

The Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 30, 1895.

NO. 893.

CARDINAL VAUGHAN'S

Sermon on the Dolours of the Blessed Virgin.

At the dedication of a church in London some weeks ago, Cardinal Vaughan preached the following sermon on the Dolours of the Blessed Virgin:

When our Blessed Lord gave up the ghost, He repeated, in another application, the words that Pilate had said of Himself. Pilate had said, "Behold the Man"—Behold the Man of Sorrows—and our Lord, from the pulpit of His cross, exclaimed, "Behold thy Mother"—Behold the Mother of Sorrows—Behold the Mother whose eyes were suffused with tears—Behold that Mother of Sorrows, which in the supreme moment of her agony, because it was the supreme moment of the agony of her Son. Our Lord did not call attention of the bystanders to Himself. He did not say, "Behold Me full of sorrow; look upon Me Whom you have pierced;" He said, "Behold thy Mother." If you have the heart of a son for thy mother you will have compassion for her; you will suffer with her; you will have a tender love for her. And we know that John did take her to his own home, and loved and cherished her as a son loved and cherished his mother. And what was the secret of the intense Dolours of Mary which we commemorated that day. The real explanation of it was the extent of the knowledge she had of the love she had for Jesus Christ. If she had not had the knowledge she possesses she would not have borne that love she did bear and without this knowledge and love she could not have suffered as she did. She had a knowledge of and love for the Incarnate Son of God surpassing all that of the angels and saints and of men and women, so that if the people were employed all the rest of their lives in the study of Our Blessed Lord, and though they spent all their time in prayer, meditation, and contemplation of Him they would never arrive at anything like the knowledge and love which was possessed by the heart and soul of Mary. Therefore they could never endure anything like the sorrow which filled the heart of Mary. And how did she come by this extraordinary knowledge and love? In the first place it was by infused grace. When she was made the Mother of God by the power of the Holy Ghost the same divine Spirit infused into her soul a knowledge of and love for her Divine Son which came wholly and entirely from the knowledge and heart of God. She received them in the first place not by any participation of her own, but by a special gift, a special infusion of grace poured into her soul by God Himself. This infusion of knowledge and grace was not singular towards Mary only. All good people who were striving earnestly to serve God—or many of them—had infused grace and virtues that did not, as it were, spring up from their own effort, so that what was given to us in a limited manner was given to Mary without stint, in preparation for the exalted position she was called to occupy as the Mother of God. Therefore, God infused into her soul from the very beginning this light of knowledge, with its corresponding fire of love for Him Whom she so well knew, and which raised her in point of love and knowledge in regard to God to a position far surpassing that of all other creatures. Then this infused knowledge and love was increased by her own efforts. The knowledge of the heavens was comparatively little. It might look up into the skies and see the myriads of stars and the light of the heavens, and be filled with wonder at the beauty the heavens presented, but it understood little about them, compared with the scientific knowledge of great astronomers who measured the stars, weighed the heavens, and pointed out the course of everything that moved on its orbit. The child's knowledge in comparison with that of the scientific man was slight. So with our knowledge of Jesus Christ. Our knowledge of love compared with that of Mary was like the child's knowledge of the heavens compared with that of the great astronomers. Mary had often been spoken of as the perfect mirror of the perfections of Our Blessed Lord. We were all called upon by the apostle to put on Christ, and so far as we were faithful to our religion, we were all images of Christ. But the image in the soul of many of us was faint as compared with that perfect resemblance of Jesus which we found in the soul of Mary, the perfect mirror. It was necessary in order that a mirror should reflect an object perfectly that it should be near the object, and, secondly, that the mirror should be clean. Let the mirror be a distance away, or covered with dust or filth, it would not reflect the object. But more than this was required—light must shine upon the mirror so that it might be able to receive upon its surface the image of the object it had to reflect. How was this with regard to Mary? Her soul was near to that of Jesus—close to that of her child; the proximity for thirty three years had been perfect indeed. Then the soul of Mary was not stained.

It was not like ours, subject in the first instance to the corruption of original sin; it was not prone to every kind of evil like ours; it was not torn and distracted by the violence of all kinds of passions; it was not a soul in which the lower nature was in a state of rebellion against the higher nature—but it was a perfect soul, created without the stain of sin, a soul in which grace had been infused in great perfection. It was, therefore, capable, as a mirror, of reflecting the object brought before it. There was the light which was necessary to the mirror so that it reflect the object, the light being the light of grace, the supernatural light which shone in the heart of Mary. Her soul reflected perfectly the perfections of her Son. This meant that there was perfect sympathy between the soul of the Incarnate Son of God and the soul of His Mother. To have sympathy for the suffering we must have a knowledge of the person suffering. If we had no knowledge we could not feel sympathy; but if, in addition to this knowledge, we had a love corresponding with the knowledge, these two qualities beget sympathy. How many people were there in the world for whom we had no sympathy, because we had no knowledge and consequently no love but that vague general kind that did not produce sympathy or sorrow in our heart. But Mary had the most perfect sympathy with all Jesus Christ said, did and suffered. She had the most perfect knowledge of Him and His intentions and objects in coming into the world, and she had love equal to her knowledge. Hence she had greater sympathy for Him than all other creatures and she suffered with Him. If we asked ourselves why Jesus Christ suffered we should know why Mary suffered. First of all, Christ suffered on account of the greatness of His love for the Eternal Father. Having infinite love for God He was infinitely grieved to see God outraged and offended. He knew that God was infinitely worthy of the homage, the love, and adoration of His creatures, and His love being infinite, being equal to His knowledge of God—for He was God Himself—and seeing that God's love was disregarded and outraged, and would continue to be disregarded and outraged, by a multitude of men, His sorrow being like His love, was immeasurable. There was another reason for His sufferings—He beheld man, who had been created to God's image and likeness and who was destined by God for eternal felicity—He beheld man whom He loved and for whom He suffered defiling the image of God in his soul, and He knew that man would welcome there every kind of evil, preferring the devil, the flesh, and the maxims of the world, to the honor and glory of God. He beheld man not only debasing himself, but, in His blindness, hurrying to his very eternal destruction—He saw that man, by his own deliberate acts, committed in this world, would enter into hell and be condemned to eternal torments, and that for a large portion of mankind His sufferings would be in vain. His heart was torn with sorrow, caused by two great motives, the knowledge and the love of God and the knowledge and the love of man, which were the occasion of the intense sorrow that grieved and tore His heart. That being the case, and His Mother being in perfect sympathy with reflecting the knowledge and love in His heart—she participated also in His sorrow, that God should be thus outraged and offended, and that men should thus destroy themselves by their own wickedness. And she had an additional sorrow, one He had not, because she had the sorrow of a mother for her Son and for her Child. She had the maternal anguish and sorrow, in seeing Him on the cross, not only God but Man, and not only Man but her Son, formed from her own body. Therefore she had additional sorrow in beholding His sufferings—she had the sorrow of a mother at seeing her Son dying in the midst of agony and torture. This explained how great was the sorrow of Mary and how close was the union of Mother and Son in that sorrow.

tion at their old school that if he would go he would give him a safe conduct. His college was Washington, now Trinity, at Hartford, where he graduated in 1855, studied medicine for a year, and then entered the ministry of the Episcopal Church and had charge of the parish at Harlem.

Archbishop Bayley was a student, and at Middletown, Conn., he had access to the fine library of the Rev. Dr. Jarvis, the historiographer of the American Church, as he was called. There he found the Fathers and histories of the Church, and from what he read he became satisfied that the Episcopal theory was founded on false premises, and going to Rome he entered the Catholic Church, was ordained priest in 1854, and consecrated Bishop in 1855. In becoming a Catholic the Archbishop was a pioneer, had to cut his own path through the underwood and brushwood and make his own way to the old religion.

"The path had not been made clear as it has been since then by the writings and example of Newman and Manning, and Wilberforce, and Allies, and Ives, and so many others, and prejudice against the Catholic Church was far stronger than it has ever been since. His coming to Newark excited a little animosity, something akin to that created by what was called the Papal aggression in England, the restoration of the Catholic hierarchy, but he soon lived it down, and the whole town regretted it when he was transferred to Baltimore, and mourned him when he died."

PURGATORY.

The *Arrow* (Protestant Episcopal) thus discourses on purgatory:

"But it is not alone the saints whose death has given them life. There are souls, holy souls, in purgatory, who, though cleansed from guilt by the precious blood of Christ, in the moment of death, have died regretting, like the repentant thief, that their lives have not been spent in single-hearted service of Him whom now they love with all their heart. For these we have all to offer Mass of requiem. These are living, these are loving, but these are suffering for the deeds done in the body. The time was too short to make reparation, when they asked forgiveness and received it. The opportunity which they longed for of bearing the punishment due their sin is given them in purgatory; and oh how sweet to them those blessed pains and sufferings are, which they joyfully endure as their detemments are purged and done away with, that they may be presented pure and without spot before the throne of God.

"Yes, death—death in Christ—is life, even though purgatory must intervene for most of us between earth and heaven. And as on All Saints' Day, we ask the blessed saints in heaven to pray for us, on All Souls' Day we pray with equal fervor for those more lowly souls of Christ's, who need our prayers in heaven and earth when death shall please God—mark for us our entrance into life."

Our sympathies are with the High Church Episcopalians because of their tendency towards Rome and their disposition to reaffirm doctrines that were rejected by the founders of their Church at the time of the "Reformation." But their position is logically untenable. Between Catholicity and Protestantism there is no middle way. The affirmation of either is the repudiation of the other. Our Protestant Episcopal contemporary is right in teaching the doctrine of purgatory, but how does it reconcile its teaching with one of the fundamental articles of the Episcopal Church? In the "Articles of Religion, established by the Bishops, the clergy, and the laity of the Protestant Episcopal Church in the United States of America, in convention, on the 12th day of September, in the year of our Lord 1801," we find the following pronouncement in reference to purgatory:

"Article XXII: The Romish doctrine concerning purgatory * * * is a fond thing vainly invented, and grounded on no warranty of Scripture, but rather repugnant to the word of God."

ARCHBISHOP BAYLEY.

Reminiscences by His Friend, Mgr. Doane, of New York.

Writing about Most Rev. James R. Bayley, eighth Archbishop of Baltimore, his friend, Mgr. Doane, of Albany, N. Y., says:

"The Archbishop used to say that he was born the night the British took Washington, August 12, 1814. His cannot see how our contemporary can escape from this dilemma. To remain in a Church that teaches what one believes to be a false doctrine—a doctrine contrary to revelation—is to stultify oneself, or to hold that truth and error are of equal value. It is the folly of him who, having the faculty of vision, follows what he knows to be a blind guide. What must we think of those who follow such a course, or advise others to follow it? Yet this is the logical position of the High Church Episcopalians, represented by the *Arrow*.

Again, referring to the souls in purgatory, our contemporary says: "For

these we pray and offer Mass of requiem. These are living, these are loving, but these are suffering for deeds done in the body." This agnate contradicts one of the thirty-nine articles of the Episcopal Church. Article thirty-one says, "Whereupon the sacrifice of Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." Does the *Arrow* admit that it believes "blasphemous fables" and that it practices "dangerous deceits"? We believe it will make no such admission. Then it must reject the teachings of the Episcopal Church, of which it is an advocate; or it must repudiate its own doctrine on purgatory and discontinue its "dangerous deceits."

DIOCESE OF HAMILTON.

The Bishop returned last week from a visit to the northern German missions of Neustadt, Carlsruhe and Milmay. The latter place has been erected into a new parish, with Father Halm as first pastor. Father Lehmann will act as assistant to Father Halm until New Year's, when he will take charge of Carlsruhe as Administrator.

Mgr. Heenan has gone to visit friends in the Western and Southern States, for the benefit of his health.

St. Lawrence church, in this city, celebrated, on Sunday, the fifth anniversary of its dedication: We copy the following account from the *Hamilton Times*.

A PROGRESSIVE CONGREGATION.

"Bright and interesting services were held yesterday in St. Lawrence church in honor of the fifth anniversary of its dedication. The morning services were particularly attractive. Bishop Dowling attended High Mass, encouraging the congregation by his presence and words of congratulation and advice to be faithful Catholics and good citizens. There was a large attendance, the offerings were liberal and the musical services of special interest.

"The first of the morning's services was held at 8 o'clock, and Rev. Father Holden officiated. A children's choir, in charge of F. J. Laliberte, sang several choruses very pleasingly. At 9:30 o'clock High Mass was celebrated by Rev. Father Hauck, of St. Mary's cathedral, assisted by Rev. Father Brady, deacon, and Rev. Father Holden, sub-deacon.

"Bishop Dowling delivered the anniversary sermon, his text being the gospel for the twenty-fourth Sunday after Pentecost, (St. Matt. xxiv., 15 and following verses.) A portion of this gospel, said His Lordship, refers to the destruction of Jerusalem, which, as prophesied, took place after Christ's ascension into heaven. Since then the Jews have become wanderers—a people without a home, without a priesthood. The other portion of the gospel will have been fulfilled when the general judgment has taken place. The Church places this message before its members to day to remind them that their presence here is transitory and that the wise man is he who thinks of his life beyond the grave.

"In regard to the anniversary services Bishop Dowling said his visit had a three-fold object: First, he desired to join with them in returning thanks to God for the many favors granted them and the wonderful progress St. Lawrence church has made; second, to rejoice with them in the safe return with renewed health of their beloved pastor, Rev. Father Brady; thirdly, to unite with them in praying for the suffering souls in purgatory. His Lordship spoke at some length under each of these heads.

"While speaking of the devotion of the souls in purgatory, Bishop Dowling expressed his disapproval of gaudy funerals, which were good neither for the soul nor the body. Some people's whole desire seems to consist in having a grand casket, many flowers and a long line of carriages. This was folly and oftentimes a sinful waste of money. "Prior to the conclusion of the service, Rev. Father Brady, as pastor of the church, publicly thanked Bishop Dowling for his many acts of kindness to the congregation of St. Lawrence church, and also for his kindness to him, personally, and requested his flock to remember his Lordship in their prayers.

"The musical portion of the service was in charge of J. B. Neilligan, and was creditable to him and those who took part. Assisted by an orchestra the choir sang Battman's Mass in C. The soloists were Miss Screey, Miss Ryan and A. Neilligan. Thos. Murphy and D. Mulcahey. Miss F. Yorrell presided at the organ and J. J. Neilligan was leader of the orchestra.

In the evening the regular Vesper service was held. Rev. Father Brady

officiated, and the sermon was delivered by Rev. Father Mahony, of St. Mary's cathedral.

ST. JOSEPH'S CHURCH.

The annual charity sermon in aid of the building was delivered on Sunday evening by Very Rev. Dean Harris, and was both eloquent and instructive.

The *Spectator* refers to it as follows:

"DEAN HARRIS AT ST. JOSEPH'S. "When W. R. Harris decided in his earlier life to become a priest of the Roman Catholic Church the stage was robbed of an actor of wonderful natural ability, and the Church gained for her priesthood a man of great power with the people. Very Rev. Dean Harris, of St. Catharines, is a man among men, and as a public speaker has few superiors in the Church. Last evening he appeared at St. Joseph's church and lectured to an audience that filled the building from the altar rails to the vestibule doors.

"Musical Vespers followed the lecture. Bishop Dowling, Rev. Fathers Huchey and Brady were present. The choir sang 'Vespers, Mozart's 'Magnificat' and Lambillotte's 'Tantum Ergo.' Miss Cleary and Mr. J. E. Wedell were the soloists, the latter giving a particularly sweet rendering of Merton's 'O Salutaris.'"

GOOD ADVICE REGARDING FUNERALS.

The *Spectator*, commenting on the Bishop's sermon at St. Lawrence church, says:

"Funeral reform has a powerful advocate in Bishop Dowling. His Lordship's remarks, made yesterday in St. Lawrence church, on the folly of costly funerals, were sensible and timely. In this matter Christians might take a lesson from the Jews, who make no distinction of wealth and rank in the burial of their dead, but accord all the same kind of burial—a decent one for the poorest and no more than a decent one for the richest. The pomp and funeral display at many a Christian village seem a mockery of the truth that the rich and the poor man—

"Both heirs to some six feet of sod, Are equal in the earth at last."

CARLSRUHE, NOV. 18, 1895.

On Saturday, Nov. 18, 1895, the Right Rev. Thos. J. Dowling, Bishop of Hamilton, accompanied by Rev. Father Lehmann, came from Hamilton to Neustadt, where they were received at the depot by Rev. Father L. Elena, Vicar General, Rev. Father Halm, pastor of Carlsruhe, and a large gathering of the faithful.

His Lordship, escorted by the rev. clergy and the good people of Carlsruhe, proceeded to the church, which he had ordered to be held presented by Mr. Joseph Halm, of Milwaukee, clergyman of the parish priest. Preparatory arrangements for the solemn ceremony were carefully made by the parish priest, and the order of the sacred rite of consecrating the bell was prescribed. The ceremony was carefully observed. At the conclusion of the ceremony His Lordship delivered a short address, in which he exhorted the congregation to their generosity in contributing so liberally to the good work of building the new church, and where their children would receive instruction in their holy religion. This church is a most little structure of 21x30 feet. It is remarkable that the first sod was turned on the site on the 24th of September, and the church was completed on the 3rd of October, and blessed by Vicar General Rev. Father L. Elena, on the 1st of November. The ceremony of blessing the bell being finished, His Lordship, accompanied by the rev. clergy and the people, proceeded to the beautifully situated village of Carlsruhe, where he was received by a large number of the parishioners of that place, and where he was to officiate in the opening ceremonies of the new church.

Early on Sunday morning the faithful, swelled by large numbers from neighboring parishes, flocked to the church, so that long before 10 o'clock the spacious church was crowded much more so than on any similar occasion before.

The venerable and highly-respected Rev. Father Elena, created Bishop and now Bishop of Carlsruhe, and a young man, as His Lordship remarked. At the close of his address His Lordship, in a most eloquent and inspiring manner, stated that he was pleased to meet the good people of Carlsruhe, and to thank them for whatever they made towards the completion of this beautiful church. The only German he remembered the words of "Ich bin euer Bischof" and "Ich liebe meine Kinder."

Although he had not been in the diocese for long, yet he had not forgotten the many German friends whom he had known to meet when he was yet a parish priest in Paris. In feeling terms His Lordship made reference to the Rev. Father Lehmann, who had been employed at the same college, sat at the same desk, and afterwards ordained by the same Bishop and at the same altar.

Then he spoke of the late Rev. Father Rasmussen, who undertook to build the church, and who for many years was the beloved pastor of the congregation.

His Lordship was not by any means the least but as regards architecture, solidity and finish, it was one of the finest in the Diocese of Hamilton. The stained glass windows, imported from Holland by the late Rev. Father Rasmussen, he thought were of the most beautiful and artistic character, and that they were of great value and execution of design were concerned.

His Lordship gave great praise to the people of Carlsruhe for working together in peace and harmony with their pastor, and said that if all people were as peaceful and unanimous in whatever they undertake to do there would be no necessity for judges and lawyers. He earnestly requested the congregation to pay if the small debt still remaining, as there should be no debts on the church, and no mortgage should rest on it. He often advised farmers to sooner live in a humble cabin and to sooner be then being forced to place a mortgage on their farms. In the same manner he was advised to pay if the debt as much as possible and so make the payment of large sums of money in interest unnecessary.

Here in Carlsruhe there is no mortgage on the church and still much has been accomplished with comparatively small cost. In large cities and towns an architect has to be employed at great expense and oftentimes a clerk of works. Here there was a man in the person of Mr. Peter Grotz, who could satisfactorily perform the duties of both architect and overseer, thereby decreasing very materially the cost of the house-construction.

In conclusion, His Lordship stated that since the Rev. Father Halm goes to Milmay, as pastor here and that Father Lehmann would be his Administrator.

unfailing zeal, energy and perseverance of both pastor and people. A little more than three years ago the church had, in the interior at least, a very old and unattractive appearance. The walls had faded, the floor had been changed. The walls have been plastered and painted, the pillars have been octagonal shaped, a new floor and furnace put in, and in a word, everything so constructed that it cannot but please the eye of anyone who has a taste for the beautiful. Such work deserves praise indeed, and the people of Carlsruhe appreciate it and love their pastor, the Rev. Father Halm, under whose direction it was performed. Their only sorrow is that their pastor is about to leave them, but they sincerely hope that he may be as successful in his new field of labor as he has been with them.

THE POPE'S MASS.

Contra's (the Pope's personal attendant) first task is to assist the Pope in putting on the white wolen cassock, arranging the gold chain over his shoulders and fastening the pectoral cross in front. Then the Pontiff kneels at the *prie dieu* in his room and reads the prayers before Mass. This finished, he moves into the next apartment with a lighter step than might be expected from his years and cares. The room is arranged as an oratory, with an altar and vesting table, and benches for the few faithful who are fortunate enough to secure admission to the Pope's Mass. Mgr. Cagliano da Azevedo or Mgr. Bisolotti (his private chaplain) is there to assist him in vesting, and in a few minutes he is at the foot of the altar. You can hear the strong, resonant voice beginning the *Introitus*, and see the bent form bending lower still, as he strikes his breast and owns the triple *mea culpa* of sinful humanity.

You know Pope Leo better after hearing him say Mass once, than after a dozen private audiences. His whole character speaks out in every tone of the liturgy, in every movement of the rubrics. Every syllable of the Latin comes to your ear with its own meaning, and with Leo's feeling of it, and no young levite straining after preciseness in every detail of his first Mass could observe the prescribed rules of movement, gesture and voice more faithfully than does the priest of the Vatican. He does, indeed, deviate in one respect—when moving from the center of the altar to the side, he supports himself by resting his hand on the altar—a solitary and necessary concession to old age.

To the same old age you must ascribe the fact that the Pope's low Mass takes nearer three quarters than half an hour. When he leaves the altar, the chaplain is ready to begin his Mass, and the Pope, invested, kneels at a faldstool near the gospel side to make his thanksgiving. For a few minutes he reads the prayers after Mass from a book held for him by one of the attendants; then his face is buried in the red cushion of the faldstool, and through the stillness, broken only by the prayers and responses of the Mass or the turning of a prayer-book leaf, there rises every now and then a voice like the stifled moan of a lion, filling the whole chapel, and making you feel as if you saw the whole burden of the Catholic world weighing on the feeble shoulders of the old man. Before that *prie dieu*, where a man is lamenting that he is Pope, where a Pope begs Him whose vice he is to have pity on his weakness, you realize the crushing weight of that office which the medical illuminators represented with a cathedral on its shoulders and the dragons of hell at its feet.—Donahue's Magazine.

A Life-Like Picture.

In Texas there is an A. P. A. editor of whom Mr. Brann, in his *Economist*, thus draws a good portrait. Our Canadian readers will also recognize in the article a true description of the leaders of the movement in Canada—Rev. Mr. Madill, Mr. McConnell of Windsor, and Mr. Busby of Southampton:

"He looks up like a \$2 key rocket on a dark night, or a red vest on a cornfield con. Just now he is publishing an A. P. A. paper that makes life an insupportable burden to the Pope, and chases the entire Church of Rome into the chapparral fifty-two times a year. When Brown begins to erupt the walls of the Vatican sway and totter like those of a Mexican jacal during an earthquake. When he thunders the College of Cardinals retire to the bomb proofs and engage in silent prayer. When he rises up William Riley and uncorks the seven vials of the Protestant apocalyptic, every Catholic priest in Christendom takes to the tail timber. He will tackle anything, from a Kansas cyclone to an offensive Carmelite nun; but it is when he grabs the English language by the butt end and begins to swish it about the shrinking shoulders of the 'Scarlet Woman' that Brown shows at his best. His 'holy zeal' registers about 1600 in the shade, winter and summer. Brown has somehow absorbed the idea that the Pope of Rome is trying to enslave him, and he is shrieking for liberty or death in a manner to make the erstwhile P. Henry ashamed of himself. Just what Brown thinks the Holy Father wants with him we cannot imagine. Perhaps he suspects that the Pope desires to add him to the Vatican's collection of entomological curios."

The Catholic Record.

Published Weekly at 484 and 685 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum. REV. GEORGE H. KORTHAVER, Author of "Mistakes of Modern Infidels" THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, Editors. LITERARY ADVISORS, JOHN NEVIN, P. J. NEVIN and W. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

London, Saturday, Nov. 30, 1896

A PARSON ON THE JESUITS.

There are undoubtedly some Protestant clergymen in Ontario and elsewhere throughout the Dominion who are liberal-minded and honest in the expression of their views, and we have many times had occasion to express our gratification that these gentlemen have from time to time had the courage, in the face of howling mobs of their associates, to tell the truth concerning the Catholic Church and of Catholic religious orders, when it was the fashion to abuse and vilify them. The brave and honorable man will despise the popularity which is to be gained by bearing false witness against his neighbor. Only cowards have recourse to calumny "whose edge is sharper than the sword, whose tongue out venoms all the worms of the Nile." If we are to judge, however, by the persistency with which the doctrines of the Catholic Church are misrepresented, and her most virtuous defenders slandered, we cannot help drawing the conclusion that with the majority of these clerics calumny and slander are a favorite weapon.

The Jesuits are ever a target for the venomous shafts of nearly every Protestant minister who has any reference to make to these illustrious and zealous workers in the Lord's vineyard, and indeed it appears that it is just because the Jesuit order has been eminent both for the virtue and zeal of its members that it has been slandered so pertinaciously by those who are inferior to them in every respect.

We are led to make these remarks through reading a lecture recently delivered by the Rev. W. H. Graham, a minister of Montreal, his subject being "Loyalty to the Jesuit, and his followers." We do not say, indeed, that Mr. Graham's lecture is any worse than similar effusions which have issued from others who have gone before him. It is even somewhat less outrageous than the calumnies of Eugene Sue, which are read to this day with avidity by thousands who revel delightedly in whatever is shocking. Mr. Graham has managed to put into the small space of an evening's lecture as many falsehoods as could well be crammed into so short a talk.

We shall not dwell upon Mr. Graham's laudation of the religious liberty to which Protestantism has given birth and his condemnation of Papal "arrogance and domination." We have had some specimens of this love of liberty in Canada, in Manitoba for example, where a clause inserted in the constitution of the Province which was primarily intended for the protection of Protestants, and secondarily for the protection of the minority, whether it might be Catholic or Protestant, has been grossly violated by the Protestant majority as soon as it became possessed of the right to overturn it. We pass over this part of Mr. Graham's lecture to take cognizance of his gross slanders against the followers of Ignatius Loyola, the founder of the Jesuit Order.

The first matter to which we shall call attention in this respect is what Mr. Graham calls "a scheme whereby the conversion" of a candidate for admission into the order is effected, and "a series of rules" bringing the candidate down into the horrors of hell in the first place as a preparation, and gradually leading him onward till the "poor deluded soul is born again according to the Jesuit teachings, and is perfected and ready to fight for the captain of his army," that is, for God. Well, where is the delusion in meditating on the great truths of religion: Death, judgment, hell, heaven? The truth is Mr. Graham mistakes St. Ignatius' meditations for the rules of the society. Those meditations, written by the founder of the Jesuits, are the most thorough and graphic that were ever composed on the subject treated, and a later saint than Ignatius said long ago that they had already brought more souls to salvation than they contain letters. Mr. Graham should

do something as effective in this line before abusing the saintly author of the "Spiritual Exercises."

We are next told that the Jesuit takes a vow of obedience. True; but Mr. Graham says:

"The right or wrong of the command is not to be considered. It is the mandate of his superior, and is authoritative as is the injunction of Jesus Christ. Their ethical code is framed so as to harmonize with the rest of their teachings. The key note of their ethical system is the old and familiar maxim that the end justifies the means. In the presence of this maxim all distinctions between right and wrong vanish: all human law dissolves and the law of God is divested of its authority."

More palpable absurdities than this *pot pourri* of falsehoods it would be difficult to imagine. What reasonable being can believe that a man who is obliged to begin his career by devoting a whole month to meditation on the great truths of religion on the plan of St. Ignatius, and afterwards daily meditates on the same subjects, till he has determined to range himself under the banner of his Divine Master, should habitually despise and defy the laws of God and man? Or that the writer of the spiritual exercises already referred to should lay it down as his duty to do so?

It is scarcely necessary to say that the Jesuits have no such rule of action that "the end justifies the means;" but if Mr. Graham imagines that he is justified in slandering the Jesuits, it would seem that he is himself guided by this principle in the sense that it is lawful to lie in order to propagate Protestantism, and to engender hatred against men who never injured him. As regards the vow of obedience, it is well understood that there would be no obedience if the Superior's command were sinful.

Of the same class is Mr. Graham's assertion that, according to Jesuit teaching, if "while the hand is shedding blood, picking a pocket or firing a building, the soul is meditating on something else, the person is free from guilt or stain and runs no risk of punishment in this world or in the world to come."

Such nonsense does not need serious refutation. We quote simply to show how unblushingly some parsons can lie in order to spread what they call the gospel of truth.

Mr. Graham continues:

"They scruple not at the use of any means so long as they gain their point. We see Henry III. and Henry IV. falling victims at their hands because they stood in the way of their aggression. One of the kings of Portugal is murdered at their bidding. The Prince of Orange is shot down because he resisted their encroachments. Under Jesuitical influences Philip II. organized the Armada and sent it to destroy England, or bring it if possible under the control of the Pope, but God interposed in England's behalf and the mighty fleet was destroyed and with it the political and financial prestige of Spain."

Many other horrible deeds are attributed to the Jesuits, among which is an attempt to assassinate Elizabeth, and the establishment of the Inquisition in Spain.

In regard to all these accusations it is enough to say for the present there is no truth in them. The Inquisition was established in Spain before Ignatius was born. Henry IV. of France was killed by a crazy ex-monk, not a Jesuit, and Henry III. was killed by a young man who had once been a student in a Jesuit college, but it is as utterly false to say that these were killed at the instigation of the Jesuits, or of any religious order, as to assert, as some preachers have done, that President Garfield and Abraham Lincoln were killed as the result of Jesuit plots. In fact Guiteau, the murderer of Lincoln, was an ex-local preacher, and it would be quite as just to attribute this murder to the Methodist ministers of America, as to raise a persecution against the Jesuits because, in troublesome times, centuries ago, some kings of France were murdered by political zealots.

As regards the Spanish Armada, we rejoice that England was not reduced to be a vassal under Spain, still we would remind our voracious parson that if the powers of Europe are to day justified in intervening to prevent the continued horrible massacre of Christians in Armenia, there can be little blame to Philip II. for desiring to put an end to the no less atrocious penal laws and confiscations which were enacted against Catholics throughout Great Britain by Elizabeth and her truculent legislators. Besides, it must be remembered that Philip had another object, to avenge the atrocious murder of the unfortunate Queen Mary of Scotland.

Mr. Graham says God intervened to preserve England. Perhaps so—and

it is quite possible that before many days are over the Turk with all his iniquity may say that there is a divine interposition to save Turkey from the threatened interposition of the European powers. It is true they are very menacing at the present moment, but it is still doubtful whether the existing jealousies of the nations may not prevent any positive or successful action.

MARRIAGE AND DIVORCE.

Our attention has been called by a couple of correspondents to an item which has been going the round of the press to the effect that a divorced lady, Miss Mabel O. Wright, is to be married to the Count Bela Zichy, and that Archbishop Corrigan of New York is to celebrate the marriage.

We have been asked to explain the item, as it is understood that the Catholic Church does not permit divorce, and that therefore such a marriage should be supposed to be invalid.

Concerning the special case to which our attention has been called we cannot give authentic information, but we can state positively that the Church does not and never did permit divorce between persons who were united by a Christian marriage.

It may occur, however, and it does sometimes occur, that marriages are contracted, or rather, are supposed to be contracted, between persons who are prohibited by the laws of God or of the Church from being united in marriage, and it will be readily understood that if the marriage ceremony is performed for parties who cannot contract a valid marriage, there is really no marriage at all. When this has occurred, there is no impediment in the way of a true marriage being afterward contracted. The fact of a divorce having been obtained according to civil law has nothing to do with the matter, except so far as it prevents any legal penalties from being inflicted.

Our correspondents may rest assured that if Mrs. or Miss Wright, or Yzen-ager, which it appears was the name of her first husband, is to be married by Archbishop Corrigan, it is because either her former husband is dead, or there was no real marriage in the case. The rule of the Catholic Church is absolute: a valid Christian marriage cannot be dissolved for any cause, except by death.

CHRISTIAN EDUCATION.

It has been the custom with those who persistently attack Catholic schools, and agitate for their abolition, to represent the question as if Catholics alone are advocates of Separate schools, and that they alone desire religion to be one of the regular studies on the school curriculum. This is far from being the case: but those who advocate a general national school system, in which there shall be no religious teaching, are well aware that by thus misrepresenting the state of the case they will secure the support of those whose ever present thought is to crush the Catholic religion, for of these there is a large percentage among non Catholics in this country and the United States.

The truth is that nearly all the Protestant denominations, or at least the religious portion of them, are in favor of religious teaching. The evidence of this is to be found in the pronouncements of synods, presbyteries and conferences, as well as individual clergymen of all denominations who have put themselves on record as being favorable to the teaching of religion in the schools.

It is true that, as a general rule, these declare that they would be satisfied with what we may call the minimum amount of religion; but it is not because they are opposed to something more definite and ample in this line that they thus express their satisfaction with a system which would give so little religious instruction, but because with so many denominations as there are, it is understood to be an impossibility to agree on a course of religious teaching which would be acceptable to all the denominations concerned. Hence they usually confine the expression of their desires in this regard to the introduction of the reading of the Bible, the teaching of the Lord's Prayer, the ten Commandments, the Apostles Creed, and such principal mysteries of religion as are admitted by a majority of the sects to be fundamental.

The Anglicans of Canada have laid down a more definite programme than this, as it will be remembered the general Anglican synod or convention of Canada pronounced decisively in favor of Separate religious schools in

which the tenets of the denomination shall be distinctly taught.

We submit to our separated brethren the consideration that the question is one for all Christians. There ought not to be any opposition to any Christian denomination which is able and willing to support distinctively Christian schools, provided always that there be no compulsion on pupils of other denominations to receive religious instruction to which their parents object. It should be a gratification that, although they have not among themselves sufficient unity of belief to come to an agreement on the subject of religious teaching, Catholics are able to do so, and thus a barrier is raised against the spread of that infidelity which is to-day making so determined an effort to overthrow all Christianity.

Many Protestant ministers have not hesitated to express their admiration of the zeal of Catholics in establishing and maintaining Catholic schools, and have spoken of these schools as being a sure guarantee that the next generation will not succumb to infidel propaganda. Our separated brethren might very profitably reflect that if they take side against Catholic schools, whether in Ontario or Manitoba, they take a step toward putting the future of the country into the hands of infidels.

The purely secular school system which many are advocating has been one of the causes, and the most potent of all the causes which have produced a total indifference to religion in a large percentage of the people of the United States so that not more than two-fifths of the population profess any specific religious belief, and of these nearly one-half are Catholics at the present moment—and these Catholics have been educated in the religious parochial schools. Why, then, should not Protestants rejoice that these schools have preserved the country to Christianity, and kept the Christian sentiment predominant among the people.

The purely secular idea of a national school system is not a product of Christian thought, and it is also certainly foreign to the convictions of the British people. It is confessedly the result of a cunningly devised effort originating in the United States, to dechristianize the people, and it has been a success in attaining its object.

Statistics recently published in England are an illustration of this, and make manifest the desire of the English people to give their children a Christian training.

The Board schools, are in a few instances secular, that is to say where the managing commissioners are pleased to conduct them without religious instruction; but even these schools have almost universally religious teaching, so that it may be truly said that the whole school system of England is based upon the principle that religious teaching is necessary for Christian children.

These are the schools which the Non-Conformists generally support, the Methodists excepted, who maintain voluntary, that is, denominational schools. As yet there are only 5,081 Board schools in England, whereas their establishment did not at all check the growth of the voluntary religious schools, which numbered 14,628 in 1894, the increase being 6,847 since 1870. This increase is greater than the total number of Board schools, notwithstanding the fact that 1,297 voluntary schools were transformed into Board schools since the Board school system was established. Of the schools thus transformed, 919 were Anglican, and 21 Methodist, the remainder being mostly Non-Conformist or partially secular.

The number of pupils in the voluntary schools is 2,449,008, being an increase of more than 100 per cent. in 24 years. The number of scholars in the Board schools is 1,805,306. The Government grant made to the voluntary schools was apportioned thus, according to results: Anglican, £2,732,436; Catholic, £321,432; Wesleyan Methodist, £198,277. The amount granted to Board schools was £2,653,657, the Government paying all their expenses.

Facts like these demonstrate that the English people will not consent to the exclusion of religion from the schools, and it is satisfactory to find that the Methodists as well as Anglicans are convinced of the necessity of giving it a prominent place on the school curriculum. The leaders of the Government, Lord Salisbury and Mr. Balfour, have also many times given expression to their conviction that this should be the policy of a Christian nation. It is surprising that any considerable number of Canadians, who usually pride themselves on their fidelity to the trad-

itions of the mother country, should be of a different opinion; and it is especially worthy of remark that while the English Methodists are in favor of religion in the schools, the Methodists of Canada as a rule favor its ejection from the school-room. This shows a lamentable uncertainty and vacillation in the character of their religious convictions.

Notwithstanding the fact that the English Non-Conformists have generally declared themselves in favor of the policy of secularization, it is remarkable that at the annual meeting of clergymen at Grindelwald, Switzerland, for the purpose of cementing a union between the various sects, compromise resolutions were passed to the effect that there should be religious teaching, but of a minimized character. It was there settled that the denominations represented should advocate the making of the Apostles' Creed the basis of religious teaching.

It is needless to say that Catholics can never consent to so shadowy a course of religion as this. Catholics will continue to insist upon it that their children should be thoroughly instructed in Catholic doctrine. No other course than this can produce Christians firm in their faith, and even those Protestants who have the propagation of Christian doctrine and morality at heart will acknowledge that we are right in this, and will maintain the right of Catholics to decide to what extent their children shall be instructed in the most important of all branches of knowledge.

ONE FAITH AMONG DIVERSITIES OF NATIONALITY.

The *Missionary Review* gives an interesting account of the power of Christianity over such hostilities as were the Chinese and Japanese during the late war. When the Japanese occupied Makung in the Pescadore, a group of islands in the North Pacific, the inhabitants retreated to the North of the island. The Chinese Christians on returning to Makung asked that their Church might be restored to them, and the request was granted.

When the Japanese Christians in the invading force learned that the Chinese had a Christian service in the town, they came to join them in their worship, and afterward an arrangement was made that there should be a Chinese service in the morning at which the Japanese should attend, and a Japanese service in the evening at which the Chinese should attend, the New Testament and hymn-book, which is in the character read by both nations, being the medium through which both followed the services, which would have been in an unknown tongue and unintelligible to each nation separately if it were not for this medium of intelligibility, for it is to be borne in mind that though the two nations speak different languages, the ideographic writing of China is used also and is understood by the educated Japanese.

Mr. Barclay, the writer of the account of the incident, speaks of it as a beautiful example of Christian union, and so it would be if it marked a real unity of faith between the Christians of the two countries who happened to come together under such circumstances. But with the great diversity of Christian Churches which have been planted in Japan and China, including every variety of belief from Unitarian to Baptist, Methodist, Presbyterian, Congregationalist and Anglican, it is very doubtful whether the Christian union was more than skin-deep in the instance recorded. If one set of Christians were Unitarians, and the others Presbyterians or Methodists, there could be no real union of worship or religious sentiment between them, but if the native Christians had been Catholics, the picture would have been complete.

It is only within the last half of the present century that Protestants have done any missionary work worth speaking of, but it is nothing new for Catholics of different nationalities to meet in unity of faith, and worship at the same altar. The very fact that the same sacrifice is offered up everywhere by Catholic priests is a bond of religious union between Catholics, whatever may be their nationality; and that bond is strengthened by the fact that the sacrifice is offered up everywhere in the universal language of the Church: everywhere, we say, because though there is a diversity of rite and language in the Oriental Catholic churches, constituting a small percentage of the whole Catholic Church, this fact in no way interferes with the unity of faith and ecclesiastical discipline which prevails with Catholics throughout the world; and even where

these Oriental rites exist it is perfectly understood that they in no way constitute an obstacle to a perfect unity of worship between Catholics of both rites. The language may be different, but the doctrine is the same, and everywhere there is the same obedience and respect shown to the successor of St. Peter, the Head of the Universal Church.

FORGED STATISTICS.

We recently called attention to the fact announced by the *New York Sun* that the statement which has been very frequently made to the effect that the saloons of that and other cities of the United States are conducted by Irish Catholics in considerable excess of their proportion of the population, is without foundation.

It is very easy to make assertions of this kind, and when there are no special authentic statistics on such a subject it is difficult to disprove them. The *New York Sun*, however, disproved them for that city by a reference to the City Directory, which showed a great preponderance of Germans, Jews, and Italians among the saloon-keepers, the Irish and those of Irish descent coming only fourth in the list of nationalities, though they constitute the largest percentage of all the nationalities in the city.

It is now reported from Milwaukee that a similar state of affairs exists there. There are, according to the *Milwaukee Citizen*, only eighty Irish saloon-keepers out of a total of twelve hundred in that city. Thus the Irish constitute only 6 1/2 per cent. of the saloon-keepers, whereas there are forty Irish or Irish-Americans out of three hundred lawyers, the Irish being 13 1/2 per cent. of the total in that profession, the percentage being more than double their percentage of saloon-keepers.

This statement of the enemies of the Irish race in reference to the proportion of Irish saloon-keepers, is on a par with the statement made not long ago to the effect that a very large proportion of desertions from the army during the civil war were of Irish soldiers. To the *New York Sun* is also due the credit of having refuted this assertion by its investigations. Enquiries were made at the War Department concerning the statistics, and the department gave the information that no such statistics had emanated from it. It was said that there was no record of the nationality of soldiers and deserters, and it was therefore absolutely impossible to make any definite statement on the subject. The statement was, therefore, a calumny made up by the enemies of Irishmen to discredit them with the American people, but it failed entirely of its object.

THE DENVER FAITH CURER.

In reference to the Denver Faith-Curer Schlatter, the *New York Sun* states that one having a right to speak in the case has pronounced that though Schlatter is professedly a Catholic, and in Germany practiced the Catholic faith, he is at present violating the Church law, and cannot be regarded as a Catholic. He certainly does not perform his alleged miraculous cures in the name of the Church, and the Church is in no way responsible for his operations.

It is true that many persons have stated that they have seen remarkable cures effected by him, but investigation has not borne out these statements, as we mentioned in our last issue. On the contrary, there is very good reason for believing that the reputation which Schlatter has gained is founded upon a delusion. The cures are certainly not so numerous as they have been represented to be, and in the cases where investigation has been made there has really been no cure effected.

The *New York ecclesiastic* quoted by the *Sun*, though not named, is presumably one in high position, and he adds that Catholics should not present themselves before the pretended Faith-curer, as by so doing they would violate their spiritual obligations.

Schlatter's success in obtaining followers has not been among Catholics, but among Protestants and sceptics, who are numerous in Colorado, whereas Catholics are few. It has always been the case that sceptics who boast most of their contempt for superstition, are in fact the most superstitious class. They are the most easily deceived in regard to such illusions and impostures as Faith-cures, Spiritualism, and the like, and it is well known that the Spiritualists especially are made up almost entirely of unbelievers in Christianity. It is the same story

WHO ARE RUN WHO HAVE LOST APPETITE WHO NEWLY ACQUIRED HEALTH WHO SUFFER FROM... Margaret told it all—the torture of months before Hubert's arrest; his "All," was the hoarse reply. "Your motive for doing this thing... There is no necessity even for this, for it is in my power to bring forward... will also cure you.

THE ORIGIN, FORM AND POPULARITY OF THE HOLY ROSARY.

The devotion of the Holy Rosary was revealed to Saint Dominic by the Blessed Virgin Mary — who admonished him and his Order to preach it throughout the world — as the most powerful means of extinguishing vice, of converting heretics, of inflaming all hearts with the love of Jesus Christ, and of promoting among the faithful the practice of every virtue. Our Blessed Lady said to her servant, "Thou shalt inform my people that it is a devotion most acceptable to my Son and to me." It is adapted alike to the learned and the ignorant, to the cloister and the world, and suited to every one's capacity, the words being so easy that the most illiterate may learn them, and the most learned may find in them matter of contemplation worthy the keenest intellect and the highest sanctity. No Christian could slight the devotion of the Rosary with irreverence, or neglect its frequent use without serious injury to piety.

To perform the devotion as taught by Our Lady and St. Dominic it is necessary to meditate on the mystery proposed, either just before beginning the decade or whilst reciting it. To meditate is to make in spirit of prayer the application of some religious truth to our soul and its present needs or practices, thus drawing from the subject meditated, considerations urging the will to love and imitate the divine example recalled by the memory and pictured by the imagination. In the rapid recitation of the Rosary such meditation is much facilitated by selecting one particular virtue and praying for it through the merits of that holy mystery in honor of which the decade is being said. It is in such contemplation of the Joyful, the Sorrowful, and the Glorious mysteries of the life of our Lord, in connection and sympathy with His loving Mother, what the devotion properly consists.

Taught by Our Lady herself, the Rosary was, at her request, propagated by the Friar preachers of St. Dominic throughout the world. Saint Charles Borromeo said "that he depended upon it almost exclusively for the conversion and sanctification of his diocese," and equally great has been the esteem in which other saints have held the devotion from the time it was given to the world until the present day. Bishops and parish priests, having vied with each other in promoting the Holy Rosary in the territories entrusted to their jurisdiction. The founders of religious orders and congregations in these latter times have, almost without exception, either commanded or earnestly counselled the daily recital of the Rosary. The Benedictines, represented by men venerable even in an order so glorious by reason of its traditional sanctity and learning, speedily adopted this devotion in their ancient cloisters. The Carmelites were pleased to repeat that they had received from the Dominican Order both their later rules and their Rosary—the double bond by which the cloistered and the apostolic Orders of Our Lady were united. The Franciscans, ever ardent in their love of Jesus Christ, carried, dangling from their cord, rough hewn chaplets of their own manufacture, and to gather with holy poverty, preached the Beads of their Immaculate Mother, the world over. The first Fathers of the Society of Jesus, taught both by the words and example of their holy founder, invariably propagated the devotion of the Rosary wherever they went. Like Saint Francis Xavier, who healed the sick by applying his beads to their ailing bodies, they not infrequently would raise aloft their beads, when approaching some distant islands they had come to evangelize, and with it bless those barbarous people who were to be conquered by that love of Jesus and Mary of which the Rosary is the most complete exponent. Saint Philip Neri, founder of the Oratorians, and the apostle of Rome, ever stands before us, whether in history or in art, armed with the devotion of the Rosary wherever they went. Like Saint Francis Xavier, who healed the sick by applying his beads to their ailing bodies, they not infrequently would raise aloft their beads, when approaching some distant islands they had come to evangelize, and with it bless those barbarous people who were to be conquered by that love of Jesus and Mary of which the Rosary is the most complete exponent.

They say that in honoring the Blessed Virgin we are idolaters, and they accuse us of paying Divine homage to the Blessed Virgin. All the Protestant sects, no matter how they suffer among themselves, may be said to pin their faith to this Mariolatry of the Church of Rome. Like Mesopotamia of old Mariolatry has become a word to conjure by. It is only a few days ago that the Protestant Bishop of Goulburn, Dr. Chalmers, in the discourse to which I have already referred, declared "the Roman worship of the Blessed Virgin" to be an insuperable barrier to the reunion of Christendom, and he took the occasion to explain the doctrine of the Catholic Church to be that we "constitute the Blessed Virgin an object of supreme worship," that we "exalt her to the throne of the everlasting Godhead," in a word, that we admit "the deification of Mary." Now the Catholic Church has declared a thousand times that we held no such doctrine, and that it is contrary to holy faith to pay such Divine honors to the Blessed Virgin. We honor, her, indeed, as being exalted and privileged in a most special way by God, but with our whole heart we proclaim that to God alone supreme worship is due. There was a small sect in Africa in the fourth century, known as the Collyridians, who, as we are told by St. Epiphanius, proclaimed that the Blessed Virgin should be adored. The Catholic Church cut them off from her fold, and anathematized their teaching, just as Luther and Henry VIII. were anathematized and condemned in latter ages. Again, when the Council of Trent defined the uselessness of the Blessed Virgin, it expressly added that this was a special privilege of sanctity conferred on her by the Creator. In our own days, the doctrine of her Immaculate Conception was defined, but in the very words of the definition it was declared that this immunity from original sin was a special grace and favor of the Most High granted to her through the merits of our Divine Redeemer. Hear how distinctly the Catholic doctrine on this head is set forth in the primary catechism used throughout the whole Australian Church. "We honor Our Blessed Lady more than all the other saints, because she is the Mother of God, but we never give her Divine or supreme honor, which is due to God alone." And again the teaching of the Church regarding the Immaculate Conception is set forth: "The Blessed

preaching of the Rosary spreads the kingdom of Jesus Christ by the grateful and permanent form under which it imparts to infidels the knowledge of the mysteries of Jesus and Mary. Saint Pius V. describes the Rosary as "the power which banishes the darkness of heresy," a title well attested by the historical events of the thirteenth, the sixteenth and the seventeenth centuries, when festivals were instituted, and monuments raised as memorials, and the triumphs of the Rosary. Clement VIII. calls the Rosary "the protection and security of the faithful," and recounts the victories which have been obtained, and the miracles which have been wrought through that devotion. And, of a truth, successive ages have united their imposing voice to that of the last-named Pontiff, to testify how the Rosary has been instrumental in delivering devout Rosarians from perils the most dreadful, in warding off dangers to body and soul, in healing the sick, in raising the dead to life, as the Virgin Mother of Jesus revealed to the Blessed Alanus. "Immense volumes might be written," were her words, "if all the miracles of my Holy Rosary were recorded." Pope Gregory XIII. styles the Rosary "the appeaser of divine anger, the rainbow of peace, reconciling outraged Heaven with guilty earth," and speaks of the hands armed with that holy sign as "shielded by heavenly armor." Gregory XIV. ever titles the Holy Rosary "the destroyer of sin." In effect, how many a soul abandoned to sin has been saved by means of this devotion from the abyss of vice; and when sincere lovers of souls seek the conversion of the wayward, what remedy do they apply so constantly and with so successful results as the Rosary? Pope Paul V. refers to the Rosary as the "treasury of all grace," in which "sinners find life, the just find it more abundantly." The contemplation of the sacred mysteries of our Saviour's life inflames the heart with the love of God and arises it easily to the sublimest virtue. Devotion to the Rosary is a pledge of perseverance in well-doing, an earnest one of a happy death and a blessed eternity. But if there is one Pope who deserves to be called the Pope of the Rosary, it is the present illustrious occupant of St. Peter's Chair. More than any of his predecessors at the Vatican, Leo XIII. has been constant in counselling the faithful to have continual recourse to this most popular form of devotion to the Mother of God; inviting them during the month of October to assemble around the altars of this most august of queens and most benign of mothers, and weave and offer to her, like devoted children, the mystic garland of the Holy Rosary, so pleasing to her loving Heart. — Annals of Our Lady of the Sacred Heart.

Virgin Mary, by a singular privilege of grace, bestowed on her through the merits of her Divine Son, was preserved free from original sin, and this privilege is called the Immaculate Conception. If we look back through the history of the Church we will find that in every age the faithful have loved to link together the tributes of their piety and devotion to the Blessed Virgin and the Divine worship which they offered to our Blessed Lord. The Blessed Virgin in her inspired canticle proclaims that all generations shall salute her as Blessed and thrice Blessed. It is not in the Catholic Church alone that this prophecy is fulfilled. The Catacombs of Rome lead us back to the Apostolic age. Moving along their winding corridors and kneeling in the oratories once sanctified by the visits of our first Fathers in the faith, we breathe the atmosphere of piety of the great martyrs and confessors of holy Church. We see around us there on every side the first rudiments of Christian art; and the frescoes and mosaic and relieves all attest that in the every day life of those early Christians the honor and devotion to the Blessed Virgin and the saints held the very same place that it holds among ourselves. The most ancient liturgies of the Eastern Churches all bear witness to the same reverence and piety of the faithful in regard to the Blessed Virgin. Thus, for instance, in the Liturgy of St. James, she is styled, "our most holy, immaculate and most glorious lady, Mother of God and ever Virgin Mary." In the Alexandrian Liturgy of St. Basil she is saluted as "most holy, most glorious and immaculate." In the Liturgy of St. Mark the Evangelist, the same eulogy is repeated, and she is invoked as the "most holy and immaculate, and Blessed Mother of God, the ever Virgin Mary."

In the second century, St. Irenaeus, the great pillar of the Orthodox faith, salutes the Blessed Virgin as the second Eve, and he does not hesitate to declare that as Eve was a Mother of death to the human race, so Mary, in the mysterious ways of God's mercy, has become a Mother of life to us all. As far back as the fourth century St. Gregory Nazianzen records an incident which assuredly would fit in very badly with the Protestantism of the present day. There was a Christian woman, he says, who was persecuted by a certain pagan using every effort to pervert her by magical arts. On her part she had recourse to prayer to the Blessed Virgin, and through the powerful patronage of the Mother of Our Lord, obtained the grace of being freed from the persecution, and further she was consoled by the conversion of the heathen who had persecuted her. In the fifth century the Blessed Virgin is saluted by the Fathers as "the Morning Star of the faith, the Mother of life, of beauty, of majesty, the bulwark of believers, the Church's diadem, the all undivided Mother of holiness." St. Augustine invokes her in the sweet prayer: "Holy and Immaculate Virgin Mary, Mother of Our Saviour, deign to intercede in my behalf before Him whose temple thou hast deserved to be." It is objected to us as doing injury to the majesty of God that we pray to the Blessed Virgin and to the saints, and invoke their patronage. But why should we not do so? Here below in our pilgrimage of life do we not assist each other by our prayers? Are we not told in the Sacred Scripture that the prayers of the just are heard before God, and are we not again and again reminded that the prayers of the saints are as a fragrant incense before the altar of the Most High? Death does not sever the bonds that unite the members of the Church. Far be from us the cheerless and heartless creed which declares a perpetual divorce between the faithful on earth and the just in heaven. The golden link of prayer unites us with the angels and saints— and above all with the Queen of Angels and our Mother, who rejoice before God's throne and partake of the Redeemer's triumph in Heaven. God alone is the giver of all good gifts. He is the source of all blessings, the fountain of goodness. Whatever power or happiness or glory the Blessed Virgin and the saints possess, whatever patronage they may exercise in our behalf, all comes from God. The moon borrows her light from the sun. Even so the comeliness and radiance that adorns the Blessed Virgin comes from the Redeemer, the "Sun of Justice," the one mediator of redemption between God and man. The faithful know full well by daily experience that it is not in vain the Blessed Virgin prays for us to her Divine Son and offers her loving petitions in our behalf. Some of the ablest Protestant writers have not failed to recognize the sanctifying influence of this devotion to the Blessed Virgin. Longfellow, in his Golden Legend, pays it the following beautiful tribute: "This is indeed Blessed Mary's land, Virgin and Mother of our dear Redeemer. All hearts are touched and softened at her name: And if our faith has given us nothing more than this example of all womanhood. So mild, so merciful, so strong, so good, So patient, peaceful, by all loving, pure, This was enough to prove it higher and truer Than all the creeds the world had known before." So also Edgar Poe invokes her intercession, and acknowledges the influence of her patronage in heaven: "At noon, at noon, at twilight dim, Maria! thou hast heard my hymn. God, give me, give me, in good and all, Mother of God be with me still. When the hours flow brightly by, And not a cloud obscured the sky, My soul, lest it should truant be,

WHY WE HONOR MARY.

The Devotion of Catholics to the Mother of God.

In a recent sermon, Cardinal Moran, of Sidney, at Granville, N. S. W., preached an eloquent discourse in which he considered the calumnies with which certain non-Catholics persistently assail the devotion of Catholics to the Mother of God. Cardinal Moran on this point said:

They say that in honoring the Blessed Virgin we are idolaters, and they accuse us of paying Divine homage to the Blessed Virgin. All the Protestant sects, no matter how they suffer among themselves, may be said to pin their faith to this Mariolatry of the Church of Rome. Like Mesopotamia of old Mariolatry has become a word to conjure by. It is only a few days ago that the Protestant Bishop of Goulburn, Dr. Chalmers, in the discourse to which I have already referred, declared "the Roman worship of the Blessed Virgin" to be an insuperable barrier to the reunion of Christendom, and he took the occasion to explain the doctrine of the Catholic Church to be that we "constitute the Blessed Virgin an object of supreme worship," that we "exalt her to the throne of the everlasting Godhead," in a word, that we admit "the deification of Mary." Now the Catholic Church has declared a thousand times that we held no such doctrine, and that it is contrary to holy faith to pay such Divine honors to the Blessed Virgin. We honor, her, indeed, as being exalted and privileged in a most special way by God, but with our whole heart we proclaim that to God alone supreme worship is due. There was a small sect in Africa in the fourth century, known as the Collyridians, who, as we are told by St. Epiphanius, proclaimed that the Blessed Virgin should be adored. The Catholic Church cut them off from her fold, and anathematized their teaching, just as Luther and Henry VIII. were anathematized and condemned in latter ages. Again, when the Council of Trent defined the uselessness of the Blessed Virgin, it expressly added that this was a special privilege of sanctity conferred on her by the Creator. In our own days, the doctrine of her Immaculate Conception was defined, but in the very words of the definition it was declared that this immunity from original sin was a special grace and favor of the Most High granted to her through the merits of our Divine Redeemer. Hear how distinctly the Catholic doctrine on this head is set forth in the primary catechism used throughout the whole Australian Church. "We honor Our Blessed Lady more than all the other saints, because she is the Mother of God, but we never give her Divine or supreme honor, which is due to God alone." And again the teaching of the Church regarding the Immaculate Conception is set forth: "The Blessed

Virgin Mary, by a singular privilege of grace, bestowed on her through the merits of her Divine Son, was preserved free from original sin, and this privilege is called the Immaculate Conception. If we look back through the history of the Church we will find that in every age the faithful have loved to link together the tributes of their piety and devotion to the Blessed Virgin and the Divine worship which they offered to our Blessed Lord. The Blessed Virgin in her inspired canticle proclaims that all generations shall salute her as Blessed and thrice Blessed. It is not in the Catholic Church alone that this prophecy is fulfilled. The Catacombs of Rome lead us back to the Apostolic age. Moving along their winding corridors and kneeling in the oratories once sanctified by the visits of our first Fathers in the faith, we breathe the atmosphere of piety of the great martyrs and confessors of holy Church. We see around us there on every side the first rudiments of Christian art; and the frescoes and mosaic and relieves all attest that in the every day life of those early Christians the honor and devotion to the Blessed Virgin and the saints held the very same place that it holds among ourselves. The most ancient liturgies of the Eastern Churches all bear witness to the same reverence and piety of the faithful in regard to the Blessed Virgin. Thus, for instance, in the Liturgy of St. James, she is styled, "our most holy, immaculate and most glorious lady, Mother of God and ever Virgin Mary." In the Alexandrian Liturgy of St. Basil she is saluted as "most holy, most glorious and immaculate." In the Liturgy of St. Mark the Evangelist, the same eulogy is repeated, and she is invoked as the "most holy and immaculate, and Blessed Mother of God, the ever Virgin Mary."

In the second century, St. Irenaeus, the great pillar of the Orthodox faith, salutes the Blessed Virgin as the second Eve, and he does not hesitate to declare that as Eve was a Mother of death to the human race, so Mary, in the mysterious ways of God's mercy, has become a Mother of life to us all. As far back as the fourth century St. Gregory Nazianzen records an incident which assuredly would fit in very badly with the Protestantism of the present day. There was a Christian woman, he says, who was persecuted by a certain pagan using every effort to pervert her by magical arts. On her part she had recourse to prayer to the Blessed Virgin, and through the powerful patronage of the Mother of Our Lord, obtained the grace of being freed from the persecution, and further she was consoled by the conversion of the heathen who had persecuted her. In the fifth century the Blessed Virgin is saluted by the Fathers as "the Morning Star of the faith, the Mother of life, of beauty, of majesty, the bulwark of believers, the Church's diadem, the all undivided Mother of holiness." St. Augustine invokes her in the sweet prayer: "Holy and Immaculate Virgin Mary, Mother of Our Saviour, deign to intercede in my behalf before Him whose temple thou hast deserved to be." It is objected to us as doing injury to the majesty of God that we pray to the Blessed Virgin and to the saints, and invoke their patronage. But why should we not do so? Here below in our pilgrimage of life do we not assist each other by our prayers? Are we not told in the Sacred Scripture that the prayers of the just are heard before God, and are we not again and again reminded that the prayers of the saints are as a fragrant incense before the altar of the Most High? Death does not sever the bonds that unite the members of the Church. Far be from us the cheerless and heartless creed which declares a perpetual divorce between the faithful on earth and the just in heaven. The golden link of prayer unites us with the angels and saints— and above all with the Queen of Angels and our Mother, who rejoice before God's throne and partake of the Redeemer's triumph in Heaven. God alone is the giver of all good gifts. He is the source of all blessings, the fountain of goodness. Whatever power or happiness or glory the Blessed Virgin and the saints possess, whatever patronage they may exercise in our behalf, all comes from God. The moon borrows her light from the sun. Even so the comeliness and radiance that adorns the Blessed Virgin comes from the Redeemer, the "Sun of Justice," the one mediator of redemption between God and man. The faithful know full well by daily experience that it is not in vain the Blessed Virgin prays for us to her Divine Son and offers her loving petitions in our behalf. Some of the ablest Protestant writers have not failed to recognize the sanctifying influence of this devotion to the Blessed Virgin. Longfellow, in his Golden Legend, pays it the following beautiful tribute: "This is indeed Blessed Mary's land, Virgin and Mother of our dear Redeemer. All hearts are touched and softened at her name: And if our faith has given us nothing more than this example of all womanhood. So mild, so merciful, so strong, so good, So patient, peaceful, by all loving, pure, This was enough to prove it higher and truer Than all the creeds the world had known before." So also Edgar Poe invokes her intercession, and acknowledges the influence of her patronage in heaven: "At noon, at noon, at twilight dim, Maria! thou hast heard my hymn. God, give me, give me, in good and all, Mother of God be with me still. When the hours flow brightly by, And not a cloud obscured the sky, My soul, lest it should truant be,

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FIVE-MINUTE SERMONS. First Sunday of Advent.

When you shall see these things come to pass, know that the kingdom of God is at hand. It may seem strange to some that the seasons which precede the celebration of the great festivals of Christmas and Easter, festivals of great joy as they are, should be ordered by the Church to be kept as seasons of penance.

OUR BOYS AND GIRLS.

The Mouth of the Poor Souls. Pray for them, little children, When you hear the wild winds sigh; Some under seas are sleeping, Some in lone graveyards lie.

The Italian's Dog.

It happened, about twenty years ago, that Mrs. C., a pious lady living in one of the great cities of America, was molested several times while on her way to early Mass by a lean, half-famished dog.

Mrs. C. took a narrow, unfrequented street to reach the cathedral, because by such a route she would not be likely to meet any of her acquaintances to give distraction; and it was also a means of rendering her walk shorter from the church to her own house.

The following morning, as soon as Mr. and Mrs. C. reached the customary haunt of the dog, forth he came and pulled harder than ever at the lady's cloak.

After following his guidance about the length of two blocks, the dog stopped before a dilapidated door, and, whining, put his paw against it, and opened on one side so as to let himself in.

Mr. C., perceiving one was a man, addressed him in English, French, and German, but without receiving any intelligible response.

Meanwhile, Mrs. C., casting her eye around the forlorn place, perceived a hand organ and a monkey in a corner.

In the Italian tongue the mystery was solved. The poor man had fallen sick from cold and hunger, after his young wife had been forced to her miserable bed by exposure while tramping the streets with him.

Both beds were surrounded with bones, etc., which the dog Carlo had brought in from the street for their nourishment, wondering at their not eating.

The kind lady and gentleman consoled the sufferers as best they could, assuring them that they should soon be cared for.

Mr. C. had a brass collar made for the good little animal, and on it was inscribed: "Carlo, whose fidelity saved the life of his owners."

trees, and lay utterly exhausted beneath the protecting branches until the lines of suffering were smoothed away, and Sleep kindly spread her mantle above him.

The boys and girls, coming up the lane from the school-house, paused with pitying glances at the prostrate form, and stole away whispering, "I guess its another of the soldiers trying to walk home."

On thanks, thanks, you dear old auntie. Good-bye, I won't bother you, and the girl skipped joyfully to the door, with her treasures.

With one glance of dislike the lady addressed replied: "I've nothing for beggars. These soldiers that pester us are half of them scamps. Be off now, for you won't get anything here."

"Yes, madam, I am going, but first let me say that I never begged before. I am no beggar," and again touching his cap with a courteous gesture, he walked proudly away.

The little girl, with great tears on her cheeks, turned to her aunt and said: "How could you send him away, when he was hungry? Oh when you spoke that way to him I saw how you hurt him, in his eye. He looked like he would die before he would beg again. God doesn't like you to do that, I know He doesn't."

Like a child, she thought he was asleep, and stood looking at him, when a bright thought seemed to strike her, and she laid her pie down beside him, talking softly to herself.

At one of the meetings of the Grand Army of the Republic, about twenty years after the civil war, an old soldier was addressing a large number of people.

In recounting his experiences he said: "Of all the memories of that time, one incident stands boldly forth, shining in its brightness against the background of bloodshed and suffering."

"I was literally starving, and, finally after a struggle with my pride, I stopped at a farm house, and for the first time in my life asked for a little bread. I was indignantly refused."

"There was a little girl standing by the door, and as I caught the pity in her eyes, and saw her lips tremble, I walked up the road for a short distance, then throwing myself on the ground I resolved, in the bitterness of my heart, to end my miserable life. Presently I looked up and saw the child who had been in the house I had just left standing near me."

"I have the little penny yet and every night and morning I pray that God may bless my little angel."

Out of Sores.—Symptoms, Headache, loss of appetite, furred tongue and general indisposition. These symptoms, if neglected, develop into acute disease. It is a trite saying that "an ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills.

BEST FOR WASH DAY USE SURPRISE SOAP BEST FOR EVERY DAY.

FRIENDLY ADVICE

The Means of Renewed Health to a Sufferer.—Dr. Williams' Pink Pills Succeeded Where Doctors Had Failed for Thirty Years.—The Sufferer One of Northumberland Co.'s Best Known Men.

From the Trenton Advocate. Mr. John Frost's case is a most remarkable one. He is one of the best-known residents in the county of Northumberland, being a retired farmer of most ample means, and having financial dealings with hundreds throughout the townships.



Getting into my Rig was agonizing, numerous remedies, but all failed to cure me. Scarcely a month passes that I am not laid up, and frequently I am confined to bed six or eight weeks unable to move hand or foot and suffering untold agonies.

Knowing his story to be true and anxious that Dr. Williams' Pink Pills should have a severe test, we prevailed on Mr. Frost, much against his will, to give them a trial.

We saw him after he had used the first box, and he admitted some relief and said he believed there was something in the remedy.

"I was literally starving, and, finally after a struggle with my pride, I stopped at a farm house, and for the first time in my life asked for a little bread. I was indignantly refused."

"There was a little girl standing by the door, and as I caught the pity in her eyes, and saw her lips tremble, I walked up the road for a short distance, then throwing myself on the ground I resolved, in the bitterness of my heart, to end my miserable life. Presently I looked up and saw the child who had been in the house I had just left standing near me."

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



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Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate. Diligently compared with the Hebrew, Greek, and other editions in divers languages.

ing to the Clementine edition of the Scriptures, with annotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia.

THE HOLY BIBLE. A SMALLER EDITION

Translated from the Latin Vulgate. Neatly bound in cloth. Size 10x7x2, and weighs 3 pounds 6 ounces. This book will be sent to any address on same conditions as the larger edition, for Four Dollars, and a year's credit given on subscription to THE CATHOLIC RECORD.

Address THOMAS COFFEY, Catholic Record Office, London, Ont.

again, the rapid change from suffering to health seems a great surprise. However we are not at all surprised, for on all sides we hear of cures effected by the use of Pink Pills.

All for a Stranger.

It is the instinct of a true woman to be, in all her belongings, just what she wishes to seem to others. Company manners, company clothes and company housekeeping, when put on for effect, are repugnant to her ideas of self-respect.

Watching Your Children's Voices. An uncultivated voice is rarely pleasant, and is very apt to express the moods of its possessor, as everyone knows the angry child will scream out in irritated tones, and the merry, good-natured one is very apt to be boisterous.

Physicians

prescribe Scott's Emulsion of Cod-liver Oil and Hypophosphites because they find their patients can tolerate it for a long time, as it does not upset the stomach nor derange the digestion like the plain oil.

JOHN FERGUSON & SONS. The leading Undertakers and Embalmers. Open night and day. Telephone—House, 373 Factory, 54.

CATHOLIC ALMANAC OF ONTARIO.

The Calendar of this Almanac is an accurate guide to the Feasts, Fasts, Saints' Days, etc., as observed in Ontario. It is compiled by the Rev. J. M. Cruise, editor of the Order, used by the clergy and religious of Ontario. No other published calendar supplies this daily guide.

Published by THE SISTERS OF THE PRECIOUS BLOOD, 113 St. Joseph St. TORONTO.

Father Damien, S.J.

One of the most instructive and useful pamphlets extant is the lecture of Father Damien, S.J., on the "Private Interpretation of the Bible." The book will be sent to any address on receipt of 15 cents in stamps.

FOR BLOOD. The CATHOLICS OF SCOTLAND

From 1893, and the Extinction of the Heresy in 1897, till the Death of Bishop Cameron in 1892.

By the Late Lamented ENES McDONNELL, DAWSON, LL. B., F. R. S. Author of "Practical and His Time," "Letters and Lectures on the British Colonies," "The Temporal Sovereignty of the Pope," "Mary in and Margaret," "St. Vincent de Paul," "The Last Defender of Jerusalem," "Dominion Day," "The North-West Territory and British Columbia," etc.

C. M. B. A.

During my recent visit to the Limestone City... I had the pleasure of attending a meeting of the C. M. B. A. in their new hall on Brock street...

For the CATHOLIC RECORD. MANITOBA SCHOOL QUESTION.

Education is one of the most important questions of the day. It is reasonable that it should be, for, in a country where the population is increasing so rapidly...

RESOLUTIONS OF CONDOLENCE.

At the last regular meeting of Branch 165, the following resolution was adopted: Whereas it has pleased Almighty God to take to Himself our dearly loved and esteemed Brother, John Kelly...

At a regular meeting of St. Patrick's Branch, No. 175, Kinkora, held in their hall on the 28th Oct., 1895, it was moved by Bro. P. J. Finnegan...

Resolved that we, the members of Branch No. 175, do deeply sympathize with Bro. John Kelly and family in their hour of trial and earnestly pray that the Governor of all will grant them the grace to love with Christian fortitude to His divine will...

Resolved that a copy of this resolution be forwarded to the Rev. J. Kelly, recorded on the minutes and published in the CATHOLIC RECORD.

At a regular meeting of Branch No. 154, of the C. M. B. A. Eganville, held on Nov. 15, the following resolutions of condolence were unanimously adopted:

Whereas Almighty God has been pleased in His infinite wisdom to call unto Himself our dearly loved and esteemed Brother, John Kelly, and his dear personal friend of every member of the branch, be it

Resolved that while bowing to the Divine will we wish to place on record our deep sorrow that he, so young in years yet so ripe in all wisdom and knowledge that he attained to his sacred end, and that he was loved so dearly, should be taken from us.

That we tender our sincere sympathy to his father, his brothers and sister, his Bishop, and his brother clergy, to all of whom he has by his kindly disposition and saintly life, impressively endeared himself.

That a copy of these resolutions be sent to the Rev. J. Kelly, recorded on the minutes and published in the CATHOLIC RECORD.

A. O. H.

At a regular meeting of Division No. 1, A. O. H., held on Nov. 27, 1895, the following resolution of condolence was unanimously passed:

Resolved that we, the members of Div. No. 1, A. O. H., having learned of the death of Mrs. John Curtis, of Downsville, the dear friend of our esteemed Brother, J. J. Ferguson, be it further

Resolved that a copy of this resolution be forwarded to Bro. J. J. Ferguson, recorded on the minutes and published in the CATHOLIC RECORD.

E. B. A.

At a regular meeting of the E. B. A., held on Nov. 27, 1895, the following resolution of condolence was unanimously passed:

Resolved that we, the members of the E. B. A., having learned of the death of Mrs. John Curtis, of Downsville, the dear friend of our esteemed Brother, J. J. Ferguson, be it further

Resolved that a copy of this resolution be forwarded to Bro. J. J. Ferguson, recorded on the minutes and published in the CATHOLIC RECORD.

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PASSED ANOTHER YEAR.

Ottawa Catholic Truth Society And Its Work. Ottawa Journal, Nov. 18. The annual meeting of the Catholic Truth Society of Ottawa was held yesterday afternoon in the Academic Hall of the University.

The first item of business was the presentation of the secretary's report, showing that during the past year the Society had published 6,511 publications were circulated, making a grand aggregate of 21,547 publications put into circulation since the establishment of the Society.

The report deplored the death of Sir John Thompson, the society's first President, and one of its promoters; and made mention also of the death of four other members, Messrs. J. Higgins, P. S. Dunne, Alexander and Walter Brophy.

Major General Herbert's departure was noted, and also the fact that the Society was not in evidence in the press during the year, nothing having occurred requiring its attention.

The secretary said: "We must acknowledge the spirit of fair play exhibited by the Ottawa papers, which intimated of bigotry, revealed because they had no moral or religious education. Of all the branches of education the moral or religious is the most important."

When the Christian dispensation was introduced religion became the primary consideration in the education of the young, and the foundation upon which all other sciences of theology or religion was not a branch of education like that of medicine or architecture or engineering or certain other sciences, which were only taught to the sons of the aristocracy or favored and rich.

Religion was to be taught to all classes, to the young and the old, to the poor and the rich, to the barbarian and the civilized, to the Gentile and Jew. The Christian Church has in every age made education one of the most important objects of her mission throughout the world.

Go and teach all nations was the divine command, which she must obey. Whenever the Gospel was preached the schools for the children of the rich and educated but of the poor and ignorant. The religious authorities of the world have established schools in all their missions for the education of the children of the aborigines and those of the European colonies.

Canada, to Great Britain in 1602, according to the Treaty of Paris, the Roman Catholics were to be permitted to retain their schools in the colonies which they had accustomed and their separate schools for the instruction of their children. On the Confederation of the British Provinces, the Catholic Church was to be recognized as a legal body, and its rights and privileges were to be preserved.

But the Dominion Government caused to be prepared a Bill forming a Constitution for the Province of Manitoba, which was passed in 1870. This Bill made provision for separate schools upon the lines of the B. N. A. Act, which conferred, as a fundamental principle, the privileges of separate schools to the full extent which was intended by the B. N. A. Act, and was passed and is known as the Manitoba Act.

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THE NEW OFFICERS.

The election of officers resulted as follows: President, Rev. M. Whelan; vice president, Rev. Father Constantineau; secretary, William C. De Brisay (re-elected); Treasurer, Dr. MacCabe (re-elected); Committee, Messrs. P. B. Hayes, Joseph Pope, W. L. Scott, John Gorman, J. A. J. McKenna, Wm. Kearns, D. Burke and J. Mundy.

OBITUARY.

Mrs. MARGARET B. MILLER, MARINE CITY. We copy from the Hamilton Times the following reference to the death of Mrs. Miller, a former resident of this city:

Mrs. Miller, at Marine City, Michigan, on Nov. 27, 1895, at the residence of Mr. C. J. Bird, St. Patrick's Church, thence to Holy Sepulchre Cemetery. It was largely attended by former friends and relatives of the deceased. The pall bearers were Messrs. Joseph C. and John A. Miller, of Marine City, sons of the deceased, and Robert Brink, John Brink and C. J. Bird, nephews.

Besides the two sons mentioned above, Mr. Capt. J. A. Miller, of St. Paul, Minn., son of Marine City; Mrs. Dagnia, of Sombra, daughters, and Mrs. J. C. Miller, of Marine City, were present.

Captains Joseph and John Miller, who brought their mother's remains here from Marine City, Mich., for burial, desire the Times to thank the many friends who so kindly called to express their sympathy and to show their respect for the departed lady.

WEDDING BELLS.

DWYER NICHOLSON. A very pleasant event took place at St. Joseph's church, Chatham, Ont., on Nov. 27, 1895, when Mr. Andrew Nicholson, of Logan township, gave his daughter Hannah in marriage to Mr. P. F. Dwyer, of Marine City, Mich.

The bride looked charming in a beautiful gown of blue silk crepe and orange blossoms and was attended by her sister, Maggie and Miss May Dwyer, while Mr. John Dwyer, Jr. and John Nicholson performed the service for the nuptials. The ceremony was officiated. The ceremony over and the nuptial Mass celebrated, the bride and groom, with their relatives, returned to the home of the bride's father where all sat down to a sumptuous repast. The happy couple were taking their departure for their far off western home.

THE LATE PREMIER.

After the official reports had been adopted, the President addressed the meeting. He referred to the death of the late Sir John Thompson, who had been a member of the Society for many years, and spoke of him as "a witness to the power of Catholicism."

Mr. Pope then related an incident which has not heretofore been mentioned in the Record. It was that a number of years ago, the late Sir John Thompson was sworn in a member of the Crown, when he left the cabinet chamber, he went immediately to confession in the chapel of the Holy Communion, and then returned to his high office. It is known that on the last Sunday he spent in Ottawa, he had his shoes on the threshold of his official career, as well as at his close, he showed how clearly he recognized that his duty was to God, and not to man, and unobtrusively these acts were performed; little did he think they would ever be disclosed to the world. Yet his eminence in public life, his position as Premier, as a trumpet-tongued of the power, and the fullness and the beauty of that religion which could so regulate a life absorbed in no ordinary duties, which he had so nobly performed. Mr. Pope spoke of the signs of the times as presaging a great Catholic reaction. He referred to the growing influence of the Pope in the world, and to the fact that the conditions of affairs in Italy, where the government is crushed with debt and undermined by secret societies, to a crash of the Pope of that sovereignty which is his by the prescription of 1,000 years. He based his hopes of a Catholic renaissance on the fact that the Pope is an eminent, near home, and he cited the reverence and respect with which the Pope's recent appeal to the English people had been received. He said that the English people had conventionally known as orthodox Protestant circles were signs of returning consciousness perceptible in the region of the advanced thought of the world. Some of the leaders of this school appear to be visited by misgivings, more or less pronounced, as to whether there may be a reversion to the restoration of the Pope of that sovereignty which is his by the prescription of 1,000 years. He based his hopes of a Catholic renaissance on the fact that the Pope is an eminent, near home, and he cited the reverence and respect with which the Pope's recent appeal to the English people had been received. He said that the English people had conventionally known as orthodox Protestant circles were signs of returning consciousness perceptible in the region of the advanced thought of the world. Some of the leaders of this school appear to be visited by misgivings, more or less pronounced, as to whether there may be a reversion to the restoration of the Pope of that sovereignty which is his by the prescription of 1,000 years.

Senator Scott moved, seconded by Consul General Riley, a resolution expressive of the loss sustained by the country through the death of Sir John Thompson.

SCIENCE AND RELIGION.

The Liverpool Catholic Times says that the annual meeting of the British Association for the Advancement of Science, which has just closed its session at Ipswich, once more brings before us the old question of the connection between science and religion which Cardinal Wiseman so well discussed forty years ago. Every instructed Catholic knows that there can be no antagonism between true science and true religion. The voice of nature and the voice of revelation cannot contradict each other. But frequently men, proud of their own knowledge and experience, start theories and jump at conclusions which are disproved by more advanced scientists in later times. The knowledge of to day will, in many respects, be the ignorance of a hundred years hence; and were religion bound to the chariot wheels of present day science, it would have to unbind itself when it came to face with the more correct science of future times. The purpose of the Creator's revelation to man is essentially to enable him to reach the highest and happiest life beyond the grave; and in our present state of existence we can no more perfectly understand the nature of the spiritual world than the grub in the bottom of the muddy stream can understand the bright life he will lead when he develops into the winged insect flying along the banks in the element of air. Therefore it is that Catholics have no fear that science can contradict religion. For a time it may seem to do so, but the history of every science is full of examples where the tables have frequently been turned. The Rev. Dr. Zahn by his works has done good service in showing how Catholics have done for science, and how they should study to help it and also help the great cause of true religion.

Huxley at Maynooth.

Professor Huxley once paid a visit to Maynooth. He referred to his experiences there in an article which originally appeared in Macmillan's Magazine.

It was my fortune some time ago to pay a visit to one of the most important of the institutions in which the clergy of the Roman Catholic Church in these islands are trained, and it seemed to me that the difference between these men and the comfortable champions of Anglicanism and of Dissent was comparable to the difference between our gallant volunteers and the trained veterans of Napoleon's Old Guard. The Catholic priest is trained to know his business and to do it effectually. The professors of the college in question —

MARKET REPORTS.

LONDON. London, Nov. 28. — Wheat, 46 to 47 per bush. Oats, 25 1/2 to 26 per bush. Peas, 35 to 36 per bush. Barley, 31 1/2 to 32 per bush. Potatoes, 15 to 16 per bush. Cattle, 25 to 26 per bush. Sheep, 20 to 21 per bush. Pigs, 15 to 16 per bush. Butter, 25 to 26 per bush. Eggs, 15 to 16 per bush. Hides, 15 to 16 per bush. Tallow, 15 to 16 per bush. Lard, 15 to 16 per bush. Sugar, 15 to 16 per bush. Coffee, 15 to 16 per bush. Tea, 15 to 16 per bush. Spices, 15 to 16 per bush. Oil, 15 to 16 per bush. Soap, 15 to 16 per bush. Candles, 15 to 16 per bush. Paper, 15 to 16 per bush. Cloth, 15 to 16 per bush. Linen, 15 to 16 per bush. Woollen, 15 to 16 per bush. Cotton, 15 to 16 per bush. Silk, 15 to 16 per bush. Gold, 15 to 16 per bush. Silver, 15 to 16 per bush. Copper, 15 to 16 per bush. Iron, 15 to 16 per bush. Steel, 15 to 16 per bush. Lead, 15 to 16 per bush. Zinc, 15 to 16 per bush. Tin, 15 to 16 per bush. Antimony, 15 to 16 per bush. Arsenic, 15 to 16 per bush. Mercury, 15 to 16 per bush. Sulphur, 15 to 16 per bush. Phosphorus, 15 to 16 per bush. Potash, 15 to 16 per bush. Soda, 15 to 16 per bush. Saltpetre, 15 to 16 per bush. Brimstone, 15 to 16 per bush. Glass, 15 to 16 per bush. Brick, 15 to 16 per bush. Tiles, 15 to 16 per bush. Lime, 15 to 16 per bush. Cement, 15 to 16 per bush. Portland, 15 to 16 per bush. Hydraulic, 15 to 16 per bush. Roman, 15 to 16 per bush. Mortar, 15 to 16 per bush. Plaster, 15 to 16 per bush. Gypsum, 15 to 16 per bush. Lime, 15 to 16 per bush. Cement, 15 to 16 per bush. Portland, 15 to 16 per bush. Hydraulic, 15 to 16 per bush. Roman, 15 to 16 per bush. Mortar, 15 to 16 per bush. Plaster, 15 to 16 per bush. Gypsum, 15 to 16 per bush.

PORT HURON.

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BRIDGEVILLE BUSINESS COLLEGE.

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, John Roddy, President, G. Barry, 1st Vice-President; F. F. Boydell, Recording Secretary.

SEALED TENDERS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tenders for the Collingwood Harbour," will be received at this office until 12 o'clock on the day of January next, for the deepening of the Harbour of Collingwood to the depths mentioned in the combined specifications of the Harbour and within the area shown on the plan to be seen at the Harbour Master's Office, Collingwood, and at the Department of Public Works, Ottawa.

TENDERS FOR SUPPLIES, 1896.

The undersigned will receive tenders for supplies up to noon on Monday, December 9, 1895. For the supply of butchers' meat, dairy produce, and other articles for the following institutions during the year 1896, viz: Toronto, Kingston, Hamilton and Mississauga, Ontario. London, Kingston, Hamilton, Mississauga, Brockville and Ottawa. The Central Prison and Reformatory, Kingston. The Reformatory for Boys, Peterborough. The Institution for the Deaf and Dumb, Belleville, and the Blind at Brantford.

High-Class Window Glass.

Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS.

JER. COFFEY, 11 Kullins Street, MONTREAL.

PIRACAGE TO LOURDES AND ROUE.

Eight Weeks' Trip Specially Conducted from Montreal March 9th back to Montreal, \$500, all Expenses Included.

March 25th and four days at Lourdes; ten days, including Holy Week, in Rome, where Pilgrimage ends. Visiting the different places of interest in Northern Italy, Switzerland and France.

Three days in Paris, three days in London, thence via the Cathedral Route to Edinburgh and Glasgow, where Anchor or Allan Line steamer will be taken for New York or Montreal, at option of passenger.

Those wishing to prolong their stay in England, Ireland or Scotland may do so, as return tickets will be good for one year.

Berths may be reserved until 1st January, 1896, on payment of \$10 deposit. For further particulars address,

JER. COFFEY, 11 Kullins Street, MONTREAL.

TEACHERS WANTED.

WANTED MALE TEACHER, HOLDING a second or third class certificate, for school section No. 6, Anjala, for 1896. Apply with reference, stating salary, to Thomas G. Biddulph, County Middlesex, for the year 1896. Apply stating salary and references to P. Green, Sec. Treas., Eighty-third St., N.Y.C.

WANTED A R. C. FEMALE TEACHER, holding 2nd class certificate, to take charge of a school of girls, in the City of Biddulph, County Middlesex, for the year 1896. Apply stating salary and references to P. Green, Sec. Treas., Eighty-third St., N.Y.C.

WANTED ASSISTANT TEACHER FOR Separate school, Tilbury. Must be able to speak and teach French and English thoroughly. Salary \$200 per annum. Apply to C. A. Ouellette, Sec. Tilbury.

TEACHER WANTED FOR PUBLIC school, holding 2nd class certificate, and salary wanted. Send photo also, to F. C. Peck, Sec. Treas., Jeanette's Creek P. O., Ont.

Resolutions of Condolence, etc., enclosed for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. COLLINS, Box 356, Guelph, Ont.

RESOLUTIONS OF CONDOLENCE, etc., enclosed for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. COLLINS, Box 356, Guelph, Ont.

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ROENIG'S NERVE TONIC.

A Reverend has Refreshing Sleep After Hard Study. I used Doctor Roenig's Nerve Tonic for nervous and restless nights after hard study; it gave me refreshing sleep and great relief. I also ordered it for another person who suffered from nervousness and it did him much good.

REV. W. M. SCHOLL, Lowell, Ohio, Feb. 1891. A young man 28 years old who is subject to a rush of blood to the head, especially at the time of the full moon, and he at such times raves and in all of his mind, Doctor Roenig's Nerve Tonic helps him every time.

REV. W. M. SCHOLL, Lowell, Ohio, July, 1890. I had epileptic fits for about four years, two every week, when Rev. J. Kampmeyer recommended Dr. Roenig's Nerve Tonic. I used it and it has cured me. It is the best medicine I have ever used and I have used many.

FREE A Valuable Book on Nervous Diseases and a simple remedy to any ailment connected therewith. This book is being distributed by Dr. Roenig's Nerve Tonic, 117 West 42nd St., New York City.