

unity existed at all it would exist on so important a subject. The fact is this: the vaunted fundamental unity is purely imaginary.

A TRIUMPH FOR CATHOLIC PRINCIPLES.

Strange as it may seem, the municipal council of Vienna has hitherto been completely under control of an anti-Catholic party, composed in a great measure of Freemasons and Jews, and as a consequence all municipal matters were managed in an anti-Catholic spirit.

The Vienna correspondents of the London Times and other foreign papers, especially in England, have reported this triumph of the Catholic party of Austria as an outbreak of anti-Semitic fanaticism; but this is not the case.

The Catholics of Hungary, who have also been tyrannized over by a similar combination, are very much encouraged by the Catholic success in the capital, as they are thus imbued with hope that by energy on their part they will also be able to throw off the yoke which has been placed on their necks by the haters of Christianity.

EDITORIAL NOTES.

The Roman correspondent of the Philadelphia Catholic Times relates a curious and interesting annual custom which was carried out in Rome on the 29th September: this was the installation of the catechetical Emperor in the beautiful church of St. Andrew of the Valley.

The United States Episcopals, as we some weeks ago announced would

be the case, had under consideration at their recent convention held at Minneapolis, Minnesota, the question of changing the title of the Church by substituting "the American Church" for its present name "the Protestant Episcopal Church of America."

We publish in this issue—from the Montreal Gazette—an account of honors paid to Judge Curran, by his brother members of the C. M. B. A. on the occasion of his appointment to the Bench.

It has been customary for many years for the newspapers to assert that the great majority of the saloon-keepers of New York city are Catholic Irishmen, and the assumed fact was very much commented upon when Archbishop Corrigan took his firm stand against law-breaking saloon-keepers.

One fact that must impress a reflecting mind is the interest taken in affairs Catholic, not only by those within the fold but by those who yield her no allegiance. Every effect demands a cause. What is it? Is it because she speaks as one having authority, or because she is the personification of the Christ who taught a doctrine not repellent to human nature but capable of alleviating its every misery and satisfying its every want?

SOME of the people who are looking for Christian Unity on their own conditions are still smarting over the utterances of Cardinal Vaughan, and, judging from their expressions, we are inclined to believe they are more in need of Christian Charity than Christian Unity.

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and by the practical independence of the dioceses; but it was represented by several speakers that if this course were adopted the public would suppose that they were copying Rome. Such was the fear of any such suspicion that the scheme fell through.

FATHER COLERIDGE when asked to give a favorable review of a friend's book, wrote in reply a few pungent sentences that indicate a besetting sin of the Catholic press. He said:

"I am going to be truculent. That giving pleasure to a worthy man is just the ruin of reviews. If I put in a puff of anyone I must put in the same of everyone; and one of the miseries of the Catholic press is that it is so full of puffs. But I have registered a vow never to allow the Month to be used for private friendships as long as I direct it for the sake of the Month itself and the Catholic public."

DEATH OF MR. FINLAY McNEIL.

A notice appeared in the London Free Press last Saturday morning announcing the death of Mr. Finlay McNeil, a resident of this city for the past thirty-five years. Born in Scotland, he emigrated to this country at a very early age, and on the death of his mother, in Nova Scotia, he came to Ontario in charge of his uncle.

During Saturday and Sunday, while the remains were exposed to view at his beautiful home on Wellington street, hundreds, hour after hour, thronged to take a last loving look on one whose character would serve to convince one that life is worth the living. Catholic, true and tried, as he was, in every sense of the word, yet the esteem in which he was held was not confined to people of his own faith—all classes and all creeds loved him for the good that was in him and for the greatness of soul that commanded their respect and love.

As a member of the society of St. Vincent de Paul, his purse was ever open to the needy. As a member of the Board of Separate School Trustees, his best energies were directed toward the furtherance of Catholic education. As a member of the C. M. B. A. his loss will be felt, more especially by members of Branch No. 105, which he helped to organize, and of which he was an active and most interested member.

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the end served to remind us that life is transient and that Death will come to claim his own, no matter how great or how good.

There were present from a distance at the funeral, Mr. Thos. Gleason, of Kalamazoo, Mich., and Mr. T. J. Finn, of Montreal, uncle of Mrs. McNeil. The pall bearers were Messrs. D. Regan, M. Masuret, W. McPhillips, H. Dignan, J. Mattinson, Robert Reid, Jr., Philip Pocock and John Forrestal.

At the cemetery the last service for the dead was performed by Rev. Father McCormack, and thus was brought to a close the final marks of respect paid to a noble soul, whose memory will, as long as life endures, remain green in the hearts and minds of thousands who had the privilege of knowing and who could not help loving the gentle and kindly Finlay McNeil.

SUBSIDED BIGOTRY.

In 1750 Judge Paul Dudley left a sum of money to Harvard College for a series of lectures to be given annually. One of the subjects he prescribed was to be, For the detecting and convicting and exposing the idolatry of the Romish Church—their tyranny, usurpations, damnable heresies, fatal errors, abominable superstitions, and other crying wickednesses in their high places; and finally, that the Church of Rome is that mystical Babylon, that man of sin, that apostate Church spoken of in the New Testament.

Although the lecturer speaks kindly of Catholics, recognizes the good works of Catholic institutions, and does not indulge in the slang of the ignorant, present day, anti-Catholic fanatic, yet we are more surprised at his disquisition on the Church uttered in 1855 than we are at the words of Paul Dudley uttered in 1750. That the judge was a fanatic at a time of extreme fanaticism and intolerance is evident from his language.

For this reason the bitter old fanatic stands higher in our esteem than the lecturer who endeavors to carry out the bitterly-expressed purpose in a more enlightened and tolerant age. These Dadian lectures have for some years past fallen into neglect, and have not at least failed to attract public attention. Why they should be revived just at this period of Apaisism is not clear.

The Rev. Dr. Herford, with soft words and an effective show of candor, has gone over the old beaten straw, the familiar and oft thoroughly refuted and exposed sophisms and misrepresentations. His method is, however, somewhat new. He assumes to stand on a high, judicial plane, free from bias of feeling and judgment, leaving the impression that even though he is compelled to condemn he does so with the deepest regret. All this is very effective indeed, but it does not deceive those who are familiar with the old objections which he quietly unmasks, revamps, refurbishes and recasts in more polite modern phrasology.

WILL BE A CARDINAL.

Mgr. Satolli Receives Official Notification of Papal Action.

Washington, October 31.—Monsignor Satolli today received official notice of his elevation to the Cardinalate. The first announcement came by letter, and this was followed by a cablegram to Cardinal Gibbons, as follows:

"To the Most Eminent Cardinal Gibbons, U. S. A.: I am happy to inform you that the Holy Father having decided to confer the Cardinalate upon the Apostolic Delegate, Mgr. Satolli, your Eminence will be delegated to impose the Cardinalial beretta, His Holiness intending in this way to perform an act gratifying to your Eminence."

The cablegram reached Cardinal Gibbons at Baltimore this morning, and in company with Father Magnien, rector of St. Mary's Seminary, he left on the first train for this city to congratulate Mgr. Satolli on his elevation. The Delegate was prepared for the visit, as the letter already received from Cardinal Rampolla, Secretary of the Propaganda, had given him private information concerning the services of the Pope.

Dr. BOOKER'S STATEMENT. Dr. Booker, secretary to the Dele-

gate, made the public announcement of the action taken at Rome with the following statement, which gives all of the essential features:

"Mgr. Satolli will be created Cardinal at the consistory assembling about the middle of November. He is not to go to Rome for the ceremony of receiving the beretta at this consistory. Cardinal Gibbons will be delegated to act for the Pope in conferring the beretta.

"The beretta will be brought from Rome by one of the noble guard, who will leave Rome the day after the consistory. The ceremony will consequently probably take place early in December in the Cathedral in Baltimore.

"The exact date of the assembling of the consistory at Rome has not yet been announced.

TO CONVERT PROTESTANTS.

Letters From Rome Giving Sanction to a Mission in Cleveland.

Cleveland, September 3.—Under the auspices of the Bronson Club, an organization of Cleveland Catholics, a mission will be established in Tibbey street this week. It is in charge of the Patrist Fathers, and Father Kress, one of the order, will be the missionary. The mission will be in a public hall. There will be no altar and the priest will preach in his street clothes.

A Protestant Belief. That there is a Place of Waiting for all Souls Until Judgment.

At the Northwest Conference held last week at Spring City, Pa., Rev. Wallace MacMullen, of Grace Methodist Episcopal Church, Broad and Master streets, this city, read a paper based on the nineteenth verse of the third chapter of the first Epistle of St. Peter, which reads: "In which He also came and preached to those spirits who were in prison."

The interviewer was graciously received, and his queries politely answered. At the outset the writer of the paper in question took occasion to say that the report of the daily referred to was incorrect in the conclusion arrived at.

He said that the point for which he contended was that the text in question would admit of no other construction than the literal sense of it conveyed—that is, that Christ preached to spirits that were in prison. The paper in fact did occasion much discussion, and the reverend gentleman states that his views are quite prevalent among Protestants and are supported by the authority of the best exegetists.

To be brief, this view on an intermediate state is that the soul after death enters this state in a condition of bliss or pain determined by its degree of sanctity or of sin as it was in at the moment of death, and continues in the same until the general judgment when its state becomes fixed either in heaven or in hell. According to this view, no soul, however good, goes immediately to heaven, and no soul, however bad, goes immediately to hell, but all souls go into this state of waiting to remain until the general judgment.

This, the Rev. Mr. MacMullen says, is no new doctrine, and is held by many Protestants, while that of progressive sanctification as taught by Dr. Briggs is held only by a few individual Protestants. When asked as to whether the denial of the existence of hell, so common among those of Protestant birth and education, was not due to the absence of any Protestant doctrine which provided for a temporary punishment of the less grievous sins, he expressed his doubts of there being any real disbelief in a hell and intimated, to use a common expression, that the wish was father to the thought.

The tendency among Protestants towards a belief in an intermediate state was not due, he said, to a reaction against the belief in only two extremes after death, but rather to the result of scriptural study in the pro-

face of eschatology, which has, he said, been least touched upon by theologians.

From this it will be readily seen that a radical difference exists between the Catholic doctrine of purgatory; a logical reason can be given for the existence of the Catholic purgatory.

The Public Hall Apostolate.

Father J. M. Cleary, of Minneapolis, furnishes the Catholic World with an account of his work in that city in what is termed a "Public Hall Apostolate." As a result of his extended experience, Father Cleary expresses his conviction that "the public hall is the best and most attractive place in which to convey a knowledge of divine truth in our time and country to our separated brethren. By this means 'other sheep not of the fold' will best hear his voice, and there may be 'one fold and one Shepherd.'

The Month of the Holy Souls.

Among the many beautiful devotions in which the Church of God is so prolific there are few that are so touching, and that come nearer to us than the one to which this month of November has been dedicated. The Church is a tender mother who never forgets her children. She prays for their eternal repose long after those to whom they were near and dear in life have forgotten them. During the month of November the Church invites the living faithful to pray for the faithful departed. The early Christians were wont to honor the memory of those who died in the odor of sanctity, and so consoling was this practice that November 2d was finally recognized by the Sovereign Pontiff as a day to be devoted in an express manner to prayers for our departed loved ones. Each of us should enter into the spirit of the Church during the present month, and frequently remember the dead in our prayers.

CANADIAN POETS AND POETRY.

EL CATHOLIC RECORD:

Sir—It would indeed be a grave mistake on my part were I to omit in an estimate of the poets of Canada the name of the gifted Archbishop of Halifax, Most Rev. Dr. O'Brien. But this I have not done. If you will kindly look again over my article in the Catholic Record, to which you refer in your last issue, you will see that reference is made to the poetic gifts of His Grace and in the very department which you have emphasized—that of sonnet writing. Canadian literature cannot and should not be provincialized. The literary glory of Nova Scotia is our glory as Canadians here in Ontario, and I would be sorry indeed to do an injustice to even the best of our Provincials, much less to one which has produced a Haliburton, a Housa, an O'Brien and a Roberts, and which holds a commanding position, intellectually and politically, in the great provincial family circle of our Dominion.

WEDDING BELLS. HENNESSY O'BRIEN. Centralia, Oct. 29, 1895.

At St. Peter's Church, McGillivray, by the Rev. H. G. Fraser, of Mount Carmel, Mr. George O'Brien was united in marriage to Miss Kate, daughter of Mr. Jas. Hennessy, of Biddeford.

THE FIRST of a long list of weddings to take place in the near future was celebrated at St. Joseph's church this morning, when F. B. Badour, boot and shoe merchant, and Miss Lizzie Bart, eldest daughter of John Bart, Romeo street, joined hands and hearts in matrimony.

After the ceremony the wedding party were driven to the residence of the bride's parents, where dinner was served, and several hours pleasantly spent in social intercourse. In the afternoon the happy couple were escorted to the C. T. R. station where they took the 4 P. M. train for a honeymoon trip in the west. The afternoon in which the bride is held by her relatives and friends by numerous handsome and valuable presents while the worthy groom has the hearty congratulations of his many acquaintances.

FOR ADOPTION.

The Children's Aid Society of London have two little girls, about two years old, and nine boys, from six months to ten years old. They are all good, clean, healthy children and should brighten any home that would adopt one. Any person wishing to have one will kindly apply to the secretary, Mr. Joseph Sanders, 64 English street, London, Ont., or Mr. Thos. R. Parker, President, C. P. P. Street office, London.

Awake, ye who sleep, and pray for the souls of the faithful departed.—St. Jerome.