

ter hypnotic influence, the more dangerous as the exercise is still a mystery public.

RESPONDENTS.

... is the pastoral staff... in the exercise of... functions, as the cele... Mass and other func... are the superiors of... communities. To some... of wearing the mitre... is given by the Pope... are generally Bishops... Mitred Abbots, their... in Canon Law... mitra." From this it... that Crosiered Abbots are... order, but the Mitred... the Crosier have some... called "Crosiered... fact that they use

which shall be really Catholic, and in which religion shall not be relegated to obscurity. They have such schools now in spite of adverse legislation, and they will not consent to give up their constitutional privileges by consenting that their existing schools shall be outlawed. It will be found that the Manitoba school question will be a live issue until that justice be given to which the Catholics of the Province have been declared by the Privy Council to be entitled.

A STRANGE episode took place on the occasion of the installation of the new (Anglican) Archbishop of Canterbury on the 22nd ult. The Archbishop of York officiated. When the ceremony began the Rev. Edward Brownjohn, chaplain of the late Archbishop of York, startled the assemblage by rising to protest against the installation inasmuch as the candidate for the Primatial See is a self-confessed believer in the full doctrine of evolution, which is incompatible with fidelity to the Book of Common Prayer and the 39 Articles of religion. The Archbishop of York refused to entertain the protest. He could not do otherwise, as he was obliged to obey the Queen's mandate ordering the installation. He would have been subjected to the penalties of a premature if he had done otherwise. Mr. Brownjohn left the church when his protest was unheeded, and attempted to distribute leaflets to persons at the door, protesting against the appointment of a heretic to the important position of head of the Church of England. The police interfered to prevent the distribution of the leaflets, and the ceremony was proceeded with, so that Dr. Temple now occupies the Archbishop's See.

LEAGUE OF THE SACRED HEART.

General Intention For January.

RELIGIOUS COMMUNITIES.

Messenger of the Sacred Heart.

Religious Communities are a prominent feature of Catholic life. Beside their number and variety, which are considerable, there is a special sacredness attaching to them in the minds of the faithful, which must strike the outside observer as remarkable. It is due to the fact that the members of these communities have "left the world and consecrated themselves to God." That is how we express the thing among ourselves. We mean, more particularly, that they have shut themselves out, by the vows of poverty, chastity and obedience, from an otherwise lawful exercise of their own selfish motives, but for the sake of God, whom the perfect Christian loves with an actually undivided heart, his love for all the rest being but the manifestation of his love of God.

But there is a more direct way to this perfection. It is suggested and even recommended, though not for all indiscriminately, only for those "to whom it is given." The advantage of it, according to St. Paul, is that it leaves one free and unencumbered "to attend upon God" and "to be solicitous about what belongs to Our Lord, how to please God." It is the celibate life together with actual separation from home and family. When this is once definitively undertaken and made a duty by the religious vow of chastity, the life that follows is a continuous exhibition of the supreme love of God and of Our Lord Jesus Christ, over every other object of joyfully and devotion. Religious life is thus the king's highway to the perfection of the pure love of God.

Lastly, all Christians are bound to be obedient to God in all that He has commanded. This means that their minds are made up. They are prepared for actual obedience under whatever circumstances a command may come to them. And God's Providence has so arranged that there is frequent necessity for actual obedience, not only by way of testing the disposition to submit, but also of affording the means to exercise and perfect it. What is the perfection to which the habit of obedience can attain? It must carry us beyond the range of the Commandments, for it is perfected by divine charity, by the love which seeks to do God's pleasure, and makes us prompt to enter into His mind and heart, to substitute them for our own, and to strive earnestly to give Him satisfaction in the way that He is pleased with. No one will say that it is impossible to acquire this perfection of obedience in the world. Every act of deference to constituted authorities, necessary or free, may be made the means of practising it. But what is all that even a fervent man can do in this direction compared with a life time of work for God and Religion not self-chosen, but appointed by legitimate authority, carried on in the spirit of an Order with constitutions and rules approved by the Church, and subject in every detail of the execution to the personal control of one who stands to the worker in the place of God? Perverse, indeed, and sadly wanting must be the religious who does not find in the observance of his vow of obedience the fullest scope for the development and increase of his desire to be perfectly submissive to the ruling hand of God.

As long, therefore, as the Christian spirit shall desire to perfect itself in its essential opposition to the inordinate love of riches, of pleasure and of independence, so long will it be attracted to the religious life of voluntary poverty, perfect chastity and entire obedience. There is little to wonder at in the number of religious men and women. It is the natural outcome of the Church's life.

The variety to be observed among religious Orders and communities is due to the differences of the occasions which gave birth to them, and the special exigencies of the work which they were intended to undertake. It is obvious to remark how admirably

adapted a religious Order is, precisely on account of the vows and the common life, to stamp its members with its own special spirit, to give them the training best suited to its own organization and purpose, and to avail itself of highly skilled labor for the achievement of vast and enduring results. It is not to the present purpose to recall the immense benefits which the Church has received from Our Lord through her religious communities. It is more to the point to note that the power for good which these communities possess depends in the first place, and above all, on the freedom permitted them to maintain their health and strength as religious, to keep up their numbers, to follow their own special spirit and traditions, to observe their rules and constitutions, to train their subjects, to bind them to one another in a living organic unity—one body, one spirit. This and an opportunity to do good work, suitable to their Institute, for God and Church, are the greatest blessings their friends can procure them.

It should be remembered that religious orders and congregations are not private institutions, to be changed and modified, at will. Their purpose, rules and constitutions have the approval of ecclesiastical authority, in many cases of the Papacy itself. They have the right to be what they are, and to live and work in accordance with the purpose for which they were approved. But if friends of religious communities have sometimes done them harm through want of due consideration, what of those governments and public men who seek their destruction? It is hatred to the Church that has shown itself in the persecution of religious communities. The enemy judges rightly that she is especially vulnerable through them. Their usefulness, as we have said, depends upon the maintenance of religious spirit and discipline. And these are such delicate plants that they necessarily suffer and suffer greatly from any disturbance of the calm and tranquil conditions of the religious house.

Vexatious laws are enacted, when rulers recognize that public opinion is not yet ripe for measures of repression or for open persecution. Taxes, so burdensome as to be prohibitory, are resorted to which, within a given number of years, are calculated to strip the patrimony of religious communities and reduce their members to beggary. The aim is first to cripple, then to render impossible any active industry, pious or charitable, peculiar to the various institutes.

We are agreed upon the abstract principle—not of the desirability but of the necessity of unity. I read the speech Mr. Redmond delivered at the annual convention of the Parcellites, and he agreed in effect that Ireland was helpless without unity, and he demanded, as I understand it, as a condition, as the one essential upon the restoration of that unity for which we all pray—he demanded that we should become absolutely independent of the Liberal Party. Well, the Convention has dealt with that also. It has declared that it is the resolute intention of the Parcellites to be independent of the Liberal Party. They have been heretofore; they will be in the circumstances of the case still more heretofore. Why? Because there was a certain period, when we were maintaining the Home Rule Government in power, when in the interest of Ireland and of Home Rule we had to subordinate our opinions. In order to accomplish the greater we had to give up the less. That condition ceased to exist as soon as the Liberals went into opposition, and although I for one, no matter who may say against it, do not choose to forget—although I believe my Irish fellow countrymen will not forget in concert with the Liberal Party—at the attainment of Home Rule—although I do not choose to forget that even at the last general election, disastrous as its results were, very nearly one-half of the whole voting power of the United Kingdom was polled in favor of Home Rule, yet, I hold—and I know that my Parliamentarian friends agree with that view—that it always has been, and is now, not merely the right, but the sacred duty of Irish Nationalists to maintain an absolute independence of both British political parties. Shall any one suggest that if we find that the Unionist Government, true to its assurances with reference to Ireland, availing of its great majority in the House of Commons and of its friendly relations with the House of Lords, attempts to redress some of those grievances to which I have referred, they will find from a single Irish Nationalist member any obstruction, any difficulty in the way, any objection, such a man suggests that which is futile and absurd. We shall be only too happy to welcome such proposals, only too happy to ease their passage through the House of Commons if we find that they are adequate and sound remedies. And if they be not, if they be inadequate and imperfect, as a good many proposals from these benches have been in the past, it will be our duty to endeavor, to amplify, to enlarge and amend them, and make them suitable to the occasion. What more evidence is there of unanimity of feeling among Irish Nationalists? Men say they are prepared to come on the same platform and shake hands, metaphorically speaking, in the promotion of several questions—for example, amnesty. They will join hands upon the question of amnesty. Why? Because it is important in their judgment that amnesty should be obtained, and they believe that union is necessary in order to obtain it. I find a statement only the other day, from another quarter, from another prominent gentleman, that he was willing to join hands with anybody in order that the people might be united on the education question. As far as I know the people are not divided upon the education question, and the importance of union in order to carry weight with the British Parliament upon that question is acknowledged. I want to know what difference there is with reference to the importance and the necessity and the practicability of union on the question of amnesty and on all other questions; and I want to know whether it would not be much easier, instead of more difficult, to shake hands for everything and to agree upon everything than to keep up a wall of division about something about which we do agree, and to shake hands upon some other things about which we also agree? I saw the other day a statement in the speech of a gentleman, which was reiterated in a glimpse of the same words on the same day in the speech of another prominent gentleman, both of them Irish Nationalists. They both referred to the fact that it was quite useless to be discussing the differences of five or six years ago; that they were not concerned with five or six years ago or with five or six years hence, but that they were concerned with the present; and the recommendation from both these different quarters was that we should unite in the present. I agree with that, and I think you agree with that, but unite for any single purpose but for all those purposes upon which we agree, and in respect to each one of which our union is essential to success. The lesson has been taught us by bitter experience. We have seen the change in the attitude and tone of both parties towards us; we have seen the change in the attitude and tone of our own people here; we have seen the change in the attitude and tone of Irishmen abroad. All these are warnings and lessons to us. They teach us one thing—the importance of a united Irish Party.

HON. EDWARD BLAKE, M. P., ON IRISH UNITY.

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Hon. Edward Blake, M. P., addressing the Central Branch of the Irish National Federation, Dublin, Ire., on December 2, urged upon his hearers the critical nature of the approaching session of Parliament in its relation to Irish interests. He reviewed the condition of both the English parties. The Conservatives, though in power, are divided. The Liberals are divided.

"Of the three parties in Parliament, I believe," said Mr. Blake, "that the Irish Party is the most absolutely united in point of opinion upon political topics. I believe that the programme which I have sketched out for you, which I need not say to you is not my programme, but is the programme held lately—it was the programme embodied in the resolutions of the convention—is a programme upon which, in sentiment, in feeling, in determination to give it effect, all Nationalist Irishmen, whatever may be their feelings as to men, however much they may be divided otherwise, are agreed, and I have not observed any hostile criticism with reference to any of these propositions which form the necessary staple of the political action of the Irish Nationalist Party. But while we have the least differences of any party upon these questions involving considerations of policy, unfortunately upon questions of tactics and of persons—and mostly of persons—we have the greatest difficulties of all. Now, how are we to deal with these questions? We must not forget that there is a great change in the political situation from that which existed in the old time. We must not forget that new rules have been adopted, and that the power and capacity to attract and maintain the attention of the British Parliament on Irish questions is largely limited compared with what it used to be. We must not forget that the tendency is—and you will see it next session—more and more to take the time of the house for Government questions, and the English Education question will be the excuse and the pretext for taking the time of the house, and the opportunities of individual members of these not on the Government benches to bring up questions will in that way be more limited than ever. We must not forget, therefore, that now, even more than when Mr. Parnell adopted that policy, it may be necessary in order to have our just influence in that house for the benefit of Ireland to intervene in other than purely Irish questions, and bring ourselves in evidence in that way, and I think we ought to take every chance of keeping Ireland in evidence. First of all by pressing on Irish questions; and secondly, when those opportunities do not arise, by evidencing our determination as long as we are retained at Westminster to play our part with reference to British questions. I do not believe there is any difference about that among all sections of Irish Nationalists. What more are we agreed on?"

COVENTRY PATMORE.

Coventry Patmore, the poet, who died last week in England at the age of seventy-three, was a Catholic, a convert to the Faith. He was one of the many mentioned in connection with the Laureateship after the death of Tennyson; and it is faint praise to say of him that he was a thousandfold better for the office than the man who eventually was chosen to fill it. Patmore is not a great poet, but he is one of the best of the minor poets. His love poems are pure and elevating, though too much tinged with sentimentalism for a robust taste. He has written some exquisite religious poetry. One of the best of all his poems is this, from the "Unknown Eros," called "The Toys," which for fidelity to life, for pathos and exquisite expression cannot easily be surpassed in our language:—

My little son, who looked from thoughtful eyes  
And moved and spoke in quiet grown-up wise,  
Having my law the seventh time disobeyed,  
I struck him, and dismissed  
With hard words and frowns,  
His mother, who was patient, being dead,  
Then, fearing lest his grief should hinder sleep,  
I visited his bed,  
But found him slumbering deep,  
With darkened eyelids and their lashes yet  
From his late sobbing wet,  
And I with moon,  
Kissing away his tears, left others of my own;  
For on a table drawn beside his head  
He had put within his reach  
A box of counters and a red-veined stone,  
A piece of glass abraded by the beach,  
And, over seven shillings,  
A bottle with blue bells  
And two French copper coins ranged there  
With careful art,  
To comfort his sad heart,  
So when that night I prayed  
To God, I wept, and said:  
"Oh, when at last we lie with tranced breath,  
Not vexed, free in death,  
And thou rememberest of what toys  
We made our joys,  
For us, who are at rest,  
Thy great commandment good,  
Then, fatherly not less  
Than I whom Thou has moulded from the clay,  
Thou'll leave Thy wrath, and say,  
"I will be sorry for their childishness."

Coventry Patmore's published works include "The Angel in the House," "The Betrothal," "The Espousals," "The Unknown Eros" and "Amelia."

IAN MACLAREN.

An interesting talk with the distinguished Clergyman and Author.

"Ian MacLaren," the author of "Beside the Bonnie Brier Bush" and other works which have brought him into the front rank of contemporary literary men, visited the city this week, delivering several lectures and preaching at a couple of churches of his own denomination. A dinner was tendered to him at the Union League last Saturday afternoon, at which Archbishop Ryan was present.

A representative of the Catholic Standard and Times interviewed the visitor at the Lafayette Hotel on Tuesday morning. Though he was preparing to go to Baltimore and was pressed for time, he answered the reporter's queries cordially and frankly. "Ian MacLaren" is the name de plume of Rev. John Watson, D. D., pastor of a Presbyterian Church in Liverpool, where he has been stationed for sixteen years. He made the acquaintance of Monsignor Nugent through intimate mutual friends, and became associated with him in the work of public charities, during which they became strong personal friends. Dr. Watson says that no man is more respected and beloved in Liverpool by men of all creeds than Monsignor Nugent, and none has done more for the city. The Monsignor was the last man Dr. Watson saw when leaving Liverpool, the prelate having boarded the vessel by special permission of the stevedores company, which is rigid in its rules in this respect. Monsignor Nugent gave Dr. Watson letters of introduction to Cardinal Gibbons, Archbishop Ryan and other Catholic clergymen and gave him his blessing, which he valued very much indeed. The Monsignor then went ashore, being the last man to leave the vessel. Since coming here Dr. Watson has met Rev. Morgan M. Shedy at Pittsburg whom, to use his own words, he considers "a very delightful man." The doctor met Archbishop Ryan at the reception previously mentioned. He expressed himself as greatly pleased with Palladaphila's prelate, and signified his intention of calling on him that morning. Dr. Watson said that the various denominations of Liverpool work very cordially together in all public objects, and that on one occasion a number of Catholic priests came to the hall of his church and gave an account of the rescue mission work carried on by the local clergy, a work in which many of the people of his congregation take a deep interest.

At the recent Lyman Beecher course of lectures before the Yale Divinity School, which he delivered, he was reported as making reference to the celibacy of the clergy as a desirable thing. Asked as to the facts, he said that it appears that all the churches might face that question both from the standpoint of economy and from the likelihood of an increased attention to clerical duties on the part of those ordained. To the students he had said it might be a wise thing to study this question before ordination. He was not in favor of making celibacy compulsory either before or after ordination, but he does think that the Protestant churches need to have a working body of unmarried clergy, such as the Catholic Church has, who will remain celibate for life and who by their great devotion and sacrifice will be in a manner separated from the world.

Speaking of the Irish Catholics, he

said he admired them for their great devotion to their faith and for the sacrifices they had made for it, together with the moral purity that obtains among Irish people and which is one of the glories of the Catholic Church in Ireland.

The Scotch Catholics, he said, are a very fine body of people, and in whole districts there are Highlanders who have never for once since the Reformation swerved from the Mother Church. The significance of his non de plume, "Ian MacLaren," he explains thus: "Ian" is Scottish for John, his Christian name and MacLaren ("L" of which he capitalizes, contrary to the usage of most of the daily papers) is the family name of his mother. His own ancestors were Scotch Catholics to within almost a generation back, although he and his father had never been of the household of faith. On both sides, he says, he is of more or less Catholic blood, and he was brought up with a great respect for Catholics, having a granduncle a priest, and other priests in the family some generations back.—Philadelphia Catholic Standard and Times.

Would not Permit a Sister of Charity to be Insulted.

An incident occurred on an afternoon train on the Consolidated road that ought to have found its way into print before this. It has numerous lessons. Among the passengers were three sweet and quiet Sisters of Charity in their characteristic dress. A drunken man, very drunk and annoying, entered the car and sat down beside one of them. He talked persistently, drank from a big bottle that he carried, and finally stuck his disagreeable face repeatedly into the long bonnet of a Sister in a most insulting way. She was evidently much frightened. The conductor had already been told of the man's conduct, but in true passenger fashion, sat and looked on. No man stirred. Finally a woman, white as a sheet and full of suppressed indignation, got up from her seat and went to the rescue. She grabbed the fellow's bottle, wrested it from his hands and flung it out of the window, and then took hold of him, and after a lively and unassisted struggle got him out of the seat. "I'm no Roman Catholic," she said, excitedly to the spectators, but I will not sit still and see a Sister of Charity insulted."—Chicago Times.

Death of a Religious.

The death is reported of Madame Eliza Shanks, religious of the Sacred Heart, who died at the St. Alexander street convent, Montreal, on Friday 18th December, of consumption. Madame Shanks was a native of Halifax, N. S., and was a professed nun for upwards of forty years. Some years since she was attached to the teaching staff of the old Sacred Heart Academy on St. Catherine street, Montreal, and was highly esteemed by pupils and parents.

A GREAT SUCCESS.

The ladies who had charge of the bazaar in aid of the new convent on White street return sincere thanks to all who helped them to make the bazaar what it has been, the most successful ever held in the city. To the merchants who contributed so generously towards it, to the ladies and gentlemen whose musical, artistic and literary talents served to make the evenings at the hall attractive and pleasant; to the kind friends far and near, Protestant and Catholic alike, who wish to place on record their gratitude and to express the earnest wish that the peace of the happy, holy Christmas may rest in their hearts and homes, and that the New Year may come laden with health, happiness and prosperity for each and all.

The following is the list of the amounts realized by the various departments of the bazaar: The large doll on exhibition before the bazaar \$17.00; the doll, Trisy, \$16.10; the egg tree, \$21.50; the doll and nickel-plated table, \$10.13; the sweet cider and candy table, \$18.41; the Sunday's table, \$14.79; married ladies' table, \$228.01; entrance fees, \$11.25; refreshment table, \$59.51; fish pond, \$41.55; tickets for the prize drawing, \$59.75; total, \$1,410.63.

Special thanks are due to Messrs. Gilbert, Mitchell, King and Waterbury, for the careful and thorough satisfactory manner in which they conducted the prize drawing.—St. Thomas Journal, Dec. 23.

DEATH OF A SISTER OF CHARITY.

It is with regret that the CATHOLIC RECORD announces the death of Sister Mary Archangel, Sister of Charity B. V. M., which took place at St. Joseph's convent, Mount Carmel, Dubuque, Iowa, (after a lingering illness for some months) on Saturday, December 26, in the thirteenth year of her happy religious life.

Her death was a peaceful and happy one, she being fully fortified by the rites of our holy Church, surrounded by her loving and sorrowing Sisters.

Rev. Father Daly, Chaplain for the Sisters, was most assiduous in his attention to her spiritual welfare.

Rev. Mother M. Cecilia, who rules over her large Community of Sisters with love and kindness, devoted a large portion of her time in having every desire of her dying child gratified. Everything that was possible for loving care and kindness was done by herself and her devoted Sisters. She was not only perfectly resigned to go, but was anxiously wishing for the final moment to have the happiness of appearing before her God.

Sister M. Archangel was the oldest daughter of Mr. and Mrs. Patrick Hanley of Toronto, formerly residents of Hamilton for many years. She was an affectionate and obedient child, and as she grew up she became devotedly attached to the Church, strictly adhering to its precepts.

She was Precept of St. Mary's Sodality in Hamilton, before entering the convent. Her amiable and gentle disposition endeared her to a large circle of friends, by whom she will be sincerely regretted.

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