

The Catholic Record.

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

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Our Lady of Stone.
A LEGEND OF ALSACE.

I.
It was a statue made of stone,
Of rough gray stone the peasant hands
Had carved it, taught by love alone
The love that knows and understands.

Upon Our Lady's gentle face
There was a smile so passing sweet,
That ere at Mass they took their place,
The people turned that smile to meet.

And mothers brought their children there
When they were sick, her help to seek,
And made them lips a baby prayer,
To her who loves the poor and weak.

II.
The winter night was falling fast,
And all the ground with snow was white,
When by the church a poor child passed,
Half dead with cold and grief and fright.

The centre door still open stood;
The sacristan so chilled had been,
So eager for his fire of wood,
The open door he had not seen.

Ox had some angel in his flight
That you have seen on all your faces,
And stretch out upon his wings,
That poor young homeless, helpless thing.

Through the dark aisle she slowly creeps,
To where the statue glimmers stands;
And kneeling at its feet, she weeps,
And stretches out appealing hands:

"My mother told me long ago
That you have seen on all your faces,
But love poor children most of all,
And always answer when they call.
Then, dear Our Lady, pity me,
I have no one—no one but thee."

Steps down the statue from its place;
The wind is blowing, harsh and cold,
The little tearful face,
And pillows it upon its breast.

And as they glide across the floor,
And slowly down the steps descend,
The carven saints above the door,
Their solemn heads in homage bend.

Their silent walk across the snow:
The wind is blowing, harsh and cold,
But with new warmth, the child's limbs glow
Beneath the statue's stony fold.

III.
Beside the town a convent stands,
Famed far and wide for kindly deeds;
Where gentle hearts and gentle hands
Combine to help their neighbors' needs.

The mass their vesper office sing,
When through the chant, soft-toned and low,
The convent bell is heard to ring,
Through all the corridors below.

The portress hastens with her keys—
Some wand'er seeks her help and care—
Quickly she draws the bolt—and sees
Our Lady's statue standing there.

Upon the sister's kindly breast
The statue laid the weary child;
"In that safe haven may she rest,"
Our Lady said—and softly smiled.

"The child now sleepeth; let her wake
Within the convent's holy walls;
Cherish and guard her for my sake,
God's Mother on your pity calls."

IV.
The child so grew, in strength and grace,
Beneath the convent's fostering care,
And when the time had come to place
They all decreed that she should bear.

Since then each year when falls the snow,
And winter winds are blowing loud,
The nuns in long procession go:
The townfolk all behind them crowd.

Then through the silent, listening street
The sisters pass, the Deums singing,
And kneeling round the statue's feet
They thank, while all the bells are ringing.

—Frank Penttil, in Irish Monthly.

RE-OPENING OF THE MISSIONS TO NON-CATHOLICS IN BROOKLYN.

During the week which terminated Sunday last a mission for non-Catholics was given in the Church of St. Mary, Mgr. O'Connell is the esteemed rector. The mission was conducted by Rev. R. M. Ryan, and consisted of the usual exercises. The spacious parish hall was crowded each evening by an earnest throng, many of whom were Protestants, who listened with marked attention to the lecturer's lucid explanation of those doctrines of the Catholic Church which were made the pretense for separation from it at the Reformation. Father Ryan's mode of discussing them differed somewhat from that usually followed. The proofs from Scripture and tradition, while receiving due attention, were not so much insisted upon, as they have been so often given before, and so often impugned. But, while nature and reason were freely drawn upon for apt comparisons and illustrations, the Holy Scriptures and the Fathers were not omitted. The audience was reminded to refer to the more precise and exact statements from them, supplied on the leaflets which were distributed each night to every member of the audience. One result of this was that, being thus furnished with the chapter and verse of the Scripture texts and the precise places in the writings of the Holy Fathers, fewer challenges were made through the Question Box for Scripture authorities, to which Protestants are accustomed to look for everything claiming credence. This method seems to weaken the controversial spirit, which, when stirred up, hardens the mind to all impressions contradictory of pre-conceived notions.

IMMENSE AUDIENCES.
The audiences increased each night up to Sunday evening, when, so large was the attendance, that the lecture had to be given in the church. A vast crowd filled the sacred edifice on that occasion to listen to the closing discourse on the Holy Eucharist. The treatment of this all-important central doctrine of Catholicity was unique,

and was listened to with breathless attention for over an hour and a half. The lecturer started out with the proposition that God, in all His dealings with man, accommodates Himself to His creatures as He made them. After illustrating this by many references, he showed that there is no form of life of which man has cognizance that is not dependent on transubstantiation. When, therefore, the Son of God decreed to impart eternal life to man's soul and body He should either change man altogether into another and different being, or change His uniform plan of dealing with him, or make use of transubstantiation as the means of imparting this new life of which the Lord speaks in nearly every verse of the sixth chapter of St. John from the 32nd to the 60th.

On similar lines he treated of the love of Jesus Christ for man, which was not for him as a being with a soul or body only, but as one compounded of soul and body. The union, therefore, to which this love necessarily tends should include both, and be of the closest known to man, as the love impelling to it is the strongest. Such is that which transubstantiation effects. No wonder—but, rather, necessarily—Christ availed Himself of it to be perfectly united to His beloved creature. He showed how clear and easy of comprehension this made the otherwise insurmountable difficulties of St. John's 6th chapter, the references of St. Paul in Corinthians and of the Evangelists, Matthew, Mark and Luke. The lecture evidently produced a profound impression.

On the same day Father Ryan opened a two-weeks' mission in Maspeth, L. I.

DOUBTS ON POINTS OF FAITH.
The following are some of the questions propounded through the Question Box:

"Having been brought up in the Catholic faith, and being very anxious to remain in communion with the Church, I would ask if a man having serious doubts as to the genuineness and truth of several important doctrines of Roman faith, yet willing to live up to those doctrines, and reasoning that whereas so many able minds have been enabled to grasp and adopt those doctrines, may it not be my own shortsightedness that fails to comprehend them, and admitting the possibility of their truth, can I remain in the Church without, in the eyes of the Church, being a hypocrite and guilty of sacrilege."

One who leaves the Catholic Church on account of doubts concerning points of faith falls from the frying pan into the fire. Outside of the Church there is little else but doubt and perplexity; inside of it, if either exist in any individual, it is easy of cure. The terms "hypocritical" and "sacrilegious" cannot be applied to one who incalculable doubts. But no Catholic can remain long an incalculable doubter, for his religion obliges him to take immediate steps to clear up his doubts. This he can do very easily by a clear and simple statement of them to his pastor or some other priest, when he will discover that they are not nearly so formidable as he imagines. In the present case there is evidence that they cannot be so momentous, for a palpable fallacy is implied in the remark that some minds are able whilst others are not able to grasp these doctrines. No mind can grasp so as to comprehend the supernatural. The evidence of its truth is the same for all minds, namely, that God has revealed it. This is the highest and strongest that man can have of the truth of anything, for, in all other kinds of evidence, there is the possibility of deception; in this there is none. God cannot deceive nor be deceived; therefore, if He reveals anything it must be infallibly true, and it is neither necessary nor useful for us to try to comprehend it. For, even were the latter possible, did we succeed in accomplishing it, our merit for believing would thereby cease, as it would not be God we then honored by believing, but ourselves. This, however, does not preclude our studying to ascertain the conformity of the thing revealed with reason or its harmony with God's other works and with all truth in general. Quite the contrary. Hereby we honor God and strengthen our own faith.

Now, for a Catholic, it is extremely easy to find out, beyond all manner of doubt, whether God has revealed one or other doctrine of His Church. This being certainly ascertained, there is no longer room or any excuse for doubt. Hence the questioner is in no way exposed to the danger of acting the hypocrite or committing a sacrilege.

TROUBLE-SOME STUMBLING-BLOCKS.
Among the doctrines causing the preceding questioner's trouble he mentions "Eternal punishment, the shutting out from Heaven of infants unbaptized through parents' neglect, the power of the Church to say that sin otherwise than that enumerated in the Ten Commandments is sin in the eyes of God, the power of priests to act as God's agent in the matter of confession—in fact the Apostolic succession; this, of course, involving the infallibility of the Pope."

Regarding the first there is no supernatural truth more fully or more frequently asserted throughout the whole of the Old Testament, none other more

clearly stated by our Lord in the New, and none more uniformly held not alone by all Christians but by all mankind in general. To perceive its consistency with other divine truths and reconcile it with the idea of a God of infinite goodness and mercy, there is needed not only study but prayer. The exposition of the fruits of the former would require a whole treatise to touch upon them even; a whole lecture would hardly do the subject justice. Such treatises are easily procured. (See the Abbe Martine's "Religion in Society," chapter 24, 25, 26.)

The same answer applies in part to the state of unbaptized infants, about whom the Church merely teaches that they are excluded from the vision of God. But how could any one imagine they had any right to it more than any other animals?

The power of the priest to absolve a confessed and penitent sinner was fully established in the lecture that followed on "The Forgiveness of Sins."

Only a transgression of the known will of God can be a sin. To imply, as the question does, that God made known through the Ten Commandments only what He wished man to do or not to do, is contradicted by every page of Holy Writ, by every believer rightly exercising reason. The six precepts of the Church and others of her laws are only fuller developments of the divine law. They are not additions thereto, as may clearly be perceived by examining any one of them. St. Paul, 1 Cor. 6, 9, makes this evident.

The infallibility of the Pope was treated in full in the lecture on the Church by the questioner. Penance and the Holy Eucharist will have each a lecture devoted to them, in which beyond all shadow of doubt they will be demonstrated to be sacraments, on evidence all Episcopalians profess to admit. Matrimony is declared to be a sacrament, and even a great one, by St. Paul, and he certainly is good authority. "For this cause," he says, "shall a man leave his father and mother, and cleave to his wife, and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church" (Ep. v, 31, 32).

THE CHURCH HOLDS A JUDICIAL TRIAL.
The second question, "How can a priest forgive sins?" will be fully answered in the lecture on "Penance." He can "remit" or "retain" sins, the very way the "Son of Man" did it, the way the judges in civil courts remit or retain fines and other legal penalties; that is in virtue of the power given them by the State. The one receives power from the "Kingdom of God," the other from the kingdom of man, and both exercise it in the same manner, namely, by means of a judicial trial.

"Will you please tell me if you can prove that there are seven sacraments? Our ministers claim that there are only three—the Supper of the Lord, confirmation and baptism, and if there are any more in your Church, that the Church, not God, made them? Also how can a priest forgive sins? How can you prove that the Pope is infallible. We claim that our Church is the real Church of Christ and the Apostles; but your arguments so far are satisfactory in favor of the Catholic Church being such."

Yours gratefully, Episcopalian.

Regarding the first question there is no more difficulty in proving penance, holy orders, matrimony and extreme unction to be sacraments than there is in proving the three mentioned.

The infallibility of the Pope is proved from the very nature and necessity of his position as Head of the Church, and, consequently, its mouth-piece. For its infallibility would be vain or useless without a means of utterance to express it. This the Pope or somebody else must be; and who else but he could be imagined? Hence, Christ made the first Pope, Peter, infallible. I have prayed for thee that thy faith fail not, and thou, being once converted, confirm thy brethren. (Luke xxiii, 31, 32.) Surely, the Lord's prayer was heard. But what good would it be to the countless millions of Peter's brethren who have lived since if his gift were confined to himself, and not handed on to his successors, who had far more need of it than he had?

The Episcopal Church was born out of time, and entirely too late to have any claim to the paternity of Christ and His apostles. Its true paternity is well known. All history, every encyclopaedia, does it full justice, and leaves no doubt about its pedigree.

PITY FOR THE IGNORANT.
"The Episcopal Church claims that there are only two sacraments necessary for salvation—strictly speaking, only one; that is baptism, and the Supper of our Lord when we become old enough to receive it. When were the other five made? I claim that your Pope must have called those five sacraments. Strictly speaking, they are not. That is what we are taught to believe."

Nothing but sincere pity and sympathy can be felt for the poor souls expressing their perplexity in the above. "That is what we are taught to believe"—by whom? The "Articles of

Religion" in the Book of Common Prayer, Art. 25, says that "there are two sacraments ordained of Christ in the Gospel," and that "there are five others commonly called sacraments," but "they are not to be counted Sacraments of the Gospel" because, probably, they were not instituted by the gospel. How could they be, having been in existence before a word of the gospels was written? St. Paul differs from the Episcopal teachers concerning matrimony, as we have seen, for he calls it a "great sacrament," as if foreseeing the quips and quarks to be afterward introduced, and which are thus voiced by Dr. Morgan Dix, the present rector of Trinity Episcopal Church, New York: "But she (our Church) does not deny that in addition to these (baptism and the Lord's Supper) there are sacraments of an inferior grade. The sacrament of matrimony is mentioned by that name in one of the homilies," while absolution and others, it is acknowledged that they are also sacraments." ("The Sacramental System," page 83.) At page 84 he says: "Take confirmation to be not considered as barred out by the language of Article 25. It is retained among us on the very ground that it is a following of the apostles; surely not a corrupt one." (Article 25 distinctly states the contrary.) Dr. Dix further says, very appositely, indeed: "Deny to it the sacramental character, and what is left? A ceremony. And he might add, nothing more. Again, 'anointing of the sick, or, absolution,' are administered as sacraments, are called sacraments and are believed by all Ritualists to be sacraments. How, then, does the Episcopalian questioner say there are only two sacraments, and that the Pope made the other five? Who was this Pope? Jesus Christ. No other as the maker of a sacrament is known to the Catholic Church, which has always held and taught that not she, but only Christ, can make a sacrament.

A CHURCH WITH THREE SACRAMENTS.
The painful uncertainty of our Episcopal brethren was painfully exemplified by another questioner stating that his Church recognized three sacraments only—baptism, confirmation and the Lord's supper. This is really nearer to being what it does, or, rather, what it did admit. Cranmer, the nurse of its infidelity, said in his catechism: "Our Lord instituted and annexed to the gospel three sacraments, baptism, confirmation and Communion." The Confession of Augsburg enumerates three also as "having the command of God and the promise of the grace of the New Testament." Luther admitted three also. Those who are not of the latest offshoot from the faithful parent of so many different and contradicting divisions of the same Church claim two major and five minor sacraments, a distinction utterly unknown to the Primitive Church. Their predecessors claimed three, but did not agree about which they were. And, thank God, the latter and more devout Ritualists admit the whole seven. Would to God they only had duly authorized administrators of them, for, of course, in the "Kingdom of Heaven" no more than one can appoint judges, generals and ambassadors.

THE ANGELS.

Their Existence, Their Nature, and Their Powers.

That there are angels is an article of Catholic faith defined by the Lateran Council. There is evidence proved by the Sacred Scriptures. Some heretics (the Hussites) denied their existence, asserting that the angels mentioned in the Bible are merely ideal or poetical beings. Others have taught that angels are the disembodied souls of men. Such vagaries, like all heresies, prove the necessity of having an infallible and authoritative teaching Church such as Christ has established. Indeed the order which God adopted in creation requires angels for its completion. A certain gradation of perfection is observable in creatures, which implies that there must be beings wholly spiritual in their nature, between God and man. We see degrees of perfection added to creatures, exalting them successively in the order of being, from the clay we stand on up to man. Man being both spiritual and material, the distance between him and God leaves room for another order of beings still more perfect than man. That gap in the gradation of perfection is filled by the wholly spiritual beings—the angels. Beginning with inanimate and inorganic matter, there comes next in the scale of perfection the Vegetable Kingdom. In flowers and shrubs and trees there is life, without sensibility or instinct. All know the difference between a live and a dead plant. In the animal kingdom, another degree of perfection is added. In animals there is not only vegetable life, by which they grow and increase like plants, but there is sensibility—the power of sensation—and there is instinct. Passing all the different grades of perfection in the merely animal creation, we come, at last, to the monarch of the earth—no man. In

him is the sum of all the perfections of all inferior creatures; to which is added the wondrous perfection of the human soul. Intellect, reason, and free will raise him high above the earth and above all the creatures that God has made upon it. Made of the dust of the earth, he has all the perfection of inorganic matter. Since he grows and increases from birth to maturity, he has the perfection of vegetable life. Sensible to heat and cold, to pleasure and pain, he is endowed with all the advantages of animal life. Gifted with reason, in the light of which Nature is an open book to him, with an everlasting longing for immortality and eternal happiness; with consciousness of responsibility, and with free will to overcome his animal propensities—he is manifestly the most perfect of God's earthly creations.

But does this gradation of perfections end in man? No, there is a link wanting to complete the chain of God's creatures. One link more will connect all His creatures, from the dust of the earth to the throne of the Creator. That link is supplied by the angels. They are higher in the order of perfection than man, for he is "a little lower than the angels" (Ps. viii, 6). Unlike man who is a composite being of soul and body, the angels are wholly spiritual—"He hath made His angels spirits" (Heb. i, 7). Hence all those sensations which we have through the senses, and those means of acquiring knowledge which we have through them, are known to the angels. But this is a perfection in them not a defect.

The use of the senses is to convey knowledge of external things to the soul within the body. To have that knowledge without instrumentality of the bodily senses, belongs to a more perfect state of being. The organs of sense limit the powers of the soul, at best, and when any of them is injured or destroyed, that means of acquiring knowledge is impeded or lost. That the angels have full knowledge of the material creation is implied in the fact that they are employed in this world as "guardian angels" and "ministering spirits" (Heb. i, 14). Again, in the operations of mind the angels are superior to man. Reason, which is a perfection in us when compared to mere animals, is an imperfection when we are compared with the angels. Reason is a slow means of discovering truth, and is useful only because our intellect is imperfect. Intellect perceives truth immediately on presentation; as in the proposition—"the whole is greater than any of its parts." But it needs the slower operation of reason to convince us that "any two sides of a triangle are together greater than the third." If we had the intellect of an angel the truth of the latter assertion would, at once, be as clear to us as that of the former.

We know that the angels need no process of reasoning to understand any truth, for as "they always see the face of the Father" (Matt. xxiii, 10) in that Beatific Vision their unclouded intellect beholds and understands all truths immediately. Yet, as they are creatures, and therefore finite, their knowledge from contemplating the Divine essence is limited. God alone has perfect knowledge of Himself. But of all created things the angels have complete knowledge. All the laws of Nature, discovered and undisclosed by man, are known to them. Of the mysteries of God, of future events, and of the secrets of human hearts, their knowledge, naturally, is limited. Whatever they know of these they know only by special revelation. Thus of the final coming of Christ on the "Last Day," our Lord said: "Of that day and hour no one knoweth, not the angels of Heaven" (Matt. xxiv, 36), and to God alone are the secrets of human hearts visible: "Then only knoweth the hearts of the children of men" (2 Par. vi, 30). The angels have will and power over their own movements. The exercise of their will was manifested in their probation by both those who fell and by those who remained faithful to God. By a mere act of their will they pass from place to place, and exercise power over other spirits and over material things. They can clothe themselves with a real body, or take the appearance of a body, as the Sacred Scriptures show. Witness the doings of the angel Raphael in favor of young Tobias and his family (Tobias v, etc.) and of the angel who in one night slew one hundred and eighty-five thousand of the Assyrians. The Bible supplies many examples of the power which the angels have in this world.

Bible commentators say that the angels were created when the earth was. In the text—"In the beginning God created Heaven and earth" (Gen. i, 1) they take the word "Heaven" to signify the angels. As to their number, the Angelic Doctor, Saint Thomas, says it exceeds every material multitude. The prophet Daniel speaking of the angels before the throne of God, says: "Thousands of thousands ministered to Him and ten thousand times ten thousand stood before Him" (Daniel vi, 10). No two angels are alike. They are of neither genus nor species. Each of them is a separate creation. From the Bible we learn that they are divided into three hierarchies, each of which contains three orders or choirs—nine choirs in all.

First in rank are the Seraphim; next, the Cherubim; and, after these, the Thrones. These three choirs compose the first hierarchy. The second hierarchy consists of the Dominions, the Virtues, and the Powers. And the third hierarchy includes the Principalities, the Archangels and the Angels. The word angel, however, which signifies messenger, is applicable to them all; but each has his own proper name. The Archangel Michael, who is of the first order—the Seraphim—is the chief of all, as appears from the way in which St. John speaks of him in the Apocalypse.—Catholic Review.

BECOMES A CATHOLIC.

Niece of Bishop Potter of New York Forsakes Her old Time Faith.

A niece of Bishop Potter, the New York Episcopalian prelate, has become a Roman Catholic. So says the story that comes from Florence, Italy, where she makes her home. Still more grave for the Bishop's peace of mind, she entered the Catholic communion a year ago, and secretively did not until two weeks ago did she muster enough courage to tell her family about it. So, while the Right Rev. Henry Potter, bishop of the Protestant Episcopal diocese of New York, has been making bitter attacks on the recent encyclical letter of the Pope, one of his own family has become a devout believer in the infallibility of the Roman Pontiff.

Florence Thompson (Flossie) was the Bishop's pet name for her; is the youngest child of Mrs. Laura Thompson, who, before marriage, was Maria Potter, the Bishop's sister. Florence Thompson, the daughter, is now a beautiful girl of eighteen.

When Bishop Potter has gone abroad his sister's home invariably has been the objective point of his visit, and of the children Florence was the dearest to him.

Moving in the society of an Italian city it was to be expected that the young girl should have many friends and acquaintances in the Catholic families. Ecclesiastics of the Roman Church, however, were excluded entirely from Mrs. Thompson's list of friends. What perplexes her family most is the question of who influenced her to change her belief. While the girl had been reared in the bosom of the Episcopal Church, three of her uncles being clergymen in that denomination, she herself says that she long had been in doubt as to the true Church. That she was impelled to the change of faith by her own conscience was the only explanation she gave her mother when she confessed to her two weeks ago that she had been a Catholic for a year.

The young woman remains firm in her determination in spite of all the pressure that has been brought to bear to get her to return to the faith of her fathers. It is even hinted that she may join some religious organization rather than endure the unpleasant home life that may result from her change in faith.

Princess Helena a Catholic.

Bari, Italy, October 21.—Princess Helena of Montenegro, her betrothed husband, the Crown Prince of Italy, and the members of the princely family of Montenegro who are to attend the wedding, arrived here to-day on the royal yacht Savoia, escorted by Italian warships. The Prince and Princess were warmly greeted on landing. The decorations were universal.

The Prince of Naples remained on board the Savoia, but Princess Helene, escorted by the Duke of Genoa, the representative of King Humbert, landed at 10.20 a. m., and, in a procession of forty-one carriages, with soldiers lining the route, went in a dismal rain through enthusiastic crowds to the church of St. Nicholas. She was met at the church door by the clergy with great ceremony.

The Princess then formally professed the Catholic faith and heard Mass, while artillery salutes were fired. The Princess afterwards returned on board the royal yacht.

A Conservator of Order and Morality.

In an article in the *North American Review*, in which he gives reasons why churches should not be taxed, Speed Massey says: "The government certainly stands in as great need of religion and religious morals as it does of many other branches of education; and none will question the advisability of rendering governmental assistance to the promotion of literary and scientific achievement, even though it frequently result in vast expenditure of public money, with no adequate recompense. And this, too, when it is well known that the arts and sciences nearly always bring financial gain to those who pursue them, while religion does not. I would not go to the length of advocating the levy of a tax for Church purposes by governmental authority, for it is met that Church and State should ever maintain an inviolable separability; yet, to go to the opposite extreme of taxing Church property for governmental purposes, would, it seems to me, be most unwise and indiscreet."

ANTI-CATHOLIC DYING OUT

There are many reasons for the decay of the anti-Catholicism...

Many persons imagine of the Protestant tradition...

This is a delusion. Actually greater than this may easily be shown...

It seems that one of the informers died suddenly this afternoon...

There is the other informant, who had the longest and strongest tale to tell...

Marcella, hearing the knock, which was to her ear the tolling of a knell...

My dear, he said, "where are you? I have turned almost blind. Give me your hand..."

There must be a reason it is well to know who are calling them ministers of the church...

It is a serious charge the Protestant clergy stantly bearing false witness...

There are not a few men—honest, God-fearing men—who often take the Church when they malign it...

open-eyed resolution she was struggling to withhold herself. A couple of waiters stepped out on the balcony...

A sudden cry arose in the street outside, and the wan creature, swaying in the darkness...

Then Marcella's weak body was seized with a long fit of shuddering, like the convulsion which sometimes comes before death...

When it became known that day in Dublin that the heiress of Distressa had married the convict Kilmartin...

This romantic incident, as it was called by the world, roused again the wavering belief in Kilmartin's innocence...

But in opposition to the few persons who are powerfully attracted by the out of the way and romantic incidents of real life...

That night, after the last stroke of the clock ending the prison visiting hours had driven her away from her husband, Marcella Kilmartin was alone in her darkened and melancholy house...

With those gales of melody came before her eyes the glowing of flowers, and her nostrils the odorous breath of them on the air...

It started, alarmed at her wandering fancies, suspicious and watchful of her own sanity. Madness was waiting

like a wolf to devour her, she thought, to snatch her from his sight even before death's black curtain could descend to hide her from him.

"I am not crying," she said, presently, having mastered her agony for another effort to speak.

"My dear, there is neither marrying nor giving in marriage here," said she. "I know that Father Daly, but I would like that the very angels should know that he belonged to me."

When the piteous appeal was conveyed by the priest to the condemned man in his cell, Kilmartin's courage broke down for the first time...

"I thought like you at first," said Father Daly, "but I have changed my mind. That creature has no future before her except what is bound up with you..."

And so it was arranged, and in the felon's cell, with Bridget and the warden for witnesses, Father Daly made Marcella and Kilmartin man and wife.

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torment. He and Bridget watched beside her all night, and he strove through the long terrible hours to save reason from becoming wrecked by the paroxysms of frenzy...

"There is a God, my dear, and He is good. The cross is His throne, the crown of thorns was on His head before He put it on yours."

"My dear, if it might be! If you would join our hands and give us your blessing so that I might carry the name they have blasted through life, and might care for his mother and his people, who would then be mine."

A little later she was taken possession of by a frantic hope which kept her in a fever of expectation for days.

After that she went down again into the abyss where there is no God and no hope, only the howling temptations that set upon an immortal soul given up to despair.

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The Sleeper.

At midnight, in the month of June, I stand beneath the mystic moon, An opiate vapor, dewy, dim, Exhales from out her golden rim.

Oh, lady bright! can it be right— This window open to the night? The wan air, from the tree-top, Laughingly through the lattice drop—

The lady sleeps! Oh, may her sleep, Which is enduring, so be deep! Heaven have her in its sacred keep!

My love, she sleeps! Oh, may her sleep, As it is lasting, so be deep! Soft may the worms about her creep!

Darkness and death hung over the house in Merrion Square where two stricken women lived through their first hours of hopeless and inconsolable anguish.

"And I am so glad he is gone," she would exclaim, "for I always had a dread that these Fenians might drag him into some kind of trouble."

Marcella's suffering was of a different order. No shrieks came from her, and no merciful madness blotted out the terrible reality from her mind.

"Can you not cry a little, my child?" said Father Daly, seeing that his words of attempted consolation did not reach her brain.

"There will be time enough to cry—afterwards," she said; "I am going now to Bryan. He will be expecting me."

Then he took her to the prison and left her alone with Kilmartin for an hour, keeping near the cell so that he could be summoned if needed.

Scrofula

Infests the blood of humanity. It appears in varied forms, but is forced to yield to Hood's Sarsaparilla, which purifies and vitalizes the blood...

A Sore

two inches across formed and in walking to favor it I sprained my ankle. The sore became worse; I could not put my boot on and I thought I should have to give up at every step.

Foot

In new well and I have been greatly benefited otherwise. I have increased in weight and am in better health. I cannot say enough in praise of Hood's Sarsaparilla.

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THE CATHOLIC RECORD

ANTI-CATHOLIC PREJUDICE DYING OUT.

There are many reasons for thinking that bigotry should be less bitter and less general in the United States than it was in the first years of the century...

Man's persons imagine that the force of the Protestant tradition of enmity toward Catholics, especially priests, was at its greatest half a century ago.

Protestants who did not esteem it a privilege to make liberal contributions for the same purpose. When the great and good Cheverus, for whom the dignity of Prince of the Church was in reserve...

In a postscript he adds: "I feel a little ashamed of the word 'Anglican' under present circumstances, but in writing to you I use the word for honesty's sake."

"Father" Ignatius is the head of a monastic community which is affiliated to the Anglican establishment, but which follows the rule of St. Benedict.

There was long ago; but such manifestations of kindly feeling would astonish the natives nowadays, in spite of all the pretensions to liberality that are made.

He rarely attended Episcopal churches during his American tour, and, on the contrary, was in the habit of assisting devoutly at Mass and special devotions in the Catholic churches.

ignorance of Catholic teaching in this age of books there can be little excuse and whose implacable hatred of the Church is certainly not inspired by the God of charity.

"FATHER" IGNATIUS.

What an "Anglican Benedictine" Says of Episcopalianism.

Appropos of the question of the validity of Anglican orders a gentleman signing himself "Ignatius, Anglican O. S. B.," not long ago wrote to the London Tablet as follows:

"I feel a little ashamed of the word 'Anglican' under present circumstances, but in writing to you I use the word for honesty's sake."

"Father" Ignatius is the head of a monastic community which is affiliated to the Anglican establishment, but which follows the rule of St. Benedict.

He rarely attended Episcopal churches during his American tour, and, on the contrary, was in the habit of assisting devoutly at Mass and special devotions in the Catholic churches.

On Holy Thursday night that year he and his fellow religious spent a large part of the morning hours FROM MIDNIGHT TO DAWN is praying before the Blessed Sacrament at St. Patrick's Church in Washington, D. C.

We happen to know of only two eccentricities in his religious ideas. He was once so extreme in his Ritualism that the late Frank Hund, of Ohio, declared that the A. P. A. movement in his State amounted almost to persecution; and the methods of its abettors have been quite as violent and unscrupulous in many other places.

for the "Society for Corporate Religion" some years ago by Jansenist and Oriental Bishops (the others having been Lee and Messman); but in the Episcopal Church he has only received deacon's orders, and it is said that he never performs the most Mass of which so many ministers of his sect are guilty, let us hope in most cases without realizing how blasphemous is their act.

A MINISTER AT ST. ANNE'S SHRINE.

He Admires the Faith and Fervency He Saw Among the Filippines.

The Rev. Thomas J. Melish, one of the most noted Protestant ministers in Cincinnati, gives his impression of a late visit he paid to the shrine of St. Anne, near Quebec, in the following letter to the Times Star, under date of Quebec, August 1st, last:

"A person does not need to cross the Atlantic to come into thoroughly European cities. Montreal and Quebec remind one much of Paris, and the French language you hear on every side and the French signs at every turn complete the illusion. I have been surprised to see the splendid improvements in churches and public buildings in Toronto, Montreal, and Quebec since my last visit to Canada, twenty years ago.

"I found St. Anne's a really splendid church, its walls and pillars of colored variegated marble, its walls adorned with fine paintings and statuary, its grand altar a lofty erection of white marble, lined with flowers, and perhaps twenty five or thirty chapels and altars."

Archbishop O'Brien, of Halifax, who is in Ottawa attending a meeting of the Council of the Royal Society of Canada, of which he is President, in speaking of the Papal encyclical with regard to the invalidity of Anglican orders, said: "I do not see that anything else could have been expected. Every English speaking priest felt certain that the announcement which was ultimately made was the only one possible, and that for more reasons than one."

The Value of Life. The recent death of a religious who had some years ago received the grace of conversion to the faith and no long after had resolved to devote her life to God in its entirety, brought out some peculiar expressions from her non-Catholic friends.

A Thrilling Illustration. Father Sherman, S. J., son of General Sherman, is shining by his own light. During a mission in the West he gave this illustration of a mother's love:

"A young man so wandered in the paths of sin that he crept into his mother's chamber and while she slept stabbed her through the heart. Then his conscience upbraided him, and wishing for some moments, something to cheer up his mother, he cut from the warm body her heart and fled. As he hastened he heard footsteps in pursuit. In his agitation of flight he stumbled and the bleeding heart of his mother cried out: 'Oh, my poor boy, did it hurt you?'"

THE DILEMMA OF A SINCERE SOUL.

The following is an extract from a letter. The writer's name, for obvious reasons, is withheld.

"I am convinced that the Catholic Religion is the right one, as it is the oldest, the best, and most firmly established, and because it teaches humility and obedience."

"I consider it my duty to God to become a Catholic, and I want to do everything to please Him. I think it is more pleasing to God to be guided and to obey, than to have one's way, even if we mean well. I think it is more pleasing to God and better for the soul to get up in the morning and go to church, say some prayers and dwell in the presence of God, than to lie asleep in bed. I think it is more pleasing to God to confess our sins and do penance for them, than to be forgetful of them and go on as though there were no impediment to salvation."

"Sometimes I am afraid to become a Catholic at the same time I feel that if I knew that for one reason or another I could not become a Catholic it would break my heart."

Archbishop O'Brien, of Halifax, who is in Ottawa attending a meeting of the Council of the Royal Society of Canada, of which he is President, in speaking of the Papal encyclical with regard to the invalidity of Anglican orders, said: "I do not see that anything else could have been expected. Every English speaking priest felt certain that the announcement which was ultimately made was the only one possible, and that for more reasons than one."

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be started.

London, Saturday, Oct. 31, 1896.

MR. GLADSTONE AND THE LIBERAL LEADERSHIP.

A movement is on foot to lead Mr. Wm. E. Gladstone to return to political life, but it is as yet very doubtful whether the Grand Old Man, who is desirous of spending the rest of his days apart from the turmoil of politics, will be induced to alter his resolution. He would be welcomed back as leader of the Liberal party, to take the place recently vacated by Lord Rosebery, but he has earned his rest of retirement; nevertheless Mr. Wm. Pritchard Morgan, M. P. for Merthyr Tydville in Wales, has taken steps to initiate a practical movement to bring Mr. Gladstone back to the Liberal leadership. Mr. Morgan has held a meeting of his constituents to discuss the advisability of his resigning his seat in order to give Mr. Gladstone an opportunity to be elected once more to the House of Commons. The Liberals of Merthyr Tydville are enthusiastic in favor of their member's idea. The desire of the Liberals is that Mr. Gladstone should take the lead towards carrying out his policy of taking energetic measures to relieve the Christians of the Turkish Empire from their present precarious position, in which they have no security either for property or life.

Lord Rosebery's chief reason for retiring from the leadership was declared by himself to be the fact that though Mr. Gladstone had ostensibly retired from the leadership, he is engaged in practically imposing upon the party his views in regard to the Turkish question, and with these views Lord Rosebery does not agree. He has actually even announced at a non-partisan banquet held at Colchester on the 20th inst., that he fully endorses Lord Salisbury's Turkish policy, which is not to move in Turkey without the cooperation of the other European powers, a co-operation which does not seem likely to be attained. Lord Rosebery said at the banquet that he has a strong conviction which no amount of rhetoric will destroy, that isolated interference on the part of Great Britain in Turkish affairs will result in a great European war. This conviction, in which Lord Salisbury shares, results in Great Britain standing passively by while the Armenians are being mercilessly massacred.

It may be that Lord Rosebery is right in his anticipation of what might occur if Great Britain were to take isolated action, but Mr. Gladstone does not desire that the British Government should plunge recklessly into a war in which all the other powers would be ranged on the other side. He desires, however, that Great Britain should take a positive stand towards preventing further Turkish atrocities. He does not believe that any European power would intervene to maintain the Sultan, if England were to say once for all, these atrocities must cease, and were to make some positive manifestation of a determination to put an end to them.

Mr. Gladstone has already recommended that the British Minister should be withdrawn from Constantinople, and the Turkish Minister sent home from London with every mark of British disgust at the Sultan's conduct. It is not clear that any positive result would follow from such a line of action, as the Sultan has already shown his indifference, and we may say contempt, for European public opinion. It may be, also, that any positive action by Great Britain towards relieving the Armenians would be followed by greater severity than ever on the part of the Turks, and the end might be the utter extermination of the Armenians, instead of their relief from their present intolerable condition. The situation is beset with difficulties; nevertheless we have confidence in Mr. Gladstone's patriotism and integrity, sufficient to make us believe that while upholding the honor of Great Britain he would not take any imprudent step to bring down all the powers of Europe upon

Great Britain, merely because the latter power had determined to prevent further wholesale assassinations of a suffering Christian people. On the other hand, it does not appear to be the correct thing to abstain from intervention through the fear that the Turks will act more barbarously than ever. It seems that they are acting so barbarously now that it is beyond possibility that they should do worse. At all events a fear of future outrages should not be a reason for tolerating those which are going on now. Future contingencies are necessarily to be left to the dispositions of Divine Providence, otherwise we should always live in terror of what man's inhumanity to man may bring about in the future. We must deal with present evils as they arise without making too much account of what human malice may hereafter attain to.

We believe that the general position taken by Mr. Gladstone is the one which affords a means whereby Great Britain will come out of this entanglement with honor. He could convince the European powers that any intervention in Turkish affairs which might be made by Great Britain, has no hidden motive of self-aggrandizement, and, indeed, the powers themselves have wit enough to discover the motives which would influence intervention, and if really a firm policy were adopted toward Turkey, with the assurances given to the powers that Great Britain would not attempt to derive isolated advantages from the result, we cannot think that a single European power would move an inch towards preventing her from putting an end to Turkish misgovernment, even though the change for the better were to be accomplished through the dismemberment of the Turkish Empire. There is, indeed, some reason to suppose that public opinion in Europe would rather force the other powers to aid in the work than to throw obstacles in the way of its accomplishment.

It would be all the better, of course, if one, or two, or three powers were to cooperate in the movement, but if they continue to keep aloof on account of mutual jealousies we think that Great Britain need have little fear to act alone, especially as we are convinced that Mr. Gladstone would not take any imprudent step if he were once more at the head of the British Government. If his intervention would result in a declaration of war between Great Britain and Turkey, British sentiment would back him up with an enthusiasm which has not been elicited in the case of minor wars or threatenings of wars with African potentates like King Premebe, or even with small European and South American States.

We would be rejoiced to see Mr. Gladstone return to the leadership of the Liberal party for other reasons beside the relief which his return would possibly bring to Armenia. His re-assumption of the Liberal leadership would be the strongest possible assurance that the party would continue to advocate relief to Ireland in the form of an efficient Home Rule measure. We do not anticipate that the Liberals will, under any contingency, prove faithless to their promises to Ireland, but Mr. Gladstone's leadership would be a new guarantee of their fidelity to a measure of which he was the parent. If, however, he decline to become once more leader of his party, we shall still be convinced that his followers will adhere to the party traditions, and we shall acknowledge at the same time that Mr. Gladstone has already served his country as long as could be expected of him, and that he is entitled now to a rest from labors so severe as the party leadership would require him to endure.

AN OUTSPOKEN CATHOLIC AND HOME RULER.

Over-cautious people are much surprised at the outspokenness of Lord Russell of Killowen in declaring before the Catholic Club of New York his devotedness to religion and to the cause of Irish Home Rule. Those who are themselves always afraid to be known as Catholics, or as Irishmen, or at least as Irishmen favorable to the demands of their country for just treatment, wonder how it is that a man holding the highest judicial office in a thoroughly Protestant country, whose Catholics still labor under many disadvantages, and which has refused down to the present time to grant legislative independence to Ireland, should speak as did Lord Killowen on these subjects, showing that he has the courage of his convictions.

Judge Daly, the President of the Catholic Club of New York, is another example of the outspoken Catholic, and it was very fitting that he should be the reader of the eulogistic address presented by the Club to their distinguished guest. But Judge Daly in America has not to face the same difficulties as Lord Russell in adhering to the faith, as there is more real liberty and probably less intolerance among Americans than among Englishmen, as the latter adhere more strongly to their specific religious beliefs.

Judge Daly expressly alluded to Lord Russell's adherence to the cause of Irish Home Rule, stating that this fact is one of the reasons why the latter is held in such high esteem by Americans, who, being all Irish Home Rulers, had followed with the deepest interest the grand achievements of Lord Russell "in his defence of the Irish Nationalists when they were defamed by the London Times, backed by all the power and influence of the Government. Nevertheless he remarked that it is not because he is a Catholic or an Irishman, or a Home Ruler, that he is to be honored, but rather, because while he is all this, he has realized all men's ideal of the highest judicial office.

Lord Russell in his reply expressed his pleasure at meeting the representatives of the ancient faith for which his countrymen had suffered martyrdom for centuries, and he declared that by their industrial activity and other qualities they proved that they are none the worse citizens for being Catholics.

He did not wish to dwell upon the cruel and shameful story of the causes which led the Irish to emigrate from their country, but he advised Irishmen to help raise the name and character of their race by the honest discharge of duties public and private, by taking an interest in the development of the great people among whom they live, thus removing the prejudices against the Irish which still abide in some minds.

On the subject of Home Rule for Ireland Lord Russell was very straightforward, putting himself among the most resolute of its advocates.

He said: "I have maintained the right of our people to self-government with a view, not to separation, but to the development of our country, because I believe it for Ireland's good and for the best interests of the Empire."

On expressing himself thus he was heartily applauded, by which it is shown that it is a false notion which many of the enemies of Ireland inculcate, that the demand of Irishmen for Home Rule is caused by hostility to Englishmen or to England.

If this were really the case, this sentiment of Lord Russell would not have been applauded by a New York Irish audience, where there was complete liberty to exhibit any anti-English feeling, if it existed. The fact is that for the English Government Irish-Americans have no liking, because of the centuries of persecution they have endured under it, but their sentiments towards the people of England are still friendly, and if the latter would only come to regard Irishmen as their brethren, and would concede to Ireland the justice which Irishmen demand, there would arise a most cordial feeling between the people of the two countries. Irish Home Rule, so far from weakening England, would make the empire more powerful than ever, by strengthening the bonds which would unite the people in affection, as subjects of the same empire.

Lord Russell's advice to the Catholic young men of New York is all the more valuable as it is backed by his example, and young Catholics in Canada and everywhere on this continent should profit by it, by the manifestation of courage in adhering to and maintaining their religion.

It is greatly due to his courage both as a Catholic and as an Irishman, being never ashamed or afraid to declare his honest convictions, that Lord Russell has been so successful. Whether in England, or on this continent, the man who has the courage to maintain his religious convictions makes himself respected, and it is those who are fearful of maintaining the right who go to the wall. We have many examples of this in public life in Canada, and though it sometimes happens that those who have attained successfully a high position begin to pander to public prejudices, and which has refused down to the present time to grant legislative independence to Ireland, should speak as did Lord Killowen on these subjects, showing that he has the courage of his convictions.

sacrifice it for petty considerations of expected gain. The failures to succeed have usually been on the part of those who have feared to acknowledge their religion. This is true of the United States equally with Canada, and in both countries there are numerous examples of successful Catholics in public life, who have never hesitated to maintain their religion whenever it was attacked from any quarter.

SCHOOL GRIEVANCES IN THE NORTH WEST.

We have received from the Rev. Father Leduc, of the Order of Mary Immaculate, in charge of the parish of Alberta in the North-West Territory, a pamphlet showing that in our North-West the Manitoba school trouble is not the only educational question which calls for the intervention of the Dominion Government and Parliament, in order to do justice to the Catholic and French settlers in that territory.

The pamphlet is prefaced by a letter from His Grace, the Most Rev. Archbishop Langevin of St. Boniface, Man., in which the principal points established by Father Leduc are enumerated, showing: 1st, That Catholics have been deprived by the North-Western Government and Legislature of all control of their schools, in spite of the Constitution. 2dly. That in asking for redress, and in all the negotiations on schools, Father Leduc himself, the Catholic members of the Legislature, Messrs. Prince and Bouchier, and Mr. Forget, one of the two Catholic "advisers" of the Council of Public Instruction, gave evidence of a most conciliatory spirit throughout. 3rd. That those who manage school matters at Regina have shown manifest ill-will toward Catholic education.

There is this difference between the school laws of Manitoba, passed in 1890, and those of the North-West Territory, enacted in 1892, that the former boldly abolished the legal status of Catholic schools, while the latter, under pretence of allowing their existence, have erected such obstacles to their practical operation as to destroy their distinctive character, and freedom of action.

During the negotiations which have been going on for some time between the Dominion and Manitoba authorities for the settlement of the Manitoba difficulty, the North West school laws were spoken of as a possible basis of settlement. But so glaringly are these laws a violation of the agreement made with the people of the whole North-West that the proposition of a settlement on any such basis is nothing less than an insult to the whole Catholic population of the Dominion. The late Mgr. Tache, the predecessor of Mgr. Langevin, said of these laws altogether:

"The new school laws of Manitoba and the North West are a palpable and manifest violation of the assurances given 'in the name of Her Majesty' instead of the convictions of the Catholics being treated with the consideration and respect promised to the different religious persuasions they are despoiled of the rights and privileges that ought to be deemed natural and inalienable in a country where it is affirmed that there exist religious equality and freedom of conscience."

Commenting on these words, Mgr. Langevin says, in his letter to Father Leduc:

"If the venerable prelate could write thus before the judgment of the Honorable Privy Council of England had proclaimed our rights, what would he say now?"

In a word, the following privileges were possessed by the Catholics of the North-West previously to the legislation of 1892:

1. The Board of Education consisted of eight members, five being Protestants and three Catholics, all the members having a right to vote; and it was divided into two sections, one being Protestant and the other Catholic, each being self-governing in reference to educational matters which concerned its own religious belief, and making regulations for the management and discipline of its own schools.
2. Each section selected the textbooks for use in its own schools, and appointed its own inspectors.
3. There was a general Board of Examiners for teachers' certificates, half of the Examiners being named by each section.

Now the Council of Public Instruction is composed of the Executive Committee of the Legislative Assembly—none of whom are Catholics—but there are in addition, four persons, viz. two Protestants and two Catholics, named by the Lieutenant Governor, who are called Councillors, but who have no vote in the Council. They are appointed merely as a matter of form to

delude the public into the belief that Catholics are represented in the Council.

It will be readily understood that the members of the Executive Committee, being simply a Committee of the Legislative Assembly, may be, as Father Leduc remarks, "good lawyers, good merchants in the various branches of trade, celebrated doctors, model farmers, distinguished politicians, in a word, clever in business of all kinds, yet destitute of the qualities and knowledge absolutely required for a perfect, intelligent, and practical administration of all the schools of our immense Territories."

It is well known that members of Legislative Assemblies are not generally specialists in matters of education, and it is not likely that in this respect the members of the North West Legislative Assembly greatly excel the average of members of Parliament or of the Provincial Legislators of the rest of the Dominion. That they themselves feel that this is the case is evident from the fact that they have selected a Superintendent of the Council of Public Instruction, who, while supposed to be under the direction of the Premier, is in fact the "Tear of Education in the North West." A Mr. Goggin has been selected for this office, and during the short time he has filled it, by arbitrary and unjust administration, he has succeeded in closing a large proportion of the Catholic schools, depriving the teachers of their certificates, even though they are entitled to them under the school laws and by the departmental regulations.

So glaringly unjust has been the administration of the laws, that Mr. Haultain, the Premier, admitted the injustice when Father Leduc pointed out to him the condition of affairs. Thus according to the regulations a certificate issued in Ontario or Manitoba since 1886 is exchangeable for one in the North-West, yet a lady, Miss Z. Marcoux, who had a first class certificate from the Board of Education of Manitoba, was allowed only a provisional certificate in the North-West, good for one year, merely because she was engaged for a Catholic school. Several nuns also who had first-class certificates from Quebec were merely allowed to teach for a few months till the Normal School session, that they might attend the Normal School, though they had taught for years with success both in Quebec and the North-West.

These arbitrary measures surprised Mr. Haultain when brought to his attention, though they are *a priori* to be supposed to have been taken under his authorization, as he declared in October 1894: "As chief of the Government of this country, I am responsible for the schools of the North-West, and as long as I hold my position, I do not wish to expose myself to be beaten at the Council of Education by a vote contrary to my views." Nevertheless his surprise that such things had been done is an evidence that he had practically allowed Mr. Goggin, the superintendent, to rule independently of him.

The Catholics of the North-West have, most decidedly, grievances which need to be rectified, equally with those of Manitoba.

The North-West Assembly evidently took their pattern from the treatment accorded to the Catholics of Manitoba by Mr. Greenway's Government, and we trust they will follow the example set to them by the Catholic body of that Province, and will seek for redress from the supreme authority of the Dominion parliament, and, if necessary, from the Privy Council. We have no doubt that success will in the end be certain in both cases, for even if Mr. Laurier's agreement with Manitoba is unsatisfactory—which we cannot at present positively assert to be the case—a Dominion Government is within the possibilities which will afford the required remedy in both cases.

We shall in a future issue give further details of the treatment of the North-West minority at the hands of the majority. For the present we shall conclude by stating that we fully approve of Father Leduc's saying in the pamphlet now before us:

"Not only the Catholic minority are far from being satisfied, but, like the Manitoba minority, they will not cease to vindicate their right to Catholic schools, separate in fact, and not only in name. We will unceasingly protest against the injustice of which we are the victims and against the hostile, sectarian, arbitrary application of the school ordinance that governs us."

One swallow does not make a spring, nor yet one fine day! So also, neither does one day, nor a short time, make a man blessed and happy.

THE AMERICAN DELEGATES IN BOSTON.

On the arrival of the American delegates on their return from the Irish Race Convention in Dublin the representative men in Boston of Irish birth or origin gave a banquet to delegates, and among the guests was the Mayor of Boston, who desired by his presence to show that other Bostonians beside those who are of Irish descent feel an interest in the welfare of Ireland.

The Hon. Thos. J. Gargan presided, and with him at the head table were the Boston and other American delegates, who reported the good effect which the Convention is likely to have on the Irish people generally, who will undoubtedly follow the policy marked out by the Convention as the only one which will secure the victory for the cause of Ireland, which is to adhere to the rule of the majority of the Irish Parliamentary Party, and to strengthen the leader of that party by giving him a loyal support.

There are many other evidences beside the facts reported by the Boston delegates, to show that the policy of the Convention will be followed by the Irish people, even though it may be belittled and ostentatiously despised by the factionists who have a personal interest in continuing to keep up dissension. We may mention that hundreds of prominent Irish Nationalists who have hitherto maintained one or other of the minority factions, have, since the Convention, declared their intention henceforward to support the policy of the majority, and the tendency to take this stand is becoming more marked every day.

At the Boston banquet, Father O'Callaghan, one of the leading spirits of the American delegation, expressed, in an able and eloquent address, the hopes entertained that the resolutions passed and the advice tendered by the convention to the people of Ireland will bear fruit and will result in their future practical unity.

We here give an extract from Father O'Callaghan's address, which refers specially to the part taken by the Canadian delegates, whose opinions were also of great weight with all the delegates, home and foreign.

Father O'Callaghan said: "Then I doubt not, would the eloquence, the high intelligence, of our fair city, have been more worthily represented, and the desires, the wishes, of our people more forcibly proclaimed. But if the States seem comparatively few of their more prominent men, the same cannot be said, nor in the same manner, of our icy neighbor of the north—Canada. She, indeed, sent some of her most worthy and esteemed men. Headed by the illustrious, the distinguished, the self-sacrificing Edward Blake, Canada sent the Hon. John Costigan, late of her Majesty's government, the Hon. Hugh Ryan of Toronto, and John Heney of Ottawa,—men prominent in their country and who could count their dollars by the hundred thousands. So, too, Canada was most ably represented by some of her most distinguished clergy. Need I but recall the names of Dr. Francis Ryan of Toronto, Dean Harris of St. Catharines and the venerable, the humble, the sweet-voiced Dr. Flannery, a noble son of Tipperary. Indeed, from Dr. Walsh, the venerable Archbishop of Toronto, who formulated and proposed the convention, down to the humblest among its clergy and people, Canada deserves well of Ireland."

A REMARKABLE CONVERSION.

A letter from Pere Barnier, of the Society of Jesus, appears in the *Missions Catholiques* regarding the progress of the Catholic religion in Syria. Father Barnier is a missionary at Horus, Syria, and he relates an event which is likely to be of great importance in the religious history of the East, as it indicates the growing tendency of the Oriental Churches towards a return to Catholic unity. This is nothing less than the conversion of Mgr. Gregorios Abdallah, the Syrian Archbishop of Diarbekir, who has been regarded hitherto as a candidate for the Patriarchal chair of the schismatical Syrian Church, the See of which is at Jerusalem.

Mgr. Gregorios had been formerly Bishop of Horus, but was afterwards transferred to the more important See of Diarbekir, and he was regarded as the most suitable person for the Patriarchate when the See of Jerusalem will be again vacant.

Father Barnier states that Bishop Gregorios has been for some time a Catholic, and having business at Horus he was visited by the schismatical clergy of the diocese with the Bishop at their head, in the hope of inducing him to remain in schism, but he resisted their prayers and arguments, and became the guest of the Jesuit Fathers where he remained for some time. His

conversion to lead to the Schismatics, Catholics, the being on the whole return of the Catholic faith Pope Leo XIII already many the return of an additional which has been the earnest Father to the There are the ical bodies be Schismatical torians, Eut The Maronite belonged to Church, but accepted the Trent, and now Catholics return to the in communion of which Mgr. bishop. The Maron the Schismatic language in ber [about 2 Patriarch is St. Peter was fore he made In several re of discipline from those of Catholics East things exact acknowledge of the Pope of The liturg for the cele that of St. J great joy having been the Apostle

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OTHER EVIDENCES

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MANQUET, FATHER O'CAL

Manquet, Father O'Cal, the leading spirits of delegation, expressed, eloquent address, the t that the resolutions duced tendered by the people of Ireland will result in their unity.

EDITORIAL NOTES

We are sorry the North West Review of Winnipeg has entered the lists against the CATHOLIC RECORD, because of its neutral course in the June elections. Like the Caslet of Antigonish, the Review strongly favored the return to power of the Conservative party, believing that that party if successful at the polls would pass the Remedial Bill. We were just as fully convinced that it would not and could not do so. It had the matter in its hands for five years. During that time it was kicking the case of the Manitoba Catholics from pillar to post, afraid to act the manly part, and its last escapade was the worst of all. In July, 1895, Parliament was adjourned to January, 1896, for the express purpose of enacting remedial legislation; but "Cowardice" was still written largely on the Conservative banner. The usher of the black rod was seen looming up in the distance before the Ministry could muster up enough courage to introduce the Remedial Bill. In May last we published a letter from a correspondent who charged Sir Mackenzie Bowell with being the cause of the postponement of its introduction. This same correspondent informed us that some of the Ministers had made this statement while engaged in campaign work in the western part of Ontario. We drew the attention of Sir Mackenzie to the fact, and, in reply, he wrote us: "I very much fear some one has been attributing to me that of which he himself has been guilty."

CONVERSION

Pere Barnier, of the appears in the Mis- sion regarding the pro- phetic religion in Syria. Barnier is a missionary at and he relates an event to be of great impor- tance in the religious history of the province. It relates the growing ten- dency of the churches towards Catholic unity. This is an important conversion. Abdallah, the Syrian Arab, who has been to as a candidate for the chair of the schismat- ical, the See of which is had been formerly s, but was afterwards more important. See he was regarded as the person for the Patri- archate of Jerusalem will or states that Bishop was for some time a living business at Horus by the schismatical of the Bishop at the hope of inducing schism, but he resist- ed arguments, and of the Jesuit Fathers for some time. His

conversion to Catholicism is likely to lead to the conversion of many Syrian Schismatics, who differ very little from Catholics, the main point of difference being on the supremacy of the Pope over the whole Church of God. The return of the Eastern Schismatics to the Catholic faith is earnestly desired by Pope Leo XIII., and there have been already many converts in Syria, and the return of Mgr. Gregorios will give an additional impetus to the movement, which has been greatly promoted by the earnest appeal made by the Holy Father to the Eastern Schismatics.

There are in Syria several Schismat- ical bodies beside the regular Oriental Schismatical Church, there being Nestorians, Eutychians and Jacobites. The Maronites of Mount Lebanon once belonged to the Schismatical Syrian Church, but in 1736 they formally ac- cepted the decrees of the Council of Trent, and nearly all of this tribe are now Catholics. Those who refused to return to the Catholic Church remained in communion with the Syriac Church, of which Mgr. Gregorios was an Arch- bishop.

The Maronite Catholics, as well as the Schismatics, use the ancient Syriac language in their liturgy. They number about 200,000 souls, and their Patriarch is at Antioch, of which See St. Peter was Bishop for nine years before he made Rome his permanent See. In several respects in regard to matters of discipline the Maronite usages differ from those of the West, but the faith of Catholics Eastern and Western is in all things exactly the same, and all acknowledge the universal jurisdiction of the Pope over the Church.

The liturgy used by the Maronites for the celebration of Mass is called that of St. James, and it is certainly of great antiquity, the substance of it having been probably composed by the Apostle whose name it bears.

test against the appointment of Cath- olics to offices in the civil service, and in some cases these protests resulted in dismissal. We know, too, that every custom house and postoffice of any con- siderable size in this province is some- what of an Orange lodge. The brethren have made it a point to keep Cath- olics out of the service as much as pos- sible, and those who happen to have positions find themselves in very cold quarters.

We know that previous to the last election a distinguished Conservative approached a prominent member of the Reform party and asked him if he, with another prominent member of the same party, would consent to go on the Commission to Winnipeg with a view to settle the school difficulty. These gentlemen gladly consented to do so, but the Ministry refused their services, because, as one of its number remarked, "If a settlement were arrived at the Grigs would get all the credit."

FURTHERMORE, we know that the P. P. A. element of Ontario was allied to the Conservative party; and we know, too, that they were induced by the Conservative managers, with promises of reward, to lie low during the June contest. Here is an instance: Thomas Emmanuel Essery of this city, the Demosthenes of the P. P. A., was completely lost to view during the contest, but at its conclusion he was promptly gazetted a Q. C. Fortunately, for the credit of the legal profession, the Govern- ment would not allow the goods to be delivered.

Now, taking all these things into consideration, is it any wonder that the CATHOLIC RECORD refused to place its confidence in the Conservative Government and in Conservative promises before the June election. We have felt all along, and we feel it now, that the situation was this: The anti-Catholic element of the party was so strong as to render it impos- sible for Sir Charles Tupper to pass the Remedial Bill. The party was a combi- nation of contradictions. Its heart was not in the Bill. The East and West were pulling one against the other, and no doubt whatever re- mained in our mind but that King William had the strongest pull.

MR. GLADSTONE

MR. GLADSTONE has written another letter on the Turkish atrocities. It was addressed to the Chairman of a meeting held in London on the 19th inst. to protest against the murderous proceedings of the Sultan and his Government. The Bishop of Rochester, Dr. Talbot, presided at the meeting and Mr. Gladstone's letter was read amid enthusiasm. In it the ex-Premier said:

"It would be a wild paradox to say that the enforcement of British treaty rights to stop the systematic massacres in Turkey would provoke hostilities from the powers. He added that it would be abandoning duty and prudence to advertise beforehand for the ears of the great assassin that British action was limited to what the most backward of the six powers deemed sufficient. If the fundamental distrust of Great Britain and the belief that she is pursuing a selfish policy in the eastern Mediterranean caused some powers to be backward that was a matter that deserved to be bravely considered."

This is in accord with Mr. Gladstone's previous language to the effect that Great Britain ought, in the interests of humanity, to intervene, even if no other power should act in concert with her. Later despatches assert, however, that the two powers, Russia and France, have united with England in sending a joint note to the Sultan to the effect that if an innocent Armenian who is now under sentence of death be not released, serious action will be taken by the combined powers. This may precipitate active measures, or it may be that the Sultan will deem it prudent to yield on the minor point of sparing one life in order that he may be at liberty to continue the massacres by thousands. Time alone can decide whether the present joint note will have any effect or not on the enthroned assassin.

As for the RECORD we can quite understand and sympathize with its animosity to the Provincial Conservative party of Ontario, but it should be, and we believe is, capable of distinguishing between that and the party of the same name in Federal politics."—Antigonish Caslet.

And so you wish us to be "hail fellow well met" in Dominion politics with these same men who sing "Croppy Lie Down" in Provincial politics. How, dear friend, can we distinguish between them? We can distinguish between the old time Con- servative party of Ontario and the Con- servative party of the present day; but we cannot distinguish between the Conservative party of Ontario which followed Sir Charles Tupper to the polls in the late contest and the Conservative party which had fol- lowed Mr. (now Sir Wm.) Meredith in Provincial politics. Very true it is that the Conservative party of the other Pro- vinces is not to be placed in the same category as the Conservative party of Ontario. But our eastern friend must bear in mind that the Con- servative party of Ontario was a very powerful element in the late Conservative Government at Ot- tawa—so powerful, indeed, that not one, but two, members of the Orange Association had to be taken into the Cabinet.

The Toronto Globe finds fault with our statement that the "constitution guarantees Catholic schools to Mani- toba, enjoying all the rights of the Public schools of the Province," adding that "our recollection is that the Privy Council declared that Manitoba

had the right to abolish Separate schools." Our contemporary appears conveniently to forget that the Privy Council gave a second decision which establishes the Catholic rights. There would be no legal grievance, such as the second decision declares to exist, if Catholic rights guaranteed by the con- stitution had not been interfered with. It is not for us to determine how the lawyers or the judges would reconcile the two decisions, but it appears to us that the first rather decided the power of the Legislature to act, until the superior authority of the Dominion should intervene to establish the rights of the matter. We did not dispute the power of the Manitoba Legislature, but we did, and do, dispute its right to abolish Separate schools; and the remedy lies with Parliament, which has both the power and the right to remedy the grievances complained of.

THE REV. JOSEPH PARKER, whose name is familiar in America from his having been for a time the occupant of Henry Ward Beecher's pulpit in Brooklyn, after the decease of the latter, but who is now in London, Eng., again, has coined a new word, *neodoxy*, to express the present tendency of theology in England. He says this means neither orthodoxy nor heterodoxy, but is a disposition to revel in novelties, and to make religious progress without any definite idea of the goal to be attained. In other words the tendency of Protestantism of to-day is to prefer the fantastical notions of eccentric preachers to the well-defined doctrines revealed by Christ. It is no news that this is the case, but the word descriptive of that attitude is a new one which describes the situation very graphically. No doubt neodoxy will become the favorite system of belief, unless England return to the unity of faith, which is to be found only in the Catholic Church.

CATHOLIC PRESS

Tynan is not the "No. 1" of the in- vincible conspiracy which compassed the removal of Lord Frederick Cavendish and Mr. Burke. This fact is well known to the chiefs of the Dublin and London secret police. Tynan has posed as "No. 1" for the last fourteen years, it is true, but it is on the strength of a very subordinate part played by him in the plot which led up to the execution of the Phoenix Park. He is a notorious braggart of the saloon "patriot" type, and has been suspected for a long time back among revolution- ists on both sides of the Atlantic. This is authentic.—North West Catholic.

Of the dead say nothing but good, is a pagan maxim in which we take no stock. The author of Tribly is dead, and there is a great chorus of eulogy to his memory from the pagan press. Something was wanting, no doubt, to revamp his book, already forgotten, and help the sale of the unsold editions. It is doubtful, however, whether all the gush expended will effect this. Tribly is as much of the current litera- ture, razor-sharp heels, a hypnotized brand and a leprous soul makes a dose that induces gagging.—Pittsburg Catholic.

There is no doubt that the release from the leadership of a leader who could not lead is likely to be of im- mediate and immense service to the Liberal party. But in this question Ireland is but slightly concerned. Let the Liberals please themselves in their leader. So long as the party stands true to Home Rule, and the Tory party is pledged to the lips against it, so long, and no longer, Ireland is true to the alliance entered into by Mr. Parnell. She claims no right and enters- tains no desire to interfere in the internal affairs of either of the English parties. To the friends of Home Rule the Irish party accorded and will ac- cord an independent support; to the enemies an independent opposition."— Dublin Freeman's Journal.

In circulating a rather unlikely rumor to the effect that Miss Johnstone Bennett, the actress, and a Protestant, may become a nun in a Catholic con- vent early next summer, the New York Tribune incidentally retuses the stock Protestant calumny about nunneries. It seems that Miss Bennett has a friend in a convent in Paris, whom she visited there last summer and had felt so much attracted by that friend's life that she was tempted to stay with her. But she will first have to make up her mind to enter the Church, which she can do only after thorough instruction, and that will take time. We hope, however, that when she returns to visit her friend, the first good impression that she will again take advantage to make it known to the world.—Phila- delphia Catholic Standard and Times.

TO UNITE IRISH FACTIONS

Irish politics is in a disrupted state with little prospects of a united Parliamentary party for the coming session. It is the old, old story over again of personal jealousies and rival ambitions keeping asunder what should be to prove effective, a compact body of men under able leadership, ready to throw the weight of their influence where and when the great bargains can be made for Ire- land. But, according to the (Healthy) Cork Herald, Michael Davitt is negoti- ating for the union of all the Irish sections under the leadership of John Edward Parnell, member for South- meath, an elder brother of the late Charles Stewart Parnell, and for a long time a resident of the State of Alabama.

A ZEALOUS BISHOP

In the State of North Carolina Bishop Haid is doing a great work. He is steadily giving missions. The question box is explained; Protestants are welcomed, and the utmost good feeling prevails. Loose conversation is an infallible idea of loose principle. Like the hands on the face of a clock, it tells what is going on within, being operated by the same moving power.

favor of free thought and against re- ligious of any kind are far from being consistent with themselves, or with logic and morality. In his politics he has remained very faithfully on the Republican side, but on the great issue of the present presidential campaign his reasonings are quite irreconcilable with the views he formerly maintained on the same subject. He is now stump- ing the West in favor of Major McKin- ley for the presidency, and he foretells dire evils if the Bryan policy of free silver be endorsed by the American people. A few years ago, however, he lectured in some places on farming, and in his lecture he came out strongly for free silver, saying:

"For my part, I do not ask any in- terference on the part of the Govern- ment, except to undo the wrong it has done. I do not ask that money be made out of nothing. I do not ask for the prosperity born of paper. But I do ask for the remonetization of silver. Silver was demonetized by fraud. It was an imposition upon every solvent man, a fraud upon every honest debtor in the United States. It assassinated labor. It was done in the interest of avarice and greed, and should be un- done by honest men. The farmer should vote for only such men as are able and willing to guard and advance the interests of labor."

The Colonel is employed by rich cor- porations as their lawyer, and no doubt he is influenced by this fact to see things in a new light when the issue has become one of practical importance.

We have advices from New Orleans of the death of Colonel Patrick O'Brien, an old and respected citizen of that place. In his will he left the sum of \$150,000 to the Catholic University of Washington for the endowment of three Chairs in that institution. It was to be hoped that the example of Col. O'Brien will be followed by other wealthy Catholics. Many of them, we regret to say, who have gone to their long account, did not, when making their wills, take to heart the claims of Catholic educational and charitable in- stitutions on their generosity.

A WORTHY CAUSE

To the Editor of the CATHOLIC RECORD, London, Oct. 20, 1897. Dear Sir—Gratitude is, perhaps, one of the most estimable of human virtues. As between individuals there is often cause for its exercise, so, at times, does the great body of the public owe certain obligations towards those who have conferred special benefits upon a people. It is too often the case that when the benefactors are beyond the reach of earthly enjoyment efforts are made to perpetuate their names and to glorify their lives by means of elab- orate biographies or splendid monu- ments; but seldom do they reap any reward during their life-time. Public gratitude, once stirred into action, is very far reaching; but it would seem, as a rule, that the deserving one must first go down to the "silent majority" before that well deserved expression is made. However, there are a few noble exceptions to this unfortunate rule; and, to prove that the great Catholic body of America belongs rather to the class of exceptions than to the rule, I have taken the liberty, through your columns, of calling the attention of your readers to a most worthy movement now set on foot in Canada, but which in all justice should extend over the whole continent, and particularly over the Eastern States.

There is scarcely a Catholic home in America where the name of Mrs. Sad- lier is not a household word. In the days when our literature was but scant—when books were few and the re- quirements for good, sound, healthy reading were many—Mrs. Sadlier took up her pen, and by dint of hard and constant labor helped more than any other one in America to fill up the void. It would be out of place for me to here give a list of her published works or an appreciation of all the benefits that flowed for the Catholic people from her pen during a period of nearly half a century. It suffices to recall her name—due to every sin- cere lover of Catholic literature in America—to, at once, conjure up be- fore the minds of all the memories of the fondest and most cherished nature that twine around the hours of "twenty golden years ago."

Two years ago Notre Dame Univer- sity, of Indiana, conferred upon Mrs. Sadlier the signal distinction of the Laetare Medal. Never were there more sincere rejoicings all over America than when it was known to whom the medal was to be accorded. That it was well deserved and well- earned not one voice will deny. It must have been a consolation to that venerable and noble lady to feel that there were yet those who honestly recognized her merit. But while a medal carries to the recipient a certain degree of honor, it by no means assists in smoothing the path of life, when the twilight of existence is drawing its folds around the weary form.

A number of influential citizens— persons who fully appreciated Mrs. Sadlier's work—decided to make her a fitting presentation; and one of such a substantial nature that she would be enabled in peace and happiness, amidst the tender memories of the past and the friendships of the present, to "husband out life's taper to the close." In consideration of all that Mrs. Sadlier has done for Catholic literature in the United States—the home of her younger days and the scene of her great labors—I feel that you, Mr. Editor, will have no objection to open your columns in so worthy a cause, and render whatever assistance you can in securing a grand success for the movement on behalf of our first and noblest Catholic writer.

Yours, etc., J. K. Foran. Montreal, Oct. 20, 1897.

WASHINGTON UNIVERSITY

A despatch from Washington, dated Oct. 22, says that the names chosen by the directors of the Catholic Univer- sity yesterday to be submitted to the Pope for the selection of a successor to Bishop Keane as rector are: Father Thomas J. Conaty, president of the Summer School at Plattsburgh, N. Y.; Very Rev. Joseph F. Mooney, vicar- general of New York, and Father D. J. Riordan, of St. Elizabeth's Church, Chicago. Everything went off as quietly as could be, and everybody is more or less pleased.

Archbishop Corrigan said on the evening that he was particularly well pleased with the result of the meeting. He had no fear for the future of the university under the capable direction of either of the men whose names had been chosen, and he fully endorsed the action of the board. Archbishops Ryan, Williams, Katzer, and others, made similar statements. Archbishop Ireland declined to express himself, and Cardinal Gibbons would say nothing beyond the fact that the mem- bers of the board acted harmoniously and were united in the support of the university.

It was by the advice of Cardinal Gibbons that the names were made public. It was decided by the board to include in the constitution that here- after the rectors should be selected from the priests and that the terms should be limited to six years.

SUNDAY SCHOOLS

Non-Catholics love to boast of the efficiency of their Sunday schools, and have the audacity to claim that they are one of the first fruits of the so-called Reformation.

THE SUNDAY SCHOOL SYSTEM. St. Charles was convinced that heresies, and especially such as characterized the last century, proceeded from the ignorance of the laity and the comparatively little time that the clergy, owing to the other important duties of their calling, devoted to catechetical instruction of their flocks.

THE SECULAR CATECHISTS who were at the trouble of instructing the children of their parishes, and to establish them wherever practicable. He afterward convened all the catechists, and in a long and learned exhortation represented to them the vast importance of bringing up children in the fear of the Lord, and impressing upon their mind the mysteries of our holy religion.

THE FIRE OF HOLY ZEAL. Still more extensively he visited his numerous churches during the recitation hours, threw out important hints when necessary, and modeled and completed this moral and spiritual structure according to the acknowledged rules of wisdom and piety.

enemies that thou mayest destroy the enemy and avenger; for then, indeed, were more children rounded as they had been, in the principles of that Church which defies the power of darkness, able to speak down the flimsy arguments of the foolish infidel, or the deluded heretic.

THE GLORIOUS RESULTS to religion and society, with which Heaven so far crowned his labors, Saint Charles next resolved to give permanency to a system which, brought into successful operation, must operate as a terrific barrier against the encroachments of Satan and all the other enemies of the Catholic truth.

He at first chose twenty six of the most prudent and pious of the catechists of Milan, to whom he gave the privilege of regulating the conduct and operations of the other teachers; they were all, however, to be amendable, and subject, of course, to the Archbishop; the election of officers was to be annual and in every instance to be confirmed by the Archbishop himself.

To give additional strength to this board, he united it to the Congregation of Oblates, and appointed the Superior-General to act as Protector-Perpetual, while the two principal officers, viz: the Prior-General and his Sub-Prior, were to be of the clerical order of Oblates. He also enacted that there should be six deputies, consisting of lay gentlemen of the city, who jointly, with the Protector-Perpetual, should superintend the conduct of this congregation, especially in all temporal concerns, that this congregation should have the government of all the catechetical schools of the diocese, and that the officers should meet on every festival in the church of Saint Dalmatus of Milan, which he appropriated for the transaction of such business as concerned the system.

A CODE OF LAWS, some of which were of a general and others of a particular character. These laws are still extant in the archives of the church of Milan. The principal duty of the Prior-General and Sub-Prior is to govern the entire body of the congregation, that of the visitors to co-operate with the Prior in founding new schools; this privilege the visitors, ex officio, enjoy, whenever the Prior cannot attend. They are to inspect the schools at stated times, both in the city and country; they are to enforce the rules, remedy disorders, and see that everything goes on agreeably to the salutary and pious spirit of the institution. The two Discretaries are counselors of the Prior-General and assist him with their advice in all matters pertaining to the general government. The monitor oversees the conduct of the pupils of the congregation, and points out any errors that may occur, either in the doctrine or moral management of the establishment. This he corrects in the spirit of Christian charity. He reports the case, if his remonstrance prove unavailing, to the Prior-General, in order that he may apply the suitable corrective, and if after all, the accused prove refractory, he is then expelled. The Chancellor serves as Secretary to record all debates and proceedings of the assembly. The six assistants are the counselors of the congregation, who give their opinion upon every measure that is brought before the consideration of the assembly. Besides the officers already named, Saint Charles appointed several others for each school, such as Prior, Sub-Prior, Discretary, Monitor, Chancellor, Grand Masters, Preservers of Silence, Pacificators, or men to attend the preachers. Each officer had his peculiar office. Among the most important is that of

FISHERS, whose duty it was to go through the streets on every festival and prevent the people from cursing and mis-spending their day in vain amusement, and to bring all they meet to catechetical school. Such is the duty of companions also; the preachers are Jesuits, or Oblates, who attend the schools on festivals, and in turns either instruct the youth in the principles of religion, or exhort the people to continue in a moral and pious mode of life. This salutary practice they pursue even in the streets. There are no less than four hundred of these Fishers in the city of Milan. They received this name from the nature of their occupation and the text of the Scripture, which says: "I will make you fishers of men." The diocese contains no less than one thousand five hundred of them. The success which had crowned their labors in reclaiming the thoughtful, and dissipated, and prodigal, who have become constant attendants upon the confessional and eucharistic table, is a luminous comment upon the social, moral and religious character of the institution. St. Charles, moreover, enacted that the subordinate officers of each school in the city should meet the superior officers of the church of St. Dalmatus, in Milan, and that each should report in the presence of the prior the actual state and prospects of his particular school, so that the prior and all the officers ascertain in half an hour the condition of the numerous compartments.

The Prior-General and all the other superior officers make an annual visit to all the schools in the diocese and make their reports to the Archbishop

and his Vicar in full congregation, in order that their authority may correct abuse and supply every defect. Such is a brief sketch of the matchless institution of St. Charles Borromeo, an institution so appalling to Satan, heresy and infidelity, and that sectarianism has endeavored to imitate; and, indeed, is one of the most striking and interesting sights presented to the eye of the philanthropist, the politician and every friend to true religion in the beautiful city of Milan.

ZION'S HERALD ON "SCRIPTURAL CATHOLICS."

IT DOES MATTER. "It does not matter what a man believes so long as he does what is right." How often one hears this absurd proposition from men who ought to know better. We say the proposition is absurd; for those who affirm it expect you to believe it. There is, then, at least one thing, even in their estimation, that ought to be believed, namely, that it matters not what one believes. Thus in the very act of denying the necessity of belief, the necessity of belief is affirmed. Thus the proposition carries with it the evidence of its own fallacy. It is as absurd as if one should say, "Speech is impossible to man," forgetting that the very saying of it proves the fallacy of what he says.

But, aside from its absurdity, the "belief" that "it does not matter what we believe providing we do what is right" is false for other reasons. Man, because he is a rational and moral agent, must know what is right before he can do it. In this he differs from the brute that follows blindly its instincts, and consequently is incapable of moral acts of right or wrong. When a man is about to do something the question presents itself to him: Is that thing right or wrong, or is it right or wrong for me to do that thing? To determine this he must believe in some principle or rule of right with which he compares the act to be done, and thus compared and measured he sees its fitness or unfitness. Without belief in some principle of this kind he is utterly incapable of determining for himself what is right or wrong, and consequently equally incapable, as a moral agent, of doing the one or the other.

A man may be mistaken as to the principle or rule which should determine for him the rightness or wrongness of his acts; he may in his ignorance adopt a false rule; but, true or false, he must have some rule which he believes for the time being to be the right one. It is just in this acting to an ideal that man is distinguished from the brute, which acts solely in response to the spurs of instinct.

Inasmuch as some principle rule is absolutely necessary to a free moral agent to determine right or wrong, it is the duty of that moral agent to strive to acquire the true principle or rule. To say that it matters not which rule he follows is to say that there is no difference between the true and the false, between the right and the wrong. But those who claim that it makes no difference what we believe admit that there is a difference between right and wrong, for they speak of a man doing "what is right." Hence, according to their own reasoning, there is an obligation to seek and know the true principle of morals and believe in it in order to distinguish right from wrong. They are bound to take this position or admit that, like belief, right and wrong are matters of indifference to them. When men arrive at this stage of indifference they are dangerous. Being unbiased between right and wrong, and recognizing no principle at this age of indifference they are as apt to steal a purse or cut a throat as to pay a debt or give in charity. When a man comes to believe that it makes no difference what he believes he will soon pass to the logical sequence that it makes no difference what he does—providing he can escape the penitentiary or the whipping post. The fear of these are not, according to the Christian idea, the norm of rectitude. —New York Freeman's Journal.

A Good Catholic. What are the signs of a good Catholic, true to his religion? He keeps the two greatest commandments—he loves God and he loves his neighbor. He shows that he loves God by observing the Ten Commandments, by going to Communion frequently, by keeping the fasts of Lent and Advent, and by accepting with resignation the trials of life. He proves that he loves his neighbor by prayer for the latter's welfare, by feeling himself bound to set a good example, by acts of kindness, by refraining from backbiting. Besides these signs, he shows respect for the Church, for its teachings, for its clergy, for its sacraments, for its blessings, for its holy places; he practices the three eminent good works; he avoids the seven deadly sins; he is temperate, industrious, and faithful to the duties of his state in life—as son, brother, husband and father. Given a man thus cultivating virtue, and behold a good Catholic and commendable citizen! —Catholic Columbian.

A Prominent Lawyer Says: "I have eight children, every one in good health, not one of whom but has taken Scott's Emulsion, in which my wife has boundless confidence."

THE INFALLIBLE DOGMAS OF THE GOSPEL OF JESUS CHRIST.

We need hardly add that your only remedy is in abandoning the sham imitations and misleading platitudes of Protestantism and taking refuge in the bosom of Holy Mother Church, who has retained the Apostolic traditions to the present day, embodied in a settled, fixed code of faith and morals, guarded and protected by an infallible tribunal and constituting the only true, Scriptural Catholic Church.—Catholic Review.

IT DOES MATTER.

It does not matter what a man believes so long as he does what is right." How often one hears this absurd proposition from men who ought to know better. We say the proposition is absurd; for those who affirm it expect you to believe it. There is, then, at least one thing, even in their estimation, that ought to be believed, namely, that it matters not what one believes. Thus in the very act of denying the necessity of belief, the necessity of belief is affirmed. Thus the proposition carries with it the evidence of its own fallacy. It is as absurd as if one should say, "Speech is impossible to man," forgetting that the very saying of it proves the fallacy of what he says.

But, aside from its absurdity, the "belief" that "it does not matter what we believe providing we do what is right" is false for other reasons. Man, because he is a rational and moral agent, must know what is right before he can do it. In this he differs from the brute that follows blindly its instincts, and consequently is incapable of moral acts of right or wrong. When a man is about to do something the question presents itself to him: Is that thing right or wrong, or is it right or wrong for me to do that thing? To determine this he must believe in some principle or rule of right with which he compares the act to be done, and thus compared and measured he sees its fitness or unfitness. Without belief in some principle of this kind he is utterly incapable of determining for himself what is right or wrong, and consequently equally incapable, as a moral agent, of doing the one or the other.

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A FRENCH VIEW OF CARDINAL MANNING.

The Dublin Freeman writes thus of a new study on Cardinal Manning, from the pen of a French Protestant Journalist:

M. Francis de Pressense, the well-known editor of the Paris Temps, has reprinted in volume form two able essays on Cardinal Manning, which he contributed to the Revue de Deux Mondes. M. de Pressense, who is a Protestant, has been attacked by his co-religionists in France for his striking tribute to the power of Catholicism and his scathing criticism on the outcome of the Reformation. He replies to these strictures in an admirable preface to the volume before us, in which he reiterates with emphasis the strength which Manning borrowed from Catholicism in his splendid efforts to deal with the social problem. The author is very severe on Anglicanism, which he dissociates from Continental Protestantism. He thinks it is absolutely unable to cope with the new order of things which the struggle of labor and capital has produced in the world around us. The principles of the Reformation have, he maintains, issued in a sterile, became selfish, individualism. Its bibliolatri and freedom of interpretation were the legitimate progenitors of the biblical criticism of the hour. Over against this "floating Church" M. de Pressense sets the tradition and solidity of the Catholic Church, its inherited solicitude for the weak and the oppressed, its splendid ethical code, which finds no condition of society unprovided for. Needless to say, these statements from one of the leaders of French Protestantism have caused a sensation in France. M. de Pressense is charged with being a Papist in disguise. We notice that one organ of Protestant orthodoxy, the Signal, says that the office of the Temps is full of Jesuits! "I ask," says the editor of this organ, having stated the gist of M. de Pressense's preface, "if one can exaggerate the gravity of these facts. Each of these facts is a symptom which suddenly reveals to us the state of soul of our fellow citizens, would be free-thinkers, self-styled Protestants, but in reality Catholics, Jesuits," and so forth. We trust, however, that M. de Pressense's volume will be read widely and judged on its merits.

The French journalist is an immense admirer of Manning. He classes him as one of the really great men of the century—great in his ideas, great in his influence, and of deep significance as a type which M. de Pressense thinks Catholicism is likely to give to the world in the near future. He traces in Manning's letters and early utterances, even as a Protestant, the germ of the ideas on the social question which were afterwards developed and illustrated in so strikingly successful a manner. He emphasizes the identity of thought between the Pope's Encyclicals and Manning's various utterances on the labor problem. In particular, M. de Pressense is struck by the manner in which the great English Cardinal realized in practice the principles which he held so dear. In the very heart of the greatest industrial country in the world he preached the dignity of the laborer, the sacredness of manhood and the crime of making human beings mere factors in an elaborate network of machinery. It was this defence of their inherent rights that endeared Manning to the London poor. When he died, as M. de Pressense well says, the workmen in the great metropolis felt themselves orphans, as the unique scene witnessed at his funeral testified. The French critic confines most of his attention to this aspect of the English Cardinal as a social force, and he analyzes his power and influence admirably. The sketch is well worth reading, and we are sure will have many readers on this side of the Channel.

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High-Class Church Windows Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS.

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OCTOBER 31, 1898. "If." If all my year were summed I know What my Lord means by "Made white as snow" If all my days were summed I say "In His fair land He wipe If I were never weary, O Close to my heart," "His His loved sleep?" Were no graves mine, Come to deem The life eternal but a base My winter, yes, my tears Even my graves May be His way to bliss, I call them his, yet that Nothing but good that My Lord to me, Mrs.

FIVE-MINUTE

Twenty-Three Sunday REVERENCE I brethren: I wish this morning on review. But it is natural to ask reverence? why is it in the love of God? S in mortal sin, that should give up all for God. Ta Here is a disobedient disrespectful. "I father," he says, "why I should despise at him, I won't insult haven't the virtue to with a sinner: if he of God by mortal sin state to be in and a He has lost the divine addition he has no talks slightly of jokes about God's makes little of the Sa Church, ridicules he pises those who keep see the difference? that such a one has love of God, but the reverence for Him, suspecting that there matter with his faith I will give you an Here is a man who and yet he never eat Sick or well, and in he sticks to the obse day abstinence. No that? Because it is reverence for what is be the true religion. spicuous act of respect that day. It is outward sign of Lord and his Church gives that my deo in his own opinion, self a reproach. I love by mortal sin, reverence by slight stance. Take another case: rip out a big cut, you see him in a bad enough. Such mortal sin. But he who coolly embellishes with the venerable Are you not much Does not this last worse enemy of God far worse? Sinner up your mind to go mortal sin, what is clean to the bottom Irreverence toward things is often by takes the form of phemy. It was so heathen King Sen aged the land of J tudes of the people yet God spared him, the Holy City, thir the Jewish nation, gave him time to r phened, he insulte he cast off all rev for Him. And the down from heaven Sennacherib fled and was put to de We see from all the first petition prayer concerns reverence for God. "Hallowed be thou, why the great God." Thou shalt of the Lord that forbids blasphem false swearing, but respectful use of the how many are th words but whose marked with uter want of reverence His word, His Sac Let us hope that always realize the offence. At any part pay true godlike things. we may be of our who hope to be i God's friendship reverence for Him let it be reveren respectfully. W house of God, let as becomes children speak of holy thin ously and with re

When your head is ting for urges and v vital fluid, and when pure you must eit tressing disease of tion to sudden slaps. Keep your blood pu illa and be well. HOOD'S PILLS a pill: assist digest cents. Are you a sufferer get a bottle of Hood's never been known t Worms cause fev restlessness during Worm Exterminat effectual. If you stock, get him to p

"If."
If all my year were summer, could
I know
What my Lord means by His
"Made what as snow?"
If all my days were sunny, could
I say
"In His fair land He wipes all tears away?"
If I were never weary, could I keep
Close to my heart, "He gives
His loved sleep?"
Were no graves mine, might I not
Come to deem
The life eternal but a baseless dream?
My winter, yes, my tears, my weariness,
Even my graves,
May be
The way to bliss.
I call them His, yet that can surely be
Nothing but good that shows
My Lord to me.
Mrs. D. R. Alexander.

FIVE-MINUTE SERMONS.

Twenty-Third Sunday after Pentecost.

REVERENCE FOR GOD.

Brethren! I wish to speak to you this morning on reverence for God. But it is natural to ask, Why talk about reverence? why is not that included in the love of God? So it is. But even if one does not love God, even if he is in mortal sin, that is no reason why he should give up all respect and reverence for God. Take an example. Here is a disobedient son; yet he is not disrespectful. "I won't obey my father," he says, "but that's no reason why I should despise him; I won't spit at him, I won't insult him, even if I haven't the virtue to obey him." So with a sinner: if he gives up the love of God by mortal sin, it is a terrible state to be in and an awful calamity. He has lost the divine love. But if in addition he has no respect for God, talks slightly of Him, cracks His jokes about God's Holy Scriptures, makes little of the Sacraments and the Church, ridicules her laws and despises those who keep them, do you not see the difference? Do you not see that such a one has not only lost the love of God, but that, having lost all reverence for Him, you cannot help suspecting that there is something the matter with his faith?

I will give you another illustration. Here is a man who is a hard sinner; and yet he never eats meat on Friday. He sticks to the observance of the Friday abstinence. Now, why does he do that? Because it is a test of personal reverence for what that man knows to be the true religion. It is a very conspicuous act of respect for Him who died that day. It is one of the great outward signs of veneration for our Lord and His Church. If the sinner gives that up he drops away down low in his own opinion and considers himself a reprobate. Having before lost love by mortal sin, he has now lost reverence by slighting the Friday abstinence.

Take another case. You hear a man rip out a big curse; you look at him, you see him in a towering rage. All about him. Such habits place one in mortal sin. But here is another man, who coolly embellishes a filthy story with the venerable name of Jesus. Are you not much more shocked? Does not this last one seem to you a worse enemy of God than the former, far worse? Sinner if you have made up your mind to go to hell by a life of mortal sin, what is the sense of going clean to the bottom?

Irreverence towards God and holy things is often by word of mouth and takes the form of some kind of blasphemy. It was so in the case of the heathen King Sennacherib. He ravaged the land of Judea and put multitudes of the people of God to death; yet God spared him. He laid siege to the Holy City, threatened to destroy the Jewish nation, and even then God gave him time to repent. But he blasphemed, he insulted the God of Israel, he cast off all reverence and respect for Him. And the angel of God came down from heaven and slew his army; Sennacherib fled to his own country and was put to death by his two sons. We see from all this why it is that the first petition of our Lord's own prayer concerns inward and outward reverence for the divine Name—"Hallowed be thy name." We see, too, why the great commandment of God, "Thou shalt not take the name of the Lord thy God in vain," not only forbids blasphemy, and cursing, and false swearing, but any and every disrespectful use of that Holy Name. Yet how many are there not only whose words but whose whole conduct is marked with utter irreverence, total want of reverence for God, His saints, His word, His Sacraments, His Church! Let us hope that such persons do not always realize the deep guilt of their offense. At any rate, let us for our part pay true reverence to God and godlike things. However conscious we may be of our own failings, let us who hope to be in the enjoyment of God's friendship for ever show our reverence for Him. When we pray, let it be reverently and slowly and respectfully. When we are in the house of God, let us act with decorum as becomes children of God. When we speak of holy things, let us do so seriously and with reverence.

You Can Be Well
When your blood is pure, rich and nourishing for nerves and muscles. The blood is the vital fluid, and when it is poor, thin and impure you must either suffer from some distressing disease or you will easily fall a victim to sudden changes, exposure, or overwork. Hood's Pills are the best after-dinner pills; assist digestion, cure headaches, 25 cents.

Hood's Pills are the best after-dinner pills; assist digestion, cure headaches, 25 cents.

Are you a sufferer with corns? If you are get a bottle of Holloway's Corn Cure. It has never been known to fail.

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Expeller is pleasant, sure and effectual. If your druggist has none in stock, get him to procure it for you.

OUR BOYS AND GIRLS.

The Carpenter's Son.

They said, "The Carpenter's Son." To me No clearer thing in the Book I see, For He must have risen with the light, And patiently toiled until the night. He, too, was weary when evening came, For well He knoweth our mortal frame, And He remembers the weight of dust, So His frail children may sing and trust.

We often fall till our eyes grow dim, Yet our hearts faint not because of Him. The workers are striving everywhere, Some with a painful load of care; Many in peril upon the sea, Or down in the mine's dark mystery. While mothers nor day nor night can rest— I fancy the Master loves them best.

For many a little head has lain On the heart pierced by redemption's pain, He was so tender with fragile things, He saw the sparrow with broken wings, His Mother—the lowliest woman born— Had humble tasks in her home each morn, And He thought of her the cross above, So bidden women must have His love.

For labor, the common lot of man, Is part of a kind Creator's plan. And he is a king whose brow is wet With the pearl-gemmed crown of honest sweat.

Some glorious day, this understood, All toilers will be a brotherhood, With brain or hand the purpose is one, And the Master Workman, God's own Son.

—Myra Cookin Plantz, in S. S. Times.

The Cork Stopper.

Strike the stopper in the water; down it goes, but immediately up it bobs. Strike it again. It ducks once more, but with a bounce and a bob, there it is once more floating saucily on the water and looking at the clouds.

Every person needs a lot of that cork quality in his character. Disappointments may come and depress you. Don't give up, though, but come up, your back to that water and your face to the sky. After an unsuccessful trial, then try again. There may be a good deal of the cork element in you if you will only think so and give it a chance to exert itself. It is this quality that makes railroad kings of brakemen, generals of privates, learned doctors of students that were paupers. Be encouraged. Do not be a lump of lead and sink, but a cork to rise and float. Never give up, but every time come up.

Famous Boys.

A Swedish boy fell out of a window and was severely hurt, but with clenched lips he kept back the cry of pain. The king Gustavus Adolphus, who saw the fall, prophesied that that boy would make a man for an emergency; and so he did, for he became the famous General Bauer.

A woman fell off the dock in Italy. She was fat and frightened. No one of the crowd of men dared to jump in after her; but a boy struck the water almost as soon as she, and managed to keep her up until stronger arms got hold of her. Everybody said the boy was very daring, very kind, very quick, but also very reckless, for he might have been drowned. The boy was Garibaldi, and if you will read his life you will find that these were just his traits all through—that he was so alert that no one could tell when he would make an attack with his red-shirted soldiers; so indiscreet sometimes as to make his fellow-patriots wish he was in Guinea, but also so brave and magnanimous.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in the Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brush, escel and stool, and said, "That boy will beat me some day." So he did, for he was Michael Angelo.

A German was reading a blood-and-thunder novel. Right in the midst of it he said to himself, "Now this will never do. I get too much excited over it. I can't study so well after it. So here goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

Saved by a Bugle Blast.

A person who knows exactly the right thing to do in a sudden emergency, without stopping to think at all, deserves to have his presence of mind noted and commended. A German drum major has lately attained such distinction with good reason.

A regiment of the imperial army, resting on a country road, was appalled to see a great bull madly pursuing a little child in a field which was near by, and yet so far away that the child could not be reached in time to save it, nor yet be saved by the shooting of the animal.

The band had his horns down, and all the soldiers were horrified to see that in another moment the child must be gored to death. For an instant no one seemed to know what to do, and then the drum major stood near with their instruments in their hands, to sound a loud blast. They looked aghast.

"Sound, I say, for God's sake, to save the child!" he repeated.

Then the buglers blew a blast at the top of their lungs. The drum major knew that animals of the cow kind are so much affected by strange and high pitched musical sounds that they seem compelled to imitate them. This bull proved to be no exception to the rule.

As soon as he heard the bugle blast he paused in his pursuit of the child, glanced toward the band, raised his head, and begun to bellow madly. The buglers kept up as high and discordant a tumult as they could, and, meanwhile, soldiers were running to the rescue of the child.

Before the bull had finished his attention to the bugles the child was in a place of safety.

The Dog at the Hospital.

One who recently paid a visit to Guy's Hospital, in London, tells that when in the colonnade of the institution, and about to leave, he became the object of demonstrative attention on the part of a small dog, something of a pug, but showing among his points suggestions of many other breeds.

"That," explained a student on his way to a "demonstration"—called "dem" for short—in answer to the visitor's inquiry, "is Prince," and the student proceeded to account for the small dog's obsequiousness towards all whom he judges to be in any way connected with Guy's. Last winter, during bitter weather, Prince sustained a fracture of the hind leg, and, entirely on his own initiative, he dragged himself into the hospital precincts and applied for surgical relief. It was granted ungrudgingly. The leg was put in plaster of Paris with as much skill and care as could be bestowed upon a human femur, and the dog was given nursing and aliment suitable to his kind. In the fullness of time he was made a whole, if slightly lame dog, and it was intimated to him that he might return to his former occupation and his friends (if any). He refused to do either, and enrolled himself as one of the innumerable army of grateful Guy's patients, electing to remain on the premises and give constant exhibitions of his veneration for all who come and go about the place of his healing. In this intention he persisted so amicably that he carried his point, and is now regarded as an established feature of the institution by all who frequent it.

CHATS WITH YOUNG MEN.

Catholic Columbian.
Life is the greatest of universities. At school we learn only the A. B. C. of knowledge. Out in the world, afterwards, by reading, by observation, by experience we gather wisdom. Science is almost infinite for much for any individual to master as a whole, he must pick and choose what interests or benefits him most.

Every day brings opportunities to learn. Happy the man who treasures the information that comes to him.

The Scrap-Book Habit.

The object of this paper is to recommend the formation of one habit which when once acquired, will not only prove valuable in many ways, but will be a source of great pleasure as well as profit. This is what is used to be known as the "scrap book habit," but under modern conditions is better described as the keeping of clippings. What is here proposed is to tell how the habit is acquired, how best to keep the clippings so as to make them useful, and briefly to outline some of the advantages that are almost certain to accrue.

Any lad old enough to read, and to be interested in what he is reading, is old enough to acquire the habit, and a little watchful care will suffice to fix it so that it will grow with years, for the pleasure of collecting is one that grows with what it feeds upon. Let the boy once understand that what pleases him now will please him again when he wants to read it again, and he will take an interest in preserving it, provided he is shown how to do it in an orderly fashion, so that he may find the scrap or clipping without difficulty if he wants to read it again. Pains should be taken to encourage him to keep everything that interests him, no matter how trivial it may be, for he will learn the relative importance of things all the sooner, as his tastes develop, by being able to contrast what he cares for now with what was of interest a year or more ago. At the same time, by judicious suggestion, much may be done to guide his inclination.

On no account, however, should there be any interference with his selections of subjects of clipping. The moment the collection becomes that of someone else he will lose his own individual interest in it, and all his enthusiasm will vanish. If, on the contrary, he is allowed to choose freely everything that he likes, and if he be carefully instructed as to the manner of keeping it, he will have the true pleasure of the collector, and will soon have a pride in the result of his work.

If the youth be older, or if a grown person be desirous of beginning the work, the same sort of a start will give the same interest, and a brief continuation will be likely to arouse enough enthusiasm to insure a fixing of the habit. If it should not, within a reasonable time, there will be little use in persevering.

As to the procurement of material, a simple rule is guidance enough. The collector should cut out every printed article that comes in his possession which interests him, by reason of its pleasing his fancy, or because of its value, either present or prospective, provided always that the book, magazine or paper containing it is not of sufficient value to be worth preserving entire. No person can acquire too much information, and no one can have too large a library of reference. A collection of clippings will become such a library if it be properly kept. It will happen with most collectors that some particular line of thought or of information will be selected, and will be followed to the exclusion of others. This serves well enough for education along the line chosen, and stamps the collection with the individuality of the person who makes it. A general or eclectic collection will have greater pecuniary value, but it is the educational side of the question that is now under consideration. The selection of material may therefore be left to the fancy of the collector.

How to keep the clippings is a most important question. It must be understood at the beginning that no collection is worth keeping unless it is systematically arranged. Without system it will soon resemble a dictionary in which the words would be printed without any orderly sequence or index—full of valuable material, but useless for reference.

As a preliminary to the establishment of a system, then, there should be proper utensils. These are very few, but important. A pair of long-bladed shears for cutting, a blue pencil for marking, a lot of envelopes, or a big index book are all that are needed.

The shears should be light. They are for cutting paper only. The blue pencil must be of good quality, soft

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whether it shall be a little to remember or a great deal to forget. Milton tells us that many books are wearisome.

Who reads incessantly, and to his reading brings not a joy that is equal or superior, I mourn and unmet still remains— Deep verzed in books, and shallow in himself.

CHATS WITH YOUNG MEN.

Catholic Columbian.
Life is the greatest of universities. At school we learn only the A. B. C. of knowledge. Out in the world, afterwards, by reading, by observation, by experience we gather wisdom. Science is almost infinite for much for any individual to master as a whole, he must pick and choose what interests or benefits him most.

Every day brings opportunities to learn. Happy the man who treasures the information that comes to him.

The Scrap-Book Habit.

The object of this paper is to recommend the formation of one habit which when once acquired, will not only prove valuable in many ways, but will be a source of great pleasure as well as profit. This is what is used to be known as the "scrap book habit," but under modern conditions is better described as the keeping of clippings. What is here proposed is to tell how the habit is acquired, how best to keep the clippings so as to make them useful, and briefly to outline some of the advantages that are almost certain to accrue.

Any lad old enough to read, and to be interested in what he is reading, is old enough to acquire the habit, and a little watchful care will suffice to fix it so that it will grow with years, for the pleasure of collecting is one that grows with what it feeds upon. Let the boy once understand that what pleases him now will please him again when he wants to read it again, and he will take an interest in preserving it, provided he is shown how to do it in an orderly fashion, so that he may find the scrap or clipping without difficulty if he wants to read it again. Pains should be taken to encourage him to keep everything that interests him, no matter how trivial it may be, for he will learn the relative importance of things all the sooner, as his tastes develop, by being able to contrast what he cares for now with what was of interest a year or more ago. At the same time, by judicious suggestion, much may be done to guide his inclination.

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rather than hard, and must be used on every clipping. It is evident, on a little reflection, that any clipping is likely to lose its value if one forgets its date, or where it was printed. It must therefore be marked at the time of cutting with the name of the publication from which it was cut, and the date at which it was published. A blue pencil is best, because it can be used on any kind of paper and because it does not deface the printed matter if it is necessary to write across the lines. More over, it leaves a permanent mark that neither blurs nor fades.

The envelopes—cheap ones are good enough—are to hold the clippings. It is almost always a waste of time to paste clippings in a book. They keep no better, if as well, as in envelopes, and once pasted, they cannot easily be rearranged, as they will certainly have to be after the collection grows.

Each envelope must be numbered, and they must be kept in numerical order. Never mind about the classification of subjects. That is provided for in the index. It is essential that the collector shall be able to find any given envelope immediately when it is wanted, and this can be done easily if the order be preserved and the order properly kept.

Nobody keeps an index very well without considerable practice. A few hints, however, will be useful at the start. A card index is best when the collection is large, but a book may be best to begin with. The clipping must be examined carefully to see what the leading subject is, and that subject must be written in its proper alphabetical place in the index, together with the number of the envelope containing the clipping. Often it will be found that several subjects are mentioned in one article, and it will be necessary to enter it in two or three places in the index. This is called cross indexing, and is not only easy but indispensable in handling clippings.

These are the essential directions, by following which a satisfactory collection may be made. One point, however, has been left till the last because its importance will not be recognized until the collection comes into actual use for reference. Each clipping must be marked in blue pencil with the same number of the envelope

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