitiers, but they have at length
yielded and submitted to the Holy See,
and the schism is now happily ended.

The *Canadian Magazine* for Nov.
contains a number of interesting
articles. Mr. J. L. Payne has a
thoughtful production on Problems of
Home Training. Canadian in its tone,
it deserves the support of Canadians,
and so long as it maintains its present
standing of excellence it is certain of
attaining it. What pleases us most in
it is that it avoids everything that
may give rise to acrid discussions and
devotes itself to the education and
amusement of its readers. It is a mag-
azine for the country and not for
cliques and parties, and may it go on
as it has begun.

Definition of Idolatry.

Rev. A. R. Gibson, a Protestant
minister at Carnoustie, Scotland, thus
expressed himself lately on the subject
of images :

" With all respect to Mr. Primmer,
idolatry means not merely bowing to
images, but serving them and letting
them stand between us and God. An
image may be as a lens to a person ex-
amining the iridescence of the petal
of a flower. The lens reveals its daz-
zling splendor as the naked eye cannot
do. In like manner an image, a
Christ of Tintoretto, may bring the
Redeemer more vividly before the
mind than words. To the idolater
proper the image becomes the sub-
stitute of God. To him who uses it as
a window opening into the infinite, a
sermon in marble or stone. In fact all
men are in one sense worshippers of
images, for none of us can see God as
He is, but only as our limited ideas
represent Him. Even the Father of
the New Testament is but an inad-
equate symbol of Him, inasmuch as it
does not represent the whole, but only
the paternal attribute of Him. We are
only idolaters when we take the sign for
the whole reality, or when our image
worship ceases to represent our relig-
ious conviction ; when, in fact, we
have outgrown it, but not while it is
the measure of our belief. Imagery is
a necessity of worship, and if we are
allowed to use verbal images we
should be allowed to use images in
paint or stone. Rightly used all are
aids, not obstacles, to worship. I believe
with Ruskin that the half of the poor
and untaught Christians who worship
crucifixes are more acceptable to God
than many Protestants who idolize
nothing but their own opinions and
interests. A man in a naked Scotch
barn may be a spiritual idolater, while

a peasant prostrate before a wayside
shrine may be a pure worshipper."

The clearness and taste with which
the subject is treated and the epigram-
matic pith of the closing sentence need
not be emphasized.

Apaisim.

The A. P. A.'s soon to have a par-
lance of their own. Catholics are des-
ignated as No. 11's, A. P. A.'s are
called No. 15's, and Protestants opposed
to the A. P. A. are known as No. 15's.
The proper name of the society is
" The Armorguards."
Their permanent password is
" Omer," and the semi-annual pass-
word is now " Peace."
Thus saith Moran's Town Talk.
An Irishman named Barrett, and for
many years a bridge-crafter, has been
discharged on account of his religion,
by A. P. A. aldermen of the bridge
committee. Free America, this ! —
Michigan Catholic.

DIOCESE OF LONDON.

LECTURE IN THE CATHEDRAL.
It was announced by His Lordship the
Bishop of London, last Sunday morning, that
a lecture would be delivered on Thursday
evening of this week, in St. Peter's cathedral,
by the distinguished preacher, Rev. Father
Ryan of Toronto. The subject of the lec-
ture will be " Catholic Education."
Particularly at this time, when the
Church is assailed on all sides by those who
know very little concerning its teaching and
practices, and care not to inquire, the lecture
will be of particular value. We hope to see
a very large congregation present on the oc-
casion. A collection will be taken up in aid
of the school for the blind.

BLESSING OF THE BELL.
Sunday, Nov. 19, Eight Rev. Bishops O'Con-
nor, assisted by Rev. Fathers Ferran,
Gahan, Noctor and McCormack blessed the
bell for the cathedral. This solemn and
impressive ceremony took place at 4 p. m.,
and was followed by Vespers and Benediction
of the Most Blessed Sacrament. At High Mass
at 10:30 His Lordship clearly explained the
ceremony of blessing the bell and why the
Church in her wisdom blesses inanimate
objects by way of devoting them to holy
use. It is in virtue of the prayers of the
Church that we hope for benefit from these
things, and experience shows our hopes are
not vain. He said that the voice of the
bell is the voice of the Lord, as the prophet
Isaiah (St. John 1st, chap. 23rd verse), the
Rev. Father spoke of the many uses to which
the Cathedral bell is devoted : its joyous peals
betokened the festivities of the marriage feast ;
its solemn and mournful tolling reminded
all that one of our children had departed this
life and entered the house of eternity. Its
peals rang out a warning note to the sinner,
reminding him that his soul was like that
of the voice of John the Baptist calling on
them to repent and turn from their evil
ways. Its tolling and ringing at early morn-
ing, at midnight and again at eve brought
to the minds of the faithful the grand
and sublime message that our Heavenly
Father sent the Archangel Gabriel to deliver
to the humble Virgin of Nazareth, viz., that
she was " to conceive and bring forth a Son,
and that His name should be called Jesus,
that He was to be the Son of the Most High
and that He would save the people from their
sins." This tolling and ringing is called by
the Angel, which has been mentioned by a
poet, painter and historian. The Rev.
Father terminated his discourse, by exhort-
ing his hearers to profit by the lessons
that the tones of the most consecrated bell
would bring to their minds.

THE FUNERAL OF MRS. ANN DOWLING.
The funeral of Mrs. Ann Dowling, mother
of His Lordship Bishop Dowling, of Ham-
ilton, Ont., whose death was announced in the
CATHOLIC RECORD of last week, took place
for the cathedral, Chicago, Ill., on Monday,
Nov. 13, at 11 a. m. A solemn Requiem
Mass was celebrated by Rev. J. S. Finn. The
Rev. P. A. M. Loughlin acted as celebrant,
and the Rev. F. Barry sub-celebrant. The Rev. J. S.
Finn preached an eloquent and practical
sermon, showing how consoling the death of
the just is in comparison with the lessons
that the wicked learn. He feelingly referred to the
long and virtuous life of the deceased and
earnestly urged the large congregation
present to be prepared when called upon
to suffer and die. During the ceremony
His Lordship, the Bishop of Hamilton,
occupied a chair in the sanctuary, accom-
panied by Mgr. McEvoy, pastor of
St. Mary's cathedral, Hamilton, and the
Rev. Father Burke, parish priest of the church
of St. Columba, and a former pastor of the
Dowling family.
The Rev. Father Fitzsimmons, rector of
the cathedral of the Holy Name, Chicago,
and the Rev. Father Muldoon, Chancellor of
the diocese, were also present in the sanc-
tuary.

After the sermon the Bishop of Hamilton
gave the last absolution, and then in a few
words, full of emotion, thanked both pre-
lates and people for the great kindness and sym-
pathy shown to himself and the other
members of the family on this sad occasion.
The remains were taken by train to Savary
cemetery, and the Bishop, assisted by Rev.
Fathers Burke, Fitzsimmons, Muldoon and
McEvoy, read the prayers over the grave,
and the body of Mrs. Ann Dowling was laid
to rest.

ST. JOSEPH'S CHURCH, OTTAWA.

The new St. Joseph Church was dedicated
on last Thursday. The ceremony of bless-
ing the church was performed by Arch-
bishop Duhamel, assisted by Rev. Fathers
McGuekin and Pallier. At its conclusion
Pontifical High Mass was celebrated by
Archbishop Cleary of Kingston. His
assistants were Rev. Fathers McGuekin,
Patton and McElroy. Archbishop Walsh of
Toronto presided over the doors. The new
church, which it is estimated will cost
\$70,000 when completed, is an immense stone
structure, designed in the Roman style of
architecture. The front is surmounted by a
lofty octagonal tower, covered by a cross,
which can be seen from almost all over the
city. The main entrances are ornamented
with carved blocks of stone in the most in-
tricate designs. St. Joseph's stands on the
corner of Wilbroad and Cumberland streets,
and is surrounded by several other catho-
lic churches, and on the site of the old church
which the French and English-speaking
parishioners worshipped for over thirty five
years ; but now the parish has been divided
into two sections, each having a new church.

THE EDUCATIONAL EXHIBIT.

It has been found that the decisions of the
World's Fair judges on the Ontario Educa-
tional Exhibit are incomplete, and it is ex-
pected that a supplementary list of awards
will be issued ; if not, the Ontario Com-
missioner will appeal.

"The Illustrated Catholic Family Annual"
for 1894, with calendars calculated for dif-
ferent parallels of latitude and adapted for
use throughout the United States, has been
issued by the Catholic Publication Society
Company, 12 East 17th Street, New York
City.

FIVE-MINUTE SERMONS.

The Value of Time.

There is a precious treasure, my dear brethren, which is always partly, but only partly, in our possession.

But it is not only at the end of our lives, or in moments of such supreme importance, that we would pay for time with gold, or with other things upon which we set great value here.

Time, then, is this precious treasure, which we shall never wholly lose till we pass out of this world for ever.

This is the instruction, the warning that the Apostle gives us: "To walk circumspectly; not as unwise, but as wise, redeeming the time."

How much this caution is needed! How careless we are about this priceless possession which is ours from moment to moment!

How much this caution is needed! How careless we are about this priceless possession which is ours from moment to moment!

Brethren, some day we shall want all this time that we are now wasting. Then it will stand out before us in its true value; we shall see that it should have been redeemed.

A Disgusted Drunkard.

One woman determined that her husband should know how he looked when he was drunk. She knew how he looked well enough, and need not that any man should tell her.

The smallest "cat-bowl" is large enough to show that the blood needs purifying—a warning which, if unheeded, may result, not in more boils, but in something very much worse.

Dr. Wood's Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, croup, and all diseases of the throat and lungs. Price 25c. and 50c., at all drug-gists.

Minard's Liniment cures Diphtheria.

How They Worked Their Way.

By MAURICE FRANCIS EGAN, LL. D.

IV.—CONTINUED.

The spelling was very fair, and the writing, although a little shaky in some letters, was not so bad.

"Well?" said Mrs. Beresford. "What do you want me to do?"

"What shall I ask you to do?" Father and mother both laughed. "We'll think it over until luncheon time, and put it to the vote."

Lunch time did not come soon enough to suit the boys, who were all hungry. Under a wide spreading oak, Mary and Kathleen laid the cloth on smooth, soft grass.

"I quite agree with your mother," said Mr. Beresford. "Anna will lighten the work of your mother and sisters, boys. On the other hand, an invalid, to be waited on and amused, may increase yours."

"But it would be such a kind act," said Mary. "And Dick may get so much better in the country, that he may be a help instead of a burden."

"Sick men are always nuisances," murmured Brian. "Poor people can't afford to be kind. We're too poor to be kind."

"Poor people need not be selfish," said Mary.

Dermot's face was rather gloomy. He did not like strange faces, and for all he knew, the Dorans might eat with their knives and have very bad manners. They might interfere with him in some way. It was all very well for Mary to have somebody to help her, but it would be very uncomfortable to have strange people in the house.

"Well?" said Mrs. Beresford.

Mary saw that the boys were against her, and she also saw that Brian's eyes were fixed with regret on the remains of the apple pie. With a demure smile, she opened her basket again and drew out a half-dozen peach dumplings, baked to a delightfully brown tint.

"Oh my!" cried Brian, involuntarily.

The gloom on the brow of the fastidious Dermot gave place to a grin of expectation.

"Very good, Mary," he said, "did you bring any sauce?"

Mary had given special attention to the preparation of the sauce.

"Well boys? What do you say?"

"Oh, I say let 'em come!" exclaimed Brian.

Dermot was silent.

"It may save Dick's life," said Mary, and Anna will help us so much about the house. She has never had a really cheerful home.

Dermot did not want to give in. He asked himself whether he was selfish or not, and he was honest enough to conclude that he was.

"I don't like the idea," he said, "but if it's going to help the fellow along I'm not going to object."

"All in favor of the proposition," began Brian.

"What proposition?" demanded Mrs. Beresford, smiling. "I am chairman here, young man. All in favor of having Dick and Anna Doran here for a visit, please say 'Aye.'"

"Aye!" they all exclaimed.

"All of a contrary opinion, say 'No.'"

Nobody answered.

"The 'Ayes' have it!" Mary may write to ask them to come."

"Oh, thank you!" said Mary. "I am sure we shall never regret it."

A little while after this Dermot shot two rabbits, and Brian "hooked" a fair number of fish. The spoil was brought back to their father and mother in triumph.

Dermot and Brian found a clump of chestnut trees separated from the rest of the wood by a deep ravine. They had brought with them a baseball bat. Dermot used it for clubbing down the chestnuts, much to Kathleen's delight; the ground under the trees was soon strewn with chestnuts enclosed in their burrs. Once, when Dermot had thrown the bat higher than usual it fell on the other side of the ravine. Dermot was about to cross over for it when he saw a boy come out of a clump of oaks on the other side. He called to him.

"What do you want?" demanded the boy. He was a lank, yellow-skinned boy, named Job Fitts.

He lived about a mile from the Beresfords.

"Will you please throw over my hat?"

Job looked around, saw, and grasped the bat.

"Findin' the keepin'!" he yelled, with a grin. "Us boys on this side always keep what we find!"

"You shall not keep my bat," cried Dermot.

Job grinned defiantly.

"Pop says you're only Papists, and ignorant idolaters!"

"Let's go for him!" cried Brian.

Dermot was rushing across the ravine to recover his bat, when Job, who had been grinning and waving it with a triumphant air, made a leap into the air, suggestive of great and gleeful happiness. He certainly had the advantage. He was in possession of the bat, and Dermot and Brian would find it hard work to reach him, for the ravine was filled with creeping vines and prickly blackberry bushes.

Job Fitts felt that he was safe, enough. He knew the capabilities of that ravine for tripping unwary feet better than the other boys did. He also knew that there was a narrow but muddy stream at the bottom, hidden by luxuriant weeds. He grinned, yelled, and danced in a warlike manner, swinging the bat.

"Let me catch him, that's all!" cried Brian. "I'll teach him to steal our bat."

Just as our boys had made a descent partly into the ravine, Job, carried away by his feelings, climbed on a rock and stood on one leg. Not satisfied with this, he mounted higher, the better to show his indifference to the approaching enemy.

He miscalculated his skill in climbing, however, and, making a mis-step, he fell a distance of at least twenty feet. Down he went like a shot into a mass of tangled vines. The Beresfords heard the changed tone in the yell of their tormentor and paused.

"Where is he?" asked Brian, bewildered.

"Didn't you see him fall?"

"He must be dead."

Instead of rushing madly through the ravine as they had intended to do at first, Dermot and Brian made for some stepping-stones they saw among the rank vegetation.

When they reached the other side, they found Job lying on the ground, moaning as if all the bones in his body were broken.

"You let me go!" he cried, viciously. "It's just like you fellows, to kick a man when he's down. I didn't want your old bat, I was only fooling."

Just at this utterance, a burly man, in shirt sleeves and straw hat, rushed from the woods and seized Job by the shoulders.

"I'll teach you," cried the new comer, "I'll teach you to let down the bars of my fence, so that your cows can get into my corn, and to steal my fodder, you young scamp!"

Job yelled with pain. The man shook him until Job's howls filled the wood, and his eyes seemed starting from their sockets.

Dermot noticed a cut on the side of his head.

"Look here," he said, "that boy has hurt himself and you've shaken him quite enough, you might kill him."

"And is it any of your business, if I did?" asked the farmer. "I'd shake the life out of you for half a cent."

"Try it!" said Dermot, facing him.

The farmer was three times Dermot's size, but he was not afraid. "This boy has hurt himself, and you've no right to whip him now."

"Haven't I? He's a young thief."

"We know that," put in Brian.

"But you shall not shake him again," Brian, who had recovered the bat, brought it down heavily within an inch of the farmer's toe.

"You're the young Romanists up on the hill, I suppose," said the farmer.

"Well, we're going to make this neighborhood too hot for you, as sure as my name's Jim Windsor."

"Are you?" returned Dermot.

"Two can play at that game. Now—"

"Oh, my back—my back!" cried Job. "I can't get up. Go away all of you."

"Go away? you young thief, is that the way you speak to me? And Jim Windsor, a white with rage, raised his fist, as if he would bring it down on the prostrate boy's head.

Brian intercepted the blow with the bat. Jim Windsor's arm felt the metal of the boys, as he looked at their fine faces. Job, moaning with pain, looked anxiously at the three.

"You had better get away," said Dermot, contemptuously. "You are worse than a thief, to sneer at our religion, and to hurt a boy that cannot defend himself. You had better get away."

Jim Windsor shook his fist at the boys and went off, muttering that "he'd knock the pluck out of the pesky Romanists."

TO BE CONTINUED.

Many a Young Man.

When from overwork, possibly assisted by inherited weakness, the health fails and rest or medical treatment must be resorted to, then no medicine can be employed with the same beneficial results as Scott's Emulsion.

Mrs. J. M. Scott, Sturgeon Falls, Ont., writes: "I cheerfully recommend Pink Pills. Before I began using them I was troubled with weakness. I thought it was signs of age, but I tried your Pills and am now as strong as ever. Of all dealers or by mail at 50c. a box or 6 boxes for \$2.50. Dr. Williams' Med. Co., Brockville, Ont., and Schenectady, N. Y."

Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Carmelite's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least. These Pills do not cause pain or griping, and should be used when a cathartic is required."

No other Sarsaparilla has the merit so secure the confidence of entire communities and hold it year after year, like Hood's Sarsaparilla.

Minard's Liniment cures Colds, etc.

HELPLESS AND HOPELESS.

Two Years of the Most Intense Suffering—Mrs. John W. Cope, of Port Stanley, Suff. From Malarial Fever, Followed by Ulcers, Her Friends Despair of Her Recovery—A Cure Found After Doctors Declared There was No Hope.

From the St. Thomas Journal.

One of the happiest couples in the county of Elgin are Mr. and Mrs. W. Cope, who live in the house at the tollgate, on the London and Port Stanley road. The cause of their joyous happiness is that Mrs. Cope, who never three years past has been a great sufferer, and whose recovery was not believed to be possible, has been completely cured by Dr. Williams' Pink Pills for Pale People, after a number of physicians and many remedies had failed.

Mrs. Cope is now in the enjoyment of the best of health, and she has no doubt as to the absolute truth of all that has been claimed for them. It is, however, further proof is wanted, and she has been the subject of the cure of Mrs. Margaret Cope. Hearing of this remarkable case a local representative was detailed to investigate it. He accordingly, within six months of age, was found engaged in her home work, evidently as well as she had ever been, and this active as usual, as was not half her age.

Mrs. Cope was completely cured by Dr. Williams' Pink Pills for Pale People. She writes: "I have given you all the facts in regard to my case, in the hope that it may be the means of relieving some other sufferer to try these wonderful Pink Pills and find relief. In August or September, 1890, when we were living in Tilburg, I was taken ill with malarial fever. After I recovered from the fever, I had a great deal of swelling. I continued to swell for nearly a year. Two years ago red, sore spots, the size of a penny, appeared on my chest and arms. A Tilburg physician was called in and attended me for more than three months, but I grew worse and worse. These spots became burned and caused me the most intense pain. He finally told me that nothing could be done for me, as my disease was incurable, and that I could not live long. Then I tried medicines given me a year ago last winter, but to no avail. I was so sore that I could not walk. I tried everything that anyone recommended, but nothing did me any good, and everyone who saw me was of the opinion that I was incurable. A physician, formerly practicing at Port Stanley, was then called in and treated me for about three months. He was so kind as to give me anything like my case in the whole course of his practice, and said the sores were ulcers. At this time the sores formed a complete ring around my ankle and up the leg for about four inches. The eruption from the sores was like water, and three or four heavy cloths rolled around them would soon get wet, and the water would run down into my slippers. The burning, stinging and itching was sometimes unbearable, and I could not sleep at night from the intense pain and could not keep the bed clothes on my limbs because of the burning sensation. The longer the physician attended me the worse I became. Finally, he urged me to take Dr. Williams' Pink Pills, and although utterly discouraged I began taking them in November, 1892. After I had taken four boxes the itching pains in the sores began to stop and the eruption of water ceased. I continued taking the Pink Pills until I had taken twelve boxes, and as you now see, I am entirely cured. I have not taken any Pills since April and I have never been better than it is now. I can stand work better than I could for years before I was taken ill, and I feel like a new woman. I went down to Tilburg on a visit recently and my children and friends and neighbors all highly credit that I was cured, but it is a joyful fact to me."

Mrs. Cope was present during the interview with his wife and said: "I know that every word my wife has said is true, and both of us are prepared to make affidavits to its truth at any time. She suffered so much with the sores I thought she would go crazy, and had little hope she would ever be cured. You may be certain that we are profoundly grateful for this wonderful remedy, and that we never lose an opportunity to recommend it. It has brought my wife health and strength after everything else had failed, and we have reason to be deeply thankful."

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood, and restore shattered vitality. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, scrofula, neuritis, rheumatism, nervous headache, the after effects of grippe, palpitation of the heart, nervous prostration, indigestion, and general debility. They purify the blood, such as scrofula, chronic erysipelas, etc. They build up the blood, and restore the vitality of the system. They are the only men they effect a radical cure in all cases arising from mental worry, overwork, or excessive depletion of vitality.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing their trade mark and wrapper printed in red ink at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams' Medicine Company from either address.

How to Get a "Sunlight" Picture. Send 5 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to LEVER BROS., Ltd., 15 Scott Street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost postage to send in the wrappers, if you leave the ends open. Write your address carefully.

The effective action on the glandular system and the blood, and the general regulating and purifying action of B. B. B., especially adapted it for the bilious, nervous, and scrofulous conditions. From three to six bottles will cure all blood diseases from a common pimple to the worst scrofulous sore.

Minard's Liniment cures Garget in Cows.

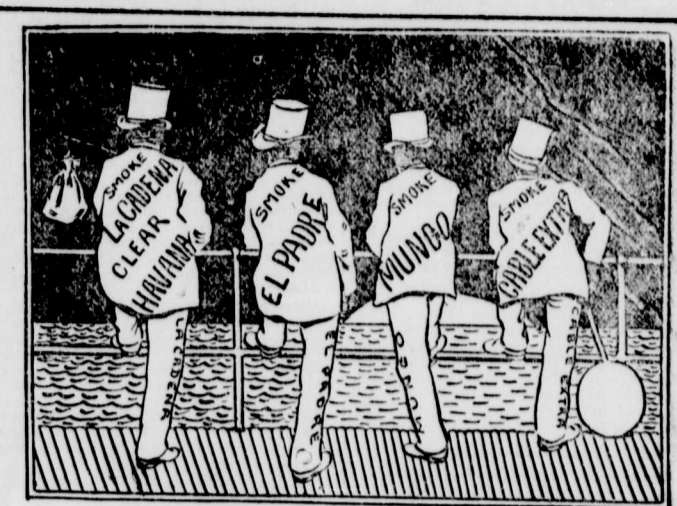
COTTOLENE

What is it?

It is the new shortening taking the place of lard or cooking butter, or both. Costs less, goes farther, and is easily digested by anyone.

AT ALL GROCERS.

Made only by N. K. FAIRBANK & CO., Wellington and Ann Sts., MONTREAL.



The Men You Know.

HEALTH FOR ALL

HOLLOWAY'S PILLS & OINTMENT

Purify the Blood, correct all Disorders of the Liver, Kidneys, Bladder, Bowels, etc. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all Ages. For Children and the aged they are priceless.

Manufactured only at Professor HOLLOWAY'S Establishment, 75 NEW OXFORD ST. (LATE 83, OXFORD ST.), LONDON

DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND

HEADQUARTERS FOR Church Candles

ESTABLISHED 1855.

ECKERMANN & WILL'S

Beehive Altar Candles

PURISSIMA BRAND

The leading brands now upon the market, and the most popular with the Rev. Clergy. Send for our price list, list of premiums, and special discounts for quantities before placing your order. Address, ECKERMANN & WILL, The Candle Manufacturers, SYRACUSE, N. Y.

TENDERS FOR SUPPLIES, 1893

The undersigned will receive tenders for supplies up to noon on MONDAY, NOV. 27th, 1893,

For the supply of Butchers' Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, etc., etc.

For the following last tenders during the year 1893: At the Penitentiary, Toronto, Kingston, Hamilton, Mimico, and Orillia; the Central Prison and Reformatory for Females, Toronto; the Reformatory for Boys, Penitentiaries, the Institutions for the Deaf and Dumb, and the Blind at Brantford.

N. B.—Tenders are not required for the supply of meat to the asylums in Toronto, London, Kingston, Hamilton and Mimico, nor to the Central Prison and Reformatory for Females, Toronto.

The lowest or any tender not necessarily accepted.

Inspectors of Prisons and Public Charities, Parliament Buildings, Toronto, Nov. 12, 93.

MAIL CONTRACT.

SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until noon on Friday, 28th December, 1893,

for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, 8, 6, 12, 15, 24 and 30 times per week between London Post Office and Street Letter Boxes, from the 1st January next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of Tender may be obtained at the office of the Inspector.

R. W. BARKER, Post Office Inspector of Mails, London, 27th Oct., 1893.

Pictorial Lives of the Saints

The Catholic Record for One Year For \$3 00.

The Pictorial Lives of the Saints contain Reflections for Every Day in the Year. The book is compiled from "Lives of the Saints" and other approved sources, to which are added Lives of the American Saints, recently placed on the "Lives of the Saints" by special petition of the Third Plenary Council of Baltimore; and also the Lives of the Saints canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, L.L.D. With a beautiful frontispiece of the Holy Family, and nearly four hundred other illustrations. Recently bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty priests, bishops and Bishops.

The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription on THE CATHOLIC RECORD, on receipt of Three Dollars. We will in all cases prepay carriage.

Margaret L. Shepherd

A COMPLETE ACCOUNT OF HER LIFE. Single copies, 25c. Fifty or over, 10c. Address, THOS. COFFEY, Catholic Record Office, London, Ont.

The Annual Favorite.

WE HAVE RECEIVED A SUPPLY of BESZIGER'S HOME ANNUAL, a delightful book for the Catholic household. Price 25c. per copy, by the dozen, \$2.00. Address, THOS. COFFEY, Catholic Record Office, London, Ont.

CANCER PERMANENTLY CURED.

No Knife. No Poison. R. GORD, on receipt of Three Dollars. We will in all cases prepay carriage.

Devotional Books

For the Months of OCTOBER & NOVEMBER.

OCTOBER:

The Twelve Months Sanctified by Prayer; October, Month of the Holy Angels; by M. L. A. Riard, cloth, 9c.

One Angel More in Heaven; cloth, 50c.

Angels' Visits; cloth, 75c.

The Holy Angels; by Rev. R. O'Keefe, cloth, \$1.50.

Guardian Angel; by G. Chardon, cloth, 9c.

Memories, Guardian Angel; cloth, 9c.

Angel Det. cloth, 40c.

Young Girls' Month of October; paper, 10c.

The Angelical Virtues; cloth, 12c.

The Angel of Consolation; paper, 10c.

The Holy Angels; cloth, 5c.

Little Office of the Holy Angels; cloth, 5c.

Memories of the Guardian Angels; paper, 12c.

NOVEMBER:

A Novena in Favor of the Souls in Purgatory; paper, 5c.

Required in Paper; Short Meditations for Month of November; paper, 5c.

Pastoral Letter of His Grace The Archbishop of Toronto, on Purgatory; paper, 10c.

Month of November; cloth limp, 20c.

On Purgatory; To which is added, The Fourteen Stations; cloth, 10c.

Little Month of the Souls in Purgatory; leatherette, 30c.

Help for the Poor Souls in Purgatory; cloth, 5c.

Purgatory Opened; to which is added the Fourteen Stations; cloth, 10c.

Little Month of the Souls in Purgatory; leatherette, 30c.

Purgatory Opened; cloth, 5c.

Devotions for the Souls in Purgatory; cloth, 6c.

Treatise on Purgatory; by St. Catherine of Genoa; cloth, 5c.

The Mirror of Souls; cloth, 5c.

A Remembrance of the Living to Pray for the Dead; cloth, 5c.

Any of the above books mailed free of postage on receipt of advertised price.

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WEBSTER'S DICTIONARY

The Catholic Record for One Year FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no unaided other volumes of the choicest books could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year.

As some have asked if this is really the original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 100,000 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth.

A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.00.

N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash.

If the book is not entirely satisfactory to the purchaser it may be returned at our expense.

"I am well pleased with Webster's Unabridged Dictionary. I find it a most valuable work."

JOHN A. PAYNE, Ch

Branch No. 4, London, Ontario, Nov. 14, 1893. At a regular meeting of Branch No. 12, Berlin, the following resolution of condolence was moved by Alloys Bauer, seconded by Alex. Van Noudron, and adopted: Whereas, Almighty God in His wise providence, has pleased to afflict our honored Spiritual Advisor, Rev. William Kloefer, and our Brother, Aug. P. and Christian D. Frank, by calling August P. and Christian D. Frank's father and Rev. William Kloefer, brother-in-law, to his heavenly kingdom to enjoy the reward justly merited by him as a good and faithful Catholic, be it

Resolved that we, the members of Branch No. 12, do join in heart and hand and tender our heartfelt sympathy to our afflicted Brothers, and pray that God the Father may grant them grace to bear their bereavement with Christian resignation. Be it further

Resolved that a copy of this resolution be forwarded to Rev. Wm. Kloefer and August P. and Christian D. Frank, and also inserted in the CATHOLIC RECORD.

JOHN F. STUMPF, Rec. Sec.

At a regular meeting of Branch No. 12, Berlin, the following resolution of condolence was moved by Henry Lang, seconded by Cas. S. Miller, and adopted:

Whereas, it has pleased the Almighty God in His wise providence to call to His heavenly kingdom our dear Brother, Joseph Hubschman, the beloved wife of our Brother, Joseph Hubschman. Resolved, that we, the members of Branch No. 12, do tender our heartfelt sympathy to our dear Brother, Joseph Hubschman and family our sincere sympathy in the sad loss which they have sustained, and we commend their souls to the merciful hands of our Father in Heaven, and pray that He will grant them the strength necessary to sustain them in their sad affliction. Be it further

Resolved that a copy of this resolution be forwarded to Brother Joseph Hubschman and also inserted in the CATHOLIC RECORD.

JOHN F. STUMPF, Rec. Sec.

At a regular meeting of Branch No. 12, Berlin, the following resolution of condolence was moved by Joseph Fuhrman, seconded by Fred. Rohlfier, and adopted:

Whereas, it has pleased the Almighty God to call to His heavenly kingdom our dear Brother, Martin Reidel, the beloved wife of our Brother, Martin Reidel. Resolved, that we, the members of Branch No. 12, do tender our heartfelt sympathy to our dear Brother, Martin Reidel and family in their bereavement, trusting that a merciful Providence will give them the strength necessary to sustain them in their sad affliction. Be it further

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JOHN F. STUMPF, Rec. Sec.

sent to the CATHOLIC RECORD and Catholic Register for publication.

EDW. CASSIDY, P. P., Pres. JAS. H. PEGG, Sec. pro tem.

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know who are among the conspirators. Never cross their threshold. And so on to butcher, baker, tailor, shoemaker, and every branch of trade there be a general boycott all along the line. This is fighting the devil with fire and will be far more effective in smoking out the nest of know-nothing vipers than martyr-making incidents.—Buffalo Union and Times.

THE CATHOLIC CHURCH THE BEST SAFEGUARD OF MODERN CIVILIZATION.

Those who consider "civilization" the great panacea for the evils that afflict mankind have never given a correct and exhaustive definition of its meaning. They will never do so, in our opinion, as long as they ignore the truth that whatever is best and most lasting in it has grown from roots that were entwined, long centuries ago, in the latticed screen that separates the priest from the penitent in the Catholic confessional. We base this opinion upon the admitted facts that it was upon the wreck of the Roman civilization that our own was built, and that the Catholic Church was the chief factor in building it. Indeed she alone could have accomplished the mighty task. For it is manifest that what has changed the selfishness and cruelty of barbarism into the justice and kindness of civilization has been the inculcation of the Christian doctrine as to the relation between God and man, and as to the human rights and the reciprocal human duties that grow out of that relation. But it is only in the Catholic Church that this doctrine has ever been taught in that authoritative manner which prevents private judgment from taking the divine law into its own hands, and thereby making it, for the most part, inoperative as a practical restraint upon man's natural selfishness.

But according to many modern writers, civilization is the result of a natural "law of development," by which mankind tends to improve intellectually, morally and socially. Who the author of the law is, how its obligations are to be learned, how men, one by one, are to be made to acknowledge its sanctions and submit to its sway, they do not make very clear. They only say that it is all to be done by education, by which they mean merely the education of the intellect. They assume that this of itself is enough, not only to secure, but to perpetuate the blessings of the highest possible civilization. Now leaving aside all criticism of this position as a theoretical one, what is the teaching of experience on the subject? We may learn from St. George Miravet, the profound student both of history and of nature. In his work on Truth he quotes Tylor's Primitive Culture with approbation as follows: "It is obvious that intellectual and moral life are far from advancing with equal steps. That separation of intelligence from virtue, which accounts for so much of the wrong-doing of mankind, is continually seen to happen in the great movements of civilization. As one conspicuous instance, we may see in the early days of Christianity, men with minds pre-eminently devoted to the study of duty, holiness and love, yet at the same time actually falling away in intellectual life, thus at once vigorously grasping one half of civilization, and contemptuously casting off the other."

The reference in the last clause is perhaps to the much magnified ignorance of the so-called Dark Ages, which succeeded to the intellectual culture of Greece and Rome. But even granting that that ignorance was as deplorable as it is often represented to have been, still it was not fatal to the growth and civilization of the world. The schools that in the medieval Catholic world "nearly all the inventions and civil institutions whereby we yet live as civilized men were originated." Clearly, then, in the ebb and flow of intellectual and moral forces, the world may continue to advance and improve even after casting off, as it is said to have once done, the intellectual half of civilization, provided it holds fast to the religion of duty, holiness and love as taught by the Catholic Church.

But it will continue to do so if it reverses this process by casting off the authoritative teaching of the Church, and relies only on "mainly upon intellect and feeling culture." Here again Miravet gives us an answer and warning. He says: "We are too apt to suppose that tastes and sympathies due to culture must be permanent acquisitions, which no subsequent intellectual change can possibly destroy or degrade. The history of mankind teaches us a very different lesson. The world is sown broadcast with the traces of civilizations that have passed away, and bears many a scar due to the triumph of brutality over relative refinement and culture. Are we safe then in assuming that our civilization at least is permanent and assured for all future time? Many indications to the contrary suggest grave doubts on that point. For the Goths and Vandals are at our doors today in the persons of men who, by the rejection of Catholic teaching, have lost all divine certainty as to their relations to God and a future life, and in their desperation at the disappointments of life, have cast away all regard for law, human or divine. St. Paul predicted that in the latter days should come the reign of lawlessness. Are there not signs of its coming around us on every hand. They are seen in the child, in the widespread disregard for parental authority; in the youth, in that fondness for the brutal sport of "hazing" which Catholic training alone erad-

icates; in grown up men and women; in the multitude of robberies by bands of armed desperadoes; in the lynchings, the murders, the assassinations, the suicides, the divorces that are of every day occurrence. Here is what the writer found yesterday in a single column of a small daily paper: "Eight cranks threaten murder in one city—An eighty year old doctor kills a young girl by producing an abortion—Another prize fight to-night—Crushed to death while drunk—A woman sent to prison for throwing vitriol in the streets—One man marches two others through the streets at the point of a cocked gun—Armed Socialists attack the police—To prevent the usual Thanksgiving Day disturbances the Faculty of Princeton order all students to be in their rooms by midnight." By the side of such things as these, published ad nauseam every day of every week, there stands a fact which goes far to prove that the best safeguard of our threatened civilization is the positive, authoritative inculcation of Christian morality by the Catholic Church. That fact is that religious belief restrains Catholics, far more than any other class of our citizens, from those crimes that are most frequent, most lawless, and most ominous of evil for the future of our civilization. It is nothing to the point that many so-called Catholics are notorious criminals; they become so only after, and because they have ceased to be, Catholics in anything but the name. What we contend for is that the spirit of desperation and lawlessness, so characteristic of the age, is much less common among real Catholics than it is elsewhere.

To begin with the earliest manifestations of this evil spirit, not a single case of "hazing" that speaks so ominously of moral rotteness in the coming generation of men, has ever been known in an American Catholic school or college. In all her history, the Church has never granted a single divorce from the bond of matrimony. The suicide of a Catholic is rarely if ever heard of. Among the hundreds of defalcations the writer has read of in the last fifteen years, he has never read of one committed by a Catholic. The sad words "Prominent in church circles," or "Superintendent of a Sunday School," or "A member of the Y. M. C. A.," almost always betrays the fact that the criminal was not a Catholic. In the most recent and flagrant case of lynching, in which a freized mob put a man to death without a trial, burned his body in fiendish revenge, and forced every officer who tried to defend him to fly for his life, the writer is in a position to know that not a single Catholic took any part. There were many of them in that community, but no one helped to bring it into disgrace by this outrage upon the laws of God and of the State.

It would be well, then, for those who put such implicit confidence in the moral effects of merely intellectual training, to heed another warning from Miravet. "No error can be greater or more fatal to that to suppose that speculative philosophical views do not carry with them far-reaching and inevitable practical consequences." Before entailing upon posterity the probably fatal consequences of their theory that secular education and morality must go hand in hand, it would be better for them to study the lessons of the past, and to look at the fruits of their theory as they seem to be developing before their eyes, in our own day.—N. Y. Catholic Review.

Bible Societies.

Some of our Protestant friends often wonder and express profound indignation at the scant courtesy extended towards the colporters of their Bible Societies in Mexico and other Catholic lands. Perhaps these persons would entertain other ideas on this subject if they were to reflect on the view taken of their fellow-religionists. The celebrated historian, Professor Leo, a scholar whom modern German Protestants much admire, in answer to a letter from the Minister Krummacher, expresses himself thus: "You tell me that the Pope styles the Bible Society a pest. Well, let him do so. But, first of all, you will allow me to distinguish between the Holy Scriptures and a private society; and you will admit that in some circumstances, even though the object of a society may be good, it may be a veritable pest, if its means and methods are not proper. Now, be of sufficient good faith to inquire into the want of shame and of due consideration displayed by many of the emissaries of the Bible Societies in Catholic countries. You will find that they regard every means of circulating the Scriptures as proper, showing no discrimination as to persons who are the least capable of understanding them. You will find that they propagate teachings, which perhaps they deem innocent enough, but which begets confusion, destroy morality, upset social and ecclesiastical order, and have merely a revolutionary influence. When I consider the intrigues of the English in Italy during the last ten years, I can not blame the Pope if he calls the Bible Society a pest, since it has been an instrument in the hands of those conspirators who have rendered Italy such an unhappy land. Such is the gratitude which England shows to Italy for having in the olden time converted her to Christianity. . . . This inconsiderate zeal opens a road to the commerce and policy of England, and she introduces herself with Bible in hand. The Bible is the lamb's skin which hides the wolf; and it will produce religious savagery, together with the annihilation of all

authority, even that of truth. Unhappy land, how beautiful thou wert of old, both in thy sentiments and in thy customs! Yes, my dear friend, if I were the Pope or an Italian, I also would cry out against these aberrations."

Whiskey and Unhappiness.

A young man staggers by you, unheeded, and, you may think, deserving to be unheeded. Aye, but he was once a mother's joy and pride; she cared not for wealth or empire, when she pressed her boy to her bosom. Now he is a daunkard and her old age is steeped in sorrow. The next one was the hope of a father's declining years; he spent upon him riches of hand and affections of heart; to-day the father is friendless and famishing, and the son's heart has but one love, the Protestant English Church. Organize against Apatism! Kill bed bugs with cannon shot.—Chicago New World.

Benziger's Catholic Home Annual—1894.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail 25cts., in stamps or scrip. Address, Thomas Coffey, CATHOLIC RECORD Office, London, Ont.

An A. P. A. Misrepresentation.

One of the charges against Catholics current among members of the A. P. A. is so outrageously false and can so easily be disproved, to the shame of the accusers, that one is surprised at the obtuseness of its author. It is sought to fan the flame of bigotry by alleging that "the Catholics fill the penitentiaries." It is sad, of course, that children of the Church should deserve imprisonment; however, if they would not be so numerous, and might be less numerous than they are. The Northern Indiana state-prison, for instance, contains at present 846 inmates, the largest number ever confined there. Of these, at most, only 80 are Catholics, according to the statement of one of the prison officials. A former warden of the institution used to say that he had often remarked that Catholics were seldom to be found among prisoners charged with the more atrocious crimes. If outrages such as members of the A. P. A. are disposed to commit were punishable by imprisonment, the number of penitentiaries would have to be increased in every State where this infamous organization has obtained a foothold.—Ave Maria.

MARKET REPORTS.

London, Nov. 25.—Wheat 35 to 37.00, per cental. Oats 35 to 37.00, per cental. Corn 30 to 32.00, per cental. Barley 30 to 32.00, per cental. Beans 30 to 32.00, per cental. Potatoes 30 to 32.00, per cental. Apples 30 to 32.00, per cental. Grapes 30 to 32.00, per cental. Raisins 30 to 32.00, per cental. Sugar 30 to 32.00, per cental. Coffee 30 to 32.00, per cental. Tea 30 to 32.00, per cental. Spices 30 to 32.00, per cental. Oil 30 to 32.00, per cental. Butter 30 to 32.00, per cental. Eggs 30 to 32.00, per cental. Live stock 30 to 32.00, per cental. Hides 30 to 32.00, per cental. Tallow 30 to 32.00, per cental. Wool 30 to 32.00, per cental. Iron 30 to 32.00, per cental. Steel 30 to 32.00, per cental. Copper 30 to 32.00, per cental. Lead 30 to 32.00, per cental. Zinc 30 to 32.00, per cental. Tin 30 to 32.00, per cental. Gold 30 to 32.00, per cental. Silver 30 to 32.00, per cental. Platinum 30 to 32.00, per cental. Palladium 30 to 32.00, per cental. Rhodium 30 to 32.00, per cental. Iridium 30 to 32.00, per cental. Osmium 30 to 32.00, per cental. Selenium 30 to 32.00, per cental. Tellurium 30 to 32.00, per cental. Vanadium 30 to 32.00, per cental. Niobium 30 to 32.00, per cental. Tantalum 30 to 32.00, per cental. Zirconium 30 to 32.00, per cental. Hafnium 30 to 32.00, per cental. Yttrium 30 to 32.00, per cental. Lanthanum 30 to 32.00, per cental. Cerium 30 to 32.00, per cental. Praseodymium 30 to 32.00, per cental. Neodymium 30 to 32.00, per cental. Promethium 30 to 32.00, per cental. Samarium 30 to 32.00, per cental. Europium 30 to 32.00, per cental. Gadolinium 30 to 32.00, per cental. Terbium 30 to 32.00, per cental. Dysprosium 30 to 32.00, per cental. Holmium 30 to 32.00, per cental. Erbium 30 to 32.00, per cental. Thulium 30 to 32.00, per cental. Ytterbium 30 to 32.00, per cental. Lutetium 30 to 32.00, per cental. Bismuth 30 to 32.00, per cental. Antimony 30 to 32.00, per cental. Arsenic 30 to 32.00, per cental. Selenium 30 to 32.00, per cental. Tellurium 30 to 32.00, per cental. Vanadium 30 to 32.00, per cental. Niobium 30 to 32.00, per cental. Tantalum 30 to 32.00, per cental. Zirconium 30 to 32.00, per cental. Hafnium 30 to 32.00, per cental. Yttrium 30 to 32.00, per cental. Lanthanum 30 to 32.00, per cental. Cerium 30 to 32.00, per cental. Praseodymium 30 to 32.00, per cental. Neodymium 30 to 32.00, per cental. Promethium 30 to 32.00, per cental. Samarium 30 to 32.00, per cental. Europium 30 to 32.00, per cental. Gadolinium 30 to 32.00, per cental. Terbium 30 to 32.00, per cental. Dysprosium 30 to 32.00, per cental. Holmium 30 to 32.00, per cental. Erbium 30 to 32.00, per cental. Thulium 30 to 32.00, per cental. Ytterbium 30 to 32.00, per cental. Lutetium 30 to 32.00, per cental. Bismuth 30 to 32.00, per cental. Antimony 30 to 32.00, per cental. Arsenic 30 to 32.00, per cental. Selenium 30 to 32.00, per cental. Tellurium 30 to 32.00, per cental. Vanadium 30 to 32.00, per cental. Niobium 30 to 32.00, per cental. Tantalum 30 to 32.00, per cental. Zirconium 30 to 32.00, per cental. Hafnium 30 to 32.00, per cental. Yttrium 30 to 32.00, per cental. Lanthanum 30 to 32.00, per cental. Cerium 30 to 32.00, per cental. Praseodymium 30 to 32.00, per cental. Neodymium 30 to 32.00, per cental. Promethium 30 to 32.00, per cental. Samarium 30 to 32.00, per cental. Europium 30 to 32.00, per cental. Gadolinium 30 to 32.00, per cental. Terbium 30 to 32.00, per cental. Dysprosium 30 to 32.00, per cental. Holmium 30 to 32.00, per cental. Erbium 30 to 32.00, per cental. Thulium 30 to 32.00, per cental. Ytterbium 30 to 32.00, per cental. Lutetium 30 to 32.00, per cental. Bismuth 30 to 32.00, per cental. Antimony 30 to 32.00, per cental. Arsenic 30 to 32.00, per cental. Selenium 30 to 32.00, per cental. Tellurium 30 to 32.00, per cental. Vanadium 30 to 32.00, per cental. Niobium 30 to 32.00, per cental. Tantalum 30 to 32.00, per cental. Zirconium 30 to 32.00, per cental. Hafnium 30 to 32.00, per cental. Yttrium 30 to 32.00, per cental. Lanthanum 30 to 32.00, per cental. Cerium 30 to 32.00, per cental. Praseodymium 30 to 32.00, per cental. Neodymium 30 to 32.00, per cental. Promethium 30 to 32.00, per cental. Samarium 30 to 32.00, per cental. Europium 30 to 32.00, per cental. Gadolinium 30 to 32.00, per cental. Terbium 30 to 32.00, per cental. Dysprosium 30 to 32.00, per cental. Holmium 30 to 32.00, per cental. Erbium 30 to 32.00, per cental. Thulium 30 to 32.00, per cental. Ytterbium 30 to 32.00, per cental. Lutetium 30 to 32.00, per cental. Bismuth 30 to 32.00, per cental. Antimony