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 with holding support from the majority

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. Hugnes, 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. Hernon, P. Hynes, Jos. Connolly, J. G. O'Donoghue, F. A. Anglin, A. J. McDonagh, M. Walsh, W. T. J. Lee, V. M. Brede, B. Berle, E. J. Hernon, P. Berley, P 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. Minchan, N. Minchan, Wynn, Walsh, Carberry, Canning, Aboulin, McCann, Hand, Gallagher, Brennan, Gearin, Kelly, Smyth, Teefy, Dean Egan, and Very Rev. J. J. McCann. Letters of regret were read from Hon. C. Fitzpatrick, Hon. John Costigan, Hon. R.M. Scott, Canon Mc-Carthy of Ottawa, Hon. Mr. Mulock, Mr. Peter Ryan, and others.

party, the very object for which the

dissentients are striving.

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 electric description of the scattered children of the sca in the summer of last year resulted in tion, however, Ireland returned the usual number of Nationlist representa tives, but they were sadly divided amongst themselves. Though profess ing 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.

lines in the Parliamentary supporters like a passic articlescanny turned their weapons against themselves. The state of the large numbers of representation and the state of the large numbers of representation and calculary. As worder that the depresentation of the state of the large numbers of the large numbers of representation and calculary. No wonder that, under the large numbers of the large numbers of the large numbers of the large numbers of representation and calculary. No wonder that, under the large numbers of representation and calculary. No wonder that, under the large numbers of the large numbers of

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 assemblage 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 fac-tion 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 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 epochmaking fact in Irish history. (Ap-

plause. RETURN OF THE EXILES. One feature of that convention was unique and instructive, and was touch ing and pathetic in its character — I

THE IRISH RACEReception to the Canadian Delegates.
The Pavilion of the Horticultural Gardens, Toronto, we learn from the proper is ervices to Ireland. (Loud cheers.) I was resolved to give Mr. Biake a public reception, to which the leading citizens would be invited, and at which proper expression would be a numerous company, came upon the specehes and admiration with which he is regarded not only by his fellow-countives of the Canadian Irishmen at the Convention were given a right heart, 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 and conductives the clusters and the ground to believe that the convention when he save that the convention when he save that the convention when the services to the cause and for the honor and welfare of dear old Irelands. (Loud cheers.) I was resolved to give Mr. Biake an open letter expression to the first part of the more among that the convention of the services when the policy of the clear of the cause and for the delegates there appears reasonable ground to believe that the convention when he said that aftering the theory and alteration in the methods of recapital that and strength, declined the proper calcitation in the methods of the convention when he said that given fresh heart to Mr. Dillon, had reviewed the hopes of those who dead the ground to despair of flome Rule, and had warned the murineers that they can be a succession of the policy of weeker and confidence in which the leading citizens were and the convention was in fact a great out buring of the people's law of native and the writing and the with the leading citizens would be invited, and at which last of the convention when he said that the standard of the which will be followed by an alteration in the methods of the case of the convention was in fact a great out buring the invited part of the work of the sart in the mirk key to lead the with which he is regarded not only the leading citizens was the w 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 graph of the peace, contentment and happiness of the united kingdom and for the strength, security and greatness of the gathering and personal investigation subsequently he or graph of the content of the gathering and personal investigation subsequently he vindictive calumnies uttered against the immediate 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.

ness of the united kingdom and for the grathering and greatness of the empire. (Applause.) In conclusion I beg to congratulate our Canadim delegates on the able and efficient majority party, but who were now its duty at the convention. By their good

which is olong threstened to overwhelm for dand's fondest aspirations? And who shall say that the new she gave shape and body say that the new she gave shape and body to praise and gratitude for the result of their handwork? You, our delegates, have been a success of the services which, if our kinh and kin be but true denied.

DEAN HARRIS.

Dan HARRIS.

Dean Harris. St. Catharines, said the strongest evidence of the streets of the success of the convention was the policy of convention to a large uninvised the particle and convention to a large uninvised the convention of the success of conspicuous among the distinguished men that composed the convention. (Hear, hear.) I am persons 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 weak ness and death. How was this necessary unity to be restored to Parliamentary. manner in which they discharged their duty at the convention. By their good sense, their ability and eloquence they shone conspicuous among the distin-For his great and particle word it management in the life his public opportunity of condendate the life his public opportunity of condendate the peaker that Mr. Heaty and the secondate of the peaker that Mr. Heaty and the secondate of the peaker that Mr. Heaty and the secondate of the peaker that Mr. Heaty and the secondate of the peaker that Mr. Heaty and the secondate of the peaker that Mr. Heaty and the secondate of the peaker that Mr. Heaty and the all these matters personal observation convinced the speaker that Mr. Healy was wrong. Mr. Healy's ability as a critic is of the destructive order, and is this public opportunity of tendering him my sincere and hearty thanks.

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 this most important element, who, when the time comes, will crush out disunion and dissension. The Parliamentary majority are poor. The dissidents have means, obtained The dissidents have means, obtained God knows where. The people's party must soon have funds. If they

land who constitute the substance of by Rev. Canons Campasu and McCarthy

### DIOCESE OF HAMILTON.

"The Crown of Mary," published by the Messrs. Benziger, New York, is a com-plete manual of devotions and prayers for all devout clients 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.

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

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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 i had been with long and slow purga-tion torturingly expelled. He tried to moderate her wild transports of de-light, reminding her that this unlooked for boon did not mean freedom

and happiness. "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 Oh. Father Daly-with this day year. life-what possibilities! I cannot see any further than just this, yet. Now, I will not die, neither. I must not die. Oh, Father Daly, do not let me die. I am ike a poor starved creature, am I not? bound to drop into the grave in a month? That is what I was hoping for, praying for, but now it is differ Oh, I must not die, I will not die- Give me food to eat, anything to make me live and be strong. For have a great deal to do, Father Daly cannot remember what it is now out I know I have a great deal before me to do.

For many hours this rapture in the mere possession of his life lasted. Her altered again with wonderful quickness, the pinched, darkened feat ures took their natural curves and color, her eyes lost their fevered lustre and grew soft and luminous with hap piness. On her way to the convict's cell she was bright, cheerful, almost gay. She could not remember that a separation almost as cruel as death, and in some ways more endurable, was hanging over their heads whom death unexpectedly failed to part at once and forever.

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. To see the face of his young wife smiling at him, to think of his peaceful home upon the lake, to remember his plans and hopes for his people, and know that these must be lost and forgotten. shut out for the long span of an in tolerable lifetime behind prison walls by years and miles of time and distance — all this staggered the spirit within him and made his heart quail when in his solitude he stood up and confronted the truth.

Would it not have been easier to

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. such possibility was now before her. Chained by a chain that could not be broken to one who could have no part in her life, she would be a living body bound to a corpse. No freedom, no gradually - dawning peace and joy yould ever belong to her until time and labor, having worn out the resist ing strength of his manhood, might crush him at last into a felon's grave

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 nore absolutely to his memory, and to have a right to him recognized by the angels of heaven. Good God! among what herds of demons must her right in him now be claimed. What a horror she had taken into her young life. Overwhelmed by these thoughts Kil-martin looked back almost with regre on the calm courage with which he had stood erect yesterday, looking at a

But when the door of his cell opened and he saw her face radiant with joy shining before him, he forgot everything except that it was sweet to b still in the same world with her. A his wife wept in his arms he felt that somehow or somewhere there must be a future in store for them.

"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."

"Left us life, I should soon have followed you. But my fear was that I should not die for a long time. And vet how could I have thought of deserting your mother? And I have good news for her. The doctor thinks that she may recover.

"Thank heaven if there is hope for

"I will take such perfect care of her,

until-you come back to us."
"My darling, you must not think o that - there will be no coming back But you may come to see me - some

No coming back? You coward! Can this be the man who, was so ready for death and who would not quail an with what fervor she had asked outsplees inch? Have you no hope in you, after supernatural help to brace up her up hundred all that has be neared 2. If

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 the glad 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 sfde. 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 'Oa, 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 alto gether 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 In sheen? It will come soon, Bryan-it must come soon. I will weary 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 ner, and tried to hide his own anguish which was in its sober senses and wide awake to the reality of the parting that was at hand. He knew that soon enough the sense of hopeless catastrophe would descend upon her once more, and said to himself that he must store up his own strength for the mo ment when hers should fail. He put aside the haunting thought that he was leaving her alone in the world, cut off from all human sympathy by the curse of bearing a convict's name and tried to believe, or to pretend to believe for the hour, in the impossible future which she insisted on creating for him. He knew very well that a convict who has narrowly escaped death has not much further boon to or from inctice and he felt the he could better bear to wear out his life in a prison cell than accept free dom unless his innocence were fully established. All the unlikelihoods which Marcella would not see were arrayed before his eyes in their uncompromising actuality; and yet he smiled with her, talking lover's talk, the weetness of which sometimes beguiled aim into forgetting wholly the terrible oneliness of the waking which lay beyond the full living and loving of this short-lived dream.

During the small space which lay between the date of the commutation o his sentence and the departure of the convict for Dartmoor prison she with him all the time that prison rules would permit, sometimes accompanied by Father Daly, sometimes by Bridget. ravelling back and forward through winter rain and fog from the melan choly house 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 away from the Fenians. When she was not with him Marcella was waiting on Mrs. Kilmartin, talking to her cheerfully about Bryan's return, that return to ward which her own heart was now set in hope with all the force which nature could muster; or praying in the old church where she had first begun to to pray for him. As the hour for parting drew near there were no signs about her of the setting in of that despair which Bryan had feared to see, and he watched her with surprise as her manner became more tranquil and her strength seemed fore the anguish of parting like a not know with what passion of earnest-ness she had prayed for that strength, all that has happened? If you have courage for the separation. She would not, no matter. I have got enough for not weaken him in his cruelest moment ms. Eleganty with the property and approved by and Bishops.

Interpretable and approved by two."

"It was easier to love, and leave you overwhelmed by the thought that he had left behind him a woman with a woman with a sound below." will twas easier to love, and leave you a wife and had left behind him a woman with a widow than to leave you a wife and yet no wife. Oh, this cruel ring which serption on The Cardona wife is to bind you to that which is no between the control of the cardona wife. It was easier to love, and leave you a wife and had left behind him a woman with a wretched life whose moans and tears on the bed, unable the light of day.

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 break ing, 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

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 Kilmainham 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 de tained 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 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 "You can bear 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 back, telling them how you look, and all about it!"

Bryan, who nursed no delusions, his own grief, to conceal that wideawake 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 sun-shine, and is shaken up to confront howling hurricane and shipwreck she looked wildly round the pitiless stone barriers and clung to his neck. 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. madness in her soul could find no expression before he himself had put her and the bolts had grated and clanged behind her.

Then Father Daly felt that the only home at once, home to the wide moors 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 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 her room and laid on her bed, the Surely this was stepped about softly. Surely this was nia, yet not at the proper time forget a dreary house on the verge of the God save Ireland." 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 little home at Inisheen had been shut up and Mrs. Kilmartin and her attendant had been removed to Crane' Castle. Miss O'Donovan remained with her friends in Dablin, feeling unequal to the melancholy task of looking after so sad a household as that at Distresna. 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 vet to be lived through. Their pray ers 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 fee were forever on the tracks leading to and from homes and burrowing places undiscoverable by all save those knew the way. Marcella and Kilmar-tin 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.

TO BE CONTINUED.

#### CHANGED TONE OF CONTRO-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 Chris tainity rise up out of the deluge, appearing, after ages of discussion, to be We, in England one and the same. We, in England are a comparatively little flock; but, in communion with the one Shepherd we represent, we embody that prin ciple and fact of continuity which cience 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 Irenaus or Tertullian not less clearly as to it 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 not able an extent, the admissions of criti cal 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 people will give you! What visits I of dogmas which were long dis-shall have to pay them all when I go credited and which cannot but coalesce into a system-the outcom whereof must surely be an acknowl edgment as full as it was unexpected, never contradicted her, spoke no word to undeceive her, tried to look as if he herself a faithful witness and guardian shared her hopes and expectations, of the treasure committed to Chrisbut it taxed all his strength to restrain tians at the beginning. We have tians at the beginning. 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 ssue comes to be decided in favor of Rome-and is it not happening?- the effect will be an increasing move ment towads the centre of unity which must at length prove irresis We ought, then, to make ready -and our task is construction-not s 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 eligion, 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 way to save her reason was to get her clear up misunderstandings, to let the nation know us as we are, and to walk and the rolling waves, and all the before men worthily, according to the principles which we profess. - Dr.

## A Two-Fold Prayer.

Barry, in London Truth Society.

The Rev. Dr. Kane, of Belfast, Ireland, received a letter recently from Mr. Gladstone, in which he says: "As turn to look at her where she sat in the life ebbs away I hope I become inclined corner of a railway carriage or 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 has further the advantage of inspiring Castle reached she was carried up to a lively hope that at home too we may discover a method of agreement. blinds were drawn and the servants us now join in saying God save Arme-

> 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 med

#### ANGLICAN ORDERS.

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

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, ity of our orders. I rejoiced, indeed, when I heard that an investigation into the subject was to be re 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 be tween those who, if wiser counsels had prevailed, might have been drawn together." This letter is another proof what was long foreseen in Rom in Eugland, namely, that the Augli-cans, headed by Lord Halifax, were will ing 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. 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. 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 parsons had doubts then and expressed hem. 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 hisoric position which the blessed John Fisher laid down his life to sanction. On the picture in San Sil-vestro in Capite, mentioned in last letter, are the words: my last letter, are "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 Aplicæ primatus defensionem occisus anno XPI. MDX-XXV. ætatis vero 76. primus fere om nium Lutherum et Lutheranos 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 ecture 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 lis teners 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 est 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 circumstance living among a most of whom are not Catholics and most of whom, also, down in their hearts, have still a hidden fear of the Hence, we must use every available means to root out this fear and prove to our neighbors that as Ohristians 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? Protestan ism objects to them; Free Masonry objects to them; all the secret, proscript. " patriotic " orders ive, 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.

ally and almost in the same time we not bear to look or small; that He comes into His pre pure and worth; might rationally should be some r who are in the mi between deep an sions on the one perfect purity a other, may be de

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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 and almost inadvertently fall. At the same time we know that God can-not 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 dectrine, 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 the Book of Macabees as belonging to the canon of Scripture—which it certainly does—but simply as a reliable faith, from this holy altar, and from

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 sac-rifice, 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 lief: "Whosoever shall speak a word again the Son of man, it shall be 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

vears, since Luther's death, the p ciples of the Reformation have had time to ripen and develop, and are now being worked out to their legitimate conclusions. The present gen eration 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 all idea of justice that God should, for slight offences only, unatoned for before death, inflict eternal punishment, seek for a solution of the difficulty by rejecting the doctrine of everlasting perdition. Logically, a hell, eternal in its chastisement, implies for us a purgatory with its temporal pains, would we safeguard God's attribute of

A great champion of Protestantism, W. E. Gladstone, as early as 1878, while casting obloquy 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 stark and rigid conception of the effect of death on 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 obscuration of an universal tradition there came, indeed, manifold con-fusions of doctrine; the final judg-

SACRED soul passed away into the unseen in a term of suffering for them is an act of Mr. Gladstane had attained. The soft passed away into the unseer in a state of ripeness for a final destiny of charity; but would it not be still more bliss or woe. But violence begets perfect to do it out of sheer love for the contains Bright's famous speech on the

the public liturgies of the Church has get, always been considered as the accurate suffer 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 some imes called the Liturgy of St. James, the first Bishop of that See. The fol-lowing is but a part of the commemor ation of the faithful departed, as contained therein:

historical record of facts and of Jewish this town, and from every country; when we are told that Judas, the great leader, "sent 12,000 drachmas the Lord of Spirits and of all flesh. We of silver to Jerusalem for sacrifice, to 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 f 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 serrants, because no man living shall be ustified 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 time. On the contrary, we find called that of Theodorus; then the Him confirming them in their be-Coptic, used by the Entychians; and the Græco Arabic ; that of St. Gregory ; forgiven him, but he that shall speak of St. Cyril; and Ambrosian and the

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 de-During the three hundred and fifty parted, that they may be released from 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

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 yearn ing, becomes their greatest torment. Freed from the burden of their morta bodies nothing now hinders them from thinking unceasingly of God, from tending towards Him, and from deplor ing the sins which shut them out from His presence. Happier, in a sense, than the children of the Church Mili-tant, they know that their awful sufferings will never force from them a 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,

fusions of doctrine; the final judgment, 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 plied that the entire work of discipline was in every case fully accomplished on this side of the grave, that every

state of ripeness for a final destiny of bliss or wee. 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 tampt by the Church of Rome."

Of course, every Catholic knows that the great intellectual revolt of 'the sixtenth 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 found his assertion on exceptionally strong grounds, where proof is required for the antiquity of practice or belief, for Lew credendiest leve or andl. The correct language of the Church has always been considered as the accurate expression of the detrines of faith, always been considered as the accurate expression of the dectrines of faith, sold will intercede, without moment.

vine Heart, in union with the Holy Sacrifice of the Mass in reparation of particular for the poor Suffering Souls, sins. Amen.

GREAT MEN OF ELCQUENCE. Justin McCarthy's Recollections of Or-ators of the Past and Present.

I have just been reading a book bearing the title of "Modern Political Orations," edited by Mr. Leopold Wag-ner, 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 gives, at all events, a chance heard all of the speakers, but I have restoration in many cases. 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 Brough-am. 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 daysrecorded in the New restament, to find one which reprobates a belief He knestorians, called the Liturgies of the Nestorians, called the Liturgies of the Nestorians, called the Liturgies of the normal time. On the contrary, we find the Holy Apostles, and a second one time. On the contrary, we find called that of Theodorus; then the of which reached my ears—and that is my only recollection of the great orator to whom Sir Edward Bulwer Lytton de voted 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. heard again and again, and I need hardly say that Mr. Gladstone's eloquence was familianted. ander Cockburn I heard in some of his finest speeches, and Sir Edward Bul-wer Lytton and the Earl of Ellenborough "On the Polish Insurrection and Robert Lowe, Parnell and Brad laugh, and Lord Randolph Churchill, and Mr. John Morley, and Mr. Cham berlain 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 Kean, but as we all of us know Kean was a great Not many people are aware actor. that Lord Ellenborough and Sheil 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

There seems to be a curious caprice about the fame of an orator. Of course the voice must naturally count ferings will never force from them a for a great deal, and in voice and cry or a complaint which might wound manner, W. J. Fox was all but supreme, and yet he is practically for-gotten. 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 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 closeness of his reasoning and by the heaven will be even greater. It is to readiness and the variety of his illusprocure for God this glory that we trations. I have heard Berryer and I should hasten by our prayers the end have heard Jules Favre. Either of and full measure of their atonement, these men, if regarded as a mere These blessed souls suffer, and their rhetorician, was incomparably superior

get. 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.

American orator. The men had little in common except stately presence and exquisite voice. But I have some times thought that Mr. Wendell Phillips in his oratory combined to a great extent the fluency of Mr. Gladstone with the straightforward simplication of the elect.

Wendell Phillips was one of the common except stately presence and exquisite voice. But I have some times thought that Mr. Wendell will be in common except stately presence and exquisite voice. But I have some times thought that Mr. Wendell will be in common except stately presence and exquisite voice. But I have some times thought that Mr. Wendell 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 work of the common except stately presence and exquisite voice. But I have some times thought that Mr. Wendell 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 work of the common except stately presence and exquisite voice. But I have some times thought that Mr. Wendell will be the first of the common except stately presence and exquisite voice. But I have some times thought that Mr. Wendell will be the first of the common except stately presence and exquisite voice. But I have some times the common except stately presence and exquisite voice. 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 Helm Could be suffered by the suffered by Sacrifice of the Mass in reparation of with Gladstone and with Bright. I sall 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.

I have said. I never heard him. The irst 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 cap even at that time that we were cap-tured by his marvelous gift of phrase-making, simply as the audiences in the playhouse were captivated by the theatrical effects of his "Lady of Lyons" and "Richelieu." One of his speeches is reproduced in the volume upon which I have been commenting, and I should be glad if somebod would read it. Can a forgotten orator be restored to his place? This volume gives, at all events, a chance of such a

BLESSED CHANGE.

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

"Murderous Tipperary," "Savage Connemara" and the "Black North" are the epithets the Daily News (Lon don) bestows on various parts of Ire land in an article. These qualifica tions may have once had a cause of existence, but happily it is so no long-er. 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 to every true born Tipperary man) a all parts of Canada, for the unquestioned superfew Sundays ago to witness, as in the jointy of our high grade candles. ew Sundays ago to witness, as in th ages of faith, a long religious proces sion 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 nspiriting strains of hymns, and Pro estants took an agreeable share in the day's joyous festival. They love God, and do not distrust their neighbors in "murderous Tipperary." Bet-

oors in "murderous ripperary." Better call it gallant Tipperary.
The sweetest sod that e'er was trod by Sassenach or fairy.
Or e'er 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 chal

lenged the line in defense of their clothes in the famous "Battle of the Breeches" after the disembodiment of enthralled by his speeches than even the constitutional force in post Crim those of Cobden and Bright. ean days. Within view of the new church is the gaol 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 gaol is abandoned by culprits and occupied as a convent by holy nuns. Blessed change!

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

London, Saturday, 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 Province. 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

secret. He added : "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 willingly their eyes, and thus free their conscience from the recklessness of their statements.

who made complaint that they were

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 mention. ing it here.

The year before the anti-Catholic School Acts were passed in Manitoba, that is, in 1889, the North-West Govern ment issued a regulation for the exam ination of teachers. The purpose was by a side wind to exclude religious teachers, who were supposed to be in competent, 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, vet young, with limited resources and sparse settlements, but he showed to Protestant schools attained such perhad been made." there was only one slate pencil. Gras- Rule for Ireland. mere, Greenwood, Dundas, Balmoral, It was in this letter that His Grace convention to which a military camp the inspector visited them.

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 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

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 Septem-

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 Long ford. 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 vielded to the foe, or fortifications given up without a struggle, the officers who are reonsible 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 representa tion in Parliament.

If the people of Ireland had be lieved 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 demonstration that neither had the Toronto meeting that, in consequence of these misrepresentations, friends of fection that Protestants should speak Ireland had deemed it proper that in disparagingly of the efforts of the his representative character as Arch-Catholics toward improvement. Thus, bishop of Toronto, he should write an in the report of the Protestant Superin- open letter to Mr. Blake declaring the tendent, Sturgeon Creek school was high esteem in which the latter is held described as "dirty and untidy, and in Canada, where he is best known, very little, if any, progress and expressing confidence in his honor When the and integrity, and in the patriotism Inspector visited it "the few and disinterestedness which led him to such statements. We understand that children present were cowering round make the sacrifice of leaving Canada, I the charge of tyranny rested mainly on the stove," and in the whole school in order to assist in gaining Home the refusal of Mr. Dillon to allow

Cypress, and thirteen other localities made the suggestion that Irish had gained access, after being disare mentioned, in all of which either Nationalists should call a general con- solved by the officers for the express Mr. Prendergast remarked that we restore unity to the Irish party.

are not to conclude that the Protestant This excellent suggestion was acted Home Rule cause no reliance could be schools are a failure. They are, on upon. The two factions which had de-placed. It was very proper to adjourn every Protestant pulpit in the United kind.

means as satisfactory as they might there was, therefore, no resource but of the delegates could be given. be in every case, and the Protestants for the majority of the Irish party to The other charge, that funds were take action, if the Convention were to improperly managed, was answered by become an actuality. There is not the Mr. Hugh Ryan, who stated that the least doubt that Mr. Dillon and his fact that the Hon. Edward Blake is one colleagues called the convention with of the committee in charge of the fund, an earnest desire for the restoration of is a sufficient guarantee that it has 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 just ice 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 representatves, and thus unity will be restored by the defeating of the | Home Rule cause. 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 the address and gave an account of the about a reconciliation between the 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 a candidate to be selected by a county for the purpose of devising means to given for the selection of a candidate ans or by Silver Democrats. in whose patriotism and fidelity to the

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 conven tion will be a great success, notwith standing 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 Very 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 gener ally to the majority of the Nationalist party.

The Rev. Dr. Burns, a Presbyterian minister of Hamilton, also delievered 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 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 correct ness of Dean Harris's remark that aid should not be held back from the ma jority party of Irish Nationalists on ac count 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

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 Rulers. Father Ryan responded to God's word has been brought most largely into use for the purpose of efforts made by delegates to bring gaining a political advantage, but it has been very marked on both sides. leaders of the Irish parties. The dele- It seems to have begun by the speech gates were sincerely anxious for con- of Mr. William J. Bryan, who secured ciliation, and he himself had called the Democratic nomination for the upon Mr. Timothy Healy in order to 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 even 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 side 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 England as well as in Ireland, and it was deplore the sacrilege involved in a profane use of the most sacred words the schools were closed, or the pupils vention of Irish delegates from all purpose of flooding the convention which Christians revere, whether the to Australia, New Zealand and North matter much to heart, and have spoken in attendance ranged from 0 to 7 when parts of the world to meet in Dublin with volunteers whose votes would be irreverence be committed by Republic-

But the Silver Democrats are not alone in this irreverence. Nearly and for the poverty-stricken of manthe contrary, a credit to the young stroyed Irish unity refused to co oper- the convention under such circum. States has resounded with political dis. The present sketch of Mother

Province, but they are not by any ate in calling the Convention, and stances, until an honest and free vote cussion during the campaign, and in most cases in favor of the Republican candidate. Hitherto the Scriptures have been held as sacred to the inculcation 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, irrevent, 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 Mc AULEY.

We have received from the author a copy of a new book, a sketch of the life and work of Mother Catharine Mc-Auley, foundress of the religious Order of the Sisters of Mercy, which has its chief house in Dablin, 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 fiftyfive in all countries where there are English speaking people. Since that tim 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 fosterparents 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 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 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 and South America, an evidence of how much good can be accomplished by one zealous soul animated with love for God

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. Fallen 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

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 the new order proved its devotedness to | 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 made by themselves, for a bazaar held documents then examined were reby the Sisters for the establishment of 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. a flourishing Institute when Mother Dr. Langtry and Professor Clark of McAuley died in 1841. It now extends | Trinity University, have taken the 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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The question of Anglican ordinations neighbor's property. has undoubtedly a phase which contial 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

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 Presb yterians."

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 forty?" We really cannot say, authorities of the Church that they that Anglicanism is altogether a human religion without claim to the Bill, ten were wobbling, and which tends to close God's revelation 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 presbyterial. This admission is by the larged number of anti-tententanistic tiself a complete justification of the Holy Father's decision that it lacks the character of a divinely-instituted min-measure.—Casket.

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. 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 conversation with the Right Rev.Dr. in consequence of a sermon preached

that it is obligatory on the ecclesiasti- means for them to obtain their legi- against him, but the congregation the true fold during their last moments.

infallibility has reference only to faith scarcely expect anything more reason- factions. The Holy Father said: and morals. We believe the Pope to able from the clergy of a Church which be infallible when in his office of teacher is the creation of the State, and which, of the whole Church he defines a doc- therefore, has no divine authority.

trine of faith or morals, to be believed Dr. Langtry entirely mis states the by all Christians. A decree thus case in his comparison with the man issued is said to be defined ex cathedra. who endeavors by fraud to obtain his

The Pope has no personal interest in cerns faith. Thus it concerns faith the decision on the validity or invalidthat orders conferred or pretended to ity of Anglican Orders, and even if we be conferred without the forms essen- 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 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 Remedia 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 smittled something. After the first three words quoted above he should have written " except the editor of the Antigonish

Casket how could Sir Charles Tupper BISHOP DART, of the Auglican dio-Thirty were openly pledged against 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

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

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 work greater 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 desireable that it should be imarrange her own methods for the trial parted to Catholic children in the Sunday schools also, where sound instruction is given by the clergy. This supplements the teaching given by our Catholic teachers in the schools during the week. The Mayor also said, in reference to the liquor traffic, that "the in coinage, which has been the main 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 Arch bishop of Toronto celebrated the fortyacquaintance, as he is, and has ever Catholics alike, because of his noble, all-embracing kindliness 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

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 positions of the Anglican dio-

and his party carry the Remedial Bill cese of Westminister, B. C., at the with thirty or forty followers pledged | meeting of the synod of that diocese against it, and in reply the editor last week, declared that "it is not to asks: "Which was it - thirty or be inferred from the silence of the approve of a system of education 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 wil be made to secure the co-operation of other religious bodies to introduce re ligious 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 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 Vanceburg, Kentucky, where an entire Baptist congregation has turned over to the Mormons follow all the forms of British judicial procedure under pain of nullity. This is the climax of localism—but we could respect to the manual system. The late Mr. Henry E. Abbey, one of the most respected and famous theatrimark are separating Irish parties into hostile. The late Mr. Henry E. Abbey, one of the most respected and famous theatrimark are guilty of imperfections. How many belong to the class without a taken as an example. The ludicrously inconsistent saying of the Unitarian, are separating Irish parties into hostile.

are coming." Mr. Riffato, the paster, Oliver Wendell Holmes, seems to find us. At most, we might say we belong "Let them work together. Let them be united, and if so they can get any out success, to prevent the entry of the hing and do anything they wish for. But if broken up by selfishness or larghed at him saving that Mercanian and the soul be sent? To purgalaughed at him, saying that Mormonism | Maria. 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 special 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 now 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

ORANGE and yellow colors were to b 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 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 full force for a general parade. Gilt helmets, yellow chrysanthemums, and ribbons of the same color were universally displayed; but though Apaism in the beginning of the contest hoped, in conjunction with Orangeism, to second anniversary of his ordination to have great influence, both in the the priesthood. The following tribute National and State elections, these to the distinguished Churchman, from societies have been completely ignored, the Toronto Mail and Empire, is but and there has been scarcely any issue the simple truth. He is beloved by at stake except that of the gold or those who have the privilege of his silver standard. By the time this issue of the RECORD will be in the been, admired by all, Protestants and hands of our readers the result of the elections will beknown, as they are proceeding in full blast at the moment we

CATHOLIC PRESS.

go to press.

At every point in this diocese where the Bishop administers the sacramen of confirmation, the classes include rom three to a score of adult converts. This experience is no doubt duplicated in other dioceses, and shows the trend owards the Church of Christ among the more earnest and intelligent classes of our separated brethren. It is safe to assume that in nearly all in stances these converts literally grope their way into the Church without re ceiving 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 the Catholic Church. The movement would be to send many Anglicans into has begun already. An Anglican rector in the diocese of Lincoln, has resigned his charge, and he will shortly be received into the Catholic Another convert is Hon. Mrs. Church. Maurice Drummond, step daughter o the late Earl Russel 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 English 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 reatest 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 the desideratum are inadequate, as 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 south entrance into the Church. May he rest in peace !— Ave Maria.

"There is one argument," said the

REV. FATHER DEVLIN'S LEC-TURE.

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. Tiernan and T. Noonan. His Lordship the Bishop was seated on his throne, and was attended by Rev. M. McCormack. On this occasion Rev. Father Devlin, On this occasion Rev. Father Devlin, S. J., lectured in aid of the funds of of the Children of Mary. In prefacing Holy Writ. Why believe the one and his remarks the rev. gentleman said he his remarks the rev. gentleman said he had been invited to say a few words in word "purgatory" it matters very behalf of this very worthy sodality, but he thought its members were long enough before us to have the for which it was established known. Therefore, know ing their good works it was not to be ex pected that any words of his would be 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 supporters of that cause turned out in Heaven; because I was hungry and gave Me to drink, naked and you As the Church dedicates the month of

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 ociety of the Children of Mary. That there is a place of purgation has ever been the doctrine of the Catholic an 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 existheaven), 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 ouls in the payment of their debt due to the justice of God. We believe 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 Purga-cory! 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. S would not be in accordance with the justice of God to admit that fore, suggest a third place for the de parted spirit. The Church teaches that we of the Church Militant can The Church teaches help those of the Church Suffering by our prayers, almsgiving and, especial ly, 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 The justice in the world to come. I of God must be satisfied. 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 We have also the and thirty years. We have also the but that every day when he stood at case of Moses. When he was leading the foot of God's holy altar he was to case of Mo his people through the wilderness to the Promised Land they suffered much accordance with her request, St. Augusfor want of water, and God commanded Moses to assemble the Is- thirty years for St. Monica. We, too, raelites 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 great indulgence with their children, Then, again, we and who are incessantly crying out the land of Canan. have the case of David, who after committing a great crime, sincerely at least you my friends, for the hand repented, and God sent the Prophet of the Lord hath touched me." It is to Nathan to tell him that because of his be deplored that often those who are 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 saintly English Chancellor, Sir Thomas next. Perhaps Death may surprise a "that may be opposed to all the man who is too wicked to be admitted sophistries of unbelievers: no man into the company of the saints and ever repented of being a Christian on angels—his soul will go to a place of and supreme judge, as well as the appointer of assessors and jurors who are to render the verdict in their own cause.

| Comparison of the properties of the purpose of the properties of the purpose of death bed, many good and intelligent | never mis spend a moment of time, or Thus the reverend doctor assumes of Ireland themselves, as the best the Mormon, and had locked the doors Protestants have sought admission into speak an idle word, etc. The second division to be made up of those who do E. Abbey, one of not scruple to commit any and every

tory. 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 little whether it goes by that name or not. You may call it the "inter-mediate 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 equired to prompt the congregation Mathew 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. fact that there is a third place is mentioned implicity in the text I have just quoted. We have also the testimony of St. Cyprian, St. Augustine and Ter you gave Me to eat, thirsty and you tullian. In the book of Machabees we read that Judas Machabeus had a colclothed Me; enter now into the joys of lection of 12,000 drahms taken up to have the Holy Sacrifice of the Mass offered for the souls of the soldiers who November in a special manner to the souls of the faithful departed, Rev. were slain in battle, for he believed, as we Catholics of this nineteenth century still believe, that "it is a holy and a Father Devlin chose as the topic of his discourse the doctrine of purgatory, wholesome thought to pray for the dead that they may be loosed from their sins." Machabeus did from their sins." Machabeus 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 Church, as also that, by our prayers, alms giving and other good works, we hell, because "out of hell there is no hell, because "out of hell there is no redemption." Judas Machabeus did not believe the souls of the de-parted 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. ence of purgatory. The Catholic Church consists of three parts—the that this book of Machabees is apochry-Church Triumphant (those who are in phal. This only shows the necessity f having an authorized interpreter or tribunal to decide what we are to beieve 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. Oatside of the Church every ther 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 apochryphal, 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 soul into His Heavenly Kingdom, because "nothing defiled can enter heaven." Reason alone would, there-Saint Augustine corld to come.' had prayers said for his mother Monica - for thirty years. was in this manner he showed his ove 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 per-sistent 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

> oosed from their sins." Whenever we will we can be friends with God, and He gives Himself up to

body away from home, and St. Monica's

answer was that it mattered very little

where her body would be placed,

remember the soul of his mother.

but that every day when he stood at

tine had prayers and Masses offered for

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

to us"Have pity on me, have pity on me,

so extravagant in getting up a fu-neral neglect to have Masses offered

for the departed ones. Let, us especi-

ally 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

Sunday is God's truce for hearts. On this day must be suspended all feelings of resentment, all little animosities. We must clothe ourselves with pardon, forbearance and amiabitI like the Anglo-Saxon speech
With its direct revealings—
It takes a hold and seems to reach
Way down into your feelings;
That some folks deem it rude, I know,
And therefore they abuse it;
But I have never found it so—
Before all else I choose it.
I don't object that men should air
The Gallic they have paid for—
With "au revoir," "adieu, ma chere,"
For that's what French was made for.
But when a crony takes your hand
At parting to address you,
He drops all foreign lings and
He says "Good by—God bless you?"
This seems to me a sacred physic

This seems to me a sacred phrase
With reverence impassioned—
A thing comes down from righteous days,
Quaintly but nobly fashioned;
It well becomes an honest face—
A voice that's round and chearful;
It stays the sturdy in his place
And soothes the weak and fearful.
Into the porches of the ears
It steals with subtle unction
And in your heart of hearts appears
To work its gracious function;
And all day long with pleasing song
It lingers to caress you—
Imgure no human heart goes wrong

m sure no human heart goes wrong That's told "Good-bye—God bless you?

That's told "Good-bye—God bless you
I love the words—perhaps because,
When I was leaving mother,
Standing at last in solemn pause,
We locked at one another,
And I—I saw in mother's eyes
The love she could not tell me—
A love eternal as the skies,
Whataver fate befel me;
She put her arms around my neck
And soothed the pain of leaving,
And, though her heart was like to break,
She spoke no word of grieving;
She let no tear bedim her eye,
For fear that might distress me,
But, kissing me, she said good bye For fear that might distress me, But, kissing me, she said good bye And asked our God to bless me.

#### 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 cordia 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 in clusively 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 al though 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 pro-

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 Rt. Rev. W. R. Brownthe Rt. Rev. W. 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 Mischiefs of Misunderstandings," by Mr. B. F. C. Costelloe.

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

We have never had anything resem bling this in the United States except the convention of the Apostolate of the Press, held in January, 1892, in New York City, under the patronage of the Paulists. That has never been rewhile the great three days' English Catholic Truth Conference i an annual event; and yearly, and even monthly, public conferences on a smaller scale are held by many of the branches.

The strength of the Catholic Truth Society is largely in the fact that it is many in one; as was set forth in the able paper on "The Branches of the Catholic Truth Society," by the Rev. Rothwell, at this latest national convention.

The object of the Truth Society is to inform non-Catholics and instruct Catholics.

The means to these ends are the publication of good religious literature at low prices; the promotion of public conferences, and of lectures on Catho lie subjects; and the refutation through the secular press of calumnies published against the Catholic Faith. Every branch avails itself of one or

be 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 Catho-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?

Granting all this, it must still be admitted that we are behind our English co-religionists. Let us mention one point to our disadvantage, which on reflection, will be found to involve and explain many others-the proportion of wealthy and influential laymen enlisted in these works of religious zeal in America is far below that which obtains in England. Why is this so? -Boston Pilot.

#### ARCHBISHOP MARTINELLI IN TERVIEWED.

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 delegated to locally ad-minister 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 par lor. A page in blue livery took my card, and in a few minutes the light step of the Archbishop was heard lescending the stairs. A moment later His Grace entered the apartment, ex tended his hand and welcomed his visitor in excellent English. The Arch-bishop 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 silken 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 zuchetta 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 - hav ing recently been re elected to the distinguished post—are noted for their learning. The greatest Oriental scholar in Rome, if not in Christendom, s Mgr. Clasca, a member of that order. Keen intelligence, recognized among the ablest men of the Church, combined with his learning and experience, causedLeo 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 Mar-tinelli. "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 sug-

"It certainly is," promptly replied His Grace. "I am deeply attached to the American people. Though born and raised in Italy, I early familiar-ized myself with their history, and be-came 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 ossibilities of the future of this land. While a bishop and cardinal heravelled 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. Church is still in its cradle in the Inited States, but, as we say in Italy, the cradle is very promising. come with the great advantage of having had so careful and able a predeces-sor in Cardinal Satolli. He has laid

all Church matters such as the arbitration of differences, the interpretation of Encyclical letters, thus making the Church in America almost independ ent 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. 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 contaast 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, ow ing to the poverty of the peasantry, and the generally worked out condition of the soil from which they draw their sub-sistence. How different it will be here. The prosperity of young communities will be shared by the churches tha 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 incul cated. In great congregations the acquaintance among the individuals is often very slight, and the benefits of teaching by example and associa

tions are lost. "Will you interest yourself regarding the differences that exist between labor and capital in this country?" was

"Such action would be wholly be yond the specific line of my instruc tions," 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 paraeverything else. Church will have nothing to do with politics.

The recent action of the Pope in re spect to the Anglican orders was passed over in silence, and the conversation then turned into the line o reminiscence. Archbishop Martinelli told in a charming manner of his former travels throughout this country He spoke of the strike at Chicago dur ing his last visit, and regretted that hey 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 bassage through New York because o the necessary courtesy of delivering his credentials to the Primate of the United States, Cardinal Satolli, at Baltimore.

some comments upon the After 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 darkness. 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 heavenly 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 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: "Omy 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

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 Combe. Kingston-on Trent, England and Lady Geraldine Digby St. Lawrence, of the same place. Im-mediately after the arrival of the steamer a terrible hurricane burst over the islands, and one of the fishing smacks moored near the Kilronan 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 mackfishing, are in consequence 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

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 Kilronan. They then proceeded to the village of Gurtna gopple to evict Martin McDonagh, who was decreed on last October Sessions in Galway for three and a half years rent. Poor McDonagh, who has eigh 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 £20 proke 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 recurrence of the awith scene the priest suggested a settlement, McDonagh paying £3, his all, and the parish priest going security for the balance, £4, to be paid next Christmas. The evicting party then proceeded to the village of Creggakapeen, where the inhabitants are extremely now. tremely poor. Here they evicted John Conneely, who owed £20, five and onehalf years' rent. His case is most pit lable, 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 ial 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 Michae Mullen and Pat Powell, co-tenants. who owed 21s. 2d., one year's rent Powell has seven in family, the young est 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 any thing, and so his house was soon cleared by the emergencymen. was heartrending to witness the tears of the mother when she saw the cradle and infant turned out under the rain and storm. The re-lieving officer begged hard for their re admittance, but Mr. Clark, landlord's representative, was inexor able, and to night parents and weak children have no other abode than ar 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 £4, 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's is still a worse case. His mother is a cripple, and his weak children, who lately lost their mother, are stricken down with the croup. He has no visible means and was Every branch avails itself of one or more of these means to the general end in its own way: "for one of the features of any branch is its possession of independence, its elasticity of Home Rule, its freedom from interference on the part of headquarters."

In this, it is like our American Reading Circle Union. Indeed, it may

The Medicine for Liver and Kidney Complaint. I have down the line of conduct to be followed, and my embarrassments are, therefore, likely to be few."

The Medicine for Liver and Kidney Complaint. I have doctored for the last three years with leading plaint.—Mr. Victor Auger, Ottawa, writes:

"I take great pleasure in recommending to the great pleasu allowed in as caretaker. The evictions

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returned to Kilronan. Tomorrow or Saturday the "devil's work" is to reopen, the scene being the Middle Island, where three families are marked out for eviction.

### 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 criticism.

Your ignorant man is censorious in proportion to his ignorance. He can easily declare that the arm drawn by a Raphael or a Ginlo Romano is out of proportion. It is easy for him to say that the poem he can not understand s 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 deli-cate 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 vile "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 experiyou 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 Remember that an impious or profane sentence uttered by a parent's ips, 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.

Blood is Life. Blood is Life.

It is the medium which carries to every nerve, muscle, organ and fibre its nourishment and strength. If the blood is pure, rich and healthy you will be well: if impure, disease will soon overtake you. Hood's Sarsaparilla has power to keep you in health by making your blood rich and pure.

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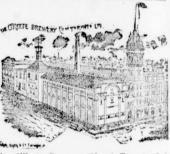
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NOVEMBER 7. FIVE-MINUTE

INTERCESSOR

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Twenty-Fourth Sun

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RONTO.

# FIVE-MINUTE'S SERMON.

Twenty-Fourth Sunday after Pentecost.

INTERCESSORY PRAYER,

Brethren, we cease not to pray for you, that may walk worthy of God.

These are St Paul's words taken from the Epistle of to day. It is just what every devoted priest might truly say to the people over whom he is apointed the pastor. Among the many things, common enough among Catho lies, but which strike the unbeliever with wonder and admiration, perhaps that which impresses such persons the most deeply is our constant use of and confident reliance upon intercessory prayer; priests and people each ask ing the other's prayers, each promising the other to remember them be fore God, and both undoubtedly doing so with love and devotion.

If it is surprising to non-Catholics it ought not to be so, for the Christian religion is evidently a system of intercessory prayer. As it was the sublime divine office of our Lord to intercede for all mankind, so it is also the duty of every Christian to intercede for th brethren, a loving duty which keeps Catholics firmly and closely united in the bonds of divine charity.

That both doctrine and practice were given up by that unlovely and unloving make believe Christianity called Protestantism, as that heresy was obliged to do in denying the merit of good works, is one of the chief rea sons for its disunion and division into clashing and envious sects.

This intercessory prayer for others is a spiritual, supersubstantial bread given and taken by loving, charitable one of the secrets of that strong, mutual love between Catholic priests and their devoted people, which outsiders see but cannot explain. To pray earnestly for the spiritual needs of another, to intercede with the divine justice for the forgiveness of another; this is the And this is what Catholics are love. And this is what Catholics are all the time doing for one another. "Pray for me" is as natural and ordinary a salutation as "Good morning" or "Good night." The priests like to be asked for their prayers, and they, in turn, count upon the people's prayers that they may have the grace and strength to worthily fulfil their high and difficult vocation.

What, indeed, would become of the people, exposed to all the strong temp tations of the world, the flesh, and the devil, if the priests were not all the time lifting up their hands in supplication at the altar, lifting up the Divine Victim, imploring forgiveness for sinners, pity and mercy for the erring and the lost, grace for the bardened heart, comfort for those who suffer and mourn, help for the tempted and despairing, restraints for those who are rushing blindly to their own destruc-

And be assured, dear brethren, that your priests need and count upon your prayers. Their life, at best, is a hard one, full of trial and hardship; but the knowledge that those for whom they labor are interceding for them gives them courage and most sweet consola-

None know better than they how precious your loving prayers are held to be in the sight of our all merciful

and compassionate God. If they were deprived of the help of your prayers they would have good reason, indeed, to fear. It is so easy to fall short of the high vocation to which they are called. Their duties are so onerous, and their responsibilihy von ties are so great! prayers that their sins are forgiven, their graces increased, their tempta tions overcome, their spiritual enemies driven off, their hours of sadness comforted, and their bed of death

See, too, what heavenly comfort we have in the constant intercession we make for our beloved departed ones. Death separates us in body, but not in spirit. We reach them by the power of intercessory prayer, their souls are still near to us, they are still numbered among the great assembly who worship the Lamb of God who taketh away the sins of the world, for ever interceding

Learn, dear brethren, to esteem this truly divine privilege, by virtue of which we become powerful advocates in union with our Lord for the salvation of our brethren. Intercede for the living; intercede for the dead. Pray for yourselves, but pray much for others, for so will you show that you are filled with that charity of Christ, who prayed and died not for His own sake, but for the sake of those who, whether friends or enemies, would never otherwise have been saved.

## A Benedictine's Legacy.

late Rev. Francis New, an eminent London solicitor and convert, who, upon the death of his wife some few over his shoulder at the darkness of upon the death of his wife some few years since, took holy orders and entered the Catholic priesthood, has jus been proved by his son (also a prithe personality being valued at £88, legal experience and sound judgment became one of the most trusted advis-

### OUR BOYS AND GIRLS.

Don't Be Lazy.

A gentleman who employed a large number of men in his business, and who had influence to secure positions else where, received a letter from a boy ask ing himfto find him an easy berth. this letter the gentleman sent the fol

owing reply:
"You cannot be an editor; do not ry the law; do not think of the minisry ; let alone all ships, shops and merchandise; abhor politics; don't practice medicine: be not a farmer nor a me-chanic; neither be a soldier nor a sailor. Don't work, don't study, don't think. None of these are easy. O, my on, you have come into a hard world. I know of only one easy place in it, and

that is the grave."

The truth of the matter was that the boy was lazy. He was like a man we know of who is out of work. He has a family of little children, who need shoes, clothes and healthy food. Who provides these articles? The father? No, indeed. He loafs around while the mother goes out to sew, or do housework for the neighbors; in fact, she is willing to do anything by which she can earn an honest penny. The father says he is waiting for a certain man to "find him a nice, easy job." The trouble is, he is naturally lazy, and beer drinking has made him more so.

#### The Wonderful Blind Girl.

A wonderful pupil and a wonderful teacher are Helen Kellar and Miss Sullivan, the intellect of one and the pati ent cleverness of the other having prepared for the world's admiration young woman who, though blind and deaf, has successfully passed the exam hearts. In this practice is to be found | ination for the Harvard annex; and that at an age-sixteen years-far below the average of matriculates.

Everyone has heard of this bright

girl who has overcome so many obstacles in her education. When she was eighteen months old she lost, through illness, the faculties of sight highest and purest act of Christian and hearing and her articulation, consequently, was very imperfect. By patient effort she has mastered her afflictions so far as to be able now to enunciate perfectly and she speaks English, French and German fluently. At the Humason School in New York the learned lip-reading, for which she uses her sensitive fingers, placing her thumb on the larynx of the speaker, er forefinger upon the lips, and her her middle finger at the side of the speaker's nose. By the vibration she an understand perfectly what is being aid, and her own enunciation in reply s as clear as the best speaker's.

She is well read in history, mythology, biography and fiction of the best lass, and her general education is of he very best, as is evidenced by the examination she has just passed. will not, however, apply for admission the Harvard annex for a couple o years, on account of her youth. Her examination papers, which were type-written by her own hands, were passed pon by Harvard examiners, who did ot know whose papers they were or hat the writer lacked any of her enses, and were pronounced entirely satisfactory.

# A Boy Who Became Famous.

A boy, only six years old, was sailing with his father down the Danube. All day long they had been sailing past crumbling ruins, frowning castles. loisters hid away among the crags towering cliffs, quiet villages nestled in sunny valleys, and here and there a deep gorge that opened back from the gliding river, its hollow distance blue with fathomless shadow, and its loneliness and stillness stirred the boy's heart like one dim and vast cathedral. They stopped at night at a cloister, and the father took little Wolfgang into the chapel to see the organ. It was the first organ he had ever seen, and his face let up with delight and every motion and attitude of his figure

expressed a wonderful reverence.

"Father," said the boy, "let me play!" Well pleased, the father complied. Then Wolfgang pushed aside the stool, and when his father had filled the great bellows, the elfin organist stood upon the pedals. How the deep tones woke the sombre still-ness of the old church! The organ The organ seemed some great uncouth creature, roaring for very joy at the caresses of the marvelous child.

The monks eating their supper in the refectory, heard it and dropped knife and fork in astonishment. The organist of the brotherhood was not among them, but he had never played with such power. They listened; some crossed themselves, till the prior rose up and hastened into the chapel. The others followed; but, when they looked up into the organ loft, lo there was no organist to be seen, though the deep tones still massed themselves in new harmonies, and made the stone arches thrill with their London, Oct. 1. — The will of the power. "It is the devil," cried one of the monks, drawing closer to his com-

the sisle. "It is a miracle," said another.

broke; and then a whispering ripple of faintest melody lingered a moment in the air, like the last murmur of a wind harp, and all was still. The boy was Johann Wolfgang Mozart.

# CHATS WITH YOUNG MEN.

Lesson for Catholic Young Men. Many a Catholic young man begin ning life imagines that an open profession of his religion will be an impediment to a successful career, remarks the Catholic Union and Times. Not only this, but he foolishly thinks that to insure worldly success he must be-

What Will You Make of the work to be a merchant, or a book-keeper, or a mechanic, or a farmer, or a teacher, or a salesman, or whatever other robe of idleness, which, like a canker, or a salesman, or whatever other robe of idleness, which, like a canker, or a salesman or whatever other robe of idleness, which, like a canker, or a salesman or whatever other robe of idleness, which, like a canker, or a salesman or whatever other robe of idleness, which like a canker, or a salesman or whatever other robe of idleness, which like a canker, or a salesman or whatever other robe of idleness, which like a canker, or a salesman or whatever other robe of idleness, which like a canker, or a salesman or whatever other robe of idleness, which like a canker, or a salesman or whatever other robe of idleness, which like a canker, or a salesman or whatever other robe of idleness, which like a canker, or a salesman or whatever other robe of idleness, which like a canker, or a salesman or whatever other robe of idleness, which like a canker, or a salesman or whatever other robe of idleness, which like a canker, or a salesman or whatever other robe of idleness, which like a canker, or a salesman or whatever other robe of idleness or robe er, or a salesman, or whatever other

calling they may have selected.
But it has a higher meaning. When man, he was mowing grass during vacation from his studies for the purpose of earning money to pay his school bills. His companion-mower, interested in his bright talk, said:

-a preacher?" 'That," answered James, in a playful way, "is an unsolved problem. I have undertaken to make a man of myself. If I succeed, I may make something else afterwards; if I don't

succeed, I shall not be fit for much anyway."
With clear vision he sees that life is only worth living it he can make himself a man—a real man, having correct principles and a sturdy purpose, fulfilling the one great object of his crea-

question is, not "What place do you mean to get, or in what 'stuff' do you mean to work, but what sort of a man do you mean to be ?"

Get that question securely answered early in life. It saves time, prevents waste of power, utilizes all the forces and drawbacks of life, subdues impati ence, inspires steadfast courage, and clothes monotonous duty with the ransfiguring beauty of a glorious mo-

# They Will Not Think.

Many have no clear and strong pinions on public and private ques ions because they will never take the necessary amount of work to train their minds so that they will think cor rectly. Convictions on moral and re-ligious questions are born in earnest and serious thought, and a man without convictions is a man without force. Many people are intellectually valuebecause they will not think and prepare themselves to think by careful examination of religious and moral problems. The young man of the future as well as of the presen must be able to think out for himself his position on all moral questions His actions will be regulated by hi convictions, and his convictions will come by clear and vigorous thinking. The battle of the future is one of Ideas and its victories will be wen by these who are able to put ideas into action by means of noble lives.

# A Spur to Higher Endeavor.

Emerson said: "The chief want in ife is somebody who shall make us do he best we can.

The Very Rev. Bernard Vaughan, S. J., a brother of the Cardinal-Arch-bishop of Westminster, lately delivered a series of addresses to the students of Clongowes Wood College, the last of which is so appropriate for this depart-ment, that it is here inserted. Read it. Read it to the very end:

# The Victory of Life.

In the course of his instruction Father Vaughan reminded his hearers that the earth was created for the serv ice of man's body, the body for the service of man's soul, and the soul for the service of man's God. It was only by bringing his soul into subjection t God's will that man could subdue hi ody into subjection to his own wil It was the obedient man who "spoke But when the boldest of them mounted the stairs to the organ loft, he stood as if petrified with amazement. There the personality being valued at £33, the stairs to the organ lift, he should be a few figures and sound from the figures, treading from the figures, and at the same time pedal to pedal, and at the same time that there was a universal law pressing the burden clutching at the keys above with his clutching at the keys above with his clutching at the keys above with his clutching at the same time of life; it was the law of labor. From that there was a universal law pressing became one of the most trusted advisers of the late and present Cardinal Archbishops of Westminster. His property is left absolutely to his son, who is a member of the Benedictine order.

A Prominent Lawyer Says:

"I have eight children, every one in good health, not one of whom but has taken Scott's Emulsion, in which my wrife has boundless confidence."

little hands, gathering handfuls of these wonderful chords as if they were those as if they were to those wonderful chords as if they were to tolots, and filinging them out into the solid gloom behind him. He hard nothing, saw nothing beated in the same in their nests or the bees in their hives, right up through all the scale of being to man—in the looms of industry or the assembly of legislators as imposed as the pendifference of the was imposed as the pendifference of the was imposed as the pendifference of the was imposed as the pendifference of the same of the ants in their nests or the bees in their hives, right up through all the form all the role industry or the assembly of legislators and the all the their hives, right up through all the role industry or the assembly of legislators and the all the role industry or the assembly of legislators and the prompt of the antisinent form all the role

How forcibly the brilliant career of Lord Russell, lately on a visit to this country, dissipates such illusions. Sprung from an uncompromising Catholic family, with brothers and sisters at the altar and in the cloister, Charles come a Freemason or a member of privilege. He, the reputed Son of a

might blight their fairest hopes. But But it has a higher meaning. When the late President Garfield was a young not idleness, but another form of work; and a nuisance. Nowhere is his apand in their games they would find the pearance more dreaded, and justly, very best recreation. On the football ground and in the cricket field not mool bills. His companion-mower, only would they learn quickness of the common cause of happiness and the companion of the common cause of happiness and the common cause of happiness and the common cause of happiness and welfare. His dismal previsions of failumb, but, what was even more value or cause of happiness and the common cause of happin able for them, they would learn within these narrow limits, lessons full of moral worth for the wider spheres for which they were preparing. For exwhich they were preparing. For example, there they would be taught the strength of union, the love of fair play, considerateness for others, and what

had just merged he (Father Vaughan) aggregation upon which he elects to had set before them the one true type inflict his presence. All our readers The true form, then, of life's great of true manliness worthy of their imitation; that type was furnished by the human character of our Divine Lord, about the croakers themselves? Jesus Christ. Do not say it is too of alted for our imitation, for as John alted for our imitation, for as John guard against this enemy of whole-Paul Richter had reminded them, some mentality? To listen to the Jesus Christ. Do not say it is too ex or such is the force of will, joined to for such is the force of will, joined to the Supreme Will, that whatever we false assurance that our failures are long drill will be instituted and a band wish to be, seriously, and with true intention, that we become. "You, my boys," the preacher went on to say, "the boys to save some part of their perfectly well that want of application or spending money, there wish to become men, Christian, Catholic men. Keep, then, steadily before your gaze, like an artist before his mentages which he wishes to trave. masterpiece which he wishes to trans-fer to his canvas, the picture of Christ full-fledged recruit we must begin by those who frequent the various

your Model, and according to the measure of Grace accorded to you, weave into the very fibre of your being the fine traits of character which you will find in Him, the tenderness of His love with the spotlessness of His purity, the matchlessness of His purity, the sweetness of His mercy; the sternness of His principles with the loveliness of His is true of every avenue of His tact, and last, not least, His love of work, Who was in labor from His your Model, and according to the meas- being utterly dishonest with ourselves. His tact, and last, not least, his love of work, Who was in labor from His dowed with ordinary intelligence can become an intellectual giant, if he has youth. Made in the image and like become an intellectual giant, if he has become an intellectual giant, if he has city expressed their desire to have the moral courage to use the instruyouth. Made in the image and likeness of God, if only you will make use of the means furnished you by God in His Church, you will as surely, as easily, be able to become the saviors of your country. Remember that the Church of God, with its dectrines, the sacraments, its devotions, has been set up for this very special purpose to enable us, as I have said, easily and surely to become other Christs, to bring us nearer and to make us dearer to Him. Lifelong — never forget this — that as Lifelong — never forget this — that as followers and imitators of the Crucified, you are not to measure success or fail-ure in life by the position which you may or may not earn here, but by the place which you will win hereafter and it may console you not a little when you have deserved success and have not met it, to bear in mind that it was when Christ was hanging on the cursed tree that He shot back with His uplifted hand the golden bars of the olden gate ever open to welcome His true followers; and forget not it was while the devils of hell yelled out "Failure" that the angels of heaven shouted "Victory" and the Lord of Life cried out with a loud voice, "I have

It is finished." Others have found health, vigor and vitality in Hood's Sarsaparilla, and it surely has power to help you also. Why not try it?

No person should go from home without a bottle of Dr. J. D. Kellogg's Dysentery Corbottle of Dr. J. D. Kellogg's Dysentery Corbot.

done the work Thou gavest me to do.

### DON'T BE A "CROAKER."

Sprung from an uncompromising Catholic family, with brothers and sisters at the altar and in the cloister, Charles Russell began his public life with no apologies for his ancient faith and never a shame for the sign of the Cross. Nevertheless though Catholic and though Irish he has climbed to the highest honors of the law in the British Isles; yea, even to the Lord Chief Justiceship of England.

Here is a lesson for weakling Catholics to ponder. Let us hope it may impress them with the fact that maniness and loyalty to conviction will always win; that if there be anything the American people despise it is cowardice; and that probity, ability and industry will assuredly, soon or late, reach the heights of the delectable mountains.

What Will You Make of Yourself?

When some young men are asked the work and ideans than introduction of Christianity, the Christian man, whether peer or peasant, who shirked is now hoshirked in the little sphere in which he noves and has his being. Some body else is always to blame for his mistakes and his misfortours. He little sphere in which he law his being. Some body else is always to blame for his mistakes and his mis for tours, it to blame for his mistakes and his mistore are to do us, it to blame for his mistakes and his mistore are to do us, it to blame for his mistakes and his mistore are presented to treat. He is always the aggrieved party in every transaction that results to blame for his mistakes and his mistore are presented to treat the little sphere in which he askib edges on the little sphere easily disposed, more easily tempted to | bane of fraternal and social organiza-

> source of distrust and carping criticthan among those who propose or are promoting a movement for charity or for the common cause of happiness and on any cheerful enterprise projected. was indeed of even more value than ally speaking, such complacency these, there they would learn to turn defeat into fresh stimulus towards victory.
>
> ash, the complacency such complacency brings its own reward of disappointment and failure. It is evident that the croaker is an undesirable and undesira inflict his presence. All our readers will readily recognize the fidelity of says:

this portrait to the original, but how says: It is so easy to fall into the way of

amples of what cultivation. The brightest minds that adorn the pages of our glorious history were possessed by men whose career began under apparently insuperable disadvantages. Born in poverty, reared in obscurity and toil, they rose above their surroundings by dint of above their surroundings by dint of indomitable will-force, until they indomitable will-force, until they indomitable will-force, the great the g achieved first rank among the great ones in their chosen field of endeavor. It were useless to enumerate them. The roster of our foremost statesmen,

that of a single croaker. The reason

#### HOLD FAST BY THE BOYS.

Spiritual and Actual Building up on

the Churcues.

One of the most difficult problems to solve in parochial work is how to save our boys—I say boys, and not young men. Our boys leaving school at the age of fourteen or fifteen and seeking employment are exposed to many temptations, and many of them very soon cease to practice their religion. This is a stubborn fact that experience teaches to every observant mind. These boys do not exactly lose their faith, but they grow lukewarm and are in constant danger of losing it sooner or later. The only feasible means of prolonging and extending the good school influence seems to be in organizations of some kind. We have clubs and societies for our young men, but we ought to have the same for our boys ; and it may not be amiss just here to suggest that our young men could engage in no better work than interesting themselves in the boys, who, if properly looked after, will soon be available candidates for young men's societies. This matter has been taken hold of in New York, and Archbishop Corrigan, in approv-

ing the movement, says:
"I think your project of establishing 'Catholic Boys' Clubs' will do great good to our young boys at the very period of their life in which assistance is most needed. Hitherto our Catholic boys, after leaving school and before attaining manhood, have been left to shift for themselves, and experience proves that a very large number of them drift into organizations in which their faith has been imperilled, and in consequence of which they themselves have become lukewarm, if not entirely neglectful, in the

'The projectors have acted prud-

ently in keeping down expenses, and It is so easy to fall into the way of croaking, if one is not constantly on a reading-room with books, magazines and papers, is one of the feattempfer who beguiles our vanity with ures. Another is the gymnasium those who frequent the various working boys' and girls' clubs which

scientists and men of affairs consists almost exclusively of men of self-culture and self-elevation. There is not on the whole list of cherished names

Stormy Days won't matter ...



when you have clothing that keeps you warm in any weather. Just a layer of Fibre Chamois through layer of Fibre Chamols through your coats, vests or wraps provides a healthful comfort that will last all winter, no matter how severe the weather. The waterproof Rigby process makes it impenetrable to rain or sleet, its light weight leaves you free and unburdened so that any exercise is possible and its non-conducting properties keep out every whiff of cold air or frosty winds. It only costs a few extra winds. It only costs a few extra

cents, so for health and comfort's sake have it put in all ordered clothing and only buy the ready-to-wear garments which bear the Fibre Chamois Label.

Only 25 cents a Yard, and always find the Label.

C. M. B. A. RECEPTION TO GRAND PRESI-DENT HON. M. F. HACKETT, BY THE BRANCHES IN MON-TREAL.

The several branches of the C. M. B. A. The several branches of the C. M. B. A. Grand Council of Canada, in the district of Montreal, together with a number of their friends, tendered a reception to Grand President Hon. M. F. Hackett on the evening of October 26. The function, which was very largely attended, and of a most enthusiastic character, took place in the Seminary Hall, Notre Dame street, which had been appropriately decked with bunting been appropriately decked with bunting for the occasion. Grand Chancellor T. J. Finn and Chancellor A. Germain, M. D., acted as joint chairmen, and accompanying them on the platform, besides Hon. M. F. Hackett, were Hon. L. O. Taillon, Rev. Father Larocque, Rev. Father Donnelly, Rev. Father Shea, Rev. Father O'Meara, Rev. Father M. Callaghan, Ald. Connaughton, Dr. Rivet, Messrs. M. J. F. Quinn, Q. C., M. P.; F. Martineau, M. L. A.; L. J. A. Surveyer, F. X. Lenoir, M. Sharkey, J. Padagar, A. Surveyer, F. X. Lenoir, M. acted as joint chairmen, and accompany Connaugaton, Dr. Rivet, Messrs. M. J. F. Quinn, Q. C., M. P.; F. Martineau, M. L. A.; L. J. A. Surveyer, F. X. Lenoir, M. Sharkey, J. Bedard, ex-M. L. A.; A. B. Potvin, J. A. Deniger, P. Reynolds, J. Reynolds, ex-Ald. Tansey, M. J. Polan, James Shea, G. A. Carpenter, H. J. Ward, Judge Purcell, J. L. Jensen, C. O'Brien, C. Dandelin, J. J. Costigan, A. H. Spedding, B. Charbonneau, P. O'Reillv, Grand President Grand Council C. M. B. A. of Quebee; Joseph Beland, ex-M. L. A.; H. Kieffer, J. Courtois, C. A. McDonnell, Dr. Hackett and P. C. Shannon. Hackett and P. C. Shannon.
GRAND CHANCELLOR'S ADDRESS.

GRAND CHANCELLOR'S ADDRESS.

In opening the proceedings, Grand
Chancellor Finn, on behalf of the seventeen branches of the C. M. B. A. in the
district of Montreal, tendered a most cordial welcome to those who had assembled to take part in doing honor to Hon. Mr. Hackett, Grand President C. M. B. A., Grand Council of Canada, who had done a considerable amount of work in this Province towards the advancement of the Association. He had also filled some of the most important positions in the Grand Council, and had, since becoming a member of the Association, worked most assiduously to advance its interests in every particular, without regard to time or anything else. In consideration of the services he had rendered to the Association, he was, at the triennal session in August last, elected Grand President by acclamation; and the large audi-ence of that evening was a sufficient proof of the esteem in which he was held proof of the esteem in which he was held by the members of the Association in the district of Montreal. (Applause.) Dr. Germain, on behalf of the French section of the C. M. B. A., also heartily welcomed those present. Rev. Father Larocque spoke at some

length on the origin and aims of the Association and of the progress it had made in all parts of the Dominion, and in conclusion he paid a high tribute to the abil-ity and energy which Hon. Mr. Hackett had ever evinced in the interests of the Association.

Rev. Father Donnelly, who was first spiritual director of the first branch of the Association formed in this province, Branch 26, said that the underlying current of the C. M. B. A. was that, while a charitable institution, it struck at destroy-ing the root of the cause which rendered charity so often necessary. The Associa-tion was an institution which, by its in-fluence, had a moral power upon the people, an intellectual scope and a social field, which it filled to perfection. Mon-treal, he remarked, had been justly called the "Rome of America," because of its many Catholic churches and institutions.
Why, he asked, should it not also be a Why, he asked, should it not also be a leader in the matter of societies? There was nothing to prevent this except per haps, that apathy and lethargy which was seen in connection with other matters. It lay with the young men of to day to see that this was changed. Let them give to it only one-half of the zeal that they put into the ordinary pursuits of life, and the Association would become power in the land for making men bet-

a power in the land for making men better and greater and raising up the people.

ADDRESS TO THE GRAND PRESIDENT.

The following address, printed on silk, and prettily gotten up in the form of a banneret, was read in French and in English by Mr. J. J. Costigan and Mr. J. Deniger, respectively:

To the Hon. M. F. Hackett, M.L.A.; Grand President C. M. B. A., Grand Council of

On this auspicious occasion, permit us to give expression to our heartfelt pleasure in welcoming you to our midst. It is our privilege to congratulate you on having attained well-earned promotion to the highest office in our brotherhood. The C. M. B. A. of Canada counts amongst its membership many of our Dominion's best and brightest sons whose names will figure in the history of our land. In greeting you, we extend a welcome to one who has already achieved a proud position in the profession of his choice, and whose marked ability and genial qualities must command still higher honors. We are always gratified at the success of any member of the C. M. B. A.; but in your case, sir, the reasons for rejoicing are not a few. We do not forget that in the great struggle of the past your eloquent voice was never silent when needed to vindicate the true principles of the Association and earnestly urge the adoption of such a course of action as would ensure a solid basis for a prosperous fature. You spared no pains, and the services rendered were always given with such good-will and heartiness that it was a pleasure to accept them. Under your presidency we are confident of better days for the Association, to which we are satisfied you will devote your energetic ability, as in the past. Please accept the assurance of our highest esteem and affection. May your days be long and happy, and may Divine Providence extend to you and your family His many choicest blessings. On this auspicious occasion, permit us to blessings.

Signed on behalf of the seventeen branches

in the city and district of Montreal,
Grand Chancellor T. J. Finn,
Chancellor A. Germain, M. D.,
Chairmen. Jas. J. Costigan, J. A. Deniger,

Secretaries.

Montreal, Oct. 26, 1896. HON. MR. HACKETT'S REPLY.

HON. MR. HACKETT'S REPLY.

On proceeding to reply, Hon. Mr. Hackett was greeted with the hearty singing of "For He's a Jolly Good Fellow," and at its conclusion he spoke as follows, being loudly applauded ever and anon: I can hardly find words to fitly express the pleasure and pride which I feel on this occasion. To have the opportunity of meeting so purposes a representation. tunity of meeting so numerous a representation of the brethren of the great city of Montreal is, indeed, a pleasure which is only transcended by the pride that I feel at so tangible an evidence of the wondrous growth and power of the Asso-

iation over which I have the honor to

ability of the brethren who have gathered here to-day to extend to me the hand of welcome and fraternity, I am inclined to marvel that one so underserving as myself should have been chosen to fill the exalted and responsible office to which I have been raised by your untrammelled wish. I can only pray that I may be enabled to do my duty in a way that will at least leave you no occasion to regret the honor done me. (Applause.) There is much satisfaction, however, for me in reflection that in all the efforts I may make to advance the interests of the Association, which is deservedly so dear to make to advance the interests of the As-sociation, which is deservedly so dear to us all, I can rely upon receiving the full benefit of your heartiest sympathy and support. In what direction should those efforts tend? This is a question which I have often seriously pondered, but I come always to the same conclusion—that always to the same conclusion-that what we chiefly need to cultivate as much as possible is a greater, broader and deeper spirit of union and fraternity among Catholics. The C. M. B. A. affords the necessary machinery for this purpose; its organization is excellent, and its ramifications are already so extensive that it may be said to embrace the entire coun-It brings within the reach of our coreligionists opportunities for union, FRATERNIZATION AND MUTUAL IMPROVE-MENT

which are unsurpassed, and which no element, desirous of winning and retaining the respect of the other elements of the community, should neglect. (Ap-plause.) One of the world's great thinkers has said that "men are mystically united; that a mystic bond of brother-hood makes all men one." But when to hood makes all men one." But when to their natural bond is susperadded that o a body like the C. M. B. A., one of whose principal aims is the cultivation of the spirit of union and fraternity between its nembership, it is easy to see how this sense of brotherhood is advantageously intensified. Moreover, we live in an age of combination, when individual effort is so to speak, powerless, and when a unior of all the forces available is necessary to attain given ends. In the C. M. B. A. we have an exemplification of this union, and I think I do not exaggerate when I say that the remarkable growth of the Order and its present widespread ramifications are substantial proof that it has supplied a real want among Catholics of all origins in this country, and that it is an organs in this country, and that it is realizing its great and noble mission. (Renewed applause.) That mission is, to a large extent, the cultivation of a wider and deeper spirit of fraternity between those who worship at the same altar, and whose interests are, so to speak, common. Fraternity has been described as the reciprocal affection, the sentiment the reciprocal affection, the sentiment which inclines man to do unto others as he would that others should do unto him. To inculcate this sentiment, and to give it practical shape and effort, is the great object of any organization like this, and how far it has succeeded in attaining it can be judged by a gathering such as the present. Here we have, brought together by the mere force of the fraternal bond of the C. M. B. A.,

MEN OF DIFFERENT RACES AND QUALITIE who, under other circumstances, might never have come into contact with each other, and who thereby learn to know each other better and to take a deeper and kindlier interest in each other's we fare. A spirit of brotherly regard and mutual inerdependence is thus begotten the vast advantages of which cannot be over-estimated. (Applause.) High and low, rich and poor, are equally embraced in the fraternal bond of our membership all class lines are effaced, and we present to the world the spectacle of a great Cath olic body, knowing no race or other dis tinction except that of faith, and thoroughly cemented together in a brother of love for our moral and material Well, indeed, may we take pride good. in such an Association, when we bend all our efforts to extend its salutary influ-ence. Need I say that a movement of the kind should have the active sympathy and co-operation of the leaders of Catholic opinion throughout the land. Of these, we have, happily, not a few who are a credit to their faith and their country. Indeed Canada has produced many eminent Catholics, many great men, who sincerely desire the elevation of the masses of their co-religionists, and the would be inestimable in a connection like this. To such men the C. M. B. A. affords precious means of attaining their de-ired end, and I earnestly appeal to them sired end, and 'earnessy appear to fish to take advantage of it as soon as possible. (Loud applause.) It will bring them into direct contact with all classes of their co-religionists, whom it is not possible for them to reach through other channels, and the educating influence of such association would be more valuable. The innate politeness of our French-Canadian fellow-countrymen has often been remarked. Politeness and courtes seem to be natural to even the most illi erate among them. But if one of their noted writers is to be believed, these do noted writers is to be believed, these do not proceed from any special disposition, but from early associations. It is related that, in the infant days of the colony, when self-protection was the great neces-sity of the hour, the censitaries were brought into daily and hourly contact with their seigneurs, their priest, their notary and their medical man, the result being that the settlers gradually, and almost unconsciously, acquired the more polished manners of their educated superiors, and have since handed them down from generation to generation. And so, by associating with their co-re-ligionists of all classes in the C. M. B. A., would the superior Catholic minds of our own day

BENEFICIALLY INFLUENCE THEIR SURROUND

INGS and inspire them with higher thoughts and more ennobling aims. (Applause.) In fact, I think that I cannot lay too much stress upon the mutual advantage derivable from the extention of the membership of the C. M. B. A. among all practical Catholics. Nor is there any reason for our separated brethren, our Protestant friends, to view a movement of the kind with district. Far from aims Protestant friends, to view a movement of the kind with distrust. Far from aiming at the consolidation of the Catho lic body for purposes of aggression or en-croachment upon the rights of any other element, the C. M. B. A. only seeks the elevation of the Catholic masses, their moral, intellectual and material advancement, and in so desirable a result, which will conduce to the greater good of all, every element is interested. (Applause.) Indeed, all high-thinking minds will wish the C. M. B. A. God-speed in its noble prission. Already all cover the land its mission. Already, all over the land, its salutary influence is felt. This is evidenced by its lever-increasing numbers and strength, which are not a menace to preside. In fact, when I look around me and strength, which are not a menace to and note the numbers and the respect-kindred associations, because there is

field enough for all, and the C. M. B. A covers ground that can be reached by no other. As for the members of the Asso-ciation themselves, there is something ciation themselves, there is sometiming inspiring for them in the thought that they belong to a body which throws the mantle of its protection over them from the Atlantic to the Pacific, and which makes them feel that they are sure to find brothers and friends wherever they go. They are also to be congratulated on the fact that they are members of an go. They are also to be cobgratuated the fact that they are members of an organization which has the approval of their pastors, and which is

A CREDIT TO THEIR FAITH. Let them, therefore, cherish it as an institution that not only does them honor but enhances their influence. Let them above all, cultivate that fraternal spiri which constitutes the great strength and usefulness of all the associations of the kind. It is unnecessary for me, I think, to further enlarge upon the benefits of our order and its remarkable growth and vitality. These are well known to you all. But, while thanking you once more for your splendid reception, I may be per mitted to express the hope that the day is not far distant when the Canadian membership of the Order will recognize but one jurisdiction, and that we shall all combine to form but one great Canadian Catholic body, whose beneficial influence will extend all over the Dominion. With our brethren in the United States we are in full sympathy; but we believe that Canada is able to govern itself in this, as in other respects, and it would conduce to the greater good of all if the Canadian branches were all united under a single head. (Applause) Before concluding let me repeat, gentlemen, the great pleas ure I have in meeting and making the acquaintance of the Montreal brethren. I am proud to see the C. M. B. A. so powerfully represented in the commercial metropolis of the country, and to be able to carry your fraternal greetings to the brethren in Quebec, with whom I will have the pleasure of dining to-morrow evening. The Ancient Capital may not be able to compare with Montreal in most respects, but I can assure you that there are few places where our Order is in a more flourishing condition, and where its brotherhood is more warmly or horoughly appreciated. (Loud

Hon. Mr. Hackett was then presented with a beautiful bouquet for Mrs. Hack-ett, after which he repeated his remarks in French, and the gathering closed with the singing of "God Save the Queen."

The enjoyableness of the proceedings was considerably augmented by the rendering, at intervals, of a number of vocal and instrumental selections, etc., which were much appreciated by the audience. Those who contributed towards this part of the programme were Messrs. A. Mainville, M. Shea, L. C. O'Brien, Hamblin, Lapierre, J. J. Rowan, Lalonde, C. Smith, Master J. S. Shea, Mrs. Turner and Miss

Halifax "Subscription Ball." Halifax "Subscription Ball."
Branches 132 and 169, Halifax, N. S., intend holding a "Subscription Ball," for members of the association and lady friends, in their rooms, Barrington street, on Wednesday, Nov. 25 (Thanksgiving Eve). In connection with the dancing there will be a Musicale, for which some of the best talent in the city will be secured. Those in charge of the affair are: Bros. Clancy, Flavin, Kinlopp, O'Donnell, Shine, McGuire, Phelan Perrior, Keltie, and McDonald. Every possible effort will be made to make it the most successful entertainment ever given by the association. The Musicale will be under the management of Bro. Phelan. A pleasant evening is assured to all who attend.

Resolution of Condolence C. M. B. A. Hall, Branch 160, Halifax, Oct. 27, 1896. Moved by R. Clancy, seconded by P. Con-

Moved by R. Claney, seconded by P. Connolly, that the following resolution of condolence be sent to Brother J. R. Power:
Whereas it was the will of Almighty God to
call to her eternal reward Maggie, dearly
beloved daughter of our much esteemed
Brother, J. R. Power, be it, therefore,
Resolved, that the members of this branch,
whilst bowing in humble submission to the
will of Divine Providence, who decrees all
things for the best, tender to Brother Power
and family our sincere sympathy, and con-

things for the best, tender to Brother Fower and family our sincere sympathy, and condole with them in the loss they have sustained, praying the Almighty may grant them His beavenly grace to bear the trials and crosses of this life with patience and resignation to His holy will.

Resolved, that a copy of this resolution be sent to Brother Power and family, and recorded on the minutes of this meeting: also

corded on the minutes of this meeting; also a copy be sent to the CATHOLIC RECORD fo publication therein.

E. B. A.

St. Cecelia's Branch. No. 29, West Toronto Junction.

This branch, from various causes, had become disorganized, and it was decided to hold an open meeting on Sunday, the 18th ult. After Vespers. The Rev. Father Bergin. P. P. made an looquent address upon the advisibility of Catholics of the serious and spoke in strong and favorable terms of the Emerald Bentical Association, showing that this society had the full approval of His Grace the Arch bishop, and he was pleased to see that, like Holy Church, she enrolled in her ranks practical Catholics of all nationalities. He heartily recommended the members of his parish to attend the meeting to be held that evening and join the association, becoming earnest and active members, and not members in name only, for unless the rules of an association are carried,out, and assessments promptly paid, it was impossible for it to succeed. In concursion the Rev. Father wished the branch, if reorganized, every success and said he would at all times be willing to assist it. At the close of the service a meeting was held in the hall, there being present, besides the ex members and several members of the parish, D. A. Carey, G. P.; W. Lane, G. S.; A. McDonald, D. O., and several members of Branch No. 11; also the ladies of St. Cecella S Circle. No. 3. The Grand Secretary, having taken the chalf-riefly explained the object of the meeting, and then called upon A. McDonald, District Organizer, to address them. Mr. McDonald made a very able address urging upon the ex-members St. Cecelia's Branch, No. 29, West Toronto then called upon A. McDonald, District Organizer, to address them. Mr. McDonald made a very able address urging upon the ex-members to again rally round the banner of Emeraldism, and to induce their friends to enroll them selves. He also explained to them the amendments adopted at the late convention. The Grand President was the next speaker. In a very stirring address he showed the great necessity of Catholics being united, and land before them the advantages to be gained in many ways by belonging tofan association like the E. B. A. He concluded by inviting the members to re organize, more especially as their pastor had spoken so favorably of this association; and had promised them his assistance. M. Mahoney and J. Farrell being called upon, as ex members, briefly stated that they would do all in their power to make the re-organization a success.

It was then decided to hold a meeting on Fri-

success.

It was then decided to hold a meeting on Friday, the 29th, to carry the re-organization into effect.

day, the 20th, to carry the re-organization into effect.

Andourned meeting was held on Friday, the 20th, there being present several ex-members, A. McDonald, D. O. W. Lane, S. T. and several member of Branch No. 11. W. Lane, having taken the chair, called upon the Organizer to address them. The Organizer explained to them the condition, upon which they could be reinstated, and again informed them of the changes made in the constitution, and pointed out the very great advantage they would have in the future, by having the hearty good will and support of their parigh priest. The other speakers were ex-members: Messrs. J. Fahey, M. Jahoney and J. Farrell. The ex-member present (except two) gave their names for reinstatement, and having renewed their obligation the Organizer declared them duly reinstatement, and having renewed their obligation the Organizer declared them duly reinstatement, and having renewed their obligation the Organizer declared them duly reinstatement.

Some ex-members being unavoidably absent have signified their intention of being rein-stated. Two applications were received, and there is every prospect of several for the next meeting.

meeting.

The hour being late the election of officers was deferred until the next meeting, to be held on Monday, Nov. 9.

The following officers were elected pro tem.: Pres., J. Fahey; Rec. Sec., H. McDonald; Fin. Sec., J. Farrell.

W. Lane, S.-T.

C. O. F.

Catholic Foresters at Vespers.

"Laudate Pueri". Zingarelli
Miss Carroll, Mr. Deeham and chorn
"Justus ur Falm.". Laudate
Bros. Zenphile and Ollvier Bissonette.
(Sacred Heart Court 281.)
"Ave Maria." Mr. Deehan. Verde
Miss Annie O'Connor.
"Tantum Ergo." Millard

"O Salutaris," Verde
Miss Annie O'Connor.
"Tantum Ergo," Millard
Mr. Deehan and choir.
NOTES OF REV. PATHER HAND'S SERMON.
The Rev. Father Hand in his sermon paid a high tribute to the Catholic Order of Foresters and to the officers of same for the manner in which the society was conducted, and spoke of the advantages of being a member of this noble organization, which he termed "the friend of the widow and orphan," and had the approbation of the highest ecclesiastical authorities (His Grace the Archbishop of Chicago being their Chaplain). If a member of this society is ill and unable to work, said the Rev. Father, the C. O. F. takes him by the hand, picks him up and pays him during his illness the sum of 50 per week. If death should remove a member, the society pays to his widow and children \$1,000, or \$2,000 or \$3,000, according to the amount of the policy carried by the decessed members \$2,000,000. In addition to this the funeral expenses of deceased members \$2,000,000. In addition to this the funeral expenses of deceased members are paid by the Foresters out of a fund provided for that purpose. The society members 10,000 members in outario and Quebec, every one of whom is a good practical Catholic.

In closing Father Hand recommended every young man to become a member of the Catholic Order of Foresters, which, as he had said, had the approbation of the highest authorities of the Church and is, first, last and always, Catholic, and which was justly entitled to the title of "Protector and Friend of the Widow and the Fatherless."

A WORTHY CAUSE.

Editor CATHOLIC RECORD:

Sir—I read with much interest and pleasmre the appeal made in your last issue by Dr. Foran in behalf of Mrs. Sadlier, the veteran Catholic novelist of Montreal. It is indeed a worthy cause. Mrs. Sadlier in the splendor of her gitts requires no introduction to the Catholics of Canada or the United States. Her literary work is the work of half a century. She toiled and hoped and planned in the very dawn of Catholic literary life in Canada and the United States, side by side with D'Arcy MeGee, Dr. Brownson and Gilmary Shea. And, better still, she wove into every novel she ever wrote the Faith once delivered to the saints. Hers, indeed, is a novel with a purpose, but it is a purpose which unfolds itself from within not from without. Editor CATHOLIC RECORD :

Now this good and gifted woman with the Now this good and gifted woman with the benediction of seventy-six years nestling on her silvery hair has chosen the city of Mary—Ville de Marie—in all its richness of faith and historical associations, as the abode of the closing years. It would surely be a just, gracious and kindly deed on the part of the Catholics of Canada to honor the veteran Catholic authoress and recognize her past services to Catholic literature, in the practical way Dr. Foran has proposed. Amidst the false light of political fire-flies, let us not lose sight of the great orb of Justice and Truth.

FROM TRENTON.

CATHOLIC TRUTH SOCIETY.

A Branch of the Catholic Truth Society has been in existence here since March 1895. During this brief period the work of the society has been most satisfactory; indeed its progress has been far beyond the most sanguine expectations of the members; and it is most consoling to the beloved pastor to see the success of such an important adjunct to the parish work. The zealous members are giving a practical and useful example of what the flaity can do. For the year ending March, 1896, five thousand leaflets have been distributed gratis, and one thousand five hundred publication have been sold. I have not yet learned the amount of work done so far this year, but the society expects to make even a more favorable report for the current year. The following are the officers: Patron, Very Rev. Dean Murray; President, J. H. T. Bleasdell; 1st vice Pres., H. LeClair; 2nd vice-Pres. M. P. Kinsella; Sec., D. F. Keith; Asst. Sec., L. W. Dion; Treas., T. D. Kinsella; Anditor, Jas. Fitzpatrick.

Suffered by the society of the progression of the progressio

## SUFFERED FOR YEARS.

The Experience of Mr. Grant Day, of Harrowsmith — He Suffered Much From Rheumatism, Especially During Spring and Autumn-Following a Neighbor's Advice Brought About a cure.

Kingston Whig.

One who has been released from ears of suffering is always grateful to the person or the medicine that has been the medium of release. It is therefore safe to say that one of the most thankful men in the vicinity of Harrowsmith is Mr. Grant Day, who for years past has been a sufferer from rheumatism, but has now been released from its thraldom. To a reporter Mr. Day told his experience substantially as follows: "I have been a suf ferer from rheumatism for upwards of twenty-five years. usually attacked me worst spring and fall, and at times the pain I endured was intense, making it difficult for me to obtain rest at night. From my hips down to my feet every joint and every muscle appeared to be affected, and the pains appeared to chase one another until I was at times nearly wild, and mind you this was my condition for upwards of twenty-five years. During that period I tried many remedies, and while I obtained temporary relief from some, I could get nothing in the way of permanent benefit. But last year the pains did not come back, and they have not returned since, and this is the way it came about. One day while telling my neighbor, M. W. C. Switzer, how badly was feeling, he said: "Get half dozen boxes of Dr. Williams' Pink Pills and use them according to directions, and you will find they will do just what they are advertised to docure you. I know this from experi-ence in my own family." Well I got ence in my own family." the pills and used them, and the rheumatism has been driven out of my system, and last winter and spring for the first time in more than twenty years I

was entirely free from my old enemy But there is one thing more Dr. Williams' Pink Pills did for me, and which astonishes me a little. Over forty years ago I had a severe earache, and used a liquid preparation in the hope of getting relief. It nearly ruined my hearing, and for all the years since I have been partially deaf. After I took the Pink Pills my hearing came back, and my ear is now all right. My wife and sister have also found much benefit from Pink Pills when run down by overwork, and it is safe to say that they will always be found in our house. Dr. Williams Pink Pills strike at

the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of to health and strength. paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treat ment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by over work, worry or excesses, will find in Pink Pills a certain cure. by all dealers or sent by mail post paid, at 50c. a box, or six boxes for \$2 50, by addressing the Dr. Williams Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

### MARKET REPORTS.

London, Nov. 5.—Wheat, 76 4-5 to 78c, per bushel. Oats, 22 to 23 c per bushel. Peas, 35 to 42c per bush. Barley, 91 15 to 333 5c per bush. Buckwheat, 26 2-5 to 28 4-5c per bush. Rye, 39 1.5 to 44 5c per bush. Corn, 33 3-5 to 36 2-5c, per bush. The meat market was full, and beef was easy, at 83.50 to 85 per cwt. Lambs, 6]c, per pound by the carcass. Dressed hogs 44 50 to 70c apiece. Ducks, 55 to 70c, a pair. Fowls, 35 to 60c a pair. Fowls, 35 to 60c a pair. Fowls, 35 to 60c a pair. Fowls, 37 to 16c, a pair. Butter, 15c. a 15 or best roil by the basket. Crocks, 13 to 14c a 1b. Eggs. 17 to 18c. a doz. by the basket. Potatoes 35c a bag by the load. Some sold at 40 and 45c, a bag. There were very few vehicles but had on appies, and these sold at all prices — 35 to 50c and 75, a bbl. to 15 and 20c a bag. Hay, 88 a ton.

Toronto, Nov. 5.—Wheat, white, 82c; wheat Toronto, Nov. 5. Wheat, white, 82c; wheat, red, 80c; wheat, goose, 30c; barley, 33 to 40c; rye, 31c; oats, 25 to 26c; peas, 48 to 50c; buck wheat, 38jc; ducks, spring, per pair, 40 to 60c; chickens, per pair, 50 to 40c; geese, per lb., 5 to 7c; butter, in lb. rolls, 16 to 18c; ergs, new laid, 15 to 17c; potatoes, per bag, 35 to 45c; appies, per bbl., 40 to 75c; hay, timothy, 811.50; straw, sheaf, 810 to 81; beef, hinds, 4 to 6c; beef, fores, 2½ to 3½c; lamb, carcass, per lb., 5 to 6c; veal, carcass, 5 to 7c; mutton, per lb., 4 to 5c; dressed hors, 84.50 to 85 00.

Montreal, Nov. 5.—There was no change in the local grain situation to day. Demand for all lines was dull, the only trading noted being in a few small lots of peas at 53 to 53½c. Oats were offered at 25c., without finding buyers. Flour rules rather easier. Obstrol straight

were offered at 25c., without finding buyers. Flour rules rather easter. Ontario straight rollers, shaded 10c., being offered at \$4.40 to \$4.05. Manitoba grades met with some enquiry at steady prices. Oatmeal was slow at yesterday's decline, \$8.25 to \$3.49, as to grade. Feed was quit. Ontario bran sold at \$9.50 to \$10, in cluding sacks, and Manitoba at \$11. Baled hay, in car lots, was steady at \$10.50 to \$11, on track Provisions continue without change. Cheese was nominal at 10c. for Quebec, and 10t to 10gc. for Ontario. Butter was quoted from 19t to 19gc. Eggs ranged from 18 to 29c. for freshlaid, and 8 to 10c. for candled, which were offered lower to-day. Potatoes were quiet, offering at 35c. in car lots.

Detroit, Mich., Nov. 5. — Wheat, No. 2, red., 753c; No. 1, thinothy, \$10,00 per ton in car lots; honey, best white comb, 10 to 12c per 1b; cheese, full cream Michigan, 9 to 39c; eggs, strictlyfresh, 18c to 18jc, per doz.; butter fancy dairy, 14c; first-class dairy, 19 to 11c; creamery, 1 to 173c, per 10b. Port Huron.

Port Huron. Port HURON.

"To the Christ Child" (poetry); "Mary's poultry, live, 5½ to 3c per lb.; cabbage, \$1.00 to \$1.25 per 100.

Port Huron, Mich., Nov. 5.—Grain—Wheat, per bush., 70 to 7cc; cats, per bush., 15 to 18c for new; 22c, for old; rye, per bush., 25 to 28c per bush.; barley, 50 to 56c per 100 lbs.
Produce.—Butter, 11 to 15c per lb.; eggs, 14 to 16c per dozen; lard, 5 to 6 cents per pound; honey, 8 to 10c per pound; chess, 00 to 88.50 per ton; baled, 88.00 to 88.50 per ton in ear lots; straw, 85.00 per ton; beans, unpicked, 40 to 50c a bushel; picked, 60c to 65c a bush.
Vecetables and Fruits.—Potatoes, 15 to 20c. ber bush; apples, green, 10 to 15c per bush.; dried, 4 to 5c per pound.
Dressed Meats.—Beef, Michigan, 84.50 to 85.50 per cwt.; Chicago, 25.00 to 87.00 per cwt.; Chicago, 55.00 to 87.00 per cwt.; Spring chicked, 87.00 to 88.00 to 88.

mar, anve; ducks, 10 to 11c. per pound; geese to 7c. per pound. Hides—Buef hides, No. 1, 4½ to 5c per lb; No. 2 ½ to 4c. per lb. for green; calf skins, No. 1, to er lb.; No. 2, 4 to 5c., per lb.; shearlings, 15 to ce each; lamb skins, 25 to 40c.; tallow, 2 to [c. per lb.]

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

"FAIR CANADA," 25c — "A FAREWELL to Ireland," 40c; two new and pretty songs. Send for same to WHALEY, ROYCE & O), 15s Yonge street, Toronto.

BANDMASTER WANTED.

A BANDMASTER, PLAYING CORNET single man preferred, mechanic, carpenter or shoemaker. For further particulars apply to Rev. Principal, St. Joseph's Industria School, Dunbow P. O., Alta. REID'S HARDWARE

For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sinceperette, the latest Wringers, Mangles Cutlery, etc. 118 DUNDAS STREET, North Side.

LONDON, Ont. M. B. A.-Branch No. 4, London. Meets on the 2nd and 4th Thursday of every and the 2nd and 4th Thursday of every alchmond Street. G. Barry, President; I. J.O'Meara ist Vice-President; P. F. Boyle, Becording Secretary.



Like a Ship in rough sea.

toms of it.

Mrs. Brown, from 8 Liberty st., in the same city writes, that she was cured by Pastor Koenig's Nerve Tonic from heart disease and liver complaint, after she suffered 5 years.

A Valuable Book on Nervous Dis-eases and a sample bottle to any address. Poor patients also get the med-icino free.

This remedy has been prepared by the Rev. Father Roenig, of Fort Wayne, Ind., since 1876, and Is now under his direction by the

KOENIC MED. CO., Chicago, III.

49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. Cfor \$5. Large Size, \$1.75. 6 Bottles for \$9. J. B. McLeod, Kingston, Ont.

\_\_\_ 1897. 1897.

THE CATHOLIC HOME ANNUAL.

We have now on hand a supply of this popular Annual, and are pleased to be able to announce that the contributions are from the best Catholic writers and its contents are almost entirely original.

The Catholic Home Annual should be in every Catholic home, as it is a book that will instruct and entertain all the members of the family.

A LONG LIST OF ITS ATTRACTIONS It Contains 7 Fine Full-Insert Illus-

trations, and 70 Illustrations in the

HIS EMINENCE CARDINAL GIBBONS-MARION AMES TAGGART— "Elizabeth."

MAURICE FRANCIS EGAN-

"A Transatlantic Marriage."
CLARA MULHOLLAND—
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(A breezy Irish Story.)

JOSEPH SCHAEFER—
"An Apostle of Cold Water."
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derful treatment.) A. R. BENNETT-GLADSTONE-"The Story of Abgarro."

MARION J. BENNOWE-"Sister Irene." A Sketch of her Life and Work. ELLA MCMAHON-

"The Infant Jesus of Prague." DR. ROENGTGEN-

"A Popular Account of the X-Rays. "To the Christ Child" (poetry); "Mary's Power" (poetry); "Our Lady of Guada-laps"; "The School of Sorrow"; "The Foel of the Words;" St. Anthony's Bread;" "Sabine; "The Pilgrimage of St. Patrick's Purgatory."

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High-Grade Canadian Trees,
Berry Bushes, Roses, Ornamental Trees,
Hedges. Seed Potatoes, Etc.
NEW SEASON JUST OPENING. Thus you have choice of territory if you apply NOW. The only Canadian house paying salary and expenses from the start. Liberal commission paid part-time men.

Stone & Wellington, TORONTO. Over 700 acres under cultivation.
MENTION THIS PAPER.

TEACHERS WANTED.

WANTED FOR S. S. NO. 1. RUTHERFORD, Algoma, a teacher holding a 2nd or 3rd class certificate. Dutles to begin 25th November. Applications, stating salary, to be addressed to T. H. Jackman, Killarney P. O. Algema District, Ont.

TEACHER WANTED, FOR SCHOOL SEC-tion No. 4, Adjala, for 1897, holding 2nd or 3rd class certificate. Apply, stating salary, with testimonials, to Thos. McCabe, Sec. Trees. Loretto P. O. 942-2 TEACHER WANTED FOR R. C. S. S. No. 12, Peel, for 1897. Male, holding 2nd class provincial certificate. Applications received to Dec. 1st. State salary, Patrick Farrell, Secretary, Arthur, Ont.

TEACHER WANTED FOR SCHOOL SEC-tion No. 3, Biddulph. Holding 2nd or 3rd class certificate. Duties to commence Jan. 4, 1897. Apply, stating salary and experience, to Wm. Twobey, Sec., Lucan, Ont. 942.3

FOR CATHOLIC SEPARATE SCHOOL, No. 10, Arthur township School to re-open on January 2, 1897. Applications to be sent to Martin Goetz, Sec. Treas., Derrynane P. O., Ont. 941-2

Ont. 941-2

TEACHER WANTED, FOR 1807, SECOND or third class certificate, male or female for Separate school section No. 7, township of Glenelg. Applications stating salary required, and enclosing copies of testimonials may be sent to J. S. Black, Sec. Treas., Pomona, Ont. 941.3

WANTED, THREE TEACHERS FOR Almonte Separate School for year 1897. One male and two female teachers. Male teacher to hold 2nd class certificate; female teachers. 2nd or 3rd class certificate. Applications received by the undersigned until 30th day of November. Applicants to state qualifications and salary. W. H. Stafford, Almonte. 940 6

WANTED A TEACHER HOLDING A WANTED A TEACHER HOLDING A Parkill loass certificate, for the Catholic Separate school of the town of Parkill Duties to commence January 1, 1897. Applicants please state age, experience, and salary, and enclose testimonials. Apply to James Phelan, Sec. Separate School Board, Parkhill. VOLUME X

De Pro FATHE

Ah ! days so dark wi Ah! days to dark wil Woe are we! wo And the nights ar From breaking hear Oh! my God! woe Trembleth the mour A blight is fallin And hope is dyin And terror walk

All the hours are ful Oh! my God! w Grief keeps watch Every heart is strun Woe are we! w All the light hath lef And the living a See above them And around ther Ah! the terrible far

Ah! the terrible far
Woe are they!
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Ob, my God! w.
Ring the awful unde
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In the night tim
And the dying!

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Cowereth every h
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Woe are all! w
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He is writing or
Dooms for man; Thro' the cities bur Thro' the cities bur.
Woe are they!
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Life and love lock a
Woe are they!
Victims strew the
Shy eyed child
Where their m
In the grave th

Mothers waft their Oh! my God! With their dead And the altars ask Oh! my Christ Spare thy peop Answer will no Horror moveth

And the temples mi Oh! my God! And the cradle m Husband at your b Woe are you! Think how those pc They will neve Every tie is cu All the strengt Weep? but tears a
Woe are ye! w
They but break i
Winding between!
Woe are ye! w
Wailing never!
Ah! the dead!
Just a grave, a
And the memor

Pray! yes, pray! Oh! my God! Tears will trickle Tears will trickle
When we kneel do
Woe are we! v
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And the dead I

A MYSTER

The Doctrine of by Rev. J. At St. Teresa's evening Rev. J preached on the purgatory. present in the cha Murphy was ce

Father O'Connor s 19: "Such as chastise." and he

"Beneath the another city-the catacombs, the hi secuted Church i are also the memo adversaries asser purgatory is an i ages of superstit torting money fr priest-ridden peop on the walls of th traced by the ha tions to pray for of the faithful der trine of the inte that of prayer for legible in the in age of the Christi

SOLUTION O "The dispute

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revelation or rea vinistic division heaven and hell t bation for certa The inef death. tity of God suffe enter into His p there is a differen word is not of the handed murder. of the heathen London to whom preached, and ant of positi even the ec trance into heav olic faith teache satisfies the res man. The fatal tion lay in its vi instrument of j of man, accordi doctrines, depri supernatural gr goodness, leav prayed in natur an external or sinner never holy or just, bu Christ's sake.

his salvation