

Mothers

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Cough

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

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It was easier to love, and leave you a widow than to leave you a wife and yet no wife. Oh, this cruel ring which is to bind you to that which is no bet-

MARCELLA GRACE.

By ROSA MULHOLLAND.

CHAPTER XXV. SEPARATION.

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

But it is life, life! The sun will shine on his living face at noon to-day. His eyes will open to-morrow morning, and the next, and the next! His heart will be beating still this day week — this day year. Oh, Father Daly — with 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 like 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 different. Oh, I must not die, I will not die. Give me food to eat, anything to make me live and be strong. For I have a great deal to do, Father Daly; I cannot remember what it is now; but 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 face altered again with wonderful quickness, the pinched, darkened features took their natural curves and color, her eyes lost their fevered lustre and grew soft and luminous with happiness. On her way to the convict's cell 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 had 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 and hopes for his people, and know that those must be lost and forgotten, shut out for the long span of an intolerable 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 die? His death would at least have set her free, given her the chance, if not the certainty, of beginning a new life, even if many years hence, even if in a new country, and under such new conditions as she could not foresee. No 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 would ever belong to her until time and labor, having worn out the resisting 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 more 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 Kilmartin looked back almost with regret on the calm courage with which he had stood erect yesterday, looking at a scaffold.

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

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

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

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

"It was easier to love, and leave you a widow than to leave you a wife and yet no wife. Oh, this cruel ring which is to bind you to that which is no bet-

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 gladder for it. You would be thankful that I have the comfort of this ring, the support it will give me, the authority it will bestow on me, even the power it will confer on me to take care of your people for you — until you come — until you come."

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

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

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

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

He allowed her to rave on in the fever of joy which the reaction from the chills of death had brought upon her, and tried to hide his own anguish which was in his sober senses and wide awake to the reality of the parting that was at hand. 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 moment 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 hope for from justice, and he felt that he could better bear to wear out his life in a prison cell than accept freedom unless his innocence were fully established. All the unlikelihoods which Marcella would not see were arrayed before his eyes in their unpromising actuality; and yet he smiled with her, talking lover's talk, the sweetness of which sometimes beguiled him into forgetting wholly the terrible loneliness 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 of his sentence and the departure of the convict for Dartmoor prison she was with him all the time that prison rules would permit, sometimes accompanied by Father Daly, sometimes by Bridget, travelling back and forward through winter rain and fog from the melancholy home in Merrion Square where his mother sat reading imaginary letters from him all day long, and talking about his travels, and congratulating herself continually that he was safe at the other side of the world with 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 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 to strengthen, instead of vanishing before the anguish of parting like a phantom in the light of day. He did not know with what passion of earnestness she had prayed for that strength, with what fervor she had asked for supernatural help to brace up her courage for the separation. She would not weaken him in his cruellest moment by her complaints, nor send him away overwhelmed by the thought that he had left behind him a woman with a wretched life whose moans and tears must haunt him in his prison cell and

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

It was early day yet in both their lives, and how many times might not the weather change before night?

Till the very hour of the convict's departure for Dartmoor she kept her spirits wound up to this exalted pitch. It was arranged that she and Father Daly should travel to England on the same day and remain for some little time as near the prison as possible, seeing him as often as was admissible. The farewells were thus deferred, and the idea of separation disguised and kept aloof.

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

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

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

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

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

Then Father Daly felt that the only way to save her reason was to get her home at once, home to the wide moors and the rolling waves, and all the soothing sights and sounds of nature which, being associated with happier days, might win her round to hope again after the present crisis should have passed. She followed him meekly and passively, but with such a look of silent despair in her face as made people turn to look at her where she sat in the corner of a railway carriage or steamer, staring blankly before her, and seeing nothing but rigid stone walls built up between her and the face of the heavens. When the journey was at last at an end and Crane's Castle reached she was carried up to her room and laid on her bed, the blinds were drawn and the servants stepped about sofly. Surely this was a dreary house on the verge of the thundering Atlantic, under the shadow of the hills; in one room a woman whose wits were gone with sorrow, in another this crushed creature huddled on the bed, unable to turn her face to the light of day.

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

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

TO BE CONTINUED.

CHANGED TONE OF CONTOUR-VERSY.

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

A Two-Fold Prayer.

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

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

ANGLICAN ORDERS.

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

Since my letter of last week we have received in Rome copies of the letter of Lord Halifax summing up his decision on the decision, for after all have not Anglicans the right to judge the Pope? In it he says: "It is stated, I observe, that members of the English Church asked for the investigation to set their doubts at rest. The statement, so far as I know, is absolutely untrue. We have never had any doubt of the validity of our orders. I rejoiced, indeed, when I heard that an investigation into the subject was to be opened at Rome; for I have always thought, and I think still, that if the Roman Church could have been brought to do justice to the Church of England in this matter a great bar to re-union would have been removed; but she has not done so, and we can only deplore the fresh obstacle that has been interposed between those who, if wiser counsels had prevailed, might have been drawn together."

This letter is another proof of what was long foreseen in Rome and in England, namely, that the Anglicans, headed by Lord Halifax, were willing to take all they could get and give nothing they could hold. But the noble Lord forgets his summer vacation spent in France with the Abbe Portal and the numerous consequences which grew up out of it and brought the Anglican controversy to the fore. I know that when the Viscount visited Rome in 1895 he had letters in his pockets from the Archbishops of Canterbury and York, as well as from half a dozen of the English Bishops. In truthfulness it must be confessed that these letters did not state that their authors doubted their possession of orders, but in truthfulness also it must be allowed that many of the Anglican persons had doubts then, and expressed them. In view, therefore, of such tactics as are now being adopted, we can only be the more glad that Peter has spoken through the mouth of Leo, and that justice has been done to the historic position which the blessed John Fisher laid down his life to sanction. On the picture in San Silvestro in Capite, mentioned in my last letter, are the words: "Johannes Fisherus Anglus, Epus Roffensis. Cardinalis a Paulo III. creatus Tit. S. Vitalis Qui prius tamen martyrii quam cardinalatus purpuram accepit ab Henrico VIII. ad fidei Catholicæ et sedis Aplice primatus defensionem occisus anno XPI. MDX. XXV. ætatis vero 76, primus fere omnium Lutherum et Lutheranis scriptis suis doctissime confutavit." The crown has been put on his work by the decision in which his heirs have triumphed and received justification, and which is in great part due to the studies performed under the shadow of his image at San Silvestro in Capite.

"Go On."

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

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

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

LEAGUE OF THE SOULS IN

General Intention THE SOULS IN

Messenger of the "The idea that faction and will go to its furthest, a quence, if we did sinner may be so world as not to be cast away from God."

"No one will v all sins are equa there is no differ cold-blooded and crime which the b primate, and those transgressions int ally and almost in the same time we not bear to look on small; that He comes into His pre pure and worthy might rationally should be some m who are in the mi between deep an sions on the one perfect purity a other, may be dea the just measure o then, in God's na Wiseman, after w "is there in itse, simply in itself, popular a theme of Catholics?"

The so-called r sible for the reje of a place of ter after life, a doct dates back to a which, in fact, w before the coming necessary, in p the Book of Macr the canon of Scri tainly does—but historical record— customs and belie

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

During the t years, since Lu ciples of the o time to ripen now being wof mate conclusio eration of non sistent in the recognizing, a hand that "no into the Kingd the other that idea of justice slight offences death, influ seek for a solu rejecting the o perdition. Lo in its chastise purgatory w would we safe justice.

A great ch W. E. Gladst while casting Church, gave u the following t "The strong the purgatorie the Latin Chu far to account stark and rig of death on t being, which l the uniform ages of the Ch the Liturgies, the faithful d crease of the what caused, i case, the viol as well as to its mischievo range of Ch establishing a eral doctrine o curation of th ere came, fusions of d ment, with it to have no pl intermediate reduced alm

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London, Saturday, Nov. 7, 1896.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE IRISH DELEGATES IN TORONTO.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PROFANITY IN POLITICS.

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

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

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

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

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

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

LIFE OF CATHARINE McAULEY.

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

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

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

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

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

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

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

The present sketch of Mother

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

SOME CRITICS WHO GROPE IN THE DARK.

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

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

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

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

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

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

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

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

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

Dr. Langtry takes the ground that the Pope is not infallible, and that his decree is a proof of this.

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

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

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

It is a judicial decision on which depends the course to be followed by the Catholic Church when those who have been once ordained as Anglican ministers are to be admitted to the priesthood.

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

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

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

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

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

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

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

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

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

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

EDITORIAL NOTES.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CATHOLIC PRESS.

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

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

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

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

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

REV. FATHER DEVLIN'S LECTURE.

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

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

us. At most, we might say we belong to the class with a few imperfections. Now death may surprise one of this third class; in which event where would the soul be sent? To purgatory. God would surely not condemn it to the eternal torments of hell; and "nothing defiled can enter heaven." There must certainly be a place where that soul will be purified, since we are told we will, before entering heaven, have to "render an account of every idle word." Now, some say there is no mention of the word "purgatory" in the Sacred Scriptures. These same people doubtless believe in the doctrine of the trinity—three persons in one God; yet neither do we find the word "trinity" mentioned in Holy Writ. Why believe the one and discredit the other? As regards the word "purgatory" it matters very little whether it goes by that name or not. You may call it the "intermediate place" if that term suits you better. But we do read in the Holy Scripture that there is a sin that cannot be forgiven in this world *nor in the next*. St. Matthew said that he who speaks against the Holy Ghost will not be forgiven in this life *nor in the life to come*. Do you not see on reasoning this out that it follows, logically, that there must be a place in the next world where sins will be forgiven? Certainly this place is not heaven, nor yet can it be hell. There must, therefore, be an intermediate place—which the Church designates by the term purgatory. The fact that there is a third place is mentioned implicitly in the text I have just quoted. We have also the testimony of St. Cyprian, St. Augustine and Tertullian. In the book of Machabees we read that Judas Machabees had a collection of 12,000 drachms taken up to have the Holy Sacrifice of the Mass offered for the souls of the soldiers who were slain in battle, for he believed, as we Catholics of this nineteenth century still believe, that "it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins." Machabees did not think his soldiers were in the state of mortal sin, but he evidently believed them to be guilty of venial sin. All the Masses that all the priests could say from now until the end of the world would not bring one soul out of hell, because "out of hell there is no redemption." Judas Machabees did not believe the souls of the departed souls to be in heaven, as it would be nonsense to have Masses offered for those who are enjoying the Beatific Vision. He must certainly have believed in an intermediate state.

We have some people who will tell you that this book of Machabees is apocryphal. This only shows the necessity of having an authorized interpreter or tribunal to decide what we are to believe and what we are to practice. Why even in our temporal affairs we have a legalized interpreter—a judge—to decide the meaning of our laws. Now there is no Church that lays claim to that tribunal but the Holy Catholic Church. Outside of the Church every other denomination wishes it to be understood that they make no pretensions in this regard. Still, admitting for the sake of argument that this book is apocryphal, we have yet the testimony of Tertullian in our favor. Nevertheless every one will admit that this book of Machabees is valuable, at least, as history. Now Christ came upon earth to save mankind. If the practice of the Jews of praying for the dead were wrong Christ would surely have revoked this law. But He did not. He implicitly confirmed it.

"There are sins which cannot be forgiven in this world, *nor in the world to come*." Saint Augustine had prayed said for his mother—St. Monica—for thirty years. It was in this manner he showed his love for his mother. Augustine was not always a saint, but he was converted by the prayers of a good and saintly mother. This proves how powerful before the Throne of God are the persistent prayers of a mother for her erring children. Death overtook St. Monica when she was traveling abroad—*as we would say to-day—with St. Augustine*. Before her death he expressed regret at having to bury her body away from home, and St. Monica's answer was that it mattered very little where her body would be placed, but that every day when he stood at the foot of God's holy altar he was to remember the soul of his mother. In accordance with her request, St. Augustine had prayers and Masses offered for thirty years for St. Monica. We, too, may have in purgatory souls who are near and dear to us. It may be a father or a mother having to expiate their too great indulgence with their children, and who are incessantly crying out to us: "Have pity on me, have pity on me, at least you my friends, for the hand of the Lord hath touched me." It is to be deplored that often those who are so extravagant in getting up a funeral neglect to have Masses offered for the departed ones. Let us especially during this month, not neglect this duty we owe to the dead. "For it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins."

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

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

Good-Bye—God Bless You!

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

CATHOLIC TRUTH AND ENGLISH EXAMPLE.

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

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

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

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

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

We have never had anything resembling 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.

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. C. Rothwell, at this latest national convention.

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

It is claimed that, between the missions to non-Catholics which the Paulists, and many of the diocesan clergy are conducting, and which are being put on the basis of a national work of their projector, the Rev. Walter Elliot, C. S. P., and the Reading Circles which devote themselves in great part to the study of Church history and Catholic literature, our clergy and laity are largely covering the field of the Catholic Truth Society.

ARCHBISHOP MARTINELLI INTERVIEWED.

The Delegate at Home. New York Journal. "The Church is America is still in its cradle, but the child is very dear to the Holy Father," said His Grace Archbishop Sebastian Martinelli, the recently-arrived Apostolic Delegate to the United States.

Calling by appointment at the Legation in the north-eastern part of the capital, I was shown into a large parlor. A page in blue velvet took my card, and in a few minutes the light step of the Archbishop was heard descending the stairs.

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.

The face, the manners, and, above all, the carefully selected speech of the Archbishop, indicate the scholar. Such he is beyond doubt, because the Augustinians, of which he is the head—having recently been elected to the distinguished post—are noted for their learning. The greatest Oriental scholar in Rome, if not in Christendom, is Mgr. Clara, a member of that order.

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

"Certainly it," promptly replied His Grace. "I am deeply attached to the American people. Though born and raised in Italy, I early familiarized myself with their history, and became an early admirer of their many liberties and their splendid progress. The United States is a great field for the work of the Church. The Holy Father is fully awake to the grand possibilities of the future of his land."

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

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

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

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

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

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

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

Julius Chambers.

How Saints are Made.

One of the great advantages of reading the Lives of the Saints is that a personal affection springs up in the heart for the servant of God whose life is under consideration; and we are moved to emulate the virtues of which we are thus afforded an heroic example. The history of a saint always has much in it that touches upon our own life. He has his sorrows and joys, his temptations and darknesses. He may have had his falls—some of the greatest saints made bad beginnings. Then his virtues and good deeds are sweet to think upon; whilst his image, no matter how long it may be since he lived among men, becomes bright and distinct within the mind. From being one of many he becomes a patron, a dear and trusted friend; he can cheer our sorrow, elevate our mind to the desire of 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 gathered around her bed for their evening devotions. Before prayer a portion of the Lives of the Saints was read. On one occasion the reading told of the tortures inflicted on a young martyr, who rejoiced to die for Christ. On laying down the book the mother cried out: "O my children, who would do anything like this in our days!" The children rose and exclaimed with one voice: "We would, mother,—all of us, with the help of God's grace."

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

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

MAN'S INHUMANITY TO MAN.

Evictions at Arran in the Midst of a Hurricane.

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

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

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

At this stage of the message, writes the Dublin Freeman from whose special correspondence we quote, telegraphic communication with the Arran Islands, owing to the storm, was suspended, the wires having broken. The sad story was resumed next day as follows:—

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

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CRITICISM AND CULTURE.

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

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

Among us Catholics, criticism needs to be put on a higher basis than it now occupies. We of all people in this country need to make it more constructive than destructive. Any fool can utter by accident a poisonous epigram, for mere malice smartly uttered often passes for wit. "How good you are!" a celebrated Boston Protestant said, after he had observed the devout crowd at Mass,—"but how uncharitable," he added when he had spent an hour after dinner with a part of the same crowd.

A pamphlet called "We Catholics," printed in England some time ago, noticed this tendency, and held it up for correction. Practical Catholics seem to indemnify themselves for their scrupulous keeping of the Sixth Commandment by battering the Eighth, though their criticism does not always imply false witness.

Destructive criticism—fault-finding without offering remedies for the fault—kills merit. It is not only the delicate and refined, like the poet Keats, who suffer from it. It is the strong, too, who live, like Byron, but who are embittered. You praise a Catholic journal. "Oh, yes," answers your interlocutor, "but it is not like the Independent." God forbid that any Catholic journal should be—well conducted as the Independent is—like the Independent. You praise the Catholic university. "Yes, no doubt—" and there comes the vie "but" again. "It has not existed a hundred years, its aims are too high, it will not earn money." If you are a man of experience, you close your lips and wonder why God gave the faith to certain Catholics whose mouths are as full of "buts" as the mouth of a sewing woman is full of pins.—Catholic Citizen.

Beautiful Childhood.

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

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FIVE-MINUTE INTERCESSORS

These are St. Paul from the Epistle of what every devoted say to the people pointed the pastor's lies, common evil, but which stood with wonder and awe that which impressed most deeply is our confident reliance prayer; priests and the other's pious the other to a fore God, and both so with love and devotion.

It is surprising ought not to be so, religion is evidently necessary prayer. A divine office of our for all mankind, of every Christian brother, a loving Catholics firmly and the bonds of divine That both doct were given up by unloving make b called Protestants was obliged to do of good works, is of sons for its disunclashing and envil. This intercessor, a spiritual, step given and taken h bears. In this p one of the secrets tual love between their devoted peop but cannot explain for the spiritual intercede with the the forgiveness of highest and pur love. And this is all the time do "Pray for me" a ordinary a salutatio" or "Good like to be asked if they, in turn, co prayers that they and strength to high and difficult

What, indeed, people, exposed tations of the world devil, if the prio time lifting up th tion at the altar, Vicaria, implori sinners, pity and and the lost, gr heart, comfort for mourn, help for railing, restrain rushing blindly tion.

And be assure your priests need prayers. Their one, full of trial knowledge that labor are intere them courage at tion. None know precious your life to be in the sig and compassion

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

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

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

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

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

FIVE-MINUTE'S SERMON.

Twenty-Fourth Sunday after Pentecost.

INTERCESSORY PRAYER.

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

These are St Paul's words taken from the Epistle to day. It is just what every devoted priest might truly say to the people over whom he is appointed the pastor.

It is surprising to non-Catholics it ought not to be so, for the Christian religion is evidently a system of intercessory prayer.

That both doctrine and practice were given up by that unlovely and unloving make believe Christianity called Protestantism.

This intercessory prayer for others is a spiritual, substantial bread given and taken by loving, charitable hearts.

What, indeed, would become of the people, exposed to all the strong temptations 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 hardened heart, comfort for those who suffer and mourn, help for those who are tempted and despairing, rest for those who are rushing blindly to their own destruction.

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 consolation.

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 be in a state of despair. It is so easy to fall short of the high vocation to which they are called. Their duties are so onerous, and their responsibilities are so great!

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 for us.

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.

London, Oct. 1. — The will of the late Rev. Francis Now, an eminent London solicitor and convert, who, upon the death of his wife some few years since, took holy orders and entered the Catholic priesthood, has just been proved by his son (also a priest), the personality being valued at £30,000. Mr. Now, who resided privately at Kensington, became a priest very late in life, and on account of his wide legal experience and sound judgment became one of the most trusted advisers of the late and present Cardinal Archbishop 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 has taken Scott's Emulsion, in which my wife has boundless confidence."

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 elsewhere, received a letter from a boy asking him to find him an easy berth.

"You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships, shops and merchandise; abhor politics; don't practice medicine; be not a farmer nor a mechanic; neither be a soldier nor a sailor. Don't work, don't study, don't think. None of these are easy. O, my son, 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 loafed 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 Wonderful Blind Girl.

A wonderful pupil and a wonderful teacher are Helen Keller and Miss Sullivan, the intellect of one and the patient cleverness of the other having prepared for the world's admiration a young woman who, though blind and deaf, has successfully passed the examination 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 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 she learned lip-reading, for which she uses her sensitive fingers, placing her thumb on the larynx of the speaker, her forefinger upon the lips, and her middle finger at the side of the speaker's nose.

By the vibration she can understand perfectly what is being said, and her own enunciation in reply is as clear as the best speaker's. She is well read in history, mythology, biography and fiction of the best class, and her general education is of the very best, as is evidenced by the examination she has just passed. She will not, however, apply for admission to the Harvard annex for a couple of years, on account of her youth. Her examination papers, which were typewritten by her own hands, were passed upon by Harvard examiners, who did not know whose papers they were or that the writer lacked any of her senses, 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, castles 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 an old and vast cathedral.

"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 stillness of the old church! 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 their knives and forks 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 power. "It is the devil," cried one of the monks, drawing closer to his companions, and giving a scared look over his shoulder at the darkness of the aisle.

"It is a miracle," said another. But when the boldest of them mounted the stairs to the organ loft, he stood as if petrified with amazement. There was the tiny figure, treading from pedal to pedal, and at the same time clutching at the keys above with his little hands, gathering handfuls of those wonderful chords as if they were violets, and flinging them out into the solid gloom behind him. He heard nothing, his eyes beamed and his whole face lighted up with impassioned joy. Louder and fuller rose the harmonies, streaming forth in swelling billows, till at last they seemed to reach a sunlit shore on which they

CHATTS WITH YOUNG MEN.

Lesson for Catholic Young Men.

Many a Catholic young man beginning 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 become a Freemason or a member of some other forbidden secret society.

How forcibly the brilliant career of Lord Russell, lately on a visit to this country, dispels such illusions. Sprung from an unpromising 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 manliness 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 this question, they answer: I intend to be a merchant, or a book-keeper, or a mechanic, or a farmer, or a teacher, or a salesman, or whatever other calling they may have selected. But it has a higher meaning. When the late President Garfield was a young 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: "Well, what are you going to make 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 if he can make himself a man—a real man, having correct principles and a sturdy purpose, fulfilling the one great object of his creation. The true form, then, of life's great 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 impatience, inspires steadfast courage, and clothes monotonous duty with the transfiguring beauty of a glorious motive. They Will Not Think. Many have no clear and strong opinions on public and private questions because they will never take the necessary amount of work to train their minds so that they will think correctly. Convictions on moral and religious questions are born in earnest and serious thought, and a man without convictions is a man without force. Many people are intellectually valueless simply because 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 present must be able to think out for himself his position on all moral questions. His actions will be regulated by his 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 won by those who are able to put ideas into action by means of noble lives.

A Spur to Higher Endeavor.

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

The Very Rev. Bernard Vaughan, S. J., a brother of the Cardinal Archbishop of Westminster, lately delivered a series of addresses to the students of Clongowood Wood College, the last of which is so appropriate for this department, 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 service of man's body, the body for the service of man's soul, and the soul for the service of God. It was only by bringing his soul into subjection to God's will that man could subdue his body into subjection to his own will. It was the obedient man who "spoke of victories," and he only was fitted to rule himself and others who had learned to obey his God. The preacher, speaking of the rule of God, went on to say that there was a universal law pressing upon all creatures bearing the burden of life: it was the law of labor. From the ants 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—this law universally obtained. At first the law was imposed as the penalty of sin; but when Christ took upon Him our manhood, taking labor by the hand, embracing it, He changed labor from being a penalty into being a

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DON'T BE A "CROAKER."

What the prophet of ill omen is to the public at large, says a writer in the Catholic Universe, the confirmed hypochondriac or constant croaker is to the little sphere in which he moves and has his being. Some body else is always to blame for his mistakes and his misfortunes. He is always the aggrieved party in every transaction that results disastrously. If his counsel had prevailed things had turned out differently and prosperously, of course! But his advice and admonition are always unheeded! His superior wisdom is thrown away on a rash or flippant multitude! He never committed an error himself, but is invariably the victim of other people's blunders! They may profit by the outcome, but it is his lot to suffer and to recount his painful experience whenever he can find a willing ear to listen! Every body is acquainted with this type of a croaker. He flourishes in every neighborhood. He invades the domestic realm with his tale of woe interminable. He is the bane of fraternal and social organizations. In the business world he becomes the terror of men with clever heads and proud livers. In religious circles his presence usually develops a source of distrust and carping criticism. Wherever he goes he is a bore and a nuisance. Nowhere is his appearance more dreaded, and justly, than among those who propose or are promoting a movement for charity or for the common cause of happiness and welfare. His dismal provisions of failure or futility fall like a wet blanket upon any cheerful enterprise projected. The only protection against his disruptive influence, in the latter case, is to bar the doors resolutely against him. Good natured toleration means an inevitable dampening of enthusiasm, if nothing worse; but, generally speaking, such complacency brings its own reward of disappointment and failure. It is evident that the croaker is an undesirable and unwelcome acquisition to any human aggregation upon which he elects to inflict his presence. All our readers will readily recognize the fidelity of this portrait to the original, but how about the croakers themselves?

It is so easy to fall into the way of croaking, it is so not constantly on guard against this enemy of wholesome mentality? To listen to the tempter who beguiles our vanity with false assurance that our failures are due to the machinations of others, when in our secret hearts we know perfectly well that want of application and perseverance in industry is the real cause, is one of the commonest methods of cultivating in the ranks of wretched pessimists. To become a full-fledged recruit we must begin by being utterly dishonest with ourselves. We know who is at fault when we do not succeed in attaining to a desired and desirable end. We know that no individual or no combination of persons is able to prevent our progress, if we earnestly and resolutely adopt the right means of making our way. This is true of every avenue of human activity. The young man of dowered with ordinary intelligence, if he has the moral courage to use the instrumentalities accessible to all. The truth of this assertion has been demonstrated a thousand times in the lives of men who have reached the highest honors of practical learning and intellectual accomplishment. In our own country especially we are confronted on all sides by eminent examples of what can be done by self-cultivation. The brightest minds that adorned 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 indomitable will force, until they 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, 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

HOLD FAST BY THE BOYS.

Spiritual and Aetnal Building up of the Churches.

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 approving 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 practice of their religion."

The Sacred Heart Messenger, in describing this laudable undertaking, says: "The projectors have acted prudently in keeping down expenses, and in providing only necessary articles. A reading-room with books, magazines and papers, is one of the features. Another is the gymnasium with the ordinary appliances. Before long drill will be instituted and a band formed. Moreover, in order to train the boys to save some part of their earnings or spending money, there will be an Extra Cents' Fund established, commonly known as the Penny Provident Fund. Such savings banks have been used to great advantage by those who frequent the various working boys' and girls' clubs which exist in various parts of the city. The benefit of inculcating early habits of thrift cannot be overestimated. Owing to neglect in this matter hard-earned money is thrown away right and left on useless if not harmful objects. Even before its opening, as soon as the news of the projected association was bruited, members of Conferences in three different parts of the city expressed their desire to have similar clubs for the boys in their neighborhoods. This is the promise of a great association having affiliated clubs in every section of the city. Anticipated by the spirit of St. Vincent de Paul, their patron, the young men propose to take entire charge of the running of the clubs. This requires much self-denial, as it will mean the devoting of their evenings to the work, but it is to be a labor of love, and not of hirelings."

The President of the association that has inaugurated this splendid work is Mr. I. E. Kider, a convert, who has considerable experience in conducting non-Catholic clubs for boys."—Catholic Columbian.

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