Catholic Record,

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, APRIL 6, 1895.

NO. 859.

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The Lenten Hours. From dreary winter, with its frost and snow, And ice-bound streams, and forests dull and And ice-bound streams, and forests dull and bare; From clouded skies and sunless, bitter air; From cruel winds that oftimes fiercely blow, And spreading meadows where no flowers show.

show, To days when skylarks sing without a care; When heaven is bright, and all the earth is With light and bloom, the Lenten hours go. And once they led through anguish long and dread.

dread. Through cruel suffering and prayers and tears, From hopes undimmed and coward doubts and fears, To that blest hour when, from His rock-hewn bed. Where Casar's soldiers watched with tireless are care, Christ rose a victor, and men ransomed

-Magdalen Rock in Ave Maria.

CONCERNING CHURCH UNITY.

Important Paper by an English Clergyman on a Subject now At-tracting Wide Attention in This Country as Well as in England.

(Rev. George Angus in London Tablet.) It is, to myself at least, always re-It is, to myself at least, always re-freshing to read the speeches and letters of Lord Halifax, the President of the English Church Union. A former president of that large and influential society, the Hon. Colin Lindsay, who worked for some years on Anglican lines, became a member of a still larger and more influential society of which the Pope is Head. I remember what searching of hearts his seces-sion caused, and how the Chaplain-General of another Church of England General of another Church of England association invoked the prayers of all and sundry in the hope that "N. Y." (for so Mr. Lindsay's indentity was, scarcely successfully, concealed) might be preserved to the "Church of his baptism." One Anglican, then as now, a beneficed clergyman, treated this pious attempt to control a wouldbe wanderer with some contempt. To be wanderer with some contempt. To the request made for prayers he re-plied, "I shall do no such thing; I shall pray that 'N. Y.' may do the will of God," which "N. Y." did. That history may repeat itself must be our earnest desire. The utterances of Lord Halifax stand out in strong and pleasing con-

stand out in strong and pleasing con-trast to the controversial language made use of by other High Churchmade use of by other right characterisms on petty details are absent. His Lordship does not sneer at the "Italian Mission," a nickname invented by his Spiritual Chief at Lambeth ; he does not speak of the "Romish Schism," nor inveigh against "Half Communion ;" he does not pronounce the Rosary to be an unedifying form of prayer, nor find fault with the position given by Catholics to Mary and the saints in the economy of grace. He is far from considering the Pope to be an arrogant usurper, or a pernicious pretender. He recognizes the Roman See as the Central Author

distinct bodies, separate from, and (of through no fault of their own, through necessity) opposing one another. When they enjoy oneness of spiritual government, as they did once, then, would ridicule such an idea, the Broad and not till then, can they be again one society, one spiritual kingdom. 1 say "as they did once," so let us

look at the oneness of government existing in PRE REFORMATION TIMES.

PRB REPORTATION TIMES. Now, no doubt, it is the fashion for some Auglicans to say: "The Church of England never was Papal: never Roman Catholic: always independent of Rome," and so on. Historians, however, and other common sense people do not agree with this newest and most startling of Anglican assertions ; nor, I think, does Lord Halifax. Quite recently, the Spectator pooh-poohed Archbishop Benson's contention that the Church of England was "never Roman Catholic," by asking him if he had received his Pall from Rome (a grimly sarcastic question, the only Pall His Grace possesses being that emblazoned as the historic arms of the See of Canterbury,) as all English Archbishops had done from Augustine to Pole? The *Church Times* puts the Pall question aside as a matter of no rall question aside as a match by importance, by urging that the Holy See had, by undue influence, almost forced the Archbishops to apply for the Pall (which argument hardly holds good with the filial language used by the same Archbishops towards Rome), and says that some Popes extorted money for the Palls, when sent from, or received at, the Eternal City. Not being an Archbishop, and never hav-ing received a Pall, I do not know whether fees are demanded in such ecclesiastical transactions, but supposing that they are, and granting that some Popes may have been greedy or grasping in such matters, I cannot see that this is more incongruous than the that this is more incongruous that the practice, common to Anglicans and Catholics, of asking and giving fees for baptisms, or churchings, or mar-riages, or funerals; anyhow it does not interfere with the fact that, rightly or wrongly, the pre Reformation Bishops recognized the government of the Pope, and acknowledged him as their Chief Pastor and Supreme Spiritual Head, although it is not for a moment

contended that they liked or approved, everything done by the Pope in these capacities. We may not always be bound to approve the action of Rome, although we are bound to obey ; just as in civil things, people may not approve of the judgment of the Supreme Tribunal, the House of Lords, but they must conform to the rulings of the same. Again, let it be noticed that the Pre-Reformation Church recognized the Headship and Authority of Rome not merely as

DE BENE ESSE, BUT DE ESSE.

feel convinced, agree with the writer in the January Church Quarterly (p. 311, foot-note) who informs us that those for whom that learned periodical, speaks "are deliberately opposed to Bome on various grounds, theological, moral." What Lord Halifax chiefly desiderates, if I understand him rightly, is that the Roman Communion should recognize the Church of Eng-land as a part, or branch, of the part, or branch, of the deed, if he could lead us astray, Church, unfortunately de facto separ-ated from the Mother Church, the rest would not be of much use ; and his appointment as Teacher could hardly, of the West ; should acknowledge Anwith reverence, be referred to Al-mighty God. Now, many proofs might be quoted to show that the Preglican orders as valid, and allow that Anglicanism possesses everything, essential at least, which (he would Reformation Church taught this doc maintain) Rome has in completeness as trine, but two may suffice. About one hundred years before the time of her heritage. And the reason he wishes this is that he considers the Cranmer, was held the Council of Florence, which, certainly, the then Roman and the English Churches to be not two Churches, but one Church, as Church of England accepted, as the he not long ago wrote to the Times (I present Church of England says she quote from memory) that the quarrel between England and Rome was a disaccepts Ephesus and Chalcedon. And what does Florence tell us? Nothing less than this: "That the Roman pute not between two Churches, but between two portions of the same Pontiff is the successor of St. Peter, Prince of the Apostles; that he is the true Vicar of Christ; that he is the Church. In others words, ROME AND ENGLAND ARE REALLY ONE. As to this let us examine the posi-on. England and Rome are really Head of the whole Church, the Father and Teacher of all Christians, and that one, though outwardly and accidentto him was given, in the person of ally two. But can this be seriously maintained? Here are two bodies Blessed Peter, full power of feeding ruling, and governing the Universal Church. "Does the Church which have no intercourse, no social dealings, no inter communion, no con-Church. of England hold this as of faith, now? sulting or arranging, no ordering or So, some years afterwards, let us hear obeying, no mutual support—can this be union ? Under such conditions how can the two be one ? If the Church the Pre Reformation Church again. When Elizabeth succeeded and began to carry out the work commenced by the usual Protestant and Evangelical her father and her brother (Dr. Littlewere an Invisible body, according to her father and her bittle Catholic Con-dale's *Tiger Club*) the Catholic Con-vocation of Canterbury spoke for the last time, and said that: "To Peter view, something might be said for this theory, but can there be union between last time, and said that: "To Peter the Apostle and his lawful successors

cause we are not under one and the land, care two straws about the Popes, same Government. Now, surely, in or understand that, at baptism, they matters ecclesiastical, Rome and Car-became spiritual subjects of the Holy terbury are in a like position. Two See? Subjects and children, although, distinct bedies Church, like Gallio, "care for none of these things," and as to the High? Well, what of the *Church Quarterly* writer quoted above? What of the authors of publications like Methods of Romanism or The War in the Roman Camp? Have such anything in common with Lord Halifax, or he with them? Does any single Anglican Bishop wish to be in communion with Rome? At the Exeter Church Congress, the Bishop of Exeter invited all pious Christians to flee from the Pope, and to become Episcopalians, and just before this Lord Halifax had apologized to a Spanish Papal Bishop, because Spaniards had done what the Bishop of Exeter says all pious people ought to do, and had pro-cured from Auglo Irish sources, a Reformed Bishop. "Why not acknowl-edge our orders?" says Lord Halifax: but the great majority of Anglican Bishops and clergy do not want their orders acknowledged (in the Catholic sense,) for the simple reason that they do not believe that such orders (in the Catholic sense) exist, or can exist under the Christian dispensation. I pointed this out in the *Times* (writing under a nom de querre) in a recent discussion upon Anglican Ordinations, and asked why are Catholics called upon to assert what the vast majority of Anglicans deny? I also respectfully invited (I am sure Dean Burgon would have for-given me this little plagiarism) the Archbishop of Canterbury and York to say plainly, whether they ordained, and meant to ordain priests to say Mass and absolve, or not? But an Anglican writer replied that my challenge could not be taken up, as the Anglican Bishops did not agree

as the Anglican Bishops did not agree as to what they meant, or did not mean, to do, in conferring ordination. mean, to do, in conterning ortifiction. And yet good men, members of the English Church Union, contentedly remain in this boneless body, whose chief officers are not agreed as to their teaching, or as to the value and effect of their solemn official ministrations. Under such circumstances how can we look for the realization of the pious and Christian aspirations of the Catholic minded President of the English Church Union?

EIGHT AND TWENTY YEARS AGO I stood, at Cheltenham, upon the same platform with Lord Halifax. We were then in the same communion, and at an English Church Union meeting. At that meeting I behaved very badly, at least so the then Secretary of the English Church Union informed me. I daresay I did, and I hereby crave par daresay 1 did, and 1 horos the times were don of all concerned. The times were exciting and exhilarating. We were engaged in Catholicizing the Church of England (as she, somehow, refused Catholicizing and this in the teeth

Mary then, why would He not relatives at a crisis of great danger, or now when she is Queen of Heaven? Father Wattson said a woman living in Datroit had told him of a holy woman living there to whom many mothers brought their children to be In many ages phenomena have ap mothers brought their children to be healed of bodily infirmities, instead of going to a doctor. If this holy woman's prayers were so potent, he said how much more so would be those of Mary? In addressing the Virgin, Father Wattson advocated the use of the expression: "Hail, Mary, Queen of Heary and Spiritualism, as exhibited

the expression: "Hall, Mary, Queen nne my remarks to Mesmerism, Hyp-of Heaven, Blessed art thou among women. O Holy Mary, pray for us." The continuation of the hearing in the matter of the charges against Network Wary of the charges against Father Wattson will be concluded in Newburg on Friday. This was an-Vienna about the year 1760. His Newburg on Friday. This was an-nounced by Father Wattson this morn-graduating thesis was the influence of graduating thesis was the influence of graduating thesis was the influence of diseases ; the ing, when he asked the congregation to pray that the Bishop may be guided sun, moon, etc., he said acted on the body of man by means of a subtle fluid

rightly in his judgment. SPIRITUALISM.

Lecture at Holy Angels Church by Rev. Father Effinger, S. J.

Chicago New World. The subject of Father Effinger's lecture at Holy Angels church last Sunday evening was "Spiritualism." He spoke in part as follows: One of the meat pleasing memory of the magnet. He created quite a stir in the scientific footsteps, and as is always the case,

One of the most pleasing revelations of the supernatural to man is the world of administration of Paris offered a world of spirits; and one of the loveli-est features of these spirits is their kindly ministration unto man. More kindly ministration unto man. More lovely their daily offices to you, my friends, who dwell in this temple of the Holy Augels. You believe therefore in spirits. For angels are spirits chester surgeon, to designate that if the hath made the spirits angels, i. e., we surgers. So soon as a spirit is sleep into which he found the subject the hath made the spirits angels, i. e., artificial nervous condition resembling messengers. So soon as a spirit is given a message to convey, he be-comes an angel, a messenger. Abra-ham receives the three guests into his tept and they are available. The claims and practices of Spiritual-tept and they are available. The claims and practices of Spiritual-

the journey, and when his offices of charity are over, he refuses the gifts profiered, and forthwith ascends the skies. The destrings of the Church companies of the Church co deceptions and elaborate skill of the onjurer. Herman says that he per-free formed all his apparitions of ghost and The doctrines of the Church concern-

ing the existence and nature of the spirit world are clearly defined. The Vatican Council (Constitio Dei Filius, C. I.) repeating and confirming the IV. Lateran Council, declares, "The mirrors. The

were created by God. Before the tribunal of the Church it would therefore be heretical to say with the Sadduces of old, or the mater-ialists of the day that there are no angels at all; heretical 'o maintain with the Anabaptists of the sixteenth with the Anabaptists of the sixteenth angels at all; heretical 'o maintain with the Anabaptists of the sixteenth invisible intelligence, through whose agency they are with a sixteenth agency they are wisibly affected. with the Anabaptists of the sixteenth invisible interregence, through whose century, that they are mere outward manifestations of the energy of God ; The facts are indisputable; their manifestations of the energy of God ;

ists of the day, that the angels are nothing distinct from the departed I shall undertake to solve is as to the heretical to hold with certain spiritual-

man, and are altogether incorporeal, four me that they do grow in knowledge and goodness, and this through purely spiritual; that they are far edge and goodness, and this through being re-incarnated; that they return width of their intellects. "Nature's to this earth many times, as many as are necessary for enabling them to grow to infinite book of secrecy, in which we an read a little, is spread open be-fore them: they scan the future of natural phenomenon with greater acnatural phenomenon with greater acthrough the various degrees until it is curacy than we know the past ; they fitted for leaving this sphere, I could read in the pages of the elements and in the volumes of time." But future actions that depend on the free will of not answer, except to say, there will be time enough in eternity for the due perfection of all, however imperfect man, the Church says, angels good or bad, cannot forsee. Prophecy be-longs to God alone. And the Church this hope and conviction I rest content, may be their natures to day, and in quite certain that such a thing as further teaches by many of her Fathers, that by the mercy of God, man is destined to replace the vast host eternal punishment is altogether trary to the great law of God which is written on all His works, the law of eternal progress. The sin we have What wonder, fallen angels. eternal progress. The sin we have committed, or are inclined to commit of therefore, that the angels come down from heaven and fight side by side we shall suffer for until we have thorwith the souls of struggling men? What wonder that these angels flit oughly purged it out of our nature the wrong we have done we shall ex-plate, and we shall not come out free above the flames of purgatory, bringing consolation to their loving charges, until we have paid the uttermost farth thence flying to earth to ask the ing; but we shall pay it, and ge that Lucifer and his cohorts, in the gladly on our way when we have left i far behind us, " always stretching for bitterness of despair, should seek to ward towards the mark," perfect happi wreak their vengeance on the souls of ness awaiting us as we get further on in our long journey, happiness which will men? The Fathers tell us that legions earth and sky. The least of them really be our own, because we shall have worked for and earned it, and able to make sad havoc in this world ; able to make sad havoc in this world; have worked tot up to understand and the lowest able to craze men with have grown up to understand and vearn after it. Our happiness will be the lowest able to craze men with frightful apparitions. Wee were man, were not God above it all; wee, if the to be all good, all wise, all pure, pernatural powers of these angels were fect as our Father is perfect. Can any not checked by His fatherly hand Woe is man if (like the spiritualists of liently even to comprehend such perfeca little talk, especially among his Woe is man if (like the spiritualists of iently even to comprehend such perfect parishioners, who are not in perfect the present day) he allows himself to The following extract from a com-The following extract from a comin spiritualistic seances in wonderful munication of J. K. Bauddy, M. D., to exhibitions of powers that surpass the the editor of the Globe Democrat, St. Magnificat, saying that the Virgin Mary, as the mother of God, should be ken of human knowledge and the religious teaching of Spiritualism. powers of nature ! "Judge Portis tells us that spiritual-With the Church and her doctrines and belief as our guide, let us pass in ism teaches and demonstrates by Government—a flag, and coinage, and laws, and institutions, and army, and navy, of their own. They send an ambassador or minis-ter, to us: we send one to them. In no way do we form One Kingdom, be-down MANY AGREE WITH LORD HALIFAX?

devils, and will there rejoin our loved ones who have gone before us, and that those who have gone through that change can and do communicate with those still on earth, and tell them their experiences, of the nature and charac ter of their homes, as well as many other things of interest and of great importance to them. These and much more in the line of the true, the beautiful and the good, and how to think, act and live here to insure good positions; these are among the teachings of spiritualism."

Let us consider these words and attempt to analyze these thoughts of the Judge. "Spiritualism teaches and demonstrates by actual experiment the great truth that there is no death." If by death he meant (and this is the universal meaning of the word) separation of the soul from the body, spiritualism indeed teaches a called animal magnetism. At this time a Jesuit cured many diseases, rheumatic and others by the applica-tion of "steel tractors." Mesmer, seegreat error and perpetrates a mon-strous fraud. After reading and commenting on several other extracts, Father Effinger concluded as follows:

ing the anology between his own There is a beautiful painting called "The Game of Life," in a mortuary chapel, which, to judge from its grim architecture of guled pilasters with heads of sphinxes grinning from the capitals and its writhing corbels mounting towards the ceiling, must be in the hold of some gloomy castle of the Middle Ages, away from the light of day and the gaze of men, the great game is played by the living among

the dead. The chess-board is placed on the end of the sarcophagus which stands in the middle of the ancestral vault. The pieces are all allegoric figures of virtues and vices, the colors being red and white. The two players are entirely taken up with the game. On the right as you look on the picture, sits a lordly man, a French nobleman, in manhood's prime. The game has evidently been going against him. A few red pawns is all that he has taken from the enemy, while the critical position of the few white robed virtues on his side shows you that if his next move is false, all is lost. Bent forward over the fatal board, his head resting on his right hand, his whole goblins, of yawning graveyards, etc., by the sole means of the lime light and soul concentrated in the motionless face, his whole intellect centered in the open earnest eye, he is studying his last move. He thinks of nothing else But I am concerned at present with now. He is utterly unconscious of the terrible change that has come over his adversary; he does not see how those fleshless features now burn beneath the black hood; he does not even see the fierce glare of the demon's eye, fixed as a serpent's on its unconsious prey. He sat down to play with Satan in the guise of Mephistophles ; but were he to look up now and see the veritable fiend, he would leap to his feet and cry to heaven for help. But he has not the faintest for help. But he has not the faintest idea of the appalling transformation of his adversary, no, nor a thought of the origin, beyond a doubt, is some pre dark cloud that rests on the brow of his majestic angel, who has been stand ing between them all the while. The angel has given his last saving counsel and now stands a figure of indescribable anxiety, waiting for the last move, before he shall turn aside and weep for a lost soul. This is not a mere paint-

ing. The color of the canvas vanishes before mine eyes. The great game of life rises up before me in living reality. Satan is in our midst in all the fascinatng forms of spiritualism. are enticed to sit down with him, hear the charming news of the spirit world, his manners are so winning, his voice so sweet. It seems as if anti Christ, the man of sin, who with the help of Satan will work great wonders and signs, and claim for himself divine honors, has come into the world. He needs but infidelity to enlist in his ranks, in order to array the powers of hell and of the world in the most universal persecution against the Church. But that day and that hour no man know-He who directs his Church, may eth." make the evil spirits of the seances, even as he made Balaam, the son of Bear, utter words of blessing instead of curses. Or he may allow ungrateful peoples to become the guilty victims of SpiritualisticDemon-worship; and while the Church springs again from the ashes of her ruins in Asia and Africa, suffer the western world to go its way of Paganism. But even then the end may not be. One saint of God may overthrow the empire of spiritualism. When the East lay buried in the dark ness of spiritualism, fakirs and the rest ruled with absolute sway over India. One man was sent of God, and overthrew that empire of Satan-and that man's name was Navier. northern island of the European continent was the grove of Druid demon worship, one man was sent from God, and he expelled the spirits of darkness under the light of the gospel truth, and his name was Patrick. Lent, with all its graces, with all its opportunities to lay up treasure be yond the reach of thief, or moth, with all its sympathies with the sufferings of the Redeemer, with all its calls to the faithful to arise from the death of sin and sloth to the life of virtue and diligence in the service of God. Lent is here. While all the Church is morti-

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business of now offered for retire. Situ-an miles from s store. Post atholic church most desirable, rentleman with address Post-847-15

two societies not visibly united ? Evithe Apostle and his lawith successors in the Apostolic See, as being the Vicars of Christ, has been given the supreme power of feeding and governing the Church of Christ multidently Rome and Canterbury are two bodies: if they were one (as they once were) they would possess ONENESS OF GOVERNMENT.

To illustrate this let us look at mundane matters. Americans are our kith and kin. They speak our lantude. vocation of Canterbury (which, we are told, is in continuity,) say as much guage. They recognize great Britain as the Mother Country. But can America and Great Britain be, in any now, and if not what hope can there be of the restoration of those spiritual

Beau Brummell used to say that one may be amused, but should never be

Will the present Con-

surprised ; nevertheless I plead guilty, as did Newman, to having felt, and to feeling, an extreme astonishment that I ever believed the Church of England to be, in any sense, "the Bride of the I trust, however, that, in Lamb. these lines, I have not said anything unbecoming or discourteous to that distinguished and zealous member of the Anglican communion whose name I have so often mentioned ; and I hope he will forgive me if I add that I pray, before the inevitable day of departure hence dawns, once again to " walk in the House of God as friends," and to be reunited, in the One Fold, and under the One Shepherd, in that Catholic and Roman Church, which is the queen of saints, the true Jerusalem, and the mother of us all.

PROTESTANT EPISCOPAL HIGH MASS

The Rev. Lewis Wattson Tells His Congregation to Invoke the Aid of the Blessed Virgin.

Kingston, N. Y., Feb. 3.-The Rev Lewis T. Wattson celebrated the Feast of the Purification in St. John's Protestant Episcopal Church to-day with a High Mass this morning and by a accord with his ritualistic tendencies. especially venerated. It is time, he said, to lay aside some of the Protest-

RECORD. CATHOLIC THE

She is right," said Egerton.

but for Humanity.'

"And she does still refuse?"

asiness and made him ask :

be a fetter upon her ?"

Egerton.

ton :

for that either !'

such a marriage.

asked quietly

dain.

noble." he said.

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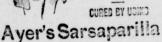
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ARMINE. CHRISTIAN REID

ALL RUN DOWN No Strength nor Energy

> Miserable IN THE EXTREME. Flands COVERED SORES.



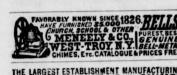
Health Restored

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nd my gen aired. My last, I c parilla and soon noticed a change for the better. My appetite returned and with it, renewed strength, Epcouraged by these results, I kept on fiding the Sar-aparilla, that used six bottles, and my health was restored."—A. A. Towns, priop. Liarris House, Thompson, N. Dak.

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A whole flowed in the solutionary has here to fore been \$12:06. N. B.-Dictionarias will be delivered free of all charge for carriage. All orders must be accompanied with the easin. If the book is not entirely satisfactory to the purchaser it may be returned at our ex-

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Address, THE CATHOLIC RECORD



CHAPTER XXXIV.

The next person who came to D'Antignac full of the affaire Duchesne was Egerton. He made his appearance greatly improved in looks and spirits, and after relating substantially the same facts that M. de Marigny had already related, asked if D'Antignac did no think that it was his duty to lay these

facts before Armine. "You will understand," he said, "that I am not at all anxious to do sofor I have not forgotten how Mile. Duchesne received my former communication - but when I remember her father's dying charge to me I do not feel as if I could relieve myself from

responsibility in the matter. "It is a natural feeling," said D'An-tignac; "but are you not aware that M. de Marigny intends to lay before Armine the full details of all that you have learned in Brittany, and to give her an exact statement of the case as it desired her to claim." stands ?" "Yes," answered Egerton, "I know

that is his intention. But M. de Ma-rigny is one person, and I am another — I mean that we stand in different But M. de Ma positions toward Mlle. Duchesne. have received a trust from her

father-"Which I thought you had fulfilled ?"

said D'Antignac. Something in his tone made Egerton for the first time feel as if he was not comprehended with that intuitive sympathy-understood at the half-word, as the French say - to which he was accus-tomed from D'Antignac, but that he ad to explain and make good his position, which it is always a little difficult to do. After a moment's hesitation he

nswered : "I fulfilled it in part, but there were some things which Mile. Duchesne gave me no opportunity to say. And, whether I like it or not, I feel bound to

deliver the message in its entirety." D'Antignac looked at the speaker with a quick, keen glance. "Is there," he said, "any reason of importance why you should deliver this nessage?'

"Would it not be a sufficient reason of importance that it was given to me? Egerton answered. "But-yes, there is more than that. Duchesne charged me to convey to his daughter his wishes with regard to the use she should make

of his inheritance. "Ah !" said D'Antignac. It was a sound indicating thorough comprehension. So, he said to himself, Armine was right-her father had desired and endeavored to fetter her in the disposition of property which must either pass into her hands or remain in those of the Vicomte de Marigny. It was unquestionably an attempt to exercise

that posthumous tyranny which Helene had from the first predicted, yet the pathos of it touched the man whose soul was so accessible to pity, as he knew that it would touch Armine. Dying, struck down in the power and prime of

life, Duchesne had, as it were, stretched out his hand in a last appeal to the daughter so widely separated from him in belief, to use for his ends the inheritance that might be hers. And to that appeal it was simply impossible for the daughter to respond. The sad-

a right to withhold the message ?'

to remonstrate, and another thing to

'you have no right to withhold any

its entirety when you saw her before.

so torn in a struggle of which you

know little-that I should be glad if it

were possible for her to be spared

now." "And is it I whom you think likely

to renew the struggle?" said Egerton, flushing a little. "I assure you that

no one could less desire to do so. And

assure you, also, that it is no fault of

and testament.

ness and the pity of it -- the pity that even in death the conflicts and discords of life could not find an end - made ignac at last say to Egerton :

"she has a very clear idea of what spirit of undoubting faith which we you wished to tell her. Only yester-day, in speaking of this possible inherof mediaval times is gone." "And M. de Marigny has taught itance, she said that she was certain her father did not intend her to use it

you better than this?" for her own ends, but for others "Yes : for in M. de Marigny I see a others for which she could not use it

man with the serene faith of a Crusa-der united to a thorough intellectual shall never forget Duchesne's tone apprehension of every phase of modern when he spoke of the 'fatal influences thought. In worldly knowledge and accomplishment he is a man of the inder which she had fallen, and said that he had meant to take her far away -the world of this nineteenthfrom them, to show her the 'great world century France-yet his faith is as high and as ardent as if he belonged work 'to which he was pledged, and, when her eyes were opened, to tell her to the France of St. Louis." of this inheritance and say, ' Here is

"You do him only justice," said something which you must use, not for D'Antignac. "And the Church of And which you know so little-for you mus then he added - it rings in my ears pardon me if il say that your general izations are based on very narrow yet !-- ' I shall never say it now, but you will say it for me.' Could I fail to say it, after that?" asked the young knowledge-has many sons like him. But your words confirm what I have D'Antignac shook his head. "No," always believed, that we have special need at this time of men of the world, he answered. "You could not fail to who to wide culture and knowlsay it, after that. And fortunately she is not unprepared. She knew him so well that she divined his wishes. And edge shall unite strong faith and the ability to defend that The spirit of the age, of it is that which makes her most resofaith. lute to refuse the inheritance which he which you speak, despises devout ignorance and has no respect for halting apology ; but when confronted with courage and knowledge it shrinks "Positively, and I think unalterand turns aside. For the basis of logic on which the Catholic Church Egerton was silent, but something stands is simply and absolutely un-answerable; and if the Zeitgeist is to the expression of his face filled D'Antignac with a sudden sense of unbe slain, it must be with the sword of

logic as well as the lance of prayer. "Is there anything else involved in "M. de Marigny is armed with the your message - anything likely to affect her resolution or to disturb sword," said Egerton. "Again in that he reminded me of Duchesne. The same lucid and forcible manner of "Nothing likely to affect her resolu unfolding a proposition or series of propositions, which I found in the tion," replied Egerton ; " but yes, I fear it may disturb her. Indeed"-he ne, I have observed also in the other. paused, hesitated, then went on des Grant M. de Marigny's premise, and you have no escape-short of stultifyperately-"I am sure that it will dis turb her, in one way if not in another. ing reason-from his ultimate conclu-And it is something which I can hardly

bring myself to repeat - something D'Antignac smiled. "You have. which it seems gross presumption in then, come into contact with two typical me to utter, even though I merely speak her father's words." "For Heaven's sake," said D'Antig examples - one of the logic which would destroy, the other of the logic which will save, France," he said nac, lifting himself as he spoke, "what other injunction has he left to "For as Voltaire was the last apostle of the movement which Luther b egan "I cannot see that there is any reason why I should not tell you," said so no nation has given to Christendom such soldiers of faith, such apostles. and such thinkers as the France of "It has been-it is - a dreadful weight on my mind, and these latter times."

"I am aware of it," said Egerton. am wholly at a loss how to proceed But as he spoke his mind returned to To suppress the message — well, we have agreed that is impossible. Ye Yet

the pressing personal question which absorbed him. He was silent for a minute, and then he looked at D'Anto deliver it-I fear I have not courage tignac with all the doubt and trouble But what is it?' asked D'Antignac, full of anxiety which the other's tone in his eves again.

"What am 1 to say to her?" he asked. "To Armine?" said D'Antignac

"It is simply this," answered Eger-on : "Duchesne seemed to fear that "I think, if you will allow me to ad-M. de Marigny might desire to marry vise, that at present you will say noth his daughter, and he left a positive ing of the last command of her father. command and injunction that she It would pain her beyond measure ; i should under no circumstances make would revive bitter memories of unust suspicion, and render more diffi-D'Antignac lay back on his pillow

cult such intercourse as she must hold and for a moment said nothing. Then with the Vicomte de Marigny. he turned his glance on Egerton and there were any probability of that which Duchesne feared, the matter of that "Did M. Duchesne tell you what would be different ; but there is not the reason he had for anticipating such a least probability of it.' thing-I should say for conceiving it

He "Is there not ?" said Egerton. "No," Egerton replied. "But it was very plain that he thought M. de rose from his chair and walked to the window, where he stood for a moment looking out absently on the flashing Marigny would gladly snatch at such means of retaining his inheritance." river, the noble quays and bridges, the gay, beautiful city. D'Antignac, who could observe his face in profile, D'Antignac smiled with a faint dis-"He knew little of a Breton he said. "It was natural that saw plainly that he was thinking of nothing that lay before him, and a suspicion that had entered his mind before returned to it. Had the fasciarrangement, under the circum-

strange turn of events, no one was speak of as the mediaval spirit I nearer the head of the house of fancied gone as utterly as the genius Marigny than the girl who might claim the best part of its inheritance ! He lay lost in wonder, thinking that surely it had been no chance which had brought these two together and

allowed them to know each other be fore the truth was revealed. And it was possible that that of which Eger. ton spoke might have come to passthat they might have united their lives and their interests-but for this prohibition from the grave, this dead hand stretched out to forbid. That rendered it impossible. He knew Armine so well, he felt sure that only where a higher law intervened would

she disobey the father she had so pas-sionately loved. He lifted his hand from his eyes and looked at Egerton. 'What are we to do?" he said simply. It was Egerton's question echoed

back, but to the young man there was almost comfort in the fact that some one shared his perplexity. It was un-usual for D'Antignac not to go to the root of a difficulty and solve it by a few direct words; but recognizing that his personal interest was too great to allow of his doing so in this instance, Egerton sat down to discuss

the matter in all its bearings. "I am glad that you put your ques tion in the plural form," he said. "It is a relief not to ask, 'What am I to is a relief not to ask. do?' Yet, after all, it must come to that in my case, for I, unfortunately, was the companion of poor Duchesn

and received the charge which my conscience, or whatever inherited in stinct does the duty for conscience, will not allow me to disregard. Even in the midst of his anxiety

D'Antignac smiled. "Does it occur to you," he said, "that this is a penalty for playing with edged tools? If you had not zone with Duchesne you would not

now be charged with this most unpleas ant duty." "But in that case Mlle. Armine-I cannot call her Mile. Duchesne any onger ; the name always seemed ab surdly unsuited to her, with its bouryois sound and revolutionary associa tion !- would never have known that

she was the heiress of Marigny." "Which she will neither claim not accept.

'True; so, as far as that is concerned. the knowledge might have gone down with her father to his grave. But i

the thing of which we have spoken should ever come to pass, it can only come to pass in the light of that knowl

D'Antignac bowed his head; this was true. "But it will never come to pass," he said, "if Armine hears of her father's prohibition." " Do you think that she would be

bound by duty to obey that prohibition? "Not at all ; for what is it save

tyranny? And tyranny based on no reason except unprovoked hatred. But I think that she will obey it. though she is not bound. The two men looked at each other.

If it were only possible not to tell her That was the thought in the mind of both. And yet both knew that it was impossible.

" I am the more sorry for this," said Egerton, rising again, and beginning to move to and fro, "because since I have known M. de Marigny it seems to me that a marriage between himself and Mile. Armine would be an ideal union as well as a most desirable AFRIL 6, 1895.

would indeed be an ideal union. And yet-

"And yet it may be prevented by this prohibition !" said Egerton. "It seems intolerable ! To be able to suppress it I would sacrifice anything but ny solemn word to the dead. I cannot

sacrifice that." "No one could wish you to do so. said D'Antignac. "But in my opin-ion there is no need for you to discharge the unpleasant duty at once. What you have to tell would not only wound Armine deeply — as another proof of the narrow hatred of her father - but it would make her even more averse than she is at present to holding any intercourse with M. de Marigny Yet, in the position in which they both stand, it is absolutely necessary that such intercourse should take place. Wait, then, at least until he has, offic ially as it were - in his capacity as head of the house - laid before her the nature and extent of her claim on

Marigny." " Personally it can only be a relief to me to wait," said Egerton. " But the doubt in my mind is this : may not delay make the matter worse ?

Not the delay which I counsel," answered D'Antignac. "I can only advise ; but if you trust my judgment-

"I do," the young man interposed quickly. "I not only trust it thor-oughly, but it is a greater relief than "I not only trust it thor express to have other shoulders I can on which to throw the weight of responsibility that has proved too heavy for my own.

TO BE CONTINUED.

THE BROKEN SQUARE.

How the Green Flag Saved the Day and the Regiment's Honor.

The closing of one of Conan Doyle's stirring stories is given here and reates how disaffection broke out at a critical moment in one company of an Irish regiment fighting in the Soudan and how the raising of the little green flag turned the tide of battle. The scene opens with the advance of the regiment of three thousand men, ormed in a square toward the heights occupied by ten thousand Arabs and the breaking of its formation by a charge of the Arab advance guard. The place is on the edge of the Nubian desert.

In their march in front of what looked like a face of cliff, the regiment had come opposite to the mouth of the gully in which, screened by scrub and boulders, three thousand chosen der-vishes, under Hamid Wad Hussien of the Baggarras, were crouching. Rat, tat, tat, went the rifles of three mounted infantrymen in front of the left shoulder of the square, and an instant later they were spurring it for their lives, crouching over the manes of their horses, and pelting over the sandhills, with thirty or forty galloping chieftains at their heels. Rocks and scrub and mimosa swarmed suddenly into life. Rushing black figures came and went in the gaps of the bushes. A howl that drowned the shouts of the officers, a long, quavering yell, burst from the ambuscade. Two rolling volleys from the Royal Wessex, one crash from the screwgun firing shrapnel, and then, before a second cartridge could be rammed down, a living, glistening black wave, tipped with steel, had rolled over the gun, the Royal Wessex had been dashed back among the camels, and a thousand fanhowlin to the gap w. But ger to leane Some grout to th thrus rushe his h he cr vour said He turn pres ing face Are for, crie You the sho dos tha the Fo

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only means by which the helpless dead THE PINES URSULINE ACADEMY have power to communicate their wishes to those who yet move among CHATHAM, ONT. the accustomed things of earth?

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of MUSIC, PAINTING, DRAW, of MUSIC, PAINTING, DRAW, ad the CERAMIC ARTS. message with which you are charged SPELIAL COURSE for pupils preparing for Matriculation, Commercial Diplomas, Stenbut I am sorry, for poor Armine's sake, that you could not have delivered it in and Type-writing. For particulars address, THE LADY SUPERIOR. She has suffered so much-she has been

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mine that I did not deliver the whole of my message to Mile. Duchesne. She simply refused to hear it ; and, considering the state she was in at that time, I could not insist. "Nevertheless," said D'Antignac,



he should know little; that he, whose political creed rests broadly and simply on envy-however much high-sound-"I comprehend your feeling that ing phrases may disguise the fact-should have been unable to imagine you should deliver a message which you alone can deliver. But let me ask if you think any good end is to be gained by delivering it? On the conthe feeling that holds worldly posses sions as infinitely unimportant beside trary, are you not sure that it will be the honor of a gentilhomme erely the cause of useless pain to

"In other words," said Egerton Armine, who has already suffered so "he was blinded by class hatred and individual bitterness ; for unless he

to be within the limit of possibility

Egerton looked at him with the exhad been so blinded I really believe that no man was more capable of com pression of one who is forced into an prehending nobleness. It is strange," he added, "but I do not think it is inpleasant position, yet is prepared to face its unpleasantness. "Even if it were so," he said, "have imagination which makes me recognize some traits in common between him-self and the Vicomte de Marigny. Then there was another pause. Thus The foundation of the character-the confronted with the issue, D'Antignac power of strong devotion to impersonal could not but feel that it was one thing

ends-strikes me as much the same in deliberately advise the suppression of both. what was virtually a man's last will "It is not strange," said D'Antig-Every honorable in-"The characteristics of an old nac. stinct of human nature shrinks from race become very strongly marked. the last, however unavailing, how And Brittany breeds no triflers. The ever fruitful even for harm, such a will Bretons are a grave, a noble, and an may be. For is it not the last, the earnest people. Those qualities Duch esne, no doubt, carried even into the wild errors that led away his judgment. But in the Vicomte de Marigny ou see the type in its best and "No," he said at length slowly,

nighest development.' love-that phrase conveys more than "M. de Marigny has been a revela tion to me," said Egerton. "Before I knew him I fancied that those who possess a vivid faith in this age of the world could be divided into three classes-first, the ignorant, who know nothing and feel nothing of what the Germans call the Zeitgeist : second, recluses in cloisters, or-

"Or in prisons like this," said D'Antignac, indicating his couch by a slight gesture and with a slight smile as the other hesitated. "I understand. Go on.

"No." said Egerton, coloring, "you do not understand, if you fancy that I believe this to be in any sense a prison for your mind. I only meant that hose who do not come into contact with the strong breath of the world can hardly realize its power."

"Nay, do not apologize," said D'Antignac. "In a measure you are right. And your third class?" right. And your third class?" "My third class is composed of those

who maintain their faith in the face of the Zeitgeist, but whose mental attitude is one of protest, of warfare, and the daughter of Duchesne the Socialoften of apology. The high, tranquil ist," he had said ; and now, by a Keep Minard's Liniment in the House

stances. I would do much to bring it about. Yet see! by the irony of nation which drew the young man to Duchesne, after all, lain in Armine rather than in her father? He had prevent it.

always somewhat suspected this to be the case, and now he felt almost certain, when Egerton turned and came back to the side of the couch.

"You will be surprised," he said abruptly, "but I do not agree with you: I think that there is such a probability. And, in that case, the longer I waited to tell this thing, the worse.

"But what reason have you for such a belief ?" asked D'Antignac, startled by his tone and manner.

'It is not a belief : it is only an nion," he answered. "As for my opinion," he answered. eason, I suppose I can hardly be said to have a reason. I simply derive my opinion from some things-trifles, in-deed, yet significant-which I have observed in M. de Marigny. You know we were together in Brittany for some time, and now and then when he spoke of Mile. Duchesne there was tone, an expression - one cannot define these things, but one feels them -which made me believe that he cares for her. I will not say that he is in

I mean, and more than it is likely he feels. But he has been interested and touched by what he has seen of herwho could fail to be interested and ouched ?-and now that he knows her to be the daughter, not of a nameles Socialist, but of his own forefathers, and the heiress, perhaps, of Marigny, what should be more natural than that

which Duchesne feared ?' The young man paused, a little breathless-for he had spoken quickly

-but again D'Antignac did not re ply at once. He put up his hand to his eyes and so lay for a moment silent. It was true—he knew it to be true. Interested and touched most certainly M. de Marigny had been by the nature which like a breath of perfume moved sensitive souls even in its

He remembered that the passing. He remembered that the vicomte had frankly spoken of this attraction, and that he himself had even uttered a word of warning. There can hardly be two people in the world farther apart than you and

fate I am appointed the instrument to D'Antignac looked at him keenly for moment. Then he said : "Either you are very generous or I am very mistaken. I have been fancying you

in love with Armine yourself." "I!" said Egerton. He paused in his movement and stood facing the other, while a quick flush dyed his countenance. Then he smiled ; and there was always something irresistible in the flashing brightness of his smile. "I have been somewhat inclined to fancy the same thing," he said ; " but I fear it was only a fancy, and, hon-estly "--the smile died away-" I do not think I am capable of anything Mile. Armine has touched some chords of my nature more exquisitely than any one ever touched them be fore, and I owe-I shall always owe-But the interest which she her much. has excited in me bears no likeness to what is conventionally known as love For one thing, she stands on a spirit

ual plane as far above me as-as the heavens are above the earth. I have always felt that the atmosphere of her soul is like that which surrounds some stainless Alpine peak, while mineah !" cried the young man, with genu-ine humility, "it needs no words to tell that mine is like the plain where all lowering vapors of the world abide.

D'Antignac regarded him kindly. "Unhappy is the man who loves a woman whom he does not feel to be in any degree above him," he said.

Yes," answered Egerton, " but for such love some sense of equality must exist ; the distance must not be too wide, the height too great for hope to scale. But the hope would be wild

presumption which in my case should think to climb the height where this nature stands-a nature so ideal that would not have believed any man ould be worthy of it had I not met the "This vertical feed !" cried an officer. "The spanner, Wilson, the could be worthy of it had I not met the Vicomte de Marigny."

D'Antignac smiled as a girl might at praise of her lover. "You pay him a high tribute," he said, "but he de- His voice rose

serves it. I, who know him well, know that. As far as we can judge, marriage between Armine and himself

atics were hewing and hacking in the heart of what had been the square. The camels and mules in the centre,

ammed more and more together as heir leaders flinched from the rush of he tribesmen, shut out the view of the other three faces, who could only tell that the Arabs had got in by the yells upon Allah, which rose ever nearer nd nearer amid the clouds of sanddust, the struggling animals, and the dense mass of swaying, cursing men. Some of the Wessex fired back at the Arabs who had passed them, as excited Tommies will : and it is whispered among doctors that it was not always a Remington bullet which was cut from a wound that day. Some rallied in little knots, stabbing furiously with their bayonets at the rushing spears-Others turned at bay, with their nen. backs against the camels ; and others round the general and his staff, who, revolver in hand, had flung themselves into the heart of it. But the whole square was sidling slowly away from the gorge, pushed back by the pressure at the shattered corner.

> The officers and men at the other faces were glancing nervously to their rear, uncertain what was going on, and unable to take help to their comrades without breaking the formation. "By Jove, they've got through the Wessex !" cried Grice of the Mallows. "The divils have hurrooshed us,

> Tiddy," said his brother subaltern, cocking his revolver.

The ranks were breaking and crowding towards Private Conolly, all talking together as the officers peered back through the veil of dust. The sailors had run their gardner out, and she was squirting death out of her five barrels into the flank of the rushing stream of savages.

"Oh, this bloody gun !" shouted a voice. "She's jammed again." The fierce metallic grunting had ceased. and her crew were straining and haul-

spanner ! Stand to your cutlasses, boys,

His voice rose into a shriek as he ended, for a shovel-headed spear had been buried in his chest. A second wave of dervishes lapped over the hillocks, and burst upon the machine gun

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sailors were overborne in an instant, but the Mallows, with their fighting blood aflame, met the yell of the Moslem with an even wilder, fiercer cry, and dropped two hundred of them with a single point blank volley. The howling, leaping crew swerved away to the right and dashed on into the gap which had already been made by them.

But C Company had drawn no trig-But C company had drawn ho the ger to stop that fiery rush. The men leaned moodily upon their Martinis. Some had even thrown them upon the ground. Conolly was talking fiercely to those about him. Captain Foley, thrusting his way through the press, rushed up to him with a revolver in his hand.

"This is your doing, you villain !" he cried.

"If you raise your pistol, capt'in, your brains will be over your coat," said a low voice at his side. He saw that several rifles were turned on him. The two "subs," had

pressed forward, and were by his side. "What is it, then?" he cried, looking around from one fierce mutinous face to another. "Are you Irishmen? Are you soldiers? What are you here

cried several. "You are not fighting for England.

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t of what e regiment outh of the scrub and hosen der-Hussien of ing. Rat, of three ront of the and an in-rring it for he manes of er the sand y galloping Rocks and ed suddenly igures came the bushes. houts of the yell, burst Wo rolling Vessex, one firing shrap

second cart vn, a living tipped with e gun, the dashed back

and the right front of the line. The the good, wholesome faces of the facedabout rear rank of the marines. The Mallows, too, had faced about, and in an instant Conolly had thrown himself into the heart of C Company, striving with the officers to form the men up

The rank and file had no heart in their work. They had broken before, and this last rush of murderous savages

for, but to fight for your country?" "England is no country of ours,"

You are fighting for Ireland, and for the empire of which it is part.'

"A black curse on the impire!" shouted Private McGuire, throwing down his rifle. "Twas the impire that backed the man that druv me into the roadside. May me hand stiffen before I draw thrigger for it."

"What't the impire to us, Captain Foley, and what't the widdy to us ayther ?" cried a voice.

her. than pullin' a poor man's thatch about

mine. "It was the impire laid my groanin' mother by the wayside. Her son will rot before he upholds it, and ye can put that in the charge sheet in the next court-martial." In vain the three officers begged,

menaced, persuaded. The square was still moving, ever moving, with the same bloody fight raging in its en-trails. Even while they had been speaking they had been shuff-ing backwards, and the useless Gardner, with her slaughtered crew, was already a good hundred yards from them. And the pace was accelerating. The mass of men, tormented and writhing, was trying, by a common instinct, to reach some clearer ground where they could re-form. Three faces were still intact, but the foarth had been caved in, and badly mauled, without its comrades being able to help it. The guards had met a fresh rush of the

Hadendowas, and had blown back the tribesmen with a volley, and the cavalry had ridden over another stream of them, as they welled out of the gully. A litter of hamstrung horses, and haggled men behind them, showed that a spearman on his face among the bushes can show some sport to th man who charges him. But, in spite of all, the square was still reeling swiftly backwards, trying to shake itself clear of this torment which clung to its heart. Would it break, or would it re form? The lives of five regiments and the honor of the flag hung

upon the answer. Some, at least, were breaking. The tions and conjurations of Lucifer & Co. and accompanied by interminable ceremonies. According to Bataille by the right, and then advance." But the Sheik Kadra of the Haden-C Company of Mallows had lost all C Company of Mallows had lost an military order, and was pushing back in spite of the haggard officers, who cursed and shoved and prayed in the vain attempt to hold them. Their vain attempt to to hold them. Their vain the provide the state of the fraction the second state of the fraction with the big hats had rallied, and that they were coming back in the quiet business fashion of men whose work business fashion of men whose work ceremonies. According to Bataille there is a marked difference in degree captain and the "subs" were elbowed was before them. He took counsel with Moussa the dervish and Hussein the and jostled, while the men crowded towards Private Conolly for their orders. The confusion had not spread, Biggarra, and a woe-struck man was he when he learned that the third of orders. for the other companies, in the dust his men were safe in the Moslem paraand smoke and turmoil, had lost touch dise. So, having still some signs of with their mutinous comrades. Capvictory to show, he gave the word, and tain Foley saw that even now there the desert warriors flitted off unseen might be time to avert a disaster. and unheard, even as they had come. Think what you are doing, man, A red rock plateau, a few hundred he yelled, rushing towards the ring-leader. "There are a thousand Irish spears and Remington's, and a plain which, for the second time, was strewn in the square, and they are dead men with slaughtered men, was all that his day's fighting gave to the Euglish if we break. general. It was a squadron of Hussars which The words alone might have had came first to the spot where the rebel flag had waved. A dense litter of little effect on the old moonlighter. It is possible that, in his scheming brain, flag had waved. Arab dead marked the place. Within, he had already planned how he was to the flag waved no longer, but the rifle still stood in the mimosa bush, and club his Irish together and lead them to the sea. But at that moment the round it, with their wounds in front, Arabs broke through the screen of lay the Fenian private and the silent rank of his Irishry. Sentiment is not an English failing, but the Hussar camels which had fended them off. There was a struggle, a screaming, a mule rolled over, a wounded man captain raised his hilt in a salute as sprang up in a cacolet with a spear he rode past the blood soaked ring. through him, and then through the narrow gap surged a stream of naked savages, mad with battle, drunk with The "Exs." slaughter, spotted and splashed with The opinion seems to be spreading blood - blood dripping from their among Protestants in this country that spears, their arms, their faces. Their ' converted priests " are men in sore yells, their bounds, their crouching, need of conversion. It is a well-grounded opinion. Managers of lec darting figures, the horrid energy of their spear-thrusts, made them look ture bureaus have long since learned to their confusion that, like bad eggs, like a blast of fiends from the pit. And were these the allies of Ireland ? these pretenders are to be handled with Were these the men who were to strike for her against her enemies? Conolly's caution. soul rose up in loathing at the thought. the subject of "The Savannah Riots He was a man of firm purpose, and and Religious Intolerance," remarked yet at the first sight of those howling fiends that purpose faltered; and at the second it was blown to the winds. that "when a priest leaves his Church and gees out into the world and vilifies that "when a priest leaves his Church it, there is something radically wrong He saw a huge, coal black negro seize with him." a shrieking camel driver and saw at There always is, Brother Dixon. his throat with a knife. He saw a You may be sure of it. From Luther down to the latest of them, apostate shock-headed tribesman plunge his great spear through the back of their own little bugler from Millstreet. He priests are bad men. - Ave Maria. saw a dozen deeds of blood -- the mur-der of the wounded, the hacking of the marmed-and caught, too, in a glance drives out disease and restores health.

The Devil in the 19th Century. CONTINUED. For the CATHOLIC RECORD. Phileas Walder, a Luciferian chief,

THE

DR. BATAILLE.

of whom something was said in a former article, was already very sick when he attended the general Luciferwith their comrades. But the mischief had gone too far. ian convention at Rome, in September, 1893; and he died in England in the beginning of October of the same year. was a hard thing for broken men to stand against. They flinched away

His body was brought to Charleston and buried there in the Luciferian from the furious faces and dripping forearms. Why should they throw Holy of Holies. Palladists claim that away their lives for a flag for which they cared nothing? Why should their leader urge them to break, and he there revived eleven times in succes sion. His body was brought in the coffin to a meeting of the Grand Triangle and placed in the Grand Master's now shriek to them to re-form ? They would not re-form. They wanted to get to the sea and to safety? He flung throne, where he presided at the meeting, and made his speech as formerly, just as if he were alive. The eleventh himself among them with outstretched time he declared that it would be the arms, with words of reason, with last time and that they should after this leave him in his tomb. In one of shouts, with gaspings. It was useless; the tide was beyond his control. They these meetings he declared that Lemmi were shredding out into the desert with

was duly elected as Supreme Dogmatic their faces set for the coast. Pontiff and should be acknowledged by "Bhoys, will ye stand for this?" all as such. In the last few meetings Walder's body was already in a far advanced state of decomposition and entirely unfit for a receptacle of the screamed a voice. It was so ringing, so strenuous, that the breaking Maiso strendous, that the breaking Mai-lows glanced backwards. They were held by what they saw. Private Con-olly had planted his rifle stock down-wards in a mimosa bush. From the human soul. If these stories are true they would show, not that Walder was restored to life, as the Luciferians claim, fixed bayonet there fluttered a little green flag with the crownless harp. God knows for what black mutiny, for what signal of revolt, that fiag had been treasured up within the corporal's tunic! Now its green wisp stood amid the rush, while three proud regimental colors were reeling slowly back-

wards. "What for the flag ?" yelled the pri-

der's apparent temporary revival ! vate. "My heart's blood for it !" "And "Cried a score

"What't the impire to us, Captain oley, and what't the widdy to us yther?" cried a voice. "Let the constabulary foight for er." "Ay, they'd be better imployed is ears." "Or shootin' his brother, as they did ine." "I twas the impire laid my groanin" "I was the impire laid my groanin" were still coming when a strange, dirty - bearded, old man in antique the seething square strove for a clearer space where they could form their shattered ranks; but C Company, grim and powder stained, choked with enemies, and falling fast, still closed in on the little rebel ensign that flapped from the mimosa bush.

It was a good half hour before the square, having disentangled itself from its difficulties, and dressed its ranks, began to slowly move forwards over the ground across which in its labor and anguish, it had been driven. The long trail of Wessex men and Arabs showed but too clearly the path

they had come. "How many got into us, Stephen ?" asked the general, tapping his snuffbox

"I should put them down at a thou

sand or twelve hundred, sir." "I did not see any get out again. What were the Wessex thinking about! The Guards stood well, though ; so did the Mallows. "Colonel Flanagan reports that his

front flank company was cut off, sir." "Why, that's the company that was out of hand when we advanced."

"Colonel Flanagan reports, sir, that the company took the whole brunt of the attack, and gave the square time to re form.

"Tell the Hussars to ride forward, worthy. Stephen," said the general, "and try if they can see anything of them. There's no firing, and I fear that the Mallows will want to do something recruiting. Let the square take ground

HENRY A. ADAMS.

CATHOLIC RECORD.

The Former Rector of St. Paul's Epis-copate Church, Buffalo Complains of the Omnibus Character of Episco-pal Doctrines — Hinstration of the way a Layman Might be Puzzled in New York New York.

New York Herald. Redeemer, Park avenue and Eightythe author of an article in the current pastor. number of the Catholic World, in which he points out the lack of un-

animity in the ritual as followed by the Episcopalian churches. It has awakened much interest and some consternation in Episcopalian circles. Mr. Adams characterizes the Episco palian faith as an "India-rubber Orthodoxy," capable of stretching and permitted to be stretched from the Low to the High Ritualistic churches. The to the High Ritualistic churches. The larger Episcopalian dioceses he regards as happy families, that include "every variety of believer, from a shouting anti-sacrament salvationist up to a tonsured monk." Over this 'ecclesiastical omnibus," as he calls it, sits the Bishop smiling and dodging. The Episcopal Church, Mr. Adams says, is the best illustration of the all in order to ape the miracles of Chriscomprehending toleration of divergent tianity, but that an evil spirit, for the views. While the Church is numeritime being, entered the corpse of Walder and used it to dupe his adhercally strong and powerful, it is des-tined to provide a neutral ground for

ents. Surely the resurrection of Laz-arus, and a thousand similar wonders those escaping from crumbling and disintegrating systems of other sects. performed by Jesus and His saints, are The elastic temper of the Church during of an entirely different character and the last twenty years has drawn to its cannot be placed on a level with Walfold most of the converts. Ministers have recognized within the Episcopa-Bataille relates another strange ap lian latititudinarian bonds room for pearance witnessed by him in a Tritheir ever-widening eccentricities.

angle meeting at Berlin. The session He adds : had not yet been opened and members "The Broad Church party in the Episcopalian Church boast of this fact as the chief glory of that communion, clothes, entered. The President assured himself that the man, who was taken but Ritualists, especially the self styled

Catholics, deplore it, and prophesy the gravest possible results. And yet it is to its existence that these latter owe for a maniac, was not an intruder, and asked him who he was. "I am Julian asked him who he was. "I am Julian the Philosopher," he replied, and made eleven steps in advance, followed by their new-found freedom to exercise their Catholic proclivities. We find two more exact copies of himself so that the one Julian had now become the Bishops staving off all ecclesistical trials of even the most lawless, with three, each one sitting down on a vacant chair. Then all three Julians the very sensible, if not dignified, observation, Don't make me prosecute spoke together and gesticulated in ex-actly the same manner, saying : "Are Father Chasuble, dear Mr. Hazey, for if you do he will be certain to make me you convinced now of my identity, my go for you !' ' Ecce quam bonum, you convinced now of my identity, my dear Grand Master brothers and sisters?" Having said this the last two Julians suddenly disappeared, leaving only the one who had appeared

etc. "To an indignant old lady who com plained of her rector's Popery the other day, the Bishop said : 'Madam, the Greek word for Bishop is episcopos, which is composed of over and to look. Therefore, I overlook everything, Good-morning.

ness the time came for the orator to address the meeting, Julian asked leave This last remark by the Bishop, Mr. Adams says, pleases the rank and file of the Episcopal Church, as it makes to act as orator of the evening, and made a speech on the death of Christ, full, of course, of awful blasphemies the Bishop a favorite with the million-At the end of the discourse he suddenly aire, who is a necessity so far as vestry disappeared with a flash of lightning. purposes are concerned, and also when the "hat goes around." But it scan-dalizes many pious souls, who see it as A certain brother-Luciferian of Paris, amed Painblanc, is said to have the faculty of assuming gradually an enormous size when presiding at a Tria "betrayal of the Son of Man with a paradox," and hundreds of the clergy are humiliated and disheartened by it. angle meeting. As he grows his clothes grow with him. At the end of Such a condition of "self-contradict the meeting his size grows gradually less till it comes back to its normal ing and mutually destructive teach-ing," Mr. Adams holds, would logi-cally lead men to the Catholic Church, proportions. Dr. Bataille never saw this performance, but has it from variand does, except when the spirit of the ous sources which he considers trusttimes breathes of "tolerance" and "breadth" and "comprehensive-The reader will please remember ness "-three splendid mental virtues. that all these apparitions and wonder No one would dare attack these, so ful performances are only brought about by long, blasphemous invoca

' man's logic is prostituted to the prevailing hallucination and every ludicrous absurdity countenanced in the name of freedom. Mr. Adams said he did not intend to

there is a marked difference in degree and frequency between Luciferian feats and those performed by ordinary spiritists. While spiritists obtain strange re-while same in one hundred at

There was an altar, a marble

around humanitarism in vogue there,

lyzed when one of the fathers preaches

on the necessity of auricular confess

he is teachable, and he listens to ser-

ritual-but not too much to frighten Some innocent teaching o people. innocent doctrine-but a cautious in distinctness which leaves the worship er to think as he pleases. If they hear confessions, they do so on the sly. "Some of the congregation bow and genutlect and cross themselves ; other

loll around on the cushions in reassur Henry Austin Adams, who, when ing Protestant indifference. And rector of the Episcopal Church of the although there are suspicious touches of Romish error, they are really noth second street, was known as Father ing more than concessions to the Adams, but who resigned two years artis tic requirements of the age, and have ago to become a Roman Catholic, is no 'doctrinal significance,' says the

"Moving again, our Virginian is once more compelled to set the focus of his telescope on faith, for he finds him-self at the church of the Redeemer, on Park avenue. With a ritual as Catho lic as that at St. Ignatius, and confessions and Masses and all the para-phernalia of an advanced parish, he finds here doctrines on social questions which are, indeed, novel to the Episco-The single tax is taught him palian. along with prayers for the dead, and the Mass is shown to be a socialistic center of the life of the world."

It is at this point the Virginian finds the poor really reached, Mr. Adams says, "and the easy-going, well-fed, selfish, snobbish, dominant class," to which the Virginian thought his Church limited are available to the Church limited, are scarcely repre sented.

The Virginian asks for an explanation of the differences, and on being assured they are trifling, replies : "But," answered the victim, "if my

rector says he is a priest with power to offer sacrifice and to ab-solve, and my last rector denies it, one of them is wrong-and wrong on a matter of stupendous import. What is true in 45th street and 7th avenue is true in Stuyvesant square, isn't it ?"

The Virginian is represented as having appealed to the Bishop. The latter was busy. A friend told the per-plexed man that an "L" train would always take him to a church of his liking.

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or "Points of Controversy," or "Catho-

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Pictorial Lives of the Saints The Catholic Record or One Year

were thus kept circulating among well-disposed Protestants! And as the Pope says, "A Catholic paper is a per petual mission in Catholic families," it could be made to do missionary duty also among Protestants. No copy of a Catholic paper should be torn up, or burnt. or otherwise destroyed. It burnt, or otherwise destroyed. It should be handed or mailed to some

our neighbors would be hastened.-Catholic Union and Times.

Nuns the First Women Printers.

The British Printer says that the general belief that women were for the first time employed in typographical work in 1631 by Rignoux, a printer in Montbard, is declared to be erroneous a printing press worked exclusively by women having been in regular use in Italy a century and a half before that date

The printing office was the convent of St. James at Mt. Ripoli, and the women printers were Sisters of the Dominican order. The Sisters of this convent had practiced the art of copy-ing and illuminating manuscripts since

the 13th century. When Gutenberg's invention made

non-Catholic. Thus with priests and people, books and papers giving mis-sions to Protestants, the conversion of

Hood's Sarsaparilla You smile at the idea. But

if you are a sufferer from

The Magic Touch

cking in the square. n the centre, together as m the rush of ne view of the buld only tell n by the yells ever nearen uds of sand nals, and the cursing men. d back at the em, as excited is whispered s not always a was cut from me rallied in furiously with ushing spears. ay, with their s; and others his staff, who, But the whole vly away from by the pressure

housand fan

at the other roously to their was going on, to their comthe formation. t through the of the Mallows. hurrooshed us, her subaltern,

king and crowdonolly, all talkers peered back ist. The sailors er out, and she out of her five of the rushing

un !" shouted a The ed again." ing had ceased, aining and haul-

ed !" cried an ner, Wilson, the r cutlasses, boys,

a shriek as he eaded spear had hest. A second ped over the hilthe machine gun

first. He was offered the honor of presiding at the meeting, which he refused. When, according to the order of busi-

while spiritists obtain strange to sults scarcely once in one hundred at-tempts, Luciferians, in organized meeting as well as privately, obtain says, is little better than a Methodist meeting as well as privately, obtain extraordinary results much more fre-quently than failures. Then their re-sults are often very surprising and with a usually mussy and enormous surplice on him. The Virginian had always wor shipped in what looked like a meetingoften approach quite nearly to the miracles performed by Christ and His house. topped, rickety table but little used saints, so that eye witnesses can easily which served three or four times a year for the administration of a rite be led astray unless they are firmly grounded in their faith. A Catholic, however, who is one not only in name, need not fear Lucifer's prodi which this layman regarded as a mere memorial love feast. There were no gies, because he can instantly put a stop to the most wonderful ones by a were ignored. little mental prayer or by a secret sign

of the cross, thus proving apodictically the power of God over Lucifer and his adherents, no matter how powerful they may consider themselves. Dr. Bataille relates a great many other strange and wonderful performances many of which he saw personally, but in importance none of them come near to those of bilocation, passing through the wall and coming back to life. similar feats are real-and it would be

difficult to do very many of them-they would only show that anti-Christ, with his followers, is allowed considerable power in his battle against Christ and His Church: so much power indeed that even the elect might be carried away by their strangeness. And, therefore, it is time to warn and cau-And, tion the faithful against these pseudo miracles and those that are addicted New York, in a sermon to his flock on to their performance. Spiritualism crucifix, pictures, stations of the cross and Luciferianism certainly constitute one of the greatest dangers to Caristianity. But the best way to counteract the danger is by exposing No, nor much of the dear old gospel the nefarious practices, together with preaching our layman loves so ! the perverse aims and methods of devil worshippers. Forewarned is forearmed. Later, in a series of tion, orthodoxy — the very divinity of

tion, orthodoxy - the very divinity of forearmed. Later, in a school of a his Lord. articles, it will be shown what kind of a his Lord. "Next May he moves westward and "Next May he moves westward and " moral, intellectual and political beauty now stands at the head of universal into St. Agnes's parish - a chapel of Freemasonry, in the person of its Old Trinity. Supreme Chief, Adriano Lemmi. "Here he

"Here he finds via mediaism. Some

continues :

Lol

its appearance the press spread rapidly in Italy, and every town soon pos-sessed its printing-office. Florence had one as early as 1472.

The Sisters appear to have devoted themselves to their typographical labors with ardor and success, for be tween 1476 and 1484 more than 100 works-a large number for that period -issued from the conventual press.

cross or flowers. Saints' days and fasts The rector of the church denied being a priest, that there could be any sacrifice, or that sacraments were life giving. This very Low Churchman from

Virginia takes up a residence near Stuyvesant Square, and Mr. Adams 'He attends church-St. George's

Is this his Episcopalian church ? Choir boys in Popish vestments? But Minard's Liniment is used by Physithe service and sermon reassure him. clans They are Protestant. After a little he grows accustomed to the breathless all-

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Correspondence intend of or publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped

London, Saturday, April 6, 1895. LENTEN REGULATIONS FOR 1895.

(OFFICIAL) The following are the Lenten regu-lations for the diocese of London : ist. All days of Lent, Sundays ex-

1st. All days of Dshr, bland, bland cepted, are fast days. 2nd. By a special indult from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thurs-days and Saturdays, except the Satur-day of Ember week and Holy Saturday. 3rd. The use of flesh and fish at the

same time is not allowed in Lent. The following persons are exempted from abstinence, viz., Children unde seven years ; and from fasting, person viz., Children under under twenty one ; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pasters are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, enthusiastic age. And yet and they should earnestly exhort their to attend these public devo people to attend threby authorized to e occasions Benediction of give on the the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Vigin, should be recited in every Catholic household of the diocese. M. J. TIERNAN, Sec.

THE CHRISTIAN FAMILY.

Cardinal Richard, Archbishop o Paris, has written a very instructive pastoral letter to the laity and clergy entrusted to his care. It treats, principally, of the family ; and whilst his remarks are directed towards his own people yet may they be treasured up in all hearts that look upon the home as the regenerator of society.

There are too many who read these The home is the well-spring o pretty little books that give advice for healthy national life - the source the choosing of rose-strewn paths to of uoble citizenhood, of purity. Paradise. There is too much sickly of integrity, of every gift that sentimentalism about them and too makes a people : not a mere collection little of the stern rigor of Catholic of individuals divided by warring inpiety. It is not, then, surprising to see terests, but a united body marching them break down when exposed to the onwards and ever upwards to true assaults of the world. They look very grandeur and prosperity. Good homes

"In our days we forget too often the practical application of the doc-trine of the Saviour to daily actions, and perhaps especially these which be-long to family life. To constitute a truly Christian family it is not enough men who will not be drawn into this act of petty persecution, and the that its members be Christians individ-A. P. A. bill will, most probably, be There should be Chrisbadly beaten, though the majority of acts accomplished by the there should be, for the Legislators are Republicans. there should example, daily prayer. It is by such Colorado and Pennsylvania appear daily acts that our souls are penetrated to be the only States wherein bigotry by the doctrine of our Lord. Happy has scorced a temporary success. In by Mr. Morley to that position for the the family in which the presence of God is daily experienced, in which joys are these two States measures have been express purpose of assisting in the passed prohibiting any teachers in purified and sorrows consoled by prayer Public schools from wearing any dis-Our century has need of it. So tinctive garb indicative of their re-

fierce is the struggle for existence that ligious belief. This bill grows out of we are apt to forget the means that the Gallitzin school case, wherein a constitute the true home. Prayer in common will deepen and intensify our society similar to the A. P. A., which goes under the name of the Junior respect for the household. It will ban-Order of American Mechanics, enish all censorious and worldly condeavored unsuccessfully through the versation and will impress upon the courts to prevent the employment of minds of sons and daughters that sucnuns in the Public schools. It was cess in life is not the noblest aim of decided that the teachers could dress existence. It will create high ideas as they pleased, provided the dress did and give them strength to be, come not violate the rules of modesty. what may, true to them. Then will

The A. P. A. were not satisfied with their youth be not squandered nor the decision, hence the present bill golden opportunities let slip unheeded, was introduced, so that the only result and when the eventide comes they will of the A. P. A. agitation so far is the look upon the shadows of the past and passage of a law in two States regulatbehold them all illumined with the ing the toilet of female teachers. splendor of good thoughts and deeds.

A law similar to this one was laughed out of the New Jersey Legis-THE SPIRIT OF PENANCE, lature by a vote of 16 to 5. Senator

Penance is a word that strikes Winton pointed out that it is the harshly on ears attuned to the noncustom of young ladies to wear the descript world called Society. Pambadge of the Christian Endeavor Socipered and clothed in soft linen, it eties, and he saw no good reason why shrinks from mortification as from an the harmless practice should be proevil phantom. It hears now and then hibited by law. In fact, he said, he of the myriads of men and women who believed the proposed law violated the long days ago peopled the deserts of constitution, whereby no person is the East and who with rough fare and denied the enjoyment of civil rights penitential garb lived and died heroes because of their religious belief. His of the Cross, but it considers them as own daughters delight in wearing the visionaries, enthusiatic products of an Christian Endeavor emblem, and he considered it a ridiculous interference They, I ween, who sleep below Had more of wisdom than we know : With alms and prayers and penitence They sternly conquered things of sense. with liberty to inflict civil penalties on school teachers who are accustomed to do likewise.

They certainly had a more complete Nothing will kill an absurd law s knowledge of the law of the Redeemer. who declared that "If any man will follow Me, let him deny himself, and take up his cross and follow Me.' Union with God is the end of human life. But God is pure, and how may man purify himself unless by penance. The end of human life is the same in our days as in times when the whipcord and sandal were in honor, and the means for the attainment of that end rest unchanged. Hence penance nant public opinion.

> THE SCHOOL QUESTION IN IRELAND.

While in Canada there is still to be found a faction whose sole reason for existence is to hamper Catholic education in every possible way, and even to destroy it if they can, it is gratify ing to find that the Imperial Government has at last determined to make the National school system of Ireland accord completely with the wishes of are the feeders of the nation. Hence it graceful in church, especially when Catholics in regard to it, so that it has

but they wish to inflict a third in- the National Board as a National the equipment of His followers. justice by taxing them again. It is school. Mr. Morley has submitted to The poor should be always with us, and fortunate that the majority of the the Board a scheme by which cities that boast of their opulence can tell legislators appear to be fair minded this principle shall be put into also of the poverty of not a few of their operation. The features against inhabitants. London, the workshop of which Cardinal Logue so strongly the world, has within its precincts a protested will be removed, and it is now announced that Archchildren, starving mothers, women bishop Walsh is to be one who have lost the art of blushing, etc. of the National Commissioners of education, having been appointed Have they, because they are poor, re signed all hope of truth and heaven ? If so Christianity is a sham and truth is money. Let us get back hastily to the work of making the National schools days of freebooting; and be quick to acceptable to Catholics. plunder and rifle our brethren !

Hitherto the Archbishop refused this What a sad spectacle it is to see men appointment, as he could not consistwho have not abjured their rights to ently accept it until radical changes common sense making use of such an were made in it. Now, however, he objection against Catholicity ! Adaccepts with the distinct understandmitting that it is verified by facts, it ing that denominational schools are to is hollow and worthless. But statistics be admitted to the benefits of the do not substantia:e the assertion that National system, and he is to assist the Catholic countries are in a state of Commission in devising a method deplorable poverty. whereby this shall be done without in-Rationalists join hands with Protest terfering with the rights of pupils of

any creed. By the proposed measure of Reform. teachings. Spalding says : Catholics and Protestants alike will have liberty of education, a source of with the Christian sects against the Cathconstant annoyance and bickering olic Church because the Church is the only enemy they fear, the only Chris-tian body which is the faithful and through the whole country will be reremoved, and a new impetus will be given to the general education of the people.

because in We cannot but contrast the liberal ceive, as they think, the breaking up and dissolution of the whole Christian ity of the British statesmen who have system. Protestantism is valuable in labored to bring about these happy their eyes as a stage in what Herbert changes, with the intolerance and Spencer calls the 'universal religious narrow-mindedness displayed by thaw' which is going on around us. faction in Ontario, who have employed all their energies in the entirely RITUALISM IN LONDON (ENG.) opposite direction, in order to destroy the efficiency of Catholic schools in the A London (England) clergyman, the

various provinces of our Dominion, Rev. A. E. Briggs, curate of St. Mark's if they cannot abolish them entirely. Protestant church, has been suspended Mr. Morley is certainly not naturally by his Bishop for having recommended inclined to favor Catholic education, nor, probably, religious education of any kind, as he is usually stated to be something of a free thinker; but he recognizes the fact that parents are the judges of the amount of religious quickly as to enforce it strictly, and it instruction which should be given to namely : is to be hoped that those teachers who their children, and he is willing to extend to them the liberty of giving it and blessed is the fruit of thy womb. by means of the schools. Nor is St. Luke, i, 28, 42;) and, there any such talk among British statesmen as that with which Mr. D'Alton McCarthy has of late been exciting the minds of many Protestants and holy is His name in this Province, declaring that the recognition of the right of Catholics to of inculcating prayers for the dead. educate their children in their own way, with due regard to their conscien-It is very true that there is nothing tious convictions, is an outrage on Pro in the Anglican articles inculcating testantism, and an unjust interference directly either prayers for the dead, or with the right of Protestants to impose honor to the Blessed Virgin, and it has obnoxious school laws on their Catholic been the practice among the Low

neighbors. In the granting of minority rights there is no outrage or injury of any kind inflicted on the majority. Catholics have no desire to outrage Protestant consciences, by forcing upon them any system of education they are unwilling to accept. It would be absurd that we should make such an attempt, for it could not be attended with suc cess, even if we desired it, than whic

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The Bishop has given leave to have the case appealed to the Archbishop of Canterbury, but it is not likely the Ritualists will let the matter rest there. They are more likely to win their case if it be tried by the highest court. which is not that of the Archbishop, nameless poverty - a poverty that but that of the Privy Council. carries in its train oftimes emaciated

There are trials on the tapis, also, on the question of the Confessional, as a number of clergymen of the city are accused of hearing confessions habitually. There has not been any judicial decision on the questions of confessional and priestly abso lution ; but as the Book of Common Prayer certainly prescribes the hearing of the confessions of the sick when "their consciences are troubled with any weighty matter," it would appear that there would be a stronger case against the Low Church clergy. men who refuse to hear confessions at all, than against the High Churchmen who hear the confessions of and absolve those whose consciences are ants in decrying Catholicity because it troubled, whether they are sick or in is the only barrier to their impious good thealth. If, as the Prayer Book holds, "the priest" can absolve the sick, it is hard to imagine any valid "The unbelievers make common cause reason why they should not absolve those who are in bodily health, but whose souls are made weak by weighty sins. If the priest uncompromising guardian of revela-tion. They are partial to the sects, has authority to absolve the sick sinner there is no reason why he their workings they per should not absolve the sinner whose bodily health is good, but whose spirit is enfeebled by sin. There is no distinction made by Christ in empowering His Apostles to forgive sin, restricting them to forgive only the sins

of those who are physically in feeble health. The commission given to the Apostles was general : "Whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained "

his congregation to honor the Blessed The Ritualists have a case which Virgin Mary by repeating those texts seems to be a good one, and they are of Scripture in which she is addressed full of fight, so it is not to be assumed by the Angel Gabriel and St. Elizabeth, that because there is an accusation against them, they will necessarily be and which constitute the first part of the "Hail Mary" as recited by Catholics, defeated.

If the Ritualists are to be repressed "Hail full of grace, the Lord is with for holding doctrines which are not thee : blessed art thou among women, condemned in the standards of faith, it would be interesting to know wherein " Behold is found that liberty of belief of which from henceforth all generations shall some of the Bishops and clergy of the call me blessed, because He that is mighty hath done great things to me, Church have boasted, saying that the creed of the Church is broad enough to There are other charges against the hold all Englishmen, whatever may be same clergyman, among which is that their belief.

> A NEW CRUSADE AND ITS CAUSES

The passage of the Welsh Church Disestablishment Bill through the British House of Commons, without a both these practices : but neither is division, has caused great excitement there anything prohibiting them, and and alarm among the Bishops and clergy of the English Church, as they feel it to be the entering of the wedge which must, sooner or later, destroy the Establishment in England itself, and negative religion, founded upon what there is a shaking up of the dry bones it denies of the ancient faith, one such as has not been witnessed during

would suppose that whatever doctrine the present generation. It is, no toubt, owing to this, in a great meas-

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be equivalent to his taking

the High Church party, at that the Bishop was sustain Court was regarded as triumph for that party. wonder, then, that the proof the Bishop in declaring against Ritualism in the pe Briggs, has created mu among the adherents of th churchmen generally. It token that there is a new Lordship's convictions. T arises, how has this c brought about? The an ally made to this is to t the purpose is to show t still some life left in the

and that they are not a mental adjunct of the Ch have recently been said to There is no doubt that formists have been [rouse

in the campaign again Establishment, by the fac ation of Ritualism withi and the Bishops have b culpable apathy in this journal describing then astical dormice always snug slumber."

The activity so une played by Bishop Templ save the Welsh Chu though at least one oth Moorehouse of Manches the field, delivering a mons against Popery. tended to divert the pr the Welsh Disestablish by showing that the Ch do battle vigorously.

It is not believed, Bishop Temple's move ful, and it does not m sal approbation, t en Church. The Ritual mined to fight the Courts, and they have that the Bishop's dec versed.

We have alluded al of lectures delivered Manchester against Popery. They ha directed against the and his successors in but he has not been course free of opposi of Salford has tak courageously, and h cathedral a course rebuttal, in which I oughly the caus See and refuted Manchester's state terly manner, so verdict is that the with him. With so sult could not be said that the discu many conversions, edral lectures wer Protestants anxiou which many of th first time on the o tures. EDITOR

WE HAVE recei paper styled Th Lance. The [edi states that he w lished, from the one language, homogeneous I sires that there ascendancy, no ation no clan of he wants a lasti British Empire ment we recogn of the North o who is anxious world to himse naught, to eith go the " Papis Episcopate, he seemed to be of decid-BUT IS there edly Broad Church proclivities, and the this kind of bu fact stands on record that he was the ing circular i writer of one of the essays which, many called The In years ago, were published under the lished on or name "Essays and Reviews," the obwhich will be ject of which collection was to weaken the McCarthy faith in the inerrancy of Scripture. old flag to These essays, indicating that Rationscribed there alistic views are widely spread among hundred bond the Anglican clergy, created great Morrison and consternation among the more orthopublisher an dox sections of the Church of England, regard he is and gave occasion to the writing of the publishes is, seemingly arianism of the "Essays and Reviews," his name. THESE PO But since Dr. Temple's appointment age in whi to the Episcopate he [seemed to have make Collin become unprecedentedly orthodox, and world. The it will be remembered that he was proand bloom, secuted by the Protestant Alliance for the fashion having erected a reredos in St. Paul's Margaret S church, in which was placed a large many insta image of the Crucifixion, with the during the and many

wear gold pins in the form of a Bible or a cross, Christian Endeavor or Kings' Daughter badges, Salvation Army or Quaker mantles and bonnets, and the like, will be remorselessly prosecuted in Colorado and Pennsylvania, till the A. P. A. are hooted out of these States by the force of an indig-



was a diabolical wisdom that caused the philosophers of the eighteenth century to strike the nation through the home. Corrupt the home-destroy its influence-and the tide of anarchy and irreligion must inevitably tear it from its moorings and sweep it far out on the ocean of moral and physical decadence. Knowing this full well the Church

have known no more potent watchword

than " Pro aris et focis " (for the altar

and the home) Examples gem the

pages of the past. We shall not weary

you with their recital : we shall but

say that at the sound of that magic

word men dropped the plough and

seized the sword, and, pale faced, died

battling rather than that corrupting foot

should place itself on the hearthstone.

cloth nor use the discipline that was long days ago in honor, yet is the has ever surrounded the home with spirit that inspired men and women to her protection. She has denounced cherish them essential to our spiritual aught that could weaken its influence, and men, guided by her sage counsels, well being.

A. P. A. LEGISLATION.

is no practice that may be relegated to

convents and monasteries, but it is

essential to the well-being of every

human soul.

The Apaists of several States have been remarkably busy during the present session of their respective Legislatures, introducing bills the purpose of which is to annoy Catholics, but in many instances they have found that their propositions have caused far more alarm among the Protestant clergy than among Catholics. One of

And who will say that brave men and pure, noble minded women did not have set their hearts is the taxation of come from such homes ! We shall look church property. Unfortunately for in vain for their superiors. True, the their case, it would be against the conmen did not possess the superficial stitution to make special laws against accomplishments of the present day, but manly minds that drew back from pelled to make their proposed laws evil, and honest hearts were theirs. The women were modest, not noisy the Protestant ministers have taken clamorers for rights that we pray God the alarm, and are endeavoring to they shall never possess : they were the thwart the proposed legislation in conasellors of their brothers, winning Wisconsin and Michigan, and the A. respect by their gentle mien and con-P. A. bills in both these States are alduct, and reigning, in cottage and most sure to be burked. castie, queens by their purity. Up

the long vista of the past we see themagainst the Catholic parochial and the mothers with calm and beautiful countenences radiant with the effulgence and glory of purity.

Speaking of the family the Cardinal says:

strike stained-glass attitudes, bu Archbishop Walsh, of Dublin, and the their sheen and winsomeness disappear clergy to co operate with the Governwhen they are taken out into the ment in the support of the National battlefield of life. The reason is that the armor of penance is not among schools. The poorly concealed purpose of the

their spiritual weapons. National schools, when they were first The only road that leads up to established, was to proselytize and Pro-Heaven is the one crimsoned with the testantize the people of Ireland, but

blood of Jesus. We may not wear sackthis purpose was so successfully frustrated by the Irish clergy, that, by degrees, successive Governments were compelled to modify the system, but,

notwithstanding the modifications made from time to time, the absence of

religious instruction made it still objectionable, and in his last Lenten pastoral to the clergy of his diocese, Cardinal Logue took occasion to condemn it severely because of its irrelig. ious tendency.

exclusion of every definite idea of religion during the working hours of the school, the child is made to believe that the measures on which they appear to secular things should occupy our whole thought and that our spiritual interests are of secondary importance.

Of late years there has been a gradual change of policy in regard to edu- ity. Catholic churches, and they are com- cation on the part of the Government, statesmen of both political parties havgeneral, and the consequence is that ing co-operated in order to render the schools acceptable, and much was done during recent years towards so transforming them that they might work satisfactorily : and in spite of all Mr. Arthur Balfour's faults of administration in Ireland, to him is due the full

recognition of the claims of the Catho-In Wisconsin they are endeavoring men with earnest faces glowing with enthusiasm, and daughters and schools. This is, of course, aimed which were established under the Irish a charge. "Ye cannot serve God and it is not improbable that he will be It is now further proposed to amend

tent with the injustice already in- the law so that any school, whether solation." His whole life exempli- made by the prosecuted clergyman, as flicted on Catholics, whereby the latter Catholic or Protestant, which does fied this teaching. Ambition and the Ritualists are determined to fight Blessed Virgin at the foot of the cross. are already taxed twice for education, efficient work, is to be recognized by worldly grandeur were not to be the matter out to the bitter end.

there is nothing further from our thoughts. Hence the outrage is when the majority attempt to impose as has been done in Manitoba, at the instigation of Mr. McCarthy and other

Ontario fanatics. The generous course followed by British statesmen is well worthy of the most careful consideration of Canadian legislators.

CATHOLICITY AND MATERIAL PROSPERITY.

"Catholicity is poor, therefore it is not divine." " The Catholic teaching is," they say, "the enemy of social happiness, because Catholic countries are always poor and behind all others The Cardinal set forth that by the in the race for worldly prosperity; and wealth and influence." Such is the specious objection heard from lecture and is regarded as a piece of inconsistplatforms and urged in dainty pamphets devoted to the propagation of Evangelical Christianity. But any objection is good, provided it may cast aspersion on the fair fame of Catholic-

> If material prosperity is a proof of the truth of religion then shall we put away our Bibles and repudiate our belief in the Redeemer. If the "dollar" every thief and pilferer, for on such a test for any man who has aught of hope in a life beyond the spheres ! But happily Christ gave the lie to such

e Catholic Church is not specificure, that several of the Bishops have ally denied in its standards is to be risen up lately to make upon Ritualism held as permitted, and so it would apa war the like of so which they have pear that the teachings of Rev. Mr. purely secular system on the minority, Briggs are quite permissable, and in not hitherto had the courage to infact, hitherto the Ritualists have conaugurate.

Church section of the Church to attack

it may be assumed that they are per-

missible under the laws governing the

As the Church of England is a purely

Church of England.

Dr. Temple, the Bishop of London, sidered themselves justified in teaching recently withdrew the license of the and practicing whatever usages of the Rev. A. E. Briggs, curate of St Mark's, Catholic Church are not absolutely for teaching the efficacy of prayers for prohibited in the Church of England the dead, and of prayers addressed to standards of belief, these being among the Blessed Virgin, asking her interthe number; and though, while he was only a minister of the cession.

Dr. Temple's actual position in the Church, the Bishop of Lon-Church, as between the various parties don was not merely a Low composing it, can with difficulty be Churchman, but somewhat of Rationdefined. In the beginning of his alistic tendency, it was genercareer, before his appointment to the ally understood that since his elevation

to the Episcopacy, he has been a High Church champion. Hence his present action condemnatory of High Churchism is quite a surprise to the public, ency in him. It is only a couple of years since he was subjected to prosecution himself for having erected a reredos in St. Paul's church with an image of Christ crucified, and the Blessed Virgin at the foot of the cross, mingling her tears with the blood of

her divine Son. He was sustained by the Supreme Ecclesiastical Court in this method of encouraging public several books to combat the Latitudindevotion, inasmuch as there is nothing statues to dishonest stock-jobbers, to in the public standards to discourage or the most prominent being "Aids to interdict it. It certainly does not aphas done any greater violence to the pious convictions of the people than has Bishop Temple himself, and

has fallen the light of heaven ! What pear clearly that the Rev. Mr. Briggs rich, for you have received your con- court. This appeal will certainly be

RECORD. CATHOLIC THE

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of the Bishop in declaring open war Briggs, has created much surprise present address is Kenton, Ohio. among the adherents of the party and churchmen generally. It seems to betoken that there is a new turn in his Lordship's convictions. The question arises, how has this change been brought about? The answer generally made to this is to the effect that the purpose is to show that there is still some life left in the Episcopate, and that they are not a mere ornamental adjunct of the Church, as they have recently been said to be.

There is no doubt that the non Conformists have been roused to activity in the campaign against the Welsh Establishment, by the fact of the toleration of Ritualism within the Church, and the Bishops have been accused of culpable apathy in this toleration, one journal describing them as " ecclesiastical dormice always hibernating in snug slumber."

The activity so unexpectedly displayed by Bishop Temple will scarcely save the Welsh Church, however, though at least one other Bishop-Dr. Moorehouse of Manchester-has taken the field, delivering a course of sermons against Popery. All this is intended to divert the public mind from the Welsh Disestablishment question, by showing that the Church is able to no obstacle. They are discouraged by do battle vigorously.

Bishop Temple's move will be successful, and it does not meet with universal approbation, even within the Church. The Ritualists have determined to fight the matter in the food for reflection. Courts, and they have every confidence that the Bishop's decision will be reversed.

We have alluded above to the course of lectures delivered by the Bishop of Manchester against the old bugbear-Popery. They have been chiefly directed against the Primacy of Peter and his successors in the Apostlic See, but he has not been allowed to run his course free of opposition. The Bishop of Salford has taken the matter up courageously, and has delivered in his cathedral a course of four lectures in rebuttal, in which he vindicated thoroughly the cause of the Holy See and refuted the Bishop of Manchester's statements in a masterly manner, so that the general verdict is that the victory is decidedly

tures.

h Church ough the without a excitement shops and h, as they the wedge destroy the itself, and dry bones sed during It is, no

the High Church party, and the fact a debtor. Even Mrs. Shepherd They spoke the word that cut and stung, that the Bishop was sustained by the herself, the publisher of the tre-Court was regarded as a great mendous British Canadian, of Tortriumph for that party. It is no onto, emigrated when she found there wonder, then, that the present action was no more money in demonstrative Jasper gates, and God is there. Protestantism : and for the benefit of against Ritualism in the person of Mr. those interested we may state that her

> WE DO not know if Mr. McCarthy has any interest in these publications which are being produced in his name. If he has, he is not the shrewd lawyer we took him to be. Experience should teach him that nothing save ignomony awaits a public man who places confidence in an ignorant and bigoted mob. Mr. McCarthy would not, we think, wish to be called a demagogue-and we should be sorry to see a man of his attainments deserving the name : but his utterances on the pub-

lic platform during the past few weeks would lead one to say that he is coming dangerously near the point where the cognomen could be appropriately applied. He should take warning in time. A few years ago the press despatches devoted much attention to General Coxey. The general is now dead and buried, so far as they are concerned. A few years hence Coxey and McCarthy will occupy the same niche in Fame's temple.

our young men owe their failures to difference between themselves and you. lack of persistence. Talent , they possess, but they are not lovers of that tenacity of purpose that is daunted by slow advance, and they throw away It is not believed, however, that the labor of years and begin again. They might take up their school books and read once more the fable of the hare and the tortoise. It is old and commonplace but contains much that is

> "EVERYONE but a born idiot has brains enough not to be a fool." It is a sarcastic saying of a sarcastic old lady, named Madam Mohl, who lived years ago in Paris. Her health, from all we know, was excellent, and we cannot ascribe her outburst to impaired digestion, etc. She was wearied with the inanity of the conversation of those who thronged her salon. But she had never heard the dogmatic statements of those who pose as oracles anent things ecclesiastical, and it is a blessing, for otherwise the good lady should have expressed her sentiments in language more forcible than elegant.

BIBLICAL criticism of a certain kind is becoming quite fashionable. We heard but recently an eminent divine sult could not be otherwise, and it is endeavoring to explain the miracle of our Lord walking on the waters, by said that the discussion will result in scientific principles. It seemed so many conversions, as the Salford Catheasy after his lucid dissertation on the edral lectures were attended by many properties of water that it occurred to Protestants anxious to learn the truth, us that there are millions in it for the which many of them listened to for the reverend gentleman if he will have his first time on the occasion of these lecidea patented. He probably studied in German schools that do not look favor-WE HAVE received a copy of a new principles of private, interpretation

burned a human life. However, we are going up the pathway that leads to the

Dr. Johnson once said that he liked strong haters. Better hate than the smile from the teeth outwards. Manly men respect a rigid adherence to principle, and cowards love the temporiser, who is all in all to all men. The world is divided into two classes-the brave (who love truth for its own sake), and the weak (who love truth for what it may give them). They profess unbounded allegiance, but they sell what they seem to give.

OUR "liberal" Catholics might wish to know what Cardinal Newman thought of them. Here, he says, is another young girl who is about to be wedded grave matter against you, that you to a titled foreigner. Is it a crime to are so well with the Protest- to a utiled foreigner. Is it a crime to be rich? Is it necessary for a young ants about you. I do not mean to lady before she marries to get the consay that you are not bound to cultivate peace with all men and to do them all the offices of charity in your power. Of course you are, and if they respect, esteem and love you it redounds to your praise and will gain you a reward : but I mean more than this-I mean they do not respect you, but they like you, because they think

IT SEEMS to us that a great many of of you as of themselves; they see no This is the very reason they so often take your part and assert or defend your political rights. We gain their support by giving them a false impression in our persons of what the Catholic Church is, and what Catholics are bound to be, what bound to believe and to do; and is this not the your interest because you share its France, in the neighbouring Republic case often, that the world takes up sins."

> THE hypocrisy of those who, under pretence of maintaining equal rights in bestowing immortality upon his for all, make an attack upon Catholic name schools and other institutions as sectarian, was admirably exemplified recently in the United States senate, where the majority has rejected from the Indian Appropriation Bill any allotment for Catholic schools this year, while the full amount asked for two distinctively Protestant schools named Hampton and Lincoln has been given. The case is quite the same in Canada as in the United States. An institution is called sectarian when Catholics have anything to do with it, even though, like the Catholic institutions of London, Toronto, Kingston, etc., they freely admit Protestants to them ; but any institution controlled by Protestants is held to be non sectarian, and worthy of any public aid which can be obtained for it by hook or by crook.

BOB INGERSOLL asked recently in a lecture delivered in Boston, "What has the Bible done for commerce, for agriculture, for all the arts and comforts of life ?" If it were the sole busiwith the salvation of mankind ; nevertheless the indirect effect of the Christian religion has been to improve and civilize the world, and this is why Christian nations are so far ahead of those which cling to the Paganism which Mr. Ingersoll holds up as the models which Christians should imitate in morality and general progressiveness.

does not spare the Rev. Madison C. Peters, of the Bloomingdale Reformed Caurch of New York, for the cowardly English poet : attack the latter made on Miss Annie

Gould on the occasion of her marriage to the Count de Castellane. Rev. M. C. Peters, however, is an incorrigible notoriety-seeker, and it would astonish us to find that the deserved castigation he received at Mr. Talmage's hands will cure him of his cacoethes of slan-derous talk. Here is the style in which Mr. Taimage dealt with him on Sunday, March 3. Mr. Frank Talmage is the son of Rev. T. De Witt Talmage and pastor of the 2nd Presbyterian Church :--

"Only last week a man in New York who goes by the name of a minister made the most unjust, vituperative, disgusting, outrageous attack upon a sent of every blackguard?

"I am not ranting, but my indigna tion cannot find language contemptu ous enough to describe that miserable cringing, crawling, slimy, cowardly creature in that New York pulpit who would stab at the heart of a defenseless and innocent woman. Talk about the evils of heterodoxy! That Billingsgate ought to be drummed out of the ministry and strapped to the Delaware whipping post !"

THE LATE RT. HON. SIR. JOHN THOMPSON, P. C. K. C. M. G.

Hon. J. J. Curran in Montreal True Witness It may seem a work of supereroga-tion to add even one line to all that has been so well said or written on the life, the labors, and the premature but glorious death of the Rt. Hon. Sir John Thompson, late Prime Minister In England and in eloquent voices have dilated upon his The genius of the poet has rivalled the inspiration of the orator

What excuse, then, have we, after such efforts as the magnificent eulogy of His Grace Archbishop O'Brien, of Halifax, to add a feeble contribution to

the chorus of praise and pain that echoes everywhere around us? Our

apology will be accepted, we trust, when we say that he was "one of us." As a fervent Catholic he was a child of the Church, as a statesman he belonged to Canada and the Empire, but on this Saint Patrick's Day, may not we, who claim Erin as the land of our fore fathers, be pardoned, if with pride w remember that he, too, was a descendant of the ancient race that has, in so many lands, been the mother of illustrious men and women, whose careers cast a halo of glory around her fame? Thoughtless people imagine that the accident of Sir John Thompson having expired at the foot of the throne, was the cause of the singular honors paid to his memory by sovereign and people. Let us look at his career. Facile princeps at the Bar of his native province, he enters provincial politics, becomes Attorney General. He as-cends the bench and for three years he administers the law with the wisdom and learning of a profound jurist. He enters the Parliament of the Dominion, akes the arduous post of Minister of Justice and wins the respect and ad-

be equivalent to his taking side with the departure of many and many know they are guilty of murder. arily speaking, the effect must follow. est hour of his career, the bewilderment that followed was, in itself, an ment that followed was, in Recht we evidence of how deeply and how strongly the current of appreciation had been flowing onward. To him, had been flowing onward. might truly be applied the words of the

None knew thee but to love thee, None named thee but to praise."

was Sir John's misfortune-if I might so term it-that circumstances in our age will not permit of a man entering the public arena, without being obliged to associate his efforts, for the country's welfare, with the prospects of one or other of the great tions that exist in that field. Yet, despite the fact that he was thus necessarily associated more with one division of the political world than with the other, still his towering ability, his great legal erudition, his sincerity of purpose, his honesty of conviction, and his unbending spirit of justice united in raising him to a plane above the ordinary conflicting elements, and made it his proud privilege of being elements, and one of the few upon whom all looked

with admiration and confidence. The universal lament, when the news of Canada's loss was made known proved how lofty was the pedestal which this great man occupied. Lacordaire in his panegyric of Count de Montalambert, speaking of his con-temporaries, said : "Men now a days may be divided into two classes - the

slaves of the throne and the slaves of popularity. The former bow servilely before the crown ; the latter pander to the populace, and when the slaves and panderers die, they are rewarded by the passing *eclat* given by the favor of the Court or of the mob." Unlike either, Sir John Thompson

Unlike either, Sir John Thompson was no time server in any sense. won the favor of his sovereign and the affection of the people by his sterling worth, and good deeds done for both, and when he died the flag of the Empire was his shroud and the sobs of a nation his funeral dirge.

His charming personality we shall miss forever, his great intellect no longer flashes its light upon the problems of Canadian statesmanship, our country mourns the loss of her most gifted son, but outside of his own family circle, no hearts will feel the pang of grief more keenly than the descendants of Old Ireland in Canada who regarded him as of their own kith and kin. R. I. P.

MCCARTHYITE MOTIVES.

ED. CATHOLIC RECORD-That which was necessary to make possible con-federation is now pointed out as the rock upon which confederation shall be

wrecked. We are told that the principle of Separate schools for the minorities, without which there could have been no union, is a source of weakness to the nation, a national calamity. not the strength of the colony lie in confederation, and would confederation confederation, and would confederation have been possible without the grant-ing of Separate school? When Man-itoba entered the confederacy the pop-ulation was about equally divided. The Protestants would not consent to enter the Dominion without the safeguard of Separate schools, for then they were not sure that they should be the majority. Therefore the principle of Separate schools, which has enabled Confederation, and without which there would be as many colonies as Provinces, has been the strength of the British possessions in America, instead of the weakness, as it is now claimed to be. But if the minority's trust is to be bereceived a copy of a new *The North Simcoe Free Teditor in his prospectus e wishes "to have estab- e wishes f a to kave estab- e wishes "to have estab- e* testants are in the majority and by the Right Rev. A. C. Hall, D. D., are no longer in need of such Episcopal Bishop of Vermont, repreclause: then that principle (but for the principle is not rewhich sponsible but the unscrupulousness of those to whom that principle has been entrusted), shall certainly prove a national calamity. It must and should be so. The breaking of such a contract by a contracting party should annul the contract. Suppose the reverse—which was possible and within the bounds of probability as well, because the nucleus of the present Manitoba then consisted of a majority of Catholics : suppose the Catholics to be in the majority, and instead of a hand-ful of Catholics there be a handful of Would this handful and Protestants. their co-religionists throughout the Dominion be boisterously clamoring for a national system in Manitoba? Do we hear them crying out against Do we hear them crying out against those who granted Separate schools to the minority in Quebec? Why not condemn the sectarian schools in that He, and none other, 'was made Flesh Province? Is there one Protestant in and dwelt among us,' and manifested a Canada to day (conscientious Protest ant, of course,) who will say he is in than 'the Oaly Begotten of the Father, favor of abolishing Protestant Separate full of grace and truth." schools in Quebec, and of compelling op Catholic teachers, using text-books compiled by a Catholic, and controlled by a Catholic board? He would be a curiosity indeed. Non-cold by a Catholic board and profit of the board by curiosity indeed. Non - sectarian schools can only be non sectarian when taught by non-sectarian teachers, or, in other words, by infidels. Yet those men who are opposed to interference, in the same breath declare themselves in favor of that principle in Manitoba which they would most bitterly oppose if applied to Quebec. Such intoleration is shameful. He might well blush who finds himself the father of such inconsistency. It is not ation-it is never worth while making a compliment to his intelligence. is not intelligence at all, but rather the clever it may be.

exudations of a pampered prejudice. Feeling sways him and the mind gives judgment accordingly, if judgment it can be called. In Manitoba there is an agitation for

B

In Manttoba there is an approximate of Protestant schools under the guise of provincial rights; in Ontario the same but without the excuse, while in Quebee everything is satisfactory. Which is everything is satisfactory. the object of their desires, national schools or Protestant schools? Which the inspiration of their agitation, provincial rights or Protestant schools? There is not a doubt in my mind as to the real object of these agitators. They cannot even claim honesty, for they attempt to hide their real object. Why do these people not act manly at least, and say at once that their object is to crowd the at once that their object is to crowd the Catholic people from the land? They offer the Catholics a choice—either get out of the country or submit their children to be taught Protestant doc-trines. Why do they pass resolutions in favor of provincial rights when the real object is a blow at the Catholic Church in Canada? Notwithstanding all this we hear our Protestant friends all this we hear our Protestant friends say that it is only the clergy who are in favor of Separate school for Manitoba ! It is an insult to the Catholic layman's intelligence to accuse him of being in sympathy with this agitation against his faith, in which he believes. Show me the Catholic who is in favor of non-interference and I will show you a man who has not the first spark of Catholic spirit. Because he calls himself a Catholic does not make him a Cath-olic : he is simply miscalled. He joins those who attempt to destroy that faith which he is supposed to possess, and still he calls himself a Catholic ! He before the crown ; the latter pander to cannot be in favor of it and against it

cess of the Church. If progress was not hers then there would be none of this intolerance. But give her a share of success and our Protestant friends at once become alarmed. The object of these people seems to be to make this a Protestant country. think it is nearly such, and that the task remains to be completed by them. This being constantly before their minds, they are both consistent and persistent in the course followed by them; but if they are not to be laughed at let them never claim toleration while practising intoleration. It is most amusing to hear it stated that their objection is provincial rights. This is true so far as it enables them to obtain the object in view, but put them in our stead to-day and we theirs, and how different would be their opinion as regards provincial rights, for then would they be in the majority in Quebec only. they be Separate schools were purchased for the minority in Quebec by the grant-ing of the same to the Catholic minority in Ontario. If they had two min-orities to protect no doubt we would be granted protection for a another minority, for while they are loath to grant such protection to Catholic minorities still they could not endure to have their co-religionists without that protection for their faith which they deny the Catholic minority. This is a sample of their toleration and liberal sample of their toleration and liberal-ity. They give nothing but what they are compelled to give in order to protect their own interests. Might is right with them. Is this Canadian fair play? I think not; but it remains to be seen to what extent this fealure to be seen to what extent this feeling prevails in Canada. I need not say that the refusal to grant the same protection to the Catholic minority as to the Protestant minority would be a blot on the pages of the history of our country which the non sectarian teacher of Manitoba would have much difficulty in erasing. WILLIAM BURKE.

The Blessed Virgin.

reat measshops have n Ritualism they have age to in-

of London, cense of the of St Mark's, prayers for addressed to ther inter-

sition in the

rious parties difficulty be ning of his tment to the be of decidities, and the t he was the which, many ed under the iews," the obvas to weaken of Scripture. that Rationspread among created great ne more orthoh of England, he writing of the Latitudinand Reviews," ing " Aids to Clergymen." 's appointment eemed to have y orthodox, and hat he was pront Alliance for os in St. Paul's placed a large xion, with the foot of the cross. Tthe Alliance to paper styled Lance. The [editor in his prospectus states that he wishes "to have established, from the Atlantic to the Pacific, one language, one school and one

homogeneous people." He also de sires that there should be no French ascendancy, no exemption from taxation no clan or creed privileges, and he wants a lasting connection with the indignation with which he heard the British Empire. In this pronouncement we recognize the dear old speech of the North of Ireland Orangeman, who is anxious to confiscate the whole world to himself-except hell or Connaught, to either of which places may moved the impediment under which he labored. He explains how the pargo the " Papists."

Bur is there not an accumulation of manner. He was an idle fellow, who this kind of business. An accompanying circular informs us that a paper called The Independent, will be published on or about the 11th April, which will be the recognized organ of the McCarthy party, and will fly the that such blasphemy is repudiated by old flag to the mast, having inscribed thereon the names of eight hundred bona fide subscribers. Mr. F. Private interpretation is the milestone Morrison announces himself as the publisher and proprietor ; and in this alism.

regard he is more of an athlete than the publisher of The Free Lance, who is, seemingly, very timid about giving peth as the gentle rain from heaven, his name.

THESE peculiar publications of the understand it, the more fruitful will be

make Colling wood known to the outer MANY a poor soul hunted to death world. They will subsist for a while, and bloom, then decay and die - after the fashion of the ventures of Mrs. Margaret Shepherd. We have had their hands, saying, "I am innocent many instances of the kind in Ontario of the blood of this man." But the that everything is done in number, during the past few years, and many conscience renders another verdict, order and measure. Effects follow from

PROFESSOR SCHULTRIESS explains the curing of the man with the withered hand as follows : "The man had a severe rheumatism. Christ, observing that his blood was much moved, by the question of the Pharisees, said to him in that favorable moment : 'Stretch out thine hand !' The man attempted to do it, and was healed, because that extraordinary excitement had re-

alytic was cured in a very ingenious for thirty years had moved neither hand nor foot. Christ asked him ironically: 'Perhaps thou would'st be whole?' This irony stirred him up: he forgot his hypocrisy." We know many of our separated brethren, but they cannot logically object to it. that points either to Rome or to Ration-

> CHARITY, sweet charity that dropsooner some of our controversialists

age in which we live will serve to their labors.

has many a mourner. The detractor and slanderer bewail the loss, and wash during the past lew years, and many conscience renders another volue, order and measure. Encessioner renders that the foremost Canadian of and many a creditor mourns over and deep down in their souls they causes. Place the cause, and, ordin- his time was cut off in the very bright-

IF I believed, said a noted Infidel, that a God dwelt in a church I should not behave as some who do believe. He doubtless beheld Catholics chattering and laughing in the church. They do not mean it : no-the good souls, who carry three or four Rosaries in their pockets and who are wont to criticize so leniently the faults of their brethren ; but we have to take facts. They may be pious, etc., but they have certainly a unique method of showing it. Sometimes they are an obstacle to many who do not believe in devotions of a sentimental nature.

"O! Goo," cried a heart broken father, 'would that I had been a better man, and suffering such as this had not come upon me." So he spoke as he knelt down by the bedside of his dying son. But we like not this way of judging ourselves. When the Jews said that the man was blind on account of his sins, or of those of his parents, Jesus and, as a consequence, no one ever said to them : "Neither has this man gave a thought to the possibility of his sinned nor his parents." We forget

Minister after the death of Sir John Abbot, hailed to that position by many who had distrusted him. By the brilliancy of his intellect, the soundness of his judgment, his indefatigable industry, and above and beyond all, by the spotless purity of his public and private life, he won every noble heart and silenced every slanderer. His despatches to the mother country upon subjects of the highest importance to Canada and the Empire, added to his eminent services at Washington and later at Paris on the Behring Sea arbitration, had secured for him a high place in the esterm of Imperial statesmen, and when, within a few hours after having spoken words of patriotic and seeing import at the Canadian Institute in London, he breathed his last in the chamber of Her Majesty's Privy Council, where he had just been the recipient of the highest mark of royal confidence, the resources of the Empire were not spared to honor his memory, for great services rendered, and not as the result of the tragic circumstance of

his death. It has been given to few men to rise as rapidly, and without any apparent effort or marked anxiety for distinction, as did the late Premier of Canada. While he was yet in the full flush of life's conflict, the public had not time to pause and calmly study his mental proportions; in the rush of political affairs it was all sufficient to know that a young and promising statesman, was in the vanguard ; every person felt confident that he had long years of usefulness awaiting him, sudden disappearance from the scene. But when the terrible truth flashed upon the world, and men began to realize that the foremost Canadian of

"The Virgin Mother," a recent sents the high-water mark of Protestant devotion to the Blessed Virgin. Some of our Anglican friends have loudly proclaimed and boldly defended the prerogatives of the Queen of Heaven, but here for the first time an Episcopal Bishop in the United States allows her the title of Mother of God. "Mary," says Bishop Hall, "is truly the God-bearer—Theotokos. This title was contended for by the Church, not so much for her honor, as to protect the truth of the Incarnation. She is the Mother, according to His human nature, of Him who is God. Yes; it is not the highest of created intelligences that is born of her; then the gulf between creature and Creator had not been bridged over ; then heaven and nature, -- the very and Eternal Son of God, 'by whom all things were made.' glory that could belong to none other

The Bishop's book is tender and reverent, and we hope it will win many should not have looked deeper into them. He would not then have re-ferred to the "vulgar idea of Transubstantion,"-the only offensive words we have found in the book.-Ave Maria.

Do not be too critical; remember that every blow given another is a boomer-He ang which will return and hit you with It a malicious remark, no matter how

CATHOLIC RECORD. THE

RE-AFFIRMS HIS POSITION.

6

Papal

Supremacy of the Roman Church in Eng-land Before the Reformation — Mr. Joseph Pope Returns to the Discussion —A Matter of Ecclesisatical History— Mr. Baum's Statements of Last Year— Answer to Anonymous Correspondence.

least opportunity for evasion.

A CLERICAL DISPUTANT.

is quite pardonable under the circum-

stances, that every school-boy ought to

know that the English Church "suc-

cumbed " to Rome about the year 716

-and that during the long period be-tween that date and the Reformation

there was but one religion in the

He

kingdom — i. e., the Roman. He asserts this positively without any

from me with regard to another branch

of the subject which I discussed at an-

other time and in another place, but in

respect of the sole question at issue be-

tween Mr. Baum and myself we are

It is true that he differs

ing colors

qualification

can discern on every page "Thou art Peter," though all else be oblivion. Your obedient servant, JOSEPH POPE. Ottawa, 19th March, 1895. Ottawa Citizen, March 21. Editor Citizen : When, a few days ago, I asked you to print a note from THE DANGER OF TRIFLING me embodying portions of an address from the President of the English WITH CONSCIENCE.

Church Union, I did so solely because One of the strangest anomalies and it confirmed a position I had occasion to take in your columns a year ago. nost dangerous weaknesses of poor human nature is the tendency devel-oped in many minds to trifle with con-That position, which was confined to a single point of ecclesiastical history, This idea is suggested by was clear and simple in the extreme. I had elsewhere stated that the Angloreading Father Walworth's "Glimpses science. of Life in an Anglican Seminary," in the Catholic World for March, and Saxon Church owned the sway of Rome in the seventh century, and, desiring especially the interview which he had with Rev. Benjamin W. Whitcher at ecision, I said that at the Council of Whitby, held in the year 664, the Utica, while giving a mission there in supremacy was formally ac-Whitcher had been with him in knowledged. A passing stranger, in the course of a public lecture, coarsely 1855 the Episcopal Seminary some ten years before, had sympathized with what denied this, and, more suo, affirmed was called the Oxford Movement, was that it was not until after the Norman inclined to follow the example of those Conquest that the Church of England students who "went over to Rome ne subject to Rome. Emboldened but had not the courage of his convicby his own audacity, like Colonel tions.

Sellers, he grew wilder and wilder in "His first backward step," says his statements, until finally (Citizen, Father Walworth, "was when he took orders in the Episcopalian Com-18th Jan., '94) he asserted that the Church of England had never acknowl-The second was when he edged the supremacy of the Bishop of munion. took a Presbyterian wife. Still later Rome. Thus was the issue joined beon, becoming a widower, he took a second wife and became surrounded by a family of children." Ten years tween us. There is not a word from me in my letter of last year enlarging it, for I know full well the importance in his life passed away in this false disputations of sticking closely to the position when he met Father Walworth point. Nay more—with the exception of a passing allusion to Anglican during the mission in Utica as we have mentioned. After the first natural greetings Father Walworth, Orders - I have never in my life discussed any other question of this nature in the *Citizen*. In my note asking you to publish Lord Halifax's remarks I, realizing the tendency of my An-glican friends to get off the track, was who felt deeply the false position of his old friend and determined to get him out of it if possible, said to him. "Well, Whitcher, don't let us dodge the one great matter we are both thinking of: Why are you not a Catholic long before this?" Without scrupulously careful to avoid mentioning any subject that could afford the showing the least signs of fight Whitcher dropped his head and Unluckily, your night editor by placing the word "Reunion" over my letter, answered : "Sure enough, that is the gave Mr. Fortier a pretext to digress, great question and I don't know how to answer it." "Ten long years of of which he was not slow to avail himself. Upon the question in respect of which I was rudely and offensively your life have passed away," Father Walworth continued, "and still here given the lie, he had not a word to say, you are looking one way and rowing except stolidly to assert that Mr. Baum the other. How can you do it? How can your conscience bear it?" "Conhad issued from the encounter with flycience !" he repeated mournfully, 'don't talk of conscience. I don All minds, however, are not consti-tuted like that of Mr. Fortier. The Rev. Mr. Shaw comes forward and know that I have any conscience left.' What a confession for an intelligent says with an air of impatience, which

Christian man to make! Yet it is a perfectly natural one. It is a law of our moral nature that when a man violates his conscience and lives in opposition to its dictates-" facing one way while he rows another " - he be comes demoralized. Conscious of his weakness and hypocrisy he cannot re-spect himself and it is impossible for him to be a happy man, unless, inleed, his conscience becomes hardened like the nether millstone, and he given over by the Spirit of God to hardness of heart and blindness of mind. This is the awful danger incurred by such people and the only wonder is that hose who are in this unhappy condition do not realize it.

substantially at one. That Mr. Shaw does not go back quite far enough is Yet, it is surprising how many there surely not material here. I say the are in this unhappy condition. Father supremacy of Rome was acknowledged in 664, he says about 716, but we both, in Walworth's "Reminiscences," " and "Glimpses," gives us some idea of the process that is constantly going on effect, agree that it was a fact before Egbert reigned, and consequently Mr. especially among the Episcopal stu-Baum's statement that it was never acknowledged is preposterous. This admission of Mr. Shaw's of course comlents and clergy.

A friend of ours, a convert from the ranks of the Episcopal clergy, informs mits him to nothing, except to a knowlas that he has known members of the edge of English history. I do not know how Mr. Baum's spon-Episcopal clergymen who were just in the position described by Father of nations under Catholic influences

with the lapse of centuries. Much is violence and the violent beareth it wanting in them — much is obscure — away." It is a holy violence, an much, but not all, for as the historian energetic exertion of the will, a heroic ant proofs It is a holy violence, an act of self-denial, a determination with bends over the ancient chronicle, he aid of the grace of God to do one's duty and save one's soul that can alone en able the seeker for salvation to secure the prize. Alas! how many who were once just at the portals of the kingdom of heaven, who gave every indicatio of faith in the Catholic Church and who their friends thought without doub would soon become Catholics, at last fell back, returned to the weak and beggarly elements of the world and finally died and made no sign. God have mercy on their souls !- Catholic Review.

A NOTEWORTHY CRITICISM.

That prolific writer and scholarly critic, the Reverend Charles C. Starbuck, Congregational minister and professor in Andover Seminary, Mass. professor in Andover Seminary, Mass., contributes a signed criticism of Father Young's "Catholic and Protestant Countries Compared," to the New World quarterly. We think the large number of our readers who have doublies already perusad that convince doubtless already perused that convincing defence of the superior results of Catholic civilization will be pleased to have the judgment upon it made by so eminent a Protestant critic laid before them. He says of it :

"The substance of this book consists in a tremendously effective array of quotations from Protestant writers, believers and unbelievers. They are quite sufficient to turn the coarse caluminousness of impudence and popular libelers of Roman Catholicism to despairing silence, if anything were capable of changing the nature or abating the effrontery of these ribalds. . . He (Father Young) ribalds. . He (rather 1000g succeeds abundantly, but by quota tions, in showing that in many points of popular happiness, kindly intimacy between the high and low, sexual morality, equal division of the land, devotion to the Christian ideals of character above possession and eternity above time, many Catholic countries stand decidedly above many or mos Protestant lands. He urges with cogent force that our lack of authoritative power to bring home to the masses the decisions of Christian faith and morals induces a sad measure of spiritual impotence, which is felt more and more painfully in Protestant countries, as the lingering force of ancient Christian tradition dies away. He brings facts and statistics and re minders enough for an ample justification of President Woolsey's half-ex pressed wish that in view of the lack of pedagogical power in Protestantism it might be desirable that Catholic influence should increase among our nasses, and save the Christian family in large regions, indeed the population tself, from the danger of extinction. He shows that in many parts of Catho lic Europe, if there is comparative night, it is, as Carl Hase said of the century in Germany before the Re formation, 'in many respects a sacred night. The sentence omitted from the fore

going and replaced by dots is as fol

"That part of the work which de pends on the author himself is worthy of very little respect, and of no confi dence whatever.

Having acknowledged in such unqualified terms that Father Young has succeeded beyond all question in proving the two theses he proposed to defend, viz .: that the multitudinous attacks by Protestant orators and writers of every class upon the relig-

encomiums of Father Young's triumph-

Our many Catholic readers to whom the views of the Reverend Paulist Father are doubtless well known concerning the possibility of the salvation of Protestants inculpably ignorant of the Church, and of their ability to make acts of saving divine faith-propositions defended most forcibly him, as we remember, in a newspaper controversy a few years ago-will wonder to hear Professor Starbuck call him a "bigoted sectarian, who has ex posed himself to the condemnation which the bull Unigenitus pronounce upon those who shall deny that the grace of God may be given out of the

Church.' We commend to Professor Starbuck's more careful perusal the opening pages of Father Young's chapter on Poverty and Pauperism":

We ourselves find little cause for wonder that Father Young while carefully avoiding condemnation of Pro testants as individuals - (some well merited lashes given to certain notori ous slanderers expected)-has no good The word to say for Protestantism. wide open eye of any unbiased and intelligent reader of history must see plainly enough that whatever of really good influence Protestantism may claim for the defence of the Christian name and of fundamental Christian doctrines, for the sustaining and propa gation of Christian ideas of civilization and true social progress, is to be credited not at all to what is distinctively Protestant, as being the denial of Catholic principles, but wholly and solely to that mighty force of Catholic tradition bound up with the very language and social customs of the people which the Protestant outbreak unable to extinguish among its adherents at its beginning. What practical results have to be recorded against Protestantism as the force of that tradition has become more and more enfeebled among the people whose civilization it has made responsible for is just what is so thoroughly exposed in Father Young's book. Professor Starbuck says the same when he writes : "He (Father Young) urges with cogent force that our (Protestant) lack of an authorita tive power to bring home to the masse the decisions of Christian faith and morals induces a sad measure of spir itual impotence, which is felt more and more painfully in Protestant coun tries, as the lingering force of ancient Catholic) Christian tradition dies

away. May this first noteworthy criticism coming from a Protestant source of this most important and timely work be followed by others no less discriminating, honest and courageous. -N. Y. Catholic Review.

A NEW FASHION.

While in Boston a few days ago was told that the latest fad in that city was kindness, and that people were quite taken aback at being addressed in such a kind manner, and at inquiries made concerning their families, where before they had only received a conventional bow. I was extremely glad to hear of this fashion, even though like most fashions it should soon pass away, yet it will be such a pleasant one while it lasts. It set me o thinking, however, how much this

world needed simple kindness. Did you ever hear a little story told of a poor woman in Glasgow, who one summer day was walking along a street in which some poorly-clad children were running about barefooted ? A police man saw the woman stoop down and pick up something as she passed down the street and roll it up in her apron.

Thinking it must be something valu-

feet (or hearts) might not be hurt. I sometimes feel tired of hearing of eminent saints or celebrated Christians when I think of those whose virtues never attracted any attention on earth, but at whom I am so sure the angels loved to look. We need simple good ness and lives like the simple life of Christ. The more we study that unostentations life and pattern after it, the better for us and for the world. And we had better come to downright kindness, not putting it on because it is fashionable, because it is said, "Be ye ki kind, one to another, tender-hearted, forgiving one another." No wonder Faber says, "Kindness is the turf of the spiritual world." And though perhaps, we do not take much notic And though of the common grass, yet this would be a very different world without it. S

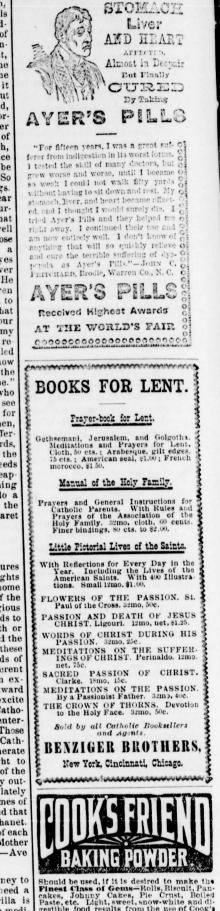
et us keep on doing the kindly things. "let who will be clever." My dean tired mother, don't become discouraged. You do not know what that fretful child will be to you yet. I well remember a dear old lady with whose son and daughter we once took a Thanksgiving dinner. I saw her eyes follow her son with a look that I never saw her have for any one else. He was her only son, all the other children had passed on, and he was devoted to his aged mother. I said to her that afternoon, "You are very fond of your son?" "Yes," she said, "he is my all, and yet the only time I ever rebelled against God was when I rebelled against having that child. And nov have lived to old age and he is the only one in the world to care for me. I wish I could cheer all the women who will read this page. I wish you could see the crowns you will wear some day for what you endured while in the kitchen, in the shop, for the patience in suffer ing, for not returning unkind words, for the patient hand removing all the briars from the way, for all the seeds of kindness sowed. Be sure the reap ing day will surely come. Nothing for naught. Be content to do a itself little and you will be a link in the great chain of humanity. - Margaret Bottome in Ladies Home Journal.

Good Pictures.

A room adorned with good pictures is a room that inspires good thoughts in its occupants. Every Catholic home should have its crucifix, a statue of the Blessed Virgin, and a few religious pictures. The absence of these aids to levotion is indicative of weak faith or ack of fervor. If parents realized the wholesome influence exerted by these bjects on the impressionable minds of children, they would not be indifferent to them. It is sometimes urged in excuse for the absence of any outward tokens of religious faith that they excite the ridicule of unbelievers ; but Catho lics whose faith is strong never entertain any such apprehensions. who are afraid to have their non-Catholic friends know that they venerate the Mother of our Redeemer ought to blush for shame when they hear of the honor that is paid to her by many out side the Fold. The public has lately been afforded glimpses of the homes of the late Oliver Wendell Holmes and that charming story-writer, Octave Thanet Conspicuous in the sitting room of each of these appears a picture of the Mother of fair love and of holy hope .- Ave Maria.

It may save you time and money to be informed that, when you need a blood purifier, Ayer's Sarsaparilla is the kind most in favor with the medi cal profession. It is the standard and, as such, the only blood-purifier admitted at the Chicago World's Fair.

A Short Road to health was opened to those suffering from chronic coughs, asthma



APRIL 6, 1895.

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Green, and Emerton and Lord Halifax have failed, I am afraid Mr. Shaw will not succeed. Before, however, their spokesman makes some entirely incom sequential reply to this letter I invite his attention to these weighty words of that undisputed authority in literature, the Spectator, upon this very point.

" If the Reformation did not break the Roman yoke, the Protestants would have no great opinion of the Reformation. The Anglican party must not at tempt to prove too much, or they will bring ridicule upon their claims. 29th December, 1894.

AS TO THE ANONYMOUS GENTLEMEN. I hope my anonymous friends, a covey of whom rise at every shot, wil forgive me if I do not reply to each one separately. Two reasons deter me. In the first place communications having reference to St. George's Church and other interesting topics to which I have never in the most remote manner alluded, are so entirely irrelev that even had the writers the ant courage of their convictions I could not notice their remarks without swerving from my point which I am quite deter mined not to do. In the second place I have long ago found out that it is perfectly futile to attempt discussion with one who is not man enough to assame responsibility for his state-

ments. In saying this, however, I must make an exception in favor of my friend "Catholicus," for I recognize that a gentleman whose authorities are limited to two quotations from an en-Holy cyclopaedia is fully justified in concealing his identity.

In conclusion, then, I re-affirm my my position with respect to the sole quesion ever discussed by me in the safety columns of the Citizen. I maintain reference to the final judgment : that far back in English history, long before the time of Alfred, before the not shall be beaten with many stripes. kingdom of England existed, the Anglo Saxon Church acknowledged the supremacy of the Holy See, and that God." that supremacy endured until the Reformation. The ecclesiastical reagainst Me, and he that gathereth not with Me scattereth.'

cords of that distant period are dim. The kingdom of heaven suffereth must be under his rather stunning

and Hallam, and Von Rancke, and really had a secret longing to become espects, in view of the attainment of true Christian civilization, Catholic Catholics, but had not courage to take the step. They "came to the birth but were not able to bring forth." Like countries have been and are even at the present day, despite the "rage of Father Walworth's poor cousin, Platt, many of them congratulated our friend on the fact that he had the courage to be consistent and only wished they were in circumstances to follow his ex-

ample. But family ties, social rela tions, human respect, fear of ridicule, above all, perhaps, the fear of being disinherited, losing the means of a comfortable support, hold them back. They are by no means ignorant of " If

the declarations of our Lord, any man will be My disciple let him deny himself and take up his cross and follow Me ;" "He that loveth father or nother more than Me is not worthy of Me : and he that loveth son or daugh ter more than Me is not worthy of Me. and he that taketh not his cross and followeth Me is not worthy of Me;

"If any man come to Me and hate not his father, and mother and wife and children, and brethren and sisters yea, and his own life also, he cannot be My disciple."-What awful declarations are these? Yet these men look them in the face and deliberately "row the other way."-" Blessed is he that con

demneth not himself in that which he alloweth. We have very great sympathy fo all who are in such a sad plight. Yet we can give them no word of comfort

or encouragement so long as they re main where they are. On the concary when we read the language of firmly to believe, and even of our

Lord Himself whom they profess to love, we cannot but tremble for their - for their eternal salvation. For did not our Lord Himself say in " He that knew his Father's will and did it And "He that denieth Me before men shall be denied before the Angels of "He that is not with Me is

the heathen and the vain imaginings of the people," far and away superior to "many or most Protestant lands," we will allow Professor Starbuck to hold what opinion he chooses about "that part of the work which depends on the author nimself." We venture to say thereon, that to careful readers of Father Young's own text, whether they be Protestants or Catholics, the expres-

sion of such an opinion of it would hardly do more than to provoke a be nign smile, since he fails to sustain this curiously interjected damnatory clause

by any illustration whatever. What does surprise us not a little in so learned a writer as the Andoven critic, is to find him immediately shifting the issues, and berating Father Young for failing to discuss those faults and sins among both Catholic clergy, and people prior to the so called Reformation which contributed in so lamentable a measure to make that unwise rebellion against the doc trinal and moral majestracy of the Christian Church possible

Professor Starbuck's sudden change of the subject is not unlike the method resorted to by Protestant controversial ists generally ! Did any Catholic apol ogist ever attempt to explain and prove to an inquiring or objecting Protestant hearer, say for example, the doctrine of the Real Presence, purga-Scripture which they profess tory, or what not, who, when he had conclusively proved it, did not find himself suddenly interrupted with some such a decoy question as : "But what

have you got to say about Galileo? or the Spanish Inquisition, or the Mas sacre of Saint Bartholomew?" Discuss ing the causes of the Reformation wa evidently quite beside Father Young's purpose and wholly uncalled for.

But then we must indulge Professor Starbuck a little in this, his sounding a mild counter-blast in the ears of his Protestant audience, tingling as they

able the policeman went after her, and coming up demanded to know what she This she had concealed in her apron. refused to tell him, which only served to make the policeman more anxious and determined to know, and finally he threatened to arrest her if she did not unroll her apron and show him what it concealed. At last she did this, and the only thing he found was a few bits of broken glass. The guardian of public property, feeling very much annoyed and chagrined, vented his feelings on the woman by upbraiding her for picking up such rubbish. In defence she gave this beautiful reason : "I thought I would take them out of the way of the bairn's feet." Did she serve? As I read it I thought of other "bits of glass" that lie around in households and elsewhere, something dangerous There are broken spirits, broken hopes and other broken thing, that if stepped upon in this broken condition, some earts may be hurt, and though no blood be seen, yet they are made to bleed. Now, a little kindly thought i needed on the part of some one who ees "father is not quite in as good humor as usual this morning. Per haps something has happened to annoy him, he is inclined to be sharp, and now tact is needed, a very gentle heart and very gentle hand. There are worse things than stepping on glass with bare feet (though that is not a pleasant thing), but think of a trust ing heart, think of little children, who thought there was no one like their father, being unjustly treated, just because the father felt ill-humored or out of sorts !

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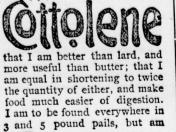
Can you not imagine a wife or mother seeing the real condition of things and going to work to remove that which may be the occasion of pain? I can hear my mother's voice saying, "Now, children, run along, father is tired " (maybe not as tired as she was). Oh, my mother ! I cannot keep the tears back as I think how she removed "bits of glass" that tender

broachilis, catarrh, lumbago, tumors, rheu matism, excoriated nipples or inflamed breast, and kidney complaints, by the in troduction of the inexpensive and effective remedy, DR. THOMAS' ECLECTRIC OIL. Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it, and see what an amount of pain is saved.





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SERVING GOD FROM THE HEART. "Hosanna to the Son of David." (St. Matt. OUR WESTERN WAITS.

BY FRANCIS J. FINN, S. J.

"Oh, come let us worship !" sang a

choir-boys, as they marched in solemn,

inquired he of the golden alto, appeal-

"It's too bad," commented Willie.

has! It's the prettiest soprano I ever

"Yes," assented Mr. Gibson warmly

Church, too. You remember, when I asked him to help us out in our Christ-

was not a Catholic. His manner was

good, and his answer showed charac-

leaped upon his pony and cantered off toward the outskirts of the town.

His acquaintance with Harry Conway, whom he had met but four times

had come about in this way : Willie's

father, desirous of reviving ancient

Christmas customs, had presented the surpliced choir with a number of old

that the singers were to have them

noon of Christmas. How he happened

were to beautiful sounds, had even

heard. Willie was at once taken with

the sunny faced soprano, and their brief acquaintance had already ripened

" Is Harry Conway home ?"

"Yes sir," answered the little miss, her eyes filling as she spoke; "and, oh

how I wish he wasn't !

started to go to singing practice this

afternoon, and just as he got outside our gate he slipped on the sidewalk

The little girl put her hand over her eyes and choked and gurgled in an

unsuccessful attempt to restrain her

feelings. A loud, rough voice from

within broke upon the awkward pause. These were the words that

"Understand, ma'am, I'm not prac-

business. I've a family to support,

and I don't know you from Adam ; so

next time I come I'd like you to settle.'

of a door, and with heavy strides the

author of these cruel words clattered

down the staircase, and rudely brush

ing aside the two little ones, hurried

away. "Can I see him?" asked Willie,

with the hot blood rushing to his cheeks at this his first experience of

"I'll ask mamma, sir; aren't you

"Oh, I'm so glad! Harry's told me all about you. And he likes you that much "--the little maiden spread her

arms as far apart as they could go. "He told me so himself," she con-

the trials of poverty.

"Yes," answered Willie.

Willie Simms ?"

Whereupon there was the banging

tising medicine for amusement.

feature

my !

and broke his arm

Wille caught :

simple melodies of Noel.

beside him.

heard.

stately procession up the deserted centre aisle of St. Paul's Episcopal Cathedral. His notes were clear, low, To day, my dear brethren, we are reminded of that hour in the life of our Lord on earth in which He was receiv ing from the people of His own nation all the honor they could render Him. "Oh, come let us worship !" he re-"Oh, come let us worship !" he re-peated in a rich alto to the silvery He then entered the chosen city of God in triumph over all who had opposed Thousands surrounded Him, went before Him and followed after Him. They paved the road before Him with their own clothing and with the branches of trees, that they might thus make His entry into Jerusalem as glorious as possible.

In a few days, when He had been arrested by His enemies, where was this great crowd ? Where were those who had cried out so fervently, "Ho-sanna to the Son of David?" But few could there be found. The rest had either deserted Him or joined in with the crowd that mocked Him even spirits so lightly create. "Hasn't Harry Conway come, sir?" while He was dying on the Cross Nearly all had abandoned Him in the ing to Mr. Gibson, the choir director. "No, Willie; its the first time he failed to be on hand." day of His adversity. The first test of their faith in Him, the first trial that proved the strength of their love for Him, found them entirely wanting in that characteristic of true love, fidelity to the end.

"We've but three quarters of an hour to have our last rehearsal of those Christmas carols, and without Harry we'll feel lost. What a gay voice he Is it impossible for us to do as they did? No; it is not impossible, for many who are Catholics born and bred do the same thing now. But who are these? They are those

" and his disposition is as charming as his voice. He's an honor to his Church, too. You remember, when I who fail to keep the Ten Command-ments of God and the precepts and laws of the Church. Every Catholic who breaks the Commandments of God mas singing, how he answered mod-estly that he wouldn't do so because he and refuses to obey the laws of the Church does worse than those did who Church does worse than those did who deserted our Lord when He was con-demned and crucified. With their lips they declare they are Catholics, and in this way cry out "Hosanna to the Son of David," but in their hearts and lives they live and associate with and lives they live and associate with the enemies of Christ.

But why are these men worse than the others? Simply because they received the graces of Christ in their baptism, in their confirmation, and their first Communion, as well as in their many Communions thereafter. In Communion they re-ceive our Lord Himself, the Lord of eternal glory who is eternal life itself. These have been, in truth, members of the kingdom of heaven, but have cast the kingdon of neaven, but have cast themselves out by not keeping the Commandments of God, by not obeying the laws of the Church. Truly does the Scripture say of many of them : " He that wandereth out of the way of und water dings the laws in in the con-

understanding shall remain in the congregation of the dead." For dead many of them are apparently-dead eternally. They seem to be in the spiritual slumber of eternal death. They appear to be eternally judged their eternal fate already sealed.

Why do I say this? Because nothing can move their hearts to return to God. Missions, sermons, exhortations, threatenings, warnings, counsels, the prayers and entreaties of fathers, mothers, kindred, and friends are all unheeded by them, are all in vain. Even the tears of their fathers and mothers, and the blushes of shame whenever they are alluded to by friends, have no effect upon them, none whatever. They will not return to God.

Poor souls ! Remember that whatever excuse you make to yourself, this is true, that those who keep the com-mandments and the laws of the Church "Poor Harry !" he muttered as he show they are the true friends of our Lord ; those who do not keep these show to all in heaven and earth that they are His enemies. We have but one sure and positive test of our love The Ten Commandfor our Lord. ments and the laws of the Church constitute that test. All who really love Him keep these faithfully. "If you Him keep these faithfully. "If you love Me," said our Lord, "keep My love Me, commandments." All who do not love Him break them and disregard them. God Himself is not their friend. They have no part in the triumphs of our Lord on this day. It is true they cry out with us, "Hosanna to the Son of David," but in their lives they side with His enemies and crucify our

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finement. "Come in, Willie," she said cor-ially. "I am indeed glad to meet dially. "I am indeed glad to meet one who has been so kind to my little He seems to have suffered more little lad at the head of the surpliced boy. from being compelled to disappoint your good father and yourself than from his broken arm. Come upstairs." She ushered him into a little room, so scant, yet so tidy in its apartments, where upon his bed of pain lay Harry. While the two lads were exchanging greetings, Mrs. Conway withdrew; and even before she had shut herself voice of the solo soprano who walked "Oh, come let us worship Christ the Lord !" chorused forth twenty pure, fresh voices ; and the stately pile rang without-so quick of growth are boyish intimacies - these two had deve loped into the warmest of friends. God be thanked for it, that young with that sacred melody, which, when uttered by childish trebles, is, perhaps, hearts are so innocent and so warm !

nearts are so innocent and so warm ! "Wille," said Harry, as the door closed, "did you hear that doctor talking? Ah ! I see you did. Well, poor mamma has to stand that kind of the nearest approach to the singing of the angels that can charm mortal ear. Softly the chorus died away, as the procession moved into the vestry, where, presto! these pseudo angels became very real boys, and doffed their surplices with all the varied and inexthing pretty often now. It's been going on for over three weeks. Would going you like to hear the story ?" haustible accompaniments that animal

By way of answer Willie seated him self on the edge of the bed and caught the unbandaged hand in a warm clasp.

"Well, last summer papa went out omewhere in the Rockies to do some business and to collect a big lot of money that a man out there owed him. He was to be back in a month ; but we didn't even get a letter. Weeks and weeks went on without a word. Last October mamma ran out of money, and we began to get in debt. November came, and mamma had to take in sewing-there are three of us children and I am the oldest-and then, Willie -oh! she's such a good mother-she nearly starved and killed herself to keep us comfortable, and just asked us to keep on praying for papa's return. Do you remember the day that I came

b) your rehearsal first ?" "Yes, indeed," answered gentle-hearted Willie, mastering his voice sufficiently to speak.

ter." "Well, boys," continued Willie, "On that morning a letter reached us which had been wrongly directed and had been travelling all over the country. It was dated November 4th, and came from an inn-keeper in a "we'll have to get along without Harry. Even as it is, we'll barely have time to run through our carols." And in the fulness of the Christmas Colorado village, who wrote us that my father had died from effects of exspirit these animated music-boxes gave themselves to their singing with a zest and, for the brief time allotted them, posure, and that he had hardly enough charmed the air with the sweet and with him to pay his expenses.

Willie put his handkerchief to his But Harry Conway was not charmed eyes, not trusting himself to speak ; into appearing; and so when the choristers had resolved themselves into and for a few moments there was silthe regulation small boy, with his shout, hop, and a jump, Willie Simms

ence. "That's all the letter told us; it didn't even give any address. As soon as I heard the news I went downtown and tried to get work to help poor mamma. Then I heard of your father's plan to get up those Christmas carols, and I know it was very bold, but I went and told him part of my story, and offered to sing for him if he would give me a little money for my mamma's Christmas. And he was so kind; he made me sing a little, English carols, with the understanding and seemed to be much pleased, and ready for a parlor concert on the aftersaid he'd engage me and give me \$20 upon Harry Conway, Willie knew not ; on Christmas. And, Willie you've no notion how I've been looking forward to that money. It would give mamma And, Willie you've no but Mr. Simms it was who, on their meeting for their third rehearsal, had introduced Harry to them-a modest, decently clad boy, with a voice such as none of them, accustomed as they

a new start. He added in a whisper :

"Willie, she's pawned nearly all her own little articles to keep me and my two sisters in everything we want She doesn't think I know it, but I do And now everthing is wrong. I'm afraid I won't be able to sing to-morrow; and I'm so sorry I wont't take a cent,

Nerve acquamnance may arready ripened into a sort of intimacy. Very shortly Willie drew rein be-fore the house which bore the address Harry had given him. It was a Willie, if I can't sing." "Then you'll sing," said Willie with decision. "We'll wrap you up, and send our closed carriage after you; and you'll not catch a bit of cold, and modest structure indeed; and he gazed upon it not without some feeling

"The Catholic Boycott." The Derry Journal says: In an article under the above heading the Irish Catholic and Nation of the present week incorporates an exhausive table showing the relative numbers and salaries of the Protestant and Catholic officials of the several Irish Government departments. The table is in the highest degree instructive, and for the information of our readers we give the appended condensation : Chief Secretary's Office-Protestant,

20 ; salaries, £10,442 ; Catholics, 3 salaries, £1,281. The Justiciary - Protestants, 14 salaries, £47,100; Catholics, 3; sal-aries, £13,100.

Legal Officials-Protestants, 27; sal aries, £18,403 ; Catholics, 7 ; salaries

Local Government Board - Protes-tants, 20; salaries, £12,700; Catho-lics, 7; salaries, £6,300.
 Fisheries Department — Protestants, Fisheries Department — Protestants,

3; salaries, £2,100; Catholic 1; salary, £306. Public Record Office-Protestants, 9

salaries, £4,477; Catholics, 2; salar es, £450

Public Works Office-Protestants, 5 salaries, £4,100; Catholics, 2; sal aries, £1,857.

The total number of Protestant officials is 98, who get £99,222, and of Catholics 25, who receive £26,842. The Protestant officials, therefore, are in the ratio of about 4 to 1, although the Catholics number about centum of the population, or 4 to 1 of all others denominations, which means in plain words that the Catholics have only one-twelfth of their equitable representation.

Religion's Loss of Social Prestige

Whatever the reasons-and they are whatever the reasons and they the many—religion has ceased to hold that high, unquestioned social position assigned to it in former ages ; yet it re-mains, in the midst of all our modern and the midst of all our modern mains, in the midst of all our modern worldiness and unbelief, one of the greatest concerns of individual souls and of the public mind in the civilized world at large, and most notably in this country of ours. Whether firmly held or anxiously sought for ; whether as an occasional impulse or as an habitual practical profession, some sort of faith underlies the existence of almost all. After the imperative needs, of bodily life, that of religion, of one kind or another, is perhaps the most widely felt. For the thousands inter-ested in politics or in the pursuit of wealth, there are millions concerned about their ultimate end. A proof, or at least a sign, of this may be seen in the curious fact that among the books sent forth year after year by the press, there are more devoted to religion than to such the forth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press, there are more devoted to religion than to such the fourth year after year by the press. there are more devoted to religion than

to any other individual subject. The faiths of the human race; the sacred books of all nations, above all the Bible in its diverse parts and viewed under every conceivable aspect ; the teachings of the Gospel in its manifold bearings :such are the subjects which continue to draw the minds of the most cultured and the most thoughtful. — Abbe Hogan, in March Donahoe's.

Newman at Oxford

Dean Hele, who is lecturing in this country, was at Oxford with Newman. He says : "Although Newman wore, when I saw him first, the costume of the clergy then in use, but now rele-gated to the respectable waiter, dress coat, low waistcoat, and white neckerchief, clumsily tied, a brief inspection convinced you that he was a man of ou'll not catch a bit of cold, and exceptional power and purpose. say; you wouldn't object to an coalian hoy's praving for you. In ws of his eyes, ere it came forth from the door of his lips. The expression of the thin, ascetic face was grave and thoughtful, but ever and anon a brief smile of humor came like sunshine on dark waters in our April days. You saw at once that he must be an ecclesiastic, and if you had met him for the first time in his shirt sleeves you would have said-That man is a priest. He preached with a plaintive pathos, that one which the French describe as 'tears in the voice,' which fascinates like the notes of the nightingale when he presses his breast against the thorn and sings.



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What, then, is to be done? Let those who are faithful profit by the terrible examples of these abandoned souls. Let them dread and tremble lest they also be brought into the same state by their increasing tepidity and neglect. Let them take care to secure to our Lord a complete triumph in their own souls that He may rule there in time and eternity. "The kingdom of God is within you," said our Lord, and the Christian soul is truly the throne of God. None but faithful or truly repentant souls can cry out to-day, in all sincerity, "Hosanna to the Son of David.'

The rapidity with which croup develops calls for instant treatment ; and yet few households are prepared for its visits. An admirable remedy for this disease is Ayer's Cherry Pectoral. It has saved hundreds of lives and should be in every home where there are young children.

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Episcopalian boy's praying for you, threw the reins over his pony's neck and leaped to the ground. "I didn' imagine his people were so badly off. would you? "Object !" cried Harry, opening his His knock was answered by a little

He

It's

"You blue eyes to their widest. girl, a beautiful child, with signs of couldn't please me better." "Well, I'll pray ; and you'll sing tosubdued grief upon her expressive

Now good-by, Harry ; 1've morrow. got an idea."

Willie as he spoke, was gazing out of the window; the snow was falling in large, heavy flakes, and the ground vas already mantled in white. He dashed home at a mad gallop, his

little brain awhirl with a novel scheme "Mamma," he burst out, as he joined the family at dinner, "I've an *awful* favor to ask of you."

Mamma smiled.

"Will you loan me our big sleigh? I want to give our singers a ride; it's the first snow this winter, and mamma, I've got an idea."

What mother is not pleased at her darling's having an idea? That as sertion turned the doubtful scales in Willie's favor ; and an hour later the bells jingled merrily as he drove forth in state along the principal residence street, pausing at various houses to gather in his glee singers. Presently the sleigh had become a

crowded mass of mirth-bubbling juven ility. There literally wasn't room enough for one more when Charlie ility. Edwards, the twentieth of the midgets,

squeezed himself in. "Now, boys," began Willie, using his golden voice to some purpose, so as to be heard above the bustle inevitable to the massing together of a score of small boys, "listen one minute.'

TO BE CONTINUED.

tinued, smiling through her tears. 'My name is Mary, and I'm his sister. Don't Walt for the Sick Room. The experience of physicians and the public terms in the provest that taking Scott's Enulsion pro-duces an immediate increase in flesh, it is is willie Simms, the boy that the for the highest value in Wasting bisoases and Consumption. How to Cure Headache. — Some people is willie Simms, the boy that Harry likes that much "— and Mary repeated the expressive gesture. The thin, pale-faced woman who stord before him wore, despite her surroundings, the air of a lady. Grief and poverty had not banished from her The thin pale faced woman struct of the struct for Billous Headache. There is rest neither day not the stord before him are to efficient by using Parme-and poverty had not banished from her The thin pale faced woman who surroundings, the air of a lady. Grief and poverty had not banished from her the store is the store is rest neither day not banished from her the store is the store is the billous Headache. There is rest neither day not a first-class article for Billous Headache. Store Throat, Bron-this, Weak Lungs. Emaciation, Con-sumption, Blood Diseases and all Forms of Wasting. Send for pamphlet. Frees. Stort & Bowne, Belleville. All Druggists. 50c. & \$1, Store All the store and the store is the store and the store is the st

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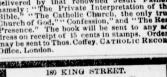
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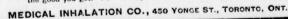
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MR. T. MILES, 29 Christopher St., To-ronto :- "Your Inhaler and Medicine cured me of a case of catarrh of ten years' stand-ing "

hronic catarth." Riv. J. S. Norreis, late Bond St. Church, To-ronto, Ont. — Your Inhaler and Medicine has roven genuine in every respect." MR. J. A. MCNAIR, Schaw, Ont., writes :---"The nhaler you sent has radically cured me of cat-urh. It is worth many times your charge."

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PLUMBING WORK NOTICE IS HEREBY GIVEN in operation, can be seen at our wareroom Opp. Masonic Temple. That the "Alliance Nationale," a body politic and corporate, incorporated by virtue of the Provincial Statute of Quebec, 56 Victoria, chapter 80, will ask the Parliament of the Dominion of Canada, at its next session, for a charter incorporating the same as a benev-olent society, with power to give assistance to its sick members during their sickness, and also to pay to their legal heirs, after death, a certain amount in money, and also for other purposes pertaining to the same. BRAUDIN, CARDINAL & LORANGER, SMITH BROS.

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CATHOLIC RECORD. THE

C. M. B. A.

8

Resolutions of Condolence.

Resolutions of Condolence. Cardinal, March 19, 1895. At the last regular meeting of Branch No. 165, Cardinal, the following resolutions were moved, seconded and unanimously adopted : Whereas it has pleased Almighty God, in His infinite wisdom, to call to her eternal re-ward Annie, infant daughter of our esteemed Brother and President, E. H. Boyer, be it therefore

therefore Resolved that this branch extend its sincere sympathy to Brother Boyer and his afflicted relatives in this their hour of sorrow. And be

the automatic field and the second and the second and the second and the second and a copy be sent to the CATHOLIC RECORD for publication.

Committee { JOHN MCGARREL, P. LEACY, ALEX. KING.

Cardinal, March 19, 1895. At the last regular meeting of Branch No. 165, Cardinal, the following resolution was moved by Brother Edward Weeks, seconded by Brother Feeney, and unanimously adopt-ed.

Whereas it has pleased Almighty God to all to Himself the infant daughter of our teemed Brother, Henry A. Mell, be it therecall to

fore Resolved that the sympathy of this branch be tendered our Brother and the other mem-bers of the family in their sad affliction. Be

bers of the family in these resolutions be recorded Resolved that these resolutions be recorded in the minutes of this meeting and a conv be sent to the CATHOLIC RECORD, for publica-ies. COLEMAN, Rec. Sec. tion. E. H. BOYER, Pres.

Belleville, March 25, 1895, At the last regular meeting of St. Michael's Branch, No. 76, Belleville the following reso-lutions were adopted : Moved by Brother Thomas T econded by Brother Thomas T

Branch, No. 76, Benevine the informag test lutions were adopted : Moved by Brother Thomas Hanley, seconded by Brother Wm. William-son, that, whereas the Almighty in His infinite wisdom, has called from amongst us our esteemed Brother, the late Frank Flynn, who has filled many important offices here with credit to himself and advantage to this beared. Beit

Branch. Be it Resolved that we extend to the family and Resolved that we extend to the family and friends of deceased our sincere sympathy and condolence in this hour of their sad affliction, and that a copy of this resolution be for-warded for publication to the CATHOLIC RECORD. E. MCGINTY, sec.

A. O. H.

Ottawa, March 27, 1895. Ed. CATHOLIC RECORD-At a meeting of the Ancient Order of Hibernians of Ottawa, held last evening, the following resolutions were adorted :

the Ancient Order of Hibernians of Ottawa.
 held last evening, the following resolutions were adopted :
 Moved by Brother Jno. Kilgallin, seconded
 by Brother Jna. O'Connor, that whereas, it is conceded on all hands that the saloon is the greatest evil of the day, and as such has been formally condemned by the Third Plenary Council of Baltimore, which de-clares that the traffic is one in which Catho-lics cannot with safety engage :
 Whereas the leaders in the struggle which the American Church is waging against the raloom-notably Bishops Ireland and Watter-son-have urged on all Catholic organiza-tions the necessity of cooperating in the work as one of their parumount duities ;
 Whereas the Urgency of this duty was re-echoed by the Catholic Columbian Con-gress, and subsequently approved by the Paoul Ablegate, Monsignor Satoli ; and.
 Wtereas we, the faithful children of Holy Church, are bound to render her every assistance in our power in her efforts for the social and moral regeneration of her people; therefore be it
 Resolved that our representatives to the next Provincial and National con-ventions of the Order are hereby in structed to initiate such legislation as will prevent the admission hereafter, to the order, of any person engaged in the liquor dealers as are at present members of the county of Carleton, pledge ourselves not to admit hereafter, to membership, any person

Resolved that this Division, No. 1, of the county of Carleton, pledge ourselves not to admit hereafter, to membership, any person engaged in the liquor traffic, nor elect to office any now engaged in or who may here-after engage in such business. Resolved that the secretary shall forward copies of these resolutions to the CATHOLIC RECORD and Catholic Register for publica-tion." THOS. TROY, B. A., Cor. Sec.

tion." THOS. TROY, B. A., Cor. Sec.
At the last regular meeting of Division No. 2, A. O. H., the following resolution of condolence was unanimously adopted :
Whereas it has pleased Almighty God, in His infinite wisdom, to remove, by death, Mrs. Philips, of Montread, daughter of our esteemed Brother, Michael Guerin, Pro-vincial Treasurer of our order, Resolved that we, the members of Division No. 2, A. O. H., Statford, while bowing in lumble submission to God's holy will, beg to tender Brother Guerin and family our most sincere sympathy in this their hour of grief; and we humbly pray that He who loveth most whom He afflicted will comfort and support them in this sad hour of bereave-ment. Be it further Resolved that copies of this resolution he spread on the minutes of our order and pre-spread on the minutes of our order of our order and pre-spread on the minutes of our order of o much benefit to both the teachers and the schools. Two recent attacks of the dreaded la grippe greatly enfeebled a constitution of late not over strong, and when a severe form of the quinxy supervened it induced complications that she was unable to overcome. She seemed to have a presentiment that it would be ber last illness, for from the beginning she told all her friends that she would not recover. Yet it was only within twenty-four hours of her death that the symptoms gave alarm to her physician and the community. Bearing her sufferings without complaint, fortified by all the rites and consolations of our Holy Mother Church, she viewed the end approach without fear, nay rather with joy. With loving messages for her friends, uttering the tender parting, "It is sweet to die," she calmly breathed her last, calling devoully and hopefully on Jesus and Mary. What a torching and edifying close to a long and useful life spent in the service of our divine Master, soon to be crowned, let us hope, by the glorious welcome, "Well done, good and faithul servant." A solemn High Mass of Requiem was chanted in the convent chapel on the follow-ing Starday morning by Rev. Father Teefy, Superior of St. Michael's college, with Rev. Fathers Frachon, C. S. B., and Murray, C. S. B., acting as deacen and sub deacon, respectively. Very Rev. J. J. Mer-Cann, V. G., pronounced the benedic-tion. In the sanctuary were clergy representing the different parishes of the city. The several religious communities of Toronto were well represented by members of the Christian Brothers and of the Sister-hords of Loretto and the Precious Blood. There was present also many of her former pupils and a large number of other friends who came to pay this last tribute of respect and love. She has left to mourn the loss of a true and affectionate sister, one brother, Mr. J. F. White, Inspector of Separate schools, and three sisters, of whom one is Sister M. de la Columbière of Loretto Abbey. To them we tend chools. Two recent attacks of the dreaded la grippe spread on the minutes of our order and pre-sented to Brother Guerin, and published in the city papers and the CATHOLIC RECORD London, Ont. M. S. DONOVAN, Sec.

The rendering of the programme took about two hours, and all seemed well pleased with each and every number. The audience was the larcest which has yet appeared at a St. Patrick's concert in Clinton.—Clinton News-Becord

IN SUMMERSIDE, P. E. I. IN SUMMERSIDE, P. E. I. St. Patrick's day was celebrated here by a grand concert on the 18th, under the aus-pices of the St. Vincent de Paul Society, in the C. M. B. A. hall. The hall was well filled on this occasion, and the receipts amounted to about \$40,00. As all the ladies and gentlemen creditably performed the respective parts assigned to each it is need-less to particularize. Miss Sarah, daughter of J. B. Strong, was the efficient accompanist of the evening.

AT PORT ARTHUR.

AT PORT ARTHUR. Though Irish names in our mixed congre-ration are comparatively few, yet all have ration are comparatively few, yet all have rations are comparatively few, yet all have for the green by young and old was general. On Monday morning there was a full at-tor of st. Partick and his work. The evening was a brilliant affair. In addition to the Alpha orchestra the best vocal and acting the dist of Port Arthur and Fort William con-tributed to the entertainment. There were of which were exceedingly well represented. The Brady, a rising Catholic barrister, on 'Ire-ned rations was a brilliant oration by William repearation was a brilliant oration by William on the spirit of civil and religious equality of them also took part in the orchestra to, besides being a financial success, has to besides being a financial success, has to be the sons of uncess all the sections of our integer by book and strengthen the kindly repeared to show and strengthen the kindly repeared to show and strengthen the kindly repeared to show and strengthen the kindly repeared by book and strength

ORITUARY. SISTER CLEOPHAS LONDON.

off your charity pray for the repose of the soul of Sister M. Cleophas, who died at St. Joseph's Convent, London, on Wednerday, the 27th March, in the twenty-ninth year of her age and the fifth of her religious profes-tion

her age and the fifth of her religious profes-sion. Sister Cleophas was known in the world as Miss E. Givlin; and was the third daughter of Timothy Givlin, Eaq., of Seaforth, Ont. High Mass of Requiem was celebrated for the repose of the departed soul, in the chapel of the Community, on Saturday, the 30th, by Rev. Father Noonan of the cathe-dral, assisted by Rev. Fathers McCormack and Valentine, his Lordship the Bishop occupying a seat in the sanctuary. For a number of years Sister Cleophas effi-ciently taught the highest class of girls in St. Peter's school here, where she was respected and admired, by parents and pupils alike, for her gentleness and piety. Many of her old pupils who are now attending the High School will breathe a fervent prayer for the eternal repose of the soul of their kind and gentle beloved former teacher. R. I. P. REV. SISTER MARY OF THE HOLY

eternal repose of the soul of their kind and gentle beloved former teacher. R. I. P. REV. SISTER MARY OF THE HOLY CROSS, TORONTO. To her many friends it will be a sad sur-prise to learn that Sister Mary of the Holy Cross departed this life at St. Joseph's Con-vent, Toronto, on Thursday, March 21, after a comparatively short illness. She was among the best known of the community, for the eighteen happy years of her into intimate contact with all, but especially the younger members of that order, and as well with those in the world outside. It may be truly said that she was a faithful and zealous religious, sincerely devoted to the interests of her order, and earnestly striving to obey strictly its rules and precepts. Gentle and retiring in disposition, always kind and obliging, she was a wise counsellor, a sincere and constant friend, and won the esteem of all and the love of these who knew her intimately. The first years of her religious life were passed as a teacher in the Academy, but when in 1880 the High Class for girls was organized, she was selected as its first teacher. Soon the undertaking, at first an experiment, became, under her wise and capable management, a pronounced success, --the large number of its pupils who passed the different grades of teachers' examinations giving convincing proof of efficient, thorough, eaching and tending to elevate

the annerent grades of teachers examinations giving convincing proof of efficient, thorough teaching and tending to elevate the standing of the Separate schools of the city. Lut six years of this severe work in somewhat unwholesome quarters told rather severely on her strength, obliging her re-gretfully to give up this charge: then she was given the responsible nosition of Mistress

was about six years old, death snatched from her, atter a few days' illness, her gentle, loving mother, who died tull of resignation, placing her little children under the special protection of the Queen of Heaven, in time, the Sponse of her Divine Son. The eldest, Lillie, was so mature in judg matcher first Communion when only seven years of age. She was ever remarkable for prudence, sweetness and meekness, and we hope that she now enjoys the reward promised to the meek. "To possess the Lamb throughout eternity." Her sole aim and desire in life was to be-come the Sponse of her Divine Master, and while yet in the freshness and flower of her youth, at the early age of nineteen years, she remounced her home and friends and er-tered the Novitate of our Lady of Charity. Toronc, in February, 1850. Toron de for her profession and pro-nounced her to become a holy Religions, she was received for her Diving Son." for her health visibly declined, and in a short time outing ther to become a holy Religion, she was received for her profession and pro-nounced her tows on the 7th July. 1892. Toron that time she could truly say, with Christ: " an mailed to my cross." for her health visibly declined, and in a short time consumed meek ness never fulled; to the and the grave, but, contrary to everyone's suffered much from heart disease, but her disense and meekness never fulled; to the us he was the same humble, obediant. "The solution, she ralled to my cross." for her key atternet." The solution shere frailed is suifer to the consumetion maine ted itself. She also suffered much from heart disease, but her to the grave, but, contrary to everyone's suffered much from heart disease, but her then she was the same humble, obediant at the sa soon seen that her end was ap-proaching. About 0:20 p. she calmly give up her sould to her Creator, as her con-ing over her a last absolution, in the pres-prokenting. About 0:20 p. she calmly give to her sisters of the Community. She passed through the dark portals of death without a shadow JOHN J. LARKIN, LONDON.

JOHN J. LARKIN, LONDON. It is with feelings of sincere sorrow we chronicle the death of Mr. John J., youngest son of the late Mr. P. C. John Larkin, whose sad demise took place at his mother's residence, 67 Maple street, on the 15th uit. The deceased had been for some four years residing at Dayton, Ohio, where he contracted la grippe which turned to hemorrage, from which disease he succumbed after a short ill-ness.

which disease he succumbed after a short he ness. He was a young man greatly esteemed by all who knew him, for his upright character and manly disposition. Besides his mother, two brothers and three sisters, he leaves a wife and one child to mourn his loss. We join with his many friends in extending our sincere sympathy to his bereaved family in their affliction. May God have mercy on his soul !

Thou Art But Dust.

Remember, man, rest will be thine, Dust, and the pleasing hush of death. Above thy bed the stars will shine, The night wind pass with balany breath ; Nor strife nor care nor enmity Shall mar thy deep tranquility.

No more shall passion, grief or pain Molest thee, lying soft and still : But the light touch of summer's rain Shall break, with buds, the grassy hill. No vain ambition, wrath or pride Will come to vex thy lone bedside.

Poppies and balm thy hands shall hold, Sweetness and sleep shall seal thine eye No morn again bid thee behold The weary world that wakes and cries, Day after day, for bitter bread, For husks on which the swine have fed,

Rest in the mother's arms, O mar, Cometh to each : the parent dust Shall soon complete thy longest span. There shall the weary and the just Sleep in their turn : and none, not one, Shall call thee back to toil undone. -Marion Muir Richardson in Ave Maria.

PERMANENT MISSION TO NON-CATHOLICS.

The week's mission to non-Catholics, recently given in the Church of St. Paul the Apostle, New York, by the Paulist Fathers, the Revs. A. P. Doyle, E. H. Youman, and H. M. Wyman, drew an immense attendance of the people whom it aimed to reach. More than one Protestant minister was present, and an interested and respectful

The Right Rev. A. A. Curtis, D. D., Bishop of Wilmington, Del., also ap-pears this week as a preacher of Catholic truth to non-Catholics. Assisted by the Rev. Edward Mickle, he is giving a mission in a public hall at Onancook, Va., a town within the limits of his diocese in which it is said that there covery. is not one Catholic. So the apostolic work goes on ; and those who cannot participate in the direct and active

crusade of Bishop Curtis, the Paulists and others, at least can aid these lead ers by their prayers, and can them selves exercise the always fruitful apostolate of good example.—Boston Pilot. MEDITATION IN THE ROSARY.

The mysteries must be pondered in the heart, while the Rosary prayers are orally recited. Both go together. Just as the being called man is the re-sult of soul and body united, so is the living and life giving prayer of the holy Rosary the result of devout meditation united with oral pravers in the manner indicated. Not that the merely oral recitation of the Rosary prayers, without meditation of the accompanying mysteries, is not a good prayer, in so

far as it is properly addressed to God : but it is not that which constitutes the essence of the Rosary. The oral prayers here are, as it were, the raw naterial, to which the contemplation of the mysteries first gives it determ.

inate shape and characteristic form. As at man's creation, God created that fabric by breathing the soul into the earth formed body, so, in the Rosary, loes the pondering of the mysteries breathe a higher life and a new spirit into the oral prayers, and herein alone lies the Rosary's proper nature and es-sence. What the heart, then, is to man, that is what the meditation is to the Rosary. Tear out a man's heart, and you take his life ; take meditation from the Rosary, and you destroy its being. What condiment is to food, the gem to a ring, flowers to a garden, brooklets to a meadow, the river to a valley-all these is meditation of the mysteries to the holy Rosary. It is that which lends to the Rosary its zest, its lustre, its beauty, and its fruitful-ness. Without this, the Rosary would be as a sunless day, as a moonless night, as a structure without lime or mortar.

It is only in the due union of the weighing of the mysteries and of the oral prayers, that we can find any promise to ourselves of these deep reaching effects upon the soul, and of those extraordinary fruits for the entire Church, which are ascribed to this form of devotion. We cannot even gain the Indulgences with which the Rosary is so richly endowed, un less we say it in the manner described : so much does the Church insist upon the necessity of joining meditation on the mysteries with oral prayers in the Rosary. Only one exception does the Church

make : in favor of those who are so un lettered or so rude as to be incapable of the meditation and the reflection that the Rosary mysteries demand. Such persons, of course, can gain the Indulby merely reciting the oral gences prayers devoutly; but it is only by special favor, in which the Church takes no account of their imperfect mental development. — Very Rev. Thomas Esser, O. P., in The Rosary Rev.

Politeness at home must be practiced

by the parents, if it is to prevail among the children. If the father never says: "If you please," and the mother never says: "Thank you !" the boys and

AFTER MANY YEARS. Strange Tale told by a Well-Known Min strel-The Painful Results of an Irjury Received Many Years Ago-Was Treated in the Best Hospitals of Two Continents, but Pronounced Incurable — A Fellow Patient Pointed Out the Road to Re. covery.

From the Owen Sound Times.

Them marellous efficacy of Dr. Williams Pink Pills has again been demonstrated in this town. The Times referred to the astonishing cure of Mr. William Belrose, a well known citizen. This was followed a few weeks ago by the remarkable cure of Mrs. Monnell, of Feet stress that is findes re-porter was noticed that a new barber shop had been opened by Mr. Dick Couby, a member of a family who has lived in Oven Sound for nearly half a century. Knowing that Mr. Cousby had been serious months been he came from Enpland, a kine been of recovering his health. The Times man dropped increased every far it was evident that there had been another wonder per-formed by the wonder-working Pink Pils. "Well, let us start at the beginning of my troubles," sait Mr. Cousby, when the Times began probing for particulars. "Twenty one years ago I heft school here and joined a misstel company. Since that time I have had parts in many of the lead-ting ministrel companies as comedian and dancer. In the spring of 1887 (thought I would try a summer engagement, and took a positive centre pole sipped out and in fail-ing struck me across the small of the back. While I fell sore for a time, I dud not ka bound try a summer engagement, and took a positive research and anot any much attention to it. After working a week I began to feel a pin similar to that any strate theumatiam. For a year far, then the strate theumatiam. For a year far, then to strate down at far was the set of the strate theumatiam. For a year far, then took and there show year in the treat-tion and ement with Law Johnston's Min-strate met and there they for a time, I dud not a strate theumatiam. For a year far, then took three years ago I made an engage-ment with Bows and Fareubarson to go on a tar through Europe in the great Ameri-can Minstrels. Fefore sailing from New York I suffored from pains between the shoulders, but paid twee yillet from a doctor's prescription. For two years the soulders, but paid was that fare they yor a law who diagnosed my case pro-nate they

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eticiary.

MARKET REPORTS.

APRIL 6, 1895.

London, April 4.-Wheat, 61 to 61 per bushel; a otas, 55 10 to 35 per bushel; peas 66 to 75c per bush, barley, 43 to 454c per bushel; reg. 50 ±5, to 55c per bushel. Beef 84.75 to 85 per ewt. Lamb, 5c a 1b, by the carcass. Mution, 6 to 7c a 1b, Spring lambs 85.50 to 55 a piece; yeal, 4 to 5 a lb, wholesale, or by the carcass. Dressed hogs 85.25 to 84 per cwt. Turkeys 10 to 156 a lb, Fowls, 50 to 75c a pair. Butter 16 to 18c a 1b 5y the basket, and 19 to 25c by the single b, Eggs 12 to 14c a dozen. Fotates 15 to 55c a bag. Onlons.85c to 81.15 per bag. Apples 82.25 to 82.75 per barrel. Maple syrup \$1 to 81.15,per gallon. Hay, 80 to 89.50 a ton.

to 82 75 per barrel. Maple syrup \$1 to \$1.15 per gallon. Hay, \$9 to \$6.60 a ton. Latest Live Stock Markets. Toronto, April 4. — Wheat, white, per bush, 60c; wheat, red, per bush. 61c; wheat gosge, per Lush. 62c; oats, per bush. 41 to 42; barley, feed, per bush, 45c. Tarkeys, per lb 11 to 12c; geese, per lb. 7 to 9; chickens, per pair, 50 to 65c; ducks, per pair, 60 to 50c. Butter, in pound rolls, 16 to 8c; Onlong, per bag, 75 to 85c; potatoes, per bag, 75c. Apples, per bbl., 81.75 to 83.06. Hay, Timothy, 81 to 12.50; hay, clover, 80 to 810; straw, sheaf, 87 to 85. Dressed hogs, 86 to 86.15 Beef, hinds, 85 to 87; beef, fores, 85 to 85; lamb, carcass, 80 \$50.10 88. KAST BUFFALO.

to so; mution carcas so to so; veal, carcas s, 55,50 to 85. East Buffalo. N. Y., April 4.— Cattle — Re. ceipts, 41 head; market steady and firm, but tew here. Hors-Yorkers. High to choice at 84,55 to 85,05, mixed and mediums, at 85,15 to 55,15; good 200 and 225 pounds at 85,15 to 85,29; good choice to heavy at 85,25 to 85,35; roughs at 84,25 to 84,75; stags at 83,25 to 85,35; roughs at 84,25 to 84,75; or 85,25 to 85,35; roughs at 84,25 to 84,75; or 85,35; fair to good at 84,05 to 85,34; culls and common lots at 83,55 to 84,05 to 85,25; to 85,25 to 85,25. 84,05 to 85,25; fair to good at 84,05; do mixed sheep at 84,25 to 85,25; to 85,25.

I BELIEVE MINARD'S LINIMENT will Riverdale. MRS. REUBEN BAKER.

Riverdale. MRS. RECEASE SAME I BELLEVE MINARD'S LINIMENT will promote growth of hair. MRS, CHAS, ANDERSON. Stanley, P. E. I.

I BELIEVE MINARD'S LINIMENT is the best household remedy on earth. Oil City, Ont. MATTHAAS FOLEY.

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

Branch No. 4, London Meets on the 2nd and 4th Thursday of every onth, at 8 o'clock, at their hall, Albion Block. Sichmond Street. G. Barry, Pres., P. F. BOYLE, Recording Secretary.



A NATURAL REMEDY FOR

Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness,

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nal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabili-ties, and increasing the flew and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

TREE A valuable Book on Nerrous Dis-enses and a sample bottle to any ad dress. Poor pattents alsoget the med-ins remedy has been prepared by the Rev. Father Roenig, of Fort Warne, ind., since 1856, and is now under his direction by the

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49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, S1.75. 6 Bottles for S9. In London by W. E. Saunders & Co



London, Ont. M. S. DONOVAN, Sec. Toronto, April 1, 1895. At a regular meeting of Div. 3. A. O. H., Tor-onto, held on Thursday. March 28, the follow-ing resolutions of condolence were unani-motion of the second second second second child of our steemed Brother, Daniel Madden. Resolved that we, the members of Div. 3, A. O. H., of the city of Toronto, while bowing in humble obedience to that Divine power that doeth all things well, beg to tender to our esteemed Brother and his family in this their hour of critef, our sincere sympathy and re-gards; and we hambly pray that He who loveth most whom He sflicted will confort and support them in their sad bereavement. That a copy of this resolution be sent to the CATHOLIC RECORD and Catholic Reviser. WM. PERRIE, Rec. Sec.



IN CLINTON.

IN CLINTON. There was a large andience present at the St. Patrick's concert in the town hall last Tuesday evening. The affair was under the auspices of St. Joseph's church. Mayor Holmes presided, and performed the duies of chairman in a very becoming and satisfactory manner. The first part of the programme was a highly interesting. Irish ministrel per formance, faithfully presented by Messrs. McAvoy, Payne, Tighe, Fred. Nevin, Henry Nevin, Fréd. Shannon and Frank Shannon. The interlocutor and end men in their local hits created laughter and general merriment; and the performance of the min-strels, full of Irish song, wit and humor, was well received. Mrs. Julian Wall gave a solo, "Bob chick," also "Waiting," in her well-trained voice, and responded to a well-merited encore. Miss Tille Austin danced the High-ing Hing and Shinn Truise in expert style. For the sake of her gentle spirit let us beg her friends in charity to remember her in their earnest petitions before the throne of mercy that soon she may be found worthy to enter into eternal light and peace. R. I. P. SISTER MARY OF THE HOLY GHOST, trained voice, and responded to a well-merited encore. Miss Tillie Austin danced the High-land Fling and Shinn Truise in expert style. MissMcIntosh sang "The girl Left Behind," in excellent voice; while Miss Flossie Mc-Donald, a child of seven years of age, rendered "I'm Fond of Beauty," and, in re-sponse to an encore, gave "Ering Back with the Cape Colony ministrels, in costume, were amounced, and represented descendants of Irisimen exiled during the penal laws. Miss Flossie McDonald and Mrs. Wall gave tong and solo respectively, and Miss Tillie and Johnnie Austin, both children, performed the swort dance with alacrity. Mrs. Black stone, Miss Tronch and Miss Austin were the efficient accompanists on the occasion.

severely on her strength, doinging her re-greifully to give up this charge : then she was given the responsible position of Mistress of Schools, which her Normal training and long experience qualitied her to fill with much benefit to both the teachers and the auditor at a number of the exercises was Mr. James M. King, secretary of the National League for the Protection

of American Institutions. It is pleasant to know that an immediate result of this mission has been the establishment of a permanent mission to non-Catholics in St. Paul's parish. Thirty eight Protestants have applied for admission into the Church, and form at present "The Enquirer's Class," in charge of Mr. Jesse Albert Locke, a well known convert and tormer Episcopal minister.

Mr. Locke, in gratitude for the gift of Faith bestowed upon himself, in-tends to devote his life to assisting others along the road which led him into the Church. He is a scholarly and attractive man, and his own experience fits him peculiarly for sympathetically understanding and removng the difficulties of converts.

The Paulist Fathers have a large following among Catholics, and have made a very distinct impression upon the community in general, by reason of their prominence in temperance work ; their energy in diffusing good literature ; and, in the spirit of their founder, Father Isaac T. Hecker, their perseverance in utilizing intellectual ability, social influence, and above all, Catholic good example, in bringing the Catholic Church in its appealing truth and beauty before the minds and hearts of Americon non-Catholics. The value of this latest missionary

enterprise is not only in its influence on those whom it touches, but in the force of its example, which is sure eventually to be imitated in others of our great cities. Father Walter Elliot is having

great success with his missions to non Catholics in that part of Ohio covered by the diocese of Cleveland. The Rt. Rev. Ignatius F. Horstman, D. D., Bishop of Cleveland, has manifested a special interest in this enterprise, and has encouraged the secular priests of the diocese to give their personal assistance to Father Elliot as far as possible. Several of them are doing so with the most satis-factory results. Father Elliot's sojourn O'Leary). This dear Sister was born and reared in is more than likely to have an abiding memorial in the shape of a permanent mission to non-Catholics in the diocese

of Cleveland.

for a fact with everyone who knows min. These Pills are a positive cure for all troubles arising from a vitiated condition of the blood, or a shattered nervous system. Sold by all dealers or by mail, from Dr. Wil-liam's Medicine Company, Brockville, Ont. or Schenectady, N. Y., at 50 cents a box, or six boxes for \$250. There are numerous im-itations and substitutions, against which the public is cautioned. girls will not be apt to be distinguished for good manners. The home is what the parents make it, and the children are as they are trained.

When a great soul rises up it is generally in a place where there has been much hidden worth and intelligence at Assessment System. work for a long time. The vein runs on, as it were, beneath the surface for a generation or so, then bursts into the light in some man of genius.

COUNTERFEITERS AT WORK.

Health and Lite Endangered by Unscrupu lous Dealers who Persuade Unsuspecting People to Take Imitations – Some Point-ers Worth Remembering.

\$50,000 per Month Is the gain in new business of The Pro-vincial Provident Institution of St. Thomas, during the past three months, as compared with the same period of last year. This company jurnishes sound life insurance at rarge within reach of the masses, and the in-suring public evidently appreciate that fact. Not withstanding the hard times the agents of The P. P. 1. are meeting with greater success than at any time in the past history for the Institution. This is no doubt ac-counted for by the fact that while the secur-ity is unquestionable the rates are so low as to prevent any one, having a family depend-it." and thus the Company's agents are en-abled to do business, not only with men of meany, but with all classes of the community. The P. P. 1. has a well merited reputation nearly half a million dollars to the widows and orphans since organization. Its reserve propertions and is rapidly dependent at the fact and that the Company's and has paid period the fact that hat of any other Company period the Institution is not surprising to the Institution is not surprising the same length of time. All regens and the great and growing popular-persons contemplaing life insurance or an agency should address the Secretary at St. ers Worth Remembering. No medicine that is not of more than ordi-nary merit suffers from imitations or substi-tutes. The fact that an imitation is offered is one of the strongest proofs of the excellent qualities of the genuine article. The Dr. Williams Mediaine Co. is continually trying to impress upon the public the fact that Dr. Williams Pink Pills are only sold in securely sealed boxes, the wrapper around which is printed in red ink and bears the registered trade mark "Dr. Williams Pink Pills for Pale People." Notwithstanding this constant warning there are unscrupulous dealers here and there who defraud the public by selling an imitation pill (also colored pink) either by the dozen, hundred or by the onnee, alleging that they are "just as good," or "just the same" as the genuine Dr. Williams Pink Pills. This is a falsehood and the unscrup-lous dealer who offers the imitation knows it, but is more concerned for the extra proit he makes on the imitation than for the health of his unfortante victim. Will the public in their own interest here

out is more concerned for the extra profit he makes on the initiation than for the headth of his unfortanate victim. Will the public, in their own interest, bear in mind the following facts: Dr. Williams Pink Pills are never sold by the dozen, hun-dred, or ounce. If any dealer offers you a pill in this form (no matter whether colored pink or not) he is trying to cheat you and should be avoided. The formula of Dr. Williams Pink Pills is a secret and is known only to the company. Therefore if some dealer tells you a substitute is "just the same" or "just as good" he is simply trying to deceive you, because there is a larger profit for him in selling the imita-tion.

Thornbury, Ont., 23rd March, 1895. E. S. Miller, Esq., Secretary The P. P. I., St. Thomas, Ont.: Dear Sir :-Per:ait me to thank your Institution for the

is a larger profit for him in selling the imita-tion. When you ask for Dr. Williams Pink Pills see that the trade mark is on the wrapper of every package, and do not be persuaded to take anything else, no matter how plausable a story the dealer may tell. Imitations in medicine are always cheap, always worthless and often dangerous, and people who have a care for their health will always refuse them. Dr. Williams Pink Pills cure when other medicines fail. That's why they are imitated, and that is why you should insist on getting the genuine. Used as a spring medicine Dr. Williams Pink Pills surpass all other medi-cines. If feeling "out of sorts " give them a trial. Perait ine to thank your Institution for the prompt payment of the \$2,000 insurance on the life of my late husband, Mr. Wm. Burnett, who was one of the earliest members of the P. P. I. in this section, his Policy, No. 647, having been issued nearly ten years ago. The cost of the insurance was so low as never to be burdensome, and the settlement of Claim has been prompt, business-like and in every way satisfactory. Your generous treatment of claimants must attract the in-suring public to your company. Yours truly, (S) SARAH BURNETT, Beneticiary.

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