

# The Ontario Record.

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

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NO. 912.

## THE IRISH RACE.

### Reception to the Canadian Delegates.

The Pavilion of the Horticultural Gardens, Toronto, we learn from the *Toronto Globe* of the 28th, was crowded when Archbishop Walsh, followed by a numerous company, came upon the platform on the previous evening. The gentlemen who had acted as representatives of the Canadian Irishmen at the Convention were given a right hearty reception, and in return rendered such an account of their stewardship as will go far to revive the old-time interest in Irish politics. From the speeches of the delegates there appears reasonable ground to believe that the convention has resulted in satisfying Irish public opinion, a fact which will be followed by an alteration in the methods of recruiting Irish members or by their rejection at the polls. Father O'Reilly, of Hamilton, aptly summarized the effect of the convention when he said it had given fresh heart to Mr. Dillon, had revived the hopes of those who had begun to despair of Home Rule, and had warned the nation that they must make an end of their policy of wreck and ruin or be driven from public life. Dean Harris, with accustomed appositeness, impressed the folly of withholding support from the majority party, the very object for which the dissenters are striving.

### WELL-KNOWN MEN.

On the platform were: Archbishop Walsh, Sir Frank Smith, Messrs. Hugh Ryan, John Heney, John McKeown, J. J. Foy, Revs. F. Ryan, F. O'Reilly and Dean Harris, delegates; Rev. Dr. Burns, Hamilton; Messrs. F. B. Hayes, B. B. Hughes, John Hanrahan, D. A. Carey, H. T. Kelly, M. O'Connor, James Ryan, E. O'Keefe, Dr. Cassidy, T. Winterberry, P. J. Lyner, A. T. Hornon, P. Hayes, Jos. Connolly, J. G. O'Donoghue, F. A. Anglin, E. J. Hearn, L. V. McBrady, P. Boyle, E. J. Hearn, C. J. McCabe, N. Murphy, Rev. Messrs. Allaine, Treacy, Grogan, Morris, Heydon, Crinion, Whitney, Sullivan, McEntee, L. Minehan, N. Minehan, Wynne, Walsh, Carberry, Canning, Aboulin, McCann, Hand, Gallagher, Brennan, Goarin, Kelly, Smyth, Teffy, McCann. Letters of regret were read from Hon. C. Fitzpatrick, Hon. John Costigan, Hon. R. M. Scott, Canon McCarthy of Ottawa, Hon. Mr. Mulock, Mr. Peter Ryan, and others.

### THE ARCHBISHOP'S SPEECH.

His Grace, who received an enthusiastic ovation on rising, said: Ladies and gentlemen, it gives me sincere pleasure to preside at this large and influential meeting, assembled to greet and honor several of our Canadian delegates who assisted at the great Irish race convention recently held in Dublin, and to hear from them an account of that memorable and epoch-making event in the history of Ireland. (Applause.) It will not be out of place on this occasion to give a brief sketch of the events that led up to that convention. The general election which took place in Great Britain and Ireland in the summer of last year resulted in the return to power of a Conservative anti-Home Rule Government, backed by an immense majority. At that election, however, Ireland returned the usual number of Nationalist representatives, but they were sadly divided amongst themselves. Though professing to labor for the same identical object, viz., the obtaining of Home Rule for Ireland, they wrangled and quarrelled about men and methods and frittered away their strength by internecine dissensions. An anti-Home Rule Government was in power, and the Home Rule Parliamentary supporters, like a panic-stricken army, turned their weapons against themselves. The Home Rule cause seemed wrecked and lost. It is true the great majority remained united and in proper subordination to their leaders; but their efforts were paralyzed and their cause discredited by the destructive work of faction. The Redmondites labored hard by tongue and pen to keep up the unnatural strife, wishing to make of the name and memory of Parnell an immortal misfortune and a constant source of ruin to the very cause with which his name and his fame are forever identified. (Hear, hear.)

### THEY BROKE FAITH.

Mr. Healy and his followers, though pledged to support majority rule in the party, shamefully broke their pledged faith and made the confusion doubly confounded by bitterly assailing the leading Nationalist representatives with the weapons of misrepresentation and calumny. No wonder that, under these deplorable circumstances, and that Irishmen abroad and at home should hang their heads in shame and humiliation at this disgraceful spectacle! (Hear, hear.) The Hon. Edward Blake (loud cheers) came in for his own share of obloquy and slander, notwithstanding the great sacrifices he had made for Ireland and the immense and unpayable services he had rendered to her cause. (Hear, hear.) At or about the time of these happenings the honorable gentleman came to spend a short time with his family and friends in Toronto; and our Irish people decided that during his short stay it would be for them a duty of honor and gratitude to make a suit-

able recognition of his magnificent services to Ireland. (Loud cheers.) It was resolved to give Mr. Blake a public reception, to which the leading citizens would be invited, and at which proper expression would be given to the sentiments of esteem, confidence and admiration with which he is regarded not only by his fellow-citizens of Toronto but by his fellow-countrymen throughout this great Dominion (applause), and at which also due appreciation and grateful recognition would be manifested of his unselfish labors, his loyal devotion and knightly services to the cause and for the honor and welfare of dear old Ireland. (Great cheering.) The Hon. Mr. Blake, who was then in poor health and strength, declined the proffered reception for the reason that he considered his health would not be equal to the strain and excitement of the occasion. In view, however, of the unjust and malicious attacks made upon him by certain Irish politicians, it was deemed advisable that in my representative capacity as Archbishop of Toronto I should address to Mr. Blake an open letter expressive of the esteem and confidence in which he is held out here where he is best known (applause), protesting against the vindictive calumnies uttered against him and assuring him of our grateful and heartfelt appreciation of his invaluable services to the cause of our mother land. (Loud cheers.)

### UNITY MEANT STRENGTH.

In compliance with the wish of our friends, and for the purpose mentioned, I published an open letter to Mr. Blake in October of last year. In that letter I deplored the fatal dissensions that rent and destroyed the unity of the Irish Parliamentary party, broke and shattered its ranks and rendered it powerless for good. Unity meant strength and life (applause), division meant weakness and death. How was this necessary unity to be restored to the Irish Parliamentary party and perpetuated among them? I suggested an Irish race convention to be held in Dublin, composed of chosen representatives of the clergy and people of Ireland and of an advisory representation of the Irish race abroad. In that convention Ireland should speak out her mind, insist on unity and condemn faction. (Applause.) In that assembling the voice of Ireland's sons abroad should be heard (applause), and their advice considered. Surely, I said, representative Irishmen in convention assembled, free from prejudices and passions, having at heart not the triumph of party or faction but the welfare and honor of their race and the triumph of their country's cause, will be able to concert and adopt such measures as will enforce proper discipline and compel due subordination in the ranks of the nation's representatives, and in this way will be able to secure amongst them that unity of purpose and of action so absolutely vital to their efficiency and success. (Hear, hear.) This idea at once commended itself to the Irish people at home and abroad, and like the click of the electric battery, it quickly flashed a message of hope and joy to the scattered children of the sea-divided Gael. (Cheers.) Accordingly the convention was decided upon by the leaders of the Irish national forces at home, it was accepted by the Irish people abroad, held in Dublin in the first week of September last, and has now become a memorable and epoch-making fact in Irish history. (Applause.)

### RETURN OF THE EXILES.

One feature of that convention was unique and instructive, and was touching and pathetic in its character—I refer to the large numbers of representative Irishmen from abroad who left their homes and their business pursuits, and at their own expense, and out of strong, pure love for their native land went back to Ireland to aid, if it might be, by words of counsel and encouragement the men at home in their struggles for their just rights. (Loud cheers.) The return of these exiles for such a purpose must have appealed to the great heart of the Irish people, and a pathos that words cannot express. (Hear, hear.) In the beginning of the seventeenth century the northern chieftains with some of their retainers took flight from Ireland to avoid imprisonment or death. In describing this sad event and its pathetic incidents poor McGee wrote as follows:

"Far on the sea to night ye are—ye noble Princes and captains brave and ladies fond, And sweet children happy in your trouble. Who know not to what trials you are born. No port in sight—no nobly lighted mansion To greet you in the land of the open bay. Cleaning I see you by the sea washed staunch. Praying for any but your native land. For God in heaven will not permit for ever This exile of our greatest and our best. Who for the faith, in lifelong lead endeavor, Upheld the holy Crucifix of the West. They will return: O God the joy and glory Of that proud day to all the race of Con. They will return and in their story Find solace for the woes they've undergone."

### BEYOND THE SEAS.

In 1847 and subsequent years there was a flight from Ireland, not of chieftains and nobles, but of the Irish people fleeing from the horrors of famine and pestilence and from oppression and tyranny. These cruelly tried people were flung like seaweed on the shores of America, Canada and Australia without organization or guid-

ance. Poor, poor in everything save in their faith and hope in God, and yet this noble people, strangers in strange lands, "no star in the mirk sky to lead them on," have built up a greater Ireland beyond the seas, have made themselves bright and happy homes, have conquered the respect and good-will of their fellow-citizens, have won, many of them, power and influence and honor in their various walks of life. (Applause.) Representative men of these exiled people, men of influence and position, men of eminence in their various spheres of life, like the northern chieftains went back to Ireland to teach its people by word and example, and by the success they had achieved, the priceless blessings of well-regulated liberty, the liberty inspired by free institutions, and the untold benefits conferred on peoples by representative native Parliaments (applause), in other words, by Home Rule. May the lesson so taught be laid to heart by the British and Irish peoples, so that the paper union that now exists between them being repealed and Home Rule being restored to Ireland, they may be united in heart and affection, laboring together for the peace, contentment and happiness of the united kingdom and for the strength, security and greatness of the empire. (Applause.) In conclusion I beg to congratulate our Canadian delegates on the able and efficient manner in which they discharged their duty at the convention. By their good sense, their ability and eloquence they shone conspicuously among the distinguished men that composed the convention. (Hear, hear.) I am personally and specially beholden to Father Ryan, rector of the cathedral (applause), for the able and brilliant part he played as my special representative; indeed, he more than repaid me, and did infinitely better than I could have done myself. For his great and patriotic work I take this public opportunity of tendering him my sincere and hearty thanks. (Loud cheering.)

### THE ADDRESS.

Mr. Patrick Boyle read the following address: To the delegates to the Irish Race Convention: Gentlemen—The Home Rulers of this city, in public meeting assembled, take the first opportunity to heartily congratulate you on the success of the Irish Race Convention held in Dublin. The idea of the convention, as you are aware, originated with me, and I am particularly proud to have been able to bring to Toronto, Love of the fatherland, may be pardoned for saying, has always been a prominent feature in the course of His Grace's life, and it is with a sense of pride that we find him in the "sear and yellow" as well as in more youthful days holding fast to the great principles which uphold the free Government of free people. His Grace being the father of the movement, it was but natural that, with his blessing, the convention should be held in his city. We regret to learn of the convention's magnificent proportions, its thoroughly Irish representative character, the wise and soundness of its patriotism and the noble devotion of its members, pledged and proclaimed not alone by men, but by women, and by the young of the race, who have homes as far as other and distant lands. It was gratifying to your fellow-citizens of Irish birth to notice that you do not concern yourselves with the mere details of your mission to the Irish capital. Your mandate was for a union of the Irish forces—their rights to be maintained, their wrongs to be redressed, and their common interests to be promoted. The once invincible phalanx whose constancy and courage had paralyzed a powerful and hostile Government, and who had stood within the range of practical politics. You cared not who was King. What you desired was that those who made the King should be his honest and true subjects, and that all should fight under the flag around which surged the battle for Ireland's legislative independence. Our efforts in this direction were sincere and unswerving, as were the efforts of those thousands with whom you assembled; and although it would be too much to expect immediate results, there is ample ground for hoping that the time will come, and that much sooner than may be anticipated, when the good work done at the convention will bear fruit in an imposing array of electoral success and harmony, fresh from the Irish ballot and free from the deadly taint of discord. Gladly would your fellow-countrymen here have heard that the call to the convention was accepted, and that the result was in the spirit in which we believe it was intended, and availed of as a means by which existing differences and estrangements might be dissolved and reconciled. But that there were symptoms of dissent in limited degree outside the portals of Leinster Hall was slightly apparent, but the cause of this was certainly not due to anything said or done within its walls. From the first to the last of the conventions sessions the olive branch was held out by every delegate, from the patriot prelate who governed with such grace and dignity down to the end of the credential list. All made it plain that the respective positions which they stood was broad enough for every man willing to forgive and forget and start anew in the crusade against the foes of Irish liberty. And yet those men of mark and ability—Irishmen who have done many a trenchant blow to the enemies of Home Rule, not only held aloof from the convention but ridiculed and belittled its deliberations and personnel. More in sorrow than in anger will every true Irishman regard this untoward conduct, and his earnest hope will be that those disposed to wrangle while the enemy is at the gate will in time hearken to wiser counsels and wheel in the line. But whether our refractory kinsmen take their proper place in the national ranks or not this I do not know. I do know that men and men go, and generations pass away, but a nation's cause can never die. This old axiom is nowhere made more manifest than in the history of our beloved country. Though beaten to its knees, alas, too often by brutal force, yet it arose again and again, and to-day stands erect in assertion of its nationality. The spirit which animated our ancestors still lives, and the heart of Ireland is still true to the principles for which men have died, and which men will die for. In proof of this we have your very point of view, an eminent success, so far as success can be achieved by unselfish and unswerving patriotism.

land who constitute the substance of her population. Unionist leaders were advocating more or less visionary agricultural methods as a panacea for the ills of the country, but national aspirations were still, and ever will be, the prime force with their most important element, who, when the time comes, will crush out disunion and dissension. The Parliamentary majority are poor. The dissidents have means, obtained God knows where. The people's party must now have funds. If they make the appeal it should not lightly be denied.

### DEAN HARRIS.

Dean Harris, St. Catharines, said the strongest evidence of the success of the convention was the policy of calumny and detraction pursued by those to whom its success means ruin. He wished to point out that to deny aid to the majority party until all branches had been healed would be simple playing into the hands of the enemies of Ireland: her friends are poor, her enemies rich.

### A MUSICAL PROGRAMME.

A musical programme was rendered at intervals during the evening. The uniformed crops of the R. C. U. Knights of St. John, under command of Mr. John Heffernan, formed a guard of honor to the Archbishop. Archbishop Walsh related an experience of the late Archbishop Lynch when the latter was visiting the Indians of Christian Island, Georgian Bay. He was accompanied by the late Father Proulx, who spoke the Indian tongue with facility. There was a word for Bishop but none for Archbishop, and Father Proulx got over the difficulty by saying that an Archbishop was the equal of two Bishops rolled into one.

### MR. DEAN HARRIS.

Mr. De. Flannery (of St. Thomas), one of the delegates, was unavoidably absent owing to a sudden call to a remote district of his parish.

### ARCHBISHOP DUHAMEL.

Celebration of His 22nd Anniversary. We learn from the *Ottawa Evening Journal* of the 28th ult. that there was celebrated on that morning, at the Basilica, the 22nd anniversary of the consecration of His Grace Archbishop Duhamel as Bishop of Ottawa. His Grace Joseph Duhamel was born at Trois-Rivières, county of Verchères, on Nov. 6, 1841. His parents, Francois Duhamel and Mary Lapointe, were farmers, and moved to the city of Ottawa for the more convenient education of their family. Joseph Duhamel entered Ottawa College. In his first year young Duhamel was remarked for his piety, love of his mother and his spirit of upright and generous heart. As he grew up his intellect was developed by the study of history, philosophy and theology, and on the 19th of December, 1863, he was raised to the dignity of the priesthood by His Lordship Bishop Guignès. As speaker of the French and English languages fluently Rev. Duhamel was considered a first pastor for the parish of Buckingham, where the people were principally of Irish origin, but he was not permitted to remain long at that post.

### HIS FIRST SUCCESS.

In 1866 the parishioners of St. Eugene were working hard to build a new church and a zealous and laborious priest, capable of undertaking the direction of the work. Mr. Duhamel was chosen for this important mission, and he was successful in his efforts, and having overcome many difficulties succeeded in erecting a handsome church at a cost of \$25,000. In 1870 His Holiness Pope Pius IX. summoned all the Bishops of the world to meet in council at the Vatican. The case of St. Eugene accompanied Mr. Duhamel as a delegate, but his health was so poor that his mother's sudden illness reached him while in Rome. He returned to Canada, where he arrived shortly after his mother had expired. In February, 1874, Mr. Duhamel was seized with a serious illness. Writing his last wishes he recommended Rev. Father J. J. Foy, who was then only thirty-three years of age, as his successor.

### CONSECRATED.

Seven months after, on the 2nd of October, 1874, he was consecrated Bishop of the Ottawa diocese by His Eminence Cardinal Taché, in the presence of Archbishop Lynch and Bishop Lacombe, William Langens, and Father, and many other distinguished clergy and laity of the diocese. The progress of the diocese during the past twenty years, under the guidance of Mr. Duhamel, has been marked. Churches and schools have sprung up with rapidity. The Bishop of Ottawa is a young man, aged 54, and is now the first pastor of over 150,000 Catholics in this diocese, whose spiritual wants are being cared for by over one hundred priests, religious and secular. Even an unobscuring visitor to the Capital must be struck by the number and importance of the Catholic institutions there.

### THE CATHOLIC INSTITUTIONS.

Besides the University of Ottawa, which is known to Catholics all over America, the Catholic establishments include two convents, attended by hundreds of pupils from all over Canada and the States. The Catholic schools of the city have a daily attendance of about three thousand five hundred children. From Parliament Hill may be seen eight large and stately Catholic churches, the general hospital, two homes for the poor and orphan, attended by the Grey Nuns. His Grace made his first visit to Rome as Bishop, and again in 1882 he visited the Holy Father for the purpose of settling the division of his diocese into two dioceses. His Grace thought of his large houses of education, of his clergy and diocese, for which he obtained of the Holy Father the most distinguished favors. The respect which all Catholics have for the Archbishop of Ottawa is his popularity among a very large circle of acquaintances. His courteous bearing inspires him with the warm regard of all the Catholics of the diocese, and his readiness of disposition and generosity to every deserving cause.

### THE CEREMONY.

To-day's ceremony was fittingly observed. At 8:30 a. m. a grand procession was formed at the palace, composed of delegates from the different parishes of the Ottawa diocese. His Grace, surrounded by the canons and other dignitaries of the Catholic Church, filed into the Basilica from the main entrance, preceded by the sanctuary boys. The church was crowded to the doors, with men and their pupils from the different convents of the city, occupying the entire aisle. His Grace celebrated grand Mass, assisted

### BY REV. CANONS CARPSON AND MCCARTHY.

The ceremony was most impressive, and one of the grandest ever seen in the Basilica. The University choir, composed of one hundred and thirty voices, under the leadership of Rev. Father Lambert, assisted by Rev. Fathers Rousseau and Lacombe, and accompanied by Prof. Tremblay at the organ, rendered a very fine musical programme. After Mass His Grace was heartily congratulated by the clergy of his diocese on the success of his many and important undertakings since his consecration in 1874.

### DIocese OF HAMILTON.

During the month of October His Lordship Bishop Dowling visited the parishes of Galt, Hamilton and Preston, Oakville and Burlington, Brantford and Paris, and administered confirmation to a large number of candidates in each place. The reception accorded his Lordship in the different parishes was a strong testimony of the lively faith of the people and their good will towards their Bishop and clergy. Rev. Dr. Klopfer accompanied His Lordship on his visit to Galt, Preston and Hamilton. His Lordship was with His Lordship on his visit to Paris and Brantford, and Rev. Father Hinesby accompanied the Bishop to Burlington and Oakville. During the past week His Rev. Messrs. G. O. Dundas, Dr. Rev. Mr. McEvay, of the cathedral; Rev. Father Filastroux, S. J., superior of the Jesuits in Canada; Rev. Geo. Kennedy, S. J., of Galt; Rev. Dr. Klopfer, of St. Jerome's College, Berlin; Very Rev. Archdeacon Laussie; Very Rev. J. Kough, V. G., of Paris; Very Rev. E. Elmer, V. G., of Hamilton, and His Lordship conferred with him in matters regarding the welfare of the diocese. The people of the Catholic Church, Hamilton, are delighted to see Father Frank O'Reilly's bright countenance in church once more. Father O'Reilly was absent for two months as a delegate to the Irish convention held in Dublin. He looks remarkably well after his voyage. Father P. Haley, pastor of Acton and Georgetown, has returned from his trip to Europe, where he had gone for his health. He says that his health has been much improved by his trip. Rev. Nicholas Lehmann, who has been acting pastor of Acton and Georgetown during the absence of Father Haley, has been appointed assistant at Clewton, owing to the illness of Father Vaddell, who has gone to Toronto to undergo medical treatment.

### His Lordship Bishop Dowling celebrated Mass in his chapel on All Saints day, and then expressed the relics of the saints for veneration. In the afternoon he visited Dundas and gave Benediction at the House of Providence.

### the cathedral the relics of the saints were exposed for veneration during the day, and between 3 and 1 o'clock in the afternoon great numbers came to venerate them. On Sunday night after the ordinary Vespers of the feast were sung the altars were stripped of their ornaments, the officiating priest put on the black vestments of the Vespers of the Dead were then chanted. Father Mahony officiated. On Monday, the feast of All Souls, Mass for the dead at the cathedral was sung by Rev. Mr. McEvay, assisted by Fathers Mahony and Holden as deacon and sub-deacon. At 9:15 a large number of people went over by boat to the beautiful cemetery at Rich Bay, where Mass was celebrated in the mortuary chapel at 10 o'clock by Rev. Father Mahony. The crowd then dispersed to visit the graves of their dear departed ones. Holy Sepulchre cemetery has been improved and beautified in late years until it is now one of the prettiest and best kept cemeteries in Canada. The location is unsurpassed by any in the prominent position on the bay front. The cemetery committee, as well as the clergy and people, deserve great credit for the work done towards improving and decorating the resting places of the dead. Next Sunday evening Rev. Father McCreedy, of Toronto, will preach at St. Mary's cathedral. A collection will be taken on for the benefit of the St. Vincent de Paul Society.

### AN OLD SETTLER HONORED.

On Monday evening, Oct. 30, between sixty and seventy friends and relatives assembled at the residence of Mr. John Bruce, on St. Westminster, to pay their tribute of respect to the family of the late Mr. Bruce, who from the farm on which they had spent so many years, Mr. George Riddle, reeve of Westminster was chosen master of ceremonies. After taking the chair, Mr. Riddle made a few pleasant and well-chosen remarks. Among other things he said: "We are gathered here to honor a great statesman, but to me he is the most honest man I ever knew. Expressing deep regret that it was his intention to depart from our midst, where he by his upright and obliging conduct had endeavored himself to all with whom he had to deal, and wishing him health, happiness and prosperity in his new home, and as a slight acknowledgment of the good will and remembrance of his old neighbors. Mr. Adam Nichol then came forward and presented Mr. Bruce with a gold brooch and a gold watch, and Mrs. Bruce with a set of silver teaspoons. Mr. Bruce made a few remarks, and then addressed the gathering, which he said he regretted leaving the neighborhood where he had so long lived in harmony with those around him, and would always remember with pleasure the many happy days spent in the neighborhood. He thanked each and all for their kind and unexpected presentation. Singing speeches and recitations were introduced in a time. A sumptuous repast was provided by the hostess and the ladies of the company, to which all present did ample justice, after which the young people present enjoyed themselves in dancing, and all departed for their homes feeling that a very enjoyable evening had been spent."

### NEW BOOKS.

"The Crown of Mary," published by the Messrs. Benziger, New York, is a complete manual of devotions and prayers for all devout citizens of Our Lady. This prayer-book, which has a beautiful frontispiece of the Blessed Virgin holding in her arms the Infant Jesus, bears the imprimatur of the Archbishop of New York. Price, from 60 cents to \$1.50.

### Assuredly Mary would deem herself but little honored if we were to content ourselves with coming day after day before her altars, merely to protest that we love and admire her. Our protestations will be pleasing to her only in proportion to our sincere determination and efforts to form ourselves after her model. It is essential that she sees us apply ourselves to acquire her virtues, and regulate our actions with such exactitude as to make our lives, as much as possible, a copy of hers.—Rev. D. E. Hudson, C. S. C.

### There are four things that come not back—the spoken word, the speckled arrow, the past life, and the neglected opportunity.—Proverb from the Arabian.

Mothers

Anxiously watch declining health of their daughters. So many are out off by consumption in early years that there is real cause for anxiety.

Cough

and nothing seemed to do her any good. I happened to read about Hood's Sarsaparilla and had her give it a trial.

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MARCELLA GRACE.

By ROSA MULHOLLAND.

CHAPTER XXV. SEPARATION.

The remainder of that night was spent by Father Daly in dragging her through an unexpected danger, in tiding her over a new crisis, the sudden return of joy into veins from which it had been with long and slow purgation torturingly expelled.

But it is life, life! The sun will shine on his living face at noon to-day. His eyes will open to-morrow morning, and the next, and the next! His heart will be beating still this day week—this day year.

For many hours this rapture in the mere possession of his life lasted. Her face altered again with wonderful quickness, the pinched, darkened features took their natural curves and color, her eyes lost their fevered lustre and grew soft and luminous with happiness.

Kilmartin himself had realized more readily the questionable nature of the boon that had been granted to him. He knew something of the horrors of a convict's life, and it taxed all his courage to meet it with fortitude.

Would it not have been easier to die? His death would at least have set her free, given her the chance, if not the certainty, of beginning a new life, even if many years hence, even if in a new country, and under such new conditions as she could not foresee.

It seemed to him now that he had been cruelly wrong in marrying her, criminally weak in yielding to her pathetic prayer to be allowed to belong more absolutely to his memory, and to have a right to him recognized by the angels of heaven.

But when the door of his cell opened and he saw her face radiant with joy shining before him, he forgot every thing except that it was sweet to be still in the same world with her.

"Do not reproach me for looking gay," she said; "do not ask me to grieve any more. Not now, I cannot think of anything but that you are here, instead of gone where I could not follow you. There may be a terrible time coming; I cannot see it yet. I will not see it, Bryan. Let me rest a little from suffering, just looking at you, listening to you."

"Dearest, I am so selfish, I can think of nothing but that I love you and that God has left me life."

"I will take such perfect care of her, until—until you come back to us."

"My darling, you must not think of that—there will be no coming back. But you may come to see me—sometimes."

"No coming back? You coward! Can this be the man who was so ready for death and who would not quail an inch? Have you no hope in you, after all that has happened? If you have not, no matter. I have got enough for two."

ter than a corpse, a living man behind a prison wall; this wicked ring, which is to rob your youth of every hope, a sign that you are linked forever with a convict. Would to God I had not been so weak as to be persuaded to put it on your finger!"

"Ah, now, indeed, you are cruel. So you only pretended to love me; you are sorry you are bound to me; you wedded me hoping to escape from me? Then, sir, you might have kept your repentance a secret from me. It would be kinder not to rob me of my foolish joy."

"My love, your courage under this wrong I have done you, is breaking my heart."

"Then I must express it badly, or wrap it up in some repulsive disguise; for, if I could make you feel it as I feel it, your heart would be glad for it. You would be thankful that I have the comfort of this ring, the support it will give me, the authority it will bestow on me, even the power it will confer on me to take care of your people for you—until you come—until you come."

"I will hope to please you. I will believe anything you bid me. My people will have a trusty steward over them, my poor mother will have a faithful daughter by her side. But, my darling, who ought to have a husband to take care of her—"

"Has got one, thank you, and one who is quite to her taste; though you do not appear to think much of him."

"He would have been a loving and tender one; he would have shielded her from every hurt. I think he would have been able to make her happiness, if evil had not befallen him. As it is, he is only a millstone round her neck, a cross laid on her shoulders."

"A great joy in her heart, a crown on her head, a glory round her life—how far shall we go on with it?" laughed Marcella, interrupting him.

"Oh, my dear, you do not know me yet—but you must try and believe in what you are to me. I tell you while you are still in the world I cannot altogether mourn. I am too full of the future which God must be getting ready for you. Why has He spared your life now except for that future? While you are away I shall live in it, and for it, and you will be happy, too, knowing that you are suffering like the souls in purgatory, only kept away for a time from the beautiful life that is waiting for you. It will be such a lovely life, won't it, when we are together, taking care of the people at Inisbeen? It will come soon, Bryan—it must come soon. I will weary the heavens with my prayers till the truth comes to light. And then the whole world will acknowledge my martyr whom I have been glorifying."

He allowed her to rave on in the fever of joy which the reaction from the chills of death had brought upon her, and tried to hide his own anguish which was in his sober senses and wide awake to the reality of the parting that was at hand.

During the small space which lay between the date of the commutation of his sentence and the departure of the convict for Dartmoor prison she was with him all the time that prison rules would permit, sometimes accompanied by Father Daly, sometimes by Bridget, travelling back and forward through winter rain and fog from the melancholy home in Merrion Square where his mother sat reading imaginary letters from him all day long, and talking about his travels, and congratulating herself continually that he was safe at the other side of the world with the Fenians.

"I will take such perfect care of her, until—until you come back to us."

oppress him more terribly than the wreck of his own future, the loss of his liberty, or the unmerited condemnation of his fellow men. Come what might afterwards, she would send him away with the warmth of hope in his heart, with a little spot of blue breaking, though ever so far away, through the black clouds on the horizon.

It was early day yet in both their lives, and how many times might not the weather change before night? Till the very hour of the convict's departure for Dartmoor she kept her spirits wound up to this exalted pitch. It was arranged that she and Father Daly should travel to England on the same day and remain for some little time as near the prison as possible, seeing him as often as was admissible. The farewells were thus deferred, and the idea of separation disguised and kept aloof.

Fortunately she was not allowed to see him prepared for departure, the iron fetters fastened upon ankle and wrist by chains that clanked as he walked to the black conveyance waiting for him outside the prison door. As he glanced for one moment at the green distances around Kilmartinham the felon Kilmartin thought that even a prison in Ireland might be sweeter than a prison elsewhere, and asked himself should he ever look on an Irish field again. One more glimpse of Ireland, the bay, the Wicklow mountains struggling through mist, and he was buried in the convict-ship, hurrying away from country, wife, mother, home, people, alike from the happy past and the future that was to have been so bright.

As soon as they were permitted to visit him Marcella and Father Daly found him in his cell at Dartmoor, a grim stone chamber with a small window, his surroundings a wooden bench for a bed, a small table, and a pitcher of water. He was dressed in prison dress, but he had not as yet settled down thoroughly in this narrow stony space within which he was to wear out all the years of his manhood. He kept walking about the few yards of flagged floor like one who had been detained there by accident and was impatient to get out, the place looking just such as a man might, by chance, spend a bad quarter of an hour alone in, and which he would remember uncomfortably for the rest of his life. It was absolutely impossible to imagine Kilmartin, as he stood, his eye full of fire and energy, his frame vigorous and young, snared in his trap, caged in this hole till death should set him free. Marcella could not believe that such was his fate, though a sob caught her breath when she saw him standing there solitary in his felon's clothes, already barred out from the world of action and defrauded of the light of the sun.

Still she would not allow herself to break down. She had brought him books, writing materials, flowers, though it was winter, without asking how much of the comfort of these he would be permitted to enjoy. During the short visit she persisted in speaking as if his stay here must only be for a week, a fortnight, at most a month. "You can hear it for that little time, Bryan. Soldiers have often to endure as much. And how you will enjoy the comforts of home afterwards! And what a welcome the people will give you! What visits I shall have to pay them all when I go back, telling them how you look, and all about it!"

Bryan, who nursed no delusions, never contradicted her, spoke no word to un deceive her, tried to look as if he shared her hopes and expectations, but it taxed all his strength to restrain his own grief, to conceal that wide-awake despair which possessed him as the moment for the final separation drew near, and arrived. Father Daly bade him good-bye first and waited outside for Marcella.

Kilmartin held her in his arms, and at last the half-delirious words of hope froze on the young wife's lips. She seemed to waken suddenly out of a trance. Like one who has been dreaming sweetly of home and sunshine, and is shaken up to confront howling hurricane and shipwreck she looked wildly round the pitiless stone barriers and clung to his neck. In that moment she was terribly assured that their hands were severed, that she was leaving him there for life. But there was no more time for speech, not an instant to undo the work she had struggled so hard to accomplish. The madness in her soul could find no expression before he himself had put her from him outside the door of his cell and the bolts had grated and clanged behind her.

Then Father Daly felt that the only way to save her reason was to get her home at once, home to the wide moors and the rolling waves, and all the soothing sights and sounds of nature which, being associated with happier days, might win her round to hope again after the present crisis should have passed.

She followed him meekly and passively, but with such a look of silent despair in her face as made people turn to look at her where she sat in the corner of a railway carriage or steamer, staring blankly before her, and seeing nothing but rigid stone walls built up between her and the face of the heavens. When the journey was at last at an end and Crane's Castle reached she was carried up to her room and laid on her bed, the blinds were drawn and the servants stepped about sofly. Surely this was a dreary house on the verge of the thundering Atlantic, under the shadow of the hills; in one room a woman whose wits were gone with sorrow, in another this crushed creature huddled on the bed, unable to turn her face to the light of day.

The little home at Inisbeen had been shut up and Mrs. Kilmartin and her attendant had been removed to Crane's Castle. Miss O'Donovan remained with her friends in Dublin, feeling unequal to the melancholy task of looking after so sad a household as that at Distress. Faithful Bridget managed as best she could, hoping for the moment when the young mistress would open her eyes again on the daily world and lift the terrible cloud a bit that hung over the sombre dwelling. Father Daly came and went, his hair somewhat whiter, and the wrinkles in his pathetic old face deeper than on the day when we first made acquaintance with him.

And every day the people from their cabins among the bogs and mountains besieged the castle for news of Mr. Bryan, and of their darling lady. They had a vivid understanding of the tragedy that had been lived, and was yet to be lived through. Their prayers and their ululus rose evening and morning in lonely places, and filled the wide air seldom disturbed by other noise than the roaring of the waves and the cries of sea-birds. Bare feet were forever on the tracks leading to and from homes and burrowing places undiscoverable by all save those who knew the way. Marcella and Kilmartin had cared to know those ways and had left the high roads of the world to find them out, and therefore they were worshipped now in their sorrow by barefooted pilgrims who knew no other paths through life than these seamy zigzags that led along dreary flats and up to lonesome highlands.

CHANGED TONE OF CONTOUR-VERSY.

We are witnessing, I have said, an extraordinary spectacle. The idea of the Catholic religion is sweeping all before it. No other religious view has held its ground; in the flood of criticism, of unbelief of Positivism, as the French name it, sects and parties that once stood firm and immovable are drifted or driven out to sea, and the Catholic Church and historical Christianity rise up out of the deluge, appearing, after ages of discussion, to be one and the same. We, in England, are a comparatively little flock; but, in communion with the one Shepherd we represent, we embody that principle and fact of continually which science assures us will alone secure to the future the stability, the essential life and characteristic endurance of the past. We, at all events, never have broken with the Chair of the Apostles or the visible company of the saints; we stand precisely where all Christians stood seventeen centuries ago, and our faith may be read in Irenaeus or Tertullian not less clearly as to its form and substance than in Cardinal Newman. So much, I maintain, the very drawing near us, and ever yet nearer, of religious-minded men in the Church of England and in other churches, too, though not to so notable an extent, the admissions of critical historians, and the wonderful growth of sacerdotal views and higher beliefs concerning the Holy Eucharist do, in fact, proclaim: there is a consistency, an advance toward definite issues, a recovery one by one of dogmas which were long discredited and which cannot but coalesce into a system—the outcome whereof must surely be an acknowledgment as it was unexpected, that the Roman Church has proved herself a faithful witness and guardian of the treasure committed to Christians at the beginning. We have almost emerged from the long defile of controversy, into the open day and the wide plain, where restoration may build in the light. As issue after issue comes to be decided in favor of Rome—and is it not happening?—the effect will be an increasing movement towards the centre of unity which must at length prove irresistible. We ought, then, to make ready—and our task is construction—not so much to refute as to explain, nor to call in question the good faith, the virtues, the commendable works of those who differ from us, but to set fully in their sight all we know of our religion, hoping that they will see it, as we do ourselves, to be the best thing in the world, and will claim a share in it with us. The fiercer accents of dissension have had their day; our Holy Father calls upon us, in language most moving, to seek peace and ensure it; we are, henceforth, to persuade with the olive-branch the fraternal dialogue, not to smite, and scatter with the sword. I mean that our business will be more and more to clear up misunderstandings, to let the nation know us as we are, and to walk before men worthily, according to the principles which we profess. —Dr. Barry, in London Truth Society.

A Two-Fold Prayer.

The Rev. Dr. Kane, of Belfast, Ireland, received a letter recently from Mr. Gladstone, in which he says: "As life ebbs away I hope I become inclined to a milder and more hopeful view of any differences that prevail among us, and concurrence in the greater and far greater matters of which you have given me so satisfactory a proof. It has further the advantage of inspiring a lively hope that at home too we may discover a method of agreement. Let us now join in saying God save Armenia, yet not at the proper time forget God save Ireland."

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medicine.

ANGLICAN ORDERS.

The Rome correspondent of the Philadelphia Catholic Standard and Times, wrote from Rome, on October 7, as follows:

Since my letter of last week we have received in Rome copies of the letter of Lord Halifax summing up his decision on the decision, for after all have not Anglicans the right to judge the Pope? In it he says: "It is stated, I observe, that members of the English Church asked for the investigation to set their doubts at rest. The statement, so far as I know, is absolutely untrue. We have never had any doubt of the validity of our orders. I rejoiced, indeed, when I heard that an investigation into the subject was to be opened at Rome; for I have always thought, and I think still, that if the Roman Church could have been brought to do justice to the Church of England in this matter a great bar to re-union would have been removed; but she has not done so, and we can only deplore the fresh obstacle that has been interposed between those who, if wiser counsels had prevailed, might have been drawn together." This letter is another proof of what was long foreseen in Rome and in England, namely, that the Anglicans, headed by Lord Halifax, were willing to take all they could get and give nothing they could hold. But the noble Lord forgets his summer vacation spent in France with the Abbe Portal and the numerous consequences which grew up out of it and brought the Anglican controversy to the fore. I know that when the Viscount visited Rome in 1895 he had letters in his pockets from the Archbishops of Canterbury and York, as well as from half a dozen of the English Bishops. In truthfulness it must be confessed that these letters did not state that their authors doubted their possession of orders, but in truthfulness also it must be allowed that many of the Anglican persons had doubts then, and expressed them. In view, therefore, of such tactics as are now being adopted, we can only be the more glad that Peter has spoken through the mouth of Leo, and that justice has been done to the historic position which the blessed John Fisher laid down his life to sanction. On the picture in San Silvestro in Capite, mentioned in my last letter, are the words: "Johannes Fisherus Anglus, Epus Roffensis. Cardinalis a Paulo III. creatus Tit. S. Vitalis Qui prius tamen martyrii quam cardinalatus purpuram accepit ab Henrico VIII. ad fidei Catholicæ et sedis Aplice primatus defensionem occisus anno XPI. MDX. XXV. ætatis vero 76, primus fere omnium Lutherum et Lutheranis scriptis suis doctissime confutavit." The crown has been put on his work by the decision in which his heirs have triumphed and received justification, and which is in great part due to the studies performed under the shadow of his image at San Silvestro in Capite.

"Go On."

Archbishop Riordan, in a recent lecture delivered in the city of San Francisco, alluding to the famous controversy and war waged by the intellectual athlete, Father Yorke of that city, against the public calumniators of the Church said: "Some time ago I met a prominent member of our Church who loves peace, who hates war, who does not wish to be disturbed. He said to me: 'Can you not call off Father Yorke?' and I said to him that I could: that I thought one word from me he would listen to, and one command I am sure he would obey; but it would be very embarrassing. And he said, 'Why?' and I answered, 'Because I told him to go on.'"

The report of the lecture says that great applause following the recital of this incident, showing that the listeners were in hearty sympathy with the defense made by the clergy of that city against public conspirators and defamers of all that Catholics hold sacred and dear. The old idea that our clergy must confine themselves strictly to the sanctuary in their defense of right and justice was all right and very good and proper in other days; but in these days of papers and pamphlets and books and public discussions of all questions under the sun, when the Church is to be defended, no one can question the propriety of the clergy using the means best adapted to serve their purpose. As a broad-minded ecclesiastic said some time ago, he never knew it was a mortal sin for a cleric to write a card in the local newspaper when the Church was attacked. The spoken word is the great public office of the teaching Church, but the written and printed word also is the modern auxiliary in the propagation of both gospel and historical truth. Here in America we are surrounded by peculiar circumstances living among a people most of whom are not Catholics and most of whom, also, down in their hearts, have still a hidden fear of the Church. Hence, we must use every available means to root out this fear and prove to our neighbors that as Christians we love them, as citizens we are not one whit less loving towards our country than the best of them.

The Independent says: "No one objects to Catholic parochial schools." But is that saying true? Protestantism objects to them; Free Masonry objects to them; all the secret, proscriptive, "patriotic" orders object to them; the preachers of the Gospel of Hate, like Doctor Fulton, object to them; and the devil objects to them. The number of persons objecting to them is legion. —Catholic Review.

LEAGUE OF THE SOULS IN

General Intentions

Messenger of the "The idea that faction and will go to its furthest, a quence, if we did sinner may be so world as not to be cast away from God. "No one will v all sins are equa cold-blooded and crime, and those transgressions into ally and almost in the same time we not bear to look on small; that He comes into His pre pure and worthy might rationally should be some m who are in the mi between deep an sions on the one perfect purity a other, may be dea the just measure o then, in God's na Wiseman, after w "is there in itse, popular a theme of Catholics?"

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When we are great leader, " of silver to Jeru be offered for th and in the same holy and wholes for the dead tha from their sins," ently, that the Je mediate state, God was not enj punishment "w since, through rifice, the suf be released. In the of praying t tially based on the state, in which t siciently guilty f tion, nor suffic vision of God's punished and pu lified for this ble in vain among a recorded in the find one which knew the Jew time. On the Him confirming lief: "Whos word again the forgiven him, b against the Holy forgiven him, e the next." A "Some sins may this world or in shall not be fo hereafter."

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LEAGUE OF THE SACRED HEART.

General Intention for November. THE SOULS IN PURGATORY.

Messenger of the Sacred Heart.

"The idea that God requires satisfaction and will punish sin, would not go to its furthest and necessary consequence, if we did not believe that the sinner may be so punished in another world as not to be wholly and eternally cast away from God."

"No one will venture to assert that all sins are equal before God—that there is no difference between those cold-blooded and deliberate acts of crime which the hardened villain perpetrates, and those smaller and daily transgressions into which we habitually fall."

"The same time we know that God cannot bear to look on iniquity, however small; that He requires whatever comes into His presence to be perfectly pure and worthy of Him; and we might rationally conclude that there should be some means whereby they who are in the middle state of offence, between deep and deadly transgressions on the one hand, and a state of perfect purity and holiness on the other, may be dealt with according to the just measure of His justice."

What, then, in God's name, asks Cardinal Wiseman, after writing what precedes, "is there in this doctrine, viewed simply in itself, that can make it so popular a theme of declamation against Catholics?"

"The so-called Reformation is responsible for the rejection of the doctrine of a place of temporary punishment after life, a doctrine, however, which dates back to Apostolic times, and which, in fact, was held by the Jews, before the coming of our Lord. Nor is it necessary, in proof of this, to take the Book of Macabees as belonging to the canon of Scripture—which it certainly does—but simply as a reliable historical record of facts and of Jewish customs and beliefs."

When we are told that Judas, the great leader, "sent 12,000 drachmas of silver to Jerusalem for sacrifice, to be offered for the sins of the dead," and in the same breath, "that it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins," we are told, equivalently, that the Jews believed in an intermediate state, wherein the face of God was not enjoyed and yet eternal punishment was not endured, since, through prayer and sacrifice, the suffering souls might be released. In other words, the practice of praying for the dead is essentially based on the belief in a middle state, in which those who are not sufficiently guilty for eternal condemnation, nor sufficiently pure to enjoy the vision of God's face, are for a time punished and purged so as to be qualified for this blessing. We may seek in vain among all Christ's sayings, as recorded in the New Testament, to find one which reprobates a belief He knew the Jews held in His own time. On the contrary, we find Him confirming them in their belief: "Whoever shall speak a word against the Son of man, it shall be forgiven him, but he that shall speak against the Holy Ghost, it shall not be forgiven him, either in this world or in the next." As if He were to say: "Some sins may be forgiven either in this world or in the next, but this one shall not be forgiven either here or hereafter."

During the three hundred and fifty years, since Luther's death, the principles of the Reformation have had time to ripen and develop, and are now being worked out to their legitimate conclusions. The present generation of non-Catholics, who still persist in the denial of a purgatory, recognizing, as they do, on the one hand that "nothing defiled can enter into the Kingdom of heaven," and on the other that it is repugnant to the idea of justice that God should, for slight offences only, inflict eternal punishment, seek for a solution of the difficulty by rejecting the doctrine of everlasting reprobation. Logically, a hell, eternal in its chastisement, implies for us a purgatory with its temporal pains, would we safeguard God's attribute of justice.

A great champion of Protestantism, W. E. Gladstone, as early as 1878, while casting obliquy on the Old Church, gave utterance to his views in the following terms: "The strong and just reaction from the purgatorial system, prevailing in the Latin Church of the period, went far to account for, and even excuse the death of the state of the human being, which led to an abandonment of the *uniform practice of the earliest ages of the Church, as testified to by the Liturgies, in the commendation of the faithful departed to God, for an increase of their rest and peace. But what caused, nay even what might excuse, the violence thus done to nature, as well as to religion, did not frustrate its mischievous effects in narrowing the range of Christian sympathies, and establishing an anomaly in the general doctrine of prayer. With the observance of this solemn tradition came, indeed, manifold confusions of doctrine, with its solemn import, seemed to have no place left for it when the intermediate state of souls had been reduced almost to a cipher."*

"Worst of all the new standard appeared to be in hopeless conflict with the widest experience; for it implied that the entire work of discipline was in every case fully accomplished on this side of the grave, that every

soul passed away into the unseen in a state of ripeness for a final destiny of bliss or woe. But violence begets violence. Within the last twenty years a reaction has arisen, under the force of which a crowd of Protestants, and even many who deem themselves to be the cream of Protestantism, have adopted ideas of trial and purgation beyond the grave which vastly exceed in latitude anything ever taught by the Church of Rome."

Of course, every Catholic knows that the great intellectual revolt of the sixteenth century had not the shadow of reason in denying this or any dogma of Christ's infallible Church. But the admissions contained in the preceding extract are significant when made by so remarkable a man as the veteran statesman of England.

We lay particular stress on his mention of the Liturgies. His instinct led him in this case, quite unconsciously perhaps, to find his assertion on exceptionally strong grounds, where proof is required for the antiquity of practice or belief, for *Lex credendi est lex orandi*. The correct language of the public Liturgies of the Church has always been considered as the accurate expression of the doctrines of faith, which she professed, at the time when they were used. Indeed, these doctrines form the substance of the public prayers and office of the Church. They are the rule by which every expression is measured, and in them we find that supplications were always offered up through Christ, for the repose of the souls of the faithful departed.

The first Liturgy was that which was formed and used by the Apostles, in the church of Jerusalem. It is sometimes called the Liturgy of St. James, the first Bishop of that See. The following is but a part of the commemoration of the faithful departed, as contained therein: "Again and again, we commemorate all the faithful departed, those who are departed in the true faith, from this holy altar, and from this town, and from every country; those who, in the true faith, have slept, and are come to These, the God and Lord of Spirits and of all flesh. We pray, we beseech, we entreat Christ our God, who has taken these souls and spirits to Himself, that through the innumerable acts of His mercy, He would render them worthy to receive the pardon of their offences, and the remission of their sins, and would bring us and them to His Kingdom in heaven."

"Impute not to them their sins. Enter not into judgment with thy servants, because no man living shall be justified in Thy sight; nor is any one of the human race free from the guilt of sin, or pure from stain, but only our Lord Jesus Christ, Thy only begotten Son, through whom we also hope to obtain mercy and remission of sins, which is given through Him both to us and to them."

And so all through the long list of Liturgies, of St. Mark, otherwise of Alexandria; of Constantinople, or of Saints Chrysostom and Basil; that of the Nestorians, called the Liturgies of the Holy Apostles, and a second one called that of Theodorus; then the Liturgy of Nestorius himself; then the Coptic, used by the Egyptians; and the Greek Arabic; that of St. Gregory; of St. Cyril; and Ambrosian and the Roman.

All these liturgical prayers, contained, as they are, in the canon of the Mass or *anaphora*, that is the most sacred part of the form of divine worship, are most touching in their earnest entreaties for mercy for the departed, that they may be released from their sins. But it would be impossible to reproduce them here, even to satisfy the devotion of our Associates.

We know well how dear to the heart of all the members of the League is the devotion of the Holy Souls, especially during this month of November. Their fervor is in no need of being enkindled, still, when they wish to win others over to so consoling a devotion. It would be well for them to recall some of the motives which may be dwelt upon to induce them to embrace it.

The Souls in Purgatory are holy. They are very dear to the Heart of Jesus, first, because they have a great love for God, and then because they suffer.

They love God with an ardor and intensity of which we have no conception. They love Him to such a degree that this love, debarred as it is for a while from God, the Object of its yearning, becomes their greatest torment. Freed from the burden of their mortal bodies nothing now hinders them from thinking unceasingly of God, from tending towards Him, and from deploring the sins which shut them out from His presence. Happier, in a sense, than the children of the Church Militant, they know that their awful sufferings will never force from them a cry or a complaint which might wound the Heart of Jesus. They even understand so well God's justice that they hold dear the very torments their offences deserve.

The Heart of Jesus has, therefore, every reason to be pleased with the Holy Souls, who glorify Him by a love purified more and more at every pang. But the glory they will render Him in heaven will be even greater. It is to heaven for God this glory that we should hasten by our prayers the end and full measure of their atonement.

These blessed souls suffer, and their sufferings are appalling, and this, again, is why the infinitely compassionate Heart of Jesus pities them. In coming to their relief, by the application of our own merits, we fulfil one of the most ardent desires of God, whose justice wills that He no longer pardon, but who leaves to us a means of appeasing His justice by satisfying His mercy. To curtail the

term of suffering for them is an act of charity; but would it not be still more perfect to do it out of sheer love for the Divine Heart?

The day is not far distant when we ourselves shall have passed into eternity. And for those who find it difficult to act from a more lofty motive we are but pleading in our own cause of no remote future. Though shriven by God's priest—a grace on which we all confidently count—dare we hope that our soul will appear in God's presence without stain or blemish of any kind? And if not, who are to help us in our dire anguish? Our friends? Yes, perhaps, until they too shall have passed away. But even how many will mercifully remember us beyond a year or two? Their prayers for us will grow fewer and less earnest. And now think, if we had lengthened the eternity of bliss but by one month or one day by being but one departed soul, before its appointed time, we have made for ourselves a friend powerful before God, unspcakably, eternally grateful, one who can never forget. While we are languishing and suffering far from God's presence that soul will intercede, without momentary intermission, before the throne of Mercy. It will be the first, when our fearful trial shall have been shortened by its prayers, to greet us on the threshold of heaven, and welcome us to the eternal home of the elect.

PRAYER. O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular for the poor suffering Souls, that they may be released from their sins. Amen.

GREAT MEN OF ELOQUENCE.

Justin McCarthy's Recollections of Orators of the Past and Present.

I have just been reading a book bearing the title of "Modern Political Orations," edited by Mr. Leopold Wagner, and published by Mr. Fisher Unwin. This book contains speeches of Lord Brougham, Macaulay, W. J. Fox, Daniel O'Connell, Cobden, Bright, Lord Russell, Disraeli, Gladstone and a number of other men, some of whom still belong to political life. The volume has for me a great deal of personal interest. I certainly have not heard all of the speakers, but I have heard most of them. I have heard nearly all the great speeches of Mr. Gladstone and Mr. Disraeli, and Lord Russell and Mr. Lowe, and I remember well hearing two or three really powerful addresses from Lord Brougham. Macaulay I never heard, Daniel O'Connell I once did hear—in a manner, that is to say.

I was once present as a schoolboy when O'Connell delivered an address to the school in his very latest days—when an old man sitting humped up in a chair muttered some words, not one of which reached my ears—and that is my only recollection of the great orator to whom Sir Edward Bulwer Lytton devoted such rapturous praise in his poem, "St. Stephen's," and of whom Disraeli said that no voice ever impressed the House of Commons more in his time than that of Sir Robert Peel, "excepting only the thrilling tones of O'Connell."

Cobden and Bright, of course, I heard again and again, and I need hardly say that Mr. Gladstone's eloquence was familiar to me. Sir Alexander Cockburn I heard in some of his finest speeches, and Sir Edward Bulwer Lytton and the Earl of Ellenborough "Oa the Polish Insurrection," and Robert Lowe, Parnell and Bradlaugh, and Lord Randolph Churchill, and Mr. John Morley, and Mr. Chamberlain and all others of our time.

The orator seems to be, in one sense, something like the actor. He lives only on memory and tradition. Yet the actor appears to me in one respect to have the advantage. If he wins a foremost place he is remembered, at all events, as having won that foremost place. Very few people living can now remember Edward Keen, but as we all of us know Keen was a great actor. Not many people are aware that Lord Ellenborough and Shell ranked amongst the greatest public speakers of their time. W. J. Fox, the famous orator of free trade, is almost altogether forgotten, and yet I have heard old members of the House of Commons say that they were more enthralled by his speeches than even those of Cobden and Bright.

There seems to be a curious caprice about the fame of an orator. Of course the voice must naturally count for a great deal, and in voice and manner, W. J. Fox was all but supreme, and yet he is practically forgotten. I think the most interesting speaker, if I may use that phrase in a peculiar sense, to whom I ever listened was Monsieur Thiers. Yet his voice was bad, his manner was ungainly, but all the same he held on, fascinated by the closeness of his reasoning and by the readiness and the variety of his illustrations. I have heard Barryer and I have heard Jules Favre. Either of these men, if regarded as a mere rhetorician, was incomparably superior to Monsieur Thiers, but neither could, to my thinking, so completely engross the attention of an audience as Monsieur Thiers, in spite of all his defects could do.

I think the greatest orator I ever heard was John Bright. As a debater he could not compare with Gladstone, but there were occasions when he reached a higher atmosphere than even

Mr. Gladstone had attained. The volume to which I am now referring contains Bright's famous speech on the suspension of the Habeas Corpus Act in Ireland, delivered in the House of Commons, February 17, 1866. This is the speech which contains the memorable passage declaring Mr. Bright's belief that "if the majority of the people of Ireland, counted fairly out, had their will, and if they had the power, they would unmoor the island from its fastenings in the Atlantic and move it at least two thousand miles to the west." Many of Bright's friends and admirers thought this the greatest speech he had ever delivered. The late Mr. Blake Dillon, the father of Mr. John Dillon of our time, told me that he had come to the House of Commons with an almost peribolical admiration for the eloquence of Mr. Bright, whom up to that time he had never heard, and that Mr. Bright's speech on that day went far beyond any estimate he had formed.

I have sometimes in my own mind compared the eloquence of Mr. Bright with that of Mr. Wendell Phillips, the American orator. The men had little in common exceptate style of presence and exquisite voice. But I have sometimes thought that Mr. Wendell Phillips in his oratory combined to a great extent the fluency of Mr. Gladstone with the straightforward simplicity of Mr. Bright. Certainly Mr. Wendell Phillips was one of the greatest speakers I have ever heard. The gift of Cobden was persuasiveness. If the work of the orator is above all things to convince, then he was undoubtedly a great orator. But he could not in the artistic sense be ranked with Gladstone and with Bright. I believe nobody ever held the House of Commons better than Lord Macaulay did, in spite of a harsh voice and an incurable rapidity of delivery; but, as I have said, I never heard him. The first Lord Lytton held the House of Commons spellbound during several sessions whenever he chose to speak, despite defects of voice and utterance which sometimes rendered almost unintelligible. I think some of us knew even at that time that we were captivated by his marvelous gift of phrasing, simply as the audiences in the playhouse were captivated by the theatrical effects of his "Lady of Lyons" and "Richard III." One of his speeches is reproduced in the volume upon which I have been commenting, and I should be glad if somebody would read it. Can a forgotten orator be restored to his place? This volume gives, at all events, a chance of such a restoration in many cases.

BLESSED CHANGE.

"Murderous Tipperary" of Penal Times and Happy Tipperary Today.

"Murderous Tipperary," "Savage Connemara" and the "Black North" are the epithets the *Daily News* (London) bestows on various parts of Ireland in an article. These qualifications may have once had a cause of existence, but happily it is no longer. The "state of the country" used to be a standing heading in Tipperary in old times, and the "latest agrarian outrage" or "another landlord shot" was an ordinary item of intelligence. What a change there is from the present day, where landlordism in Tipperary is good, because, as some cynic wittily remarks, "all the bad ones have been shot." It was a curious and most edifying spectacle in one of the capitals of "murderous Tipperary" (which is dear as the apple of his eye to every true born Tipperary man) a few Sundays ago to witness, as in the ages of faith, a long religious procession streaming through the town from the old chapel to the splendid and spacious new church, one of the most beautiful in Munster. Children in white robes and confraternities with banners preceded vested priests, Bishops in purple and Archbishops in white and gold, as they marched through the garlanded streets to the inspiring strains of hymns, and Protestants took an honorable share in the day's joyous festival. They love the day, and do not distrust their neighbors in "murderous Tipperary." Better call it gallant Tipperary.

The sweetest sod that ever was trod by Sassenach or fairy, or the sun shone down upon is gallant Tipperary.

And here, through this thoroughfare pealing with anthems, once rang the deadly volleys of musketry as the militia of the northern shire once challenged the Hns in defense of their clothes in the famous "Battle of the Breeches" after the disbandment of the constitutional force in post-Crim days. Within view of the new church is the goal once tenanted by lawless sticklers for the rights of the tenants, and where once stood in permanence the iron trap from which the Cormacks were hanged, but now the goal is abandoned by culprits and occupied as a convent by holy nuns. Blessed change!

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London, Saturday, Nov. 7, 1896.

THE HON. J. E. PRENDERGAST AND THE MANITOBA SCHOOLS.

Our attention has been called to the able and exhaustive exposition of the Manitoba School question given by the Hon. James E. P. Prendergast before the Manitoba Legislature on 12th March 1890, when the iniquitous Greenway-Martin School Act abolishing Catholic Separate schools was before that body.

Mr. Prendergast had been a member of the Administration, but he nobly handed in his resignation when the Government determined on passing this measure. His speech, which is published in book form, was a complete and eloquent refutation of the arguments relied on by the opponents of Catholic education in the Province, and is a most useful portion of the literature which has been issued on the subject.

Mr. Prendergast remarks that much had been said of the secrecy (designed, of course) which had been thrown by Catholics around the management of their schools, "as an obstacle to the investigating eye of the Government and of the public." He shows that by the old law there were sixty visitors of Catholic Schools, of whom thirty-eight were Protestants, while for the Protestant schools there were sixty-four visitors, of whom nine were Catholics.

The schools, too, were regularly inspected, and the reports regularly sent in to the Government, but were apparently not read by those who made complaint that they were secret. He said:

"Yes, Mr. Speaker, our schools are secret, not for those who are most interested in them, and who have followed their progress with anxiety, but for those who thought it more convenient to close their eyes, and thus free their conscience from the recklessness of their statements."

An amusing fact is related by Mr. Prendergast in connection with the general statement that Catholic schools are inefficient, and though it occurred in the North-West Territories, and not in Manitoba, it is worth while mentioning it here.

The year before the anti-Catholic School Acts were passed in Manitoba, that is, in 1889, the North West Government issued a regulation for the examination of teachers. The purpose was by a side wind to exclude religious teachers, who were supposed to be incompetent, and to effect this the standard was raised to a high level.

What was the result? Not one of the Protestant teachers of the Territory secured a first-class certificate! Indeed only six teachers entirely secured certificates of this class, and these were six nuns of the order of Sisters of Charity!

It was then suddenly discovered that the new programme did not work, and the old standard was restored.

Mr. Prendergast did not maintain that in every instance the Catholic schools attained a standard which is the ideal of what we ought to aim at in education. The Province was, and is, yet young, with limited resources and sparse settlements, but he showed to demonstration that neither had the Protestant schools attained such perfection that Protestants should speak disparagingly of the efforts of the Catholics toward improvement. Thus, in the report of the Protestant Superintendent, Surgeon Creek school was described as "dirty and untidy, and very little, if any, progress had been made." When the Inspector visited it "the few children present were covering round the stove," and in the whole school there was only one slate pencil. Grasmere, Greenwood, Dundas, Balmoral, Cypress, and thirteen other localities are mentioned, in all of which either the schools were closed, or the pupils in attendance ranged from 0 to 7 when the inspector visited them.

Mr. Prendergast remarked that we are not to conclude that the Protestant schools are a failure. They are, on the contrary, a credit to the young

Province, but they are not by any means as satisfactory as they might be in every case, and the Protestants of Manitoba and Ontario might well speak charitably of the efforts of Catholics in the Province to educate white children, half breeds, and Indians, without magnifying all the shortcomings and defects of schools managed under great difficulties.

He added that the privileges claimed by Catholics are nothing extraordinary. They are based on natural law. Parents have the natural right to give a religious education to their children, and he warned his former colleagues that Catholics would not accept the proposed legislation but would move against it even to the foot of the throne.

This has been done largely through the zeal of Mgr. Taché and his distinguished successor, Mgr. Langevin, the present Archbishop of St. Boniface, and it is not to be supposed that the latter, or the Catholics of the Province, will accept the miserable offers which are now said to have been agreed upon between Messrs. Greenway and Laurier, instead of the Catholic schools which have been arbitrarily abolished. As the real terms of the agreement which is said to have been arrived at, are still not published, we cannot tell to a certainty what they are, but we can say that the Catholics of Manitoba will not be satisfied unless Catholic schools are restored with all the rights of the Public schools of the Province.

THE IRISH DELEGATES IN TORONTO.

Our readers will peruse with great interest the account of the meeting in Toronto pavilion on October 27, a report of the proceedings of which will be found in another column.

The purpose of the meeting was to receive the report of the delegates who were sent from Canada to represent the Irish race of the Dominion at the Convention held in Leinster hall, Dublin, on the first three days of September.

His Grace Archbishop Walsh was the first speaker. It will be remembered that the suggestion that this Convention should be held was first made in October, 1895, by His Grace in an open letter to the Honorable Edward Blake, M. P. for South Longford. Mr. Blake had been greatly maligned, not only by the open enemies of Ireland, but even by false friends, who, while professing to be working for the cause of Ireland, were in reality playing into the hands of her enemies, and endeavoring to create dissension at the very moment when unity was most required, when a general election was pending.

When a battle is being fought by two contending armies, if on one side points of vantage are yielded to the foe, or fortifications given up without a struggle, the officers who are responsible for doing this are justly regarded as traitors to their cause, and are punished as such as soon as possible after the engagement. Yet this was what was done by Mr. Timothy Healy, even while he was professing to be one of Ireland's leading defenders.

It was at this critical moment that Mr. Healy made unfounded charges that the Irish Nationalist party, and especially Mr. Blake, had sold a constituency to the Liberals, for the purpose of weakening the Irish representation in Parliament.

If the people of Ireland had believed Mr. Healy, the natural consequence of such assertions would be not only the loss of the constituency itself to the Nationalists, but the demoralization of the Irish party at the very moment when they most needed to be united.

It was explained by His Grace at the Toronto meeting that, in consequence of these misrepresentations, friends of Ireland had deemed it proper that in his representative character as Archbishop of Toronto, he should write an open letter to Mr. Blake declaring the highest esteem in which the latter is held in Canada, where he is best known, and expressing confidence in his honor and integrity, and in the patriotism and disinterestedness which led him to make the sacrifice of leaving Canada, in order to assist in gaining Home Rule for Ireland.

It was in this letter that His Grace made the suggestion that Irish Nationalists should call a general convention of Irish delegates from all parts of the world to meet in Dublin for the purpose of devising means to restore unity to the Irish party.

This excellent suggestion was acted upon. The two factions which had destroyed Irish unity refused to cooper-

ate in calling the Convention, and there was, therefore, no resource but for the majority of the Irish party to take action, if the Convention were to become an actuality. There is not the least doubt that Mr. Dillon and his colleagues called the convention with an earnest desire for the restoration of peace between the friends of Ireland who advocate Home Rule. But if there had been any doubt it was impossible for them to pack such a convention with men who would wrongfully side with them.

Every organization in Ireland which was friendly to the cause was invited to send delegates, and the Home Rule organizations of Canada and other British colonies, as well as of the United States, received a similar invitation, and in obedience thereto the delegates were elected by all the patriotic Irish associations of the world.

As regards numbers the convention was a complete success, as there were two thousand two hundred delegates present, even the Antipodes being represented. But it was, besides, truly a representative gathering of Irishmen with full authority to decide the dispute between the contending Irish factions.

The minority parties of Messrs. Healy and Redmond might have been represented if they had so wished, but as they took no part in it is evident to all that their reason for this was that they were conscious they were in the wrong, and that therefore they would not be sustained.

His Grace, Archbishop Walsh, at the Pavilion meeting, expressed his hope that this gathering of representative men of the exiled Irish race, who have built up a new and a greater Ireland beyond the seas, will be a useful lesson to the Irish people, leading them to unite for the purpose of gaining justice for their country.

It was not to be expected that those who through personal pride and ambitious motives have sowed dissension, will at once yield to the force of public opinion, but we have reason to believe that the Irish people will act upon the advice of the convention, and will support in future the party of the majority of their representatives, and thus unity will be restored by the defeating of the factionists, if they do not yield with a good grace.

In concluding, His Grace thanked the Rev. F. Ryan for the able and patriotic manner in which he performed his part as His Grace's special representative at the Convention.

An address to the delegates was read by Mr. P. Boyle on behalf of the Home Rulers. Father Ryan responded to the address and gave an account of the efforts made by delegates to bring about a reconciliation between the leaders of the Irish parties. The delegates were sincerely anxious for conciliation, and he himself had called upon Mr. Timothy Healy in order to find out whether peace could be brought about between them. He found Mr. Healy to be a hospitable gentleman and a man of brilliant intellect, but he believes him to be wrong in the grounds of his hostility to Mr. Dillon. Mr. Healy's first reason for his course is the alleged incompetency of Mr. Dillon to lead the Irish party. Mr. Healy may be a man of great ability—and no doubt he is so—but this is not the only quality which should be in the leader of the Parliamentary party, and at all events, under a constitutional government, it is above all things necessary the leader should have the confidence of the majority of the party. This Mr. Dillon possesses, and it was the duty of the minority to accept and submit to his leadership when he was duly elected to it, and this is to be said in Mr. Dillon's favor, that he expressed his readiness to resign the leadership if by so doing a union could be effected.

Two other grounds for hostility were named by Mr. Healy, the alleged improper management of the party fund, and tyranny in the organization of constituencies. Father Ryan made personal investigation on these points, and came to the conclusion that Mr. Healy was in the wrong in making such statements. We understand that the charge of tyranny rested mainly on the refusal of Mr. Dillon to allow a candidate to be selected by a county convention to which a military camp had gained access, after being dissolved by the officers for the express purpose of flooding the convention with volunteers whose votes would be given for the selection of a candidate in whose patriotism and fidelity to the Home Rule cause no reliance could be placed. It was very proper to adjourn the convention under such circum-

stances, until an honest and free vote of the delegates could be given.

The other charge, that funds were improperly managed, was answered by Mr. Hugh Ryan, who stated that the fact that the Hon. Edward Blake is one of the committee in charge of the fund, is a sufficient guarantee that it has been, and will be, properly managed.

Messrs. Hugh Ryan, of Toronto, and John McKeown, of St. Catharines, also delivered short addresses in which they expressed confidence that the convention will be a great success, notwithstanding that it has been vilified by the factionists. The assurance of success is founded on the fact that already many Irishmen who have hitherto been opposed to the majority party have declared since the convention that they will in the future support it cordially.

The Rev. Dean Harris, of St. Catharines, and Rev. F. O'Reilly, of Hamilton, who were delegates from the Irish societies of their respective cities, expressed, equally with their lay colleagues, their confidence that the convention will bear good fruit in securing the adherence of Irishmen generally to the majority of the Nationalist party.

The Rev. Dr. Burns, a Presbyterian minister of Hamilton, also delivered a stirring and patriotic address. So much confidence is placed in the staunch patriotism of Dr. Burns by the Home Rulers of Hamilton, that he was appointed as one of the Hamilton delegates. He was unable to attend, but he declared himself to be none the less a supporter of the good cause, and when Mr. John McKeown stated that one of the most convincing speeches made in the Dublin convention was by a Presbyterian minister, Rev. Mr. Rae, Dr. Burns exclaimed, "good for him."

The Toronto meeting was in every respect a brilliant success, and we have no doubt it will serve to convince the Home Rulers of Canada of the correctness of Dean Harris's remark that aid should not be held back from the majority party of Irish Nationalists on account of the existing dissensions. To do this would be to play into the hands of the factionists, as this is precisely their object in keeping up dissension. Any aid sent to Mr. Dillon's party will be honestly employed in furthering the Home Rule cause.

PROFANITY IN POLITICS.

The irreverent use of Holy Scripture has been a deplorable feature of the presidential campaign which has just closed with our neighbors to the south of our border.

We shall not undertake to say on which side this want of reverence to God's word has been brought most largely into use for the purpose of gaining a political advantage, but it has been very marked on both sides. It seems to have begun by the speech of Mr. William J. Bryan, who secured the Democratic nomination for the presidency by the really eloquent speech in which he advocated the creation of the silver monetary standard at the Convention of that party in Chicago in June. He closed his speech by profanely protesting against placing a crown of thorns on the brow of Labor, and crucifying the laboring man on a "cross of gold;" and it has been asserted that in another speech Mr. Bryan described himself as a second Saviour of the world.

This burlesquing of the most sacred event in the life of our Blessed Lord on earth was bad enough, but it seems to have only been the signal for a campaign of profanity. It has been followed by frequent repetitions of the same ideas by numerous speakers on the silver side, but one of the worst efforts of this kind has been a disgusting parody on the Lord's Prayer which has been issued by the Bryanite election committees under the name of "McKinley's Prayer." It is too profane to be given in our columns, so we can only say of it that it begins by this apostrophe: "Our Father who art in England, Rothschild be thy name."

We admit that we cannot see the honesty of the policy which will enable the silver miners to pass for a dollar a coin whose real value will be only 53 cents; yet we have avoided to take any-sided during the Presidential contest; for we have not supposed that an opinion from Canada would change the convictions of our neighbors on this home question. But we cannot but deplore the sacrilege involved in a profane use of the most sacred words which Christians revere, whether the irreverence be committed by Republicans or by Silver Democrats.

But the Silver Democrats are not alone in this irreverence. Nearly every Protestant pulpit in the United States has resounded with political dis-

cussion during the campaign, and in most cases in favor of the Republican candidate. Hitherto the Scriptures have been held as sacred to the incultation of morality, but during the political campaign there have been copious quotations by ministers from Scripture to maintain one or the other of the political parties of the Republic, or to cast ridicule on political opponents. Such a mode of procedure is not only contrary to decency, but is irreligious, irreverent, and immoral. We hope at least, that there will be a cessation from such profanity, now that the excitement of the contest is over.

LIFE OF CATHARINE McAULEY.

We have received from the author a copy of a new book, a sketch of the life and work of Mother Catharine McAuley, foundress of the religious Order of the Sisters of Mercy, which has its chief home in Dublin, the Convent of the Order of Mercy. The author is Miss K. M. Barry, 81 Bond street, Toronto.

It is about sixty-one years since the first convent of this order was established in Dublin, and twenty years after Mother McAuley's death the number of convents belonging to it had increased to one hundred and fifty-five in all countries where there are English-speaking people. Since that time the number has greatly increased, but it cannot be easily estimated.

The preface to the present book was written by Rev. T. A. Finlay, S. J., of Dublin, and is a thoughtful appreciation of the work and its subject, Mother McAuley. Father Finlay remarks that Catharine McAuley was no exception to the general rule of God's Providence that He chooses for the great enterprises of His service individuals whose natural gifts are wholly out of proportion with the task appointed them, though it is true that God uses the weak things of the world to confound the strong. This weakness is what the world judges to be weakness, and which is what it deems to be at variance with its mistaken standards of wisdom and power. Grace usually assists nature, and thus natural abilities are usually requisite for a successful good work.

Mother McAuley was personally a woman of rare holiness, which is the first requirement of effective Christian effort. But she was also a woman of quick perception for the methods by which the sufferings of the poor are to be abated and their load lightened. It was not by enunciating fanciful theories that she proposed to effect this, but by taking on her own shoulders part of the burden, and by her co-workers doing the same.

Mother McAuley, though born of Catholic parents, was under the disadvantage that her father died when she was of tender age, and that her mother yielded easily to the temptations against faith which were so powerful in the period when she lived, before Catholic Emancipation in England and Ireland. Hence the foundress of the Sisters of Mercy was under Protestant influence during her childhood, nevertheless under these difficulties of the situation she preserved her father's faith. Her influence and good example brought others to the faith likewise, and the most notable conversions thus effected were those of her foster-parents who took charge of her after her mother's death.

It was in September, 1827, that the first House of Mercy was formally opened, and in 1829 the society of ladies in charge of it were allowed to take the name of the Sisters of Mercy. It was not till 1832 that they became nominally a religious order, with the religious habit and a formal religious profession, and in 1835 the order was approved by the Pope.

During the cholera epidemic of 1832 the new order proved its devotedness to works of mercy, and this led to its being assisted by the Duchess of Kent and the Princess Victoria, now her Majesty the Queen, both of whom sent numerous valuable gifts of fancy articles made by themselves, for a bazaar held by the Sisters for the establishment of their Institute. The bazaar was a great success, mainly in consequence of the royal gifts, and the new order became firmly established, and soon after there were many of its houses in England as well as in Ireland, and it was a flourishing Institute when Mother McAuley died in 1841. It now extends to Australia, New Zealand and North and South America, an evidence of how much good can be accomplished by one zealous soul animated with love for God and for the poverty-stricken of mankind.

The present sketch of Mother

McAuley's life is well written in unaffected style, and is a valuable contribution to the literature which describes the work of the charitable institutions of the Catholic Church. It is published in Dublin, Ireland, by Messrs. Fallon and Son, 54 Eccles street.

SOME CRITICS WHO GROPE IN THE DARK.

The Bull of Pope Leo XIII, defining Anglican Orders to be absolutely null and void, has been received with very opposite feelings by the various denominations of Protestantism.

Outside of the Church of England itself, the various sects appear to be rather pleased at the decision, but within the Church the clergy, at all events, receive it with a good deal of indignation, which has been expressed both by Bishops in their addresses to their diocesan conventions and congresses, and by the ministers generally in their sermons.

Presbyterians, Methodists, Congregationalists, Baptists and other Protestant sects do not believe in the necessity of an uninterrupted succession of ordained ministers. They would probably so believe if they possessed such a succession themselves, but as they do not, they are pleased to repeat that it is not to be found anywhere, and they deny its possession by the Church of England.

It was one of the stumbling blocks between Anglicanism and Presbyterianism during the last few years, while negotiations were going on between them for a union, that the former insisted on the continuity of the ministry through Episcopal ordination, and therefore refused to recognize that the latter has any real Christian ministry. It was, therefore, one of the points insisted on, in case of such a union being effected, that Presbyterian ministers should be ordained by Church of England Bishops before being regarded as ministers of the united Church. To this the Presbyterians refused indignantly to consent. They maintained that their own modes of ordination are sufficient, and that, on the other hand, there is nothing to show that Anglicans possess at all the Apostolic succession to which they lay claim. It has, therefore, been a pleasure to them that the Pope has also decided that they have not valid orders.

Protestant Episcopalianism in the United States is the form which Anglicanism takes in that country, it being merely adapted to the difference in the form of Government, and the Book of Common Prayer being somewhat suited to American ideas. The Bishops of that Church derive their consecration, and the clergy their ordination from the Church of England, hence they are as much interested in the Pope's decision as Anglicans themselves.

Bishop Potter, of New York, addressing the diocesan convention of that city, stated that Pope Leo had made his decision against the Anglican Orders "in large ignorance of the facts." Such a statement is absurd. It is not customary for the Pope or the Roman congregations to make decisions in this way, and on the present occasion every care was taken to consider all the facts.

The Holy Father, his Council of Investigation, and the Supreme Council of the Holy Office, by whom the question was examined, had certainly every means of knowing the facts of the case equally with Bishop Potter and other Anglican divines, and in addition they had access to the Vatican archives, which contain numerous documents bearing on the case. In fact the Pope quotes these documents in his Bull on the subject, showing that the matter had already been carefully examined and pronounced upon by Popes Julius III. and Paul IV. and Clement XI.

As far back as 1684 and in 1704 certain ministers of the Church of England who became Catholics were to be admitted to the priesthood, and a most searching investigation was made both by the Supreme Council of the Holy Office, and by the Doctors of the Sorbonne and Douai, and all the documents then examined were re-examined by the Commission of Investigation appointed by Pope Leo XIII. It is, therefore, absurd to assert that Pope Leo's means of information were insufficient.

We see by Toronto papers that at least two Toronto clergymen, the Rev. Dr. Langtry and Professor Clark of Trinity University, have taken the matter much to heart, and have spoken on the Pope's decision in at least two churches of the city.

Dr. Langtry takes the ground that the Pope is not infallible, and that his decree is a proof of this. The Catholic doctrine of the Pope's

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infallibility has reference only to faith and morals. We believe the Pope to be infallible when in his office of teacher of the whole Church he defines a doctrine of faith or morals, to be believed by all Christians. A decree thus issued is said to be defined *ex cathedra*.

The question of Anglican ordinations has undoubtedly a phase which concerns faith. Thus it concerns faith that orders conferred or pretended to be conferred without the forms essential to validity are null and void.

But the question whether Anglican orders were actually conferred according to the proper ordinal and rite is a question of history rather than of faith, and it is treated as such by the Holy Father. It seems to be, therefore, a question which regards the administrative authority of the Pope as Head of the Church, rather than one regarding faith, which the Holy Father here decides, but historical documents are so clear on the point that the correctness of the decision is absolutely certain, even though it be not regarded as a decision on a doctrine of faith. It is a judicial decision on which depends the course to be followed by the Catholic Church when those who have been once ordained as Anglican ministers are to be admitted to the priesthood.

It is unlawful to repeat the ordination of a priest, as the sacrament imprints an indelible character on the soul, and it is therefore important to know whether or not this character has been conferred when a candidate for the priesthood is to be admitted to that sacred office.

It was not through any desire to offend the sensitiveness of Anglicans that the Pope made the investigation which led to his recent decree. It became necessary to investigate it because certain Anglican divines desired to know exactly how they stand in the matter, and it was for the guidance of Catholic Bishops, as well as to give to Anglicans the information they desired, that the investigation was made.

The Rev. Dr. Langtry seems to imagine that it was for the purpose of widening the gap which separates Anglicanism from the Catholic Church that this investigation was made, and the Bishop of Salisbury is of the same opinion, for the latter asserted at a recent meeting of the English Church Congress at Shrewsbury that "the Pope had missed an unequalled opportunity to do something for the unity of the Church."

The Bishop added that the Anglican clergy who have hitherto been seeking for a recognition of their orders, in order to pave the way for a reunion of the Churches, will now "be free to do the work which lies nearest without regard for ulterior consequences." He adds that "they will now be free to create an independent world-wide communion," which he explains to mean that they will adopt "the policy of the Presbyterians."

It is not at all likely that the Presbyterians and Anglicans will become one body any the sooner because of the Pope's decision, but the very fact that such a contingency is seriously spoken of in consequence of it, is an evidence that Anglicanism is altogether a human religion without claim to divine origin, and that it is so regarded by the highest authorities within its own bosom. The Bishop of Salisbury's threat is an acknowledgment that the ministry of Anglicanism is not of divine but purely of human origin, since its essential characteristics may be changed at will from episcopal to presbyterial. This admission is by itself a complete justification of the Holy Father's decision that it lacks the character of a divinely-instituted ministry.

This consideration is a sufficient answer to Dr. Langtry's high claims that the Pope had no right to pronounce Anglican orders invalid without giving Anglicans an opportunity to plead their own cause. He says: "To the Italian mind that may be a satisfactory mode of procedure. It is not likely to win the assent of any who have been trained in the most elementary principles of British fair play."

The doctor compares the Pope to the owner of a farm of two hundred acres who is desirous of possessing his neighbor's farm of one hundred acres, and to obtain possession he brings the matter to trial, himself being the final and supreme judge, as well as the appointer of assessors and jurors who are to render the verdict in their own cause.

Thus the reverend doctor assumes that it is obligatory on the ecclesiastical tribunals within the Church of God to follow all the forms of British judicial procedure under pain of nullity. This is the climax of localism—but we could

scarcely expect anything more reasonable from the clergy of a Church which is the creation of the State, and which, therefore, has no divine authority.

Dr. Langtry entirely misstates the case in his comparison with the man who endeavors by fraud to obtain his neighbor's property.

The Pope has no personal interest in the decision on the validity or invalidity of Anglican Orders, and even if we were to assume that British methods of procedure are the only lawful methods to follow in the decisions of judicial tribunals, Dr. Langtry's case would fall completely to the ground from this consideration alone.

The ecclesiastical courts of the Church of God are not subject to the regulations of any state. The Church was instituted by Christ, an independent and self-governing organization, with a purpose entirely distinct from civil governments, and she has to arrange her own methods for the trial and settlement of ecclesiastical matters, whether regarding administration or doctrine. This was done by the Holy Father as the supreme authority in the Church, and it is nothing less than nonsensical to assume that he should first obtain from Rev. Dr. Langtry, or other outsiders, the rules by which his investigations should proceed.

We shall in a future issue have more to say in regard to the crude ideas of Dr. Langtry regarding the forms which are to be deemed essential in ordination, and to the doctrine of intention as necessary in the administration of the sacraments. It will suffice for the present to say that Dr. Langtry has invented, or at least has fathered, a theory of this doctrine which has not even the approbation of his own Church, and still less of Christian tradition.

EDITORIAL NOTES.

The whole country knows what Mr. Laurier pledged himself to do during the late election, how he declared the Remedial Bill did not go far enough, and that if he were in power he would see that the rights of Manitoba Catholics under the Constitution would be restored in their fullness and entirety. —N. W. Review, Oct. 28.

The editor of the *Review* has omitted something. After the first three words quoted above he should have written "except the editor of the Antigonish *Casket*." He will not have it that way.

"Sir Charles Tupper did a very silly thing at Winnipeg in making use of language that so readily sent itself to misrepresentation." —*Casket*.

WHERE does the misrepresentation come in? The morning after he delivered his celebrated speech in Winnipeg all the papers in the country—Conservative and Liberal alike—reported Sir Charles as saying: "Are you going to put into power a Frenchman and a Roman Catholic who will introduce a stronger Remedial Bill than mine?" Would it not be better for the *Casket* to write that Sir Charles Tupper said this in a moment of weakness?

In a former issue we asked the *Casket* how could Sir Charles Tupper and his party carry the Remedial Bill with thirty or forty followers pledged against it, and in reply the editor asks: "Which was it—thirty or forty?" We really cannot say. Thirty were openly pledged against the Bill, ten were wobbling, and many more were waiting the first opportunity to knife it, provided they could do so without injuring the prospects of their party's return to power. They hated the Bill and all its belongings but professed to be friendly thereto for expediency's sake.

The alleged number of anti-Remedialists in Ontario, for whose policy in this regard the Government was not responsible, was more than offset by the number of Liberal candidates in Quebec pledged in favor of the measure. —*Casket*.

This is not a fair answer to our question:—"How could Sir Charles Tupper and his party if returned to power have carried the Remedial Bill with thirty or forty followers pledged to vote against it?" We know that he could carry his Remedial Bill, or any other measure, with the aid of Liberal votes; but the Liberal members of Quebec were not pledged to support Sir Charles Tupper's Remedial Bill—they were pledged to vote in favor of a measure to be introduced by Hon. Mr. Laurier in case conciliation failed.

The Holy Father has once more, in conversation with the Right Rev. Dr. Fitzgerald, Bishop of Ross, Ireland, manifested his deep interest in the cause of Ireland. His Holiness on this occasion did not, indeed, suggest anything otherwise unknown to the people of Ireland themselves, as the best means for them to obtain their legitimate aspirations of national independence. He spoke strongly of the deplorable consequences of the dissensions which are separating Irish parties into hostile

factious. The Holy Father said: "Let them work together. Let them be united, and if so they can get anything and do anything they wish for. But if broken up by selfishness or faction, they will lay their cause and their country in ruins."

At the thirty first annual convention of the Provincial Sabbath School Convention held in this city last week, Mayor Little welcomed the delegates on behalf of the Corporation. He declared that there is no greater work or more important than that of the Sunday school. This is true, especially for the denominations which have no other means of teaching morality and religion to their children, as they have excluded religious teaching from the public schools. But it is also true for Catholics, for although we have religious teaching in the schools, religion is of so much importance that it is very desirable that it should be imparted to Catholic children in the Sunday schools also, where sound instruction is given by the clergy. This supplements the teaching given by Catholic teachers in the schools during the week. The Mayor also said, in reference to the liquor traffic, that "the best way to end it is by getting the people to set their faces against it. The drinking of liquor is simply a fashion and can be abolished." We heartily concur with the Mayor in the utterance of this sentiment and will advocate any practicable measures which may be taken for the diminishing of the drink evil.

On last Saturday His Grace the Archbishop of Toronto celebrated the forty-second anniversary of his ordination to the priesthood. The following tribute to the distinguished Churchman, from the *Toronto Mail and Empire*, is but the simple truth. He is beloved by those who have the privilege of his acquaintance, as he is, and has ever been, admired by all, Protestants and Catholics alike, because of his noble, all-embracing kindness of disposition. To the Irish people more especially is he very near and dear, for his heart and purse are ever open to assist in the work of their betterment, socially and politically. The *Mail and Empire* says:

Archbishop Walsh was ordained priest in 1851 by Archbishop Count Charbonnel, and since that time has worked indefatigably both as a priest and Bishop in London and Toronto. His Grace's first appointment was to the parish of Brock, and many are the stories told to-day of the hardships which he had to endure in his early life as a priest among the Catholic settlements. He was afterwards parish priest at St. Mary's Church, Toronto, and soon afterwards was appointed Vicar General of the diocese. He was consecrated Bishop of London on Nov. 19, 1857, and on the death of Archbishop Lynch in 1880 was transferred to Toronto. His Grace is respected by Protestants and Roman Catholics, on account of his many views on questions affecting the duties of citizens to both Church and State. He is those of the Catholic household he is esteemed as a learned churchman and loved as a kind and affectionate father. His people extend to him the sincerest wish that he may live many more years in the episcopate of which he is so conspicuous an ornament."

BISHOP DART, of the Anglican diocese of Westminster, B. C., at the meeting of the synod of that diocese last week, declared that "it is not to be inferred from the silence of the authorities of the Church that they approve of a system of education which tends to close God's revelation to the hearts of the children, and leave them in ignorance of the greatest characters and the most momentous events in the history of humanity." For this cause he says that efforts will be made to secure the co-operation of other religious bodies to introduce religious teaching in the schools. He is of opinion that, at all events, in large towns, arrangements can be made so that clergymen may instruct the children of their own denomination during the school hours of the week. We are gratified to find that the Anglican Bishops and clergy have awakened to the necessity of religious education—a necessity which has always been apparent to Catholics. But the means whereby Bishop Dart hopes to secure the desideratum are inadequate, as they have already been tried in some places and found not to meet the requirements of the case.

A STRANGE occurrence is reported from Crum, near Vancouver, Kentucky, where an entire Baptist congregation has turned over to the Mormons in consequence of a sermon preached there by a Mormon missionary named Barrows, who had been doing missionary work for some time in the section. The Baptist pastor, Rev. Mr. Riffato, had heard of the intended coming of the Mormon, and had locked the doors against him, but the congregation burst it open and the Mormon preacher marched in, accompanied by the principal Baptists of the place singing triumphantly, "Hold the fort for we

are coming." Mr. Riffato, the pastor, was very angry and endeavored, without success, to prevent the entry of the invaders, who only ridiculed and laughed at him, saying that Mormonism has more truth in it than the Baptist religion. The climax was reached when Deacon Shoup, a half brother of the Baptist minister, threw off his robes and donned the sacred garments of Mormonism. Mr. Riffato owns the church building, though he was unable to hold it against the intruders. He states that as there is no Baptist congregation, he will use the church to fatten hogs in it. Mr. Riffato further declares that, in consequence of the conduct of his half brother, he will revoke his will whereby he had bequeathed a large fortune to the deacon.

ORANGE and yellow colors were to be seen in great profusion in several of the large cities of the United States last Saturday, but they had no connection with the Orange society. They have been adopted during the present presidential campaign to represent the cause of the gold standard in coinage, which has been the main question at stake during the political warfare. Saturday last was the day appointed for the Republican and Gold Standard demonstrations in the capitals of many of the States, and the supporters of that cause turned out in full force for a general parade. Gilt helmets, yellow chrysanthemums, and ribbons of the same color were universally displayed; but though Apaisim in the beginning of the contest hoped, in conjunction with Orangeism, to have great influence, both in the National and State elections, these societies have been completely ignored, and there has been scarcely any issue at stake except that of the gold or silver standard. By the time this issue of the RECORD will be in the hands of our readers the result of the elections will be known, as they are proceeding in full blast at the moment we go to press.

CATHOLIC PRESS.

At every point in this diocese where the Bishop administers the sacrament of confirmation, the classes include from three to a score of adult converts. This experience is no doubt duplicated in other dioceses, and shows the trend towards the Church of Christ among the more earnest and intelligent classes of our separated brethren. It is safe to assume that in nearly all instances these converts literally grope their way into the Church without receiving much practical assistance from their Catholic friends and neighbors. How much the movement might be augmented and magnified by ardent co-operation and the manifestation of a spirit of charity and zeal for the spread of the faith, on the part of Catholics!—Cleveland Universe.

It was said at the time of the promulgation of the Pope's Bull on Anglican Orders that one effect of it would be to send many Anglicans into the arms of the Catholic Church. The movement has begun already. An Anglican rector in the diocese of Lincoln, has resigned his charge, and he will shortly be received into the Catholic Church. Another convert is Hon. Mrs. Maurice Drummond, step daughter of the late Earl Russell and aunt of the present Lord Ribblesdale. The Holy Father is solicitous for the temporal welfare of such Anglicans, and he has written a letter to Cardinal Vaughan asking him and other members of the Anglican Episcopate, to raise a fund for the support of converts who may need assistance.—Catholic News.

The career of the late Silas Woodson, ex-Governor of Missouri, was marked by many notable triumphs, but the greatest was his conversion, which followed a long course of religious reading. Mr. Woodson was born for success, and the steps in his promotion were rapid. The brilliant lawyer, the orator of force and eloquence, became the successful party leader, and, last, the chief executive of his adopted State—for he was born in Kentucky. He was a faithful friend and an honorable opponent. Though his term of official service was long and his years were almost fourscore, there was no blemish on his public record or his private life. Always reverent, religious, and pure hearted, his conversion was the natural consequence of his love of truth; and when his convictions were fully matured he immediately sought entrance into the Church. May he rest in peace!—Ave Maria.

"There is one argument," said the saintly English Chancellor, Sir Thomas More, "that may be opposed to all the sophistries of unbelievers: no man ever repented of being a Christian on his death bed." It ought to strike honest non-Catholics as a peculiar and ever yet repudiated fact that, while no Catholic ever yet repudiated the Church on his death bed, many good and intelligent Protestants have sought admission into the true fold during their last moments. The late Mr. Henry E. Abbey, one of the most respected and famous theatrical managers of the century, may be taken as an example. The ludicrously inconsistent saying of the Unitarian,

Oliver Wendell Holmes, seems to find frequently acceptance: that "the Roman Catholic Church, whether or not the best Church to live in, is assuredly the best to die in."—Ave Maria.

REV. FATHER DEVLIN'S LECTURE.

Grand Musical Vespers were sung in St. Peter's cathedral on last Sunday evening, the celebrant being Rev. P. McKeon, assisted by Revs. M. J. Tierman and T. Noonan. His Lordship the Bishop was seated on his throne, and was greeted by Rev. Father Devlin, S. J., lectured in aid of the funds of the Children of Mary. In prefacing his remarks the rev. gentleman said he had been invited to say a few words in behalf of this very worthy sodality, but he thought its members were long enough before us to have the works for which it was established known. Therefore, knowing their good works it was not to be expected that any words of his would be required to prompt the congregation to be generous; in fact, if he were to judge by the size of the gathering, the good accomplished by this society was very much appreciated. These good ladies of the Children of Mary meet every week to sew and work for the poor. Besides giving their time in this way to the poor they feed the hungry and educate the ignorant. Now, what you contribute to the poor, we have the words of Christ for it that He will consider it as being given to himself. "Come, ye blessed of My Father, and possess the Kingdom of Heaven; because I was hungry and you gave Me to eat, thirsty and you gave Me to drink, naked and you clothed Me; enter now into the joys of My Lord."

As the Church dedicates the month of November in a special manner to the souls of the faithful departed, Rev. Father Devlin chose as the topic of his discourse the doctrine of purgatory, and he said that in pleading for the dead he was sure not one of the immense congregation before him would be less generous in their contributions to the society of the Children of Mary. That there is a place of purgation has ever been the doctrine of the Catholic Church, as also that, by our prayers, alms-giving and other good works, we can benefit those souls who are detained therein. Apart from being an article of faith this belief in purgatory harmonizes completely with reason and common sense, and it is very strange that people who profess to believe in heaven and hell should doubt the existence of purgatory. The Catholic Church consists of three parts—the Church Triumphant (those who are in heaven), the Church Militant (those on earth), and the Church Suffering (those souls who are detained in purgatory). For the whole of this month our thoughts are expected to be directed to the Church Suffering, and we should do all in our power to assist those poor souls in the payment of their debt due to the justice of God. We believe that all in our power to assist those poor souls when we are present at the death bed of a near and dear relative or friend that by our good works we can follow that soul beyond the grave and can render great service to it. What a consoling doctrine is that of Purgatory! To believe that those who die in the state of sanctifying grace, yet not in perfect friendship with God, would be sent to hell would be repugnant to our sense of justice. Still it would not be in accordance with the justice of God to admit that soul into His Heavenly Kingdom, because "nothing defiled can enter heaven." Reason alone would, therefore, suggest a third place for the departed spirit. The Church teaches that we of the Church Militant can help those of the Church Suffering by our prayers, alms-giving and, especially, by the Holy Sacrifice of the Mass. It is all very well to have expensive funerals, but we know that the marble monument will not help the departed one, and if the guilt of sin is not atoned for in this world it must be expiated in the world to come. The justice of God must be satisfied. "Unless you do penance you shall all likewise perish." God pardoned the sin of the disobedience of our first parents Adam and Eve, but He exacted of them temporal punishment for nine hundred and thirty years. We have also as the case of Moses. When he was leading his people through the wilderness to the Promised Land they suffered much for want of water, and God commanded Moses to assemble the Israelites together and to strike the rock. He struck the rock three times, and for this seeming want of confidence in God Moses was condemned never to enter the land of Canaan. Then, again, we have the case of David, who after committing a great crime, sincerely repented, and God sent the Prophet Nathan to tell him that because of his repentance his sin was forgiven, but that his beloved son would die. As God's justice is infinite, so is His mercy. No matter how great may be a man's crime, God will forgive Him if he will repent, but at the same time He exacts atonement either in this world or the next. Perhaps Death may surprise a man who is too wicked to be admitted into the company of the saints and angels—his soul will go to a place of purgation, to purgatory. Now let us divide society into three classes. Let us suppose the first class to be composed of those who never commit a sin—never miss spend a moment of time, or speak an idle word, etc. The second division to be made up of those who do not scruple to commit any and every sin. The third class will be those who are guilty of imperfections. How many belong to the class without a fault? I am afraid not a single one of

us. At most, we might say we belong to the class with a few imperfections. Now death may surprise one of this third class; in which event where would the soul be sent? To purgatory. God would surely not condemn it to the eternal torments of hell; and "nothing defiled can enter heaven." There must certainly be a place where that soul will be purified, since we are told we will, before entering heaven, have to "render an account of every idle word." Now, some say there is no mention of the word "purgatory" in the Sacred Scriptures. These same people doubtless believe in the doctrine of the trinity—three persons in one God; yet neither do we find the word "trinity" mentioned in Holy Writ. Why believe the one and discredit the other? As regards the word "purgatory" it matters very little whether it goes by that name or not. You may call it the "intermediate place" if that term suits you better. But we do read in the Holy Scripture that there is a sin that cannot be forgiven in this world *nor in the next*. St. Matthew said that he who speaks against the Holy Ghost will not be forgiven in this life *nor in the life to come*. Do you not see on reasoning this out that it follows, logically, that there must be a place in the next world where sins will be forgiven? Certainly this place is not heaven, nor yet can it be hell. There must, therefore, be an intermediate place—which the Church designates by the term purgatory. The fact that there is a third place is mentioned implicitly in the text I have just quoted. We have also the testimony of St. Cyprian, St. Augustine and Tertullian. In the book of Machabees we read that Judas Machabees had a collection of 12,000 drachms taken up to have the Holy Sacrifice of the Mass offered for the souls of the soldiers who were slain in battle, for he believed, as we Catholics of this nineteenth century still believe, that "it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins." Machabees did not think his soldiers were in the state of mortal sin, but he evidently believed them to be guilty of venial sin. All the Masses that all the priests could say from now until the end of the world would not bring one soul out of hell, because "out of hell there is no redemption." Judas Machabees did not believe the souls of the departed souls to be in heaven, as it would be nonsense to have Masses offered for those who are enjoying the Beatific Vision. He must certainly have believed in an intermediate state. We have some people who will tell you that this book of Machabees is apocryphal. This only shows the necessity of having an authorized interpreter or tribunal to decide what we are to believe and what we are to practice. Why even in our temporal affairs we have a legalized interpreter—a judge—to decide the meaning of our laws. Now there is no Church that lays claim to that tribunal but the Holy Catholic Church. Outside of the Church every other denomination wishes it to be understood that they make no pretensions in this regard. Still, admitting for the sake of argument that this book is apocryphal, we have yet the testimony of Tertullian in our favor. Nevertheless every one will admit that this book of Machabees is valuable, at least, as history. Now Christ came upon earth to save mankind. If the practice of the Jews of praying for the dead were wrong Christ would surely have revoked this law. But He did not. He implicitly confirmed it. "There are sins which cannot be forgiven in this world, *nor in the world to come*." Saint Augustine had prayed said for his mother—St. Monica—for thirty years. It was in this manner he showed his love for his mother. Augustine was not always a saint, but he was converted by the prayers of a good and saintly mother. This proves how powerful before the Throne of God are the persistent prayers of a mother for her erring children. Death overtook St. Monica when she was traveling abroad—*as we would say to-day—with St. Augustine*. Before her death he expressed regret at having to bury her body away from home, and St. Monica's answer was that it mattered very little where her body would be placed, but that every day when he stood at the foot of God's holy altar he was to remember the soul of his mother. In accordance with her request, St. Augustine had prayers and Masses offered for thirty years for St. Monica. We, too, may have in purgatory souls who are near and dear to us. It may be a father or a mother having to expiate their too great indulgence with their children, and who are incessantly crying out to us: "Have pity on me, have pity on me, at least you my friends, for the hand of the Lord hath touched me." It is to be deplored that often those who are so extravagant in getting up a funeral neglect to have Masses offered for the departed ones. Let us especially during this month, not neglect this duty we owe to the dead. "For it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins."

Whenever we will we can be friends with God, and He gives Himself up to His friends with such a romantic exclusiveness that we feel as if He belonged to us alone, and that all of Him was ours.

Sunday is God's true for hearts. On this day must be suspended all feelings of resentment, all little animosities. . . . We must clothe ourselves with pardon, forbearance and amiability.—Golden Sands.

Good-Bye—God Bless You!

EUGENE FIELD. I like the Anglo-Saxon speech With its direct revealing speech It takes a hold and seems to reach Way down into your feelings;

CATHOLIC TRUTH AND ENGLISH EXAMPLE.

Catholics of Irish birth or ancestry may wax wroth now and then at the marked inclination to Toryism of many of their English co-religionists; but, outside of politics, Catholics of every race cannot but have the most cordial admiration for the loyalty, fervor, and intelligent zeal of the English Catholics as a body.

What an honor to them that the Catholic Truth Society has developed so inclusively that its annual convention can be honestly described as the great annual field day of the Catholic body in England!

How significant, too, the fact that although the English Cardinal, bishops, and priests participate heartily in this convention, its recognized organizer and leader is a layman, its secretary, Mr. James Britten.

Its latest convention, held a few weeks ago at Hanley, in the Potteries district, brought together clergy and laity, aristocrats and working people, in vast numbers—and on a basis of true Christian equality.

One purpose dominated all, the strengthening of the Faith in those who have it, and its diffusion among those who have it not. One spirit manifested itself in every paper and all discussion; the desire to set forth the Truth in its fulness, albeit with courtesy and consideration.

There was no temporizing nor minimizing, no unnecessary patriotic protestation. We give, on another page, copious extracts from the opening address by Cardinal Vaughan, on "Leo XIII. and the Reunion of Christendom."

There were papers on "The Church and Non-Conformity," by the Rev. A. H. Villiers; "Non-Conformists and Catholic Doctrine and Practice," by W. J. Craig, J. P.; "A Brief Survey of Modern Dissent," by John Hobson Matthews; "How to bring the Catholic Faith Home to Non-Conformists," by the Rev. W. R. Brownlow, D. D., Bishop of Clifton; "The Temperance Question," by the Rev. Luke Rivington; "The Work of the Catholic Truth Society and Our Duty Towards It," by the Rev. William Barry, D. D.; "Leon Harmel and His Work," by Mrs. V. M. Crawford; "Modern Science and Ancient Faith," by the Rev. J. Gerard, S. J.; "The Mischief of Misunderstandings," by Mr. B. F. C. Costello.

Among the participants in the discussion were men of so famous names as Mgr. Thomas Nugent, the Rev. Sydney Smith, S. J.; Dr. Casartelli, Dom Aidan Gasquet, the Benedictine; Mr. James Britten, the Rev. R. F. Clark, S. J., editor of the London Month, besides several of the English Bishops.

It was claimed that, between the missions to non-Catholics which the Paulists, and many of the diocesan clergy are conducting, and which are being put on the basis of a national work of their projector, the Rev. Walter Elliot, C. S. P., and the Reading Circles which devote themselves in great part to the study of Church history and Catholic literature, our clergy and laity are largely covering the field of the Catholic Truth Society. Nay, have we not several Catholic Truth Societies of our own; to say nothing of the flourishing society of the Holy Spirit, for the same end, in Louisiana?

ARCHBISHOP MARTINELLI INTERVIEWED.

The Delegate at Home. New York Journal. "The Church is America is still in its cradle, but the child is very dear to the Holy Father," said His Grace Archbishop Sebastian Martinelli, the recently-arrived Apostolic Delegate to the United States. He comes as the second official delegate to locally administer upon the affairs of the Roman Catholic Church and as the successor of Cardinal Satolli, who returns to Rome for the approaching consistory.

Calling by appointment at the Legation in the north-eastern part of the capital, I was shown into a large parlor. A page in blue livery took my card, and in a few minutes the light step of the Archbishop was heard descending the stairs. A moment later His Grace entered the apartment, extended his hand and welcomed his visitor in excellent English. The Archbishop is a small man, dark as to his complexion, and with the closely-cropped hair of the Augustinian Brotherhood. His face was beaming with good-will and cordiality as the small brown eyes looked frankly into mine.

His dress was the house costume of a Bishop, being a closely-fitting black silk robe, buttoned to the ankles with small purple knots. The edge of the garment down the front was corded with the same color. A short shoulder cape, hardly reaching to the elbows, the edges of which were trimmed with purple, and a broad sash of the royal color about his waist, completed his dress. The only articles of adornment worn were the insignia of his high office—the Archbishop's cross suspended about the neck by a golden cord, and a large topaz ring on the third finger of the right hand. On the crown of his head was the zucchetto of an Archbishop.

The face, the manners, and, above all, the carefully selected speech of the Archbishop, indicate the scholar. Such he is beyond doubt, because the Augustinians, of which he is the head—having recently been elected to the distinguished post—are noted for their learning. The greatest Oriental scholar in Rome, if not in Christendom, is Mgr. Clara, a member of that order. Keen intelligence, recognized among the ablest men of the Church, combined with his learning and experience, caused Leo XIII. to fix upon Archbishop Martinelli. Twice was the post offered to him, and twice declined. Finally the Pope commanded, and exacting of the servant of the Church the virtue of obedience, he entered upon the task of representing the Holy Father in the New World. Here he is, and a more delightful man it has never been my good fortune to meet.

"I have been dispatched by the Holy Father to continue the work that His Eminence Cardinal Satolli has laid down," resumed Archbishop Martinelli. "My instructions do not differ in any respect from those given to him, and, so far as I am informed, no radical change of policy is contemplated by the Holy See."

"Familiar as you are with the American people, this is doubtless an agreeable post of duty," was suggested. "It certainly is," promptly replied His Grace. "I am deeply attached to the American people. Though born and raised in Italy, I early familiarized myself with their history, and became an early admirer of their many liberties and their splendid progress. The United States is a great field for the work of the Church. The Holy Father is fully awake to the grand possibilities of the future of his land. While a bishop and cardinal he travelled extensively throughout Europe, and especially in England. It is a matter of regret that he did not visit the United States, but he is thoroughly informed regarding the development of this people."

"Will your official residence continue in Washington?"

"Such is the expectation, but I shall travel much, especially in the West, in the hope of fostering the young Church organizations that there exist. The Church is still in its cradle in the United States, but, as we say in Italy, 'the cradle is very promising.' I come with the great advantage of having had so careful and able a predecessor in Cardinal Satolli. He has laid down the line of conduct to be followed, and my embarrassments are, therefore, likely to be few."

"It is reported that Your Grace will be vested with greater powers than were possessed by the first Apostolic Delegate, enabling you to dispose of

all Church matters such as the arbitration of differences, the interpretation of Encyclical letters, thus making the Church in America almost independent of the Holy See in executive affairs. Can you say anything about this?"

"Such powers have not been conferred upon me, and I do not know what they are to be," was the grave rejoinder. "It is quite possible that should occasion arise, special authority and instructions for my guidance might be sent by the Holy Father, in which case, I would, for the time being, exercise the power so conferred. So far as my observation has gone, the servants of the Church are not greedy for power, and have little wish to assume or arrogate it. During my stay I sincerely hope to see the Church grow and prosper. To that end every thought and impulse of my mind and heart will be directed. This will be fascinating work for me, because it will contrast so strongly with my earlier labors for the Church among the poor and impoverished districts of Italy, where, since the sequestration of so much of the Church property, hundreds of devout and earnest priests and nuns have no means of subsistence beyond the fees of the Mass, which are very slender, owing to the poverty of the peasantry, and the generally worked out condition of the soil from which they draw their subsistence. How different it will be here! The prosperity of young communities will be shared by the churches that will grow up in their midst. The life of the priest will not be one of struggle to keep breath in his body. I am a great believer in the small congregations, in which brotherly love, as well as religious doctrine, is inculcated. In great congregations the acquaintance among the individuals is often very slight, and the benefits of teaching by example and associations are lost."

"Will you interest yourself regarding the differences that exist between labor and capital in this country?" was asked. "Such action would be wholly beyond the specific line of my instructions," was the Archbishop's careful reply. "As in all things, I shall regard my duty to the Church and to the American people as Christians paramount to everything else. The Church will have nothing to do with politics."

The recent action of the Pope in respect to the Anglican orders was passed over in silence, and the conversation then turned into the line of reminiscence. Archbishop Martinelli told in a charming manner of his former travels throughout this country. He spoke of the strike at Chicago during his last visit, and regretted that they had prevented him from seeing that great city of the unsalted seas. Again and again he dwelt upon the evidences of thrift and prosperity that he had seen on every hand. He explained his prompt passage through New York because of the necessary courtesy of delivering his credentials to the Primate of the United States, Cardinal Satolli, at Baltimore.

After some comments upon the beauty of Washington and the grand site occupied by the white Capitol, the interview came to an end.

Julius Chambers.

How Saints are Made.

One of the great advantages of reading the Lives of the Saints is that a personal affection springs up in the heart for the servant of God whose life is under consideration; and we are moved to emulate the virtues of which we are thus afforded an heroic example. The history of a saint always has much in it that touches upon our own life. He has his sorrows and joys, his temptations and darknesses. He may have had his falls—some of the greatest saints made bad beginnings. Then his virtues and good deeds are sweet to think upon; whilst his image, no matter how long it may be since he lived among men, becomes bright and distinct within the mind. From being one of many he becomes a patron, a dear and trusted friend; he can cheer our sorrow, elevate our mind to the desire of heaven, enlighten things, counsel us in doubt, and point the way lovingly to the Cross, which every true Christian is obliged to follow. The Lives of the Saints are the Gospel in practice, and many a saint has been made by thinking on the saints.

A pious woman had long been a sufferer from sickness, and it was her custom to have her eleven children gather around her bed for their evening devotions. Before prayer a portion of the Lives of the Saints was read. On one occasion the reading told of the tortures inflicted on a young martyr, who rejoiced to die for Christ. On laying down the book the mother cried out: "O my children, who would do anything like this in our days!" The children rose and exclaimed with one voice: "We would, mother,—all of us, with the help of God's grace."

What sentiments parents would awaken in the souls of their children if they would impose silence in their homes for a few moments every evening and read a page from the Lives of the Saints!—Ave Maria.

The Mollins for Liver and Kidney Complaint.—Mr. Victor Anzer, Ottawa, writes: "I take great pleasure in recommending to the general public Mollins' Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Mollins' Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

MAN'S INHUMANITY TO MAN.

Evictions at Arran in the Midst of a Hurricane.

One of the most terrible chapters in the long and cruel history of Irish evictions is given below.

On Wednesday, Oct. 7, the sheriff's representative, with a posse of police under the command of District Inspector Tweedy, arrived at Arran Island, by the steamer Duras, to carry out evictions at the suit of Elizabeth Frances Digby, of Sandestown, County Kildare; Lady Henrietta Guinness, of Ballard Combe, Kingston-on-Trent, England; and Lady Geraldine Digby St. Lawrence, of the same place. Immediately after the arrival of the steamer a terrible hurricane burst over the islands, and one of the fishing smacks moored near the Kilonran Pier, owing to the insufficient shelter of the small pier, was driven by the violence of the gale on the rocks near Killeaney village, where all thought she must become a total wreck. This disaster was owing to the want of sufficient harbor accommodation, a want which has been long sorely felt, as the fishing industry has been growing here, and so has other traffic. The Piers and Harbors Commission fully recognized the fact when in 1883 they allocated £15,000 for a new pier to supplant the present defective structure. Owing to a mishap this sum was lost to Arran, and the Islanders and Arklow fleet, which come here for the spring mackerel fishing, are in consequence the sufferers. The previous day, the police, being unable because of the violence of the gale to proceed with the eviction campaign, assisted in rescuing the boat from her perilous position.

Early on the 7th inst., however, they started with bailiffs and other landlord myrmidons for the scene of the eviction operations. A gale of wind and heavy downpour of rain overcame them on the way, and they had to rest for more than an hour under the stone walls four miles away from Kilonran. They then proceeded to the village of Gorta a Zeppia to evict Martin McDonagh, who was decreed on last October Sessions in Galway for three and a half years' rent. Poor McDonagh, who has eight in family, was unable to meet the landlord's demand. His wife is an epileptic for the last thirty years. Last year his cattle died, and a fine mare worth £30 broke her leg in one of the crevices of the rocks of which McDonagh's holding mainly consists. When the emergency men began throwing out the furniture Mrs. McDonagh was seized with a painful fit, falling prostrate on the floor. The relieving officer called in the priest to attend her. After a time she recovered, and to avoid a recurrence of the awful scene the priest suggested a settlement, McDonagh paying £3, his all, and the parish priest going security for the balance, £1, to be paid next Christmas. The evicting party then proceeded to the village of Creggakeen, where the inhabitants are extremely poor. Here they evicted John Conneely, who owed £20, five and one-half years' rent. His case is most pitiable, as he lost his young wife last year, and he has three feeble orphans and aged parents to tend and support. This helpless family, the youngest of whom is only two years old, were turned out, with all their effects, under the pelting rain, and to-night they have no other shelter than the canopy of heaven. The party next went to—

At this stage of the message, writes the Dublin Freeman from whose special correspondence we quote, telegraphic communication with the Arran Islands, owing to the storm, was suspended, the wires having broken. The sad story was resumed next day as follows: The party next went to Michael Mullen and Pat Powell, co-tenants, who owed 21s. 2d., one year's rent. Powell has seven in family, the youngest being an infant in the cradle. Being a poor man and his crops having perished by the heavy rain of Sept. and October he was unable to pay anything, and so his house was soon cleared by the emergency men. It was heartrending to witness the tears of the mother when she saw the cradle and infant turned out under the rain and storm. The relieving officer begged hard for their readmittance, but Mr. Clark, the landlord's representative, was inexorable, and to-night parents and weak children have no other abode than an impoverished shake-down under their furniture in the damp street. Mullen, their co-tenant, fared a little better, for though his effects were thrown out and the door locked up, he was re-admitted through the intervention of the parish priest on the payment of £1, part of which he borrowed from his recently married daughter. The houses of Pat McDonagh and Pat Derrane were next visited. McDonagh owed three and a half years' rent. He has ten in family, with no visible means but a goat and an ass, his only means of support. His potato crop has rotted. As his wife is bedridden he was allowed to remain as caretaker. Derrane is still a worse case. His mother is a cripple, and his weak children, who lately lost their mother, are now stricken down with the croup. He has no visible means and was allowed in as caretaker. The evictions are eminently cruel, as the tenants have made whatever land there is by their own toil, covering the barren rocks with sand and seaweed carried from the shore. The valuation of Arron is £1,605. Its rental £2,600. The campaign for the day being ended the police and evicting party

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CRITICISM AND CULTURE.

Criticism is a good thing; but it has come to have a meaning which bids fair to destroy its value—soon it will not be a good thing. The criticism which discovers beauty and goodness is, as a rule, the product of great charity or high culture. Cardinal Newman's "Gentleman," although he was probably a polite Pagan, had the power of true criticism because of his culture; but the Catholic, who may not have the highest culture, ought to have this because of his charity. When charity and culture are combined, we have the ideal critic.

Your ignorant man is censorious in proportion to his ignorance. He can easily declare that the arm drawn by a Raphael or a Gino Romano is out of proportion. It is easy for him to say that the poem he can not understand is incomprehensible. Your ignorant man is always the most pronounced Agnostic because he criticises the truths of religion from the point of view of a boy learning geometry. He has not knowledge enough to perceive that the Trinity can not be proven by cube root.

Among us Catholics, criticism needs to be put on a higher basis than it now occupies. We of all people in this country need to make it more constructive than destructive. Any fool can utter by accident a poisonous epigram, for mere malice smartly uttered often passes for wit.

"How good you are!" a celebrated Boston Protestant said, after he had observed the devout crowd at Mass,—"but how uncharitable," he added when he had spent an hour after dinner with a part of the same crowd. A pamphlet called "We Catholics," printed in England some time ago, noticed this tendency, and held it up for correction. Practical Catholics seem to indemnify themselves for their scrupulous keeping of the Sixth Commandment by battering the Eighth, though their criticism does not always imply false witness.

Destructive criticism—fault-finding without offering remedies for the fault—kills merit. It is not only the delicate and refined, like the poet Keats, who suffer from it. It is the strong, too, who live, like Byron, but who are embittered.

You praise a Catholic journal. "Oh, yes," answers your interlocutor, "but it is not like the Independent." God forbid that any Catholic journal should be—well conducted as the Independent is—like the Independent. You praise the Catholic university. "Yes, no doubt—" and there comes the vie "but" again. "It has not existed a hundred years, its aims are too high, it will not earn money." If you are a man of experience, you close your lips and wonder why God gave the faith to certain Catholics whose mouths are as full of "buts" as the mouth of a sewing woman is full of pins.—Catholic Citizen.

Beautiful Childhood.

Childhood is like a mirror, catching and reflecting images from all around it. Remember that an impious or profane sentence uttered by a parent's lips, may operate on the young heart like a careless spray of water thrown on polished steel, staining it with rust which no after scouring can efface.

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FIVE-MINUTE INTERCESSORY

These are St. Paul's words from the Epistle of what every devoted soul should say to the people pointed the pastor's lips, common ecclesies, but which stand with wonder and awe that which impresses most deeply is our confident reliance prayer; priests and the other's prayer, using the other to fore God, and both so with love and devotion.

It is surprising ought not to be so, religion is evidently necessary prayer. A divine office of our for all mankind, and of every Christian brother, a loving Catholics firmly and the bonds of divine prayer; priests and the other's prayer, using the other to fore God, and both so with love and devotion.

That both doct were given up by unloving make be called Protestants was obliged to do of good works, is sons for its dismishing and envying. This intercessory, a spiritual, step given and taken hears. In this p the love between their devoted people but cannot explain for the spiritual intercede with the forgiveness of highest and pure love. And this is all the time do "Pray for me" ordinary a saluting" or "Good like to be asked if they, in turn, co-prayers that they and strength to high and difficult.

What, indeed, people, exposed tations of the world devil, if the price tion at the altar, vicaria, imploir sinners, pity and and the lost, gr heart, comfort for mourning, help for railing, restrain rushing blindly tion.

And be assure your priests need prayers. Their one, full of trial knowledge that labor are inter their courage at tion.

None know precious your life to be in the sig and compassion.

If they were your prayers t reason, indeed, to fall short of which they are so generous, ties are so great prayers that their graces in tions overcome, driven off, their fortified, and smoothed.

See, too, who have in the c make for our Death separate spirit. We re of intercessory still near to us among the gre the Lamb of G sins of the wor fer us.

Learn, dear truly divine which we bec in union with tion of our the living; Pray for your others, for so are filled with who prayed a sake, but for whether frie never otherw

A Ben London, O late Rev. soli upon the des years since, t entered the Ca been proved the personal GIB. Mr. N at Kensington late in life, a legal expert became one of the Archbishops property is who is a m order.

A Pro "I have eig health, not on Emulsion, confidence."



