

# The Catholic Record.

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

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## The Wind.

Meaning softly under the eaves,  
Like a soul in sorrow it sadly grieves,  
Filling my heart with a restless pain,  
Bringing me back to the past again,  
Sorrowful mind do you sob and sigh  
Over my dead as you pass them by?  
From the green grave veiling a noble brow?  
And what of the living airtight to-night  
On the ocean's wave long lost to sight?  
If you pass one vessel far out at sea  
Oh, Wind, bear a message, I pray, from me,  
Say to one soul on that tossing foam:  
"There are prayers still offered for you at home,  
Where a lonely heart in the silence pleads  
For your safe return and for all your needs,  
Then turn to my birthplace quaint and old,  
And the leaves of the bright vine gently hold  
While you whisper low, thro' the twilight gloom  
Of the old familiar sitting-room,  
That the bird which flew from that cozy nest  
On the wings of love flies home to rest  
Till the father old and mother bent  
That the child they miss has been only lent  
To a loving heart, where they all may hide  
This a lance door that is open wide,  
Oh Wind! bring my message far to me  
To my loved ones whether on land or sea."  
—S. M. C. in Catholic News.

## THE MIRACLES AT LOURDES.

The following is an interview which a reporter of the London Chronicle had with Hon. Everard Fielding, who recently returned from a visit to Lourdes: "Naturally, I am," said Mr. Fielding, "something of a sceptic. By that I mean I want proof before I believe. I went to Lourdes believing that miracles there were possible. If there were miracles in Scripture, days, why not now? Still, there is a difference between admitting the possibility of miracles, and being convinced about a specific one."

"I take it that you went with a perfectly open mind?"  
"Precisely. I was there three days, during the three days of the great national French pilgrimage, the one which M. Zola accompanied. Each day I was at the side of the baths helping to immerse the men pilgrims; one of my sisters, Lady Clare Fielding, attended for the same purpose at the women's bath. I suppose you do not want me to go into a description of the pilgrims I saw immersed or helped to immerse; their sores, their sufferings?"  
"No; the great point is the cures, the miracles."  
"Well, during the three days I did not actually see a cure worked, a miracle worked, but I came in contact with various cases as to which the evidence of cure, of miracle, was ample. Take first the case of an Irishman resident in France. Some years back this man, while swimming, kicked his heel against a stone. A running sore was the result. It healed up once, but broke out again, and when the man went to Lourdes he could not put one side of his foot on the ground. He took a bath, and in the course of a day the heel healed up, and he could walk nimbly enough."

"Did you regard this as a miracle?"  
"I did not accept this as proof of the miraculous; I thought that such a cure might be liable to natural explanation. Nor was this called a miracle at Lourdes, where three classes of cures are recognized, the first and second only being counted miracles. In the first class are counted tumors, cancers, and so on; in the second, internal diseases like consumption; and in the third—merely called cures—nervous diseases, as for example paralysis."

"Can you give me an instance of the miraculous in the first class?"  
"In the course of my investigations I met a woman who had been cured five years ago. In thanks for the cure she, as others often do, has since gone to Lourdes annually to take a part in bathing the pilgrims. She was an intelligent woman, and she told me her story with perfect simplicity. She had an external tumor on the groin, and it had grown almost as large as a child's head. The doctors said they would cut it if she was willing to undergo the operation, but that it would simply grow on some other part of the body. She would not have it cut, and started from her home to make a pilgrimage to Lourdes."

"And did the waters cure the tumor, for I take it imagination could possibly affect such a disease?"  
"Wait a minute; she never was bathed. She was taken to the Grotto, where Masses are continually celebrated, where the ailing go first. While standing in the Grotto she felt a shrinking where the tumor was. The feeling of shrinking continued, and in a little time, as subsequent examination by the doctors showed, the tumor had disappeared."

"You believe the case absolutely authentic?"  
"Yes. Then there was a particular case of cancer which I investigated, and it was equally remarkable. A woman arrived at Lourdes with one side of her face wholly cancer-stricken. She was a sad, one might say a horrible and loathsome sight. She took the baths, and within two days the cancerous flesh peeled off, and healthy flesh came on below. Whether a mark was left where the cancer had eaten, whether the woman's face remained disfigured, I don't know. I don't remember if I asked about those points, but as to the disappearance of the cancer there could be no mistake whatever. The matter was so extraordinary that not unnaturally it attracted a great deal of attention at the time, and was much discussed. Another healing, which in the patient's district excited quite an enthusiasm among the people, also occurs to my mind."

"A case of tumor or of cancer?"  
"Neither: of consumption. I cannot speak of it personally in any way; I only know it by having read the evidence. It happened last year. A nun was supposed to be at death's door from consumption. She had suffered for a long time, and the doctors had practically given her up. Weak as she was nothing would satisfy her but that she should go, or rather be taken to Lourdes. The journey, her doctors said, was simply exposing her to death, and when she did reach Lourdes she looked so terribly far gone that those in attendance were quite afraid to place her in the water. So she was merely put above the water—hardly touching it—and then taken outside. Almost immediately she got up, saying she was better, and, as the particulars have it, walked without the least assistance."

"Have you an example of this second class—internal diseases—with which you absolutely came in contact?"  
"Yes, the cure of a woman named Maria Rayon, which I heard from herself. She had been as far gone with tuberculosis as one could be, and yet remain alive. She suffered pain, too, from some other internal complaint. She was carried into the grotto, and in a short time rose from her mattress cured. Certainly, when I met her afterwards she looked all right, and—a point of some moment—ate enormously. She said she had lost one of her lungs, but that it seemed to be growing again. Marie Lebranchu, another consumptive patient, whom I did not see, was also cured, she, I think, being bathed. A last case which I shall mention—the lengthening of a short leg—did come within the scope of my personal inquiries. At the first bath, the girl who had a short leg went away limping. At the second bath, 'I felt something give way,' she told me; and on leaving the bath she found herself able to walk straight. Strangely enough, a sister with a similar affliction had previously been similarly cured."

"Now, concerning all those cures, miracles, or whatever they may be called, are you yourself satisfied as to their genuineness?"  
"As I mentioned before, my natural disposition is to be sceptical. But evidence came before me which I simply could not get over—there was no pooh-poohing it. You must remember that a patient who proclaims a cure reports to the doctors, and is examined. Most probably, too, there are certificates as to the previous condition of the patient. So a cure does not depend on the mere word of a pilgrim—far from it."

"I'm going to put a very blunt question to you. Do you believe that miracles do take place, or have taken place, at Lourdes?"  
"Yes, I do. I was driven by hard evidence to that conclusion. I am perfectly well aware of the power of suggestion, and I recognize what imagination can do. I discount all that kind of thing—I make the most liberal allowance for it. But imagination, the power of suggestion, hysterical fancy, cannot pluck the roots out of a tumor and dissolve a cancer like mist."

"This is why you say miracles are still with us?"  
"Precisely; I must say it. I couldn't, if I wished, help myself. Here's the thing, and that's an end to doubt."

## HOW COLUMBUS WAS WRECKED.

### And How He Was Treated by the Aborigines.

Guacanagari was eager to see more of the Spaniards, and sent numbers of his light-hearted people to welcome them and bring them gifts of every sort. Their enthusiasm was unbounded, their generosity unstinted. The land was very gay with festivities, the sea swarmed with canoes. On nearing the caravels, the Indians that crowded them stood up, tendering all kinds of offerings with gestures of devotion, as an idolatrous worship.

Beholding all this enthusiasm, Columbus despatched a formal embassy to Guacanagari, and on hearing their report he determined, despite the prevailing land-breeze, to weigh anchor and sail to the dominions of his friends, which were some five leagues distant. He set out at daybreak on Dec. 24. Little progress was made during all that day. The night came, Christmas Eve, and Columbus determined to celebrate it, as best befitted his own health and the comfort of his crew, by enjoying a sound sleep. He retired worn out by three nights of vigil following three days of herculean labor. Sweet must have been his rest! His discovery of that new world whose very existence had been denied, the end, less upspringing of Eden-Isles, the simple races bound to nature by such mysterious ties and soon to be brought into the fold of civilization and Christianity, must have filled his mind with dreams on this the first restful Christmas Eve he had passed in thirty years of titanic contest with all the world, and at times even with his own self. It was midnight, when the echoes of childhood and of times long past fill the slumbering ear. The heavens smiled, and the sea was calm. The sailors slept soundly, sure of their bearings and sea-room because preceded by the little fleet of skiffs and canoes sent by Columbus to the Indian

king. A ship's boy held the helm, so assured were they all of the fairness of the weather and the safety of their course—when the flag-ship suddenly struck upon a sunken reef. Columbus instantly divined his peril and hurried on deck. With lightning rapidity he gave orders to cut away the mast and throw the cargo overboard. But the remedy was futile; it was no mere standing, it was a wreck. With the desertion of the *Pinta* and the loss of the *Santa Maria*, only the smallest and frailest of the three caravels that had set sail from Palos remained. He went on board the *Niña*, and sent a fresh embassy to Guacanagari, giving an account of the disaster, while he stood off and on till day broke. When the chief learned the misfortune, he sought in every way to alleviate it, sparing neither means nor sacrifice. Disastrous indeed it was to face such superstitious races, who confided in the prosperity and success of the super-natural, with the slender remains of such a wreck, which showed how the sea overcomes all created things and bows us all to its sovereign power. But the sentiment of hospitality was uppermost in that faithful tribe and in their kindly monarch. All the succor needed in that sad hour, and all requisite provision for the future, were given to the sufferers with admirable orderliness. The salvage of the wreck was piled on shore and, under the chief's orders, scrupulously guarded by the natives as though it were their own. The cargo was rapidly discharged and stored in a place of safety, without the loss of a pin's point.—*Emilio Castelar in the September Century.*

## THE LABOR QUESTION.

### Bishop Kain Ably Discusses It at the Meeting of the Brotherhood of Locomotive Engineers.

At the meeting of the Brotherhood of Locomotive Engineers which was held last Sunday afternoon in the Opera House in Wheeling, W. Va., Right Rev. Bishop Kain delivered an eloquent address on the "Dignity, Rights, and Duty of Labor." He spoke as follows:

Respected Chief and Members of the Brotherhood of Locomotive Engineers:—Having accepted with pleasure your invitation to address you on this occasion when your membership is so largely represented, I have chosen for the subject of my remarks, "The Dignity, Rights and Duties of Labor." I know of no more appropriate theme, as you are among the most intelligent representatives of labor, and as a body have shown yourselves among the most conservative exponents of its dignity, its rights and its duties. It is conceded, I think, on all sides, that no class of American workman deserve higher praise for their sobriety and fidelity in the discharge of their responsible duties than our locomotive engineers. Such a body must exert a powerful influence in moulding the opinions and directing the conduct of those engaged in other avocations. Hence the greater reason why your views on the burning question of labor should be correct and your actions eminently prudent and conservative. The advice which I venture to offer you on this grave question I have endeavored to condense into as few words as possible.

At no time perhaps in the history of the world, has this complex question of labor, its rights and obligations, engrossed so much of public attention as in our day. The great mass of mankind are, in the strict sense of the kind, are, in the strict sense of the term, workmen. With the spread of popular governments—governments of popular governments—less directly by the suffrages of the people at large—it is but natural that the interests of the majority should be more generally studied and promoted. But the true interests of all men, whether of high or low degree, must be sought by such means only as are consonant with the eternal principles of equity and justice. As no individual member of society is exempt from the law of his Divine Creator, so too no class of individuals may claim such exemption. The grave question of labor and capital is not a mere economic question. It has its moral side. Indeed it is only by the light which religion sheds upon it, that it can be thoroughly understood and satisfactorily settled.

I do not presume to discuss it in all its bearings, for this could not be done with the contracted space at my disposal. I can but lay down some of the general principles involved, and briefly outline some few of the practical conclusions resulting therefrom.

### THE DIGNITY OF LABOR.

It is not an uncommon mistake to regard work as a hardship to be avoided as far as possible. Manual labor especially it but too generally viewed in this unfavorable light. Perhaps the workman himself is not without some blame for the dishonor supposed to attach to the condition to which he belongs. He seems to share the too common sentiment that wealth and station alone impart nobility. It is this impression that creates and fosters much of the discontent he feels with his lot. Now this false notion is as repugnant to the dictates of reason as it is to the spirit of our age and country.

Honest labor of mind or body should command the highest respect, since

it is the very law of our being. The mind is essentially active, and man's true nobility is to give to that activity the proper direction, that its exercise may contribute as fully as possible to his own and others' happiness. Whilst willingly assigning to the work of the mind the highest rank, I maintain that the work of the body is likewise most honorable. It is the most essential condition for the preservation of health and for the well-being and happiness of the family and society. Bodily labor is the main channel through which temporal blessings of every kind are diffused throughout the world. Ask the laboring man when he is most happy, and he will assure you that it is when he is most busily engaged at his wonted employment. Feel the pulse of any large town or city, and you will find it beats with most regularity when all industries are thriving under the busy hands of the toilers. Nothing in fact contributes so greatly to both individual and social contentment as labor in all its various forms, and therefore we assert that there is a dignity in honest labor, which compels the recognition of all good and great minds. In a Republic like ours, where class distinctions are unknown, labor, whether of mind or body, should be one of the chief titles of respect and honor, and if our workmen are always true to their manhood, they may greatly contribute to spread and uphold this correct view of the dignity of their condition.

### THE RIGHTS OF LABOR.

Whether a man labors with his hands or his brains he has an inalienable right to a fair compensation for the work performed: "for the laborer is worthy of his hire." (Luke x. 7.) This principle is as true in its application to classes as to individuals. Innumerable indeed, are the circumstances which combine to determine what constitutes a fair compensation, and it would be impossible to regulate the value of labor by any code of unchangeable rules. But the strict claim which the workman has to the full value of his services admits of no question. It is guaranteed him by every law, human and divine.

On this view of the subject let me quote to you a few words from that admirable Encyclical letter published last year by His Holiness Leo XIII. "Let it be granted," says the Pope, "that as a rule workman and employer make free agreements, and in particular should freely agree as to wages. Nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in a reasonable and frugal comfort. If through necessity or fear of a worse condition, the workman accepts harder conditions, because an employer or contractor will give him no better, he is the victim of force and injustice." Another right of the laborer is the choice of his work and of his employers. He is free to select, within all honest avocations, the one best suited to his ability and liking; free also to work or not, unless by his refusal he violates an obligation voluntarily assumed.

When he is convinced that his interests and those of his fellow-workmen justly demand concessions from his employer, he is not debarred from expressing his convictions, and using all lawful means to impress these convictions upon others, and to obtain redress of his grievances.

Labor unions and like combinations formed for the protection of the employed against unjust exactions of employers or for the advancement of the members' interests in their various occupations, should receive encouragement and support as perhaps the most efficient means of giving to labor the power to which it is entitled as one of the dual factors in the economic world. When these organizations are governed by the principles of justice and of prudence, and their actions are confined within the bounds prescribed by the laws of God and our country they never fail to enlist public opinion in their favor. The great masses of the people in every country are the toilers, engaged in skilled or unskilled labor, and there is no question but that their interests, which are best subserved by wise combinations. The right of thus banding together for mutual protection and co-operation, no one would think of denying.

In his encyclical "On the Condition of Labor," already referred to, the Pope says expressly that this right to enter into such union "is the natural right of man; and the State must protect natural rights, not destroy them; and if it forbids its citizens to form associations, it contradicts the very principle of its own existence; for both they and it exist in virtue of the same principle, *viz.*, the natural propensity of men to live in society." (As this encyclical of the Pope contains a most luminous exposition of this whole subject, I have placed some copies of it in the hands of the president of the local division for any who may wish to read it.)

But in justly claiming the right to a fair compensation for their work; the right to choose their work and their employers; the right to use all lawful means to redress their grievances and to organize themselves for mutual sup-

port and protection, workmen must not forget

THE DUTIES OF LABOR.  
Inequality in the possession of worldly goods is a condition of society that has always existed, and that cannot be eliminated. Indeed there are many evident reasons why, in the economy of Divine Providence, this inequality should exist. The hardships it imposes may be more than outweighed by the blessings it confers. As reasonable beings we must deal with the inevitable facts of human life, and not suffer ourselves to be deluded by Utopian dreams which will never be realized. As members of society we must live in mutual dependence on one another, the poor upon the rich, and the rich upon the poor. If capital needs labor, labor also needs capital. Both have unquestionable rights as also correlative obligations.

A fair compensation for labor having been determined, the workman is bound in honor and conscience to perform the work agreed upon. The task he contracts to fulfill must be such in quality and quantity as the terms of his contract demand; otherwise he does not render to his employer an equivalent for the compensation received, and he is guilty of an injustice. Of every honest man, it must be truthfully said: "His word is as good as his bond."

Again, when employes bargain to work at a certain fair price for a fixed time, they are bound in justice as well as in honor to keep their engagement, if a failure on their part entails loss on their employers.

Moreover, whilst the right of workmen to strike or discontinue work, unless in doing they are violating engagements binding upon them, is conceded by all, the exercise of their right cannot be enforced by any means that are unlawful or unjust. They must not presume to take the law into their own hands, for no government can tolerate such usurpation. They must abstain from violence and from all malicious injury to the property of others.

Whilst claiming the right to work or not to work themselves, they must grant the same right to their fellow-workmen. They are not permitted to accomplish by violent measures what their employers' sense of justice and public opinion and the laws of the land cannot procure them. It is their duty, as it is the duty of all good citizens, to make any needed sacrifices in the interests of law and order and the peace of society. If we have witnessed scenes of violence enacted in connection with "labor strikes," we have seen also most commendable spirit of self-control and respect for law shown by our working classes under most trying circumstances. All the acts of lawlessness committed in the excitement inseparable from such abnormal conditions, cannot be justly charged to the men most interested in the outcome of such movements. In every large city, especially, will necessarily be found an element delighting in disorder and anarchy, and to this class may be attributed in great measure the troubles created at the time of strikes. These troubles can only be averted by the workmen themselves co-operating actively, under cool and prudent leaders, in maintaining the peace and repressing violent outbreaks. This is their duty, and its faithful discharge will always add strength to every just cause in which they may be engaged.

That such will be engaged in the future as it has been in the past, I am firmly convinced—as long at least as you follow the wise counsels of a leader as clear sighted, as far-seeing, as just and prudent as is the present grand chief of your brotherhood.

I thank you, gentlemen, for the close attention you have given to the words of advice which I have presumed to offer you.

### LONDON'S BIGOTS BEATEN.

The new lord mayor of London is a Catholic. Not only this, but he is an earnest, consistent, uncompromising Catholic. He declared before his election that he would not attend officially the religious services in the Church of England simply because he could not recognize such conduct with his sense of personal obligations to the Church. The bigots and fanatics at once set up a howl, and demanded, in the name of the established religion of Great Britain and of the three tailors of Tooley street, that some other person be put in the lofty place made famous by the late Mr. Whittington and his cat.

To this appeal the subservient liverymen, a sort of antiquated body of representatives of the guilds, responded by nominating first on the list Mr. Phillips, a Hebrew. The method of electing a lord mayor is as old and moth eaten as are the yeomen of the guard and the practice of inspecting the cellars of the Parliament houses before the formal opening of each session to see if Guy Fawkes or any of his gang of explosionists are located under the arches. The aldermen must choose one of their own number; the liverymen must present two names, one of whom shall be the senior member, by virtue of his having seen the longest service. His name comes first, and the aldermen always elect him. In the present instance the bigots in-

duced the liverymen to give the first place to Alderman Phillips, but the aldermen made a departure also by electing Alderman Knill, whose name was second on the list.

Mr. Phillips had agreed to attend religious services in the Protestant church on state occasions and to appoint a Protestant chaplain to himself. This offer of religious tergiversation pleased the cranks and they howled for his election. But public sentiment was against the Hebrew. The London Times scored him for his backsliding proclivities. It said:

"In Shylock's days the Jewish merchant was ready to buy or sell with his Christian fellows, to talk with them, walk with them, and so following, but neither to eat with them, drink with them, nor pray with them. To-day he is more complaisant, and is prepared to do all three, and certain Christians of the city of London seem to believe that the cause of orthodoxy is somewhat strengthened by the change. While we congratulate the members of the Jewish communion upon the deservedly high position which they hold in the confidence of their fellow-citizens, we cannot see that their readiness to attend the services of a church in which they do not believe constitutes any special merit upon their part."

Defeated in their purpose, the bigots propose to incite the ignorant and be set to riot on the occasion of the formal investiture of the Lord Mayor with the insignia of his office. For this purpose, Chancellor Moore, who led the fight against Mr. Knill, issued a card after the election inviting all who desire to protest against the election of a Roman Catholic (Papist he calls it) Lord Mayor to communicate with him. The purpose behind this is to organize a rival procession in the streets on inauguration day and to bring on a fight. The police and the military will, doubtless, take care of Mr. Moore and his band of fanatics and insure the peaceable installation of Lord Mayor Knill. It will be a bitter pill for the bigots, but they must swallow it.—*Boston Republic.*

### The Kin of Christ.

This interesting inquiry deserves immediate attention: Springfield, O., Sept. 6, 1892. *Editor Catholic Columbian:*

DEAR SIR—Will you please answer a question for me? Yesterday was Labor Day. Rev. Barnes of the M. E. Church was orator of the day. In the course of his remarks he said that Jesus Christ, the Son of God, in his lowly life as a carpenter was the sole support of his brothers James and Jude and of two or more sisters. I was astonished, for I always believed as a Catholic that His blessed mother was a virgin from first to last. Several times before have I heard that the Son of God had brothers.

As a reader of your paper, I wish you would fully answer this.

ENQUIRER.  
You are right and the Rev. Mr. Barnes is wrong—the Mother of Jesus lived and died a virgin. This is proved by Scripture, by the testimony of the Fathers, and by the tradition handed down in the Church for nineteen centuries.

Mr. Barnes has been led into this error by misunderstanding the custom of the Jews in calling their near relations their brethren, as reported in St. Matthew's Gospel (xiii, 55 and 56): "Is not this the carpenter's son? Is not His mother called Mary, and His brethren James and Joseph, Simon and Jude; and His sisters, are they not all with us?"

But the Bible itself shows that Mary was not the mother of those brethren, but that her sister, Mary of Cleophas, was their mother, and that consequently, according to the word we use, they were His cousins. For St. Matthew says (xxvii, 55 and 56): "And there were many women afar off who had followed Jesus from Galilee, ministering unto Him; among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee." And St. John shows which of the two Marys was here mentioned (xix, 25): "Now there stood by the cross of Jesus His mother and His mother's sister, Mary of Cleophas and Mary Magdalen."

Mr. Barnes ought to study his Bible more.

The two testaments are full of passages proving that the close kindred of a man among the Jews were called his brothers and sisters. If Mr. Barnes doesn't know and can't find them, we'll point them out to him.

### Lots of it.

An anecdote is related of a certain Methodist parson who was loudly inveighing, before a ministerial assembly, against schools of theology, and finished by thanking God that he had never "rubbed his back up against one." Do I understand the brother to say that he thanks God for his ignorance? "Well yes, if you want to put it that way," he replied. "Then all I have to add," said the Bishop, unctuously, "is that the brother has a great deal to be thankful for.—*Argonaut.*"







FIFTY THOUSAND DOLLARS.

A Reward Offered for Ten Texts of Scripture.

Catholic Columbian. This anonymous note, enclosing a copy of the tract that follows it has been received at this office. The envelope in which it came was stamped Auburn, Ohio. We have no wish to penetrate the identity of the person who sent it to us. If he had enclosed his name, in confidence, no one would ever have known from who he is. Supposing that his request for an answer was sincere, we shall comply with it. Here is his note:

"Mr. Editor.—Here is a chance for you or your priest to earn money lots of it. Now go to work and answer."

"ODD FELLOW."

And here is the tract, cut probably from the Toledo American, to which he refers:

"CHANCE FOR A PRIEST. ANY IMPECCABLE PRIEST MAY MAKE \$50,000 BY PROVING HIS FAITH."

"1. A thousand pounds reward to any Roman Catholic who shall produce one text of Scripture proving that we ought to pray to the Virgin Mary."

"2. A thousand pounds reward to any Roman Catholic who shall produce a text to prove that the wine of the Lord's Table ought only to be taken by the priests."

"3. A thousand pounds reward to any Roman Catholic who shall produce a text to prove that St. Peter had no wife."

"4. A thousand pounds reward to any Roman Catholic who shall produce a text to prove that there are more mediators than one."

"5. A thousand pounds reward to any Roman Catholic who shall produce a text to prove that St. Peter was Bishop of Rome."

"6. A thousand pounds reward to any Roman Catholic who shall produce a text to prove that the Church of Rome is the oldest Church."

"7. A thousand pounds reward to any Roman Catholic who shall produce a text to prove that the Pope of Rome is the Vicar of Christ or the successor of St. Peter."

"8. A thousand pounds reward to any one who shall produce a text of Scripture proving that the Apostles always took both bread and wine at Communion."

"9. A thousand pounds reward to any one who shall produce a text proving that the Catholic Church is not the oldest and truest Church of Christ."

"10. A thousand pounds reward to any one who shall produce a text proving that the Pope is not the Vicar of Christ and the successor of St. Peter."

Now here are the same number of pounds reward as Macfarlane pretends to offer, to any one who shall produce the required texts of Scripture.

Applications received at any time. Come early and avoid the rush.

A Good Handwriting.

There is no accomplishment of more importance than the ability to write an easy, graceful, commercial hand. If you are seeking employment much of the probability of your getting a position hinges on this. If you desire to secure a good handwriting and be trained by a gentleman of eleven years' experience and one who can point to teachers in Business Colleges, High, Public, Separate and Private schools as having received his instructions, we would ask you to write Mr. A. Blanchard of the Peterborough Business College, Peterborough. Not only is Mr. Blanchard a master of the pen, but he is also the holder of the certificate of the Institute of Chartered Accountants of Ontario, which is a guarantee of his fitness as a bookkeeper. Young men and women who contemplate taking a course in bookkeeping this fall or during the winter should not fail to write Mr. Blanchard for the college circular and ask for a specimen of his penmanship.

To Prevent the Grip. Or any other similar epidemic, the blood and the whole system should be kept in healthy condition. If you feel worn out or have that tired feeling in the morning, do not be guilty of neglect. Give immediate attention to yourself. Take Hood's Sarsaparilla to give strength, purify the blood and prevent disease.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache, constipation.

No mention of wine here, nor later in the same chapter, when the two disciples, having gone back to Jerusalem, told the eleven Apostles that they had seen the Lord "and how they knew Him in the breaking of bread." (St. Luke, xxiv, 35.)

"And they were persevering in the doctrine of the Apostles and in the communication of the breaking of bread, and in prayers." (Acts, ii, 42.)

No mention of wine here.

"And on the first day of the week, when we were assembled to break bread, Paul discoursed with them." (Acts, xx, 7.)

No mention of wine here.

These texts ought to suffice.

3. It is true that St. Peter had a wife, but it is a tradition handed down in the Church from apostolic days that after his ordination he lived apart from her.

4. St. Paul ought to be good authority as to whether or not priests should marry. He wrote:

"I would that all men were even as myself, that is, unmarried. (1 Cor. vii, 7.)

"But I say to the unmarried and to the widows: it is good if they so continue, even as I." (Ibid, v, 8.)

"He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God."

St. Paul, therefore, preferred celibacy, advised it, and said that a person unmarried was solicitous to please God. That is the Scripture reason why priests do not wed.

St. Paul, as we have said, was unmarried; so was St. John, the Baptist, the fore-runner of Christ; so was St. John, the Beloved of Christ. Our Lord loved virginity. He was spotless in His own purity. His mother was a virgin. His favorite Apostle was a virgin. No wonder that the Catholic Church desires that its priests should be like Him.

The only Apostolic legislation on this matter that we have record of insists that a Bishop should have been married only once, but from the beginning of the fourth century, council after council imposed continence on the clergy.

5. The required text to prove that we ought to pray for the dead is found in the second book of Maccabees, chapter 12, verses 39 to 46, which concludes with this text:

"It is, therefore, a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

Could any text be more explicit, more direct, or more conclusive?

6. The Catholic Church teaches that there is only one mediator of redemption, Jesus Christ, and "there is no other name under Heaven given to man whereby we must be saved." But it also teaches that there are innumerable mediators of intercession. Whenever we ask our brethren to pray for us, we ask them to become mediators between us and God. Do we not? Well, St. Paul recognized those mediators, as this text will prove:

"Therefore we also from the day that we heard it, cease not to pray for you, etc. (Coloss. 1, 9.)

"We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing." (Thess. 1, 2.)

"Brethren, pray for us." (Thess. v, 25.)

"I desire, therefore, first of all, that supplications, prayers, intercessions and thanksgiving be made for all men." (1 Tim. ii, 1.)

Will not this text do? We Catholics do not adore with divine worship the angels, the Blessed Virgin, or the other saints—we simply ask their intercession. If they grant our prayer, they become mediators of intercession. And this communion of saints is an article of the creed accepted by all.

7. As St. Peter went to Rome in the year 42, and as three of the Gospels, all of St. Paul's epistles and St. James' epistle were written before that time, it would be difficult for them to have mentioned what did not take place until afterward. But we have St. Peter's own epistles written from Rome, and we have the testimony of St. Augustine, St. Jerome and other early Fathers, St. Cyprian, St. Bernard, Pelagius II, St. Leo the Great, Eusebius and other early writers that St. Peter was Bishop of Rome. The proofs are collected in "The Chair of Peter" by John Nicholas Murphy (Burns & Oates, Catholic Publication Society Co., New York.)

8. No text can be produced to show that the Blessed Virgin can save us of her own power, which nobody teaches or believes, but this text can be pointed out which proves that she has influence with her Son, for at her request He wrought His first miracle, even before His time had come:

"And the wine failing, the Mother of Jesus said to Him: 'They have no wine.' And Jesus said to her: 'Woman, what is it to Me and thee? My hour is not yet come.' His mother said to the waiters: 'Whatever He shall say to you do ye.' Now there were there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus said to them: 'Fill the water-pots with water.' And Jesus filled them up to the brim. And Jesus said to them: 'Draw out now and carry to the chief steward of the feast.' And they carried it. Now when the chief steward had tasted the water made wine, etc. (St. John, ii, 3, 4, 5, 6, 7, 8, 9, 10, 11.)

Mary is still powerful with Jesus, and while we are to be saved by His merits only, joined to our co-operation therewith, she can obtain light and grace for us from Him that will help us to attain salvation. This text proves her power.

9. It is easy to prove that the Catholic Church is the oldest Church, for

there is only one Church of Christ, and that is the Catholic Church. There are no older and younger Churches of Christ. He had only one Church. It was founded on Peter. Here are some texts:

"And I say to thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." (St. Matt. xvi, 18.)

"One body and one Spirit, as you are called in one hope of your calling; one Lord, one faith, one baptism." (Ephes. iv, 4, 5.)

10. That the Pope of Rome is the Vicar of Christ is proved by the text above quoted.

"And I say to thee that thou art Peter, and upon this rock I will build My Church."

"But I have prayed for thee (Peter) that thy faith fail not, and thou being once converted confirm thy brethren." (St. Luke, xxii, 32.)

"He saith to him: 'Simon, son of John, lovest thou me?' He saith to Him: 'Yea, Lord, thou knowest that I love Thee.' He said to him: 'Feed my lambs.' . . . 'Feed my sheep.'" (St. John, xxi, 16, 17.)

St. Peter, therefore, became the Vicar of Jesus to confirm the faith of the brethren and to feed His flock, and to that office St. Peter's successors succeeded.

And the proof that the Pope is the successor of St. Peter is contained in the Scriptures of St. Clement (Epistle to the Corinthians) wherein he says that an "impious and detestable division" having occurred in the congregation at Corinth, about the year 96, the faithful sent deputies to Rome, where St. Clement had succeeded St. Peter, although St. John, the Apostle, was still living, and they appealed to the second and to heal the division. St. Irenaeus testifies that St. Clement wrote "a most powerful letter from the Church which is at Rome to the Corinthians, reuniting them in peace and re-establishing their faith and the tradition which it had recently received from the Apostles." This epistle was "universally accepted," says Eusebius, and read in the churches for a very long period.

And this exercise of the powers and duties of the Primacy was continued by St. Clement, St. Linus, St. Cletus and the other Popes down to St. IX, and Leo XIII.

But now, having shown what is the truth, we, too, have an offer to make, as follows:

"1. A thousand pounds reward to any one who shall produce one text of Scripture proving that we ought not to ask the intercession of the Mother of Christ."

"2. A thousand pounds reward to any one who shall produce one text of Scripture proving that the Apostles always took both bread and wine at Communion."

"3. A thousand pounds reward to any one who shall produce a text proving that St. Peter lived with his wife after he was called to be an apostle."

"4. A thousand pounds reward to any one who shall produce a text proving that priests ought to marry."

"5. A thousand pounds reward to any one who shall produce a text proving that the Bible is the only rule of faith and must be explained by every Christian according to his private interpretation or judgment of it."

"6. A thousand pounds reward to any one who shall produce a text of Scripture proving that faith without works is not dead and is then sufficient for salvation."

"7. A thousand pounds reward to any one who shall produce a text referring to Protestantism and the Reformation."

"8. A thousand pounds reward to any one who shall produce a text proving that we must not hear the Church but must get our religion from a book, the originals of which have been lost, which was written in foreign and dead languages, and of which only the Catholic Church can prove that it has a correct version or that the book itself was inspired."

"9. A thousand pounds reward to any one who shall produce a text proving that the Catholic Church is not the oldest and truest Church of Christ."

"10. A thousand pounds reward to any one who shall produce a text proving that the Pope is not the Vicar of Christ and the successor of St. Peter."

Now here are the same number of pounds reward as Macfarlane pretends to offer, to any one who shall produce the required texts of Scripture.

Applications received at any time. Come early and avoid the rush.

A Good Handwriting.

There is no accomplishment of more importance than the ability to write an easy, graceful, commercial hand. If you are seeking employment much of the probability of your getting a position hinges on this. If you desire to secure a good handwriting and be trained by a gentleman of eleven years' experience and one who can point to teachers in Business Colleges, High, Public, Separate and Private schools as having received his instructions, we would ask you to write Mr. A. Blanchard of the Peterborough Business College, Peterborough. Not only is Mr. Blanchard a master of the pen, but he is also the holder of the certificate of the Institute of Chartered Accountants of Ontario, which is a guarantee of his fitness as a bookkeeper. Young men and women who contemplate taking a course in bookkeeping this fall or during the winter should not fail to write Mr. Blanchard for the college circular and ask for a specimen of his penmanship.

To Prevent the Grip. Or any other similar epidemic, the blood and the whole system should be kept in healthy condition. If you feel worn out or have that tired feeling in the morning, do not be guilty of neglect. Give immediate attention to yourself. Take Hood's Sarsaparilla to give strength, purify the blood and prevent disease.

Hood's Pills cure liver ills, jaundice, biliousness, sick headache, constipation.

ONE OF MORGAN'S HENCHMEN.

Charges of a Serious Nature Preferred Against Indian Agent Rust.

Several months ago charges were preferred against H. N. Rust, agent of the Mission Indians of Southern California. An investigation was made by a special inspector, but this proved to be a farce, because the inspector permitted Rust to provide an interpreter and to dictate many questions. The meetings were also held at houses of white men unfriendly to the Indians and many of the latter refused to attend. Facts which would convict Rust could be presented in any court of justice. He is illiterate, domineering and mercenary. It is alleged that since being appointed to the agency Rust has systematically robbed the Indians in numerous ways. Steps are now being taken which will likely result in his dismissal.

Rust has also acted badly toward the Catholic of St. Boniface Industrial Indian school at Banning, Cal., founded by Miss Drexel, of Philadelphia. This school has one hundred and twenty-five Indian boys and girls, many of them reclaimed from absolute savagery in the Colorado desert. They are taught useful trades, yet Rust has never visited this school, though it is under his supervision, and he recently drew up a petition to the Government requesting that further aid be stopped because it was sectarian in teaching. His petition fell through, as he could get no signatures among people who were familiar with the good work of the Drexel school.

PATRICK SANSFIELD GILMORE.

The Funeral of the Great Musician Takes Place From St. Francis Xavier's Church, New York.

The funeral of P. S. Gilmore at St. Francis Xavier's Church last Wednesday was one that will have made a lasting impression for good upon Protestants and Catholics alike. He was a man universally liked. There was a goodness in his soul that drew people not only to love the music of which he was the leader, but to have a personal affection for the man.

His career and success are too well known for us to refer to them, but it is worthy of remark that neither his career nor his success interfered with his being a practical Catholic, and the grand old faith did not bar the progress of a man who bade farewell to earth on the very pinnacle of glory, left no enemies but numberless hearts that mourn his departure as that of a loved friend.

His last concert in St. Lewis contains three noticeable points which escaped the observation of the press but are highly remarkable.

In that last concert at St. Lewis the only piece on the programme of Gilmore's own composition was "Death at the Door." The last piece which he directed was "Adeste Fideles" the Christmas Hymn of the Catholic Church, which is also called the "Venite Adoremus" (come let us adore). And at the conclusion of the concert the ladies of St. Lewis gave him a globe of flowers representing the world, a compliment to him as the prospective musical director of the World's Fair at the Columbian celebration. Mr. Gilmore, in thanking them for the presentation, used these words: "Now I have the world. But what does it profit a man to gain the whole world and lose his own soul?" These were the last words of Mr. Gilmore to a public audience.

Are they not the expression on a momentous occasion of the principles that directed his life as a Christian and as a Catholic.

The ceremonies at St. Francis Xavier's were touching and impressive beyond the ordinary meaning of these words. The church was draped in mourning, to which the circles of light in the sanctuary gave a solemn splendor. When the funeral cortege moved into the church the band before the entrance played the strains of "The Lost Chord." At this time the mass of people assembled at the entrance exceeded by far the capacity of the church numbering about eight thousand. When the body, borne by six pall bearers of the Regiment Band, was placed near the door of the church the celebrant, deacon and sub-deacon marched down the aisle to meet the body, which was then borne into the church and placed near the sanctuary.

The middle aisle was then filled by men, the personal friends and associates of the deceased, Mrs. and Miss Gilmore being about the only ladies in this portion of the church.

During the hour that intervened before the arrival of the cortege Mr. Klein, the organist of the church, surpassed himself in exquisite music of heavenly harmony with which he filled the ears and hearts of his attentive listeners.

When Father Pardow rose in the pulpit and gave his few first sentences his voice betrayed the feelings that were in his heart as well as in all that vast audience. Not a few men were seen to brush away a tear, and more than many women sobbed audibly. Father Pardow said that "this was not a cruel departure for the one taken away from us so suddenly, but a return home. He had received the message, the letter from home, and he was ready. He had turned his heart to God, his life had been one in harmony with the Commandments, he had come back to God from whom he had come as his Creator, and the world and our city were the better that he had been among us. The secret of his power over men's hearts was that he awakened memories beyond the limits of time, echoes of eternal harmonies."

When he referred to the musician awakening memories in the soul it was in allusion to the increasing yearning for our true country our home to which yearning responds all that is true and beautiful and good in this world and seems to be an echo of heaven, so deeply does it touch the heart of all. The hands of the great musician seemed to strike that note in nature for the hand of God had just touched his heart. His music was a foretaste of the music of heaven, dim yet suggestive. In conclusion Father Pardow made allusion to the dramatic nature of the melody in Gilmore's meditation on death in the music of "Death at the Door," and closed by a reference to the piece Gilmore thought so much of, "The Lost Chord," and how the yearning of his soul who would be answered "only in heaven by the sound of that grand Amen."

During the sermon reference was made to the many requests made to take part in the musical part of the programme, and the refusal, and the adherence to the ecclesiastical music of the Grand Old Faith, since that was the music the dead master had always loved so well.

The impression left by the funeral ceremonies was that it all was sweetly beautiful, complete and consoling, that it was not an empty ceremony, but the last honor paid by the Catholic Church to a good man and citizen a loved friend, one who had lived honorably and died well, and that it had this great reality behind it, his life of faith and good works were such as to bring the hope that the great master of musicians and men would "greet him with those blessed words, Well done, thou good and faithful servant, enter thou into the joy of the Lord."

To the Point. We say our remedy is a permanent cure and then prove it thus: Toronto, Ont., April 17, 1887. "I would state that St. Jacobs Oil cured me effectively of rheumatism, with which I suffered in 1880. I have never had any return since the pain which I endured for months previous. It affords me great pleasure to say I have recommended it to a number of friends. Too much praise cannot be devoted to its healing qualities." J. ABRAHAMSON, Assessor of Taxes, 51 York St., A seven years' test.

The N. B. A. Act. The great British North America act nowadays is to buy a bottle of B. B. B., and cure yourself of dyspepsia, constipation, headache, liver complaint or bad blood, and it is an act that always attains the desired result.

A Family Friend. Sir,—I have used Dr. Fowler's Extract of Wild Strawberry in my family for years and can highly recommend it for summer complaint, diarrhoea, cramps, etc.

MRS. JAMES DENNISON, Lake Doris, Ont. Better Than Gold. GENTLEMEN,—I have used Fowler's Extract of Wild Strawberry for bowel complaint and can say there is no other remedy as good.

MONTHLY PRIZES FOR BOYS AND GIRLS. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 18, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers—1st, \$10; 2nd, \$5; 3rd, \$1; 4th, \$1; 5th to 10th, a Handyman Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 20th of each month, and marked "Competition," also give full name, address, age, and number of wrapper. Winners' names will be published in The Toronto Mail on first Saturday in each month.

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

London, Saturday, Oct. 22, 1892.

PROFESSOR SMITH AND HOME RULE.

Mr. Goldwin Smith has taken occasion from the reception recently accorded to the Hon. Edward Blake, M. P. for South Longford, to write to the London Times a letter which is both anti-Irish and anti-Catholic.

Through the enterprise of the Toronto Globe the letter appears in the issue of that journal of the 14th inst., as transmitted by the Atlantic cable.

Mr. Smith is not noted for the soundness of his views on political or religious issues. In politics he has shown himself so inconsistent that no one pays the least attention to his enunciation of his views, and he has for some time past been endeavoring to attract attention to himself by working the well known "positively last appearance" dodge of worn-out star stage-actors; and now as Canadians so estimate him that they place no reliance on him, it would seem that he hopes to attract some notice in English political circles. He will find himself as much a failure there as in Canada, for there he has been long estimated at his real value.

In Canada Mr. Smith proclaims himself to be an ultra annexationist, as he professes to be an advocate for the full liberty of the people, but in British politics he is an extreme Tory, maintaining that Irishmen should continue to be oppressed as they have been in the past. This two faced policy would be regarded as an inconsistency in a statesman who looks for the welfare of any people; but in Mr. Smith it is simply an indication of his hatred for a Celtic and Catholic race. He makes no effort to conceal this hatred, as the following extract from his letter to the Times will show:

"Mr. Blake bids us to separate the question of Home Rule from any question of religion or race. What can an Irish Home Rule be but a question of religion and race? What is it at bottom but an attempt to carve out of the United Kingdom a separate Celtic and Roman Catholic nationality? It is strange that public men, even in England, should have this fact so little before their minds. A Celtic and Roman Catholic nationality would unquestionably be the outcome of Home Rule. That nationality would not less certainly stretch out its hands to all the enemies of the alien kingdom from which it had torn itself away, and you would have to choose between dismemberment and reconquest."

This is certainly plain talk. It shows Mr. Smith's inherent hostility to Catholics, as if Catholics alone are unfit for self-government. We have the evidence of Belgium, one of the most prosperous countries on the face of the earth, that the Catholic religion is not an obstacle to national progress and prosperity; and the position to which Irishmen have attained in the United States, in Canada, in Australia, even in the Republics of South America, is evidence that Irishmen are just as well fitted to take their full share in the government of any country as any other race. All this is fully recognized by the Liberal leaders in Great Britain, and it is because the people of Great Britain are now ashamed of having oppressed Ireland in the past that they have endorsed Mr. Gladstone's new policy of treating Irishmen justly.

From the above extract it appears that Mr. Smith is opposed to Irish Home Rule, not because he thinks that Home Rule is a wrong principle of government, but because in the present case the benefit of it would be felt chiefly by Catholic Irishmen. He should have lived in the seventeenth instead of the nineteenth century. He would have been a very suitable instrument in the hands of Oliver Cromwell to assist in grinding down the Celtic race, and in establishing the very state of affairs which has entailed poverty and discontent on the people of Ireland to the present day. Himself and his views are altogether out of place in an age and country which profess to have some respect for the principles of religious toleration and civil liberty.

Mr. Smith has positively no other argument than this supremely ridiculous one against Home Rule for

Ireland. He backs up his views, however, by referring to the disastrous condition into which the Province of Quebec would possibly fall, and the miseries which the Protestant minority might possibly endure "were it not for the protecting arm of the Dominion."

We might retort by enumerating the miseries which the Catholic minorities might endure in the other Provinces of Canada were it not for the protection afforded by the influence exercised in the government of the Dominion by the thoroughly Catholic Province of Quebec, but we shall not imitate Mr. Goldwin Smith by conjuring up imaginary grievances. We need only say that if the authority of the Dominion Parliament over all Canada is sufficient protection for the Protestant minority in Quebec, the supremacy of the British Imperial Government will afford sufficient protection to the Protestant Irish minority, against any anti-Protestant legislation by an Irish Parliament, if such protection be required. We must add to this, however, that neither in Quebec, nor in Ireland, have the Catholic majorities ever shown the least desire to persecute Protestants or even to ostracize them in politics. The large number of Protestants who are sent to Parliament in both countries from thoroughly Catholic constituencies is proof of this. If there is any ostracism to be complained of in this respect, it is to be found in the Protestant constituent parts of both Great Britain and Canada, wherein it is a rare thing that a Catholic is elected.

We have only to repeat what we have more than once proved fully, that the pretence of Mr. Goldwin Smith and the Ulster Orangemen that an Irish Parliament would persecute Protestants is but a ridiculous bugbear. We are quite satisfied that Mr. Smith knows this to be the case; but as he is probably well paid for writing, whether in the Toronto Mail or the London Times, he must write what will be acceptable to the managers and supporters of these Irish and Catholic-hating journals. Besides, the profession of such views is quite congenial to him, and consistent with his past utterances.

CABINET CHANGES.

Sir John Caldwell Abbott, Prime Minister of Canada, feeble in health after years of arduous labors, has gone to England, it is stated, for public business, but, no doubt, to consult eminent physicians as well. The probabilities are he shall have to retire from office, and that a new Government will be formed, within a short period of time. All the indications point to Sir John Thompson as the successor to the premiership; in fact, he is the only hope of the present party in power. Dame Humor is busy already with the names of many gentlemen who are to represent the various interests. A great deal of anxiety is manifested as to whether Mr. Meredith, or some other prominent Protestant, shall or shall not be called upon to represent his class in the forthcoming shuffle. What principally interests us is the representation our people are to have in the rearrangements. We trust we have heard the last of geographical disabilities, and that the best man will be taken from the province where he may be found. It matters little to the Irish Catholics of Ontario whether the representation of their race and creed hails from this Province or any other in the Dominion, provided he be the right man in the right place. We feel called upon to make this statement, as in the past we are aware that one of our best men, Mr. Curran, M. P., has been deprived of promotion on the ground that he represents a Quebec constituency. Such ostracism is unjust and detrimental, and we hope the worthy representative of Montreal Centre may occupy a prominent place in the new Cabinet, and we shall be able to say, *Patnam qui meruit ferat.*

THE LATEST CRUSADE.

It is not often that the pulpit is made use of in Canada for the propagation of the peculiar political views of the preachers, and it is indeed contrary to the spirit of our citizens that the pulpit should be thus prostituted for its purpose as the medium through which the gospel of peace should be made known. But the Methodists of all the sects we know of seem to overlook most entirely the design for which religion has been instituted, as they appear to have permanently transformed many of their churches into political halls, and to have changed the Sunday, from being a day sanctified to the worship of God, into a day for political harangues, the object of which is to

make Methodism the sole depository of political power.

It will be remembered that during the course of last summer the Rev. Dr. Douglass of Montreal was called by the Niagara Conference which assembled at Tilsonburg to regale the assembled wisdom of the Methodist church, lay and clerical, with a tirade against Sir John Thompson, on the plea that he "is a lay Jesuit in the Government of this country" and on this plea he protested against this gentleman's position in the Cabinet.

Dr. Douglass' bigotry was not an unexpected pyrotechnical display. He was imported from Montreal by the Niagara Conference for the express purpose of preaching a political crusade, as is evident from the fact that he had delivered a very similar harangue before the same body a year before, so much to their satisfaction that he was invited a second time to make a like exhibition of himself.

On Sunday, the 9th inst., a sermon very similar to that of Dr. Douglass' Tilsonburg effort was delivered by ex-Bishop Carman in the Dundas street Centre Methodist Church of this city, and so much importance was attached to it that it was published next day in the city papers. We may infer from these studied attacks upon a distinguished Catholic statesman of our Dominion that the dominant party among the Methodists have determined to inaugurate a new political crusade against Catholics.

Well; we do not fear the onslaught. Even this last characteristic sermon of the Methodist General Superintendent has no terrors for us. Its only result will be to let the public know how thoroughly uninfluential are these religious leaders of Methodism even with their own co-religionists; for we know that these political sermons will only make the preachers of them contemptible.

On the occasion to which we refer Dr. Carman gave utterance to the following:

"What would you do with the man who would give up his honest religious affections for even a minute to get the girl of his love? Is that the man to trust as the Premier of the Dominion? What? Keep a man out of his place because he is a Roman Catholic? No, a million times, no! But this man according to his position and place had shown what he would do. He is as good a citizen as myself, very likely, and I am perfectly willing to accord to him every right he personally enjoys. But this is not the point at all. The liberties of the old Gaelic (Gallican?) Church must be preserved. We have had good statements that were Catholics, and I can revere many things connected with the system itself. But I do hate Jesuitism. And if a man would give up for so trifling a thing his religious convictions, are we going to trust him? What will you do with the man that would overturn the foundations of home and hold up on high a practice that will undermine and destroy every home in the country, going in between husband and wife? Denounce a man for his religion? Never! Before God and the angels, never! A Methodist would be no better doing these things."

This closing appeal to God and the angels that Dr. Carman would not denounce a man for his religion, we can only characterize as perjury. The doctor denounces Sir John Thompson for his religion. How does he know that the Hon. Minister of Justice gave up his religious convictions for trifling or no trifling? We venture to say that when Sir John Thompson became a Catholic he followed his religious convictions. But this is not what concerns us here. The question with us is, is a Catholic to be shut out from political promotion in Canada on account of his religion? There have been politicians in Canada who desired to establish the Government on a no-Popery basis; but they failed; and we prognosticate that the new crusade inaugurated by Drs. Carman and Douglass will fail also.

The nonsense about the Minister of Justice being a Jesuit is not worth the trouble of refutation. The learned doctors who advance it simply show that they need to go through their schoolboy days again. But be it granted for the sake of argument that such is the case. The Catholics of Canada are quite able to take the stand that Jesuits shall not be ostracized in this country, any more than members of the Epworth League or the Young Men's Christian Association. Let these Doctors continue their crusade if they will. They will find that Catholics in Canada know their rights and are able to maintain them. Politicians in bygone days who used the no-Popery cry as a means to attain political power had to be thrown aside as useless lumber, or governmental impossibilities. We are quite satisfied that future experiments will result similarly.

MINISTERIAL AUTHORITY.

To the Editor Catholic Record: DEAR SIR:—Will you kindly answer the following questions?

1. Should any but properly ordained ministers preach the Gospel?

2. On what authority do these revivalists, or evangelists as they call themselves, preach the Gospel? Or have they any authority?

By answering the above questions in next issue of the Record you will greatly oblige

THE ANSWER.

1. The preaching the Gospel pertains solely to the clergy properly ordained and authorized by the chief pastor to exercise clerical functions. This is clear from Holy Scripture and the canons of the Catholic Church.

All this we learn from the commission given by Christ to His Apostles (St. Matt. xxviii; 18, 20). In the first place the authority to teach is given by Christ by virtue of His unlimited authority derived from God the Father: "All power is given to Me in heaven and in earth."

Then the authority is transmitted to the Apostles: "Going, therefore, teach all nations, baptizing them, etc.: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."

We find this further declared by the Apostles St. Paul, Rom. x; 14, 15: "And how shall they hear without a preacher? And how shall they preach unless they be sent?"

In Eph. iv; 11, 14 we are informed that Christ instituted and "gave some Apostles, and some Prophets, and some Evangelists, and other some pastors and doctors, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

There is no objection, however, to the private teaching of Christian doctrine by the laity, in subjection to and under the supervision of the authorized pastors of the Church who derive their mission by direct succession from the Apostles.

2. From the principles already laid down it will be seen that the so-called revivalists and evangelists who preach without authority are in the position of Core, Dathan, and Abiron, who "rose up against Moses, and with them two hundred and fifty others of the children of Israel." These were without legitimate authority and were severely punished by God. (Num. xvi.) That under the New Law the office of the preacher is equally subject to authority as under the Old is also clear from Heb. v; 4: "Neither doth any man take the honor to himself but he that is called by God as Aaron was."

Therefore not only self-appointed teachers, such as those described by our correspondent are condemned, but all who claim to derive their mission from any source except through the Apostolic succession, which alone was instituted by Christ for the exercise of the ministry. Hence all humanly instituted ordinations are equally valueless with the self-assumed mission on which the false teachers referred to by our correspondent rely. A true mission is to be found only in the Catholic Church, where there is true Apostolic succession and jurisdiction.—Ed. Catholic Record.

EDITORIAL NOTES.

The period of office of His Honor Lieutenant Governor Tilly has expired, and it is currently reported that the gubernatorial chair will be filled during the next term by the Hon. John Costigan, M. I. R. Sir Leonard Tilly has occupied the eminent position during too consecutive terms since he quitted the post of Finance Minister.

The French have recently achieved a series of successes in Dahomey, having defeated the Dahomians in several battles. Large numbers of repeating rifles have been found on the field of battle, which are said to have been furnished to King Behanzin by German traders, and this fact will be made one of the grievances which France has been accumulating against Germany. In one battle alone two hundred German repeating rifles were found on the field. The French are now pushing onward toward Abomey, the capital of Dahomey, and it is thought that the whole kingdom will soon be reduced to subjection to French authority.

The Columbus celebrations held in various cities of the United States last week on the 11th and 12th October, were everywhere most successful. It is estimated that a million of people were spectators of the procession which passed through the streets of the city of New York on the

12th, which was properly "Columbus day." The processionists consisted of the first division of the U. S. Army, the police, the Naval Brigade, the National Guard, the Grand Army of the Republic, the Fire Department, post office officials, volunteer military organizations, Italian military organization, German-American and other societies. The New York Herald of 13th inst. says of this display:

"Never has any American city witnessed a grander display than that which began in the metropolis early yesterday morning and ended last night. It was a glorious and fitting close of a season of festivities which have eclipsed anything ever before seen in New York or attempted in any other quarter of the country."

In Dr. Talmage's sermon preached on Sunday, the 9th of October, and published in many newspapers on the following day, he calls attention to the interesting fact that the successful voyage of Columbus which resulted so beneficially to mankind, was begun on a Friday, and it was also a Friday when he landed at San Salvador. Surely if there were evidence needed to prove that there is no foundation for the foolish superstition which regards Friday as an unlucky day for beginning an important undertaking this should be sufficient. If this superstition had prevailed in Catholic Spain in that Catholic age, certainly Columbus and his five hundred men would have selected another day for the beginning of their voyage; but the true Catholic entertains no such superstitious notions. Equally with "all incantations, charms, and spells," the catechism condemns "idle observations of omens and accidents and all such nonsensical remarks," as forbidden by the first commandment.

The funeral of Ernest Renan took place in Paris on the 7th inst. There was, of course, no religious service, as the deceased was an infidel and persevered in his infidelity till death. Before dying he is reported as having expressed his positive wish that there should be no religious service, and he added insultingly, evidently with the purpose of bravado, that he was then in the position in which the Church desires to force its offices upon the dying. He needed not have made such a remark, as the Church does not permit the offices of religion to be read over the grave of those who die in a state of professed infidelity. In case of doubtful dispositions, the Church mercifully interprets the doubt in favor of the deceased so that they may not be deprived of the benefit of the last rites administered to the dying, but M. Renan seemed to have thought that the benefit from the administration of these rites goes to the Church. This is not the case, as it is the dying person who receives the benefit from them, and who endures the loss if prayers are not offered up. The Government gave the deceased a State funeral. The only reason for doing this seems to have been to show that France is now ruled by infidels. Mons. Dourgois, the Minister of Public Instruction, delivered a funeral oration which was quite Pagan in character.

SPECIAL TO THE CATHOLIC RECORD. DIOCESE OF LONDON.

The Black Veil—Impressive Service at Hotel Dieu. Windsor—Five Novices receive the Veil, and make Final Vows in a Cloistered Community. Rt. Rev. Bishop O'Connor Officiating, assisted by Dean Wagner and Father Gauthier.

"Greater love than this no man hath, that a man lay down his life for his friends." (John, xv, 13.)

St. Theresa's day, 1892, was one of glorious autumn sunshine. We were up with—not the traditional lark but the noisy sparrow. A short ride on the most modern of public conveyances (an electric car), a shorter walk up a beautiful avenue bordered with fine lawns and palatial homes, we find ourselves at the door of the noblest building in our city—Hotel Dieu.

A sweet faced youthful Sister gives us kindly greeting, and conducts us to the chapel of the institution. The sight of the newly erected grate, or cloister, inspired a thrill of solemn thought on the approaching ceremony, and the life of a cloistered nun. N'importe.

At 7:30 o'clock Bishop O'Connor and Father Gauthier entered the chapel, and attended by Vv. Rev. Dean Wagner, and the Mass of the Holy Ghost was commenced, His Lordship being celebrant. The cloistered choir chanted the psalm "Lacatus sum." After the Gradual, the hymn "Veni Creator" was intoned by Dean Wagner and responded to by the nuns in choir. The Bishop then offers the usual prayers for such a ceremony, and proceeded to the cloister, which was thrown open, and the novices, with white veils and bearing flower-trimmed wax tapers, approached the open grate. His Lordship addressed them. He spoke

of the beauties of a religious life, the peace and unity of the great model the Holy Family, Our Lady, St. Joseph, and the Divine Child, St. Theresa was referred to as a model, her austerities, her piety and her love of suffering, in imitation of her Divine Master; the duties of a religious life was touched upon, and the promised reward of eternal salvation. His Lordship closed his remarks with a series of interrogations, which were responded to in the usual manner. "My child, have you, without any human consideration, continued in your resolution, persevering in your desire to make profession in this house, observing through life the rules of the constitution of the congregation of St. Joseph?" "This is my desire, my Lord, with the grace of God." "My child, the resolution is grand; the desire is generous; with faithful perseverance you are promised the eternal crown as the reward; to be unfaithful is to suffer the shame and confusion of the foolish virgins who heard the dreadful sentence, 'Amen I say to you, I know you not.'" After a brief pause His Lordship continued: "Do you promise to offer yourself forever, in poverty, chastity and obedience, in the service of the poor?" "I am resolved to persevere in the resolution I have made, and I ask the grace of God to help my endeavor." "Will you give your life, until death, in the service of Jesus Christ, and of the poor, and do you take Him as your Spouse?" "I will with all my heart, and most humbly ask His blessing." Bishop.—"Deo Gratias."

The Bishop then returned to the altar. The novices prostrated themselves on the floor, the funeral pall was spread over them, whilst Dean Wagner intoned the Litany of the Saints, the cloistered choir responding. At the conclusion of the litany the pall was removed, and the novices took their former places. The choir chanted one of the psalms, the Bishop gave a benediction with his hand, and proceeded to bless the two black veils and two wreaths of white flowers, and then continued with the Mass. At the Communion the Bishop approached the cloister, bearing the Sacred Host in the ciborium. In presence of the Blessed Sacrament the vows were made; then the newly professed received Holy Communion, followed by reception of the black veils and wreaths of flowers. The Mother Superior removed the white veils and arranged the black ones, then conducted Sisters Louise and Josephine to their respective places in choir.

The formula of the vows is: "God Eternal and most powerful, My Creator Sovereign Lord, I Sister—come before you with all confidence in your mercy and goodness, possessed of the desire to serve you voluntarily, deliberately in the presence of the heavenly choir, and this community. I offer my life to my Divine Spouse, vowing poverty, chastity and obedience in the service of the poor, in accordance with the constitution of this congregation. I here supplicate God, through the merits of His Divine Son and of our holy and immaculate Mother and St. Joseph and St. Augustine, to give me the grace to consecrate myself to You in all my work and to continue faithful unto the end. Amen."

The choir sang "Suscipe me Domine," followed by "Veni Sponsor Christi." The Bishop concluded the Mass. He then changed the chalice, and stole for the cope. The newly professed embraced the Sisters of the community, then clergy and choir joined in a grand "Te Deum." The choir concluded with the hymn "Ecce Quam Bonum."

Confirmation at Smithville and Grimsby.

The Right Rev. T. J. Dowling, D.D., Bishop of Hamilton, accompanied by the Rev. Father Ryan, of St. Michael's Cathedral, Toronto, very kindly came to this mission to administer the sacrament of confirmation, at the request of His Grace the Archbishop, who was unable to come. His Lordship confirmed fourteen candidates at Smithville on Sunday, Oct. 9th, and an equal number at Grimsby on the following morning, giving at the same time highly practical and most appropriate instructions on the nature of the sacrament and the duties it imposes. As usual he exacted of the candidates a promise to abstain from all intoxicating liquors until twenty-one years of age, unless given to them as medicine by a physician or their parents, remarking that when they had kept this promise so long they would be wise enough to abstain for another like period of their own accord. Father Ryan, who said the Mass on both occasions, delighted the people of Smithville on Sunday evening with a beautiful and very able discourse on the Holy Rosary. Both churches were very tastefully decorated for the occasion, and the singing good as usual. His Lordship and worthy assistant seemed well pleased with their visit.

Postponed.

The bazaar in aid of the Hotel Dieu, Windsor, which was advertised to take place this month, has been postponed until the second week in January, 1893, when it will certainly take place. The reason of the delay was the return from outside the city were limited. The bazaar is for the purpose of raising money to help to liquidate a portion of the very heavy debt which accumulates this magnificent monument of Catholic faith and charity. The work the Hospitaliers Sisters of St. Joseph have undertaken is heroic; the personal sacrifice is sublime. Being cloistered, the community proper rely entirely on the assistance of friends to collect for them, hence the appeal through the press. The persons to whom tickets are sent will kindly dispose of the same; or those desiring a book may secure one of five tickets for one dollar. Please address Mother Superior, Hotel Dieu, Windsor, Ont.

WHY I AM A T

First Paper Issued Publication Day Rev. W.

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FIVE-MINUTE SERMONS.

My dear brethren, we shall, on this occasion, occupy the short time allotted to us with some remarks on a most important subject, namely, that of Christian marriage.

The great majority of Christians, as well as of the world in general, are called in the providence of God, to the state of marriage; and their calling is as truly a divine vocation as that of others to the religious life and to the priesthood.

When the Son of God came into the world, all men turned against His disciples. Even a heathen philosopher has recorded his belief that if a perfectly just man were ever to be seen on earth, he would be out of place and a wonder.

The finger of the Holy Spirit has traced the real analysis of this animosity against the religious life. Some years ago I remember reading a paper upon "The Extinct Virtues," and what were they? Obedience, chastity, voluntary poverty.

The end which St. Dominic proposed in the institution of the Rosary to honor the Blessed Virgin, to make her known, loved, served and invoked by the one who is thus faithful, without exception.

No means have been taken by the manufacturers to push the sale of their "Myrtle Navy" tobacco except giving from time to time a simple statement of the facts connected with it in the public press.

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MONKS AND NUNS.

Why Do the Enemies of the Church Bother About Them?

If there be a subject against which public writers, public speakers and public talkers are perpetually declaiming, it is what is called the religious life—the life of monks and nuns.

Now, why should men trouble themselves so much about it? Why cannot they leave peaceful people to use their own liberty?

Men may become Mormons; they may settle down at Salt Lake; they may join the sect; they may adopt any practices which do not bring them under the hands of the police, and the public opinion of this country does not trouble itself about them.

When the Son of God came into the world, all men turned against His disciples. Even a heathen philosopher has recorded his belief that if a perfectly just man were ever to be seen on earth, he would be out of place and a wonder.

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LADY. When Pepsie Jane, standing by the bird, with the on her yellow hair in a smile that her eyes bright, she visitor from another.

For a moment, her: then she found. "I was afraid," Tite said you would all day.

"I came to show I go to bed. I'll see him." And up on the tips of her feet she reached the bird.

"Wait a moment, open in the door." Tite, who had been peeping through in an instant she was beside, and Lady room, and was pleased surprised.

"Why, how little sigh of came. Have you a little? You asked Pepsie, he over the child and not one, and I'm Lady Jane had floor, holding his fastened to the while she looked distorted figure and pity.

In the meantime were watching attention, while very gracefully tucked-down from. At last Tite, wonder and admiration.

"Miss Pepsie," he the curious. "An' he ain't no look at the tall leaders on Main." "And he k' him," said Lady lovely eyes to him, and you'll.

"Then she chirped, bright eyes on him, and you'll. "Oh, oh!" come with surprise. "I never a wild bird?"

"No, he's away," replied him fondly. "A blue he wonderingly a bird."

"Did n't I do say he a herin' interrupted Tite port her assertion of the difference.

"I tole yer, M' fish, an' he a unable to represent of the name laugh of derision.

Lady Jane prised, and she gahered him, and do.

"Oh, don't plead Pepsie, and put a and then go to Tite obeyed.

Tite obeyed a grin and ban door, after lining down again, chair on the of.

"Now that a sie, with a gain stand me, ev' know don't a." "Oh, yes!" "I know who you."

"I'm glad brightly, "I'm crazy to have now tell me, Aunt or your."

"Why, she that's all," replied. "Do you I Pepsie, who a diplomat. "No, I do Jane decided. "Oh my! you?"



LADY JANE.

CHAPTER IX.

THE FIRST VISIT TO PEPSE.

When Pepse first looked at Lady Jane, standing before her holding up the bird, with the light of the sunset on her yellow hair, and her lips parted in a smile that made even the solemn eyes bright, she felt as if she saw a visitor from another world.

"For a moment, she could only look at her; then she found voice to say: 'I was afraid you would not come. Tite said you would not. I looked for you all day.'"

"I came to show Tony to you before I go to bed. I'll hold him so you can see him." And Lady Jane stretched up on the tips of her little white toes to reach the bird above the railing.

"Wait a moment, I'll have Tite open the door for you. Won't you come in?"

Tite, who heard Pepse talking, was peeping through the kitchen door, and in an instant she had pushed the bolt aside, and Lady Jane stood in the little room, and was looking around her with pleased surprise.

"Why, how nice!" she said, with a little sigh of content; "I'm glad I came. Have you got a kitty?"

"A kitty? you mean a little cat," asked Pepse, her face one broad smile over the child and bird. "No, I have not one, and I'm sorry."

Lady Jane had dropped Tony on the floor, holding him with a long string fastened to the leather band on his leg, while she looked over Pepse's little, disordered figure with mingled curiosity and pity.

In the meantime, Pepse and Tite were watching the bird with the closest attention, while he hopped about, not very gracefully, picking grains of buck-dust from the cracks of the floor.

At last Tite, unable to control her wonder and admiration, broke forth: "Miss Pepse, jes look at he. Ain't he the cur'ousest bird y' ever seed? An' he ain't no goslin', shore nuff; jes look at he tail feathers; jes lak dem feathers on Mamselle Marie's hat."

"And he knows when I speak to him," said Lady Jane, lifting her lovely eyes to Pepse. "Now I'll call him, and you'll see him come."

Then she chirruped softly, and called "Tony, Tony." The bird turned his bright eyes on her, and with a fluttering air he hurried to her.

"Oh, oh!" cried Pepse, quite overcome with surprise. "Is n't he knowing! I never saw such a bird. Is he a wild bird?"

"No, he's very tame, or he'd fly away," replied Lady Jane, looking at him fondly. "He's a blue heron; no one has a bird like him."

"A blue heron!" repeated Pepse wonderingly. "I never heard of such a bird."

"Did n't I done tole yer dem chil'ren say he a herin', an' he ain't no herin'?" interrupted Tite, determined to support her assertion as to her knowledge of the difference between fish and fowl. "I tole yer, Miss Pepse, how herin's fish, an' he a bird, shore nuff." And, unable to repress her mirth at the oddity of the name, she burst into a loud laugh of derision.

Lady Jane looked hurt and surprised, and, stooping for Tony, she gathered him up and turned toward the door.

"Oh, don't go, please don't!" pleaded Pepse. "Tite, stop laughing, and put a chair for the little girl, and then go to your work."

Tite obeyed reluctantly, with many a grin and backward look, and Lady Jane, after lingering a moment at the door, shy and undecided, put Tony down again, and climbed into the chair on the opposite side of the table.

"Now that darky's gone," said Pepse, with a gaiety that was reassuring. "we can talk sense. Do you understand me, everything I say? You know I don't speak English very well."

"Oh, yes!" answered Lady Jane; "I know what you say, and I like you."

"I'm glad of that," said Pepse brightly, "because I've been just crazy to have you come over here. Now tell me, is Madame Jozain your aunt or your grandmamma?"

"Why, she's my Tante Pauline; that's all," replied the child indifferently.

"Do you love her dearly?" asked Pepse, who was something of a little diplomat.

"No, I don't love her," said Lady Jane decidedly.

"Oh my! Why, is n't she good to you?"

Lady Jane made no reply, but looked wistfully at Pepse, as if she would rather not express her opinion on the subject.

"Well, never mind. I guess she's kind to you, only perhaps you miss your ma. Has she gone away?" And Pepse lowered her voice and spoke very softly; she felt that she was treading on delicate ground, but she so wanted to know all about the dear little thing, not so much from curiosity as from the interest she felt in her.

Lady Jane did not reply, and Pepse again asked very gently:

"Has your mamma gone away?"

"Tante Pauline says so," replied the child, as the woe-begone expression settled on her little face again. "She says mamma's gone away, and that she'll come back. I think she's gone to heaven to see papa. You know papa went to heaven before we left the ranch—and mamma got tired waiting for him to come back, and so she's gone to see him; but I wish she'd taken me with her. I want to see papa too, and I don't like to wait so long."

The soft, serious little voice fell to a sigh, and she looked solemnly out of the window at the strip of sunset sky over Madame Jozain's house.

Pepse's great eyes filled with tears, and she turned away her head to hide them.

"Heaven's somewhere up there, is n't it?" she continued, pointing upward. "Every night when the stars come out, I watch to see if papa and mamma are looking at me. I think they like staying up there, and don't want to come back, and perhaps they've forgotten all about Lady Jane."

"Lady Jane, is that your name? Why, how pretty!" said Pepse, trying to speak brightly; "and what a little darling you are! I don't think any one would ever forget you, much less your papa and mamma. Don't get tired waiting; you're sure to see them again, and you need n't be lonesome, sitting there on the gallery every day alone. While your aunt's busy with her customers, you can come over here with your bird, and sit with me. I'll show you how to shell pecans and sugar them, and I'll read some pretty stories to you. And oh, I'll teach you to play solitaire."

"What is solitaire?" asked Lady Jane, brightening visibly.

"It's a game of cards," and Pepse nodded toward the table; "I was playing when you came. It's very amusing. Now tell me about your bird. Where did you get him?"

"A boy gave him to me—a nice boy. It was on the cars, and mamma said I could have him; that was before mamma's dear head ached so. It ached so, she could n't speak afterward."

"And have n't you a doll?" interrupted Pepse, seeing that the child was approaching dangerous ground.

"A doll? Oh yes, I've got ever so many at the ranch; but I have n't any here. Tante Pauline promised me one, but she has n't got it yet."

"Well, never mind; I'll make you one; I make lovely dolls for my little cousins, the Paichoux. I must tell you about the Paichoux. There is Uncle Paichoux, and Tante Modeste, and Marie, the oldest,—she has taken her first Communion, and goes to balls,—and then there is Tiburee, a big boy, and Sophie and Nanette, and a lot of little one, all good, pleasant children, so healthy and so happy. Uncle Paichoux is a dairyman; they live on Frenchman Street, way down where it is like the country, and they have a big house, a great deal larger than any house in this neighborhood, with a garden, and figs and peaches, and lovely pomegranates that burst open when they are ripe, and Marie has roses and crape myrtle and jasmine. It is lovely there—just lovely. I went there once, long ago, before my back hurt me so much."

"Does your back hurt you now?" interrupted Lady Jane, diverted from the charming description of the Paichoux home by sudden sympathy for the speaker.

"Yes, sometimes; you see how crooked it is. It's all grown out, and I can't bear to be jolted; that's why I never go anywhere; besides, I can't walk," added Pepse, feeling a secret satisfaction in enumerating her ills.

"But it's my back's the worst."

"What ails it?" asked Lady Jane, with the deepest sympathy in her grave little voice.

"I've got a spine in my back, and the doctor says I'll never get over it. It's something when you once get it that you can't be cured of, and it's mighty bad; but I've got used to it now," and she smiled at Lady Jane; a smile full of patience and resignation.

"I was n't always so bad," she went on cheerfully, "before papa died. You see papa was a fireman, and he was killed in a fire when I was very small; but before that he used to take me out in his arms, and sometimes I used to go out in Tante Modeste's milk-cart—such a pretty cart, painted red, and set up on two high wheels, and in front there are two great cans, as tall as you are, and they shine like silver, and little measures hang on the spouts where the milk comes out, and over the seat is a top just like a buggy top, which they put up when the sun is too hot, or it rains. Oh, it's just beautiful to sit up on that high seat, and go like the wind! I remember how it felt on my face," and Pepse leaned back and closed her eyes in ecstasy, "and then the milk! When I was thirsty, Tante Modeste would give me a cup of milk out of the big can, and it was so sweet and fresh. Some day I'm sure she'll take you, and then you'll know how it all goes; but I don't think I shall ever go again, because I can't bear the jolting; and besides," said Pepse, with a very broad smile of satisfaction, "I'm so well off here; I can see everything, and everybody, so I don't mind; and then I've been once, and know just what it's like to go fast with the wind in my face."

"I used to ride on my pony with papa," began Lady Jane, her memory of the past awakened by the description of Pepse's drive. "My pony was named Sunflower, now I remember," and her little face grew radiant, and her eyes sparkled with joy; "papa used to put me on Sunflower, and mamma was afraid I'd fall." Then the brief glow faded out of her face, for she heard Madame Jozain call across the street, "Lady! Lady! Come, child, come. It's nearly dark, and time you were in bed."

With touching docility, and without the least hesitation, she gathered up Tony, who was standing on one leg under her chair, and, holding up her face for Pepse to kiss, she said good-by.

"And you'll come again in the morning," cried Pepse, hugging her fondly; "you'll be sure to come in the morning."

And Lady Jane said yes.

TO BE CONTINUED.

Minard's Liniment for Rheumatism.

To Mary Ever-Blessed.

O Virgin Mother of our gracious Lord, Thou art whose shrine all kings, all nations bend. Mother of Mercies, who thine aid doth lend; To lips who bid thee, oh! thine heart's content; Solace of sinners, loveliest ever sigh; Whose holy feet the serpent sin have crushed; How many I love, when all rude winds are hushed. And alv'ry moonbeams light the motley sky, Beneath high heaven's blue vaulted canopy. In hallowed stillness to invoke thy aid, And feel my cares released, my sorrows fly; For, but to hail thee once, O spotless Maid, Seems a bright ray of hope in realms on high, Where pain dissolves in joys that never fade. —Acc Maria.

THE REAL DIFFERENCE BETWEEN US.

The late Cardinal Manning, himself a distinguished convert from Protestantism, thus outlines what he regards as the real difference between Protestantism and Catholicity:

The difference between the Catholic Church and every other society is this: other societies are of voluntary formation, that is, people unite themselves to a particular body, and if they do not like it on better knowledge, they go their way; they become Baptists, or Anabaptists, or Episcopalians, or Unitarians, or Presbyterians, until they find something which they do not like in these systems; and then they go their way, and either unite themselves to some other body or remain unattached, because these societies have no claim to govern the will—all they profess to do is to teach. They are like the ancient schools, and their teaching is a kind of Christian Philosophy. They put their doctrines before those who are willing to listen, and if they listen, and by good fortune, agree with them, they remain with them; if not, they go their way. But where is the government over the will? Can they say, "In the name of God, and under the majesty of an imperial parliament, that God was incarnate, and that our incarnate Lord offers Himself in sacrifice upon the altar, that the sacraments instituted by the Son of God are seven, that they all convey the grace of the Holy Ghost?" Unless they have an authority over the will as well as over the intelligence they are only a school and not a kingdom. Now, this is a character entirely wanting in every society that cannot claim to govern in the name of our Divine Lord, and to teach with a Divine voice; and therefore the Church of God differs from every other society in this particular, that it is not only a communion of people who voluntarily unite together, but that it is a kingdom. It has a legislature; the line of its Councils for eighteen hundred years has sat, deliberated and decreed with all the solemnity and more than the majesty of an imperial parliament. It has an executive which carries out and enforces the decrees of those Councils with all the calmness and more than the peremptory decision of an imperial will. The Church of God, therefore, is an empire; and the governors and princes of this world are jealous of it for that very reason. They say, "Nolunt hunc regnare super nos." ("We will not have this man to reign over us.") It is precisely because the Son of God, when He came, established a kingdom upon earth, that therefore in every land, in every nation, the Catholic Church governs with the authority of the universal Church of God. Therefore it is that thirty-five years back the atmosphere was rent and tormented by the uproar of "Papal aggression. The natural instinct of the civil rulers knew that it was not a mere Christian philosophy wafted from foreign lands, but a spiritual power and spiritual sovereignty. For this reason also the extreme liberal school—those who claim toleration for every form of opinion, and who teach that the office of the civil governor is never to enter controversies of religion, but that all men should be left free in their belief, and the conscience of all men be at liberty before God—even they make one exception, and in the strangest contradiction to all their principles, or, at least, their professions, maintain that as the Catholic Church is not only a form of government, it must be excepted from the general toleration.—Cardinal Manning.

PRIVILEGES OF CATHOLICITY.

"Do converts ever regret leaving Protestantism and embracing Catholicity?" Cardinal Newman once answered this question directly. Through his conversion separated him from his friends he was happy in following the truth. Read his view of the "Privileges of Catholicity":

"Oh, my dear brethren, what joy and what thankfulness should be ours, that God has brought us into the Church of His Son! What gift is equal to it in the whole world, in its preciousness, and in its rarity? In this country in particular, where heresy ranges far and wide, where uncultivated nature has so undisputed a field all her own, where grace is given to such numbers only to be profaned and quenched, where baptisms

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only remain in their impress and character, and faith is ridiculed for its very firmness, for us to find ourselves here, in the region of light, in the home of peace, in the presence of saints—to find ourselves where we can use every faculty of the mind, and affection of the heart, in its perfection, because in its appointed place and office—to find ourselves in the possession of certainty, consistency, stability, on the highest and holiest subjects of human thought—to have hope here, and heaven hereafter—to be on the Mount of Christ, while the poor world is guessing and quarrelling at its foot,—who among us shall not wonder at his own blessedness, who shall not be awe-struck at the inscrutable grace of God, which has brought him, not others, where he stands? As the Apostle says, "Through our Lord Jesus Christ we have, through faith, access into this grace wherein we stand, and glory in the glory of the glory of the sons of God. And hope confoundeth not; because the charity of God is poured out into our hearts by the Holy Ghost who is given to us." And as St. John says, still more exactly to our purpose, "Ye have an unction from the Holy One;" your eyes are anointed by Him who put clay on the eyes of the blind man; "from Him have you an unction, and ye know," not conjecture, or suppose, or opine, but "know," see, "all things." "So let the unction which you have received of Him abide in you. Nor need ye that any one teach you, but as His unction teaches you of all things, and is true, and no lie, and hath taught you, so abide in Him." You can abide in nothing else; opinions change, conclusions are foisted, enquiries run their course, reason stops short, but faith alone reaches to the end, faith only endures. Faith and prayer alone will endure in that last dark hour, when Satan urges all his powers and resources against the sinking soul. What will it avail us, then, to have devised some subtle argument, or to have led some brilliant attack, or to have mapped out the field of history, or to have numbered and sorted the weapons of controversy, and to have the homage of friends and the respect of the world for our successes—what will it avail to have had a position, to have followed out an idea, to have made a cause to triumph, if, after all, we have not the light of faith to guide us on from this world to the next? Oh, how faint shall we be in that day to exchange our place with the humblest, and dullest, and most ignorant of the sons of men, rather than to stand before the judgment-seat in the lot of him who has received great gifts from God, and used them for self and for man, who has shut his eyes, who has trifled with truth, who has repressed his misgivings, who has been led on by God's grace, but stopped short of its scope, who has neared the land of promise, yet not gone forward to take possession of it.—Cardinal Newman.

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