

be purged and perfected, and their understanding enlightened to its fullest capacity. "What can the elect be ignorant of," says St. Gregory, "seeing they know Him who knoweth all things?" Death does not rob the soul of its extraordinary powers, but expands them.

So much for the knowledge of the saints. The same is true of their love. We can not suppose that the accident of death changes the disposition of the saints toward their brethren on earth. Their love must be rendered inconceivably more intense and entirely unselfish by their nearness to Love Itself. For God is love. If their hearts were warmed by the fire of divine charity here, they must be inflamed with it, now that no obstacles exist. Well does St. Augustine say of his departed friend Nabradius ("Confessions," book ix): "I do not think that he is so inebriated with that Wisdom as to forget me, seeing that Thou, O Lord, of whose fullness he drinks, art mindful of me."

But the question proposed is not yet answered, it will be said. "How can we communicate with the saints or make them hear our prayers?" In order to render our answer brief it was necessary thus to lead up to it. Some general statements were requisite to clear the way. Charles Kingsley reproached Protestants for not remembering these things about the life everlasting. The objection under consideration was raised by Vigilantius and met by St. Jerome. "If the Lamb is everywhere," says that holy Doctor, "then those who are with the Lamb must be everywhere too."

It is certain from Scripture that the angels are cognizant of what we do and what we say. Why not the saints as well? They still live and are near to us in God, who is everywhere, "even at the door." The knowledge of the saints can not, of course, be derived through the senses. It would be necessary for us to know the nature of a spirit in order to understand how they see without eyes and hear without ears. One can avail himself of the telegraph or the telephone without in the least comprehending the nature of these inventions. So we can communicate with the saints of God and make them hear our prayers without ascertaining all the relations of a spirit to time and space. Although we are ignorant of the way in which the saints have knowledge of our affairs, we can not reasonably doubt that they possess such knowledge. St. Peter was able to know the acts of Ananias and Sapphira without witnessing them—even to read the secrets of their hearts; and yet this does not involve ascribing to him any divine attribute.

It is enough for us to know that the saints are in a condition compatible with the full exercise of all their faculties. They can not but will our welfare, remember our needs, and understand our dependence upon Him upon whom they also depend. We can communicate with them as we communicate with God; and we can make them hear our prayers by simply addressing ourselves to them.—Ave Maria.

### NOVEMBER THOUGHTS.

From Catholic Record.

The thoughts evoked by the month of November must have a chastening effect upon Christians. It brings us as it were into contact with the only real world and shows us, by the light of the tomb, the vanity of the things that pass. It points out to us the hollowness of all which the world esteems, and tells us how foolish it is to work and strive

for that which can avail us nothing. It tramples down our pride, for it proves to us that no one is necessary. We may be boastful of our accomplishments and dream we are essential in some sphere of activity, but we should know that the harboring of such thoughts leads but to delusion. When the mound over our remains marks our last resting-place the world has done with us. It will move on without us. Our work will be taken up by another, and we shall live in the memory only of very few. The tablet on the coffin may chronicle our qualities, but life's works is not measured by earthly standards.

This month, then, brings before us forcibly the thought of our destiny. We have to play life's game earnestly and manfully, but the claims of the other life come first, and cannot, under any pretext, be disregarded.

### OUR DUTY TO CONVERTS.

Every effort should be made by pastors and people to prevent the isolation felt by converts and others who become members of congregations where they have no personal friends. It is, we believe, no exaggeration to say that there are some districts where a man may frequent the services in the Church from year's end to year's end without being spoken to by a fellow-Catholic, except perhaps by the priest. He may possess ideas and accomplishments which might be used with great profit for the advancement of religion, but no one suggests that they should be so used, and they go to waste. It seems to us that both born Catholics and converts should unite in carrying out some broad scheme for putting an end to this chilling reserve which is retarding the progress of the Church.—New World.

### BEER AND "CONVERTS."

A Western Methodist society, according to the Springfield Republican, adopted recently a joyful resolution to the effect that "a wise Providence, through the incidents of war, has opened vast fields for the advancement of Protestant Christianity." This was passed at a time when fifty car-loads of beer left the same part of the West to be shipped to the Philippines. The Republican is of the opinion that "the beer train is only the prelude to a grand and impressive advance of Protestant New England rum and Kentucky whiskey—for which a wise Providence through the incidents of war, must likewise apparently be regarded as responsible." This lets the daylight through the hypocritical mantles worn by those who pretend to fathom the designs of the Almighty.—Sacred Heart Review.

### THE POPE AND LABOR.

Not long ago Pope Leo gave an audience to a number of French pilgrims of the poorer class, bound for the Holy Land, and in response to the filial enthusiasm with which they greeted him, crying, "Long live the Pope of Labor!" the Holy Father expressed himself on the duties and the future of the masses in words that have as deep a meaning, and contain as sound advice, for the people of this country as for those of the republic to which those addressed belonged. "If the democracy," said the venerable Pontiff, "draws its inspiration from the teaching of reason enlightened by faith, if while guarding itself against

fallacious and subversive theories it accepts with religious resignation and as a fact the diversity of classes and policies; if in the search for possible solutions of the many social problems which arise daily it does not for an instant lose sight of the rules of that human charity which Jesus Christ declared to be characteristic of His own children; and if the democracy is willing to be Christian, it will give to your country a future of peace, prosperity, and good fortune. If, on the other hand, it abandons itself to revolution and socialism, if deceived by foolish Utopians, it gives itself up to destructive demands upon the fundamental laws upon which rest all civil order, the immediate effect will be for the working classes themselves servitude, misery and ruin."—Boston Pilot.

### IDEALS FOR OUR BOYS.

We take it as a good omen for earnestness and courage among the Catholic young men of the future that those who are bestirring themselves in the present, have selected such a man as the late Dr. Orestes A. Brownson as a guide and tutelary genius, so to speak, and perpetuated his name by a memorial in the Catholic University. There is room for emulation and imitation, it must be candidly admitted. It has to be proved as yet that the Catholic youth are capable of infusing into their religious and social organism that spirit of practical adaptation of means to ideals for which the American nation has acquired a universal reputation. Perhaps it has been from want of definite plan and judicious guidance that so little progress has been made toward the solidarity of our Catholic youth. We believe a course of study of Brownson's thoughts on the relation of religion to citizenship would be productive of good results. It would, at all events, set bright young brains a thinking, and to some exceptionally enthusiastic ones afford happy inspiration. We would also most earnestly recommend a study of the works of Frederic Ozanam. He was the model knight errant of young Christianity; and his splendid fervor could hardly fail of being infectious in some kindred souls. What our young men of to day need to learn is that there are higher aims for the citizen than party government, spoils of office and money-getting generally. These, unfortunately, are the ideals held by the bulk of the people, all the time that immense invisible forces in the moral world and the world of labor are shaping our destiny from below, while our rulers and political orators are calmly telling us we are being guided solely from above. Several times in recent years a chasm of ruin gaped between the opposing forces of capital and labor, and the reckless hand of Greed may at any moment plunge the land into a mighty conflagration. There is no antidote for the dangers which threaten society but the intelligence of the people and the cultivation of a kindly Christian spirit. In the young and impetuous this is the most desirable, for older heads will hardly need any warnings against foolhardy action. The inculcation of duty, of charity, of courtesy and recognition of the rights of others, to the end that the political system be purified and the paths of peace kept clean, is surely a noble programme. When men are taught these things in their youth, in their mellow days they may show the fruits in a national life which shall justify the teachings of Christian-

ity.—Philadelphia Catholic Standard and Times.

### CHRISTIAN LEGENDS.

Miss A. G. Freer sends the Contemporary Review a very readable article on "The Christian Legends of the Hebrides," in the course of which occurs this passage that may be profitably read by the individuals who are given to sneering at Catholic reverence for pious pictures. After alluding to the fact that among the Hebrideans she found a large volume of folk lore consisting of legends about the earthly life of Christ and His Blessed Mother, Miss Freer adds: "I have selected a few stories bearing upon the life, especially the childhood of our Lord, not, as might at first be supposed, to illustrate the ignorance, but rather the reverence, the natural piety of the islanders, who, though left for generations without books, without teachers, have so taken the pictures of the holy life into their hearts and lives that, while the outline remains in its original purity, the painting has been touched with local color, and the eastern setting of two hundred years ago has been translated into terms of the daily life of these simple dwellers of the outer Hebrides." The islands where Miss Freer found this wealth of Christian legends whereof she writes so pleasantly in her article, belong to the Scotch diocese of Argyll and the Isles; and the period to which she refers when she says that the people were left for generations without teachers or books to instruct them in Christian wisdom, was probably the time following the apostasy of many of the chiefs of the clans from their ancestral faith to Protestantism; in consequence of which not a few of the islanders forsook their native hills and glens and crossed the ocean in quest of that religious liberty which was denied them at home. There are many descendants of those Scottish exiles to be found even to day among the Catholics of Canada, whence some of them have found their way into this country.—Sacred Heart Review.

### RESOLUTIONS OF CONDOLENCE.

Branch No. 13, Stratford, Ont., at a regular meeting extended resolutions of condolence to Bro. John Hurley and family on the death of their daughter Hannah, and to Brothers Patrick Hurley, also of Stratford, and James Hurley, now of Owen Sound.

Branch No. 202, Chatham, N. B., on the death of Brother Joseph Arseneau's wife.

At a regular meeting of Branch No. 15, Toronto, Ont., held Oct. 7, the following resolution was unanimously adopted:

Moved by Bro. James Callaghan and seconded by Bro. Daniel Kelly, that we, the members of Branch 15, offer to the bereaved widow and family of our late Brother George McGuire our sincere sympathy coupled with the earnest prayer that eternal rest may be granted unto the soul of our departed brother.

A copy of the above to be sent THE CANADIAN, the Catholic Record and Catholic Register for publication.

An regular meeting of Branch No. 11, Dundas, Ont., held on Sept. 6, 1898, the following resolution of condolence was moved by Bro. William Lunn and seconded by Bro. William Kerwin.

Whereas Almighty God in His wisdom had removed from our midst, by death, our esteemed brother Patrick Costello; be it therefore

Resolved that we convey to the family of our lamented brother our sympathy in their sad bereavement and we pray that God will comfort and sustain them in their sad affliction in the loss of a kind and loving father; be it therefore

Resolved that a record of this resolution be entered into the minutes of the meeting; a copy tendered to the family of our deceased brother and another copy forwarded to THE CANADIAN for publication.