# Catholic Record.

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

LONDON. ONTARIO, SATURDAY, NOVEMBER 19, 1898.

the

breath begets moral ruin.

you touch, turn to ashes ; so upon the

eachings are not merely theoretical,

practice greater charity to your fellow

" These affirmations, at first sight,

about them-but in truth when touched

by the finger of sound sense they are

found to be like the apples of Sodom-

fair without and rottenness within.

They are radically false, since relig-

ion, if at all admitted as necessary to

ligions cannot allow a variety of con-

tradictory tenets, and, if unity is of its

"Absolute indifferentism, which is the total denial of all positive belief, is,

perhaps, not so dangerous, if we have

a spark of faith left, on account of its repellant form. Relative indifferent-

ism, which consists in the admission of

the compatibility of various creeds, all

of which are true and necessary to sal

vation, no matter how opposed to each

other, is more dangerous because more

insidious. It is like being stung by a

death dealing scorpion hidden in am bush behind a bank of fragrant flow

Father Calmer said that, as children

it by the authoritative pronouncement

essence, it of necessity is intolerant.

all moral life, is essentially one.

from the upper to the lower

As upon

Its

Re

# VOLUME XX.

#### An Unpublished Poem.

TO NELLIE HENRY, WITH THE DAILY BLESSING OF FATHER'RYAN.

April 1, 1881. In the eclipses of your soul— Ah ! me, they come to all. Across the sunshine shadows roll. O'er you, o'er each they fall ; And when you cannot help but cry Oh, God ! give more of rest and light ! Oth Christ ! give less of toil and night ! And when you cannot help but sigh For something dim and vague and far May words of mine be somewhat like a star, To fling around your feet Gleams fair and oure and sweet, To guide your way Each lonely day To the good, the just, the true, This prayer I breathe for you. —Abram J. Ryan. April 1, 1881.

THE TRIUMPH ? OF WICKLIFFE

A Day With Rev. Dr. Kerr Boyce Tupper and His Pet Reformer.

The Roy. Kerr Boyce Tupper, D D., of the First Baptist Church, delivered on last Sunday evening a sermon on Wickliffe and His Triumph John Over the Papacy," which was a notable deliverance from several view points and which served to accentuate, as did the service, the inconsistencies of the Protestant sects. The differing views which even the members of one congregation hold are illustrated by their On entering some lean their actions. heads on their hands and pray devoutly, but the vast majority come into the church as to a social gathering and shake hands and chat. The nimble usher escorts you to your proper place and there you find a hymnal entitled "Laudes Domini." Some Jesuit must have sneaked in and stamped this Latin title on the book A psalm is chanted in alternate verses by minister and people and a hymn is sung by these private judgment advocates, in which the words occur, "Fear not, I will pilot thee."

The sermon, however, is the princlpal feature of Sunday's exercises, and yet the cry is "the Bible, the and nothing but whole Bible the Bible." Catholics contend that Christ neither gave the New Testament por ordered it to be written, but that He ordered His apostles to teach all nations by preaching. Their opponents argue that the Bible is the sole rule of faith and then exalt preaching to the most important place in their services. There was a novel feature introduced into the extemporaneous (?) prayer at Near its close the organthis church. ist was noticed to be fingering the keys, and at the properjcue word he started up and the choir finished with a verse from a hymn. Ritualism is something to be condemned, say our Baptist brethren, but here is an effort at it which went d be in much better taste were it less unexpected.

THE TRIUMPH (?) OF WICKLIFFE.

"Wickliffe's triumph over the Papacy" at last had its turn, and poor Martin Luther was ruthlessly robbed of the questionable honor of being the pioneer reformer. The array of re formers who preceded him, with their various "isms," were recited, as also the things which they battled to reform -among them Papal despotism, monastic corruption, the base life of the clergy, the criminality of auricular the dead the Masses for

His last moments were described thus : scribed thus: "Commending his spirit to God be sank quietly into his chair, was struck with paralysis and died." The Pope claimed his death was a judgment of God.

Among the results of his death, ac cording to the preacher, were these : Ton years after the House of Lords passed a bill that no man in the United Kingdom shall read the English language ; twenty-four years after it was commanded that no writing of Wick-

liffe should be read by the people. The speaker told of Wickliffe's notes on the margin of his Bible, in which be showed he did not trust the people to interpret for themselves and was not very sure of his own view. "This I think, is the interpretation." When his attention was called to the phrase "do ye penance" and it was asked why he let that remain in his transla tion when he was against penance, he was quoted as saying : "I may be against something God is not against, must give a correct translation.'

A HOPELESS TASK. The effort to convict the Church of f monks preserved for centuries, is among the hardest tasks of the anti-Catholic preacher. I ather Turner, of the cathedral, speaking of "chained" Bibles in a lecture some years ago, said that some bright luminary in the next century discovering an old Pailadelphia directory chained will say that the people were not allowed to read it, and these directories are far script Bibles were. As far an unemas whole Bible, and Wickliffe's Bible was practically condemned by Protestants themselves, for they awaited the publication of the English Catholic Bible of Catholic version, abandoning Wick-liffe's, Tyndale's, Coverdale's Cromwell's, the Geneva and the Bishop's, all non-Catholic publications corrupted to successive days); for the second, advance certain religious and political views, and now the Revised version, which is still nearer the Catholic, replaces the King James. The Queen of Bohemia, who would not allow the publ cation of Bibles to be interfered with, was different from Queen Eliza beth, the Protestant Virgin Queen who persecuted Catholics for publishing it. As for translating the Bible into the vernacular, the Catholic Church was away ahead of Wickliffs. Early in

the eighth century the Venerable Bede translated it into Saxon, then the prevailing tongue. There were seven-teen editions of the Bible in German before Luther's time, and all of them Catholic. The Catholic Church does not believe

along with Dr. Tupper that the ignorant are as competent to interpret the Bible as the learned. Neither did

Wickliffe, hence the marginal notes. The statement that in 1382 every man could sit under his own vine and read his Bible is certainly startling, consid-ering that the art of printing was not yet in vogue, and for many years after was not in such a condition that every man could afford to own a Bible. Wickliffe was, according to his blographers, paralyzed a number of years before the day of his death and did so dramatic not die the learned doctor, who for by got to say that he died while hearing Mass. As to being alone at his trial, his supporters were so many that a riot was almost precipitated because the people thought an attack was being made on the presiding Bishop. As to the alleged earthquakes, by what process of reasoning can Dr. Tupper urge that they were a judgment of Providence, which is not equally strong for the Pope's alleged utterance that Wick liffe's paralysis was? Sir David Brower, LL. D., and Daniel Haskel, A. Sir David M., both Protestants, give in their "Chronological View of the World" any number of references regarding comets and earthquakes, but a singu lar fact is that they do not name one near the period of the trials. If "in 1892 every man, woman and child knew the Word of God," it was because the Church of Christ under His vicar the Pope was doing its work thoroughly. Some like Wickliffe knew the Word of God, but did not heed it. Their publications and the Word of God were two entirely different things There were things, as Wickliffe ad-mitted, which he was against and God was not. The Papacy is one of them. It still lives, and Wickliffe, if here today, would not recognize a single Pro-testant sect as his own. Wickliffe acknowledged the Papacy when he ap-pealed to the Pope against Archbishop Langham, but, losing his case, he then denied the authority of the court. The preacher who blames the Catholic Church because she does not recognize every man's writings and translations as the Word of God should not at the same time withhold from his people the facts of history. Despite the so-called reformers of past ages and those who misrepresent her at the present time, the gates of hell have not prevailed Catholic Standard and Times.

#### IS ONE RELIGION AS GOOD AS etrically opposite directions. THE RAFFLE FOR SOULS." ANOTHER ? Statement of Facts by Archbishop

#### Rev. Father Calmer, in His Fifth Lec-ture, Discussed Truth and Error. Perfectus Translation "Indifferentism, or, Is Oae Religion as Good as Another?" was the subject of Rev. Father Calmer's fifth lecture at

Angelopoli, (Paebla di los Angens, M-xic-

September 26 1898. To the Rev Joseph F Sheebau, rector St. Xavier's Church last Sunday night of St. Mary Magdaten, Pocantico Hulls, N Y : by comparing unbelief to the Daad Sea. He said that the spirit of unbelief is

Rev. Sir : A few days ago I received deathlike, and to inhale its pestilential your letter, informing me of the at tacks made in the newspapers of your country on my clergy, on account of our " Lotteries in Favor of the Souls in Pargatory. First of all. I must thank you for

there ripens fruit, all fair without, your kindness in sending me the in but rottenness within. This fruit is Indifferentism. formation, because it gives me an op portunity of saying a few words to re move any scandal that the Catholics of New York may have suffered from but have a practical bearing, not only upon the daily moral life of the indi these reports, and also of repelling the calumnious charges of superstition vidual, but, like poisonous waters, they made against my clergy and faithful people.

Whatever truth or falsehood there opposition to the Bible, which the labor may be in the reports of the pious custom called "Lot ory for Souls in Pur-gotory" (in Spansh, "rafile on behalf of the souis in purgatory "), in a few words I will explain to you what they are.

Shortly before the month of Novem in certain churches, in which ber, special works are performed in aid of which one you profess, provided you are religious. Lot the rising gener-ation choose from among the thousand the Souls in Purgatory, the rectors of these churches make out a series of read it, and these directories are far numbers, say, from 1 to 1,000. Oppo-from being as valuable as the manu-site these numbers the faithful may and one forms of religon, which, like a crazy-quilt, covers the earth ; God culated Bible, the sects have not got the write the names of the deceased per has given reason to man, and let each sons for whom they wish the works to one's private judgment dictate the be performed, giving at the same time an alms of 10 cents or so to cover exon an equal footing ; it is an undue penses. Certain special spiritual works are promised beforehand for the James version, and modeled it after the action be drawn in the lottery. For example, for the first, the thirty Gregorian Masses (one Mass on each day for thirty Solemn Mass of Requiem ; for the third, fourth, fifth, etc., a certain number of private Masses; and, besides this, some Masses are offered for all the souls in On the day appointed the common. drawing takes place, and then the works specified are performed, accord ing to the established manner of the Church, for the souls of those whose names answer to the numbers desig The money collected nated on the lot. is given as stipends for Masses and for the other expenses. Thus the faithful are easily enabled to be the means of helping the Souls in Purgatory, by the common works offered for all, and if their lot should be the one drawn they aid these souls by the special works

also, which, otherwise, they could not obtain without some difficulty. Nowhere have my priests given assurance that souls, even those aided by

the special works, have certainly left Purgatory and gone to Heaven. From what I have just explained to

you, you will see, Reverend Sir, that there is nothing superstitious in this pious custom; and I will take care, and, with God's help, I shall use the greatest possible vigilance that no taint of superstition or sordid greed shall ever find an entrance here.

After having read this perhaps you will say: If this is so, how did all be the same as to assert that all re these complaints get in the newspapers? ligions are true. Popular prejudice

would lead to, the other from, the object

teach contradictories to be true. If one be true, the other is necessarily false. Father Caimer introduced his lecture

"If truth, therefore, is absolute and not relative, what holds good in all other matters must hold good in the matter of religion. What saue man the shores of the Dead Sea grow apples would admit that Christ was the Mes of Sodam, fair to view, but which, if siah foretold by the prophets, as the Christian asserts, and He was not as hores of the Daad Sea of unbelief the Jew asserts, and that both Jew and Christian are right ; that Christ was true God of the true God, as all Christiaus hold, and that He was mere man, as the Arians of old, the Turk and Unitarian believe, and that all of them are right; that the gates of hell, the powers of error, shall not prevail against the Church, as the Catholic strata of society, sapping the founda-tions of the private and public faith of affirms, relying on the infallible assurance of the Christ, and they did pre vail, if the Church needed a reformathe people, so that before we are aware whole superstructure of religion tion in faith, as Protestantism supposes and that Catholicism and Protestantistic supposes ism are both right? The fact seems crumbles to ruin. How often do we not hear that religion is necessary -but why be so intolerant? Why not so patent that it is almost impossible to conceive how reason can fall so low in men? It makes little difference what the scale of common sense as to assert a man believes : one religion is as the variety of religious belief and to good as the other ; it matters not deny the unity of religious faith.

Dr. Calmer next treated of liberty of conscience and tolerance. He said that liberty, which is so highly pan egyrized by modern thought, is mis understood by it. Liberty, according to it, is license, and even that must not be morally restrained by law. It is intolerance not to put all The flower of liberty strikes its roots in the intellect and blossoms in the will restraint put on man's freedom of The object of the intellect is truth, and that of the will good. The flowers turn to print and the print of freedom seemed varnished with plausibility ; there is nothing narrow or cramped is the true and the good. What, therefore, restrains man's

intellect from error and keeps his will from evil aids him in perfecting his freedom by making it in some manner indefectible, like God's. Hence, if unity is of the essence of religion, any doctrine or moral practice opposed to it must be restrained, for the simple rea son that error and evil destroy the per fection of man's liberty. On the same principle the State restrains the spread of an epidemic by enforcing quaran tine, and doec not the restraint deserve the praise of the people whom it pre serves from contagion and death How inconsistent, then, to blame re ligion, which keeps men aloof from error and orders all false doctrines into a moral quarantine. How fallacious, then, the dictum that truth and error must be placed on an equal footing and be subject to an equal examina

"To put the case strongly, support someone were to assert that it would be well to re-establish in our midst the old Phoenician religion, with its human sacrifices to Moloch, would you of the Church, we are warned against of the Church. The encyclicals of the Pope condemned it. In the Syllabus, tolerate it? Why? Because you think it barbarously wrong. But suppose he the catalogue enumerating the errors thinks it right? You are, therefore, intolerant. Such intolerance is a sa cred duty. Now, the Church is infal of the present age, we are forbidden to assert that eternal life may be attained by any and every form of belief ; for libly certain, relying on the promise of it is evident that to affirm this would Christ, that the spirit of truth would abide with her to the consummation of other creeds are far from the truth in COL. INGERSOLL.

NO. 1.048

The Boston Heraid for last Sunday contains a refreshing editorial on our great American blasphemer. Colonel ingersoil has been lecturing in Boston lately and telling the benighted citizens hereof how grossly absurd are the old superstitions about God. man, the Bible and Faith. The Herald prosuperstitions about The Herald Bible and Faith. The Herald nounces him a "back number"

deals with him as follows: "Age and superannuation are no reproach to a man if only he quietly withdraws from public activity, and declines to lag a superfluous veteran on the stage. If he can no longer mentally keep up with the pace of advancing knowledge and imbibe new ideas; if such ideas as he has ossify with time and become mere fossils his true place is henceforth that of a specimen of a bygone period on the shelf of a museum of antiquities, why that is but the common fate of man. The trouble with Colonel Ingersoil is that, while he does not know it, belongs in reality, clear back in the antedeluvian theological age, the age in which huge theological saurians "tare each other in the slime," and called it ushering in the reign of sweetness and light.

"With his remarkable gifts as a speaker, Col. Ingersoll might be a great power for good, if only he knew anything. But that is now past pray-ing for. There is no constructive element in his mind, only a destructive. He is totally destitute of the historic sense. Even in his avowed atheism, he is simply the narrow partisan dogmatist, with no fine sense of what a fate atheism implies. Contrast, for example, the truculent tone of his utterance on this issue in the Boston Theatre, last Sunday night, with the utterances of George John Romanes, a man of real science, who at one time equally lost his faith, although in later ife, to his unspeakable joy, recovered ' I am not ashamed to confess that it: with this virtual negation of God, the universe to me has lost its soul of love liness. \* \* \* When at times I think, as think I must, of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of exist-ence as now I find it -at such times I shall ever teel it impossible to avoid the sharpest pang of which my nature is susceptible.' What a contrast with the usceptible.' 'Hurrah, boys ! there is no God and I am his prophet. Admission, fifty cents, reserved seats one dollar !

#### A RICHLY LADEN PURSE.

List of the Priests of the Diocese Kingston Who Contributed to Its Weight.

The following is a list of the subscrip-tions to the purse of gold presented to His Grace Archbishop Gauthier by the priests of the diocese of Kingston on the occasion of his reception in Kingston on the after-

|        |       | 17th of October :           | 00 00          |
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| **     | **    | T. Kelly                    | 25 00          |
| "      | **    | D. A. Twomey                | 50 00          |
| **     | **    | T. McCarthy                 | 50.00          |
| **     |       | M. J. O'Rourke              | 50 00          |
| **     | **    | M. McDonald                 | 50 00          |
| **     | **    | J. V. Neville               | 50 00          |
| **     | **    | M. Meagher                  | 20 00          |
| - 66   | **    | W. T. Bridonneau            | 50 00          |
| **     | **    | T. P. O'Connor              | 40 00          |
|        | **    | C. Killeen                  | 15 00          |
| **     |       | J. O'Brien                  | 25 00          |
|        | 4.6   | J. Meagher                  | 15 00          |
| **     |       | J. S. Quinn                 | 50 00          |
| **     | **    | J. J. Collins               | 50 00          |
| **     | **    | M. J. Spratt                | 50 00          |
| **     | **    | J. D. O'Gorman              | 50 00          |
|        |       | A. Carson                   | 20 00          |
|        | **    | J. J. Connolly              | 25 00          |
|        | **    | J. P. Kehoe                 | 30 00          |
|        |       | T. Carey                    | 50 00          |
| **     | - 64  | C. Duffus                   | 75 00          |
|        | **    | J. McCarthy                 | 50 00          |
| 16     | 41    | W. McDonagh                 | 25 00          |
|        |       | J. P. Fleming               | 50 00          |
|        |       | P. C. O'Brien               | 25 00          |
|        |       | P. J. Hartigan              | 30 00          |
|        |       | W. Walsh                    | 50 00          |
|        |       | T. Murtagh                  | 50 00          |

of our journey - and such is precisely the case with truth and error. Truth is not only the opposite but the nega tive of error. The veriest tyro in logic knows that contradictories cannot at oue and the same time be true. Now religion is eternal truth, and caunot

prohibition of the translation of the Scriptures, the keeping of human minds in bondage, of human souls in The times demanded and unchained and unemasculated Bible, in order that it might be proved that Christ was true to His promise that the gates of hell should not prevail against the Church which He had founded.

Here began a eulogy of the preach er's hero, who, he said, was as gentle as a lamb, though bold as a lion in redressing wrongs. He contended for liberty of conscience, the right of pri vate judgment, an open Bible for all, without regard to age or condition, and justification without merits. The Bible he found in one of three conditions - chained, on dark shelves or burned in "hot flames." This was all the use they had for the Word of God. The Pope, it seems, according to Dr. Tupper, was not the chief obstacle to the Bible's growth, after all. The Norman conquest sadly interfered with the Bible's translation. A new lan-guage had to be instituted, and the people during the wars cared nothing for manuscripts. Macaulay was quoted as saying that the Bible for centuries had dried up, and that up to that time there had not been a single translation into English handed over to the people. But in 1382 every man and woman in England knew the Word of God, old and young, rich and poor, ignorant and learned.

The Queen of Bohemia then got her share of praise for making any one who stood in the way of the translation the Bible amenable to the law. Despite the Archbishop of Canterbury and Pope Alexander V, who had said no man snould read the Word of God, every one was permitted through Wicliffe's efforts to read it as he sat under his own vine. In 1378 his trial The poor old man was took place. quite alone and an earthquake broke up the assemblage at three different trials of Wickliffe, "a singular fact." He was condemned because he had given the Word of God to the people.

The consummation of madness is to cry in the words of Joseph in Pharoah do what, at the time of doing it, we prison: "Remember me when it shall intend to be sorry for afterward—the be well with thee and do me this kind-Here D.c. Tupper got very dramatic, and quoted Wickliffe as saying: "If God be for me, who can be against work for repentance. --W. Nevins. John A Nageleisen.

How did all these scandals arise?

If you ask me I will tell you. There are in this city two Protestant establish-ments from the United States. Their nembers not only scatter the tares of their detestable dissensions among our Catholic people, but they also try, by every possible means, to vilify us before other nations as if we were sunk in the darkness of ignorance and super stition, that they themselves may ap pear as heralds of the truth and as the teachers of the people, and thus keep up the streams of money pouring into them from societies for the propagation of heresy. They are the originators of all the falsehoods and calumnies against us. Their manner of acting in trying to rob our Catholic people of their faith has this effect also : it has made the American nation detestable

to Mexicans, as that is the nation from which these false prophets come. That these men and their methods are liable to be occasions of dissensions and trouble in the future is easy to see. 1 think that I have now complied with your wishes, and I will ask it of you, as a favor, to explain this matter

to those who have been scandalized by the reports concerning us, and at the same time warn them not to be too ready to believe similar stories reflecting on the Mexican clergy. By doing so you will do a service to our common mother, the Holy Church. With my best wishes and kindest regards, I am,

Your servant in Christ, Perfectus. Bishop of Angelopolis. -N. Y. Freeman's Journal.

Oh, do not, in proof that you did not forget your departed ones, call atten-tion to the pompous funeral display you ordered, to the costly casket, the proagainst Christ's Church .- Philadelphia fusion of flowers, the imposing monument. Vanity of vanities! It is help, help they need, relief for which they

may be roused ; the teachings of the Church are said to be opposed to modern advanced thought, progress and reform.

"Intolerance is the watchword of the Indifferentist, but arguments cannot be found, for reason plainly proves its consistency and correctness. Throw aside all bias and what does reason teach ?

" In the ultimate analysis of the nature of religion, we find, in the first place, God, the Creator, to whom is due the service of reverence, love and obedience-it is not what the creature wants, but what the Creator demands in the next place, there is the rational creature, who, by her nature, is morally bound to the Creator. He is a creature dependent on Him, and he must recognize and acknowledge this dependence. He cannot escape the Now reason law of this creaturehood. teaches that God is one, the alpha and omega of his being. There is, there-fore, but one way of tending and attaining to this end, and that is by a service such as God has pointed out and by no other, since, as Supreme Lord and Master, He has a right to be served and worshipped as He com-mands. Who can gainsay this palp-ably plain truth? Moreover, men in this respect are equal, all dependent, and consequently this dependence and the manner of showing it are one and the same for all men. Therefore,

reason teaches that religion, which consists in the recognition of this dependence and the acting out of the obligations which this dependence eatails upon the creature, must be one and the same for all men. Paul of Tarsus put the conclusion of the argument pithily : 'One God ; one baptism

one faith.' "The popular argument of the Indifferentist, is, as there may be vari ous roads leading to the same terminus, so there may be various ways of tending and attaining to our final end-God. This is altogether a fallacious assumption. This would hold true if all the roads led in the same direction, but is totally false if they lead in diam-

proposition as they differ from the ten ets of her belief, which rests as the three fold pillar of reason, authority and faith. Is she, therefore, to be cen sured for condemning the disseminat. ors or false doctrines and endeavor ing to lead them aright-for refusing to admit premises which would under mine the faith of her children? She must always bear in mind to distinguish between condemning error and the person who professes it. She pro scribes the error, but feels sympathy for him who has been misled by it. This is true charity. The great les taught by the Prince of Peace from His manger pulpit is love for God and love for our fellow men. "The freedom of conscience which

we enjoy in this country is the coun-try's debt to Catholics, as General Brad ley F. Johnson has so ably shown in an address on the charter of religious lib erty granted by the Catholic colony of Maryland. In that charter the great principle was laid down that Faith is an act of the will, and cannot be compelled by force or the will of other Still this does not give the right nen. to believe what you please or that toleration should be extended to him. Freedom of conscience means to every earnest man only that thought should not be constrained by force and that faith should not be compelled by human law. The theory that every man has the right to think as he pleases, logically leads to indifferentism--for if it has the right to deny everything that I believe true, then I cannot be certain that what I believe is true, and if I am uncertain, faith is gone, and the man, the nation, the race whose faith decays is on the road to that distinction which has overwhelmed the religion of Zoroaster and is overtaking that of Confucius, Brahma and Buddha. Every man has the power to think as he pleases. He can never have the right to thing wrong."-Western Watchman, St. Louis, Nov. 3.

The sin that is not forsaken soon leads to another.

HAS BECOME MONOTONOUS.

Total ......\$2,270 00

At a recent monthly meeting of the Methodist ministers in Baltimore, the Rev. Doctor E. S. Todd tried to stem a tide of abuse which was being poured on the Catholic Church and the Span-iards by a fellow clergyman. With rare courage and candor Doctor Todd told his brethren that instead of throw ing stones at the Church they should wish her God speed. And he found a supporter, too, in the Rev. Doctor Lanahan, who is supposed to be a Method-ist of the Methodists. He spoke of the lack of fairness and wisdom shown in condemning the Church constantly, and said: "Let us not encourage this business of dragging Rome into all our sermons. I must say that I myself long since grew tired of hearing ministers making Romanism their topic. These were brave words and they were sadly needed, but we are afraid that they will not convert the ministerial bigots .-- Sacred Heart Review.

# THE CATHOLIC RECORD

going to make ithis my property." He attempted to cut the rope of the cance, when by a desterous jerk Scott upset the boat and the Squire went into the water headlong. As he rose spluttering the hunter was engaged in rescuing his float-ing tackle "Well," said he, "what do you smile at? Do you think me too hopeful?" "There are no hindrances in your way?!!

nunter was engaged in rescuing instances "Foolin' with governments is danger-ous," said he, "an' it's natural to think I don't want to get mixed up in your evil doin's. But then I'm not goin' back on ye,

doin's. But then I'm not goin' back on ye, Squire, not if I know it, even though my head was concerned, which it isn't, for in this country they don't go quite so much on the head-choppin'as I've heard tell of in other countries. I kin find a place for ye, p'raps. It mayn't be much to your likin,' for beds are scarce, an' furniture has to grow of itself thar. But you'll hev the sun to call ye at six o'clock, an' stars will see ye to bed and watch over ye all night along with the singin' o' the water. Squire, them's my comforte." "They agree with you mightly,'' mur-mured Pendleton, who was now rather subdued. Having put his boat in order, Scott invited his companion to enter and Among the beautiful islands in that wonderful cluster at the source of the river St. Lawrence is one noticeable for its petty size and peculiar shape. It covers a quarter of an acre, perhaps, and lying at the foot of a sister island some seven miles long, would never attract visitors but for its shape and its excellent

visitors but for its shape and its excellent view of the vilage of Clayburgh. Smaller islands, mere rocky stars on the watery blue, crowd about it, and shut it out from the sight of approaching travelers; but, arching its back from the water like a bow, and throwing into the air a natural paramid of measurement arguing. it offers Scott invited his companion to enter and was surprised to receive a cold and em-phatic refusal.

phatic refusal. "I've got a new idea from that duck-ing," he said gloomily, " and I'm going to follow it out. Good-bye; thanks for your offer." And he plunged into the water offer." And he plunged into the water again, only to be pulled out almost rough-ly by a strong, impatient hand. "This," said the Squire, purpling,

"Common sense-nothin' less, Pen'l'

ton," was the firm, severe interruption. "Don't ye think I know more about this business of yours than to let you walk right smack into the hands of the officers! hat's you thinkin' of? What abou Rath 'Yes, yes, you're right," the other an

swered hastily. "I'm a fool. Poor Ruth Go on. I'll go to the devil, if you say Scott pointed to the boat, in which th

Squire penitently took his seat. "Shall we go for your clothes ?" "Let 'em stay there. If they think m

" What! you think she has no othe feeling for me but regard?" The priest shrugged his shoulders. "Ah!" said Florian, "If it be true that clories. A thin mist was rising from the marshy shores. The silence of coming night was scarcely disturbed by the dip of the paddle and the cry of the wild duck

CHAPTER II.

MARRIAGE. About the hour which saw Squire Pen have witnessed the scene between the Squire and the friendly fisherman. But his thoughts were just then given to him self. He had a bright future before him, out one error, not one ill-success in it. Everything he had done from childhood up had been done well. His townsmen flattered him, and took pride

dining-room was a dull, even threatening affair. When it was inished Sara at a sign from her brother followed him into the little room he called his study. One window only admitted the light, and had painted on its narrow panes a waterview, with pine-fringed islands and the north-west sky for a background. Florian motioned his sister to a chair. She was pale but calm and obstinate-looking. Her face had set itself in a cold, hard expres-sion which (did not daunt the youth, but rendered him uneasy. leading up to his departure, until he saw the ambiguous smile which touched the priest's lips and instantly faded."

way ?" said the priest, in a questioning "Well, none that I can see."

"Well, none that I can see." There was a moment's silence, and the priest walked to the window as if he had dismissed the subject. "Are you going home to supper ?" he said rendered him uneasy. "I was a little surprised to-day—" he said.

said. "Now I am sure," interrupted Florian, "that you see something in the way, if I don't, and I must ask you, Pere Rouge-"You always are," she retorted, without looking at him. "To have a visit from Mr. Buck. seemed to be understood that Mr. Buck

"I thought you knew all worth know-ing concerning your own affairs.-But then, you are quite certain of Ruth's con-version to the faith ?" seemed to be undergood that ways an accepted suitor of yours, and that before long matrimony would make a convert to Protestantism where conviction could not." "Well, what of it?' Is Mr. Buck less a minister..."

then, you are quite certain of Ruth's con-version to the faith ?" "Ah!" said Florian, struck dumb with a sudden fear. "I can say no more," the priest went on. "I have known Miss Pendleton since she was a child. She has been brought up loosely in matters of religion, but her tastes and feelings are religious. She knows something about us, and is cuite need to our ways. She is very conpoint," her brother interrupted. Buck is a gentleman, though a little shal-Buck is a gentleman silly. What I desire

to know is, have you given any reason to others to talk of you in this way?" "And if I have, am I bound to tell you quite used to our ways. She is very con-scientious. I cannot say that she takes ofit "You misunderstand me, Sara," he to Catholicity." It was a long speech for the priest to

It was a long speech for the priest to make, and he at once dismissed the en-tire matter by taking up another subject of conversation. But Florian was really "You misunderstand me, sara, he said gently. "I am not your master, but your brother, and I ask the question, not because you are bound to answer it, but because it will be better for you to do said he, " I can't think or talk

"Well, people will talk," she replied lightly. "I have never given him the "Pere," said he, "I can't think or talk of anything but what you have just told me. When you speak of a thing there is always something to it. What am I to do? I'm not a fool. I cannot live with-out Ruth. I do not believe in mixed marriages. But it would be as bitter as death io give her up just when I had lightly. "I have never some to me?" slightest encouragement." "Why, then, should he come to me?" "Why, then, should he come that you "Why, then, should he come that you

Florian persisted. "Are you sure that you have not even thought of encouraging him. May not some of your actions which you thought light and unmeaning have given him reason to think—" death to give her up just when I had made myself believe it was all right." " One should not make himself believe it was all right," said the priest. "I know, I know," the lawyer impati-ently answered. "But how many are so careful as that. Ruth and I were brought

given him reason to think—" "I won't answer any more," she said, bridling. "Why, one would think I was in a witness-box, sworn to tell my every thought to you. It's worse than the In-onicition 2" up together. I am sure she has a high regard for me—" "You do well to put it that way."

"Than the Inquisition !" repeated Flor-ian in astonishment. "Perhaps it might be worse than that, if the matter comes to fothers again."

to there can that, if the matter comes to father's ears." Sara's lips quinered at this implied threat, and the tears filled her eyes. They were tears of spite, not of grief. "You are mean enough to tell him," and her voice trembled despite her pride. "I am persecuted everywhere. No one seems to care for me."

seems to care for me." "It is just because we care for you, al of us, that we trouble you so much. Is it no pain to us that you should marry a Protestant minister and be lost to the faith?

knitted his brows and left to thinking. If was not safe to have too rosy a future to dream on. Ten minutes ago he could not find an obstacle in his path, and now Ruth was on the very point of departing from him. He was bound not to give her She broke into fitful sobbing. Florian walked to the window and looked out gloomily on the scene. She dried her eyes at length, and proceeded from tears "I won't stand this persecution any up easily. The young man was practical in his love as in his business. He ha

longer," she said rising. "You may tell every one, you may tell the wrinkled old bore yonder "-she alluded to her father "you may tell the wrinkled old not that abandonment of feeling which brooks no possible danger of losing the object of his feeling. He knew that death every one, you may ten the wrinked old bore yonder "—she alluded to her father "you may tell the world; but I shall do as I please, and if you attempt any more of this I have at least one refuge open to or conscience, or a change of heart might at any moment step between him and the woman he loved, and so he did not say, "Then it is true," said her brother, with

ominous quiet in his voice. "You can believe it, if you wish to, and she attempted to leave the room, but he stood between her and the door, with so stern a face that she grew frightened

then it occurred to him that this new and unexpected trouble which had come upon him would surely be followed by others. again. "You must remember," he said, "tha him would surely be followed by others. "It never rains but it pours." It would be a good thing to see Ruth at once, and have an understanding with her that would prove the Pare mistaken, and it might keep off other troubles. He seized his hat, when a second knock sounded on the door. For a moment he was tempted to jump out of the window; then smiling the core francis he had the wisitor enthis is no child's play, and that until yo satisfy me one way or another as to what you have done in this matter your life will be twice as unpleasant as you say it has been. Your father shall know of it at has been. Four fasher shall her it as soon as may be, and Mr. Buck shall receive a warning. Now you can take your choice --make a clean breast of what you know own fancies he bade the visitor en er. The Rev. Danstan Buck was not a visitor or client of Florian's, and therefore e did not wonder at the slight star

or prepare to suffer." She walked over to the window for a moment and burst out weeping again. Her brother, stern as he looked, felt a sudthe lawyer gave on seeing him prised at his visit as at the circumstance of two clergymen following each other in-to his office. Mr. Buck was invited to a

den pang and sighed. "It is true," he thought, "and, worse than all, she cares for him." There was a long silence until Sara had His overbor tears once more and was calm

I haven't been guilty of any folly

Linda was standing where

INOVEMBER 19, 1898.

" It is 'the failing of great minds, " he quoted, smiling. She shook her head sadly and turned her eyes on the river, now dusky under twilight's shadow. " Look at it," she said. " What a fine spot to live and die in." " Sometimes I have thought it too," he replied musingly. "I know every feature of the place so well, and the idea of living of the place so wen, and the idea of hving sixty quiet years among the same scenes is pleasing. What a placid face, with an untroubled heart, an old man would have after six decades! He would naturally when it is a scenity than A dram. graduate into eternity then. A dream ! Impossible ! The soul was made for ac-tion. I couldn't think of it."

tion. I couldn't think of it." He jumped up in his eagerness, and noticed that his sister had burst into noticed that his sister had burst into tears. The next moment she laughed. "That is the end of it, Florian. You have pronounced the separation of our family: you to politics, Sara to Mr. Buck, and myself to—" "The prince, of course; and you will ond that such changes though billing

"The prince, or course, and you win find that such changes, though bitter, leave a honey in their wound. Come, get your cloak and hat, and we shall walk." Linda was glad to hide her confusion at his last words, and ran away to pregentleman because he is a minister-" "Excuse me if I do not argue that point," her brother interrupted. "Mr.

pare herself. "I wonder," she said, as they went down the hill to the bay, "that Sara did not think of throwing Ruth Pendleton at you in reproaching her for encouraging Mr. Buck."

"It is a wonder," replied Florian ; " she is so-well, she knows I would not m Ruth if there was not a prospect of

conversion. "And wouldn't you ?" TO BE CONTINUED.

#### BLESSED MARGARET MARY.

The name of Blessed Margaret Mary Alocoque is so indissolubly connected in the minds of Catholics with devotion to the Sacred Heart that the very mention of the one almost necessarily suggests the other. Margaret Mary was born at Terrean, in Burgundy, on on the 22nd of July, 1647. During her infancy she showed a wonderfully sensitive horror of the very idea of When only twelve she prayed sin. four hours each day, fasted thrice in the week, slept little, gave the best of her food to the poor and wore an iron chain. She entered the Order of the Visitation at Paray-le Monial in 1671, and was professed the following year. Although frequently in ecstacles, her raling devout passion was a thirst for humilation, and our Lord gratified her by choosing her to suffer incredible agonies as a victim of penance for others. She was afflicted with acute bodily suffering and bitter spiritual desolation, while her Sisters in religion distrusted and ill treated her. After purifying her by these trials, Jesus appeared to her in numerous visions, displaying to her His Sacred Heart, sometimes burning as a furnace, and ometimes torn and bleeding on ac count of the coldness and sins of men. In 1675 the great revelation was made to her that she, in union with Rev. Father de la Colombiere, S. J., was to be the chief instru-ment for instituting the feast of the Sacred Heart, and for spreading that devotion throughout the world. Thus Margaret Mary from the disciple was made the apostle of the Heart of Jesus. Soon after saying "I shall not live much longer because I have no longer anything to suffer," she died on the 17th of Ostober, 1690. Her life was throughout the personification of all that is pure and noble, and her daily actions were continuous examples of modesty, purity and devotion.

On one occasion Margaret Mary saw in a vision the Heart of Jesus, with these words upon it: "My love reigns in suffering, triumphs in humility and At anoth rejoices in unity.' the Sacred Heart appeared to her radiant with an effulgence far more than

#### NOVEMBER 19 1998.

## MR. MCGEE'S ADDRESS

M

To the Catholic Public-More Especiily to the Irish Catholics of Westrn Canada.

A man who for the first time enters public life as one of the legislators of a country, -- who is expected by his constituents to represent them on every guestion; by his coreligionists, at large, to represent them on certain great questions as fully as his own constituents-who has been industri-ously misrepresented before entering the stage, -- has a difficult part to play. He has to demonstrate his fitness to fill the seat to which he has been chosen ; he has to show cause why pre conceived prejudices against himself and his electors should be abandoned he has to reconcile his peculiar obliga tions as the representative of a class. with his general duties as one of the legislators of the country. This was the arduous problem set before me by my kind, confiding triends of Montreal in December last, on the demonstra

tion of which I entered in February and from the continued close pursuit of which, a temporary interruption made in your name, but without your author ity, prompts me, at this moment, to ad dress you. After the adjournment, my friends,

I would probably have found some means to place before you a retrospect of the session. To review it now is rather to report progress than to an nounce results, though some little good has been done, and one great evil, at least, averted. But the inter ruption to which I have alluded has an accompanied by so many mis statements and misjudgments, that perhaps, it is better I should address you at once, and in this manner, for ith the two newspapers, referred to,

I can have no discussion. I felt it to be my duty, ia my place in Parliament, to disclaim the writer of one of them, for foisting into the House a most imprudent petition, which was necessarily rejected ; and to condemn the open treason of the other, in playing the heachman at Leeds and Grenville to " the fathe and founder of Orangeism in Canada.

It was, is, and shall be my duty, long as you desire it, and no longer to take cognizance of your Parliament ary interests, which, in both the in stances I have cited, were endangered and betrayed; but, as regards the newspapers themselves, you must de cide whether or not you will permi them to assail me in your name That is your affair rather than mine If you approve of their conduct in those cases, and towards me, you will si stain them as before ; if, as I hav every reason to believe, you totally dis appiove of that conduct, you wi lopt the only other alternative. that report, I have every assurance that you will not be many days deprived e the services of a really independent

and unpurchasable Toronto organ. I assume, that you can feel how di ficult a task I have to perform as you special representative. Usually, me elected by the confidence of their cla when they get into Parliament, finding their specialite adhere to them like t shirt of Nessius, take the very fil occasion to throw it off. This act often performed with ostentation an rightly punished as treason. Many bright promising career has be blasted by candidates undertaki what they had no intention of perfor ing, and no will to attempt after el tion. I need not mention name you can recall some such instanc Now I say for myself, I undertook thing which I do not mean to perfor and therefore I claim to exercise in full plenitude the power with white

was invested by the Montreal electi

and the reception of that event, by

body of my co-religionists in West

perform, you will permit me to rep

And if I have my part

light bair and red beard were of a very fine texture, his hands were shapely, his features delicately cut, and his blue eyes, if little too keen in their glance, were sym-pathetic and expressive; but his skin cap hid hair and face, and tanned complexion hid hair and face. and rough costume hid much more from curious eyes. As he looked at the dis-tant village bathed in sunset fire he muttered to himself, and not seldom the un heeded tears fell down his cheek. needed tears left down his cheek. " Ah, friend Scott, dreaming, hey?" A rough voice came from below, where a fat, half-naked man was just rising from

a ha, has a set of the water.
Scott looked down quietly.
" You had quite a swim of it, Pen l'ton,"
" he said, without moving. "Thought you couldn't hey got here for a good hour

even second glances would discover. His hight hair and red beard were of a very

SOLITARY ISLAND.

A STORY OF THE ST. LAWRENCE.

By John Talbot Smith, author of "Brothe Azarias," "A Woman of Culture," Hi Honor the Mayor," "Saranac," etc.

CHAPTER I.

FLIGHT !

"The devil !" growled Pendleton, shak "The deviit growled renders back ing himself like a dog and swinging his naked arms to take off the chill. You're a nice man, to allow me to swim all the way, and your boat so handy! Tm chilled through. Why didn't you shout when

"Didn't know you were comin' till I w you half-way over, Squire. Did you

want to see me?" "Did I want to see you?" sneered the "Did 1 want to see you?" Sheered the uire as he rummaged the cance. "No; want to see your whiskey bottle— uven's any, confound ye! I'm a likely an to leave my clothes on the island d swim this far, and do it all for notl-g. Look at me," he said, as he began mount the natural steps, "and ask that vestion gain."

a strange fix for you, Pen'l'ton,' stion again. "You're not runnin Scott, amused. "You re from the law, maybe?"

Women's Worst Enemy

2

#### Some hesitate before giving an answer, but those who know best will immediately say HEADACHE.

**HEADACHE.** Thousands of women live in misery day after lay, and week after week, suffering untold agony rom these dreadful headaches. Husbands are isheartened, children neglected, and happy omes ruined. Most women strive to bear in atience the suffering which they consider part of the without looking into the cause or searching or relief. Food cannot digest without the bile shich the liver supplies and hence the necessity of keeping the liver in good working order. To ure the headaches you must cure the liver and hus remove the cause of discase. Dr. Chaes spent years of his life in perfect-

Dr. Chase spent years of his life in perfect a medicine which acts directly on the kidneys and liver. Thousands of mislife in p and liver. Thousands of grateful women testified during the past ten years to the effe mess of this remedy for sick headaches. M home has been restored to happiness as a n Dr. Chast's Via appiness as a result Dr. Chase's Kidney-Liver Pills, the gr

intist, are put up to sel discovery of this great scientist, \$5 doses for 25c. All dealers.

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or the body will weaken and perhaps perish.

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pyramid of moss-eaten graystone, it offers a summit high above its sisters. Nature has provided a startway to the platform above, and a startway to the platform welcomes the sightseer with scanty shade. Here, on a day of early September, sa

Here, on a day of early September, sat a man quietly looking upon the splendid view before him. The sun was swinging close to the Canadian horizon, and Clay-burgh was crimsoned with its autumn glory. The water was on fire. With every ripple and wave red sparks and flames seemed to shoot into the air, the smoky woods lending to the illusion. It was neither chilly nor warm. A pleasant mean prevailed in the air, and so softly did the colors of dying day blend with those of the coming night that he who sat there was unmindfal of the passing hours. His gaze wandered from one feature of the scene to another, and its placidity was

His gaze wandered from one feature of the scene to another, and its placidity was reflected in the repose of his body, in his gentle breathing, and in the pensive ex-pression of his face. His general appear-ance was not that of one gitted with many of the finer human instincts. A blue shirt, gray breeches, undressed shoes, cap and legrings, all of very course material

drowned, so much the better." Scott pushed off and took his course eastward. The sun had set, and heavy louds had closed like prison-gates on hi shirt, gray breeches, undressed shoes, cap and leggings, all of very coarse material, made up his costume; his skin was togh-ened and browned by years of exposure, and a curly red beard covered the lower part of the face. The rifle at his side, and the fishing tackle in his cance indicated the sportsman. Yet there was more about him, as there is about every man, than even second glances would discover. His

But and be was surveying it with the en-chanted telescope of the mind. His youthful history had not one cloud, not one error, not one ill-success

h his abilities. His family adored him. bood offers were made to him by legal irms in the larger cities, but work in his ative village was plentiful and profi-ble, if not suited to develop a great mind numerous, and not an of the was gener-known even to himself. He was gener-ons, yet cool-minded and prudent; pas-the self-ruled. He te, yet thoroughly self-ruled.

"An' said Florian, in 556 become a Cath-olic, then it's all over between us. Bat I am not going to believe that. I will see for myself. I cannot believe it." "Do," said Pere Rougevin. "It will be of the paddle and the cry of the wild duck in the distance. "They'll not see our course," Pendle-ton said, half to himself, " and Ruth will be satisfied. Poor Ruth!" Scott did not hear him. His eyes were fixed, as usual, on the scenes around him, and reflected more than ever the emotions of his simple heart. These must have been very pleasant then, for his face was lit up by a happy smile. better for you." And hastily bidding the young lawyer good-day he went out quickly. Florian knitted his brows and feil to thinking. If

deton puffing through the chily waters of the Sc. Lawrence, Clayburgh's young and rising lawyer sat in his office, won-dering what had become of the chief figure in the social and political life of the village. The office window commanded a view of the river and its islands, and Mr. Wallace with the aid of a glass could

woman he loved, and so he did hot say, "I shall never give her up," but instead, "I shall not give her up easily,"—a good and prudent restriction to put upon his determination. He sat thinking until the sun disappeared behind the islands, and then it countrad to him that this new and

action in not suited to develop a great mind. All his affairs were in good condition. He had health, strength, money, and good looks. His personal gifts were numerous, and not all of them were

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#### UNDERTAKING.

JOHN FERGUSON & SONS. 

There was no answer from Scott, and Bacax.<sup>1</sup> There was no answer from Scott, and his thoughts seemed to be miles away from the Squire's affairs. Pendleton stood for a moment irresolute, and then hastily descended the steps and jumped "You're like the rest," he mnrmured. There's not a man among the whole

crew. Well, you can meditate there for the rest of the night or swim for it. I'm



For Table and Dairy, Purest and Best

Squire Pendleton's daughter, and she ha way from the law, maybe?" "Yes, I am running away from the aw," answered the Squire, shaking his list at Clayburgh. "Blame 'em! they haven't left me a place this side of France or South America to hide in. They are after my head, man; they've offered a re-ward—to any man, woman, child or jack-ass that will present 'em with me, dead or alive, or with my head." "I heard somethin'—..." began the hunter. accepted the trust almost, and half promised to become his wife. Once they were married he would go to New York and settling down to hard work would and setting down to hard work work aim for the very highest things that a man might attain to in a life time What they were he hardly knew; but the path of sunlight water, which lay before him as far as he could see, was not so rosy as the path of glory along which hi dreams conducted him to the pinnacle o the interview to the pinnacle of the path of glory along the him to the path of the pinnacle of the pinnacle of the path of the pinnacle of the pinnacle of the path of the pinnacle of th

onter. "Of course you did. Ther' all talking bout it—about the fool Pendleton, who ded with Mackenzie, another fool, and slped him to get justice for Canadians, ad now to get justice for Canadians, freams conducted min to the pinnacle c fame. It intoxicated him to think c these things. He thought it a sign of hi secret and untried ability that he coul-dream so, whereas it was only the pro-duct of a good and young constitution, an ambitions could be a set of the secret set.

nd now has two governments after him. Vell, I'm the man, and I've come to you r help ; nobody else wants to give it." umbitious soul, and an overpowering van-'I'm glad you lit on me, Squire,'' Scott

"Not one trouble in the world," said hegan again. "Ohl are you?" sneered the Squire, hettled by the tone. "Wait till you hear he whole of it. 'Any man who harbors, issists, feeds, etc., Squire Pendleton goes o jail along with him when he's caught.' Aow do you like that, hey?" Scott was silent and turned his gaze in be listed in the town, whose sources Florian, " and not one obstacle in sight that amounts to anything. I am a lucky

man." Yet, just at that moment, so rosy, so hopeful, his ill-luck gave a soft, impera-tive tap at the office door.

tive tap at the office door. "Come in," said Florian. The parish priest entered, Florian's friend and second father, who took as much pride in the boy,—and more per-haps,—as any good father would. For he had trained him in childhood, and guid-ed his young manhood, and it was from him that Florian had learned his severe literia to religious principle and strict. be direction of the town, whose spires lone now caught the reflection of the un's last rays. Pendleton evidently did sun s last rays. Pendleton evidently did not expect this action on the hunter's part, and he grew uneasy and angry. A half-sigh escaped him, for his position was really one of peril, and there were others interested in his fate whom his capture would affect bitterly. adhesion to religious principle, and strict literary tastes. His short, stout body was dressed in a clerical costume of the time, capture would affect bitterly. "I don't wish to bring any one into trouble, Scott," he hastened to say, " and I'm not going to do it for you. But know-ing these islands as you do, I thought you could show ma some hidingradee that his face clean shaven, rosy in color, and his face cleaft shaven, rosy in cost, and very reserved in expression. There was no asceticism in his appearance. His manners were brusque. He said little, and smiled rarely, but in all that he did and said and looked there was that odd, i. I shave he compating which proclaims a ing these islands as you do, I thought you could show me some hiding-place that would give me refuge until I can leave the country. For they'll not catch me— no, not if I have to swim to the Bay of Bacart". indefinable something which proclaims a man who differs from the majority of

"No news of the Squire," said Pere Rougevin.

"Not a word," replied Florian. "I have no doubt if we let him alone, or if the government detectives go away he will come back soon enough. His rheumatism is not the sort of baggage for :

political exile." " Miss Ruth is anxious about him."

" No doubt, no doubt, but there is little need for anxiety. If there were—" He hesitated and the priest added : " You would make things fly to settle her fears. How does the New York idea develop?"

"So, so, father," said Florian. "Let us say two months from now, for the fin-

seat, and took it nervously. ok dingy, for as the minister of a very ligh Church congregation, he found it ecessary to look and dress as if every that she had become reason int had seen him put on a new suit, shave, and say prayers. He was that a gentle-minded and goodarted man.

The young man

to his office.

"I may have made a blunder in com "I may have made a builder in tour ag to yon," he began with his glasses ized on the lawyer, " but I really did not bee to what member of the family I could uddress myself. Your father, unhappily, hoes not take to the town ministers, and I am aware that Catholics are very strict about these things, but in short, Mr. Wal-a L have a bick esteem for your sister hopeless, less keen, to see you dead than to see you the wife of this man? Dead, you would be still ours; living and his wile, our separation would be elernal. Sara, think for a moment and you will

ace, I have a high esteem for your sister Sara, and I would like to pay her my adsee your folly. "I haven't been guilty of any folly. Mr. Buck was foolish enough to pay his addresses to me, but I never encouraged him, never responded even. And, since you wish it, I'll not look at him again." "Thank you," said Florian, but he was not at all satisfied. Sara thought that her last speech was exceedingly frank, and truthful enough in appearance to deceive

dresses." The lawyer's response was prompt and nicely-worded, but the surprise he felt could not be put into words. "Has Miss Wallace any suspicion of your feelings towards her?" he asked. "I told her that I intended to speak to you," said the minister. "She made no serious objections, but seemed to dread it."

her brother, but her face was not reassur-ing. He saw no sincerity there, only the 11. "Of course, her own wishes are the assumption of sincerity there, only the assumption of sincerity and went away sad, to join Linda outside, while Sara, after making a face at him as he retired, Mr. Buck, that you are going to meet with hurried away to her own room and a new bitter opposition. Father and mother, Pere Rougevin, my sister Linda and my-self cannot favor you at all. You know lovel. sun could fall on her face through a veil

Pere Rougevin, my sister land, You know self cannot favor you at all. You know very well that my sister will become a Protestant in marrying you, something which no Catholic can think of with pleas-which no the same time. I am sure your

which no canonic call time of with plots ure. At the same time, I am sure your conduct in doing nothing secretly is that of a gentleman. But I wish I could per-suade you to look elsewhere for a wife." Mr. Buck was silent for a moment. "I again.". the same time, I and defied was innocent and would never do it again.". Mr. Buck was silent for a moment. "I wish we could believe her. "I hoped "And don't you?" he said reproach

cannot promise you," he said. "I hoped that perhaps you might persuade your

vould.

fully. "I am sorry to think I do not. Sara is While you are here it that permaps you might permaps of the state of the stated.
fully.
"Ins is the situation, Mr. Buck,"
Florian politely broke in. "You know my father. If he thought you were courting Miss Sara, your life and hers would be made miserable and notorious in the village. I could not change him even if I would."
fully.
"I am sorry to think I do not. Sara is not very truthful. While you are here it may do very well; when you are gone—"
"I am not gone yet," he said when she hesitated.
"This incident may hinder your going.

" This incident may hinder your going

would." Rev. Mr. Buck rose hastily. "I see.—I understand," he said. "I wished to do everything honorably. You will not blame me if anythings should occur contrary to your wishes." "I his incident may inder your going. I hope it will. I would be tempted to favor Mr. Buck, if it would." "Be reasonable, child. We must all part one day, and why not now, when health and youth belong to us? Separa-

contrary to your wishes." "Certainly not. I am greatly obliged to is to be expected, and has happened to so many families that we should not him out; "but I'll take good care that noth-

"No one wonders ; one only grieves. I In mout; but in take both wishes,' he 'No one wonders; one only grieves. I added when his visitor was gone, leaving know just what thoughts actuate you, a faint scent of the perfume both in the Florian, and they astonish me. You are

And he went on to picture the results air. Supper that evening in the Wallace too ambitious.

enough to speak. Her first words showed own heart, like a shapele ing to approach that abyos of You make me suffer for nothing," she was unable to reach it until the I suffer myself much more," he re-Heart drew it heard these words : You are too dear to me that in my greatness and see that thou biould look on you throwing yourself into an abyss, and not feel troubled. Have you no pity for us who love you? Do you not know that our grief would be less never come forth from it : for if the dost leave it, thou shalt never enter i

again The devotion instituted by her was scattered and spread, until to day the League of the Sacred Heart number adherents in every quarter of the globe, and counts its active member by the millions .- Detroit Witness.

# CANON DOYLES RELIGION.

Daring the last two years there has been considerable discussion as to the religious faith professed by Canon Doyle, the novelist. It was well known that his father was a Catholic ; it has not been known that the netionist had Now comes Mr. any religious belief. W. J. D. Croke, of Rome, Italy, dis-tinguished as an historian and archepogist, and known to be an intimate friend of the novelist, who says in a letter to the Catholic Citizen : Doyle has not changed his religion. He has not left the Catholic faith, which was a strong tradition in his family, and which his education at Stonyhurst College must have tended to deepen. This, my information, is not only gathered from the closest of all possible sources, but it is very recent - as late as his winter-visit to Rome." This statement, perhaps will settle the vexed question. If Canon Doyle is not a Catholic, what is he?-Midland Review.

Grand Trunk Engineer Swears by Dr. Chase's Kidney-Liver Pills

Chase's Kidney-Liver Pills. Mr. Geo. Cummings, for over twenty years engineer on Grand Frunk running between Toronto and Allandale, says :-- 'The cri-stant duty with my work gave me excessive pains in my back, racking my kidneys. I tried several remedies until I was recom-mended by my fireman, Mr. Dave Conley, to try Dr. Chase's Kidney-Liver Pills, Two boxes have completely cured me and i feel to day a better man than ever. I recom-mend them to all my friends. You Must have pure blood for good health.

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that you have yours. Yours is, no allow me to be caballed against ; t deliberately misrepresented and mi ported : to be obstructed and believe your name, by the paid writers advertising agents of the present N istry. This justice I claim at ; hands, and, if it were possible, or o probable, that it could be refused me, I would then have seriously to sider the alternative of withdray from public life without further lo time, and devoting myself, in fu to my own private affairs. I pass now, at once, to the stat parties in the Province ; their spective relations towards us, and towards them, as I understand th That the present Prime Minister

Canada.

be personally, and in his secret h a truly liberal man, is one of suppositions which any one can n which no one is bound to be without evidence. I deal with and will quote a few of quite r date. The first fact I shall mer is Mr. MacDonald's own letter cate of January 18th, 1858, add to Mr. DeGrasse, Secretary of On Ledge, No. 137, (Gowan, Master ginning and ending "Dear Si Brether." The second fact is Macdonald's reponse to my direct tion on the debate on the addre to his patronage of the order, i " I acknowledge the Province. were the precise words of the Piemier. Equally clear is th dence of the Orangeism of the Post Master General, Mr. S Smith. The resolutions passed Cobourg District Lodge, on the of February, 1858, sufficiently that : and Mr. Smith " proudly nounced it from the Treasury be in the debate on Mr. Benjamin without rebuke or comment fr colleagues in office. Equally a tic is the somewhat older fact, th Vankougnet, another member P.esent Cabinet, at a dinner g

#### MR. MCGEE'S ADDRESS

To the Catholic Public-More Especially to the Irish Catholics of West-ern Canada,

A man who for the first time enters public life as one of the legislators of a country, -- who is expected by his coustituents to represent them on every question; by his co religionists, at large, to represent them on certain questions as fully as his own constituents-who has been industriously misrepresented before entering on the stage, - has a difficult part to He has to demonstrate his fitness play. fill the seat to which he has been chosen ; he has to show cause why pre conceived prejudices against himself and his electors should be abandoned ; he has to reconcile his peculiar obliga. tions as the representative of a class. with his general duties as one of the legislators of the country. This was the arduous problem set before me by my kind, confiding triends of Montreal in December last, on the demonstra-tion of which I entered in February, and from the continued close pursuit of which, a temporary interruption made in your name, but without your authority, prompts me, at this moment, to address you.

After the adjournment, my friends, I would probably have found some means to place before you a retrospect of the session. To review it now is rather to report progress than to an nounce results, though some little good has been done, and one great evil, at least, averted. But the laterruption to which I have alluded has n accompanied by so many mis statements and misjudgments, that perhaps, it is better I should address you at once, and in this manner, for with the two newspapers, referred to,

I can have no discussion. I felt it to be my duty, ia my place in Parliament, to disclaim the writer one of them, for foisting into the House a most imprudent petition, was necessarily rejected ; and which to condemn the open treason of the in playing the henchman at other, Leeds and Grenville to " the father and founder of Orangeism in Canada.

It was, is, and shall be my duty, s long as you desire it, and no longer, to take cognizance of your Parliament ary interests, which, in both the in stances I have cited, were endangered and betrayed; but, as regards the newspapers themselves, you must de cide whether or not you will permit them to assail me in your name That is your affair rather than mine If you approve of their conduct in those cases, and towards me, you will sistain them as before ; if, as I have every reason to believe, you totally dis approve of that conduct, you will adopt the only other alternative. In that resort, I have every assurance that you will not be many days deprived of the services of a really independent and unpurchasable Toronto organ.

I assume, that you can feel how dif ficult a task I have to perform as your special representative. Usually, men elected by the confidence of their class when they get into Parliament, finding their specialite adhere to them like the shirt of Nessius, take the very first occasion to throw it off. This act is often performed with ostentation and rightly punished as treason. Many a bright promising career has been blasted by candidates undertaking what they had no intention of perform ing, and no will to attempt after election. I need not mention names ; you can recall some such instances. Now I say for myself, I undertook no thing which I do not mean to perform, and therefore I claim to exercise in its full plenitude the power with which was invested by the Montreal election, and the reception of that event, by the body of my co-religionists in Western Canada. And if I have my part to perform, you will permit me to repeat, that you have yours. Yours is, not to allow me to be caballed against ; to be deliberately misrepresented and misre ported : to be obstructed and belied in your name, by the paid writers and advertising agents of the present Ministry. This justice I claim at your hands, and, if it were possible, or even probable, that it could be refused to me, I would then have seriously to con sider the alternative of withdrawing from public life without further loss of time, and devoting myself, in future to my own private affairs. I pass now, at once, to the state of parties in the Province ; their re-spective relations towards us, and ours towards them, as I understand them. That the present Prime Minister may be personally, and in his secret heart, a truly liberal man, is one of those suppositions which any one can make, but which no one is bound to believe without evidence. I deal with facts, and will quote a few of quite recent date. The first fact I shall mention, is Mr. MacDonald's own letter of the cate of January 18th, 1858, addressed to Mr. DeGrasse, Secretary of Orange L(dge, No. 137, (Gowan, Master,) beginning and ending "Dear Sir and Brether." The second fact is, Mr. Madonald's reponse to my direct ques. tion on the debate on the address, as to his patronage of the order, in this Province. "I acknowledge the fact," were the precise words of the Hon. Premier. Equally clear is the evidence of the Orangeism of the new Post Master General, Mr. Sydney Smith. The resolutions passed by the Cobourg District Lodge, on the 10th of February, 1858, sufficiently proved that: and Mr. Smith "proudly" announced it from the Treasury benches,

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recom bealth. Take VELL.

Mr. Gowan and others, at the St. lightened men as Messrs. Lawrence Hall, Toronto, February Dirion, Thibadeau, Langer 16th, 1854, declared his "wish that all Protestantism might become one vast Orangeism, and all Orangeism one vast Protestantism." If, then, this dangerous Institutiou has, within a few years, grown so bold, that a Gov-ernor General officially receives, and a Prime Minister officially patronizes it ; if it has grown so bold as to march to the very door of the House playing its most offensive airs and to flaunt, unrebuked, nay, applauded by the Ministerial side, on the floor of Parliament its most offensive emblem -- who, but the Government of the day-its avowed patrons and abettors-are re ponsible?

Let no honest man talk of the 'private opinions" of this or the other Minister, in presence of such facts as these. Here is the evidence to prove that three, at least, of the Upper Canadian Ministry, including the Premier, are Orangemen, and sworn patron of their "Brethren;" and therefore, can, on no pretence whatever, while continuing to be such, merit the support of an honest opponent of the Orange institution-least of all, of any Irish Catholic who knows what is, bas been, and continues to be, the spirit of that Institution.

No doubt, there is bigotry on both spirit. sides; but bigotry dissociated can never be as formidable as bigotry as sociated. It is the system, in this case, which gives longevity to the spirit. How many individual preju dices against Roman Catholics have been conquered in the Anglican world the last sixty years ! yet the Belleville organ of Orangeism boasts that the Brethren are to-day "what they were I can well believe sixty years ago." I can well believe it. I can well believe that Mr. Ogle R Gowan is, in this respect, the true son of that Hunter Gowan, at whose name every Wexford Catholic shudders with horror. Observe also, that the aggressions upon us, in the present ession, have all come from Ministerial supporters. Mr. Benjamin and Mr. erguson are two of their most steady supporters, and Mr. Gowan, after a charming display of coy aversion, has naturally relapsed to his old employers. do not say that they have all the ligots on that side ; by no means : but I do say, that they have the power and have taken the best means, to fos ter and encourage this monstrous evil n Canada.

Let me next call to your attention hat the Opposition benches, where I it, are filed with all shades of opinion. Consistent Conservatives, like Wallbridge, Barwell, and Hogan ; ex ministers, like Messrs. Couchon Lemieux and Ross, - who, however, Couchon border on the cross-benches; old Re-formers, like Sandfield MacDonald, Mackenzle, and Foley ; liberal French Canadians, like Mr. Dorion and his friends ; and the new Western members who had chiefly come in under the lead of Mr. Brown. To confound all these sections under one sweeping an athema shows great ignorance or great tolly : in dealing with them, it seems to me, we should be liberal with the liberal, and firm with the hostile ; that we should not suffer ourselves to be outdone in courtesy by any ; that we should be just to all, running amuck against none. By this course I do not despair of seeing as sound and just a spirit finally prevail in the opposition ranks, on Catholic questions, as now exists on most national subjects-such Hudson's Bay territory, the as the Seat of Government, and the maintenance of the Union. A representative late election. That spirit never can of your interests, cherishing such a rule in Canada, and you need not, my ot your interests, cherisning such a hope must patiently labor for its ac-complishment, for, assuredly, it is not to be effected in a day, nor in a single session. But I think I may, with con-session. But I think I may, with con-session. But I think I may, with con-session. But I think I may with then allowed as the section of the more associated by the section of the sectio fidence report, that a better spirit than that shown in the general election, has made some progress in the House during the present year-and this, mainly, though not solely, among the Opposition. The tone taken towards our religious orders, and the Orange Incorporation bill, are proofs of my as sertion. I am satisfied that a firm and conciliatory conduct is certain to win converts for all our reasonable de mands, among the Upper Canada majority, as well as among the minor-We have complicated political re latious to Upper and Lower Canadian ations to Upper and Lower Canadian parties. Our proportion—I speak of Irish Catholics only—is to the French Canadians as one to five, and to "the Lower Canadian British" fully two to one; in Canada West there were in 1851, 167,695 Catholics, of whom all but a mere molety are Irish by origin, though English by speech. On the Provincial population we are, or were at the last census, somewhere about one-fifth of the whole. Our political distribution makes it impossible, as they found formerly, for our British brethren below to act without us, or against us; while our groups of settlers throughout Canada West, and in the cities, often hold the balance between contending candidates. With our co-religionists of French origin I have all along desired to promote a mutual good understanding. But I will not conceal from you that among a portion of them-I believe a minority-there exists a very deter-mined prejudice against us. Not to mention less known names, Mr. Cartier's insolent declaration in the Montreal Election debate that he "did not want and would not have the not want and would not have the under the present Union Act, 1 am Irish," was an exhibition of this spirit quite ready to admit, that in any new not to be forgotten. In old France our arrangement, the representation in kindred in a past age were known the popular branch at all events, must kindred in a past age were known and respected as men of high courage be proportioned to population. Abun-In the debate on Mr. Bevjamin's bill, without rebuke or comment from his colleagues in office. Equally authen-tic is the somewhat older fact, that Mr. Vankougnet, another member of the **p**.esent Cabinet, at a dinner given to

# THE CATHOLIC RECORD

such demonstration may be necessary ; Canada. and its repetition will be called for until we obtain our full mode of consideration from co religionists of French descent.

the disposition of the English Of as yet very imperfect information. The pretensions of an Englishman in a Colony are always the highest, but this clease is not often organized. For this class is not often organized. however, I have come more into con-

with Scotchmen than Englishmen, and the Scotch are the controlling element, at this hour, in and Canada West. Some of our friends have a monomania on Scotchmen, and have sometimes given imprudent expres sions to that feeling. I never could see the wisdom of making enemies of se numerous and respectable a body ; and I have, without departing one step from the line of rigid self respect, endeavoured steadily to diminish that bitter antagonism, and to substitute in its stead a better and friendlier

For the Protestant Irishman, not an Orangeman, we should feel, and I trust do feel, precisely the same as for Way Catholics one of our own faith. We, Catholics of Irish birth or origin, should never forget how much we owe to liberal Protestants of past and present times in our native land. The glory of Grattan should ennoble in our eyes the The glory of whole class to which he belonged. Thus would I, on every side, and with out compromise, make friends and disarm enemies; thus would I employ that influence with which you have invested me, to strengthen your pos ition and promote harmony through all Society. At present your influence is less than that of the last and least Orange Lodge in the land ; in any would be certain to bear off the prize tinue-need not continue another year-if it be not your own choice, if you will not allow yourselves to be degraded and sold through your own "organs." To develop and direct your influence, it is above all things essential that those agents of others should not continue to speak, as if for should not continue to span, us, instead of speaking for those who us, instead of speaking for those who both prompt and pay them. With them, no unity is possible, for they are in the service of other masters. Among all honest men, unity is highly desirable-is every way essen tial-and that it may be had and held, we must endeavor to procure honest organs, who will have no other gain at heart but the good of the whole body. I have not spoken of that familiar bug bear of the press which has as-sailed me, Mr. George Brown I hope none of you are very much afraid of Mr. Brown. I never feit that fear and I do not now. Mr. Brown has endless energy for business; great earnestextensive political information, and indomitable perseverance. These are qualities which, with his youth and constitution, must always make him a power in our politics. But be fore he can ever form a Cabinet which could be re elected, he must give convincing proofs of a different spirit, from the spirit of the *Globe* during the

Dirion, Thibadeau, Langevia, La-berge, and others, on both sides, no the majority of the people of Lower This change I believe must but with many it is necessary, come, and I do not anticipate from it, and its repetition will be called for those frightful consequences which fill the imagination of certain political prophets. I would rather expect, that rendering the French and Irish more necessary to each other, and the population proper towards us, I have British more just to both, it would, on the contrary, tend to hasten the advent

of a genuine Canadian Nationality co extensive with the country, and en during as its hills. atways had a high respect, as those who remember some of my early 1 ish speeches, know. In this Province, however, I have come more intervince, self to say-I may do something. judged, counteracted, and calumniat

ed, by persons unwarrantably using your name, but really in the pay of one wing of the party at present in power. I remain, my friends,

Your faithful and obedient Servant, Thomas D'Arcy McGee Toronto, June 12, 1858

Toronto, June 12, 1858 \*\* I may here state, that the Toronto Mirror of the 7th of May, volontarily offered the use of its columns 't to disseminate my opiniots, and give them to the country with out change or multiation,' but suppressed without a word of explanation, public or private, a short note which I sent them the following week. Also, that having requested insertion for this address in the Catholic Gitzen, after its whole pages of attack, I was answered by its editor, under date of June 12, that his 'rule in reference to communi-cations is to publish them or not, according to his views of their filness.'' Under these circumstances I have not troubled either of those newspapers, and they, of course, will not give this document 't to the country with-out change or mutilation.'' I expect greater fairness from the Canadian press generally, to whom copies of this broad sheet have been sent.

# THE ONE UNIVERSAL RELIGION

Dr. Hart, editor of the Cincinnati Telegraph, says that " the Roman Catholic faith is the faith of nearly one hundred and seventy millions of the present generation." Brother Hart is behind the times. It is nearly thirty Brother Hart is rival application to Government, the behind the times. It is nearly thirty latest offshoot of the Grand Lodge years since the Holy Ecumenical Sy nod of the Vatican rejected the from the 400,000 Irish Catholics of testant nickname "Roman Catholic United Canada. This should not con as applied to the Universal Church, a a dangerous novelty, favorable to the heresies out of which it sprang. also several hundred years ago since the Catholic faith was professed by only 170 000,000 people. There are about 300 000,000 persons among the present inhabitants of the world who are in the fellowship of the Holy Apostoli-Roman See, and are therefore Catholics in the fullest sense of the word and there are in addition about one 100 000 Oriental sectaries who hold the whole Catholic faith, at least in least in all the particulars in which popular. Protestantism deflects from it. It is probably that, out of the 100,000,000 r so who are usually counted as Protestants, at least 10 000,000 or 20,000 000 either recognize that the Catholic religion is the true one, and confess that "if they joined any Church they would be Catholics" or else explicitly reject the Protestant system as a whole and regain the orthodox are laboring to and Catholic Faith. It may be added that if a plebiscite

of the whole population of the world were taken on any one particular doctrine of the Catholic Church a vast majority would be found to profess it, at least in principle or in its main features.

High-Clas We The Catholic religion is the religion of all humanity. It is the one and only religion ; all the other so called "religions" of the world being sys-0 friends, have the least apprehension tems that have originated by rebellion (A) those of Holy Church .- Church Progress. This world is only the negative of the

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ciously he was assailed by organs speaking in your name. To give him his due, we must treat him, like all his due, other public men in the Province, im-partially and according to his actions. This is the rule by which I have been governed, and if, without compromise, could see Mr. Brown back on the old

Baldwin platform, I confess, for your sakes, I would be glad of it. It seems to me, it is much better have such a man for a friend, if it can be done, without violation of principle, than for a foe, by a foolish indulgence

in wild denunciations of "the Clear Grits." If, however, that cannot beif Mr Brown should unfortunately prefer to rally and rely on the antipathies of religion and race, rather than on reason, justice, and common sense, it places me and places you in a still better position than we held before, if we show our willingness to welcome any act of liberality, from Mr. Brown, just as if it come from any other man or party ; no more and no less.

To conclude : our Politics at present resemble a good deal, what Surgeons call, "a compound fracture. The bones of a great state were set in 1841, but are not yet well knit. Some sore-ness and swelling remains, and the most patriotic viligance must be exercised, to prevent mortification setting I do not believe a dissolution of in. the Union to be the real remedy. And I do not believe that, under our system, and on the American Continent, numbers can be steadily ignored as the prime basis of representation. A revision of our whole constitutional system, can not be far off, and while I would resist, and have already voted against an unequal representation under the present Union Act, I am

PLAIN FACTS FOR FAIR MINDS world to come, and what is dark here will be light hereafter. — Anon.

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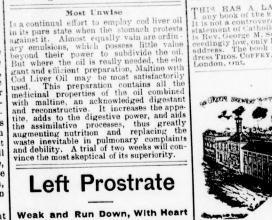
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WHERE IS KENSIT?

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throughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach Lordon not later than Tuesday morning. Arrears must be paid in full before the paper can be stoned. can be stopped. When subscribers change their residence it is important that the old as well as the new ad-dress be sent us.

London, Saturday, November 19, 1898

#### THE " ALLIANCE."

We all remember the intense excitement that prevailed in the "Queen City ' some years ago anent the carrying of the "Stars and Stripes" in a procession. If memory serves, the Toronto City Council were moved to pass an ordinance against the repetition of such an "outrage !" True, the offence was then committed by Irish Americans and Irish-Canadians, but now that the "Anglo American Alliance" is all the go, would it not be in order to repeal the aforesaid order ; with an humble apology to "our kith and kin " across the border ?

#### AID TO THE DESERVING.

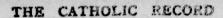
The New Zealand Legislature has made many experiments outside the ordinary course, with the hope of bettering the condition of the people, but the latest experiment of the kind is one which will be regarded with surprise on account of its novelty and unexpect edness. It is in the form of a pension of £18 per annum which the House of Representatives has voted to every citizen whose age is over sixty-five, and whose income is less than thirteen shillings per week. This law will go far towards making abject poverty un known in the colony, and it has been already favorably commented on by several statesmen in England and on the continent. The principle on which this grant has been made is that a workingman who has done his work well till he is old has benefited the whole community, and is entitled to a reward from the community, or at least that he should be placed beyond a situation of suffering in poverty.

#### BISHOPS DISAGREE.

institution.

Hoboken :

On the very same day on which the Archbishop of Canterbury issued his pastoral charge to the clergy, wherein he declares that not only is voluntary confession permitted in the Church of England, but that the clergyman would neglect his duty if he refused to hear the confession of a parishioner who asked this, the Bishop of Liverpool, Dr. Ryle, said in an address delivered at North Meols, Lancashire, that confession is "an abominable thing, and any



during the war between the United measure of justice which the people of States and Spain, which can be made Ireland have to the present moment useful in the future government of

Spair, and, among the lessons by which Spain may profit, one is that she should develop her latent powers by encour-The Associated Press telegraphic aging the various industries, that so despatches give no account of the she may once more achieve her posiresult of the attempt of Mr. John tion in the front rank of nations. Kensit to create a general disturbance He says that in the Cortes he will in Ritualistic Churches throughout

advocate a policy of progress, and will England by public protestations in endeavor to induce his countrymen to one thousand of these churches, on Suntake pattern from the Americans in day, November 6. The probability many things, as he asserted this will is that the movement proved a fiasco, be greatly to the advantage of his but more will be known regarding the country.

The Admiral speaks gratefully of the It is not unlikely that the revelations kindness shown to him, his officers, and made by London Truth, placing Mr. men, by the American people while he Kensit before the people as a propagawas their prisoner. He declares he tor of obscene literature, as well as the will never forget their generosity, and preparations made by the Church he advises Spaniards to lay aside all officials to put down the disturbers of animosities and to become sincere the peace by force, or to eject them friends of the Americans.

from the churches, or to prosecute Some Spanish journals have censured them for breaking the law protecting the Admiral for his expressions of divine service, may have disheartened friendly sentiments towards his late the intending heroes, and caused their enemies ; but there is a very general

disposition among the people to follow his advice, and there is a strong THE LINK STILL MISSING. probability that he will be elected to A remarkable discovery has been the Senatorship, in which position, he made in Thebes, Egypt, by Professor declares, he will endeavor to improve Flinders Petrie, of a large number of the policy of the Government in the skeletons belonging to a people who direction of cultivating more earnestly are believed to have been of the Amthe arts of peace, and developing the monite race, and who are supposed to vast resources of the country.

have lived in that country about the The Admiral's letter has given to the year 3000 B.C. The skeletons do not dif-Spaniards an impression regarding fer greatly in size from the average size Americans much more favorable than of people of the present day, and the has been hitherto generally enter-Professor states that they were of simitained.

lar stature to the Frenchmen of to-day. ORANGE BIGOTRY IN ULSTER. The discovery was made that these

ancient people had the habit of squatt His Excellency Lord Cadogan, the ing, as the bones of the feet show the Viceroy of Ireland, while paying an peculiarities found among modern official visit to Belfast, laid the corner tribes which have that practice. The stone of the new town hall, in the Professor looked for characteristics presence of the Lord Mayor and City which might confirm the Darwinian Council, and a large crowd of citizens. theory that man is descended from A banquet followed, at which His Lordship spoke of higher education in Iresome of the monkey tribes, but no such characteristics were found. A notch land, in a manner which, on account in the base of the vertebral column, of the liberality of his sentiments, will which is found in monkeys, was raise him greatly in the estimation of looked for in these skeletons, as it was those who wish to see equal justice rensupposed that so early a race of men dered to all of her Majesty's subjects. might possess it, but nothing of the Lord Cadogan declared that he knew kind was discovered. There were where he was standing : that is, he special racial characteristics discover knew he was in presence of an audied, but, for the most part, the structure ence most of whom were Protestants was precisely the same as is seen in and Orangemen. Nevertheless he dethe skeletons of modern men. Dar declared plainly that he coincides enwin's missing link is evidently still tirely with the views frequently ex. missing. The skeletons have been pressed by Mr. Arthur Balfour, that a sent to Cambridge University, and Catholic University should be estab. will be placed in the museum of that lished for the Catholic people of Ireland, and that until that is done, Ireland will have a serious grievance unre-PROTESTANTS HONORING OUR dressed.

LADY. It was a noble courage in His Ex-Another evidence of the great strides cellency thus to express his adhesion made among Protestants towards a reto the just claims of the Catholics of turn to Catholic devotional practices is Ireland, before such an audience, and recorded in a New Jersey City paper, it is creditable to the people of Belfas which thus describes a new stained that they signified their approval by glass window which has been erected hearty applause, a thing which we in a Protestant Episcopal Church in could hardly have expected when we consider the hostility usually shown to-

A MILITARY DESPOTISM. The newspapers of Ponce in Porto Rico complain bitterly of the lawlessness of the United States soldiers stationed in that city, and it is established beyond doubt that there is good reason for the comrlaint.

We do not suppose that the Amer ican soldiers are any worse than soldiers in general, but it is well known that the life of a soldier is such that those who lead it are ant to be super cilious and arrogant, especially toward those whom they have vanquished, or whom they imagine they have vanquished.

Actually, the Porto Ricans can scarcely be said to have been vanquished, as they received the American invaders with joy, regarding them as their deliverers from Spanish rule : and the Americans represented themselves in the same light. The Porto Ricans were not in a state of insurrection against Spain, as were the Cubans, nevertheless when the opportunity was given to them to be relieved from the Spanish voke, they embraced it joyfully, imagining that after being annexed to the free Republic they would enjoy the liberties of American citizens.

In this they have found themselves greatly mistaken, at least so far as regards their present circumstances. One Ponce paper, the Bomba, describes the situation thus:

the situation thus: "We observe with sorrow that these troops are not a disciplined army. They are a heterogeneous mass of base and shameless people, without the elementary ideas of morals and good manners. Their vandal acts show this to be true. This drunken mul-titude daily buffet and maltreat our suffer-ing townspeople. They rob servants on their way to and from the market. They enter restaurants, and, after eating and drinking until intoxicated, beat the servants and break the crockery. They refuse to pay cabmen, and rob peddlers wherever they find them. They enter private houses and steal what they can lay their hands on. Women can not appear in public tor fear of insult from these North American savages. Complaining at headquarters is like looking at the moon. If this is our destiny, let us sink this fair land in the depths of the sea."

Other papers speak similarly, and it s seriously thought of to send a com mission to Washington to lay the complaints of the people before the Amer ican Government and people.

We do not at all imagine that it was at any time the design of the American Government that such a state of things should exist, but it is likely to continue as long as the military oc cupation lasts, unless strigent measures be taken by the Government to put an end to these scandals. The best remedy would be to establish an efficient civil regime. It ought not to take long to do this, unless there is an excess of red tapism in the governmental departments.

#### CHRISTIANITY AND WAR.

Judging from the tone of the cler cal meetings held by the various sect at this critical moment while the peace of the world is imperilled, the Christianity which these sectaries desire to propagate is of a widely different character from that which Christ came on earth to establish. The Methodist Social Union gave a banquet a couple of weeks ago in Chicago, and the subject of the whole evening's talk was the opportunities aff rded to Methodism by the capture of Cuba. Porto Rico, and the Philip pine islands. These localities were spoken of as if the natives had been left by the Spaniards in the dense ignorance of their original heathenism, and that it is left for Methodism to carry to them the knowledge that the world has had a Redeemer. There cannot be conceived a greater fallacy than such a misrepresentation of the truth. Whatever were the faults of the Spaniards, they did not either exterminate the natives of their island colonies, as was done in America. nor leave them in ignorance of the great truths of the Christian religion, and it would be to the credit of the United States at this moment if it could be said that they had taken a moiety of the pains to educate, civilize and Christianize the aborigines of this vast continent, which the Spaniards took for the amelioration of the condition and for the Christianization of the natives of their colonies. It was them, at all events, entered their pronot, however, precisely the Spanish test against the continual vituperation government, but Spanish priests and monks and nuns who from the moment when these localities were discovered, sacrificed their own comforts on the altar of Christian charity for the spiritual and temporal benefit of these people. The colonies of which these Methodists speak are already Christianized, with the exception of a comparatively small number of Mahomeans and Pagans on the Philippine Islands, and these over zealous MethodNOVEMBER 19. 1898.

deal," he said, " with Asiatic tribes in of the Puritan pilgrims of America, the Philippines, and with half breeds who have given up their Christianity, and colored people in the West Indies ; before attempting to disturb the faith and if her work among the American of those who are already Christians, Indians be taken into consideration, with their Babel of conflicting beliefs. we shall have to admit that she has More preposterous still was the andone fairly well as compared with any nouncement made at the same meeting Protestant denomination." by a minister who professed to speak

on behalf of the 1,600,000 Young Christians of the Epworth League to the effect that "no American flag once raised will ever be lowered." Commenting on this, the Springfield (Mass. Republican very justly says that it is 'a purely piratical and savage sentiment." The same journal remarks that "another recent Church gathering at Chicago applauded the declaration Christian men. Rather let us extend to the Roman Catholic Church the that it would be an act of disloyalty to God if we fail to grab all the Spanish Among religious bodies in England

and Scotland there crops out the same | ing stones at her.' spirit of land grabbing. A meeting of Congregational ministers a few days ago postponed the consideration of the Czar's disarmament proposition to applaud Lord Salisbury's threat to go to war with France, and the preachers of Dundee Presbytery voted down a resolution commending the Czar's proposition, and approved of the counter proposition that Great Britain should increase her armaments instead of diminishing them.

colonies."

The spirit of Christianity is complete ly metamorphosed by these worldly religions, and the same journal which

we have already quoted says that "Christianity obtained its hold among the people (of Great Britain) by the sublime example of its founder, and the lofty ideals it set up, and by no bending or yielding to the weaknesses and appetites of the proposed converts. The Church cannot lower those ideals to suit the fighting and land grabbing instincts of this people, without bringing upon itself this people's contempt.'

serve peace, when war was imminent between the United States and Spain, and even to encourage the Czar in his proposals looking towards universal peace.

It is easy to see where the true spirit of Christianity is to be found.

# BIGOTRY REBUKED.

It is a fact worthy of notice that within the last few years there has been a great change in the attitude of many Protestant ministers towards Catholics, indicating a tendency to wards liberality which in former years did not exist.

The majority of the ministers in near ly all the sects are still as uncompromisingly hostile to Catholics as they have ever been, and thus the voice o the Methodist Conferences, and the Presbyterian Assemblies as a whole, is still to be heard denouncing "Romanism " as loudly as ever, but there are now frequently to be found honest ninisters who raise their voices in these assemblies in protest against the bigotry and intolerance of the majority. There was an instance of this at a meeting of Methodist ministers held a in the first place.

He added that : "Catholicity in the United States has within it a strong Amer-ican party which is doing much towards making it a religion thoroughly compatible with the American sentiment, and her Bishops and priests are quite as patriotic as the clergy of any other denomination. Do not, there-fore, keep up this old fashioned roast on Rome which in the light of modern civilization has become distasteful to

hand of friendship and fellowship when we see her doing good. Let us wish her godspeed, intead of continually threw. In regard to what was said of the Spaniard, he remarked that "like other human beings, he has vices, but those who have visited him in his own home in Spain have found him to be a gentleman unsurpassed in courtesy and good breeding." He instanced

to be "a perfect Christian gentleman." Another clergyman who followed spoke similarly, declaring that he was tired of hearing ministers making Romanism their topic for abuse in all

Admiral Cervera, who showed himself

their sermons. It may not seem worth while to notice the insulting and calumnious remarks of a would be orator who is so ignorant of the things he speaks of as to put the Philippine and West Indian Islands under "the Southern Cross :" but his tirade is a sample of what is uttered at almost every ministerial meeting, and we congratulate the Methodists of Baltimore District that they have some few ministers, at least, who have the courage to express their disgust at such senseless talk.

In reference to the substance of what the Rev. Mr. Havenner said, we answer that Spain has been unfortunate in her wars of this century, but though these misfortunes have impoverished her there is that activity among her people which will enable them to recover their prosperity as soon as they shall have a period of peace ; but notwithstanding the misfortunes of the country, she has not lost her honor ; and in morality she will compare most favorably with the United States, or any other country.

The conduct of Spain, also, toward the natives of her colonial possessions, will compare very favorably with that of either the people or the Government of the United States. The latter country, it may be said truly, has almost exterminated the aboriginal population, whereas Spain educated, civilized, and Christianized the natives of the Islands she colonized These natives may not be so forward in the arts and sciences as the European and American nations, but they are at least a testimony to the unselfish efforts of the brave Spanish missionaries who raised them up out of the heathenish condition in which they found them sunken

#### NOVEMBER 19, 1898.

tained by violence as well as arg Brahmin said "When you are yourselves, then you may try vert us.''

With these sentiments we full and we admire the zeal of the men who honestly aim at fin remedy for the divisions and diss which have divided Christiani so many discordant sects.

There is no doubt that all t depicted by these speakers rest the existing dissensions and div of doctrine taught by the vario When their missionaries ha before the heathen their the religion, the latter ask at on can they be expected to embr. believe the doctrines propou them, when no two missionarie upon what ought to be believ how the teachings of Christian to be put into practice.

What is the true remedy f diversities, and how is real C Unity to be brought about? tain the correct answer to this ant question, we should know these diversities arise, and it i tremely difficult to trace then real source. It lies in the doctrin testantism that each individ himself the authority to decide should believe and practice in be saved.

If we read the New Testame fully, we find that Christ esta Church, and only one Chur authority to direct conscient this Church, St. Paul says i pillar and ground of truth Apostles who were the first j the Church, were commiss teach all nations whatsoever C revealed to or commanded the enable them to fulfil their con He promised to send the Holy guide them and teach them He commands all to hear the thus constituted, under pe being regarded as "the heat the publican." It is, therefore from Holy Scripture that no individual is authorized to the authority of the Church stituted, but that all men a to accept its teachings and precepts.

There is, therefore, a authority in the Church of Cl it is only by yielding obedien authority that Christian Uni preserved among Christians that unity be lost through the ence of individuals, it can b only by a return to due obedi The centre of Christian U

to be found only in the Church, and in the Pope, the of St. Peter, whom Christ ap be the rock on which His built and the shepherd wh feed the lambs and the Christ's flock, that is, His who both pastors and people. this it follows that the only of Christian unity is to be submission to the teaching cepts of the Catholic Chur the Pope.

The Rev. Principal Caven

Presbyterian) College was

the speakers, and he also ex

belief that "union is in a

the Word of God," but he de

In striking contrast to the pronunciamentos of these ministers of America, England and Scotland, stand the noble efforts made by Pope Leo XIII. to pre-

minister who gives absolution in confession insults our Lord." There is evidently something very vague about the actual teaching of the Church of England on this subject, whereas two such great lights of the Church utter sentiments on this subject so irreconcilable. It is certain, however, that Bishop Ryle goes counter to the commandment of the Book of Common prayer, which directs the priest who visits the sick to give absolution to the penitent who " humbly and heartily desires it," when he has made a 'special confession of his sins.

#### HOME RULE.

Mr. E. F. Vesey Knox, M. P. (of the Healy Nationalist party), at a compli mentary banquet given to Mr. T. M Healy in Belfast, some weeks ago, in reply to the toast of "Our Guest," predicted that Home Rule will be gained for Ireland, with the cooperation of the Protestant body, through the work ing of the new Local Government Act. He expressed his conviction that this Act is a more potent weapon for good than any Irish party ever yet secured Under this Act, in Mr. Knox's opinion.

Admiral Cervera, whose fleet was anthere will be a constant action and reaction which will bring Nationalists nihilated by the American fleet under and Unionists to work side by side for Admirals Sampson and Schley, while the improvement of the condition of the endeavoring to make its escape from poople, and the result will be the the harbor of Santiago, has written an gradual building up of the nation. open letter, accepting the nomination Hence he desires that the foundations which has been offered him to reprebe made broad, and that no man of any sent the district of Ferrol as Senator in party should be excluded from the new the Spanish Cortes. He declares that County Councils, unless he is positively he will resign his position as Admirat anti-Irish. By thus generously for- in the navy, as he believes he can now getting past differences, he believes do more good for Spain by assisting, as that by working for the good of the a civilian, in making laws for the people, even those who are not Home Spanish people which will better ad-Rulers now will become so in time, and vance their general interests. will aid in securing for Ireland that He states that he has learned much

Lord.

ward Catholics in that city.

The conviction is evidently gaining

ground among Protestants that it was

a mistake on the part of the Reformers

of the sixteenth century to abolish the

right reason brings us to the same con-

AMERICANS.

"A handsome window, presented by Mrs, C. B. Alexander to the Holy Innocents' church, Sixth street and Willow avenue, Hoboken, was placed in the Lady Chapel yesterday over the altar of the Blessed Vir-gin. The window represents 'The Annun-ciation of the Blessed Virgin.' The figure of the Virgin, four feet high, in robes of blue and white, beside the Adoring Angel, stands out boldly in a background of varied tones of blue. The Rev. Father Earnest Magill, rector of the church, will bless the window next Sunday." The conviction is evidently gaining In other parts of Ulster Lord Cadogan's expression of his views has not been so well received, and has excited the bitterest indignation.

A few days after his Belfast speech, LordCadogan was speaking in Lurgan. and at the same moment the Town

Commissioners were assembled in their hall, where they had been called for the purpose of preparing a loval address to be presented to him. The Town Commissioners, instead of agreeing respect in which the ever Blessed upon the address, determined not to Mother of God was regarded by Cathpresent it on account of the sentiments olics. The Holy Scripture shows that he had expressed in Belfast. Council respect should be shown to the Mother lor Bullock refused to take off his hat that the Son may be honored, and at the meeting, and said that if it had been proposed thirty years ago to offer clusion. The gradual return to so an address under such circumstances many Catholic doctrines will lead many the board - room would have been Protestants to see that they should beburned over their heads. He threatcome Catholics, as the Catholic Church ened that "if the meeting were held alone does not need to change her befor the purpose for which it was called lief or teachings, because she has he would have the names of the com never departed from the truth as origmissieners placaided through the town inally committed to her by our Blessed and published in the press. They wanted no Ritualism or Popery there, ADMIRAL CERVERA ON THE and they would not dare to set at defi

ance the feelings of the loyal residents by presenting an address of loyalty to Lord Cadogan.'

The meeting then broke up in disorder without passing an address. Such is the loyalty of the Lurgan Orangemen: it is a loyalty entirely dependent upon their retaining the power to ride rough-shod over the Catholic majority of the country.

It is stated by the Viceroy himself that his Belfast speech has offended the whole population of Ulster. It is, perhaps, well this should be the case, for it may convince both His Lordship and the Government that there is neither loyalty, nor honesty, nor liberality among their Ulster supporters,

few days ago at Baltimore, where a paper was read by the Rev. Frank H. Havenner on "The Necessity of Mis sionary Work Among the People of the Territories recently taken from Spain. The writer of this paper said :

"Spain is bankrupt, morally and financially. Honor is gone credit is gone: morality is gone. She is what Rome made The priest, the politician, and her. the soldier, have plundered the native at home as well as abroad. Behind all the evil is the sinister form of the

Church of Rome. The friars in the colonies are the vilest and most ignor ant of creatures. Is it a wonder that chaos, anarchy and rebellion crop out where such men are powerful Can there be any doubt of the duty o American Protestantism in this hour of opportanity ? The call to duty comes from the head of all the Churches, and its requirement is that we hold up under the Southern Cross the cross of Christ."

These views were upheld by a major ity of the ministers present, but two of against Catholics to which they are obliged to listen at all ministerial gatherings. The Rev. Dr. E. S. Todd

was wrong in both instances.

that they may also be in us.' The power of the Church lay in its He called upon his brother ministers spiritual life. Common co operation and effort for the great purposes of to lock at the Catholic Church without dist would do wisely first to enlighten passion and prejudice, and they would Christ are the true basis of union. the heathen Indians and Vocdoo find that she has done a good work in Division had arisen through the sin of negroes, and the white descendants the Spanish colonies. "She had to men, and had, in the past, been main"

#### A CHRISTIAN UNITY SOCIETY.

Toronto by a society which has been

formed for the purpose of promoting

such a union. The society is named

"The Canadian Society of Christian

The Rev. Principal Grant of Queen's

(Presbyterian) University, Kingston,

as chairman of the meeting, explained

the purposes of the society to be "to

promote closer union by prayer, by

united discussion of the questions that

interfere with unity, and by educating

the public mind. It is a society open

to all sects and sexes, to any one in

sympathy with its subjects, and willing

It was further explained by the Rev.

Principal that the divisions among

Christians is "a calamity which has

arisen through human infirmity and

The Rev. Chancellor Burwah, of

"The spirit of unity is not modern,

but has its foundation in Christ's relig

ion. The prayer Jesus uttered had been uttered by the best men of all the

ages that they may be all one, even as

thou, Father, art in me, and I in thee,

to pay the annual fee of 25 cents."

sin. Its evils are evident to all.'

Victoria University, Coburg, said :

Unity."

"what we are seeking is n The matter of Church Union is once outward and visible unity. more a topic of consideration among mental spiritual unity." H the clergy of the various Protestant that "the Church should denominations, and on the evening of enough for all." the 10th. inst. a meeting was held in

This is to say, if it means that the Church should tole itself all manner of doctrine Christians are not obliged t one visible Church organize of these propositions are of the essential character of of Christ, as laid down in and as we have explained a Church has received from body of doctrine which all lieve, and a visible organiz in which all are bound themselves.

We can readily concede are some sincere persons desirous of knowing the tru and who sincerely seek to but have not yet succeeded ing it, God will not hold of a disobedience which fault ; but they are no bound to seek the truth brace it when found.

Professor Caven's idea o of Christ is one which p much among Protestants o day, but it leads to a wilfu of truths which are know been revealed by God, and injurious to God, and un any teaching of Holy Scri The Rev. Provost Welc University laid it down a that "all Protestant be

declared that Methodists had learned from the example of John Wesley to denounce Catholics, but Wesley had spoken very uncomplimentarily of Americans also, and he (the speaker) was convinced that the "good man"

tained by violence as well as argument agreement as to the fundamental prin-The Buddhist and Brahmin said "When you are united yourselves, then you may try to convert us.

discipline, and in preaching."

principle laid down by Professor

Caven. Protestant bodies differ most

widely on every Christian dogma, ex-

cept the first article of the Apostles

Creed, which expresses belief in one

God the Father Almighty. If it be true

that the articles of belief on which Pro-

testants disagree are non fundamental,

Christianity has no fundamental doc-

trines beyond Deism and Rationalism-

an absurdity which no real Christian

Provost Welch's and Principal

Caven's principles are evidently not in

accordance with the teachings of their

own respective Churches, which lay

down systems of doctrine which they

proclaim to be the teaching of Scrip

ture. Tasse reverend gentlemen,

therefore, have evidently laid down

their principles for the purpose of

covering up the differences between

of thus promoting an apparent union

not be promoted, neither will a trust

worthy creed be offered to the Buddhis

and Brahmin spoken of by Chancellor

Burwash. The Catholic Church alone

can present to these unbelievers a

creed consistent with itself in every

aspect under which it may be viewed

The new society for the promotion of

Christian Unity numbers about sixty

members. Our desire in regard to i

is that its members may arrive at unity

by embracing the faith "once deliv

ered to the saints." That faith will

be found unimpaired and uncorrupted

CHRISTIAN UNITY AND TOLER.

ATION.

In the Brooklyn Union of Saturday,

Nov. 5, there a ppears an article from

the pen of the Rev. Silliman Blagden,

a well known Boston clergyman, in re

gard to "Christian Unity," which has

been so much spoken of during the last

The Rev. Mr. Blagden is sincerely

zealous to bring about the desired

from the majority of his fellow-clergy-

men inasmuch as he does not, like

The occasion which led the Rev. Mr

Blagden to urge the repeal of a British

of his mantle of charity.

in the Catholic Church.

few years.

can maintain.

With these sentiments we fully agree, and we admire the zeal of the gentle. men who honestly aim at finding a remedy for the divisions and dissensions which have divided Christianity into so many discordant sects.

There is no doubt that all the evils depicted by these speakers result from the existing dissensions and diversities of doctrine taught by the various sects. When their missionaries have laid before the heathen their theories of religion, the latter ask at once, how can they be expected to embrace and believe the doctrines propounded to them, when no two missionaries agree upon what ought to be believed and how the teachings of Christianity are to be put into practice.

What is the true remedy for these diversities, and how is real Christian Unity to be brought about? To ascer' tain the correct answer to this import. ant question, we should know whence these diversities arise, and it is not extremely difficult to trace them to their real source. It lies in the doctrine of Protestantism that each individual has himself the authority to decide what he should believe and practice in order to be saved.

If we read the New Testament care fully, we find that Christ established a Church, and only one Church, with authority to direct consciences. Of this Church, St. Paul says it is "the pillar and ground of truth." The Apostles who were the first pastors of the Church, were commissioned to teach all nations whatsoever Christ had revealed to or commanded them, and to enable them to fulfil their commission, He promised to send the Holy Ghost to guide them and teach them all truth. He commands all to hear the Church, thus constituted, under penalty of being regarded as "the heathen and the publican." It is, therefore, clear from Holy Scripture that no private individual is authorized to set aside the authority of the Church thus constituted, but that all men are bound to accept its teachings and obey its precepts.

There is, therefore, a supreme authority in the Church of Christ, and it is only by yielding obedience to that anthority that Christian Unity can be them, exclude Catholics from the folds preserved among Christians; and if that unity be lost through the disobedience of individuals, it can be restored only by a return to due obedience.

The centre of Christian Uaity is to of that law which prescribes that to be found only in the Catholic British sovereigns shall swear not only to uphold Protestantism, but also Church, and in the Pope, the successor of St. Peter, whom Christ appointed to to repudiate belief in the authority of be the rock on which His Church is thePope within British Dominions. The built, and the shepherd who was to feed the lambs and the sheep of the first instance, to exclude James II., Christ's flock, that is, His whole Church, then Dake of York, from the throne, both pastors and people. From all and afterward to exclude any Caththis it follows that the only true basis olic heir. Its first object was not of Christian unity is to be found in gained, as Charles II. resolutely refused submission to the teachings and pre- to sanction his brother's exclusion, but cepts of the Catholic Church, and of the succession was limited to ProtestTHE CATHOLIC RECORD

tian Unity;" I work and pray, and sow the seed, in its behalf, with all my might and main. I preach in all churches where I am invited. I make much of the Holy Commun-ion; participating in, and partaking of this Blessed Sacrament several times each week, ciples of faith, morals, and essential This is equally as erroneous as the

ion : participating in, and partaking of this Blessed Sacrament several times each week, and sometimes every day. I am " in touch " with our dear fellow-Christians in the Roman Catholic Church ; only yesterday I received a copy of Cardinal Gibbons' (the ecclesisstical head of the Cath-olic Church in the United States) new book, entitled, — " The Ambassador of Christ," with his card inside, upon which he had writ-ten ' Very glad of your getting well." For I have been quite sick ; and I had asked for his prayers. I mention all this, as showing how real and practical a thing, is, " Chris-tian Unity," when our heart is really in it ! Now the Law mentioned in the enclosed, clipping, which I sent to Earl Nelson, is diametrically and cruelly, as well as unjust-ly, antagonistic to this blessed cause and spirit of " Christian Unity," which is both ordained by Jehovah, and commanded by Christ Almighty in the Holy Bible. Now will not you put in motion, (and '' set the ball ar oiling,") such Parliamentary legislation, as will bring about the quick and absolute re-peal of this odious and God offending Law, which so wickedly, and I may say blasphem-ously, militates against and renders for the time impossible, the Divine cause of 'Christ ian Unity'? Nothing could add greater nustre is your alterady distinguished name and fame ; nor cause it to shine more brightly and everlastingly, upon the pages of the History, of the years and centuries to come than such a Christ like crusade in behalf of 'Christian Unity''' And why caunot you, with such men as Earl Nelson.

nansuch a Unrist Eks crusade in behalf of Christian Unity "! And why cannot you, with such men as Larl Nelson, undertake such grand and leaventy Mission, which will redound to the piritual good and blessing of not only all logland and the British Empire, but also, y torce of example, that of the whole wide world ? the teachings of their Churches, and between discordant and irreconcilable creeds. It must be evident to all that by this means true Christian unity will

world? May the Lord Jesus Christ Almighty move upon you, and incline your mind and heart so to do; and give you wisdom, might, and The Holy Ghost power, both to do, and also to accomplish it; in accordance to His Divine Will and Way; and mightily Bless you in the act, for His Great and Dear Name's Sake. Amen. I am most reconciduly and faithfully

ame's Sake. Amen. I am most respectfully and faithfully ours, Rev. Silliman Blagden, No. 130 Bowdoin street, Boston, Mass., U. S. A., 2nd Nov., 1898.

THE QUEBEC ANTI-PROHIBI-TION VOTE

Some of the advocates of Prohibition, not content with legitimate argument in favor of a prohibitory law, declaim violently against the people of Quebec for having rolled up so large a major. ity against the proposed law. While the English-speaking provinces of the Dominion have given a majority of the votes cast, for prohibition, Quebec has given so large a contrary vote as almost to cancel the large majority given on the opposite side by the other provinces. In neither case was there even one half of the votes of the respective provinces cast, but while 22 1.4 per cent. of the voters in the English provinces were in favor of a prohibitory law, in union of all Christians, but he differs Quebec there was only 8 per cent. on the same side. No one pretends that the people of Quebec are wanting in sobriety ; for it is a well-known fact it is the most sober of all our provinces, and that the consumption of alcoholic beverages is smaller there than in any law was the publication of a portion other part of the Dominion. The Local Option law is enforced in a large number of municipalities, and there are no licenses issued in over 300 municipalities. The cause of the large anti-Prohibition vote in Quebec is, therepurpose of this persecuting law was, in tore, certainly not intemperance on the part of the people. It arises, undoubt-

> lation that prohibition is an extreme and unnecessary measure. We must enter a strong protest against the misrepresentations of the in which people of Quebec, som

edly, from the conviction of the popu-

dent, therefore, that the education of meet together in the Protestant churches, as they should. They do the children in Quebec is now at least as carefully attended to as in meet together in the Catholic Church. Ontario, and if, years ago, Que-Rich men in Protestantism have their bec was slightly behind, the case churches, and there, once in a while, will probably be reversed before the dole out a small contribution to keep lapse of many years, for the figures up a mission for the poor. have stood in the proportion we have here given for many years. They and beggars do meet together and indicate that the people of Quebec are the sacred elements from the same hand. The Catholic Church has a even more in carpest in educating their children than those of any other province. power here that is not to be found else

"LEST WE FORGET."

where.

trial

made.

mine

Every individual Catholic has a place the important work of extending the light of faith to those who, from various causes, are groping in spiritual darkness. It is not sufficient to look out only for one's own salvation. That is our first duty, but not the only one weare obliged to perform. When Geo commanded us to love our neighbor a ourselves, He made each of us, in a certain sense, his brother's keeper. The gospel of selfishness is utterly

incompatible with the broad spirit charity and brotherly love which Christ and His Church command us to prac tice. The person who contents himself therefore, with taking care of number one in spiritual matters, to the exclu sion of the rest of humankind, lives in a fool's paradise if he fancies that he is traversing the narrow way that

opolis, Mexico, to Rev. J. F. Sheahan of Pocantico Hills, N. Y., explaining the nature of the "Lottery for Souls," leads to everlasting bappiness. which has been so much talked about It is quite characteristic of blindly of late selfish souls to cherish the hallucina tion that their conduct, though at n Bishop's explanation, there is nothing point approaching the ideal held up wrong in this casting of lots to deter for our emulation by the tenets and teachings of Christianity, is all that is directing a work of charity ; and that is all the Puebla lottery means. No requisite to their own particular comfort and salvation. People who are

thus self-deluded in their one who is in any way familiar with spiritua the Holy Scriptures can object to it vision, are, necessarily, intellectually narrow and inconsiderate in all them the score that lotteries are sinful. There are many cases in the Scriptures dealings with fellow beings. In the great membership of the vis where lotteries were resorted to to determine issues, with the approval and

ible organization of Christ's Church there are many of these bat-like crea command of God. tures who vainly imagine that the little Borton, Methodist missionary at Puebla sphere of activity to which they care fully confine themselves is the only vitally important area of God's uni horror at lotteries, we wan be Scrip trouble to refer to some texts of Scrip verse They are stupidly indifferen to the broad, all embracing horizon of Catholicity in its true aspect, the embodiment of practical love and they are ignorant of these texts they have been talking without sufficient fellowship, of tenderness and charity -in short, of Christian unselfishne applied to our every relation to God and neighbor. individuals call themselves

assume to know more about the sub Such ject than their Maker does. Catholic, but in no single respect, it is itate the example of the prohibition safe to assert, do their lives and actions preacher who, with the unctuous piety respond to the infallible test of genuine of half closed eves and praverful voice. faith. It is not rash judgment to sus said he thought if the Lord had for pect that they are of the number of seen the evils of spirituous liquors He whom Jesus spoke when He said "not everyone who saith to Me Lord, Lord would not have selected wine as the element of the Sacrament. This fan shall enter into the kingdom of atical crank did not see that he was heaven." Unless we have that charity assuming to know more than the Son which concerns itself for the welfare of of God knew. our brother man, voluble professions of 'faith and self - righteousness are

about to give will not make Rev. worse than vain. ton and the pious editors think the less It is by no means optional with us. of the Almighty ; as the old Scotch kirk then, to serve our neighbor by means woman did of our Lord when she of kindness, consideration and good learned that He plucked corn on the example : we are obliged to do so on Sabbath forfeit whatever claim we may posses Now, gentlemen, take your Bibles in to the unmerited inheritance of spirithands, ual favor.-Catholic Universe. pious and ill formed intellects on it

and open it at Leviticus, chapter 16 CATHOLIC STRENGTH AND PROverses 7 to 10; and you will learn that TESTANT WEAKNESS. the goat that was to be sacrificed was

ark

faith.

to be distinguished from the emissary Remarkable Sermon Delivered by : or scape goat by the casting of lots Congregationalist Minister of New This lottery you will observe was by Much comment has been indulged in command of Lord spoke to Moses and commanded by the congregation of the First Conhim, saying," etc. gregational Church, Newark, N. J. and by others concerning the latest

The next text we call your pious at-

wickedness. The rich and poor do not Moses, Josue, the Apostles, and even your Maker were guilty of heathenish customs. We do not for a moment doubt the capacity of your mouth, but is it really large enough to swallow the conclusion that follows from your words?

Provide the second of the second seco

Some of the pious editors may say In the Catholic Church rich men that it is not to the lottery they object, for this is scriptural, but to its abuse. Very well, if there be abuses they sneel on the same stool and partake of should be stopped. But if we must put a stop to everything that is subject to being abused, we should have to stop life, liberty, health, and even the "The Protestant is not potent to grace of God, for all these things can chauge this, for, say what we will, we be abused. must admit that we do foster the divi-

But after reading the Bishop's letter we believe that most if not all the abuses reported by preachers and tract peddlers have their habitat in their

that puts asunder those whom God hath joined together for worship. twisted imaginations. If some exist "The Catholic Church can do more to day for the settlement of social probthey are certainly without the knowledge of the Bishop, the responsible ems than all the others combined. ecclesiastical superior, for he is not a faithless shepherd. He is a zealous, When she sees fit to enter the temperance war with a will it will be settled. and not till then. When she under upright, scholarly man, who loves his Church and is wearing out his life for takes to teach men the arts of indus his clergy and people. Archbishop Corrigan knew him when they were life, conformable to justice for capital and labor, progress will be ooth students in Rome. He is beloved and esteemed by all the Bishops and priests of the United States who have had the pleasure of knowing him. We print in another column a letter

Should he at any future time think that the lottery that exists in his dio cese, good and innocent in itself, may ba misunderstood by well meaning people and be occasion of scandal to his weaker brethren (see Romans xiv., 14 to 21) his own learning and piety. the promptings of his love of God and of his neighbor, the dictates of his own true and well informed conscience are sufficient to direct him what is best to do, without the busybody intermeddling of ignor ant outsiders who have their axes to grind in the way of drawing on the missionary fund. - N. Y. Freeman's Journal.

'PARSONS AT SEA ABOUT SIN."

Such is the heading of an item of news in the New York World of Oct. The item referred to the sixty sixth annual gathering of the Manhat tan Congregational Association in Brooklyn. These Congregationalists, after meeting regularly year after year for sixty five years, made, in their sixty sixth convention, a strenuous but unavailing effort to define sin, that is, to tell what it is. They, says the item, "tried with all their might to find out what sin is. They failed utteriv.

A reverend gentleman started the discussion, and presumably startled the meeting, by asking, What is sin? At once all hands tried to tell. One minister modestly suggested card-playing. Another thought it was A third objected to these dancing. definitions. Still others tried to define sin, but failed and were laughed down. Another thought billiards and golf on Sunday would fill the bill as a definition

A solid headed member asked the pertinent question, "Don't we know what sin is when we are always preaching against it ?'

It appears that for sixty six years these "ministers of the Gospel" 'had been preaching against sin, and at the end of that time suddenly discovered that they did not know what it is ; that is, did not know what they had been preaching about. Is it surprising that ofidels and scoffers laugh?

These Reverend Lights and Watchnen on the ramparts of Protestant Israel remind one of an old Western preacher whose piety was more edifying than his theological learning was instructive. He once tried to snatch a brand from the burning words, to convert a Catholic to his ism. In the course of the interesting and delicate process, he told the Catholic that he should avoid sin. The subject of his zeal thought well of the advice, and to give it a practical bearing, asked his instructor, What is sin? Of course, said the Gospeler, being a being a atholic you are not supposed to know. Well, sin is to cuss and swear and baw tobaccer and dance and play cards. All these things may be sinful, but I want to know what sin itself is, replied the pupil. Can you tell me? of course I can; it is card playing and dancing and tobacker chewing and swearin' and cussin'. These may chewing be sinful, but they are not sin, urged the pupil. But it was useless. The instructor could only repeat his list back and forth, with the occasional addition of some other item as it came into his head. The Congregational Association, seeing that giving a bill of particulars was not equivalent to a definition, finally agreed on the following, which, as an illustration of theological hebetude, leaves nothing to be desired : 'Sin is a moral responsibility depending solely on a personal point of view, always assuming there is desire to do right behind it. The average mind will think that a moral responsibility with a desire to do right behind it is a very good thing to have. Had the gentlemen paid five cents for a Catholic child's catechism, studied it, they would have found the following piece of much needed infor-mation. "What is sin? Answer: Answer : mation. Sin is any thought, word, deed, omission contrary to the law of God." -N. Y. Freeman's Journal.

sions by an unwritten and unholy law

BIBLICAL LOTTERIES.

from the Right Rev. Bishop of Angel-

Put in its true light, as it is by the

For the instruction of Rev. J. S

and the sectarian editors who show the

whites of their pious eyes in holy

horror at lotteries, we will take the

scriptural knowledge, and if they

knew them while condemning lotteries

as sinful and a heathenish custom they

We hope the texts which we are

turn the whole force of your

the Lord. "And the

They im

ture over which they may ponder.

is all the Puebla lottery

who shall have the privilege of

#### the Pope.

The Rev. Principal Caven of Knox's (Presbyterian) College was also one of den as follows : the speakers, and he also expressed his belief that "union is in accord with the Word of God," but he declared that what we are seeking is not so much outward and visible unity, as fundamental spiritual unity." He also said that "the Church should be broad enough for all."

This is to say, if it means anything, that the Church should tolerate within itself all manner of doctrines, and that Christians are not obliged to belong to one visible Church organization. Both of these propositions are contrary to the essential character of the Church of Christ, as laid down in Scripture, and as we have explained above. The Church has received from Christ a body of doctrine which all should believe, and a visible organization within which all are bound to include themselves.

We can readily concede that if there are some sincere persons who are desirous of knowing the truth of Christ, and who sincerely seek to find it out, but have not yet succeeded in discovering it, God will not hold them guilty of a disobedience which is not their fault ; but they are none the less bound to seek the truth, and to em-

brace it when found. Professor Caven's idea of the Church of Christ is one which prevails very much among Protestants of the present day, but it leads to a million discussion. Mings by the Bill of Rights.—I don't think it has been repealed.<sup>7</sup> And this last clause of Earl Nelson's letter, namely, that he thinks that this Act or law has not been as yet repealed, moves me to write the following letter to the Hon. Earl Rosebery: day, but it leads to a wilful discarding of tautha arbitrary in the Hon. Earl Rosebery, ex Premier of England : of truths which are known to have been revealed by God, and is, therefore, injurious to God, and unsustained by any teaching of Holy Scripture.

The Rev. Provost Welch of Trinity University laid it down as a principle that "all Protestant bodies are in

ants willing to take these oaths. This is the law objected to by Rev. S. Blag-

#### ANENT "CHRISTIAN UNITY."

By Rev. Silliman Blagden. 'And let us consider one another to pro-te unto love and to good works." (Heb. new commandment I give unto you.

Chat ye love one another, as I have loved ou, that ye also love one another. By this shall all men know that ye are My limitley if ye have love to be the starter. That y es, if ye have love one to another

disciples, if ye have love one to another.<sup>15</sup> (John 13:34,35.) INTRODUCTORY NOTE. Having read in the "Baltimore Chris-tian Advocate" an article entitled, "Eng-land's Declaration," showing the "declara-tion" which every sovereign has to repeat on the day of coronation; and wondering whether it could be correct and true, I con-sequently sent it to the Earl Nelson, of Tra-fulgar, Salisbury, London, (whose tender heart and earnest and grand work in behalf of "Christian Unity," has brought us into occasional correspondence for years past;) asking him to plazes write me about it, and corroborate or refute it. And I have just re-ceived a letter from him, wherein he writes, —"The Newspaper extract you send me re-fers to a declaration which forms no part of the Coronation Service, and has no Church authority. But was nassed by Parliament, and has to

authority. But was passed by Parliament, and has to be made by every king and queen of the age of twelve years, either at the coronation, or in the first Parliament on the Throne, in the

be made by ears, either at the coronation, or in the first Parliament on the Throne, in the House of Lords, and is called "The declara-tion against Popery." As I am in the country, I cannot get a bock to verify the words, but I dare say it is very much as the newspaper gives them. The Bill enacting it was passed with the avowed purpose of excluding James II., who had become a Roman Catholic. But he was strong enough in the House of Lords to prevent the Bill passing without a special clause ireeing him from the obliga-tion of making it. special clause freeing him from the obliga-tion of making it. Subsequently it was made binding on all Kings by the Bill of Rights.—I don't think it has been repealed."

Equand : England : Honorable and Dear Sir—I will plunge, so to speak. in medias res—and request you to be so kind and gracious as to carefully read the enclosed letter to me. from the Earl Nelson, together with its marked paper clip-ping and contents. It is self explanatory. And Earl Nelson's remark that the present law has never been "repealed." moves me to write to you this letter.

ultra advocates of Prohibition have indulged. Thus one Mrs. Maddock of Guelph, speaking recently at the Women's Temperance Union Convention at Ottawa, declared the reason of the Quebec vote to be that the people of that province are illiterate, and that 'nearly one half of the population cannot write."

The exact figures are stated to be "784,026 who can read and write, and 720,830 who must sign (their names with a cross." It is admitted by her that the latter number includes infants, but she adds : "Leaving out those under ten years of age, there are 274,904 who have no education at all. and 65,583 more who can read but not write. If that is not, for this country, an unparalleled record of ignorance, where would we find one?"

These figures are grossly exagger. ated. It is probably true that there are some more in Quebec who cannot read and write, than in Ontario, in proportion to population, as the people of that province have been in the past laboring under some disadvantages in regard to climate, fertility of soil, wealth, comparative paucity of population, etc., but every effort has been made to advance in education along with the whole population of the Dominion, and these efforts have been very successful. The proof of this is that the average attendance at all schools in the Province of Quebec for the last twelve months, as officially reported, was 231,196, and in Ontario, 291,218. These figures show that the daily attendance at school in Quebec is 155 out of every 1000 of population, whereas Ontario has only 138 for its daily atlaw has never been "repealed," moves me Ontario has only 138 for its daily at-" "Infinitely worse than all this is a to write to you this letter. I am a great lover of the cause of "Christendance out of every 1000. It is evident is both weakness and

ermon which the pastor, Rev. Dr. J A. Chamberlain, preached on the subect, "What the Roman Catholic Church Can Teach the Protestant Churches." Among other things Dr. Chamberlain said : "First of the lessons that she may

teach her Protestant sister is magnifi ent devotion to the external forms of The Catholic is true to the

forms of His Church. He believes in his Church, reveres her services, honors her priests, attends her worship. The Catholic servant is up be fore day that she may go to early Mass returns and provides breakfast, deaf ens herself ringing the rising bell for her Protestant employer, who, in spite of the noble example of the servant, rises too late to attend an 11 o'clock service.

"Again I turn to the same devout worshipers and I find a lesson to sad rifice for the services of faith. Da they build a church, the rich and poor pay for it. Together they rear the temple of the Lord. The servant girl gives her mite, and oftimes, like the widow's mite of old, it is all that she hath. The laboring man gives up his wages and the rich man out of his abundance.

"Look at the Catholic Church's organized charities-hospitals, foundling homes, rescue homes for those whom society in cold blood casts out, orphanages. And no man knows the number of her good works.

" Does not the Protestant Church do the same? Yes, in a measure, but you all know how meagrely.

The weakness of Protestantism is her divisions. One Catholic Church, one hundred and forty three Protestants denominations in the United States ; divisions on most trivial lines -doctrines, governments, sacraments, even things absurd. Churches are placed like stores, rife with the idea of competing. Denomin ations which work in the same general methods, even of the same name and doctrine, are in the same block and striving for the same people

"Infinitely worse than all this is a

ention to is from Numbers, chapter 59 to 57. "And the Lord verses from 52 to 57. spoke to Moses, saying: To these shall the land be divided for their pos sessions according to the number their names . . . . yet so that by lot the land be divided to the tribes and yet so that b families. Whatsoever shall fall by lot that shall be taken by the more or the

Again, the Lord said to Moses, "Josue the son of Nun thy minister, he shal go in (to land of Canaan) for thee : ex nort and encourage him, and he shall divide the land by lot to Israel."- Dau eronomy i., 38. Again, "I have given it (the land

to you in possession, and you shall divide it among you by lot to every one as the lot shall fall, so shall the inheritance be given."

Numbers xxxiii., 53, 54. Again, Josue said : "The land in the midst between these, mark you out into seven parts, and ye shall come hither to me that I may cast lots for you before the Lord your God. . . cast lots before the And he (Josue) Lord in Silo, and divided the land to the children of Israel into seven parts. (Josue xviii., 6, 9.

If you turn your sanctimonious at tention to I. Kings, chapter 10, you will learn that Saul, the first King of Israel, was selected by lot.

The author of the Book of Proverbs says, "Lots are cast into the lap, but they are disposed of by the Lord. The lot suppresseth contentions, determineth even between the mighty.

-Chap er xvi, 33, and xviii., 18. Coming to the New Testament we find that the successor of Judas to the Apostolate was determined by lot. And they gave them (Joseph and Matthias) lots, and the lot fell upon nts, sacraments, Matthias; and he was numbered with Competition is the eleven apostles."--Acts 1., 26.

Now, gentlemen, having perused and meditated on all these Bible texts, what think you of lotteries? Are they stoful? Will you care to say so with the sacred pages staring you in the face? What think you now, Rev. Mr. Borton of Puebla, is casting lots a "heathenish custom"? If so, then -- Emile Souvestre.

-46

It is strange what sensations of sublimity may spring from a very humble source.—Hawthorne : Night Sketches. All ill-will which does not pass the region of thought seems innocent to us, and, with our clumsy justice, we excuse, without examination, the sin which does not betray itself in action. THE CATHOLIC RECORD

MAN'S NEED OF GOD.

Sacred Heart Review PROTESTANT CONTROVERSY.

VIII.

St. Paul says: "Charity believeth all things." In other words, when any one in the Christian brotherhood (for of this the apostle is speaking im-mediately) professes in anything to be governed by the same high ends, under the leadership of the same Redeemer, we are to lend him a generous confi dence, and rather to exceed than fall Especially ought we to exercise short. this confidence when we are tempted to surrender it. Only irresistible evi-dence should compel us to give it up.

I have lately been so delighted to find that a member of the Boston Presbytery has been actually found capable examining and finally rejecting as spurious a story invented to discredit the Catholics in general and the Jesuits in particular, that I have, perhaps somewhat precipitately, but with a precipitation of which I cannot find it in my heart to repent, assumed that he was superior to the Lansings and such people, not only in intellect and manner of speech (of which there is no question), but also in honesty of pur-

Had I not some reason ? Consider : Protessor John Moore (professor of what I cannot find out, any more than of what I am professor myself) is an im mediate associate of such men as James B. Dunn and Scott F. Hershey. The latter, some time since, paraded a which I need not say that Lansing flourishes, too) to the effect that all those concerned in the murder of Abraham Lincoln were either Catholics or pupils of Catholic schools. His author-ity for this is a Colonel Baker, said to have held some Government post at the trial. The Independent, after careful inquiry, ascertained that there was no such person as Colonel Baker concerned in the case, and that on the scaffold Mrs. Surratt was attended by a Catholic priest, Atzeroth by a Lutheran clergyman, Payne by a Baptist and Harold by an Episcopalian. Payne, indeed, was the son of a Baptist minis The reader may judge as to the ter. likelihood of his having been sent to a Catholic school. Of the accessaries after the fact one at least, Arnold, was to my personal knowledge of a Protest ant family, nor have I ever heard that he was not a Protestaut, too. The Independent published the main

facts in the case, and the editor sent a copy of the number to Doctor Hershey, asking him if he would be so good as to give his authorities, but received no reply except a copy of an article at-tacking the Iudependent. We see then, in that which respects the Roman Catholics, Doctor Hershey is not only dishonest, but holds a course suggesting the inquiry whether he is not dishonest to the very marrow of his

As to the Rev. James B. Dunn, D. D., I take it there is not much occasion to describe him to the readers of the Review. I do not refer to a remark in Our Day, to the effect that when one Catholic Bishop forbids his people to send children to the Public schools, and another allows it, both are acting under orders from Rome. That re-mark may not have been Dunn's. All the editors of Our Day are tarred with one stick, it is true, but Dunn has stupid shallowness enough of his own to answer for without being held responsible for all his fellows. Dunn's dishonesty, as concerns the Catholics, (for of that only am I speaking in the case of all these men is by no means so flagrant as Hershey's It lies rather in a general temper of sullenness. This appeared in his obstinate silence when the Review asked him to submit his interpretation of a Papal encyclical to arbitra It appeared also when in an editorial article designedly insulting in style, it described me as a blunderer as to the Roman doctrine of marriage although in the article itself he be trayed the fact that he was contradict ing his own better knowledge, and when I refuted him out and out in the Daily Advertiser, maintained a silence at once malicious and helpless.

see that, for honesty of purpose, he is much above Lansing, from the way in much above Lansing, from the way in tions. Yet because I copy, almost which he has received my refutation of literally, this moral enemy of the Inquisition, on both sides of his statement, the Lehmanowsky fiction. Some ten years ago, when Lansing, after his and do not, like this Mcore, carefully evade, and even hypocritically affact to disbelieve everything which does not serve the diabolical ends of religown peculiar style, was raving and raging over that very recent event, the massacre of St. Bartholomew's, as ious malice, he denounces me to all the if every body concerned in it, even after world as a friend of the Inquisition ! This man has a long article directed against me in the Morning Star of the fact, was a criminal of the blackest dye, in exactly the same sense in which we would now abhor the Whitechapel against me in the horning Star of Sept. 8. I purpose dealing with it piece by piece. It is a veritable "mystery of iniquity." This Presby-terian imitator of Torquemada (happily murderer, I reminded him that while the deed was atrocious among atrocities, it by no means followed that, in that fierce age, when the old and the new were contending for life and death, and to many it seemed as if the now only able to persecute through lander) Pope, but assuredly he is "a member of the Pope, but assuredly he is "a member of Anti Christ." He need not go to Rome to search for the "man of sin." If he would only send world were dissolving, true children of God might not, for a while, be misled into applauding even so grisly a deed as that. Otherwise, what are we, as me his own photograph, 1 could easily Protestants, to think of Calvin and pick out the "man of sin" on the benches of Boston Presbytery. The Melanchon, and Cranmer and Knox, and Latimer and Beza, every one of 'man of sin " is easily found where whom defended the burning of heretics ever liars and slanderers, above all or the butchery of religious enemies? Thereupon Mr. Lansing expressed his dismay at "hearing a Protestant minslanderers in the name of religion, foregather, and wherever, as with this man, a pretended zeal for God leads to the belief, and to the practice ister defend the massacre of St. Bartho iomew's" What are you to do with of the belief, that "the end sanctifies

such an incomparable idiot? He has the means." plainly the advantage of you. You I purpose holding this Rev. John have no hope of hammering any last Moore close company for some time to ing impression into his weak and watery brain. Now the Rev. John come, closer company than perhaps he will find agreeable, but not closer than Moore has turned out just as bad: I hold needful for my honor, and for Rather, he has turned out much worse. the public good. Charles C. Starbuck. He can not, like Lansing, plead hope-less mental imbecility in excuse for his Andover, Mass. malignant falsification of my purpose and distortion of my words. I have, as my readers know, described the Spanish Inquisition, in the Sacred Heart Review, as a tribunal whose If our Divine Lord were to re-appear in the flesh to-day, walking amongs men, as He did nineteen centuries ago ealous vigilance brought Spain into a fatal stagnation of intellect. I have He would, no doubt, have with Him emarked on the cruelty with which it again the multitudes, attracted by the treated its prisoners in best of times, in their melancholy solitude. I have sweetness of His divine personality. He would see at His feet, amongst the spoken of the incessant complaints raised by the Popes over its suspicious miserable millions embcdying man kind's collected woe, not only the pess and harshness-complaints that egan with its second year of existence umb, the blind, the lame and maimed casting themselves down before Him to and continued, accompanied; in sev eral cases, by the excommunication of inquisitors, for about a century, when be healed, but crowding around Him a multitude of those who have nothing to eat. Compassion would again be dom inant and rule supreme in His Sacred he number of victims fell to such reative insignificance that Rome had Heart, and who can doubt that the thenceforward little to say, and when he had succeeded in averting the Healer of mankind would again, while Spanish institute from Naples and Atlan. Yet, because I follow Llorente, healing the sick, not send away the others fasting? lan. e one great authority on the Spanish We will not dwell here on the fact that in the present, as in bygone times equisition, compared with whom all ther authorities are second hand, and there is scarcely much difference as to who is its intense enemy, but who says the vastness in numbers of those who hat, bad as this tribunal was at its "iterally, in plain gospel language, best, yet after about 1750 it was "a model of mildness " compared with the have nothing to eat." siy, that if the percentage of the poor and needy, of those hungering for 1531 the more vigorous supervision of their daily bread, has remained unhe Supreme Council reduced its prochanged, as great as in the past, it is owing to the prevalent, all but univerceedings in a large measure out of their original exorbitancies, though sal, love of gain. If, then, the wretched become dependent upon

aving them still detestably cruel and others more fortunate than themselves. anjust, because I thus copy Llorente inself, Moore shamelessly declares their relief is a means to make those ae "a defender and apologist of the Inquisition." These are his very words.

fainting, this sorrowful truth is not Now see the unimaginable malign ty the whole truth. The real state of of this evil man. He has brough a things is still worse. For if we con-sider likewise, as we ought to, the charge against me which, if he could verify it, would shut me out of civ 1spiritual and moral condition of the zed society, and would cause not only greater number of those that have all Protestants, and all American Ca habundance- that is, that are filled with olics, but the Spanish Catholics thembread and meat and the other good selves, to disown all fellowship wi h me. As the Spanish inquisitors, ac things of this life -we find that in an-other sense of the divine text they cording to that very Llorente wh m have nothing to eat. If we only were this Moore (for I owe not even the com able to read their souls, it would be nonest terms of courtesy henceforth to seen that, in spite of their bodily fullthis slanderous man) treats with pre ness, they still are spiritually fasting, tended respect, and in fact with immitigable contempt, as these very inquisi-ors joined hands with the secular owing to the void in their hearts. mould there is no food which can fill the desire of men's souls. judges to abolish the reality of torture There is, then, not only the danger of in Spain, though still insisting on it as their fainting by the way, but there fiction of law, so Freemasons and are in reality vast numbers who have fallen, who at every moment are falling, by the wayside, and away Catholics at last made common cause in the overthrow of the Inquisi-A man who wishes it tion itself. from true life. cevived in the Catholic Christen-We then discover this fact, even more om is stared at as a lusus natural eplorable than the first because, having Could this Moore make people really aothing to eat in the spiritual sense, believe that I was a friend of the in many fall away from all belief in quisition, he would reduce me to the wanderings of Cain. Happily there God. In the truer and deeper, the mystical sense of the text, we see that are honest men in the land in abund here are millions to day who have ance, though he is not one of them. nothing to eat, who go about fasting, There, too, are my words, that speak faint, and who even die on the way for themselves. As to his followers, God alone can satisfy the necessities why should they not believe what he of the human heart and the aspirations says? Let them think what they will of man's soul. In vain has mankind attempted to live without its Creator. of me, provided only they do not think But nobody has succeeded ; nobody can succeed without God. The oft vell. This man is an admirable sample of an early Spanish inquisitor. He should repeated attempt of man to deceive his have been born soon enough to help own heart and soul into the belief that Torquemada, and born in Spain in anything but God will still his hunger, stead of in Ireland. He illustrates per fectly that spirit of angry, unappeas has caused only wretchedness and su preme misery. The truth, then, is that to day, as of able suspiciousness, intensified by jeal ous self conceit, which Llorents de old, multitudes are without God, with scribes as distinguishing the first gen out Christ, by their own fault. They erations of the Holy Office. Llorente will not follow Him out to the desert remarks that if any one showed the will not listen to His words, ponder slightest disposition to question the cogency of inquisitorial proofs against upon them ; will not ask for grace to believe and be filled with truth. in pride, in deluded self-satisfaction. suspected Judaizers, he was set down at once by the inquisitors as a Judai in the bustle of life, in the entangle zer himself, or at the very least as an ments of passion or business, they enemy of the Inquisition. He might suffer life to run on in some faint, half esteem himself happy if he escaped hearted way, desiring the truth, but never, as the apostle says, coming to with three months' imprisonment, a public penance and a smarting fine. Here you have this John Moore as in a the knowledge of it. But we, by God's mercy, have the truth, we have eaten and been filled; oh! let us prize it, I follow Llorente in describ mirror. ng the Spanish Inquisition as fierce et us above all be faithful to it-for and odious, as Macaulay well says, the Our Lord says : Blessed are you, not most odious tribunal ever known because you know the truth, not solely among men, not so much on account o because you possess it, but blessed are its direct cruelty, in which it fell short of the Scottish and German witchcraft you if, knowing it, you live up to it.-Sacred Heart Review. courts, as on account of its withering blight upon all free movements of a cloudy Aeneas, when the actual Aeneas is expecting our attack? I am sorry to say that my high ex-pectations concerning the Rev. John Moore have been disappointed. I will tot liken him to Hershey, but I do not Kidney-Bladder Trouble

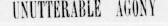
INTERCOURSE WITH THE DEAD. was, especially in its last two genera-If the memory of the dead is so sweet, if it strengthens us so much in well doing, what must be the efficacy of the more intimate thought of our intercourse with the dead !

The Catholic doctrine opens the most consoling perspective in this sweet and tender communion with the souls of the elect, which begins beyond the tomb and is continued in a happy eternity. It in no way forbids us to consider our beloved dead as not gone from us, but still near us though invisible to our senses.

Ah! father, mother, child, friend, it was not only that body which I could see and touch that I loved so tonderly, is not a member of the but that soul which God filled with affection for me ; that soul no longer materially manifest, but whose pres ence I feel.

Let us permit those to speak here to whom God gave the grace of feeling all the sweetness and consolation of this communicn between the Church miliint and the Church triumphant. shall speak later of the communication of our treasures ; we confine ourselves at present to the communication of sentiments and affections. "He whom we mourn," wrote Fene-

' is lest only to our senses and our lon, imagination ; though we do not see him, he is with us more truly than he ever was. We always find him in our common centre. He sees us and proures us real assistance ; he whose own infirmities have vanished sets ours more clearly than we do ourselves, and he pleads for the remedies necessary for our cure. Although I was deprived of seeing him for years, yet I feel that I can speak to him ; I open my heart to him. I believe that we meet before God ; and though I have wept bitter tears at his death, I cannot believe that I have lost him. Oh, the reality of this intimate and invisible communicn which the children of God er joy !"



ENDURED BY MRS. ELLEN FOX, OF ST. MATTHIAS ST. TO-RONTO.

Stone in the Bladder Made Life Miserable-|A Surgical Operation at the General Hospital Failed to Relieve Her-Dodd's Kidney Pills Cured Her.

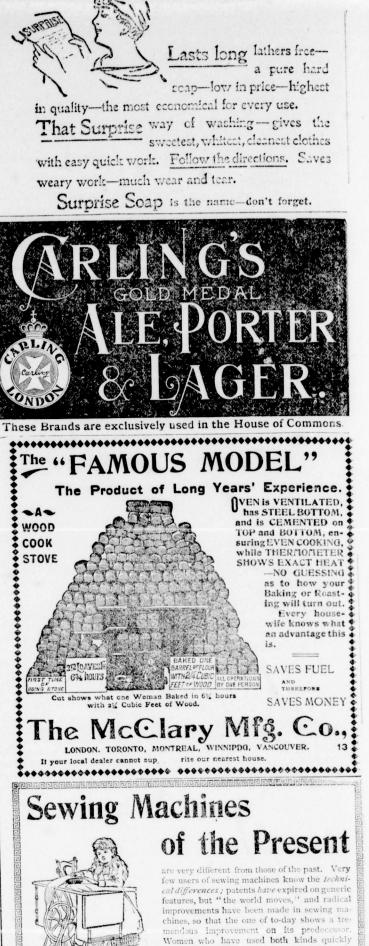
Teronto, Nov. 14 - Mrs. Ellen Fox of No. 3 St. Matthias St., this city, is ady, well known, and highly esteemed a large and constantly increasing acquaintanceship. For a long time she was a victim of ill health, which prevented her from performing he so ial and domestic duties, greatly to the regret of her many friends.

Now, however, she is orjoying the most robust health, and the story of how she escaped the clutches of the disease that held her a victim is unusually in upon eresting, affording, as it does, one ther instance of how a famous remedy who help them like Jesus Christ. But -Dodd's Kidney Pills-banishes suffer ing, wipes out disease, and brings health, strength, and happiness to though without such help the wretched multitude must go away fasting and very home wherein it is used.

Mrs. Fox writes of her case thus "I endured agonies that neither tongue nor pen can describe, and that racked my body night and day. My trouble was Stone in the Bladder

"I was, for a time, under treatment at the Toronto General Hospital, but no relief was afforded me, much less a cure. I underwent a painful surgica operation, but stil my disease con-tinued to grow worse and worse.

My sufferings were simply awful and at times were enough to turn the brain. I had almost abandoned all ever getting better, when



NOVEMBER 19, 1898

## FIVE - MINUTES' SE

Hearing Mass.

We will give a word of week concerning attendance for it is notorious that M culpably neglected.

Mass on Sunday is son should set apart as of the g gation all the year round. there are reasons which of they must be serious one Sacrifice of the Mass is not assisted at by a strict law of but it is the greatest act of It is Christ on Calvary, less. What if Calvary thousands of miles distan church-does that make a to God? God is equally every part of the world make any difference to yo love for some dear relati any different whether you same quarter of the world not? Some places are may you than others, to be sur they to God ; but distance divides loving hearts, doe

their love. So Our Lord really and personally, in and in His divinity, on th as truly as He was on C does the lapse of time a Christ Our Lord died for well as for any of the Jev of His own day. A thous to God but as a day that or even a million of ye yet to come; for to the there is no passage of tim everlasting present. The difference of tim

therefore, has little to identity of the act, for man is superior to both, and love of God are supp is the identity of the gr demption and its perpetu versality which bring us cross in holy Mass. H altars, that atonement i continually renewed, th is continually made out first done with pain a it is now perpetuated w for once and for all the l of blood in mortal agon mystical pouring forth ures of grace purchased sacrifice. The Man Go Calvary is the same W upon our altars ; He very same intention the very same divine very same culprits as c Friday. If Sunday shall be

rest for your body, w that it shall not the les day of purification. in all the woods wh grateful as that of th which your soul rest There is no true joy science, and the Sund hurries off to pleasur ing at Mass can not -Sacred Heart Revie

## SUBMISSION TO

Of all the traits of none is more admirat submission to the will one has experienced submitting quietly t reverses placed upon great struggle; but that to accept them the burdens tenfold. tune smiles on us a our efforts, we are at ently sunny-tempe as a small cloud ove be it sickness, disapp cial reverses, our d

radical trans

come impatient, more

I may refer also to a member of the Presbytery not now living, who wrote me several letters in which an ill mannered ill temper contended curiously with a certain rough good nature. The tenor, and in part, the very terms of the letters, seemed to bear this de vice: "No matter whether the charges against the Catholics are true or false, it is in itself an indecency for you to defend them."

Now had I not a right to regard it as almost a moral miracle when a mem ber of a body of which such men are in the forefront has had the courage to deny the genuineness of the pretended Jesuit oath, and to declare that, while no man is more intensely hostile to the Church of Rome than he (which indeed is true), yet he could not consent to ad vance the good cause of Protestantism by means of fictions and forgeries This is a means of advancing it which I am sorry to say came in very early and has continued late. All the more might I attribute to a member of the Boston Presbytery a high generosity of purpose in rejecting it. Of course, he is liable now and then, as we all are, to publish a fiction for fact. I took it for granted, however, that he would account every refutation of such a story at his expense or mine, or any one's, a special favor. It would lighten by just so much the mass of evil in the world, and in the Church, with which we have to contend. Why should we,

was persuaded to try Dodd's Kidney Pills. I got relief from the very first, and a continued use of this Heavn sent vast numbers who medicine cured me absolutely and per enough for my release, which was due wholly and solely to Dodd's Kidney Pills."

No

Dodd's Kidney Pills have cured thou sands of cases of Stone in the Bladder, and of Gravel. They have never failed to cure. They are the only posi-tive and unfailing cure for these dis-eases. Price fifty cents a box, at all They are the only posi druggists, or, by mail, on receipt of price, by The Dodds Medicine Co. Limited, Toronto.

Your Best Interests

Your Best Interests Will be served by making sure of health. It will be a loss of time and money to be stricken with serious illness. Take Hood's Sarsaparilla and purify your blood. In this way all germs of disease will be expelled, sickness and suffering will be avoided, and your health will be preserved. Isn't this a wise course?

Hord's Pills are the only pills to take with Hocd's Sarsaparilla. Price 25 cents.

Delicate children! What a source of anxiety they are! The parents wish them hearty and strong, but they keep thin and pale.

To all these delicate children Scott's Emulsion of Cod-liver Oil with Hypophosphites comes with the best of news.

It brings rich blood, strong bones, healthy nerves, and sound digestion. It is growth and prosperity to

them. No matter how delicate the child, it is readily taken. 50c, and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toronto.

go. The Silent Singer of to-day is the latest result of constant improvement in mechanical excellence. For practical use i compares with the old-time sewing machines sold at department stores much as

realize the difference between a cheaply

imitation of some ancient type and the mo

does all kinds of work, and is always ready

a modern railway train surpasses a stage-coach of the last century. Singer machines are so simple that a child can understand them; they are so strong that a bungler can hardly get them out of order. Every part is made with such scruppious care, from the best materials, fitted in its place with the utmost exactness, and tested and re-tested so many times before leaving the factory, that it never gets the "fits" which try a woman's patience, destroy the fruits of her labor, and consume her time in vexing attempts to coax the machine to a proper performance of duty. Singer machines are sold directly from maker to proper periods are guaranteed by the maker, always ready to furnish parts and sup-plies in any part of the world, and not by a middleman totally unable to render this service. Buy a secong machine of the Present, and not one of the Past.

#### Get a Singer. You can try one free. Old machines taken in exchange. THE SINGER MANUFACTURING CO. Offices in every city in the world.

#### METHODISM AND RELICS.

An article in the Quiver shows how the love of relics has extended even to the Wesleyan body. The writer, Mr. F. M. Holmes, gives a detailed description of the Wesley relics in the Wes-leyan Museum in City Road, London. It contains, among other things, var-ious articles of furniture that belonged

to the great " revivalist "- his bureau, a chiffoniere, an electric machine, a a childhere, and cheapot bearing on clock, a half gallon teapot bearing on one side the words "Be present at our table, Lord," and on the other "We 'hank thee, Lord, for this our food.' Carefully enclosed in a glass case is the goose quill pen which Wesley used on his dying bed. The genuineness of this relic is testified by an inscription writ. ten by Rev. James Rogers, who was present with John Wesley in his last hours. It is a far cry from Methodism

to Ritualism ; but, despite his strong and vigorously expressed dislike of the Catholic Church, John Wesley's reading of early Christian literature left him with a firmly-rooted belief in the mixed chalice, prayers for the faithful departed, and other doctrines and practices which his followers at this day denounce with as hearty vehemence as Kensit denounces the ' Romanising '

of the Ritualists, and as the Ritualists denounce the 'Protestant Party' in the 'Church of England." There is a wide difference between Wesley and Wesleyanism. In the matter of relics, however the orgioators of the Wesley Museum agree more closely with Catholic principles than they a are, perhaps, aware of .- New Zealand Tablet.

"Satisfactory Results." So says Dr. Curlett, an old and honored practitioner, in Belleville, Ontario, who writes: "For Wasting Diseases and Scrof-ula I have used Scot's Emulsion with the most satisfactory results."

<sup>1</sup> most satisfactory results." So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Con-semptive Syrup, and cure yourself. It is a medicine unsarposed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases.



even complaining the cast amid such ha Of course this does whereas if we su ourselves to the d Providence, our cross eternal blessings he true character is n has met with dis reverses. If he w ageously and patien ly suppose his to be that has learned to decrees as right and less they appear to we consider that no happen without the we must understa to come upon us. what appeared the proved blessings in our imperfect visi our trials other th future day must workings of an all even though it be voluntas tua " (Th pleasing to God a ing from a patien Has not Christ H beautiful lesson o will, when, in an prayed to His He garden of Olives. were possible to t of suffering ; but own, but the wi Heaven should b inscrutable ways ways; and it is but rather to acqu convinced that H all things, even to a certain goo pray with renew beautiful of pray heart say: "T earth as it is in Remus, in Messe volent Fraternit -----

Good health is else to you, and e saparilla contains

#### FIVE - MINUTES' SERMON.

#### Hearing Mass.

We will give a word of advice this week concerning attendance at Mass, for it is notorious that Mass is often culpably neglected.

Mass on Sunday is something w should set apart as of the gravest obli-gation all the year round. Of course there are reasons which excuse, but they must be serious ones. For the Sacrifice of the Mass is not only to be assisted at by a strict law of the Church, assumed at by a strict law of the church, but it is the greatest act of our religion. It is Christ on Calvary, and nothing less. What if Calvary be so many thousands of miles distant from your church-does that make any difference to God? God is equally present in every part of the world Does it even make any difference to you ? Is your love for some dear relative or friend any different whether you are in the same quarter of the world with him or Some places are more sacred to not you than others, to be sure, and so are they to God ; but distance, although it divides loving hearts, does not divide their love. So Our Lord is present, their love. So our Lora is present really and personally, in His humanity and in His divinity, on the altar, just a truly as He was on Calvary. Nor as truly as He was on Calvary. does the lapse of time alter the case Christ Our Lord died for you just as well as for any of the Jews or Gentiles of His own day. A thousand years are to God but as a day that is passed, yea, or even a million of years passed or yet to come; for to the eternal God there is no passage of time, but only an everlasting present. The difference of time and place,

therefore, has little to do with the identity of the act, for the spirit of man is superior to both, and the power and love of God are supremely so. It is the identity of the great act of redemption and its perpetuity and its uni versality which bring us to Our Lord's cross in holy Mass. Here, upon our altars, that atonement for our sips is continually renewed, that divine merit is continually made our own. It was first done with pain and in sorrow it is now perpetuated with joy. It was for once and for all the literal shedding of blood in mortal agony ; it is now the mystical pouring forth of all the treasures of grace purchased by that loving The Man God Who died on sacrifice. Calvary is the same Who comes down upon our altars ; He comes with the very same intention ; He appeases the very same divine justice for the very same culprits as on the first Good Friday.

If Sunday shall be the chief day of rest for your body, we sincerly trust that it shall not the less be your soul's day of purification. There is no tree in all the woods whose shade is so grateful as that of the cross, under which your soul rests at holy Mass. There is no true joy with a bad conscience, and the Sunday on which one hurries off to pleasure without attending at Mass can not be really happy. Sacred Heart Review.

#### SUBMISSION TO GOD'S WILL.

Of all the traits of a true Christian none is more admirable than a perfect submission to the will of God. Every one has experienced the difficulty of submitting quietly to the trials and reverses placed upon him during life's great struggle; but he must admit that to accept them cheerfully lessens the burdens tenfold. As long as fortune smiles on us and success greets our efforts, we are amiable and appar ently sunny-tempered ; but as soon as a small cloud overshadows our life, be it sickness, disappointment or financial reverses, our disposition shows a radical transformation . and we be come impatient, morose and melancholy. even complaining that our lot has been cast amid such hard circumstances Of course this does not mend matters, whereas if we submissively resign ourselves to the decrees of Divine Providence, our crosses would procure eternal blessings hereafter. A person true character is not known until he has met with disappointments and If he will meet them cour reverses. ageously and patiently, we may rightly uppose his to be a noble soul; one that has learned to submit to Heaven' decrees as right and just, however piti less they appear to mortal eyes. we consider that not the least thing can happen without the knowledge of God, must understand that He has a special object in permitting reverses to come upon us. History proves that what appeared the most dire calamities proved blessings in disguise. Through our imperfect vision we may not see our trials other than cruel fate; but a future day must certainly reveal the workings of an all mercifulProvidence; even though it be in eternity. "Fiat voluntas tua" (Thy will be done) - how pleasing to God are these words, coming from a patient and trusting heart. Has not Christ Himself taught us the beautiful lesson of resignation to God's will, when, in an agony of grief, He prayed to His Heavenly Father in the garden of Olives, asking whether it were possible to take away the chalice of suffering ; but adding that not His own, but the will of His Father in Heaven should be accomplished. The inscrutable ways of God are not man's ways ; and it is not for us to criticise, but rather to acquiesce willingly, firmly convinced that He krows how to direct all things, even the most dire disasters, to a certain good. Let us, therefore, pray with renewed fervor that most beautiful of prayers, and with obedient heart say: "Thy Will be done on earth as it is in Heaven."-Marion L. Remus, in Messenger of Spiritual Benevolent Fraternity. Good health is worth more than anything else to you, and every bottle of Hood's Sar-saparilla contains good health.

#### The Evening's Adieu to Jesus. Good - Night, dear Jesus ! though I leave

Thee, My heart still lingers at Thy Shrine : For in the lamp that burns before Thee, I've placed this wayward heart of mine.

With angel choirs in yonder heaven, I join each breath of mine to night : O let me rest on Thy dear bosom, Until the darkness turns to light !

Good night, my God, my Love, my Saviour. Some day I shall Thy beauty see : In this blest hope, good night, dear Jesus, I go to sleep to dream of Thee.

# OUR BOYS AND GIRLS. Kissing Mother.

A father, talking to his careless daughter said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get the breakfast, and when your mother comes and begins to express surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

"Basides you owe her a kiss or two. Away back when you were a little girl, she kissed you when no one else was tempted by your fever tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a moth-er's kiss, the little, dirty, chubby hands whenever they were injured in those skirmishes with the rough old world."

#### It Pays to be Pleasant.

It is told of a small monkey in the oological gardens at Marseilles that every one who visited the place noticed him because he was always friendly and apparently happy sitting in the front of his cage, bowing to every one who passed. He never joined in the frequent quarrels that went on between the other monkeys in the cage, and never was cross or snappish over any real or fancied "teasing "of which the boys were guilty. The result was he had many more dainties given him than the others received, and was remembered by all visitors because of his sunny disposition, when none of the thers were thought of twice. Cross boys and girls lose many nice

things they might have. Cultivate the habit of being pleasant. It pays.

## How to Get an Education.

Boys say to me: "We want an education, but we can't get it ; so we are going to learn a trade, or go into

store, or do something else." that every boy Now, let me say, who wants an education, if he will bend his force to it, can get just as good a one as he wants. The way is open. Education doesn't come through academies, colleges, seminaries, though these are helps; but it comes by study, and reading and comparing ; and all these schools and colleges and seminar es, in the world, will not make a scholar of a man without these; and ies,

with them a man will be one if he And what is never sees a college. And what is true of boys is true of girls; and what is true of this pursuit is true of any other. The force must be in yourself, and you must develop it. It is that in-domitable "I can't" that sets men astride in the world.

A Treasured Twig. "When I first came to this country a dozen or more years ago, I was a green horn, fresh from old Ireland, said a gentleman who has since made America his home. My first home was a at Cambridge. In one of

# THE CATHOLIC RECORD

vestment proposition.

that his body is worth \$43,333.

The physician whose practice brings him in \$2,500 every twelve months has

a principal of \$83 333 to brag of. An

official in one of the county offices

whose income may be \$4,000 a year, is worth \$133,333. The lawyers, the

gentlemen who get all the fame, posi-

tion and money, when they command an income of \$10 000 a year are worth

Evil Consequences of Sensuality.

for feeble-minded, an institute for the

guide who knows the history of the in

father's sin was pointed out in an in-

was sightless and perhaps worse for

life as a result of her father's beast

liness. Certainly all the cases could

not be thus charged to the sins of the

parents, but no little portion of the

wretched condition of these public

such as consumption, scrofula, idiocy,

pilepsy, blindness, etc., and the troop

of horrors following alcoholism as well

s parental neglect and lack of train-

ing and discipline. What should be

the shrinking horror of a father who

Christian Trade Pushing.

specialties and work up new fields.

Keep friendly. Coax and call often.

and you believe him to be honest. Never deal with dishonest people at all

if you know them. Slow selling and shopworn goods

should be sold at lower prices to keep your stock moving. Some sell old

stock to special dealers. Be all things to all men. Do not

run against their fads and prejudices.

Rejoice with those that do rejoice and weep with them that weep. A kind word and a sympathetic nature

can overcome anything. Sell necessities and conveniences, not luxuries. Deal in the things that

are wanted that will keep. Keep your self healthy and keep trying and

The quality of your goods and the

manner of yourself will advertise you. It is your place to see that these two things give you good advertising.

sure to have your copy catchy. Get the advice of successful people when-

judgment. Store news brings trade

the Bible is a good business guide book

your own

Advertise in good mediums and

ver possible, but cultivate

Do a good turn when you can.

learn.

grown up bringeth forth death."

sin and weakness !

charges is attributable to this source-

on the whole \$333,333.-Columbian

The following extract from a letter written to the author of this article by John G. Whittier will, undoubtedly, et at rest all speculations-so far as the poet is concerned -in regard to the origin of his matchless poem : Oak Knoll, Danvers, (Mass.,) 10 Mo., 19, '80.

My Dear Friend :-- I had a portrait of the good Lady Barbara, from the saintly hand of Dorotha Dix, whose life is spent in works of love and duty and a cane made of wood from Barbara cottage, sent me by Dr. Steiner of Maryland Senate.

Whether she did all that my poem ascribed to her or not, she was a brave and true woman. I followed the account given me in

a private letter and in the papers of the time. 1 am very truly thy friend, John G. Whittier.

Barbara Hauer was born in Lancas ter, Pennsylvania, Dec. 3, 1766, and every drop of ancestral blood in her body, had been inherited from baby the founders and preservers of the then youthful Union.

In childhood, she removed to the ante colonial and beautifu' mountaingirdled town of Frederick, Maryland, where she lived and died. When forty where she lived and died. When forty years old, May 6, 1806, she wedded John Caspar Frietchie, and having no children of her own, devoted herself to the training of numerous nieces and nephews; for next to her instinct of love of country in her broad and intensely loyal nature, was that of ma-ternity and love of domestic life. Frederick, situated midway between Baltimore and Washington, D. C., was then aud is still, essentially a city of bomes. Around it cluster more associations with our colonial life as nation than about any other town in the old State of Maryland, except Anapolis, its capital .- Nellie Blessing Eyster, in the Californian.

CHATS WITH YOUNG MEN.

Thank God for the power to work and do a man's part in the world. The quicker a young man can make up his mind contentedly to the fact that he has to work six days a week and work hard to get the best out of life the happier he will be. It is the balky and fretful horse that has the hard time.

#### Be Sincere.

Sincerity is to speak as we think believe as we pretend ; act as we pro fess; perform as we promise, and really be what we would seem and ap pear to be.

#### Get Up.

The extra hour or half-hour spent in bed morning by morning has placed many a man in the rear of the procession throughout life. Speaking collo-quially, the get up in the morning gives a man "get up" in his work.

## If This Were Your Last Year !

Suppose that some angel should re-veal to you that this year, 1898, would be the last year of your earthly existence-what a new roll of conduct you would begin to write ! It may be your last ; and if it is not, you are a twelve month nearer to that judgment seat before which the scroll of your whole life will yet be unfolded.

#### Push Aside the Log.

"Push aside the log and let it float" said a steamboat captain on the Mis sissippi river. On it went to become soaked, the heavier end to sink into a sand bar and form a snag or sawyer. By and by a steamer struck it in the night and a hundred passengers passed if you obey it. from time to eternity. Push aside the boy and let him float,

JEWS BECOME CATHOLICS. v he may set a and by at windy night that will burn down half a city.-George T. Angell.

THE MYSTIC POWER OF f he knew he was worth \$26 000? Well, hardly. Yet that is just the sum his labor figures out as a 3 per cent. in-PRAYER.

Prayer is an extraordinary privi-Then, when he gets a raise and draws \$25 in his envelope every Saturday, he may ascertain by mathematical reason-power over the invisible forces and causes a vibration among the cohorts of the spiritual world. A praying man is strong with the Lord, and is Of course, the professional men are worth big money. The civil engineer watched over by the good and feared by the evil powers. who draws a salary of 1,8000 a year may reckon that he is worth \$60,000.

Prayer is thus a mighty grace, to be used in our intercourse with God. It is a spiritual force, a mystical key, that unlocks the wondrous mysteries and opens up the treasures of a super natural world. Millions of graces Millions of graces, various and beautiful, and richer than the gems of Aaron's breastplate, are discovered by this master key.

GOD'S GIFT TO MAN. Our Saviour knew the value

human prayer. The Divine Son Himself made and also taught us our chosen prayer. It is the prayer of a son for it cries, "Abba." It commences, A visit to an insane asylum, a home cries, "Abba." It commences, Our Father." He made it to reach blind or a jail or a hospital, with a the Father's heart. How sweetly fall upon the Father's ear the blessed words mates and their antecedents, would give a young man an intense horior of His beloved Son ! What words are these that rise against the postils of the and fear and loathing of the results of the excessive and sinful indulgence of shining gate? The words of Christ, passion. A most pitiful example of a the Son of God! How wonderful are the gifts we have received through Christ! How it surpasses all the stitute for the blind recently by the fictions of the world ! My friends, superintendent, who directed attention words fail. t) a child some five years of age, who

WONDROUS PRIVILEGE. How few value the stupendous gift of prayer. O mercy infinite ! O sub lime grace vouchsafed to fallen men rank ingratitude to slight this divine consolation. this wondrous priv How fair the thought, how ilege ! beautiful the action of prayer ! Hum bly we bend the knees; appealingly we raise the hands, in confidence w lift the heart to God. Lat there be silence all around while we address the throne of the Invisible ! What a grand occasion for us ! God grant that we may all be worthy of such thus faces the second generation of his sin and weakness ! "Lust when it is an interview. Perhaps you do not know the bilss of prayer, where one may kneel absorbed for hours and Try to get everything of the best hours unwearied? Why should this and push quality as a leading feature rather than low prices. Advertise serene joy be hid from you so long ? Who is their would not turn from the vain pleasures of our day to join in prayerful fellowship with God? The sweet confidence of the pious soul, Sell at bottom prices, not forgetting quality. Credit and low prices never go together. Suggest to your debtor that he can moved by the indwelling Spirit, pouring forth the incense of pure thoughts better afford to pay than you can to wait. Offer discounts for special favors. to God, is a beautiful triumph of grace. It is a fair scene of truth and beauty, a divine picture of piety and love. Never pass a man if he is hard up

Prayer, my friends, is such a wondrous privilege that if it were lost the whole world would go into mourning. And yet, how strange! many people in the valley never pray, either for themselves or for others. If they but themselves or for others. If they but knew the graces they have lost through this neglect, they would weep for the days that are gone.

THE SWEETEST MUSIC. Praver is even the sweetest music to the divine ear, because prayer in it tself is moved by the divine impulse : it is our co operation that gives it the merit that makes it so acceptable to God, who entertains such a strange and unaccountable love for us. From the music of the angelic choirs, so intense ly sweet that to hear it would cause us to woon in a surfeit of delight. He turns way to listen to the humblest petition He no longer hears the rapturous song of the seven cherubim shining befor His throne, for He is listening with strange delight to the half broken prayer of a sinner upon earth. Thank God for the privilege of prayer -- Philip O'Neil in Catholic Mirror.

Dyspepsia or Indigestion is occasional by the want of action in the billiary ducts, less of vitality in the stomach to secrete ble castric fuces, without which digestion can

FACE ONFIRE

and my bead was full of sores. I was ashamed to go in company. I took five bottles of CUT-CURA RESOLVENT, washed with CUTICURA SOAP, put on CUTICURA (ointment), and found great relief instantly, and got a clean face again, thanks to CUTICURA. VALUNTURE EONER, March 7, 1898. 108 Stagg SL, Brooklyn, N. Y.

BFREDY CUEN TERATMENT. - Warm baths with CUTI-CUEA SOAP, gentleanointings with CUTICUEA (ointmetty, purest of emollient skin cures, mild does of CUTICUEA RESOLVENT, greatest of blood purifiers and humor Cures. Sold throughout the world. POTTER DRUG AND CHEM. CORF., Props., Boston. How to Cure Skin Discuses, free.



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 Marker Arew Sindow Ryan, de the Hyb Bible. Adora-zel, The he Road

We have a few copies left of the bible we ome time ago offered at §7. It is bound in more expensive style than the one referred to there. Any one who would prefer having a copy of this book should order at once, as the tock will be exhausted in a short time. In all cases each must accompany order, and if the book is not entirely satisfactory, it may be returned at our expense and the money will

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best and most palatable preparation Liver Oil, agreeing with the most della

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EMULSION

my walks, before I had been here a week, I came across a queer, old fash-oned house that interested me immeasely. I described it to my friends and found it was the home of the post Longfellow. That increased my in-terest, raw lad that I was.

"The next day I went again to the queer house, and stood gawkily look-ing at it and at the old gentleman sitting in the yard. I stared so long that the old gentleman noticed it, and coming up to the fence asked me what I was looking at. I told him that I wanted to see the man who lived there because I had read his works in the schools of Ireland.

"The old gentleman asked me what I knew about Longfellow's writings, and I told him that I knew enough of one poem to repeat every word of it. "When he heard that he asked me

to come into the house and recite it to him. I went in and repeated 'The Village Blacksmith' without making a mistake. That pleased my listener, and putting on his hat, he asked me to walk with him. He said that I should have something that many people had asked for and tried in vain

"He stopped under a big tree and said : 'This is the tree under which that poem you repeated was written. The village smithy was under this tree.

"Then the aged poet marched up, and with his own hands broke of a branch of that famous tree and gave it to me.

The host went to a chest, and taking from it a withered relic, said :

"Gentleman, here is that branch.

Barbara Frietchie.

"Is she not a myth?" Did the in-ident ever occur? These two queries cident ever occur? These two queries have been asked thousands of times concerning a woman patriot of the nineteenth century, who lived and died without knowing that she had become famous, and yet whose name, embalmed

ramous, and yet whose name, embaimed in the hearts of her kindred, as well as in the immortal amber of Whittier's verse, will ever be hallowed.

#### Courtesy in Business,

Manner and manners in their relation to social life are frequently dis cussed ; their importance in the bush ness world seems to be realized less forcibly, though there, too, they may be said, almost without exaggeration, to make or to mar fortunes. A mer-chant who intends to hirs an errand boy, asked a boy that applied if he thought he could do the work. "Yes" answered the boy. He did not get the place When asked why he did not hire the boy, the merchant answered that a boy that did not know enough to say "Yes, sir," to his elders would not be of use to him. The incident was slight, yet it revealed a lack of that courtesy which the wise employer regarded as essential. And in most lines of business courtesy is essential to success.

#### How to Make Your Life Great.

BRING SICKNESS, MISERY AND To fulfil faithfully the duties of your station ; to use to the utmost the gifts of your ministry ; to bear chafing annoyances, trivial irritations, as mar tyrs bore the pillory and stake ; to find the one noble trait in people who molest you ; to put the kindest construction on unkind acts and words ; to give of your best to the least ; to love with the love of God even the unthankful and evil ; to be content to be a fountain in the midst of a valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep ; and to do this always, not for the praise of man, but for the sake of God - this makes a great life.

#### Clerks Worth \$26,000.

the air is filled with dead leaves, humanity grows sad and oppressed Look at the \$15 a week young man, the clerk in the lawyer's office, the The spirits are low ; the blood sluggish, beau of the ribbon counter or the startand all vim and vigor has departed ing stenographer. He has to count his pennies to pay his board and keep him-The digestion is imperfect and slugself looking neat, with an occasional gish.

Nature is tired out, exhausted, after Do you suppose he would be so careful her long summer's work. She needs a

Rev. M. Barabasz, rector of Holy Rosary church, Baltimore, received into the Church last week two Israel ites, who are said to be the first Jews to join the Catholic Church in that The Israelite candidates were Edward Victor Weiss, aged thirty-one years, and Henry John Weiss, aged

Wenty-filled years.
LOOK OUT for the first signs of impure blood – Hood's Sarsaparilla is your safeguard. It will yourify, enrich and vitalize your HLOOD.
Had La Grippe, - Mr. A. Nickerson, Farmer, Duton, writes: "Last winter I had La Grippe, and it left me with a severe pain in the small of my back and hip that seed to catch me whenever I tried to cline to fance. This lasted for about two months when I bought a bottle of DR. THOMAS, ECLECTRIC OIL and used it both internally, and externally, morning and evening, for three days, at the expiration of which time I was completely cured."
velop into acute disease. It is a trite saying that au "onnee of prevention at this point enzy save months of sicleness and large doctor's bills. For this complaint take from too to three of Parmelee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.
Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in de troying worms. Many have tried it with best results.
Why go limping and whining about your corn cure will remove them ? Give it a trial, and you will not regret it.

PAIN TO MANKIND.

But Dodd's Dyspepsia Tablets Counter.

skies are dark, lowering and gloomy,

when the air is raw, chill, and damp,

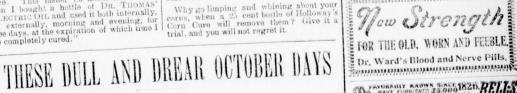
when the trees are bare and forlorn

looking, when the chilly winds whistle

Exhausted Body.

to mankind.

Out of Sorts.-Symptoms, Headache, los fappetite, furred tongue, and general indis that an "onnee of prevention is a trite sayin pound of cure," and a little attention is worth point may save months of sickness and larg doctor's bills. For this complaint take froi two to three of Parmelee's Vegetable Pills o going to bed, and one or two for three night in succession, and a cure will be effected.



"bracer," to tone up, strengthen, and

Invigorate the system. Such a "bracer" is found in Dodd's Dyspepsia Tablets. They make the digestion perfect. They tone up the stomach and liver, and ensure a plentiact Their Evil Effects and Bring Health, Strength and Vigor to the ful supply of fresh, rich blood.

The small, brown tablets found in every box of Dodd's Dyspepsia Tablets These October days, that see the are especially useful at this season.

melancholy preparations of Nature for the storms of winter, bring many pains They act on the liver, stimulating it to vigorous action, and creating a free The human system seems to be in sympathy with Nature, and, when the

secretion of bile. They regulate the bowels, thus en suring a prompt disposal of all waste and poisonous matter collected in the

Dodd's Dyspepsia Tablets make the system mournfully through the branches, and young feel strong and vigorous, happy and ambitious, because they create health. They make the old feel younger, banish tasir pains, add years to their lives

Are they not worth using? They cost only fifzy cents a box, six boxes \$2 50, at all drug stores.



PLUMBING WORK IN OPERATION Can be Seen at our Warerooms, DUNDAS STREEF.

398 Richmond St. We have on hand . . . A large quantity of the finest

Which will be sold at the lowest price.

JAMES WILFON, London, Ont

#### FATHER FABER ON PURGA-TORY.

But let us now see what is comme to both these views of purgatory. This pared to find that the stranger was no is a more practical consideration. I less a personage than Rev. Father B ippose there are none of us who ex-pect to be lost. We know and feel, with more or less of alarm, the greatness of the risk we are running ; but to expect to be lost would be a sin of despair. Hell is only practical to us as a motive of greater diligence, great er strictness, greater circumspectness, greater fear. But it is not so with rgatory. I suppose we all expect or purgatory. I suppose we all expect of think ourselves sure, to go there. If we do not think much of the matter at 1479. John Innes of Innes, Sheriff of the County, built the monastery for the the County, built the monastery for the source of the source of the source of the source of the the county, built the monastery for the the county, built the monastery for the source of the source of the source of the source of the the county, built the monastery for the source of the source of the the county we have some vague of the source of the sourc notion of going straight to heaven as friars (a man unknown for his good soon as we are judged. But if we seriously reflect upon it, upon our own lives, upon God's sanctity, upon what we read in books of devotion and the lives of the Saints, I can hardly conceive any one of us expecting to escape purgatory, and not rather feeling that it must be almost a stretch of the Divine Mercy which will get us even there. It would more likely be vain presumption than heroic hope, if we thought otherwise. Now, if we really expect that our road to heaven will be through the punishments of purgatory for surely its parification is penal, it very much concerns us to know what is common to both the views of purga tory, which it appears prevail in the

First, both these views agree that the pains are extremely severe, as well because of the office which God intends them to fulfil, as because of the disem. bodied soul being the subject of them. Both agree also in the length of the suffering. This requires to be dwelt upon, as it is hard to convince people of it, and a great deal comes of the and frequently came to those northern conviction, both to ourselves and parts to preach. It happened that others. This duration may be under stood in two ways, first, as of actual of time, and secondly, as of length ming length from the exce s of pair. With regard to the firsi, if we look into the revelations of Sister Francesca of Pampeluna, we shall find, among some hundreds of cases, that by far the greater majority suffered thirty, forty, or sixty years. Here are some of the examples: A holy bishop, for some negligence in his high office, had been in purgatory fifty nine years, before he appeared to the servant of God; an-other bishop, so generous of his reve-nues that he was named the almsgiver, had been there five years because he had wished for the dignity ; another bishop had been forty ; a priest forty ecause through his negligence years some sick persons had died without the sacraments ; another forty five years for inconsiderateness in his ministerial functions; a gentleman fitty nine years for worldliness; another sixty-four years for fondness for playing at cards for money ; another thirty-five years for worldliness. Bishops seem upon the whole, according to her revelations, to remain longest there, and to be visited with the extreme of rigor.

Without multiplying instances, which it would be easy to do, these disclosures may teach us greater watch fulness over ourselves, and more unwearied perseverance in praying for the departed. The old foundations for perpetual Masses embody the same sentiment. We are apt to leave off too soon, imagining with a foolish and un enlightened fondness that our friends are freed from purgatory much sconer than they really are. If Sister Fran-cesca beheld the souls of many fervent Carmelites, some of whom had wrought miracles in lifetime, such in pargameter ten, twenty, thirty, sixty years after their death, and still not near their their death, and still not near their Mass was celebrated by Father Auton Mass was celebrated by Father Auton miracles in lifetime, still in purgatory must become of us and ours? Then as to seeming length from the extremity of pain, there are many instances of record in the Chronicle of the Francis cans, the life of St. Francis Jerome, and elsewhere, of souls appearing an hour or two after death, and thinking they had been many years in purga-tory. And such may be the purgatory of these who are caught up to meet the Lord at the Last Day. Both views agree again in holding that, what we in the world call very trivial faults, are most severely visited in purgatory. St. Peter Damian gives us many instances of this, and others are collected and quoted by Bellarmine Slight feelings of self-complacency trifling inattentions in the recital of the Divine Office, and the like, occur frequently among them. Sister Francesca mentions the case of a girl of fourteen in purgatory because she was not quite conformed to the will of God in dying so young ; and one soul said to her, "Ah, men little think in the men little think in the world how dearly they are going to pay here for faults they hardly note there." She even saw souls that were immensely punished only for having been scrupulous in this life ; either, suppose, because there is mostly self will in scruples, or because they did not lay them down when obedience was commanded. Wrong notices about small faults may thus lead us to neglect the dead, or leave off our prayers too soon, as well as lose a lesson for ourselves.

chalice. The form of this blessing of the grapes is as follows: "Bless, O Lord, these fresh fruits of the vine moccasins and a blue cricketing cap walked into my tent. A glance sufficed to show this motley garb was worn by a gentleman, but I was scarcely pre which, by means of heaven's dew, of the san's light, and of beneficent rain, You have deigned to let grow and ripen, and which You have given us Barnum. for our use in order that we may re-

THE CHURCH IN SCOTLAND. Restoration of the Grey Friar Church, erpool Catholic Times. Eigin

Elgin Courant and Courier, Oct. 7th.

The reopening ceremony of the Church of Grey Friars took place on Tuesday last.

Perhaps no better proof is required that His Holiness Pope Leo XIII. is not on the brink of the grave than that he gives sittings every morning in a quiet corner of the Vatican to the French portrait painter Chatran, for works, and rather a spoiler than a whom he has great personal esteem, says the New York Times. When the weather is bad, the Pope founder of monasteries) He was given to oppressing his neighbors, and

raising strife amongst them. He was far from an upright judge. It hapreceives his artist friend in the camera of the secret consistory. This room has been transformed into a studio. pened, however, that in the year 1478 the caterans came down from the hills His Holiness is said to take great inter est in the progress of his portrait There are many and varied stories as to the lower part of Moray carrying off a great spoil of cattle and corn, and devastated the sheriff's own lands. to why certain members of the Continental press should have insisted that The sheriff pursued them with his the Pope was on the point of death, but armed retainers as far as the woods of Abernethy, where a bloody battle was fought and the Moray men were put to the most trustworthy seems to be that the tale was inspired in the non-clerical press of Frauce by the Italian Gov flight, and the leader himself was left wounded and half dead. He was left ernment, which wished to panish the by all for dead, and, despairing of any Vatican for its apparent encouragement of the movement against the State authorities. Pope Leo XIII. human assistance, he implored divine aid, promising to lead a new life, and

seems destined to pass away in a manvowing to restore what he had taken unjustly, and to build a monastery for the Franciscan Friars. He had a ner most befitting his office. He is said to be very happy, surrounded by those whom he loves, and death w it comes will fall upon him gently. brother named Francis Innes belonging to that order. a pious and learned man who had frequently exhorted him by word and writing to amend his life. NIAGARA NOTES. He belonged to the Friary in Aberdeen, Louis Drago, the West shore agent, was mar-ried at St. Patrick's Church to Miss Anoie O'Rourke, the organist at Niagara Falls, on Nov. 6, by Rev. J. C. Feehan. Very Rev. J. J. McCann, V. G., Administrator of the Archaloccese of Toronto, dedicated the new Catholic church at Merritton on Nov 13. while he was thus occupied, he passed the night in the valley of Glenavon, and, having heard of the battle, he Rev. Father A J. Kreidt, Provincial of the Jarmelites, is at present giving missions at froy, N. Y., and other eastern towns. immediately went to the field where be found his brother lying amongst the stain, but still breathing. Being versed in the science of medicine, he so far restored his brother that he was A fair, under the auspices of St. Patrick's church, opens at Niagara Falls on Nov. 22. church, opens at Niagara Falls on Nov. 22. The electrical fixings at the new Carmelite Hospice are about completed, and the guests in this magnificent structure will enjoy all mod-ern comforts. The Fathers are now anxi-ous to get the means to beautify the shrine of Our Biessed Lady, wherein so many won-ders of grace have occurred. The reverend clergy who wish missions or retreats in their parishes, or who desire the faculties to give the faithful all the benefits of the holy scapu-lar, should write direct to the Provincial, P. v. A. J. Kreidt, O. CC, whose address is "Box 264, Niagara Falls, Ont." able to return home. Mindful of his promise, he restored what he had unustly taken, freed the Monasteries of Piuscarden and Urguhart from iniquit ous vexations and his tenants from all

oppression. Then he founded the Monastery at Eigin for the Franciscan Friars of the Strict Observance, and as 264, Niagara Falle, Ont." The monthly magazine of the Fathers, the Carmelite Review, is about closing its sixth year, and unusual favors are in store for those who renew their subscrution. The editor, Rev. Philip A. Best, would be pleased to answer all questions and to receive petitions from all parts of Canada and the United States. The Review is devoted to our Lady of Mount Carmel and the Brown Scapular. A German edition of the Carmelite Review is now issued from 218 Broadway, Buffalo, N. Y. often as he was free from his worldly affairs he spent his time in the Monas tery for weeks together, intent on good works, joining the brethren in their nocturnal vigils. He died about 1499, and was buried in the Cathe dral. The founding of the Monastery was confirmed by Pope Sixtus IV.

Alexander Sutherland of Quarry wood made a grant to the Friars out of his forest of what timber they should The following is the list of winners of the various prizes at the bazaar recently held in Richmond Hall in aid of SI. Peter's church, Bathurst street, Toronto. 1. Prize-Reliance bicycle, Mr. W. O'Neit, William street, Toronto. 2. Prize-Oxford Pange, Mrs. Kerr, William street, Toronto. 3. Prize-China dinner set, Mr J. J. Heffron, Olinton street. Toronto. need for their Monastery, requiring the foresters to cut the wood and to carry it gratuitously to the Monastery, because the said Friars, according their rule, could have no possessions lands, annual revenues, or money.

About 1559 the monastery was dis solved when the rest of the monaster ies were-at the time of the Reforms

Now this monastery has been restored by the Marquis of Bute. On the 24th September last Mass was celebrated here for the first time since the Re formation by the Archbishop of St. Andrews and Edinburgh. The service was of a semi-private nature, the pub lic opening being reserved for Tuesday last, the feast of St. Francis

Orleans, U. S. 12. Prize – Embroidered scarf, Miss 1., Waterton, Nicholas street, Toronto, 13. Prize – Silver watch, Miss K. Keena, arket, Ont. Prize - Fancy article, Miss M. Doyle, Orchard, Ont. B14. Prize -15. Prize-Silver cruet stand, Mr. T. Ward,

Pri

# THE CATHOLIC RECORD

PERENNIAL LEO.

and death when

ARCHDIOCESE OF OTTAWA.

Tha additions and improvements to St. Pat-During a Holiday Ramble he Visits the Old Homestead. of the prottie edifice now promises to be one of the prott in the city. The church has always been co-motious and comfortable, but it lacked the ments of brightness and compiciences. Th defects have been remedied and the parishi ers may well look forward to their chu being anongas the handsomest in the city. ceive them in rendering thanks in the name of Oar Lord Jesus Christ."-- Liv

defects have been remedied and the parishion-ers may well look forward to their church being abongst the handsomest in the city. In the first place a new spire has been placed upon the edite. In this is hung the bell which may now be rung, and not merely tolled, as was the case formerly. The additions put on each slde of the building will give room for side altars, confessionals and an additional number of seats. The cross pleces of timber which have intherto supported the root and nutrice the appearance of the interior of the building and been removed, and this the side of the have and the supported the root and nutrice the appearance of the interior of the building the actions in the the breadth of which pre-vented may pew holders from seeing the altar fully, may been reduced in size, so that a clear view of the altar may be had. The pews have been arranged so as to give more accommoda-tion, and each is fitted with a kneeling bench, which when not in use may be folded up out of the way. The windows have been changed in style so as to admit more light. In the upper if y may be aber one have been changed in style so has to admit more light. The pews have been arranged to as to give more accommoda-tier pance of stained glass are fitted. The lighting by gas before, with gasaliers hanging from the chilar and the gasoliers will be no longer used. A new sucristy has been erected heating put in will do away with the pipes passing through all the pews. A new altar rai and handsome statuary complete the im-provements.

Front the Leader and Recorder, Toronto Junc-tion. The editor of the Leader and Recorder, dur-ing a recent holiday trip through the counlies of York, Peel, Juff-rin and Grey, spent a few ways at the oid parental homestead where he was born and spent many happy years. The oid homestead is to the township of Euphrasia, Grey county, about one and a half mires sonth iter miles from the township of Euphrasia, Grey county, about one and a half mires sonth iter was the picture of Heathcoice, and about the miles from the town of Meaford. It is occupied by the writer's youngest brother, George J. Fawceit. The lat-ter was the picture of heaith, and remember-ing that when he came from Detroit, where he had b.en thiring for several years, and took pos-session of the homestead, he was in such feeble health that his life was despared of, the writer suggested that the bracing climate of the northern regions must be the best medicine in the world for a shattered constitution. The reply male contained statements so r-mark-abits in Detroit, brought the writer's brother to death's door, from which he recovered only to find himself the victim of a complication of troubes which unfitued him for work. He was attended by some of the most eminent phys-cians in Detroit, but he received little or no benefit from their treatment, Change of at was finally recom-mended and he removed with his change for the better was notione in and avised him to go to California. During all these way could do nothing more for him, and advised him to go to California. During all these ways only when the physicians told him. Matwise Weight of the recented the form that, like the drowning man who catches at a straw, he was only when the physicians told him. The was only when the physicans told physicans weight before he nad been theades. The hims was the defore he physicans told phi

passing through all the pews. A new alfar rati and handsome statuary complete the im-provements. On the 20th and 21st instant the Sisters of Mercy will celebrate the golden jubilee of the establishment, of their first house in this country, at Montreal. Many Bishops are ex-pocted to attend the celebration, The Sisters of Mercy have a house in Ottawa on the Richmond road. On December 4th a solemn triduum will be opened in the Basilica for the memb rs of the Apostolate of the Sacred Heart of Jesus to pre-pare them for the due celebration of the Elessed Virgin Mary on December 8th. The annual meeting of the Catholic Truth Society will be held in the Dramatic Hall of Ottawa University on Sunday, November 20th, at 3 o'clock in the afternoon. A feature of the meeting will be a paper on "Reading" by The Catholic young ladies who are attending the Normal school assemble every Friday After-noon in the Convent of la Congregation de Notre Dame, Gloucester street, for spiritual reading, prayer and instruction.

though he would try a box of the fulls. To he areat asionishment his silecplessness had van ished before he had been using fraduall week and he slept lik an infant. Graduall his strength returned and he new man. few months after taking the first dose h was as well as ever. For two years past he has not taken an indicine whatever, such to adv yo will not find a surdlessneumen of mankind Grey than Geo. J. Factor with a shift think of Pink Fills 't he queried with a sint way I think there is nothing like them of way I think Pink Pills I do not think I would Williams' Pink Pills I do not think I would a surd of the start of the start is the them of the start of the pills I do not think I would Williams' Pink Pills I do not think I would Note Dame, Gloucester street, for spiritual reading, prayer and instruction. On Wednesday of last week some forty of the pupi-boarders of the Gloucester street convent who compose the Si. Cecius society and chapel-choir, were sumptiously entertained at lunch at the residence of a lady friend, a former pupil of La Congregation de Notre Dame. Nothing was left undone towards the gratifica-tion of the young people, and the generous hostess succeeded to perfection in leaving the memory of a "red-letter day" in the minds of her youthful gnests. On Sunday evening the Rev. Dr. Fallon, O. M. I, pastor of St. Joseph's commecced a series of sermons controverting a statement made by one of the Angliaen statement

On Sunday evening the rev. Dr. Fallon, O. M. I., pastor of St. Joseph's commeaced a scries of sermons controverting a statement made by one of the Anglican ' Fathers' during the 'Mission' now being held in the Anglican churches in this city that '' The church of the New Testament now exists in three great his-torical communions. the Anglican, the Greek, and the Roman. These are three sisters of one Catholic family,' and showing that this state-ment is doctrinally contradictory and impos-sible; that it is unscriptural and at variance with the principles of right reason and is his-torically mislending and incorrect: and declar-ing that to allow it to pass unchallenged might be interpreted as an admission of its trath. alive to-day." The experience of years has proven there is absolutely in alivery of the proven

#### ARCHDIOCESE OF TORONTO.

Will of the Late Archbishop Walsh, of The estate of the late Archbishop Walsh, of Toronto, is inventoried at \$0,58,53. The will, which has been proved in the surrogate court, disposes of the estate as follows: Roman Cath-olic Episcopal corporation of London, 81,600; St. Joseph's Orphan Asylem, Mount Hope, London, \$1000; Roman Catholic hospitul at Yindsor, \$500; Roman Catholic hospitul at John Moylan, \$500; His nephew, Rev. Jas. Walsh, his share in Home Savings, and such this books as he may choose, and his pictures, clocks and articles of verou; to his servant, Agnes Morris, \$100, Ali the residue of his estate of every kind to his successor as Arch-bishop of foronto. Rev, James Walsh, of Tor onto, and J. J. Foy, Q. C., are the executors.

<text><text><text><text><text><text><text><text><text><text><text> **DIOUESE OF HAMILTON.** Rev. A. Walter, D. D., was ordained priest at the 10.30 Mass in St. Mary's Cathedral hast Sun-day by Bishop Dowling. After the ordination the Bishop delivered an cloquent and impress-ive sermon on the digaty and dules of the priesthood. The newly-ordained priest then blessed the large congregation. In the after-noon he visited the various Catholic institu-tions and blessed the inmates. The Doctor will sing his first High Mass in his native par-ish of St. Agatha on next Sanday, and will then be attached to the Cathodral staff. On last Sanday the annual reception of the Holy Angels' Sodality took place, when thirty new members were received by the Bishop, who gave them some very interesting and useful advice. Prize-Constant ton street, Toronto, Prize-Goid watch, Mr. C. C. Custance, sincott street, Toronto, Prize-Dining room table, Miss L. Keena, ngton avenue. Prize – Lounge, Mrs. Jordan, Morrisor et, Toronto. Lounge, Mrs. Jordan, Morrison
 Lady's secretary, Mr. M. J. ucen street, West, Toronto.
 Fancy article, Miss M. V. Murphy, Place, Toronto.
 Piano lamp, Mr, M. O'Brien, Fair--Painting, Mrs. Nicholson, Lip. pincott, street, Toronto. 11. Prize-Easy chair, Mrs. Eastwick, New Drieans, U. S.

there is absolutely no discase due to a vitial condition of the blood or shattered nerves th Dr. Williams Pink Palls will not promp cure, and those who are suffering from su troubles would avoid much misery and sa m mey by promptly resorting to this treatme Get the geauine Pink Pills every time and not be persuaded to take an imitation or so other remedy from a dealer, who, for the sa

other remedy from a dealer, who, for the sak of the extra profit to himself, may say is "jus as good." Dr. Williams' Pink Pills cure when other medicines fail.

MARKET REPORTS.

NOVEMBE ? 19. . San.

TOLD BY THE EDITOR

From the Leader and Recorder, Toronto June

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Made of Black English Cheviots. Vicunas, Broadcloths, Venetians, Clay Diagonals, Worsteds and Serges, in all Fit-Reform shapes.

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Prices \$20.00 and \$25.00 per suit. ROBERT M. BURNS, Proprietor Fit-Reform Wardrobe,

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C: M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall Albion Block, Richmond street, James P. Morray, President: P. F. Boyle, Somstary,



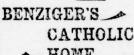


## Day Rates

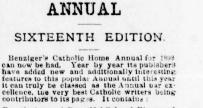
Round trip tickets will be so'd at Single First Class Fare between all stations in Canada, Port Arthur, Sault St. Marie, Windsor and East; and to and from Detroit, Mich.; and from stations above specified to, but not from, Buffalo, Black Rock, Suspension Bridge and Niagara Fal s, N.Y., good going all trains Nov. 23rd and 24th, and good returning up to and including Nov. 28th, 1898.

Passr, Agent, 1 King St. E., TORONTO. CPRCPRCPRCPRCPR CPR 1899

C. E. MCPHERSON, Asst. Gen.



# - HOME





# VOLUME XX.

# FATHER FABER ON PURGATO

By the doctrine of the communic saints, and of the unity of Chr mystical body, we have most intir relations both of duty and affec with the Church Triumphant and fering; and Catholic devotion nishes us with many appointed approved ways of discharging duties towards them. Of these I a speak hereafter. For the present enough to say that God has give such power over the dead that seem, as I have said before, to dep almost more on earth than on Hear and surely that He has given us power, and supernatural method exercising it, is not the least touc proof that His Blessed Majesty has trived all things for love. Can we conceive the joy of the Blesse Heaven, looking down from the b of God and the calmness of their nal repose upon this scene of dim disquietude, doubt, and fear, an joicing in the plentitude of charity, in their vast power wit Sacred Heart of Jesus, to obtain and blessing day and night fo poor dwellers upon earth? It does n distract them from God, it does n terfere with the Vision, or ma waver and grow misty; it doe trouble their glory or their peace the contrary, it is with them as our guardian Angels ; the affecti ministries of their charity inc their own accidental glory. samejoy in its measure may beour upon earth. If we are fully post with this Catholic devotion for with this Catholic devotion for Holy Souls, we shall never be w the grateful consciousness of th mense powers which Jesus has us on their behalf. We are ne like Him, or so nearly imitat tender offices, as when we are de exercising these powers. W humbled excessively by becomin benefactors of those beautiful who are so immeasurably our iors, as Joseph was said to have le humility by commanding Jesus love Jesus with a love beyond we love that almost makes us afrai with what a delightful fear ! B in this devotion it is His hands moving, as we would move the t ful hands of a child. Dearest that He should let us do these th That He should let us do with H isfactions what we will, and sp His Precious Blood as if it w much water from the nearest That we should limit the efficacy unbloody sacrifice, and name s Him, and expect Him to obey t that He should do so ! Beautif the helplessness of His blessed in beautiful is His helplessness most dear sacrament ; beautiful helplessness in which for the lov He mostly wills to be with reg His spouses in Purgatory, wh trance into glory His Heart is patiently awaiting ! Oh, what the what feelings, what love sho ours, as we, like choirs of term angels, gaze down on the wide, sinless kingdom of suffering, an with our own venturous touch the sceptred hand of Jesus o broad regions all richly droppin the balsam of His saving Blood There have always been tw

CLERICAL GARB IN KLONDIKE.

The missionaries who are endeavoring to attend to the spir-

ine of the Glasgow Monastery. The Marquis of Bute served as clerk, and sung the epistic. There were also present-The Marchioness of Bute and Lady Margaret Stuart, the Duke of Norfolk, Mr. and Mrs. Maxwell Scott of Abbotsford (the latter a descendant of Sir Walter Scott); Canons Wilson and Cameron, the Rev. Messrs. Paul, Keith ; Mackintosh, Buckie ; Geary, Duffcown ; Bissett, Nairn ; Provost

Grant, Elgin, and over five hundred citizens of all denominations, while as many were disappointed in failing to get admission.

The work of restoration, however, is as yet very far from completion. Internally, in the Church itself, the east window is in fact the only fully completed part about it. The painting work has not been commenced. With the other parts of the monastery trades men are busy, and it is expected that it will take a year and a half or two years to be completed. The cost is roughly estimated to exceed £20,000.

# THE BLESSING OF GRAPES.

This is a ceremony still prevailing in various parts of France. At Arbois, in the Jura, it takes the name of the "Fete du Biou." The "biou," a collection of the finest bunches of grapes in the country round, is taken to the church escorted by the entire population of the district. After being blessed, with much pomp of ceremonial, it goes to make wine which is to serve later on for the altar. M. Pasteur never lost an opportunity of being present at this vintage festival. The time-honored cus

tom of blessing the grapes, which used to take place principally at the Feast in Alaska do not always wear occasion of certain picturesque gather the conventional clerical garb, which ings in the south of France. In some the conventional clerical garb, which is not adapted for such climates as that of the Klondike. A recently published work on the gold fields up there by Mr. Da Windt contains this passage, descriptive of an event which occurred near Lake Lindemann: "Towards evening," writes Mr. Da Windt, "a spare, elderly man clad in a red jersey,

Japincott street, Toronto.
Appincott street, Toronto.
Prize - Clock, Mrs. Cummings, Bond treet, Toronto.
Prize - Bisque figures, Miss M. Haney, status tract. Toronto. Frize - Bisque figures, Miss M. Haney, Seaton street, Toronto.
 Prize-Valuable book, Mr. Joseph Mc-Dabe, ir., Loretto, Ont.

PRIZE WINNERS.

Prize—Valuable book, Mr. Joseph Mc-Cabe, jr., Loretto, Ont.
 Prize—Life of Gladstone, Mr. T. O'Con-nell, Lippincott street, Toronto.

WEDDING BELLS.

TEHAN-MCNAMARA.

TERIAN-MCNAMARA-A very pretty wedding took place on Nov, 7 1858, at 3t, Joseph's Church, Stratford, the oc casion being the marriage of Miss Eita Helenu McNamara, daughter of Cornelius McNamara of the Gore of Downie, to William Tehan, a prominent young farmer of St. Mary's. A 8:30 o'clock the bride arrived, leaning on he father's arm, jooking very pretty in a costum of navy blue covert-cloth, trimmed with whit satin and pearls. She was subported by he sister, Miss Susan McNamara, who looked chauming in a gown of green covert-cloth atin and pearis. She was subported by her ister, Miss Susan McNamara, who looked hauming in a gown of green covert-coh rimmed with black braid. Andrew Maloney f St. Mary's, did the duries for the groom-lev. Father Cook performed the interesting eremony, after which the wedding party were riven to the residence of the bride's father, ot c, concession 9 in the Gore, where a sumptu-us dinner was served, after which the guests, o the number of ninety, passed the time very leasandy in sligging, masic and dancing, until frer mid-night when all dispersed wishing Mr and Mrs, Tchan a life of unclouded happiness. The presents were very numerous, among the nore costy being parlor, bedroom and during oom suites, also a silver tea service, cake

asor, etc. Mr. Tenan isto bohanrilly congrat ted in getting such an estimable young lady a wife, as Miss McNamara has always oved herself to be.

# OBITUARY.

MR. JOSEPH DANTZER.

MR. JOSEPH DANTZER. It has pleased God to remove another soul from this world of strife, and go to meet the judgment of its Creator. By the death of the inter Joseph Dantzer, which occured on the 3rd of Nov., his family sustain the Joss of a loving father, his wife a faithful husband, and the Church a humble Christian. He bore the trials and crosses of this life patiently, and after a painful sickness, but with a heart wholly re-signed to the will of God, he died, fortified by the rites of Holy Church. The descale died upon the homestead where he was born and raised, and on which his father, an old pioneer, had settled nearly seventy years ago. May God in His infinite goodness have mercy on hissoul!

#### COLLEGE OF REGIOPOLIS.

The last was held by the members of Branch No. 8, with a large attendance of members and about twenty members from St. Helen's Branch. Two members were initiated and others will be ready for next meeting. A fler the regular Branch business was disposed of, two hours were very pleasently spent with speeches, songs and recitations. St. Helen's Circle, No. 2. The last meeting of this Circle was well at-

The last meeting of this Circle was well at-ended and two candidates elected, and others were promised for next meeting. Letter of Condolence.

C. M. B A.

anadian. May his soul rest in peace! D. J. Burk, Rec. Sec.

CYL. L. A. NOTES.

can be had bould at out the vector in points 25, the state of ide, to Monitreal. Corn was quoted at loje, alload. Oais firm at 31 to 3i)c. afload, 3iC. being asked for low grades. Peas were steady at 68c. Rye is still quoted at 57kc afload; and buck wheat is said to have been sold at 59kc. Flour continues in good de mand; whiter wheat patents, \$3.50 to \$4.25; straight rollers, \$3.70 to \$3.85, according to prand; in bags, \$1.80 to \$3.85, according to \$1.25, Ontario winter wheat bean at \$12 to \$12.35; and shorts, at \$14 to \$15 per ton, in bulk; Manitoba bran, \$12.250; shorts, \$14.50; mouille is \$15 to \$15.50; provender, composed of half peas and half oats, \$15 to \$10, \$10 \$1.7, 0 to \$1.75 in bags. Shipping nay, \$14.50; per ton in car lots. The cheese market continues to rule firm, and agood business is passing Transactions have taken place in runs as low as \$10 to \$10 \$10 as 00 as 120 as 120 and at 14 to 150. Eggs new laid at 20 to 21.6; at all to a 20 as 15 to \$15.50 as 10 as 10 as 10 and at 14 to 150. Eggs new laid at 20 to 21.6; at and 15 to \$10 \$10 block. Not 2, \$toc\$, 11 to 13c; culk, 9c. Letter of Condolence. Whereas the All-Wise Providence having valled to her eternal reward the beloved sister of our esteemed brother, T. E. Brecham, be it Resolved that we, the members of St. Helen's Rennch, No 11, unite in expressing our sincere sympathy for the sad loss you have sustained by the death of your sister. We pray that Divine Providence, through the intercession of His Holy Mother, may give you strength to bear your sad loss with Christian fortitude and resignation. bear your and loss with christen and resignation. May her soni and the souls of the faithful departed, through the mercy of God, rest in J. J. Fallen, Pres, T. Howeil, Rec. Sec. W. Lune, S. T.

#### Latest Live Stock Markets.

Toronto, Nov. 17. - Export cattle is slow at from 3/ to 4c, per 1b. Choice butcher stuff in fair demand, and sold steady at around 4c, per ib., but secondary and inferior grades were weak at from 3/ down to 2/c. per 1b. Milkers are unchanged at from \$25 to \$46 each; a few choice cows are in request. Shipping bulls are quiet at from 3 to 3/c, per 1b.

per lb. Stockers are quoted at from 31 to 31c, per lb.; or extra choice ten cents more per cwt. was accasionally paid. Sheep are worth from 21 to 31c, per pound. Louds are in batter damand and valued.

At a regular meeting of Branch No, 168, Anherst, Nova Scotla, held on Novem-ber 2, 1898, the following resolutions of con-delance were moved and unanimously carried: That we, the members of Branch No, 168, de-size to record with deep regret our hearifelt sorrow at the death of our much esteemed brother, Donnis Madden. Resolved that we, the members of this Branch, tender to the widow of our late Brother Dennis Madden our sincere sympachy, and condoie with her in her great loss, and pray that God in His great mercy will protect and comfort her and children. Resolved that our charter be draped for one month, and that these resolutions be recorded on the minutes of our meeting and a copy be sent to Mrs. Dennis Madden, and also published in the Carnota. Way his sonul nost in neare?

Occasionally Dald.
 Sheep are worth from 21 to 31c. per pound. Lambs are in botter demund, and prices are fremer at from 31 to 42c. per 10. A few extra choice lambs are wanted. A few lambs were sold this morning at 41c. per pound.
 About 1,500 hogs were received this morning, too many of them being light. Prices are steady and unchanged at from 4 to 41c per 1b., the latter figure being only paid for "singers." Sows are worth 3c. and stags 2c. per 1b. East BufFalo. N. Y., Nov. 17.—Calves were in light supply, tair demand and lower; choice to extra, \$7,50 to \$7.75; good to choice, \$7 to \$7.50, Sheep and Lambs. Choice to \$7.50, Sheep and Lambs. Choice to \$7.50, Sheep and Lambs. Choice to \$5.50 to \$5.50 to \$5.50 to \$5.51 keep— Choice to extra, \$1.25 to \$4.50 to \$5.51, good to choice, \$1 to \$1.25; common to fair, \$3 to \$5.75. Hogs— Market fairly active on the start; heavy west-erns, \$3.55 to \$3.60; heavy Yorkers, \$3.20; stags, \$2.75 to \$2.
 TEACHERS WANTED

#### TEACHERS WANTED

C Y L. L. A. NOTES. A business meeting of the Catholic Young ladies' Literary Association was held last evening at the residence of Miss N. Griffiths, Sherbourne street. Fornoto. The report presented by the entertainment com-mittee showed that the recent "At Home" had been a decided finan-ciation to be presented at the meeting of the Local Council of Women, was read by the sec-retary, together with a notice of the reception to be tendered Her Excellency, the Countess of Aberdeen, by the Council and all afflicted societies, on Friday Afternoon. Letters were also read from Hon John B. Riley, ex United States Consul at Ottawa, regarding matters in connection with the Catholic Summer School at Phattsburg, New York. Several vocal num-bers were very pleasingly rendered by Miss Griffiths and Miss K. O'Donoghue. The next meeting of the Association with the hold at the home of Miss M. Kelly, Al Brookfield Avenue, on Monday evening, November 7. TEACHER WANTED, FEMALE, HOLD-ing a 2nd class certileate. One that is able to take charge of a choir per-ferred. For R. C. Separate school, Sec. No. 10, West Williams, for the year 1898. Application will be received by the undersigned until Dec. 20 Duties to begin Jan. 2. Address Bernard Dignan, Springbank, Ont. 1047-2 TEACHER WANTED FOR THE THIRD department of the Boys' Separate School, Renfrew. None holding less than a Third Class Provincial Certificate need apply. Ap-plications with testimonials, and stating salary expected, received up to December 1st. Duties to begin January 1st. 1899. P. J. O'Dea, Sec. R. C. S. S. B., Drawer E., Renfrew. 1018-2

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devotion of those who have en them. One is the view met wit far the greater number of the li revelations of Italian and S saints, the works of the Gern the Middle Ages, and the pop lineations of Purgatory in B Portugal, Brazil, Mexico an where. The other is the view has been made popular by St. of Sales, though he drew it or from his favorite treatise on Pu by St. Catherine of Genoa, a also borne out by many of the tions of Sister Francesca of Pam a Theresian nun, published wit and able censura by Fra. C Bonaventura Ponze, a Domini fessor at Saragossa. And each two views, though neither de other, has its own peculiar devotion.

of Purgatory prevailing in the

not contradictory the one of th

but rather expressive of the mi

1. The first view is embodie terrifying sermons of Italian simali, and in those wayside which so often provoke the fas ness of the English traveler. to represent Purgatory simply which is not eternal. Violen fusion, wailing, horror, pres its descriptions. It dwells, an on the terribleness of the pain which the soul is mysteriou mitted to endure. The fire is firee as that of hell, created single and express purpose of torture. Our earthly fire is a fire compared to it. Besides this a special and indefinable the unbodied soul in becoming of this material agony. imprisonment, close and int and the intense palp the dark additional features in the hor scene, which prepare us for sible neighborhood to hell, wh saints have spoken of as belo Purgatory. Angels are rep as active executioners of Go justice. Some have even held demons were permitted to t harass the spouses of Christ ardent fires. Then to this ter