

The Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, OCTOBER 10, 1896.

NO. 938.

The Rosary of My Tears.

FATHER RYAN.

Some reckon their age by years,
Some measure their life by years;
But some tell their days by the flow of their tears,
And their lives by the moans of their heart.

The dials of earth may show
The length, not the depth, of years,
Few or many they come, few or many they go,
But time is best measured by tears.

Ah! not by the silver gray
That creeps thro' the sunny hair,
And not by the scents that we pass on our way,
And not by the furrows the fingers of care

On forehead and face have made,
Not so do we count our years;
Not by the sun of the earth, but the shade
Of our souls, and the fall of our tears.

For the young are oft-times old,
Though their brows be bright and fair;
While their blood beats warm, their hearts are cold—
O'er them the spring—but winter is there.

And the old are oft-times young,
When their hair is thin and white;
And they sing in awe, as in youth they sung,
And they laugh, for their cross was light.

But, head by head, I tell
The Rosary of my tears;
From a cross to a cross they lead; 'tis well,
And they're blest with a blessing of tears.

Better a day of strife
Than a century of sleep;
Give me instead of a long stream of life
The tempests and tears of the deep.

A thousand joys may foam
On the billows of all the seas;
But never the foam brings the lone back home—
It reaches the heaven through tears.

THE WORK OF SPIRITUAL RETREATS IN THE CATHOLIC CHURCH.

The Catholic Church is prolific in appliances and inspiration for the improvement of its children. Though in itself a vast and well-adjusted organization, it is elastic enough in its workings to permit within its fold other organizations, which, because more circumscribed, are better adapted to the development of detail as applied to the individual. One of these numerous aggregations of devout and practical Christians is known as the League of the Sacred Heart and Apostleship of Prayer, combined for the purpose of encouraging that form of practical piety known as devotion to the Sacred Heart and the popularizing of those methods of reformation recognized as the special property of Saint Ignatius of Loyola, Founder of the Jesuits. The special method here intended to be emphasized is that known as the Spiritual Retreat.

Since its organization the custom has prevailed of uniting its members on a uniform petition, in the unity of a common appeal known as the Monthly Intention which assumes the form of a prayer to God in behalf of some cherished object. The intention for the last month was the work of spiritual retreats; that individual Catholics may realize their profit and need and that the facilities for making them may be multiplied.

The special reason why we refer to this topic here is because it has a very important bearing on one of our local institutions, which is the true pioneer in this field of Christian work.

Sixteen years ago Mother De Ricci, O. P., with the approval of Bishop Francis McNeirny, founded in this city the congregation of Saint Catherine De Ricci, under the rule of Saint Dominic, with the clearly defined purpose of affording ladies of the world—married and single, the means of applying themselves to these spiritual exercises. At that time there was no similar institution in this country. In these years the work has prospered, and by private and public preaching many ladies from far and near have received religious consolation and strength.

The community at first established itself on the Troy road—then on Hawk street, and is now in its own imposing and spacious monastery at 882 Madison avenue. It would be unfair to limit the activities of the congregation to the sphere of retreats. Whilst under this form they come in contact with the outer world, their foundress impressed upon them the special duty of Reparation as their work to be done in the seclusion of the convent.

The theory and practice of Reparation for most people is an insoluble problem. It is referred to as if it were a principle of some occult science and not as it is, a substantial part of revealed religion. The term altruism has grown in our day to have a specific meaning. Every effort of unselfish charity or philanthropy looking to the betterment of another is altruism. When self and its interests and preferences are merged and entirely absorbed in another's welfare we have the truest and highest type of the altruistic inspiration.

Every Christian believes that the exemplar of every altruist is Christ who effaced himself and bore a many-sided misery for the spiritual restoration and elevation of the individual, and, through the individual, of the race. And the individual is Reparation, or which is the same, Reparation. Applied altruism in our day holds out the promise of material, intellectual or spiritual aid. In the

work of Christ it was exclusively a hand of spiritual possibilities that was reached out, which, if grasped, would result in other blessings. But Christ put His finger on the sore spot of humanity and found that it was darkness—of mind and soul. To dissipate mental darkness He gave a revelation; to illumine the soul darkness He re-established the relations of the Creator and creature on the Adamic basis prior to the Fall. Through the primeval sin man was an outcast, a degraded son under a penalty. Every deliberate sin besides the gift incurs a penalty. The culprit in the case was helpless. The sin was his free choice—the punishment in spite of him. Christ, the all-pure, died for me all-wanted—purity died for filth. Self was effaced in torment and blood. The sinner's welfare was first—the Divine Victim's life last. Through its illumination the price was paid—Redemption and Reparation became words for human lips to speak.

Redemption has not made sin impossible. It has made it inexcusable. But it still lives and with it also penalties. One of the penalties like that of old is again soul darkness. The sinner revels in his sins and needs not the penalties till the bolt strikes and then it is too late. The one who should fear most, fears least. The feet that tread the edge of the precipice have not yet need of redemption—of reparation, and will be as long as a sinner lives. The healing of the first and only redemption is at hand and the sick and feeble will not apply to it. And will the heedless and lawless be permitted to go to their doom and no effort made to save?

Herein lies the dream and the reality of reparation. The soul that will not see or think or do—but will sin—has some one who will suffer and pray for him—or her. And this self-sacrificing nun, remembering only the unrepentant sinner and the unheeded crimes and all the bold, bad deeds of men and women in a black midnight of profligacy—denies and chastises herself, and offers herself as a victim for these iniquities.

This is vicarious sacrifice—altruism in its highest flight—heroism of a divine type—Reparation. And when people ask, "Is this all?" we answer, "Is not this enough and more?"

According to the standard Catholic authorities on ascetic devotional practices, this is the accepted philosophy of reparation. The principles underlying retreats are no less interesting. They are seasons of intellectual and spiritual activity—though of silence and physical repose, prolonged from three days to thirty. Saint Ignatius of Loyola substituted the term spiritual exercises for retreat, to convey the idea of energy and activity as against the dreamy, passive mood of the Quietists, who believed that the most exacted sanctity was possible only when the intellect and conscience were in perfect repose—reproducing in this contention the main doctrine of Brahminism.

Ignatius, however, was content with nothing less than the most supreme energy at these times. The mind must be intensely on the alert for the perception of truth—truth of a specially profitable kind, and just as brave in its application of that truth to its own vacillating condition.

He maintained justly that torpor and inactivity are the bane, the dry rot of all spiritual life. Men either avoid all exercises of the spiritual faculties or employ them fragmentarily and spasmodically. The result is an exclusive material or intellectual life, wherein the moral aptitudes are choked and stunted. The mind is active, but the trainings of the will to seek high ends and personal improvement is overlooked. The good and true and beautiful are studied more with an aesthetic than a moral interest. Good is admired in others; it is too difficult of attainment for oneself. Their heart is a stranger to their thoughts. They become so absorbed in their surroundings and in their pleasures or worldly pursuits that God is forgotten, and the whole question of destiny is put in the background, and self-improvement and the claims of conscience and the moral law and the rights of an immortal soul are all lost in the smoke of an ever present world, pressing down on our faculties.

To make a retreat is to readjust this disturbed equilibrium, and give freedom to every God-given endowment. It is to break away from the captivity of this life of sense and material interest and mercenary greed, and give soul and conscience free movement in a congenial atmosphere of wholesome reflection on vital fundamental truths. It is to probe self to the core mercilessly, bravely, and apply the needed remedy. It is to come face to face in the silence and dark with our Creator—our soul—our origin—our destiny—our future—which they can make their orders regular by returning to the Mother Church. Some of them may do it; in consistency they would have to. There may be from among the extreme Ritualists a secession to Rome, somewhat like that of the time of Newman and Manning. But they are not likely to carry congregations with them. They may be notable men, of the type of Lord Halifax and Archdeacon Denby, but comparatively few in number.

But, on the other hand, the *Independent*

work that must be done in each individual by the application of every faculty that bears on man's true welfare and God's reasonable service. And, with much show of reason, it is held that this duty of making retreats should not be restricted to the religious persons in the world, subject to its spiritual exhaustion and absorption, should apply to them regularly to recover their wasted energy. They are the soul's recreations. In them the individual conscience discusses hatred of sin, the fear of punishment, resolutions of amendment, hope in God's mercy, self-denial, humiliation, scruples, by what motive and spirit we are led and the principle of choosing a state of life and the effective means of reform.—Albany Argus.

THE HOLY ROSARY.

The present month being in a particular manner the month of the Holy Rosary, a few remarks on this devotion will not be out of place.

The Rosary is a religious form of prayer, addressed to Almighty God, the supreme object of all religious worship, in commemoration of the principal mysteries of our redemption, in thanksgiving and praise to our Saviour for all He did, and suffered in them for us, in honor of His ever-blessed Virgin Mother, considering the share she had in them.

It is offered up to God in a particular manner, under her patronage, and through her intercession.

This devotion was introduced by St. Dominic, about the beginning of the thirteenth century.

It is an abridgment of the gospel, a history of the life, suffering and triumphant victory of our Blessed Saviour, and an exposition of what He did in the flesh, which He assumed for our salvation.

It ought certainly to be the principle object of the devotion of every Christian always to bear in mind these holy mysteries, to turn to God a perpetual homage of love, praise and thanksgiving for them, to make them the subject of his assiduous meditation, and to mould his affections, regulate his life, and form his spirit, by the holy impressions which they make on his soul.

The Rosary is a method of doing this, most easy in itself, and adapted to the lowest and meanest capacity; and, at the same time, most sublime and faithful in the exercise of the highest acts of prayer, contemplation, and all interior virtues. It is composed of three prayers, the most sublime and excellent that can be conceived; namely, the Lord's Prayer, the Hail Mary and the Doxology, which is an act of supreme adoration of the ever Blessed Trinity.

The Lord's Prayer, taught us by our Saviour Himself, is a perfect model of a prayer; it contains in itself the very essence of all good prayers.

The divine origin and excellence of the Hail Mary is unquestionable; it was composed in heaven, dictated by the Holy Ghost, and delivered to the faithful by the Angel Gabriel, St. Elizabeth and the Church of Christ. It contains an act of adoration and thanksgiving for the great mystery of the Incarnation, and in it, for the whole work of our redemption, the praises of our Lord and also of His Virgin Mother, and ends with an humble adoration to her, begging the help of her powerful prayers.

THE UNION MOVEMENT.

Our esteemed Protestant contemporary, the *Independent*, though believing it difficult to forecast the effect in England and America of the confirmation by Pope Leo XIII. of the decisions of his predecessors against the validity of Anglican Orders, makes some notable admissions as to the advance of Catholic ideas outside the Church, and the probable accessions to the fold, through this final shattering of the old-time sense of security. Says the *Independent*:

"The die is cast, the Rubicon crossed, the case lost. Hereafter the Church of England is, from the standpoint of Rome, no Church at all—no better than the Church of Luther, or the Church of Calvin, or the Church of Wesley. From the discussions on the subject in the Anglican papers, one would think it was regarded as a matter of the greatest importance. So it is to those who believe that the existence of a valid Church depends on the unbroken transmission of orders; and those who so believe appear to have been growing more numerous. To such the decision of competent canonists, whose authority they so much respect, and whose possible decision against them they had contemplated with alarm, must be a very serious thing. The Pope tells them that it is finally settled that the only way in which they can make their orders regular is by returning to the Mother Church. Some of them may do it; in consistency they would have to. There may be from among the extreme Ritualists a secession to Rome, somewhat like that of the time of Newman and Manning. But they are not likely to carry congregations with them. They may be notable men, of the type of Lord Halifax and Archdeacon Denby, but comparatively few in number.

But, on the other hand, the *Independent*

anticipates a revival of the old resentment against the claims of Rome, and of the distinctly Protestant element in Anglicanism. The *Independent*, representing non-Episcopal Protestantism, does not, of course, attach the slightest importance to the apostolical succession; and its forecast of accessions to the Church from among the extreme Ritualists is absolutely impartial. We think its anticipations of the double effect of the Pope's decision will prove to be well grounded.—Boston Pilot.

THE IRISH CONVENTION.

To the Editor of the *Globe*:

Sir,—Some of the Canadian delegates to the Irish Race Convention have just returned to their homes to learn that the great gathering which they attended was much misrepresented in the cable despatches to the Toronto papers. As Secretary of the Canadian delegation I have been asked to send you a short communication on this subject. In the first place, the convention was in composition and numbers fully representative of the Irish people and the race abroad. The deliberations of the convention were conducted in a manner that would have reflected credit upon any Parliament or other representative body in the world. All the resolutions put on record were passed without a dissentient voice. What more would you have? Not one incident occurred during the three days' proceedings to mar the high character of the debates. Nor on the streets of Dublin did anything happen that would indicate in the smallest degree popular hostility to the convention. The same cannot, it is true, be said for the press, but a word upon that head later. It has been reported in the Toronto papers that an attempt was made to mob Mr. Dillon on the streets at the close of the convention. Such a report, or any suggestion of the kind, did not appear in any Dublin paper. I was an eye-witness of the only street demonstration that took place during or after the convention. On the last day, as Mr. Dillon, accompanied by his Parliamentary colleagues, left the Leinster hall they were surrounded by a large crowd of supporters, who cheered them as they walked to their hotels. Hats and handkerchiefs were thrown into the air, and all such customary manifestations of enthusiasm were made. There was not, I assure you, any sign of hostility whatever in the crowd. If the misrepresentation of such a demonstration as an attempted lynching be a sample of the Irish news that filters through the cable agencies no wonder some readers on this side of the ocean have grotesque notions of Irish turbulence. Perhaps on the whole it is well that misrepresentation of the convention was carried so far, because your intelligent readers will now be better able to appreciate the accuracy of the despatches from first to last. I have said that a section of the Dublin press misrepresented the convention and heaped abuse upon all who took part in it. I believe, however, that the character for fair play of our Canadian press is such that your readers can form no idea of the recklessness of papers like the *Independent* and the *Nation*. These were the Irish sources of abuse of the convention. It is sufficient that such papers were discredited by the Irish public. Let me add one word more. Several members of the Irish party told me that one of the influences they have to contend against in regard to the spirit of fact in the publicity which the English press and the cable correspondents readily give to every word of Mr. Healy's, while the unity and loyalty of the great majority of the party is entirely ignored. Thus the dissensions that exist are greatly magnified in the public mind. The newspaper treatment of the convention certainly bears this out. P. F. Cronin, Secretary Canadian Delegation, Toronto, Sept. 29.

McCarthy's Life of Pope Leo.

No biographer could desire a more interesting subject than the life of the Sovereign Pontiff, who for the last eighteen years has held sway over the Roman Catholic Church in every quarter of the globe, says the *New York Sun*. Mr. Justin McCarthy's work, "Pope Leo XIII.," written from the standpoint of a devout Catholic, is, nevertheless, eminently fair and impartial, and the different stages of the Pope's career and his relations with the European powers are treated of in the calm, judicial spirit necessary to the writing of any history that is to be of value. It is perhaps to be regretted that the biographer has seen fit to pass hastily over many of the more romantic incidents of Pope Leo's career. The story of his early manhood, when, as Vincenzo Pecci, as arose to eminence, both as statesman and as scholar—when, at Benevento, he stamped out brigandage; or later, his career as Nuncio at Brussels and Bishop of Perugia, is one that, to the general reader, would be full of interest. The story of the Kultur-Kampf and the eventual triumph over Prince Bismarck is related, at length, and with a thoroughness that leaves nothing to be desired. Each

step of his subsequent career is carefully traced, and while free from anything like falsona adulation, this little volume cannot but inspire the reader with reverence and respect, for a man who, apart from his exalted position, and despite all differences of creed, is worthy of love and admiration as a scholar and a philanthropist.

TEACHING IMMORALITY BY SUGGESTION.

Philadelphia Catholic Standard and Times.

We would entreat attention to the report we publish in another column, in which the Rev. Walter Elliot gives his views and hopes regarding a new development in the mission field. (The report appeared in last week's *Catholic Record*.) Father Elliot belongs to an order whose origin is directly connected with the desire to spread the Church of Christ. For this the Paulist Congregation was instituted; and though their ordinary parish work is extremely onerous on the members, they have never lost an opportunity of pushing the primary object of their foundation. Father Elliot has of late years been most active in this field of sacerdotal duty. He has visited almost every accessible portion of the continent where an audience could be got, and his experience is, therefore, great. It is with non-Catholics that he has chiefly concerned himself, and it is surely a cheering fact to find him so hopeful of the results possible in this outside field as to be calling for organized help. This call has resulted in the taking of a step of vast import and significance. A regular missionary society is now incorporated, in order that the work may proceed systematically and simultaneously in several dioceses. A fund has been raised, sufficient to pay the salaries of several priests, and the work will be begun in the United States immediately after the elections are over. Meanwhile, Father Elliot is proceeding with it in Canada. The Archbishops of New York and Philadelphia very fittingly head the list of incorporators, as in their great archdioceses, with their teeming populations, the need of missionary enterprise is perhaps the greatest.

Nothing can be more in keeping with the creation and establishment of the Church than this noble work. It is the very essence and vital part of God's heritage. And never, since the day it was first founded, has the Church failed to carry out the mandate to go forth and teach all nations. It failed not to teach even in the days of the catacombs and the martyrs. Every drop of blood poured out in defense of Christ's truth proclaimed the gospel trumpet-tongued. And even when the earthquake of the so-called Letter maimed body remained steadfast to its great function. In God's providence a new world was called up to redress the balance of the old, and soon the standard-bearers of the cross were found braving the dangers of the forest and its savage denizens, to proclaim again, too frequently from the torture stake and under the scalping knife, the sovereignty of God and the truth of His holy Church. We are too prone to forget that it is missionary enterprise primarily we are indebted to for American civilization. Therefore, there is no land where the missionary can show a better title, by pointing to the work of his predecessors, than on this continent.

With the incorporation of the Missionary Union we may look for a new era in missionary work. This body supplies the machinery for the movement. Its plan is simple. There are poor districts where, for want of funds to maintain a clergyman, there is spiritual destitution. There are, on the other hand, numbers of people in affluent and easy circumstances who are well disposed enough to contribute, when appealed to, to such a work for the benefit of their less fortunate brethren. The union provides the agency for the reception and administration of the money contributed. Its personnel is a guarantee that the administration shall be judicious. There is no lack of priests with the proper spirit and training for missionary work; there are hundreds ready for the asking. Public halls are to be found in most places, if there be no churches or school houses, there is no lack of places for purposes. And, above all, it has been abundantly demonstrated that there is no lack of willing listeners. What conjuncture of conditions, then, could be more favorable? Six months ago this splendid opportunity would not have been thought possible. Owing to the noise of the taints and the odors of the A. P. A. warfare, the public mind was a little bewildered. But this illusion has vanished like a thing of magic, and the air is clear again for the wholesome note of truth and sense to be heard. When the turmoil of the political campaign is over we may prepare ourselves to witness a nobler conflict—the tournament of the mind in the lists of truth, and the trial of the power of Catholic charity and sweet persuasion against the force of well-meaning error.

Adversity borrows its sharpest sting from our impatience. Every tomorrow has two handles. We can take hold of it by the handle of anxiety or the handle of faith.

The Rosary.

Every true Catholic loves to recite the Rosary, that beautiful devotion in honor of Mary, the Immaculate Mother of God. No devotion is more sanctifying than is this. It properly said, it brings before our minds all the great mysteries of our faith. It teaches us the part Mary played in the wonderful mystery of the Incarnation, and how by her co-operation she aided in the work of man's salvation. Our Father, Pope Leo XIII., has realized this devotion, but he has labored by every means to infuse the same spirit into his spiritual children. The recitation of the Rosary should enter into the rule of life of every devout Catholic. A household in which Mary is honored and loved is a happy one.

Bishop Chatard contributes a paper on "Pius VI. and the French Directory" to the *Catholic World Magazine* for October. The article relates chiefly to the origin of the movement against the Temporal Power, and relies on some important historical testimony only lately brought to light.

Nervous

People find just the help they so much need, in Hood's Sarsaparilla. It furnishes the desired strength by purifying, vitalizing and enriching the blood, and thus builds up the nerves, tones the stomach and regulates the whole system. Read this:

"I want to praise Hood's Sarsaparilla. My health run down, and I had the grip. After that, my heart and nervous system were badly affected, so that I could not do my own work. Our physician gave me some help, but did not cure. I decided to try Hood's Sarsaparilla. Soon I could do all my own housework. I have taken

Cured

Hood's Pills with Hood's Sarsaparilla, and they have done me much good. I will not be without them. I have taken 13 bottles of Hood's Sarsaparilla, and through the blessing of God, it has cured me. I worked as hard as ever the past summer, and I am thankful to say I am well. Hood's Pills when taken with Hood's Sarsaparilla help very much. Mrs. M. M. Messinger, Freehold, Penn. This and many other cures prove that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists, \$1. Prepared only by C. L. Hood & Co., Lowell, Mass.

Hood's Pills act easily, promptly and effectively. 25 cents.

Windsor Salt

For Table and Dairy, Purest and Best

ST. JEROME'S COLLEGE
BELLIN, ONT.
Complete Classical, Philosophical and Commercial Courses, and Short-hand and Typewriting. For further particulars apply to REV. THEO. SPEZ, President.

THE PINES URSLINE ACADEMY

CHATHAM, ONT.
The Educational Course comprises every branch suitable for young ladies. Superior advantages afforded for the cultivation of MUSIC, PAINTING, DRAWING, and the CERAMIC ARTS. SPECIAL COURSE: Teachers' Certificates, Matriculation, Commercial Diplomas, Stenography and Typewriting. For particulars address: THE LADY SUPERIOR.

NORTHERN Business College

Green Sand, Ontario, is the very best place in Canada to get a thorough Business Education. Take a round trip and visit all other business colleges and Commercial Departments in Canada, then visit the Northern Business College; examine everything thoroughly. If you fail to graduate the next term, complete practical and extensive course of study, the best college prices and the most complete and most suitable apparatus and appliances, we will give you \$25.00. For Annual Announcement, giving full particulars, free address: G. A. McLEOD, Principal.

PETERBORO BUSINESS COLLEGE

The attendance at the above-named Institution is now in the advance of last year. This is owing to the superior class of instruction given under the present management. Full particulars in new circular—send for a copy. PRINGLE & MCCREA, 92-12, 92-14, 92-16, 92-18, 92-20, 92-22, 92-24, 92-26, 92-28, 92-30, 92-32, 92-34, 92-36, 92-38, 92-40, 92-42, 92-44, 92-46, 92-48, 92-50, 92-52, 92-54, 92-56, 92-58, 92-60, 92-62, 92-64, 92-66, 92-68, 92-70, 92-72, 92-74, 92-76, 92-78, 92-80, 92-82, 92-84, 92-86, 92-88, 92-90, 92-92, 92-94, 92-96, 92-98, 92-100.

DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND
LARGEST SALE IN CANADA.

PRAYER BOOKS . . . We have now in stock a very large and beautiful assortment of Prayer Books, ranging in price from \$5.00 to \$10.00. There are amongst the lot some specially imported for Presentation purposes. Orders from a distance promptly attended to. We will make a nice selection for any given sum that may be sent us, and if book is not entirely satisfactory, it may be returned to us, and money will be refunded. Address: THOS. COFFEY, Catholic Record Office, London, Ont.

PLUMBING WORK

SMITH BROS.
Sanitary Plumbers and Heating Engineers.
London, Ont. Telephone 55.
Sole Agents for Peerless Water Heater.

REID'S HARDWARE
For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sincerecette, the latest Wringers, Mangles, Collyers, etc.

113 DUNDAS STREET, North Side, LONDON, Ont.

MARCELLA GRACE.

By ROSA MULHOLLAND.

CHAPTER XXI.

THOU SHALT NOT BEAR FALSE WITNESS.

The morning after her walk through the city with Bridget, Marcella received a message in her room that a gentleman requested an interview with her on business. Expecting another encounter with Mr. O'Malley, she went slowly down stairs, trembling, but with head erect, and entered the study, looking more like a ghost than a mortal woman. However, the visitor proved to be Bryan's solicitor, not the chief of the police.

His errand was to tell her that Mr. Kilmartin wished to see her alone. Not even his mother was to be present at the meeting, virtually not even the warden, who could be relied on to keep sufficiently at a distance to allow of a private conversation. Mr. Kilmartin had something very important to say to Miss O'Kelly.

She lost no time, but set out at once for Kilmartinham with Bridget. Dismissing her conveyance at the gate of the Old Men's Hospital, she walked through that peaceful enclosure of ancient walls and green lawns and alleys, and saw the aged pensioners sitting in the sun, or doing a bit of gardening, or tottering up and down under the trees, stick in hand, enjoying the balmy summer air and the feeble conceits of their own tranquil and overwary brains. Death could not be far away from some of these, but they were ripe to go, must be ready, and were, maybe, eager for the renewal of the youth which had long ago been drained out of their veins.

But Bryan. O God! which of these old men, so carefully nurtured here, had in the whole space of his long life done one-third of the service to his fellow-men which Bryan had accomplished in his shorter span? And yet they wanted to thrust him out of the world, to put him to death as a malefactor who could not, for the safety of others, be suffered to enjoy the light of the sun! Travelling through a long, green lane of shade under high arching trees, an ideal summer walk for coolness and peace, she emerged suddenly from under an ancient archway upon the high road of Kilmartinham, and saw the prison staring her in the face.

Oh, that cruel front of granite and iron, those envious barred windows, and bitter gates! How many a savage injustice had been wrought behind them! How often had the innocent herded with murderers and gone to the scaffold branded with guilt, while the informer, with blood-stained hands and blood-guilty heart, came forth into the light of heaven and heard the birds sing once more in the blue air, and saw the flowers bloom again in the green! After a great ringing of bells, rattling of keys and clanging of gates, the two women having satisfactorily answered the questions put to them, were admitted to the inner precincts of the prison.

The key grated in the lock of Bryan's cell, the door was thrown open and she saw him. The warden said respectfully, "When you want to get out, Miss, you can tap at the door—I'll be just outside; not rightly outside, I mean, but out of hearing." And the man, who was from Kilmartin's country, whose father was still a tenant of Kilmartin's, and whose sympathies were with him where he stood on the threshold, and left the prisoner and his visitor to all intents and purposes alone. And that they might be re-assured on the subject of his deafness to their conversation, he whistled softly between his teeth the tune of the "Wearing of the Green" during the entire duration of the interview.

Within the narrow limits of four cold stone walls whose unbroken whiteness made the eyes ache and swim, she saw Bryan stretching out his hands to draw her towards him, and the first conscious thought in her mind as she stood for a moment silently looking at him, was that she had never seen his gray eyes look so blue under the shadow of his grave brows, that they were as blue as a child's eyes, or as the lake of Inishkeen. Then there were a few minutes of an inevitable and immeasurable joy for both, which all the impending horrors of the future could not kill, while they stood hand in hand seeing no prison walls, only the purple hills, and the flying clouds, and the laughing sea around them, till the tragedy of their lives stalked at last between and put them asunder, and they sat gazing at each other dumbly across its presence.

When the little flush of gladness had faded away from her young face, he saw how hollow her cheeks had grown, how pale her lips, and noticed the dark shadows that had settled round her eyes. Even the half-starved Marcella of the Liberties never looked so great a wreck as this.

"My love," he said, "you have been killing yourself. You will not leave me a chance for my own life. If you drop into your grave before even the trial comes on, what have I to live for?"

"For your mother, for yourself, perhaps for some other woman who will love you more wisely than I know how to do. I do not care, so that I am spent in saving you."

"There could be no other woman for me in such a case. You are my beginning and my end. If you waste yourself away I shall be left solitary."

Marcella smiled a little, chiefly for the hope that underlay his speech.

"You see I am determined to live," he went on, smiling to see her smile, "and you must not refuse to live also,

Unless you are anxious to give me over to that other woman."

She tightened her grasp on his hand, to which she was holding as if she felt death already trying to undo her grip.

"Dear, I have asked you to come that we may talk about this. It is not altogether fear for me that is killing you, Marcella, for I know how brave you are—I have reason to know it. There is something else that is gnawing your life away. Dearest, it is that falsehood—which we must have done with."

Marcella's face drooped to her breast, and her attempt to speak ended in a faint muttering. She withdrew her hand from his, locked her own together, and sat silent.

"Speak, Marcella, say something to me!"

She raised her head again and looked at him with a look of suffering that seemed to see him afar off, and as if not belonging to her.

"You have nothing to do with that," she said; "it is my own affair."

"How is it not my affair? Are your truth and your falsehood not my affair, especially when they are to affect, or intended to effect, my fate?"

"My conscience is my own—like my life. I hold both in my hand. Even you cannot make me speak, if I choose to be silent—nor make me live if I am to die."

He breathed a hard sigh, and looked at her as she sat with locked hands as if mutely pleading before the bar of a judgment from which she expected no mercy; and he noted her pale, sharpened young features, the strung mouth, the dark locks uncurled by the dew of agony lying heavy upon her brow, the eyes large and strange with woe, started out of their habitual softness by a horror always confronting them.

"My dearest, dearest love, give me those little fierce hands; they look as if they were locked against me as fast as the prison gates; let me hold them while I talk to you. What are you angry at me, or afraid of me, because you think I am going to say something hard? You know, you cannot live and breathe without knowing every moment that I love you. My love for you is beyond what is common among men. I am not a man who loves a woman every year, or every five, or every ten years. As I said before, you are the whole of woman's life to me, and I felt it the first moment I looked at you, felt it without knowing it when I saw you standing, pitying and protecting me in that old room in the Liberties, me who felt all unneeded of pity—do not start and look over your shoulder, no one hears now, but all the world must soon hear—and I felt it again more consciously, when I met your eyes in the crowd that other night at the top of the staircase in the Castle. Since then you have grown round the very roots of my heart. Every hair of your bonny head is precious to me, every movement of your lips is sweet, the beauty of your eyes and their tenderness make my delight. You are everything to me, short of nothing but only my honor and my soul, or rather the highest part of my love for you is bound up with my honor and my soul. Give me your hands, sweetest love, and let me hold them fast while I say to you the rest of what I have to say to you. It is hard to say, and hard to hear, but it must be said. In this I am stronger than you, as I ought to be, for I am a man, and I must be master. Your will must be my will, if you love me at all, and so, Marcella, you must not commit perjury!"

She sat quite still and unmoved, her hands lay limp in his strong grasp, she would not even raise her eyes to see the passion of pleading in his gaze. She knew his love without telling, yet the outpouring of it would have been an exquisite delight to her at any other moment. Now the sweetness was like music heard a long way too far off, or like excessive fragrant perfume scattered by a fierce wind. All of it that touched her sounded like the wailing of a love that wooed them both to death. She could not open her heart to it.

"Marcella, lift up your dear eyes and look me in the face."

She raised them with the same wild piteous gaze she had turned towards the dying Christ on the cross in the church, only her eyes ventured to look this man in the face, who was only man, however god-like he seemed to her, while they had not dared to rise higher than the pierced feet of the pitiful Redeemer of men.

"We must not endure sin. You and I, who are one in heart and mind, will not commit crime to prove our innocence. I am innocent now; what should I be if I were to buy my life with perjury, any one's perjury, let alone yours? We must not stand up before God and man and deny the truth."

"I have already denied it," said Marcella, quickly, and withdrew away from him a little, as if she felt herself unworthy to be so near him, and would run before her sentence to meet her punishment.

"I know it, and that is why I made efforts to talk to you alone on this subject. You will not do it again."

She stood up straight before him with a resolute movement, but her eyes faltered away from his again, and she fixed them blankly on the blinding white wall.

"What is truth?" she said, with suppressed vehemence. "The truth is that you are innocent. Why should I tell a story that would make you appear guilty, the story of a wretched accident which will seem to mean every false thing that your enemies desire? You told me yourself that it would be,

if known, the strongest corroborative evidence against you. Mr. O'Malley thinks so, I know, by the way he hungers for it. I have intelligence enough myself to see that it would ruin you. And you—you would have death from my hand—but you shall not have it. Leave me with my sin to God. When all is over, He will deal with me."

"When all is over?"

"When you are saved and free."

"And you?"

She looked in his face, and her heart, with all its fiery eagerness, grew suddenly cold. She had expected that look she now thought she saw, dreamed of it, nerved herself to bear it, but now she had confronted it, she felt it to be her death warrant.

"Me!" she said, faintly. "I shall have then passed out of your life forever. I have felt from the first that you could not love a wicked woman, a woman who could lie even to save you. I think I saw that on your stern brows even the first moment I looked at you. I did not know then what it was that I saw, but now I know. After I have saved you from my sin, I shall have lost you. Have I not said that God would have power to deal with me?"

She turned her face to the wall with a movement of utter forlornness, and leaned her forehead against the stone.

Bryan stood silent a moment gazing at her, and then went to her and drew her towards him.

"Love, love, you are talking wildly. Unless death takes one of us, our lives can never pass away from each other. Even in eternity I do not feel that we can be separated. All the more reason that I will not endure this sin. You cannot take it upon yourself, giving me, after having benefited by it, liberty to fling you away from my more rigid virtue because of the stain of it on your conscience. And yet you and I could have no peace with the shadow of it forever lying between us. We are both too keenly alive to the beauty and harmony of life regulated by the moral law to be able to smile in each other's faces while conscious of having gained our happiness by so hideous a lapse from it. You are sick now with sorrow, your brain is overwrought, you are a little mad with your passion for self-sacrifice, quite blinded by your thrice-blessed tenderness and sweet concern for me. But just give up this struggle and trust yourself to my guidance. We will weather this storm together, but we will have the truth on our side. Look up at me, and see now if my brows are stern. Oh, love, love, would to God I could shelter you from this anguish that my rashness has brought upon you."

Marcella's dry-eyed madness suddenly gave way, a rain of tears drenched her face, and she wept tearfully on his shoulder.

"Darling, you will promise to obey me."

"O God, I cannot."

He waited a few moments and let her weep her passion out, and meanwhile the warden's whistling of the "Wearing of the Green" outside the scarce closed door, filled the silence across her sobbing.

"You will give me your word that you will speak the truth."

Her tears ceased and a long shudder shook her.

"Why, oh why, did you come to me on that hateful night, only that I might be your ruin?"

"Only that your love might be the crown of my life. Had they arrested me before I reached your door, the plot against me would have been developed a little sooner, that is all, and I should have died, if I am to die, without having known the highest joy of living. But, my dear, it has not been made certain yet that I am to die. The truth on our side, we will fight the matter out with courage."

"My courage is all dead."

"No, it is not dead, it has only swooned with too much horror. If it were dead I should be left a forlorn and disappointed man to do battle alone. But if I know you at all, you will not desert me."

"I will not desert you."

"Then give me your word. Say, 'On the day when I am called on to stand up before the world and speak, I will not bear false witness.'"

"O God, O pitiful God!"

"Yes, dear, there is a God, and He is pitiful. Say the words I have put to you, 'I will not bear false witness.'"

"I will not bear false witness," said Marcella, mechanically.

"That is my brave darling. And Marcella, sweet-heart, listen to me—for we have only a few minutes more to be alone—remember that on your courage in that moment much may depend for us. Truth is great, and innocence ought to be brave."

"If I am there, I will be brave. My bearing shall not do you wrong," and she thought as she spoke that perhaps she should not be there, might be dead in the mercy of heaven before that unimaginable hour should arrive.

He looked at his own hand, the strong right hand of man, the full throbbing veins, the fine tingling nerves, the thrilling fingers exquisitely adapted for a thousand uses. This, too, was destined to be limp and cold, to whiten, and then to rot.

The cell had grown quite dark, though outside in the wide fields round Kilmartinham the autumn twilight lingered, when a bird belated by some chance on its way home to woods further out into the country, perched on the bar of the high prison window and began to sing his even song.

What is it in the song of a bird that suggests immortality? As the prisoner listened the despair of his soul

gave way, and that thought thrilled through him expressed by King David in the words: "I remembered God and I was delighted."

When the bird had finished and flown away, Kilmartin drew his hand across his eyes, and was not ashamed of a tear only known to himself and an unseen heaven.

TO BE CONTINUED.

THE PRIVATE AND THE PUBLIC APOSTATE.

Incredible as it seems, it is yet certain that some zealous Catholics fancy that the private Apostolate is all that the Church needs in America. It has been said to us: "We have many converts, our people are busy spreading the faith with word and with books, there are some always under instruction: I think we couldn't improve on this, and we might make trouble with Protestant ministers, if we started to lecture in a public hall."

Yes, we catch so many fish by hook and line that it would be indiscreet to cast in a net. A good many are brought in by private influence; therefore not so many would come in by an extended, organized and public effort in addition to the private one.

Just think a moment. Is there a parish in America in which all the non-Catholics have a fair chance to know Catholic truth by private acquaintance with Catholics? In nearly every parish the vast majority never hear a word in favor of the Church. How are these to be reached by a private apostolate? How can they be reached at all except by public advertisement, public lectures, public distribution of literature?

Again, if private effort succeeds in making converts in a number of cases, it fails to do so in a much greater number. This is because the private work is not altogether efficient, and cannot be made so. It lacks the best education, experience, powers of persuasion—lacks, in a word, just what the public hall apostolate is fully supplied with. No private zeal succeeds so well as that which is backed by occasional lectures in public halls.

As to the ire of the Protestant ministers, we know that we get it privately anyhow, bitter and relentless, and often unscrupulous. Now, if we do not attack Protestantism or its members in our lectures—and it is bad policy to attack anybody—and yet in spite of this the ministers attack us publicly, is it not plain that they hurt their cause? Against the advocate of any cause a secret enemy is more injurious than one fully disclosed. Anything that shows the unfairness of Protestant ministers and the weakness of the Protestant religion is to our advantage.

The ministers, for the most part, are aware of the impolicy of attacking men who do not attack them. Furthermore, they are almost universally incompetent for efficient controversy. Hence, as a rule, our lectures do not provoke them to return. In the exceptional cases the advantage is ours by the mere spectacle of Protestant unfairness.—The Missionary.

He Would Kill the Sick and Helpless.

Another curious product of modern religious thought is the Rev. C. W. Wendte of Oakland, Cal., who argues that it would be humane "to painlessly kill those afflicted with incurable diseases who are suffering agony from their disease." He goes so far into details as to suggest the appointment of a commission of medical experts and representatives of the Government for the purpose of deciding what incurables should be killed.

It is to the credit of the majority of his brethren in the Protestant ministry that they repudiate this monstrous doctrine even though some of them place their opposition to Dr. Wendte's ideas on a very low plane.

Rev. Dr. John M. Mackey, of the Cincinnati Cathedral, characterized the suggestion of the Rev. Mr. Wendte in one sentence:

"You may say for me that it is the teaching or doctrine of a pagan or heathen 'Chine.'"

Father Mackey said in a jocosely way that he would not have been surprised to have learned that Li Hung Chang had enunciated some such doctrine, but that he was very much surprised to learn that a man who professed to be a Christian minister had done so. To put into use the ideas of Mr. Wendte, would be, he said, nothing less than wholesale murder.

"In Jewish law," said Rabbi Wise, "it is a crime" a high crime, rather, to shorten a man's life, even though the man be in the greatest agony and begging for death."

He said it was murder to shorten a man's life, and declared that the doctrines of Mr. Wendte were contrary to all the teachings of the Jewish faith and of the Talmud. He characterized such things as the killing of incurable invalids as simply a return to barbarism.

Hood's Sarsaparilla purifies the blood, overcomes that tired feeling, creates an appetite, and gives refreshing sleep.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most to-be-dreaded disease Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parrelle's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Skepticism.—This is unappreciated an age of medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

CARDINAL M...

A Poet's Remembrance

Mr. Aubrey de many pages of "Cardinal Newman" to Century, and a few ing passages are her

In Oxford there t himself a lover of one who is fighting order of things relat Henry Newman. I

letter of introduction fellow of Trinity Col Rev. J. H. Todd, a liberality and patri owed much. Early singularly graceful gown glided into slight form and might have belonged to graceful and high-own days. He w almost to emaciate but, when not walki with a voice sweet but so distinct that each vowel and co word. I observed touching upon subjec him much he used a decisive, though n that while in the thoughts on import was often a restri him, yet if individ ever widely their might differ.

Later, he deliv Catholic University says:

I confess I was humble labor to wit so willing to subj appeared strange th for thirty hungry y ing for hours in eloquent visitors w mend a new organi no refusal from should have fallen but the salaries of ble to provide, which he bore such lous, but he encour still. I cannot thi from Ireland aids ought to have be who had no direct iversity, paid for contributions severa sands of pounds; higher classes wo less liberal; and th jealousies besides t ever, Newman for friends, who honor and were greatl Among these were the head of Hallow Bishop of Kerry; pal of Mayo, com plished, and the S. J.; the late J others. He worke grateful sympathy including that of Eugene O'Curry, to the Irish profess lectures, the most of Irish archeology was cheered by the religion which he stake, and by t genius and Irish a his noblest missi he also believed, t that hope he gave noblest volumes a years of his life. Those who could w

One of my most Newman was paid way to Rome, ear of the General Co spoke of the defin

Infallibility," the able. I well reme with which he ex talking about th

Papal Infallibilit could be but o Twenty definitio might be made, (might be perfect) others might be c correct." Every Newman's teachi fully believed th he had expresso nearly every volu subsequently to b to a private frien lished without h been misunderstan quently produc though transient persons knew a letter contested w the Papal Infalli ency of defining moment. When the definition w to be a most mod fore much disapp "Ultramontan

later Newman, i Duke of Norfolk Gladstone's" Va tinctly stated th by the Council, s extreme one, wa one. It theref class of definitio before it was pu spoken of to me rect. As he ha sented in this su to him to record

The intellectu curiously illustr by Mr. Woolne he contemplated

CARDINAL NEWMAN.

A Poet's Remembrance of the Great Prelate.

Mr. Aubrey de Vere contributes many pages of "Recollections of Cardinal Newman" to the Nineteenth Century, and a few of the most striking passages are here collected.

In Oxford there then abode a man, himself a lover of old times, and yet one who is fighting his way back to them had in the first place to create an order of things relatively new—John Henry Newman. I had left for him a letter of introduction from an eminent fellow of Trinity College, Dublin, the Rev. J. H. Todd, to whose learning, liberality and patriotism Ireland has owed much.

Early in the evening a singularly graceful figure in cap and gown glided into the room. The slight form and gracious address might have belonged either to a youthful ascetic of the Middle Ages or a graceful and high-bred lady of our own days.

He was pale and thin almost to emaciation, swift of pace, but when not walking, intensely still, with a voice sweet and pathetic both, but so distinct that you could count each vowel and consonant in every word.

I observed later that when touching upon subjects which interested him much he used gestures rapid and decisive, though not vehement, and that while in the expression of thoughts on important subjects there was often a restrained ardor about him, yet if individuals were in question he spoke severely of none, however widely their opinions and his might differ.

Later, he delivered lectures at the Catholic University, Dublin, and he says:

I confess I was pained by the very humble labors to which Newman seemed so willing to subject himself. It appeared strange that he should carve for thirty hungry youths, or sit listening for hours in succession to the eloquent visitors who came to recommend a new organist and would accept no refusal from him. Such work should have fallen on subordinates; but the salaries of such it was impossible to provide. The patience with which he bore such trials was marvelous, but he encountered others severer still. I cannot think that he received from Ireland aids proportioned to what ought to have been his. The poor, who had no direct interest in the University, paid for it in large annual contributions several hundreds of thousands of pounds; and middle and higher classes were proportionately less liberal; and there were, perhaps, jealousies besides to which it is now needless to advert. In Ireland, however, Newman found many private friends who honored him aright and were greatly valued by him.

Among these were Dr. Moriarty, later the head of Hallow College, and long Bishop of Kerry; Dr. Russell, Principal of Maynooth, the learned, accomplished, and kind; Dr. O'Reilly, S. J.; the late Judge O'Hagan, and others. He worked on, cheered by the grateful sympathy of men like these, including that great Irish scholar, Eugene O'Curry, to whom he had given the Irish professorship, and whose lectures, the most valuable storehouse of Irish archeology, he attended. He was cheered by the great interests of religion which he believed to be at stake, and by the aid which Irish genius and Irish aspirations, if true to their noblest mission, must largely, as he also believed, have ministered in that hope he gave Ireland three of his noblest volumes and seven of the best years of his life. Newman was one of those who could work and wait.

One of my most interesting visits to Newman was paid when I was on my way to Rome, early in 1870, the year of the General Council. Of course we spoke of the definition of the "Papal Infallibility," then regarded as probable. I well remember the vehemence with which he exclaimed, "People are talking about the definition of the Papal Infallibility, as if there were and could be but one such definition. Twenty definitions of the doctrine might be made, and of these several might be perfectly correct, and in correct." Every one acquainted with Newman's teaching was aware that he fully believed the doctrine—nay, that he had expressed that conviction in nearly every volume published by him subsequently to his conversion. Consequently, when a letter of his written to a private friend in Rome, and published without his knowledge, and had consequently produced a considerable though transient excitement, all such persons knew at once that what that letter contained was not the doctrine of the Papal Infallibility, but the expediency of defining it at that particular moment. When, some months later, the definition was made, it proved to be a most moderate one, and therefore most disappointed some so-called "Ultramontanes." Several years later Newman, in his "Letter to the Duke of Norfolk," replying to Mr. Gladstone's "Vatican Pamphlets," distinctly stated that the definition made by the Council, so far from being an extreme one, was a strictly moderate one. It therefore belonged to that class of definitions which, six months before it was put forth, Newman had spoken of as put forth, perfectly correct. As he has been much misrepresented in this subject I deem it a duty to him to record that conversation.

The intellectual ardor of Newman is curiously illustrated by a remark made by Mr. Woolner, the sculptor, when he contemplated the plaster cast which he had made of Newman's bust as placed at last in his studio when finished. He turned to a friend and said, "These marble busts around us represent some of the most eminent men of our time, and I used to look on them with pride. Something seems the matter with them now. When I turn from Newman's head to theirs they look like vegetables." What he was struck by was the intense personality of Newman's face—a still intensity.

Newman's humility was not more marked by his relations with Mr. Keble than by his relations with Dr. Pusey. In the early years of the "High Church" movement, to which he contributed more than all its other supporters put together, he had no desire to be its head, and was ever pushing Dr. Pusey into that position. And yet with that humility he united a strong belief in his own powers and a conviction that God had imparted to him a high and special mission. That conviction must have been a great support to him during all the numerous trials of his long life. One of the severest of those trials came upon him towards the close of that life. During its last two years the state of his eyes rendered it impossible for him to say Mass. Few of his many afflictions pained him so deeply.

Nothing more characterized Newman than his unconscious refinement. It would have been impossible for him to tolerate coarse society, or coarse books, or manners seriously deficient in self-respect and respect for others. There was also in him a tenderness marked by a smile of magical sweetness, but a sweetness that had in it nothing of softness. On the contrary, there was a decided severity in his face, that severity which enables a man alike to exact from others, and himself to render, whatever painful service or sacrifice justice may claim. With his early conviction that he had a mission there had come to him the "thought that deliverance is wrought not by the many, but by the few." In his *Apologia* he says: "I repeated to myself the words which have ever been dear to me from my school days: *Excitare aliquis*. Now, too, Southey's beautiful poem of *Thalaba*, for which I had an immense liking, came forcibly to my mind." The saying "Out of the strong came forth sweetness" was realized in Newman more than in anyone else whom I have known.

Another most remarkable union in Newman of qualities commonly opposed to each other was that of a dauntless courage with profound thoughtfulness. The men of thought and study are often timid men, and when not timid, are indolent and averse to action, a thing which takes them out of that region in which they can trust themselves and into a region in which their battle is a left-handed one. Men of this order may not on that account be consciously false to their convictions; but they wish to serve truth, a jealous divinity, in their own way, not in hers; and they serve aside from it on specious pretexts, when approaching near to that point from which the conclusion must be rudely plain, and where there can remain no other alternative except that of avowed faithfulness, or—serious inconvenience. In Newman there existed the rare union of the contemplative mind and the heroic soul. Otherwise he might have pointed out its way to another generation; but he would not have "led forth the pilgrim-age."

RECKLESSNESS

The Outgrowth of Skepticism and Indolence.—The Crime of Suicide Little Thought of.

There was a time—it was the ages of Faith—when the people believed in a future life, when they had no doubt of it, and when, no matter how wicked a life a man may have lived, he did not care to die without the consolations of religion and such hopes of a happy eternity as a death-bed repentance and the rites of Holy Church could give. They had a great horror and abhorrence of suicide. That horror was expressed in the law *fel de se* (suicide) was considered and treated as a crime. Suicide was self-murder, for a man has no more right to take his own life than he has to take that of another.

In England the crime was punished not only with a forfeiture of goods and chattels, like other felonies, but, to mark the detestation of the law, and to deter others from a similar crime, the body was treated ignominiously and buried in the open highway, with a stake thrust through it. This very ancient rule, we are told, fell into general if not entire disuse in England many years ago, but it was not repealed until the reign of King George IV., and even then, to manifest the horror of the law at the act of suicide, it was ordered that the body should be buried at night and without the performance of religious rites.

The Catholic Church still maintains that suicide is a crime and a mortal sin, and it deprives the body of Christian burial. Yet suicide seems to be almost epidemic at the present time. Disappointment in love, disappointment and failure in business, depression of spirits for any cause seem to constitute sufficient reason for putting an end to one's life and rushing into an unknown eternity.

But it is not merely the suicide that is reckless about the future; it is to be feared that a vast majority of people, even in Christian lands, live and die either as if there were no future, or as if there were no doubt of their condition in that world. How and why is this? To speak plainly, Protestantism has brought it about. Protestantism discards authority in religion and tends to independence, free thought, skepticism and doubt. Amid a thousand discordant sects, the poor thinking soul, however sincere, is doomed to uncertainty and confusion, and the inevitable result is indifference to all religion, and, hovering on the borders of eternity without the consolation of a certain faith, it dies and makes no sign.

But the most daring of all reckless beings is the infidel and scoffer, who not only professes to have no faith in religion, but scoffs at it and plunges into eternity without a thought or care for the future. He is a devotee of "reason." He has succeeded in persuading himself by the exercise of his own short-sighted private judgment that there is no here-after, that all ends with the death of the body.

Scarcely less hazardous, however, and certainly more inconsistent is the conduct of the man who has not denied the faith, who still makes a formal profession of belief in Christianity, but lives as if he had no faith, and who, if he thinks at all of the future, which is not often, at least seriously, indulges a vague sort of hope that, in spite of his carelessness and indifference, and perhaps evil life, he will somehow finally swing clear and all will be well with him in the world to come. He, as it were, "sets his life upon a cast," and is ready to "stand the hazard of the die."

Now, is such conduct under any circumstances reasonable? Certainly not. For, consider—it is absolutely impossible for any man to prove either that there is no future life, or that our condition in another world will not depend upon our conduct in this. In a word, it is impossible to prove that the teachings of Christianity on that momentous subject may not be true. What an awful thought! What a terrible risk! Suppose there is only the ten thousand millionth part of a possibility, is it not the very height of madness to be careless and unconcerned about the future—to rush into eternity without any effort to prepare for the great change. For, think of it—it is for eternity. Our state will be eternally fixed at death. Oh! what an oppressive thought—forever and forever—no end, no change, our destiny finally and forever fixed.

We said no one can be certain that there is no hereafter; or that the tremendous sanctions of Christianity may not be true. But we go farther and say there are strong intimations of a hereafter—in immortality—in the soul of man. The poet well gives expression to this sentiment in those familiar lines in which he speaks of "the secret horror and inward dread of falling into naught;" and how "the soul shrinks back upon itself and starts at destruction." "Tis the divinity that stirs within us," he exclaims: "Tis heaven itself that points out an hereafter, and intimates eternity to man." The unbeliever may call it a poetic fancy; but every honest, candid mind must feel that there is enough of reality about those intimations to constitute at least a doubt, and he that doubteth is condemned if he continues to transgress. The man who doubts on such an awful subject is bound by every consideration of reason and of prudence to satisfy his doubts, even if he has to make it his principal life-work. Doubt is no excuse. To shut one's eyes and go on blindly and recklessly as if he were perfectly certain there was no danger ahead, is as if one should deliberately shut his eyes and

THE TERRORS OF THE QUESTION BOX.

Let no man imagine that the Question Box can hurt him. Any fairly-trained layman accustomed to public speaking, especially any Catholic priest, can use the Question Box to the greatest advantage.

Let no man imagine that the Question Box can hurt him. Any fairly-trained layman accustomed to public speaking, especially any Catholic priest, can use the Question Box to the greatest advantage. Instead of hurting him it will help him. It reveals to the audience the want of knowledge of things Catholic of the average non-Catholic. Ignorance is a mark of error, and is something to be ashamed of. After a few nights of answering questions the intelligent Protestants are ashamed of the ignorance of their brethren.

Everywhere we get questions showing that the bulk of non-Catholics believe that we hold the Pope to be impeccable; that we adore the Blessed Virgin as a goddess; that we charge and receive money for the forgiveness of sins; that we pretend to know when souls are "prayed out" of Purgatory; that the Catholic clergy and sisterhoods are foully licentious; add to this the delusions of Apaisant—that Lincoln's assassination was ordered by the Pope, that arms are stored and soldiers drilled by the Church to murder Protestants. The mere public reading of these glib questions wins the sympathy of the lecturer for his Church. The leading men and women are at once inclined to a fair hearing—an advantage beyond all calculation for us because we have the truth.

The objections of a more reasonable sort also assist the lecturer. These questions are about the authority of the Pope, the forgiveness of sins in confession, the Real Presence, the veneration of Mary and the saints, the celibacy of the clergy.

Now, this enables the lecturer to summarize beforehand the proofs of the dogmas which are the topics of his discourses, thus preparing minds for the full understanding of the argument and doing it in a familiar style. How great an advantage this is all will testify who have ever tried the use of argumentation with Protestants. Their religion has almost de-rationalized them. They think instinctively that arguing about the doctrines of Christ is profane; you ought to get them by immediate inspiration. The only ones, as a rule, who do argue among them, are those who tacitly claim to be inspired.

Meaning, clean cut argumentation is a joy to sensible men and women, and they like it well. Furthermore, one can learn the answering of questions after a few minutes of preparation. The catechism, as a uniform is the line taken by questioners. If something comes out of the box for which one is not ready, he can always frankly say that one or other question is worthy of a little thought; the answer is known but the matter is difficult, and to-morrow evening a full reply may be expected.

Of course, the serious difficulties of natural religion, such as the origin and existence of sin and suffering, as well as biblical and historical puzzles, need to be treated carefully. But having had ample experience of these, we affirm that a moderate equipment, such as an ordinary text book will supply, is sufficient. On such topics, too, nine out of ten of your auditory are with you.

The Question Box gives spice and savor to the banquet. It makes the people more at home with you. It demonstrates the easy supremacy of Catholic truth, for no other religion can stand fire. In many missions the people found our little friend who hangs up at the door far more interesting when he emptied his pockets than the big lecturer when he emptied his head.—W. Elliott in *The Missionary*.

What think ye of Christ: whose Son is he? was once the main question in Israel. We should make another phrase of it the main question in Christianity: what think ye of the Catholic Church: whose Bride is she?—*The Missionary*.

A Railway Manager says: "In reply to your question do my children object to taking Scott's Emulsion, I say No! On the contrary, they are fond of it and it keeps them pictures of health."

Worthy Your Confidence. The success of Hood's Sarsaparilla in conquering scrofula in whatever way it may manifest itself is vouched for by thousands who were severely afflicted by this prevalent disease, but who were cured over a period of time by Hood's Sarsaparilla. Scrofula may appear as a humor, or it may attack the glands of the neck, or break out in dreadful eruptions upon the body or limbs. Attacking the mucous membrane, it may develop into catarrh or lodging in the lungs lead to consumption. Come as it may, a faithful course of treatment with Hood's Sarsaparilla will overcome it, for, working upon the foundation of all diseases, impure blood, the system is clarified and vitalized, and vigor, strength and health restored to the body.

PROTECTION from the grip, pneumonia, diphtheria, fever, and epidemics is given by Hood's Sarsaparilla. It makes Pure Blood

dance on the brink of an awful precipice, each moment exposed to the danger of being plunged headlong into the hopeless abyss that yawns to receive him.

We do not deny that there may be honest materialists, but it is our honest conviction that the great majority of careless, reckless people in regard to the future life are so for the want of proper consideration and reflection, but probably more from an unwillingness to abandon lives of ease, ambition and self-indulgence and to practice those virtues which they know are necessary to secure a happy state of existence in the world to come. This careless, thoughtless recklessness is one of the most astounding illustrations of the perverseness of our poor human nature. Even a manifest miracle is not always sufficient to rouse these men from their torpor and lead them to a rational course of life.

Let no man imagine that the Question Box can hurt him. Any fairly-trained layman accustomed to public speaking, especially any Catholic priest, can use the Question Box to the greatest advantage. Instead of hurting him it will help him. It reveals to the audience the want of knowledge of things Catholic of the average non-Catholic. Ignorance is a mark of error, and is something to be ashamed of. After a few nights of answering questions the intelligent Protestants are ashamed of the ignorance of their brethren.

Everywhere we get questions showing that the bulk of non-Catholics believe that we hold the Pope to be impeccable; that we adore the Blessed Virgin as a goddess; that we charge and receive money for the forgiveness of sins; that we pretend to know when souls are "prayed out" of Purgatory; that the Catholic clergy and sisterhoods are foully licentious; add to this the delusions of Apaisant—that Lincoln's assassination was ordered by the Pope, that arms are stored and soldiers drilled by the Church to murder Protestants. The mere public reading of these glib questions wins the sympathy of the lecturer for his Church. The leading men and women are at once inclined to a fair hearing—an advantage beyond all calculation for us because we have the truth.

The objections of a more reasonable sort also assist the lecturer. These questions are about the authority of the Pope, the forgiveness of sins in confession, the Real Presence, the veneration of Mary and the saints, the celibacy of the clergy.

Now, this enables the lecturer to summarize beforehand the proofs of the dogmas which are the topics of his discourses, thus preparing minds for the full understanding of the argument and doing it in a familiar style. How great an advantage this is all will testify who have ever tried the use of argumentation with Protestants. Their religion has almost de-rationalized them. They think instinctively that arguing about the doctrines of Christ is profane; you ought to get them by immediate inspiration. The only ones, as a rule, who do argue among them, are those who tacitly claim to be inspired.

Meaning, clean cut argumentation is a joy to sensible men and women, and they like it well. Furthermore, one can learn the answering of questions after a few minutes of preparation. The catechism, as a uniform is the line taken by questioners. If something comes out of the box for which one is not ready, he can always frankly say that one or other question is worthy of a little thought; the answer is known but the matter is difficult, and to-morrow evening a full reply may be expected.

Of course, the serious difficulties of natural religion, such as the origin and existence of sin and suffering, as well as biblical and historical puzzles, need to be treated carefully. But having had ample experience of these, we affirm that a moderate equipment, such as an ordinary text book will supply, is sufficient. On such topics, too, nine out of ten of your auditory are with you.

The Question Box gives spice and savor to the banquet. It makes the people more at home with you. It demonstrates the easy supremacy of Catholic truth, for no other religion can stand fire. In many missions the people found our little friend who hangs up at the door far more interesting when he emptied his pockets than the big lecturer when he emptied his head.—W. Elliott in *The Missionary*.

What think ye of Christ: whose Son is he? was once the main question in Israel. We should make another phrase of it the main question in Christianity: what think ye of the Catholic Church: whose Bride is she?—*The Missionary*.

A Railway Manager says: "In reply to your question do my children object to taking Scott's Emulsion, I say No! On the contrary, they are fond of it and it keeps them pictures of health."

Worthy Your Confidence. The success of Hood's Sarsaparilla in conquering scrofula in whatever way it may manifest itself is vouched for by thousands who were severely afflicted by this prevalent disease, but who were cured over a period of time by Hood's Sarsaparilla. Scrofula may appear as a humor, or it may attack the glands of the neck, or break out in dreadful eruptions upon the body or limbs. Attacking the mucous membrane, it may develop into catarrh or lodging in the lungs lead to consumption. Come as it may, a faithful course of treatment with Hood's Sarsaparilla will overcome it, for, working upon the foundation of all diseases, impure blood, the system is clarified and vitalized, and vigor, strength and health restored to the body.

PROTECTION from the grip, pneumonia, diphtheria, fever, and epidemics is given by Hood's Sarsaparilla. It makes Pure Blood

Old Gold CIGARETTES

W. S. Kimball & Co.

ROCHESTER, N. Y.

Retail Everywhere

5c. per Package

17 FIRST PRIZE MEDALS.

Forbids Mummery.

Archbishop Kater, of Milwaukee, has taken a decided stand against anything savouring of Masonic grips. Having heard that the Catholic Knights of Wisconsin were contemplating to introduce grips and passwords into their organization the Archbishop attended their last convention, and he told them that if they introduced such Masonic usages in their society he would withdraw his approbation. The warning was heeded, and the idea abandoned.

The Catholic Creed on your lips, denied and dishonored by your life, is the great stumbling-block to the effective spread of truth.—The Missionary.

SCHOOL BOOKS.

During the school term of 1896-97 we respectfully solicit the favor of your orders for the supplying of Catholic Educational and other Text Books, both in English and French, also, School Stationery and School Requisites.

Sadlier's Dominion Series. Sadlier's Dominion Reading, 32 leading colored maps, 14 boards, size 2 1/2 x 3 1/2 inches. Sadlier's Dominion Grammar, complete. Sadlier's Dominion First Reader, Part I. Sadlier's Dominion Second Reader, Part II. Sadlier's Dominion Third Reader. Sadlier's Dominion Fourth Reader. Sadlier's Outlines of Canadian History. Sadlier's Grandes Lignes de l'Histoire du Canada. Sadlier's Outlines of English History. Sadlier's School History of England, with 6 colored maps. Sadlier's Ancient and Modern History, with illustrations and 22 colored maps. Sadlier's Edition of Butler's Catechism. Sadlier's Child's Catechism of Sacred History, Old Testament, Part I. Sadlier's Child's Catechism of Sacred History, New Testament, Part II. Sadlier's Catechism of Sacred History, large edition. Sadlier's Bible History (Schuster) Illustrated. Sadlier's Elementary Grammar, Blackboard exercises. Sadlier's Edition of Grammaire Elementaire par E. Robert. Sadlier's Edition of Nansen's French and English, English and French Dictionary with pronunciation. Sadlier's (P & S) Copy Books, A and B, with tracing. Sadlier's (P & S) Copy Books, Nos. 1 to 5, primary short courses. Sadlier's (P & S) Copy Books, Nos. 1 to 5, advanced course. Sadlier's Pattern Cover and Blotter, for advanced course. Sadlier's Edition of First Steps in Science. Sadlier's Edition of Primer of Literature. Lessons in English Elementary Course, Pupils' Edition. Lessons in English Higher Course, Pupils' Edition. Lessons in English Higher Course, Teachers' Edition.

D. & J. SADLIER & CO.

Catholic Publishers, Booksellers and Stationers, Church Ornaments, Vestments, Statuary and Religious Articles. 1099 Notre Dame St. | 115 Church St. MONTREAL | TORONTO

Pictorial Lives of the Saints

The Catholic Record, One Year For \$3.00.

THE SAUGEN MAGNETIC MINERAL WATER

ERNEST GILADOT & CO. Our Alty Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

CONCORDIA VINEYARDS SANDWICH, ONT.

STAINED GLASS

FOR CHURCHES. Best Quality Only. Prices the lowest.

McCANN & SON

DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes soiled, glasses adjusted. Hours, 11 to 4.

WANTED

A MAN for every unrepresented district in Canada, to sell our High-Grade Canadian Trees, Berry Bushes, Roses, Ornamental Trees, Herries, Seed Potatoes, Etc. NEW SEASON JUST OPENING. This you have choice of territory if you apply NOW. The only Canadian house paying the salary and expenses from the start. Liberal commission paid part-time men. Stone & Wellington, TORONTO. Over 700 acres under cultivation. MENTION THIS PAPER.

VERY LIBERAL OFFERS

An Opportunity to Possess a Beautiful Family Bible at a Small Outlay.

THE HOLY BIBLE.

Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin vulgate. Dignified and compared with the Hebrew, Greek and other editions in diverse languages. The Old Testament, first published by the English College at Douay, A. D. 1609. The New Testament, by the English College at Rheims, A. D. 1582. Revised and corrected according to the Clementine edition of the Scriptures, with annotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Cabot's Illustrations and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D.D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D. D., Archbishop of Philadelphia. With references, an historical and chronological index, a table of the Epistles and Gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

This Bible will prove not only a blessing in every Catholic household, but an ornament as well. The size is 12 x 16 x 4 inches, weighs 12 pounds, and is beautifully bound. For Seven Dollars (cash, to accompany order) we will send the Bible by express to any part of the Dominion, charges for carriage prepaid, and besides will give credit for one year's subscription to THE CATHOLIC RECORD. The Bible and the Record for a Year for Seven Dollars. Subscribers who live where there is no express office can have books forwarded to the one nearest their residence. Please note that, on examination, anyone is dissatisfied with the purchase, the books may be returned without expense, and the money will be refunded. Bibles, similar to these have for years been sold by agents for ten dollars each.

THE HOLY BIBLE

(A SMALLER EDITION). Translated from the Latin vulgate. Neatly bound in cloth, size 10 x 7 x 2, and weighs 3 pounds 10 ounces. This book will be sent to any address on same conditions as the larger edition for Four Dollars and a year's credit given on subscription to THE CATHOLIC RECORD.

It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered.

Address—THOMAS COFFEY, Catholic Record Office, LONDON, Ont.

Father Damien, S. J.

One of the most instructive and useful pamphlets extant is the lecture of Father Damien, S. J., who lived where there is no express office can have books forwarded to the one nearest their residence. Please note that, on examination, anyone is dissatisfied with the purchase, the books may be returned without expense, and the money will be refunded. Bibles, similar to these have for years been sold by agents for ten dollars each.

O. LABELLE, MERCHANT TAILOR

372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

French Bordeaux Clarets

Which will be sold at the lowest price JAMES WILSON 308 Richmond St., London. Phone 650.

STAINED GLASS

FOR CHURCHES. Best Quality Only. Prices the lowest.

McCANN & SON

DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes soiled, glasses adjusted. Hours, 11 to 4.

The Catholic Record.

Published Weekly at 424 and 426 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHRAVES, Editor.

Author of "Mistakes of Modern Innings."

THOMAS COFFEY, Publisher and Proprietor.

Messrs. LUKE KING, JOHN NICH, P. J. NEVEN and Wm. A. NAVIS, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agate measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

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

Arrears must be paid in full before the paper can be stopped.

London, Saturday, Oct. 10, 1896.

THE IRISH RACE CONVENTION.

In another column will be found a letter from Mr. P. F. Cronin, secretary of the Canadian delegation to the great Irish Race Convention held in Dublin on Sept. 1st, and the following days. The letter appeared in the Toronto Globe of the 30th ult., on Mr. Cronin's return home after the close of the Convention, and it calls attention to a fact which was very noticeable to all readers during the progress of the Convention, that the parties who prepare the reports of Irish matters for transmission to this country by cable are accustomed to give distorted accounts of occurrences which take place in Ireland in reference to the movement in favor of Home Rule.

The accounts sent by cable in reference to the Convention were exceedingly meagre; but for this there would be some excuse if they were at the same time fair. We do not look for long reports of European events per cable, as the expense of such reports would be great, but the public have the right to expect that the essential facts shall be in all cases transmitted with accuracy, and that there be no mis-statements sent or even suggested.

We cannot entirely blame the Canadian papers for the insertion of such items of news as are thus sent by the London and Dublin manipulators, as there is no means of ascertaining the truth of matters which occur thousands of miles away, except through the scraps of intelligence which are thus sent by cable for the instruction or delectation of Canadian readers. But we submit that the press paying for news by cable is entitled to a good article for their money, and that the suppliers of news should send actual instead of imaginary facts.

We were told from the beginning of the Convention, and even before it met at all in Leinster Hall, that it was a decided failure, and that a considerable number of the American and especially of the Canadian delegates had left Dublin in disgust. This turns out to be a mere fabrication. We have not heard that a single delegate from this side of the Atlantic left Dublin for any such cause, and certainly no Canadians did so. This statement alone is sufficient to stamp the cable reports with the brand of partisanship in the interest of the Tory Government, with the additional purpose of minimizing the influence of the Convention on public opinion here. Mr. Cronin, besides, makes the statement that the Convention was a fair representation of the Irish people and the Irish race throughout the world, and there is not the slightest doubt that such is the case. In addition to this fact, it is now evident that perfect harmony and unity of purpose characterized its proceedings, the resolutions passed by it having been adopted without a dissenting voice.

There were dissenting voices heard outside, but that was to be expected, and if any considerable portion of the Irish Home Rulers had desired to perpetuate the factious dissensions which have arisen in the Irish parliamentary party, the dissenters would have made themselves heard and their influence felt in the Convention Hall.

It was evident to all that the promoters of the Convention desired it to be a fair representation of Irishmen of all parts of the world. If the Redmondite and Healyite factions had desired to be represented there they could easily have succeeded, but as they rejected the invitation to be present, and contented themselves with endeavoring to make it a failure, they have only themselves to blame if it be true, as they now say, that the outside and foreign delegates came into contact only with supporters of Mr. Dillon's faction.

Mr. Dillon's party undeniably represent a majority of the Irish people, and if there was to be at all a movement towards the re-attainment of

union it must necessarily have emanated chiefly from his supporters. It was therefore folly to object to the movement on the ground that Mr. Dillon's party favored it. Yet it is on this ground that the Redmondite and Healyite papers bitterly attacked the Convention and all the delegates who attended it. It was a most representative body notwithstanding all this, and we are confident that the great bulk of the Irish people will recognize it as such and will follow its suggestions. It is only by their so doing that there is any prospect of gaining Home Rule in the near future, and if any considerable number of the Irish people do not pursue this course a great obstacle will be raised against the success of Ireland's aspirations, and besides there may be so much disgust created among Irishmen abroad at this persistent obstruction that little or no outside help will be extended to any of the parties at home, and thus also success will be indefinitely postponed.

Mr. Cronin aptly remarks that the deliberations of the Convention were conducted in a manner that would have reflected credit on any Parliament or representative body in the world. This dignified manner of conducting business, and the practical resolutions adopted, recommending the people of Ireland to follow majority rule, are just the results which common sense shows were to be desired, and we see no reason for the assertion that the Convention was in any sense a failure. It could not be expected that those who prefer their own individuality to their country's good would yield to the voice of the nation, and they have not done so. It only remains for the nation now to endorse and support Mr. Dillon as the leader who has the backing of the whole Irish race, as the choice of the majority of Ireland's representatives. Much good will be effected if the action of the Convention will consolidate the people around him.

It was stated in the reports sent by cable that after the convention Mr. Dillon was mobbed by a crowd on the streets of Dublin, and that he escaped lynching only by taking refuge in his hotel. Mr. Cronin, who was present when the demonstration took place, denies this statement in toto. We are pleased to see this denial, for it would give us a poor opinion of the good sense and decency of an Irish crowd if such a thing had really occurred. Mr. Cronin explains that this report was sent only to the Toronto papers, and that no such statement was made in any Dublin paper, though there are papers which would gladly have published such a fact if it had occurred.

Mr. Dillon was cheered, and not mobbed, on the streets of Dublin. There was no sign of hostility, so the threatened lynching was purely the result of the lively imagination of the Dublin news-maker who sent the cable-gram. The whole matter will make the public receive very dubiously the statements of the cable in future when Irish matters are reported.

ARMENIA AND THE POWERS.

The fear entertained in France that England has ulterior designs of aggrandizement in expressing its indignation at the conduct of the Porte in authorizing the continuous massacres of Armenians, is the chief factor influencing the French press to maintain the sovereignty of the Porte, and to discourage any intervention looking toward the weakening of Turkish rule. The occupation of Egypt by England, with the prospect that this occupation will be permanent, is one of the reasons for the existence of this suspicion in France; but there is now a marked change in the tone of the French press towards England, especially in reference to intervention in Turkey, French public opinion being apparently now in favor of intervention, and it is becoming more and more probable every day that an arrangement will be entered upon between England, France, and Russia whereby the outrageous proceedings of the Turks will be checked by the combined action of these three powers which have the largest interest in the affairs of Turkey, and the East generally.

The changed sentiment of the French press has been attributed to the visit of the Czar to the Queen, who feels a deep personal interest in the Armenians, and earnestly desires that effective measures be taken to prevent further outrages. It is admitted, however, that England cannot act alone in this matter, as the sure result of her intervention single-handed would be a European war of

vast magnitude, in which the very existence of England as a nation would be the stake, according to the recently expressed opinion of Sir Charles Dilke, who is acknowledged to be one of the best authorities on this question.

It is hoped that during the Czar's friendly visit to Great Britain an understanding may be reached between Russia and the British Government, which will make intervention in concert possible, and in this case France would most probably join in the intervention.

It has been pretty freely asserted that the change of tone noticeable in the French papers has arisen from the bond which united France and Russia in a common policy regarding eastern matters. It is supposed that France is waiting to see the result of the negotiations now going on between Great Britain and the Czar, and that she will be greatly influenced by whatever action may therein be decided on. There are, however, other powerful influences at work in France leading the French people to take an increasing interest in the Armenians in their terrible trouble. The cry of Armenia for help in her distress has been heard in France, and the Right Rev. Mgr. Hulst, and the Count de Mun, as leaders of Catholic opinion in France, are arguing strongly in favor of intervention to save the Armenians from destruction, and the agitation they are conducting is gaining every day in strength, and causing the French people to take the part of the Armenians, notwithstanding the fact that the Government has been hitherto apathetic owing to the international jealousies. It is thus becoming more and more probable that there will be a cordial co-operation between the three powers to put an end to the massacres of Christians, and thus to wipe out the disgrace which the Christian powers of Europe have brought upon themselves by their calmly looking on hitherto while the Christians were being exterminated.

In this connection we may here mention that it was recently stated in the New York Herald that the Catholic Patriarch of Constantinople had participated in or connived at a plot conceived by some desperate Armenians of the city to perpetrate dynamite outrages in revenge for the Turkish atrocities. This report has been declared by Mgr. Hulst to be without foundation. Dynamite outrages would afford no relief to the sufferers, but much may be expected if concerted intervention be agreed upon by Great Britain, France, and Russia. We must say, however, that we have small hope of a better state of affairs unless the Christian provinces be entirely delivered from Turkish rule.

Mr. Gladstone remarked recently that during his lifetime he had seen twenty millions of Turkish subjects liberated from the rule of the Sultan. There is little hope that the condition of the Christians who are still subject thereto be delivered likewise.

THE MANITOBA GRIEVANCES.

The Toronto World congratulates its readers on the supposed fact that Remedial Legislation has collapsed, "at least as far as the Dominion Parliament is concerned." It continues:

"Those who began the agitation—the Conservatives and clericals of Quebec—have failed in their effort to coerce Manitoba. But they did more than this: they wrecked the Conservative Government, whom they persuaded into attempting coercion. Still more surprising is the newer development, that the clericals and Conservatives of Quebec are now put on the defensive—they are face to face with a growing movement to nationalize the schools of Quebec and take them out of the hands of the clergy."

This constant talk of some of our journalists about the coercion of Manitoba is the most arrant nonsense. We are not to be turned from demanding the rights of our co-religionists in Manitoba by the bugaboo of a phrase. Manitoba is a province of the Dominion, with its rights of autonomy like any other province, but those rights are subject to the general law of the Dominion. Ontario, Quebec, and all the other provinces are restrained from legislating away the common rights of the people of Canada, and there is no reason why Manitoba should be exempt from the obligations to which all Canadians are bound. If Manitoba is to be thus exempted, it is high time that we should understand a position which would make of Confederation a mere farce. It is founded upon certain compromises of the various interests of the people. We all know of the troubles which arose between Ontario and Quebec, then Canada West and East, under legislative union. It was partly to end these troubles that Confedera-

tion was restored, that by a due recognition of the equal rights of all classes and creeds we might grow up into a peaceful, powerful and prosperous community.

Provincial autonomy is recognized by the Confederation compact, but that autonomy is restricted in the case in point, and it is absurd to proclaim that coercion must not be resorted to, to restrain Provinces as well as individuals, and they must be equally kept within its limits, whether the doing so is to be regarded as coercion or not.

It is to be borne in mind that the provisions of the Confederation Act guaranteeing to minorities in Ontario and Quebec the right of having Separate schools were introduced at the desire of the Protestants of Quebec, expressed through Sir A. T. Galt as their representative. They were accepted by the Fathers of Confederation as just and wise provisions to protect the Catholics of Ontario, equally with the Protestants who demanded them, and gave it to be understood that unless they were inserted in the Act of Union, they would oppose the Union entirely. The similar provisions were inserted in the Manitoba Act because they were required equally by Protestants and Catholics, both of whom desired this guarantee, as it was uncertain which religious belief would afterwards predominate in the Province. It was, indeed, generally believed that the Catholics would predominate, and the educational provisions were, therefore, rather intended as a protection for Protestants than for Catholics.

No one doubts for a moment that if the expectation had been realized so that Catholics would have retained their preponderance in the newly-formed Province they would have faithfully carried out their compact. There would not have been to this day any attempt to curtail the privileges of Protestants which they so highly prize where they are in a minority, as in Quebec.

It may be taken for granted that just as the Catholics of Quebec manifest the greatest desire to meet the wishes of the Protestant minority in regard to the education of their own children, the Catholics of Manitoba would have acted in the same way towards the Protestants there if they had continued to be the majority of the population; but no sooner has it become a certainty that the Province has a Protestant majority than that majority shows a disposition to violate the original compact and to persecute the Catholic minority. Hence we have seen two or three general election campaigns carried on with a no-Popery issue as the most prominent feature in the contest.

It is, certainly, not creditable to the Protestants of that province, or to their Protestantism, that such a breach of faith has been perpetrated; and why should we hesitate to tell them of the wrong they have committed, and that it is necessary they should repair it?

There is not the least doubt that would be the course of the Protestants of Ontario if the case had been reversed: that is, if the Catholics had retained their original majority in the province, and had encroached upon the Protestant right to Separate schools. Ontario would be agitated from end to end with hot appeals against the tyranny of the Catholic majority, and the very men who are now loudest in protesting against the coercion of the province would be in the van of the agitators for the coercion of the oppressors, to put an end to such tyranny.

We had, indeed, evidence of this in the past. The Confederation had only existed a short time before the Protestants of Quebec found some hardship to result to them from certain educational laws passed by the Quebec Legislature, and without delay an appeal was made to the Dominion Government for redress. The Rev. Dr. Caven and Mr. Dalton McCarthy, who are now so much perturbed by the very thought of coercing Manitoba, were then loud in asserting the necessity of standing by the constitution, which was framed for the protection of minorities. There was no uncertain blast from their trumpets on this point. Quebec must be coerced, even before the matter had been brought to the attention of the Quebec Government, and the Protestants of Ontario were called upon to marshal their forces for the battle.

But it had not been the intention of the Quebec Legislature to inflict any hardship on the Protestant minority. The fact that it was after Confederation that Quebec passed the most favorable laws in favor of Protestant education was sufficient evidence of

this. On the other hand, the grievance of which the Protestants complained was a matter of but small importance. It could not be compared with the revolutionary character of the Manitoba legislation, which completely abolished Catholic Separate schools, as far as their legal status was concerned. Nevertheless, the Quebec Government itself redressed the grievance, as soon as its attention was called to the matter, and the burning appeals of the champions of Protestant rights and religious toleration fell flat for want of an object.

Catholic Quebec gave an example of religious toleration which the people of the other Provinces of the Dominion would gladly emulate, if they are sincere in their professions that they are advocates of religious liberty and equal rights to all, and if they have really at heart the desire for the future peace of the Dominion. Not a voice was raised in Quebec against giving to the Protestant schools complete equality with the Catholic and Public schools of the Province, but the Protestants of Manitoba have dealt with the Catholic minority in a very different spirit.

What will the Quebec members of Parliament do under these circumstances? We venture to say that they have spirit enough to insist upon it that their co-religionists and compatriots of Manitoba shall be dealt with as fairly as they have dealt with the Protestants of their Province. This constitution guarantees that this should be done, and we are convinced that the Quebec supporters of Mr. Laurier's Government will not be content unless it be done.

We cannot either assert or deny that the measures which Mr. Laurier has agreed upon with Mr. Greenway's Government will remedy the injustice, as they have as yet been kept a very profound secret; but we are satisfied that if they do not provide fully for the remedy of the grievances inflicted on the Catholic minority for more than six years already, there will be a turning of the tables on those who attempt to play football with Catholic rights. We say Catholic rights, for we maintain that it is the inalienable right of Catholic parents to give their children a Christian education in schools in which their conscientious convictions will be respected.

If the Toronto World means to say that Catholics will not have their rights respected it will find itself wide of the mark. We have no objection, however, that the question should be settled by conciliatory methods; but we do insist as we have done all along, that the measure of Catholic rights guaranteed by the Constitution is what should be conceded to the Catholic minority, and nothing less. We trust, however, that Mr. Laurier's sunny ways of conciliation will bring about this solution of the difficulty, and we would by all means prefer that the solution should be brought about in this way, rather than by Dominion legislation. But if methods of conciliation fail we shall continue to ask that the judgment of the Privy Council shall be acted upon by the Government and by Parliament.

Concerning the other question raised by the Toronto World, the improvement of the Quebec school system, we shall have something to say in a future issue.

LI HUNG CHANG ON CHEAP LABOR.

The Baltimore Sun in replying to Li Hung Chang's aspersion on the Irish, when trying to throw upon Irishmen the odium of being especially opposed to Chinese cheap labor because the latter have high virtues which Irishmen do not appreciate, remarks that no special affection is entertained for the Chinese by any nationality, and that Li Hung Chang's unfavorable remarks against Irishmen will not greatly ruffle Irish citizens of the United States. In continuation, the Sun pays a tribute to United States citizens of Irish birth or origin in the following terms:

"They are among the best and most reliable elements of our population, and the country has reason to be proud of them. There is not a page of its history or a foot of its progress to which Irish pluck and intelligence have not contributed. To mention the Chinese in the same breath with a race which has distinguished itself in every quarter of the globe by its genius and its valor would not occur to any one but the representative of a system which values men for their cheapness."

Such a criticism as that of Mr. Chang is below resentment. We are, nevertheless, glad to see that members of the Washington police force declined to perform the menial office of carrying him in his sedan chair from the train to his carriage. The police

are not appointed to act as flunkies to pig-tailed diplomats from the Orient, and whether the particular policemen who refused to perform this service were Irishmen or not, they were entirely right in their refusal. * * * If you are ever to hold your own with Japan or any other country, you will either have to change your methods of government or employ the Irish and other foreigners to fight your battles for you."

It has not been stated that the policemen in Washington who refused to bear Li Hung Chang about in his sedan chair were Irishmen, but whatever may have been their nationality they deserve credit for their refusal to put themselves down to the level of Chinese coolies. The Toronto policemen who carried Li on their shoulders through the Toronto Exhibition grounds would have gained more credit if they had acted with like independence. The receipt of a Chinese medal from the Oriental Earl by each of the policemen as a mark of Li Hung Chang's gratitude to them will not cover the shame of their having consented to the degradation which earned the medal for them, and we should suppose that they will in future years be too much ashamed of their subservience to exhibit their medals as a trophy of the high esteem in which they were held in Toronto in 1896.

Of course, with the estimate of laborers in general entertained by Li Hung Chang it was the most natural thing in the world that he should think the policemen were only doing their duty in ministering to his caprices, but we are very much mistaken if they will not themselves be ashamed of their subservience.

COLLAPSE OF THE DYNAMITE TRIALS.

The case against the alleged dynamite conspirators appears to have collapsed entirely. Edward Bell, who was known in New York by the name Edward J. Ivory, was brought before the magistrates at Bow street, London, and remanded, but when the time came for him to be recalled the case was again put off, and the report is that it will be dropped in consequence of the failure to secure the extradition of Tynan from France, and Kearney and Haines from Belgium; or if not dropped entirely, the grave charge of plotting against the life of the Queen and the Czar will not be brought forward, but only the general and more vague charge of engaging in dynamite plotting.

It is not at all surprising that the extraditions were not secured since the Belgian and French Governments were not even asked to hand over the prisoners, owing to the certainty that no case could be brought against them sufficiently strong to secure their extradition from either country.

It may be that the evil intentions attributed to the accused would not suffice to bring the prisoners under the extradition laws, but certainly if there had been evidence to secure their conviction of conspiracy for the murder of two sovereigns, they would become amenable to the laws of the respective countries in which they were arrested, and if found guilty would have been condemned to condign punishment. The fact that there is to be no prosecution at all goes far to show that the fearful plot originally announced was a fabrication, though, indeed, we do not doubt that if Tynan had really had any one to furnish him with funds and pay him well he would be ready to do a good deal of mischief. As matters stand, however, the most probable opinion is that maintained by the French and German press, that he was supplied from the secret service funds to make a scare, on the occasion of the Czar's visit, and at the same time to counteract any good result which might possibly arise out of the Dublin Convention.

If the Scotland Yard detectives had really desired to bring Tynan, Haines and Kearney to trial, it would have been the easiest thing imaginable to have allowed them two or three days more to come into England or Scotland, and to arrest them on their arrival, so that it would not be necessary to ask any foreign country for the favor of extraditing them. This would have been the most natural course to follow, if the police were in earnest, as they profess to have been thoroughly acquainted with all the movements and intentions of the alleged plotters.

The foreign press are not alone in doubting the genuineness of the plot. Mr. Henry Asquith, Secretary of State under the late Liberal Government, addressing his constituents at Leven, stated that if the Liberal Government had liberated those already in prison

on a charge of dynamite, the present Government had made a mistake that a new plot had been quickly after, there is a universal roar of indignation.

EDITORIAL.

OUR contemporary Casket will not be so had made a mistake confidence to one poll last election. It is, however, that for together to blame, for party in the East and party in the West a bodies. We wish to temporary that during years, in every local servative party of Protestant horse, and that if returned to wipe away all amer Liberal party had nate School Acts. No large section went s about that would e about an amendmen tion which would d school system at long.

SIR CHARLES TUPFIELD in June last dragging at his skin large number of his pledged to vote ag Bill how could Sir C to power, have pas temporary does not that since the electi Conservative press party of Ontario ha French and anti C notable persons of sion, who kept sile heads before the cor expediency, are n anti Catholic venom manner.

The Mail and E Conservative orga been particularly Saturday's edition the following choic a salaried weekly Flaneur." True, i utterance, but the since the election h same line:

"The Church of I impudent attempt to it is in order to carry and for us to reform Quebec. The schools the churches, are ad favourable to the syst failure, and a scanda ion."

Furthermore, we day's London Free vative organ of th the annual meetin servative Club, at important member delivered himself c "Let us teach the cannot dictate to us. us teach them that the country will not take one. (Applause.) put a French Premi wrong, and the Eng to resent it."

KNOWING all al the true inwardne Ontario Conserva den? We refused to them? Would me under Meredith schools, be likely, establish them I would advise our above party poli RECORD does I from one party the Casket will fin in case Mr. Lauri fail to do the fulli lies of Manitoba.

WE wish to say contemporary. I having answered a few weeks ago thought we an We have not at ha and the nature escaped our mem glad if the Casket will endeavor wishes.

ANOTHER A. P. to exist, namely can of Detroit. leading papers United States, b ducted by W. Supreme Preside but its circulatio it could not m This is the third society which h the last few mon that Detroit, th would hold ou organ, even w Louis had failed

on a charge of dynamiting, as the present Government has done, and that a new plot had been discovered so quickly after, there would have been a universal roar of incredulity and indignation.

EDITORIAL NOTES.

OUR contemporary the Antigonish Casket will not be convinced that it had made a mistake in giving all its confidence to one political party in the last election. It is only fair to say, however, that for this it is not altogether to blame, for the Conservative party in the East and the Conservative party in the West are very different bodies. We wish to inform our contemporary that during the past twelve years, in every local election, the Conservative party of Ontario rode the Protestant horse, and gave a pledge that if returned to power they would wipe away all amendments which the Liberal party had made to the Separate School Acts. Not only this, but a large section went so far as to declare that they would endeavor to bring about an amendment to the constitution which would destroy the Separate school system altogether.

SIR CHARLES TUPPER went into the field in June last with this party dragging at his skirts. With a very large number of his Ontario followers pledged to vote against the Remedial Bill how could Sir Charles, if returned to power, have passed it? Our contemporary does not seem to be aware that since the election the bulk of the Conservative press and Conservative party of Ontario has been fiercely anti-French and anti Catholic, and many notable persons of that political persuasion, who kept silent tongues in their heads before the contest, for reasons of expediency, are now showing their anti Catholic venom in a very spirited manner.

The Mail and Empire, the leading Conservative organ in Ontario, has been particularly bitter. In last Saturday's edition we were treated to the following choice morsel written by a salaried weekly contributor, "The Flaneur." True, it is not an editorial utterance, but the editor's sentiments since the election have been along the same line:

"The Church of Rome has failed in the impudent attempt to carry the war into Africa, and for us to reform the school system of Quebec. The schools there, as managed by the churches, are admitted by people even favourable to the system to be an ignominious failure, and a scandal to the whole Dominion.

Furthermore, we find in last Saturday's London Free Press, the Conservative organ of the West, a report of the annual meeting of the London Conservative Club, at which one of its most important members, Mr. Wm. C. Coo, delivered himself as follows:

"Let us teach these Frenchmen that they cannot dictate to us. (Great applause.) Let us teach them that the English people in this country will not take back water from anyone. (Applause.) When they combined to put a French Premier at Ottawa they did wrong, and the English people had a right to resent it."

KNOWING all along, by experience, the true inwardness of the bulk of the Ontario Conservatives, is it any wonder we refused to place confidence in them? Would men who were pledged under Meredith to destroy Separate schools, be likely, under Tupper, to re-establish them in Manitoba? We would advise our contemporary to soar above party politics, as the CATHOLIC RECORD does. It is as far removed from one party as from the other, and the Casket will find it on the right side in case Mr. Laurier and his followers fail to do the fullest justice to the Catholics of Manitoba.

We wish to say another word to our contemporary. It accuses us of not having answered a question it put to us a few weeks ago in the Casket. We thought we answered very fully. We have not at hand a copy of the paper and the nature of the question has escaped our memory. We should be glad if the Casket repeats it and we will endeavor to comply with its wishes.

ANOTHER A. P. A. paper has ceased to exist, namely the Patriotic American of Detroit. This was one of the leading papers of Apaisism in the United States, being owned and conducted by W. J. H. Traynor, late Supreme President of the organization, but its circulation was so limited that it could not make both ends meet. This is the third leading paper of the society which has gone down within the last few months, but it was thought that Detroit, the hotbed of Apaisism, would hold out in keeping up an organ, even when Boston and St. Louis had failed to do so. Evidently

Apaisism is losing ground all over the country.

WALES has been almost exclusively Protestant, and notwithstanding that Methodism originated only a few years more than a century ago the great majority of the population are Methodists. Nevertheless, the Catholic Church has made great progress in the Principality within the last few years, and Cardinal Vaughan during his sojourn at Llandridod had large congregations assisting at his Mass and listening to his sermons. The Methodist Conferences have recently been debating the subject, and fears have been expressed that Catholicism will continue to increase unless measures are taken to confirm the people in their Protestantism. Methodism has declined during the last decade, not only in Wales, but throughout England, and this is another cause of alarm to the conferences.

THE Ballington Booth wing of the Salvation Army, known as the American Volunteers, at a Council in New York resolved that as the leading officers of the army have been ordained, they will in future administer the sacraments of the Lord's Supper and baptism at army meetings. Commander Ballington Booth says that "the lack of sacramental services has been the weakest point in the Salvation Army system." The weakness of a form of Christianity which has not the sacraments instituted and commanded by Christ Himself to be administered, is perfectly clear, but it seems not to have occurred to the Commander that a ministry invented by man, and not holding authority derived from Christ, through His Apostles, has not authority to administer sacraments. The whole matter amounts to this, that purely human ordinances are substituted for the divine commission given by Christ to His Apostles.

THE German and French papers coincide in expressing the opinion that the great dynamite plot to blow up the Czar along with Queen Victoria, the Prince of Wales, and other members of the Royal Family at one blow, is nothing more formidable than a police plot to impress the Russian Emperor with the thought that England is the great maintainer of the peace of Europe, and is particularly anxious to preserve the Czar's life and prolong his usefulness. The Paris Figaro believes that the money which Tynan spent so freely comes from the secret service fund, and the Berlin National Zeitung says: "The English newspapers have made an immense fuss over the affair, their articles being evidently intended to operate on the Czar's sensibilities." The Irish National papers also find reason for this belief in the fact that the Government has found out that its power is waning, and that its only hope for a continuance in power is by stirring up the public mind against Ireland and Irishmen. The joining together of the Czar and the Queen as being the intended victims of the plotters certainly gives strong ground for just such plots as an old trick of the Salisbury Government when it had an object to be gained thereby.

THE Free Church of Scotland Monthly of Edinburgh mentions very regretfully that a son of the distinguished French Protestant writer Pressense has a decided Rome-ward tendency. This tendency is made manifest in two articles which he has recently written on Cardinal Manning. Francois Pressense, the young writer referred to, resided some years in England and was influenced toward Catholicism by the Oxford movement which still retains considerable vigor. The Monthly regrets that a name so intimately associated with French Protestantism should be now ranged on the side of the Catholic Church, but the explanation is not difficult to find, and the Monthly admits that it is because of the "extreme Latitudinarianism of leading French Protestant theologians." It is not alone in France that Protestantism is tending toward Latitudinarianism, and the Monthly might readily see that this tendency is co-existent with Protestantism everywhere, for there is no logical medium between extreme Latitudinarianism and the Catholic Church. This has long been known to close reasoners, and Mr. F. Pressense cannot do better than to become fully a Catholic to save his logical mind from leading him into infidelity.

"It is high time that we,—the Church in America—strike out and do more than we have done in the past. We have chiefly been occupied in saving those who insist upon being saved. We should now strike out to save some of those who don't insist upon being saved."—Archbishop Ireland.

CATHOLIC PRESS.

In this great city of New York has just been inaugurated a work that is destined, we trust, to become a powerful influence for the advancement of the Church here. Archbishop Corrigan has given his hearty approbation to the undertaking, the object of which is to provide free club rooms for poor boys. This is a work that has been entirely in the hands of Protestants, and as a result to-day they have scores of such free clubs all over the city. By means of these clubs they gain a strong influence over the coming men. In their clubs Protestants provide gymnasiums, reading-rooms and classes which are well patronized. In some cases spiritual training is wholly neglected in these clubs, but it is usual that all religious teaching is carried out on anti-Catholic lines.—Catholic News.

The voluminous Sunday issue of a daily is a freak peculiar to the competition of American journalism. It is a daily which is well entertained whether this freak will last. The American newspaper reader is not a leisurely person, even on Sunday. He likes brevity system and directness. A padded paper with its news scattered for the benefit of the advertiser is not to the public taste. We notice that Chief Justice Russell has been interviewed at Montreal on the subject. "Have you seen our Sunday newspapers?" He replied, "Yes; I think they are monumental and awful. It is something we do not have in England. Whenever I see one I am reminded of the case of an old gentleman of Oxford, who read his paper with great care and thoroughness, but whose progress was so slow and whose paper was so large that he was always six months behind the current issue."—Catholic Citizen.

Curious confirmation comes from London of the view expressed in our issue of last week regarding the origin of the so-called dynamite conspiracy. This new evidence tends to show that the plot was hatched in Scotland Yard. Such seems to be the obvious meaning of the latest United Press despatch from about the affair. As regards the London abundance of the money which the alleged conspirators could dispose of, this despatch says: "The English civil service estimates for the current financial year, put at £30,000 for 'secret service,' are known to have been increased already by drafts on the Treasury for about £10,000 more. Proof which has been obtained that both Tynan and Haines were in London at the end of 1895 lends force to the suspicion that the first lines of the conspiracy were then laid. And we are not only inclined to think, but feel almost convinced, that further developments will confirm this view."—Catholic Standard and Times.

John Daly was given a notable reception by the authorities and citizens of his native town, Limerick, on returning from his thirteen years' suffering in Portland prison. His response to an address of welcome was modest and temperate; and there was pathetic eloquence in his declaration: "I look forward to the time when in Limerick we shall stand united as one man (cheers), for if I cannot serve Ireland in the future as a united people I would rather leave my bones to bleach in Portland than add confusion to the confusion that already exists." The sentiment is worthy of the man who resisted every effort of his jailers to bribe him with freedom and money to testify falsely against Parnell during the Times Forgeries trial. And it is this martyr to liberty whom the English press and police have tried lately to blacken as the betrayer of a dynamite plot of which he could never have heard in such a plot in existence!—Boston Pilot.

There is one name—mother—which never is found upon the tongue of the slanderer; in her presence all criticism is silent. The painter has with his brush, and the landscape in the canvas, so that you can almost believe that the trees and grasses are real rather than imitations. The painter has even transferred to the face of the maiden until its beauty and purity almost speak forth. But there is one picture which no painter ever has been able faithfully to portray, and that is the picture of a mother holding in her arms her babe. Within the shade of this monument, reared to her who in love and loyalty represents the mother of each one of us, I bow in humble reverence to motherhood.

These words are from an eloquent address delivered by Candidate Bryan in Fredericksburg, Va., at the monument erected to the mother of Washington. By the way, he should be called the silver-tongued orator instead of the "boy orator." There is nothing of the boy about him but his enthusiasm and fresh heartedness. But isn't it astonishing that Protestants can not bring themselves to honor the Mother of Christ and call her blessed? They regard Martha Washington as the mother of every American citizen and can not acknowledge that the Mother of Christ is the Mother of every Christian.—Ave Maria.

Many a Catholic young man beginning life imagines that an open profession of his religion will be an impediment to a successful career. Not only this, but he foolishly thinks that to insure worldly success he must become a Freemason or a member of some other forbidden secret society. How forcibly the brilliant career of Lord Russell, now in this country, dissipates such illusions. Sprung from an un-compromising Catholic family, with brothers and sisters at the altar and in the cloister, Charles Russell began his public life with no apologies for his anti-faith and never a shame for the

sign of the Cross. Nevertheless though Catholic and though Irish he has climbed to the highest honors of the law in the British Isles. Here is a lesson for weakling Catholics to ponder. Let us hope it may impress them with the fact that manliness and loyalty to conviction will always win; that if there be anything the American people despise it is cowardice; and that probity, ability and industry will assuredly, soon or late, reach the heights of the detectable mountains.—Buffalo Catholic Union and Times.

Everybody has heard the saying:—"It doesn't matter what a man believes so long as he does what is right." If that were true, then our Lord went to unnecessary trouble when He established a Church to teach men the true religion. If that were true, then God was mistaken when He said: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of heaven." Besides, how can a man "do what is right" if he refuses to do what God wants him to do? God wants him to believe everything that He has revealed. In sending out His Apostles Christ bade them go to all nations "teaching them to observe all things whatsoever I have commanded you."—to accept His doctrine as well as to do His works. God wants him to obey the Church in all matters within its authority. "If he will not hear the Church," said Jesus, "let him be to thee as the heathen and the publican." Again He said to the Apostles: "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me." And again: "As the Father hath sent me, I also send you." No; belief is as necessary an action—the true faith is essential to salvation. "He that believeth and is baptized," declared the Redeemer, "shall be saved; but he that believeth not, shall be condemned." So St. Paul wrote to the Hebrews: "Without faith it is impossible to please God." As faith without works is dead, so also works without faith will not suffice.—Catholic Columbian.

RELAPSING CONVERTS.

A priest of one of the great Eastern dioceses, whose office gave him accurate knowledge of the matter, told us once that nearly three hundred converts were annually received into the Church in the city of his residence, and that the overwhelming majority of them persevered. Any priest is a similar position in any large American city can practically duplicate this experience.

Converts now come in from every condition of life, though most numerous from the better educated classes. They come quietly, as a rule, and persevere quietly; indistinguishable from the rest of the faithful, except through the family and social estrangements which ordinarily follow on their change of religion.

No one marvels at the convert's perseverance. It is the rare event of the convert's relapse that is the nine days' wonder.

And, indeed, as Henry Austin Adams truly says, in his article on relapsing converts in the October Catholic World—which he entitles "Pillars of Salt":—"Such a spiritual relapse is quite the most inexplicable movement that one sees. It stands out above and apart from the conceivable. To no Catholics can these pathetic derelictions speak as to such Catholics as have themselves come from the desolation that is doubt. The present writer knows no subject quite so full of pain, no problem so perplexing and saddening, as this."

The hereditary Catholic has usually a little more pity for the relapsing convert than has the fervent and persevering convert. This is not strange. The latter knows, as the former, however sympathetically, cannot know, the terrific mental disquietude, the anguish of heart and soul which usually precede conversion. Therefore, his indignant wonder that any reasonable being who has attained conviction of the truth, and broken with so much that the world calls precious to range himself under its banner, can so stultify himself as to go back to the City of Confusion.

Yet no intelligent Catholic, whether by inheritance or conversion, but must feel a certain contempt for the reasons usually alleged for such action. They reduce themselves in the last analysis, it seems to us, to willfulness or nerves.

No man or woman of well-balanced mind and fair education, who has made the close study of Catholic doctrine and discipline, required of the intending convert, has any excuse for taking scandal to the loss of his own hard won faith, from the sins and weaknesses of the human element in the Church. When the Chosen People of old were passing through the desert with the cloud by day and the pillar of fire by night, to remind them that they were under God's visible government, nevertheless, the Chosen People of the New Dispensation, with the ever-abiding Christ on their altars, and all their other marvellous aids to a perfect life, so often prove their common humanity with the children of Israel, how cast the blame upon the Law or the Church?

Human nature does not change, and the agencies of salvation cannot deprive man of his freedom to choose the evil and reject the good.

Catholics, it is true, are gravely responsible for the scandal they give to the ignorant outside the Church by failing to live up to their profession;

but the intelligent convert, who has studied Catholic doctrine and history for one, two, or five years, "degrades himself unspeakably," to quote Mr. Adams' strong word, by pleading the spiritual baby act as an excuse for his non-perseverance.

Converts pay the Church a high compliment in exacting so great perfection from those who have always enjoyed the benefits of the Faith and the sacraments, but let them ask themselves candidly, a few months after their conversion, "Am I myself still a sinful human being?" Their soul's honest answer must be an antidote to Pharisaism.

Says Mr. Adams: "All this talk about 'the human element in the Church' scandalizing the raw convert, and the disappointment of finding human nature under Catholic conditions is nonsense. As if there were any lack of the human element in the Protestant denominations! I was constantly amused when I was first thrown with Catholics, after becoming one myself, by their efforts to explain and apologize for this human element, finding myself thought to be a very tender, not to say squeamish, sort of a Miss Nancy, who would be shocked by the downright common sense and lack of cavil found, thank God! among Catholics.

We have alleged human respect or nerves as possible explanations of relapses. Mr. Adams believes in another possible explanation—the terrible punishment of the withdrawal of the gift of Faith. What disloyalty to grace, what pride of intellect is thus punished? We know not; but to the true Catholic, whether born to the Faith or converted to it, nothing but the last irretrievable step into the outer darkness can be comparable in desolation to such fate as this.—Boston Pilot.

THE ROSARY A WAY TO GOD.

The consideration that the whole Catholic world is now united in supplicating the Blessed Virgin Mary under the title Queen of the Holy Rosary ought to have the effect of reanimating the faith and exciting the fervor of every true member of the Church. St. Philip Neri was wont to say that if for one single day he should neglect to recite the entire Rosary he should not look upon that day as pleasing to God. During this month, dedicated in a special manner to the Holy Rosary, surely no one who loves and confides in the Help of Christians will be remiss in practising this admirable devotion; especially as our Holy Father Leo XIII. has repeatedly declared that it is the most opportune for the needs of our times, and has often expressed his ardent desire to see it spread far and wide among the faithful.

It has been a shock to Protestants, as well as an incentive to the children of the Church, to witness how one of the most learned of modern Popes—one whose intellectual gifts and great deeds have won the admiration of the whole civilized world—has made unceasing appeal to the intercession of the Blessed Virgin, exhorting his spiritual children to invoke her with lively faith, to do violence to her mother-heart.

The difficulty which non-Catholics raise against venerating or invoking the Queen of All Saints is easily explained. Ignorant of the fact that there can be no such thing as divine religion without sacrifice, they naturally recoil from praying to or praising her, because they have only prayer and praise to offer to the Mighty God. But "we have an altar," as St. Paul says; and thereupon we offer the adorable Sacrifice of the Mass—the only homage worthy of the King of glory. Furthermore, Protestants have no conception whatever of the spiritual motherhood of Mary: that on Mount Calvary she was formally appointed the spiritual Mother of all the faithful.

Every Catholic knows that, as Mary is exalted far above any other creature, she must be worthy of a homage and other saint. We need never fear honoring too much her whom the Almighty honored so highly. It is apprehended by every Catholic that, as the merits of our Blessed Lady, freely bestowed by the special favor of God, immeasurably surpass those of other saints her intercession must be inconceivably more powerful in its effects, and should therefore be more diligently and frequently sought. She was nearest to Christ in suffering, so is she nearest to Him in glory. Mary's place, therefore, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she was thus rendered the means of conveying all else. "No grace come from heaven to us, in heaven is at the right hand of the Redeemer who will come to judge. Since she was the means of conveying life itself into the world, she is the mother of all who live. There are no children of God of whom the Blessed Virgin is not the Mother. Jesus Christ came to us through Mary, and she

A CATHOLIC CHAMPION.

Count de Mun and His Services to the Church.

In these days when France stands so sorely in need of wise, prudent and Christian leaders, it is a source of gratification to all who regard "the eldest daughter of the Church" with affectionate esteem, and who wish the republic well, to know that the Count de Mun, who has so often in past years proven his devotion to his native land and exhibited traits that render him not only a safe, but also an admirable leader, is to return again to public life. For the past two years this distinguished Frenchman has been prevented by the condition of his health from taking that active part in French affairs which he formerly did, but it would now appear that he has regained his strength, since it is announced that he is about to resume the place which he filled so acceptably in the past and proposes to make his voice heard again on French public questions. As leader of the Catholic deputies, Count de Mun, under former administrations, was instrumental in effecting not a little good for the French people, and for one of his addresses on the subject of education he was personally thanked by the Sovereign Pontiff.

Albert de Mun was born fifty-five years ago in the Chateau de Lumigny, a possession of his family situated in the department of Seine and Marne. His father, Adrian, Marquis de Mun, who was born in 1817, married Mile. de la Ferronnays, a daughter of Mrs. Craven, who did not long survive the birth of the subject of this sketch. Albert, the son, during his boyhood, was noted for his studious habits and his love of books, and had been left free to choose his future career he would probably have selected a different one than that upon which he entered in his first manhood. From time immemorial, though, the De Muns had entered the army, and no exception was to be made in his regard. In 1860 he was, accordingly, sent to Paris, where he entered the military academy at St. Cyr, and there he spent the usual term in study, graduating at the expiration of that period with the rank of sub-lieutenant. His first

FIELD OF ACTIVE DUTY was in Africa, thither he was ordered and bidden to join one of the cavalry regiments then serving under McMahon, who held the post of governor of Algiers. The young lieutenant remained on the northern African coast—having occasional encounters, in which he displayed his skill, with the Algerine tribes—up to the time of the outbreak of the Franco Prussian war. Then France called home all her available forces, in order to give battle to the advancing Prussians, and Lieutenant de Mun found plenty of active service awaiting him. He reported himself bravely upon successive fields, won the cross of the Legion of Honor, and then, unfortunately for his future advancement, found himself shut up in Metz with Bazaine. That general, as is well known, without making any ostensible endeavor to raise the siege of Metz or to withdraw his immense force from the beleaguered town, tamely surrendered to the Germans, and the garrison placed upon parole could take no part in the subsequent battles of the war. This mattered but little, though, for the victorious Prussians were already at the gates of Paris, and Lieutenant de Mun had hardly regained his release from Metz before the war was at an end.

It was in March, 1871, that Count de Mun reached Paris, and then the Commune was in control of that unfortunate city. He still remained a loyalist at heart and hoped that some lucky turn in affairs would put the Emperor again at the head of France. In the meantime, though, he was not content to remain idle. "Always a loyal son of the Church," he deplored the un-Christian spirit which was spreading among his countrymen, and set himself at once to the task of counteracting it to the best of his abilities. After looking over the ground carefully, he came to the conclusion that the most efficacious means he could employ to keep the French artisans

ALONG FROM COMMUNISM, was to organize workmen's clubs and invite them to join those associations, which he took good care to establish upon a thoroughly Catholic basis. With that purpose in view, he travelled extensively throughout France, and in the addresses which he then delivered may be found the first indications of those great oratorical powers which he has since displayed. His success was phenomenal, and a very large number of Christian workmen's associations came into being, the annual conventions of which constitute one of the most important phases and influences of French national life at the present day. Count de Mun was quick to perceive that in the work in which he was then engaged he had found a more congenial occupation than the pursuit of military glory, and he, therefore, resigned from the army and resolved to devote his energies and subsequent years to a nobler warfare, that of combating the spirit of communism and infidelity, with a view of keeping his countrymen true to the principles and practice of their Catholic faith.

Naturally, Paris, where the malign influence of such men as Gambetta, Floquet and their colleagues was asserting itself in legislation inimical to the Church, attracted the attention of the count, and he felt impelled to seek an election to the Chamber of Deputies, in order that he might the more effectively combat the enemies of religion. He had little difficulty in finding a constituency willing to accept him as its

representative, and in 1875 he presented himself as a candidate to the electors of Pontivy. His splendid oratory won him a signal triumph over his opponent, but when he went to Paris he was unseated on the ground that his election had been won by undue clerical influence. Nothing daunted, he stood again the next year, when he was again triumphant, and then his voice began to make itself heard in the chamber, where he became noted as

A STaunch DEFENDER

of the Church, and angered his opponents to such an extent that, after his re-election in 1878, he was again unseated, it being again falsely alleged against him that the priests had interfered to procure his election. Three years later, however, he was returned by so decisive a majority that his enemies did not dare to question his right to his seat, and then he began anew his stalwart championship of the Church and religion. "Thoroughly convinced as I am," he said on one occasion, "that the Catholic faith is the sole indispensable basis of natural laws and institutions, of social and political order; that this faith alone is capable of counteracting the poison of revolution, averting the evils that its principles bring in their train, and of securing the welfare of my country, I am firmly resolved, in whatever position I may be placed, to devote myself unreservedly to the defence of religion. Open war is now declared against the Church, and the hour has come for all Catholics to rally around her, to protest against the projects of her adversaries, to defend her rights and liberties, to secure for her children a Christian education, and thus restore to France the peace and prosperity she has lost."

These words may be said to contain the whole of Count de Mun's programme. To the tasks which he outlined in the foregoing sentences he has devoted himself assiduously since he uttered them, and they formed the chief aims of his efforts, even before he publicly announced his purposes. He did not confine his labors, though, to the Chamber of Deputies. He recognized that that body depended for its composition and character upon the electors, and hence he determined to address himself as often as he could to the latter individuals, in the hope of inducing them to choose as their representatives men who should not be hostile to religion. His success would undoubtedly have been greater had he been

ABLE TO LAY ASIDE

his Monarchical principles and come out as a Republican. But old traditions die hard with such families as the Count de Mun's, and he clung tenaciously, like many another Frenchman, to royalty, and dreamt of a day when the empire might again come back to his native land. Yet so grand was his advocacy of religion and right, the French electors, Republicans though many of them were, gallantly forgot his Royalist proclivities and supported the count, and listened attentively to him whenever he appeared before them to advocate any measure or to urge upon them the duty of organizing for the defence of their faith against its enemies. And not less loyal than he was to the empire—in fact, far more loyal—did the count show himself to the Holy See and its illustrious incumbent, Leo XIII. He never wearied of praising the sublime character and lofty purposes of the Pope, and several years ago he personally headed an immense delegation of French workmen who went to Rome to pay their respects to the Prisoner of the Vatican and to assure him of their unwavering fidelity to the Church.

When the lamented Cardinal Lavergerie, acting upon the advice of Leo XIII, appealed, in that celebrated address which he made at Algiers, to the old French nobility to abandon their Monarchical ideas and come out loyally in support of the republic and its institutions, Count de Mun was still a Royalist. Knowing how great was his influence in France, and how influential his example would be the Cardinal appealed to him in a special manner by letter to follow the advice which he had given the French nobility. The count having in the meantime learned that Monsignor Lavergerie spoke upon the suggestion of the Sovereign Pontiff, consented to lay aside his long cherished notions and dreams, and from that day forward he has shown himself a loyal adherent of the existing regime. He had previously retired from

THE CHAMBER OF DEPUTIES,

but now he deemed it his duty to seek re-election as a Republican, in order that all his countrymen might know that he accepted the situation and had acted upon the advice of Cardinal Lavergerie. He easily secured a seat in the chamber, where he was at once recognized as the leader of the Catholic Republican members, and his activity doubtless impaired his health to the extent that a couple of years ago he was constrained to forego his work and recuperate his powers. Now he is again to return to the field, and as he is still in the prime of life he can be counted upon to render the Church and religion many signal services yet in addition to those that he has already performed. France needs such men as Count de Mun, and had she more of them she might have escaped not a few of the ills that have befallen her in the last quarter of a century.

The Count de Mun is the father of two boys, now well out of their teens. His eldest son died while he was quite young. It was the count's wish to have his children educated in their native land, and he entrusted the boys to the Jesuits, by whom he had himself been instructed. When the law was enacted which banished the followers of St. Ignatius from France, he took his boys over to England and placed

them in a Jesuit college there, thereby emphasizing his condemnation of the law which expelled the Jesuits and his appreciation of the Jesuit system of education. Things are not as bad in France now as they were in the days when Jules Ferry and his allies were waging open, undisguised warfare on the Church—a reaction was sure to follow that era of fanaticism and madness—but there are still plenty of things that call for better adjustment in the relations of Church and state, and Count de Mun will not lack opportunities for the exercise of his abilities and the display of his loyalty to State and Church alike now that he has re-entered public life and re-assumed the work to which he has practically given the last twenty-five years of his own life.—Boston Republic.

KEEP HIM AT SCHOOL.

Parents, Give Your Boy Every Proper Chance.

The hopes of his parents are always set upon the future of their son, and, in every rank of life, the outlook of the home from his infancy is towards that entrance into life to which the man child is born. What "John" will do and how he will do it; what "Thomas" will learn and how he will spend it; what "Joseph" will make of a good point, and the comfort he will bring to their old age—such topics are foremost subjects of thought and matter for conversation under the major part of the roofs covering diverse homes; and it is singular that, with it all, John and Thomas and Joseph and their brethren are thought of too seldom in the most unselfish, sensible and considerate light. Parents are in too great a hurry to give their son "a chance," are too anxious for present effects to allow time for bringing into force the causes that shall work the greatest good. Anxious as Catholic parents are to have their children grow into the full sunlight of success, and keeping pace with the leaders of our nation, they are not generous enough to our boys in the gift of time when it is golden. They shorten the years of struggle, and when every moment is capital upon which they may draw throughout life for unfulfilling interest, they put them to digging, delving and gathering in a short and meagre harvest of the poorest character of labor.

A boy without an education cannot take his place as a man among educated men. He is handicapped from the start and must lag behind. The difference of even one year in a boy's mental growth will tell upon his whole future; the difference of two years or three years may not be counted. All the study and thought of a hampered boyhood and over weighted youth cannot give to him that wide, swift, keen and ready view of the many difficulties he must encounter which he gains from a few years of study when study alone is the business of the days and the weeks. As the time of vacation draws to a close the vision of benches filled with eager, mischievous, interested faces is marred by the thought of the faces that will be missing.

Boys who have done well and reached the level on which they would rapidly advance; boys who have lost time, to whom another year would open a hundred gates instead of one; boys who have done ill by their books, and, leaving school now, must inevitably sink lower and lower in the scale of citizenship, if not of manhood and virtue—how many of these will fall to appear when the schools open because they will begin in a vision, but there will be a small army, no doubt, unless this plea for them should reach far and wide.

Give the boys all the schooling possible. At the cost of a little longer waiting for relief, of a harder struggle on the parents' part, of darker hours and heavier burdens, keep them at school as long as it is possible. Make them go and make them mind their teachers. It will be worth untold gold to them if used aright, and with a boy there is always reason to hope for the best use of a good thing.

As "it is the exception which proves the rule," there are, of course, some among our readers to whom the following of our suggestion is indeed impossible. There are homes to which the earnings of the small boy mean far more than seems possible, and to their need and his efforts we pay all respect. But, if possible, free him from the too heavy burden, and give him a chance for all time. Another year, at least. A year is a long time under such circumstances, but it will pass, and, if self denial can be carried any further, practise it for the boy's sake. If it cannot be patient and hope under the trial, but do not shrink from the question, do not slur it over, do not use that wily self-deceit which sees a barrier that would vanish if the will were set against it courageously. We know that Catholic girls are spared from labor and sent to school long after Catholic boys are out of all reach of school influences, hardening and dulling (if nothing worse) in workshop, factory, clerkship or trade. It is the son who must grow into the wage-earner, the home-maker and the family-keeper. The higher place to which his years of schooling lifts him will mean better living, better loving, better old age and an easier passage out of life for all who depend upon him.

It is a most serious matter to which we call attention, say the *Standard and Times*. Never before was an education of such paramount importance. Every pursuit opens a field for investigation, the questions of the day are in-

deed "live issues;" the ways and means of earning and spending, of saving and keeping, are more and more intricate and complex with each year. The little fellow who is taken from school at twelve years of age (or even earlier) does not know that he is being marked for an inferior position and, perhaps, shut out from comforts and a position necessary to the development of his best powers. It is taking a mean advantage of him, and he will learn that sooner or later. Therefore keep him at it in spite of himself. The parochial schools improve with every year. The pupils they send out prove this in many a contest. They look to the highest and aim to do the best with all Catholic children, considering Catholic boys no less than Catholic girls. If every Catholic parent will do the best that can be done for the children with the advantages within reach, the result, being in the hands of the All-wise Father of parents and children, teachers and pupils, cannot but lead to success and a growth upwards.

HIS DEAREST FRIEND.

In the year 1894 a wealthy American gentleman who was making a tour through the chief cities of the Western World, strolled one day from his hotel in Dublin into a poor part of the suburbs. As he passed along the dark and narrow lanes, he saw through the open door of a Catholic church the glimmering sanctuary lamp, and turning in he paid a visit to the Blessed Sacrament.

Shortly after, there entered a poor aged woman. She passed up the centre aisle, and turning to the right looked longingly at the altar and statue of Our Lady. Before she knelt down she lit a candle and placed it on a stand beside the shrine, and in so doing attracted the attention of the American gentleman. He prayed a little longer, then rose, and quietly walking up to the poor woman, touched her gently on the shoulder.

"Would you be so good," said he, "as to tell me why you lit that candle?"

"To honor the Holy Mother of God, and get an answer to my prayer," was the simple reply.

The gentleman knelt down and said a few prayers to Our Lady, but long after his prayer was ended he still knelt watching the deep fervor of the poor old woman, till his curiosity again led him to approach and ask:

"Do you think your prayer will be heard?"

"Do I think my prayer will be heard? I am sure of it! I always get what I ask for the Blessed Virgin."

The visitor was deeply struck by her faith, and retiring, sat and again watched her as she knelt in earnest prayer, till a third time he went up to her.

"My good woman," he said, "I hope you won't be offended if I ask another question, but really I should like to know the favor you are asking of Our Lady?"

"I had a son," she answered, "as good a lad as a mother could wish to have, but many years ago he went to seek his fortune in America. I have long lost sight of him; but I am sure if my boy only knew the great wants of his dear old mother he would come and help me. So I daily ask the Blessed Virgin to tell him where and how poor I am. That she will grant my prayer I am sure, but I suppose it will be in her own good time."

"And what is the name of your son?" she told him, and, full of surprise, he exclaimed:

"I know your son! He is my dearest and best friend. He is now a wealthy man, and before I left America he begged me to spare no expense if I saw any means of finding or hearing anything of his dear old mother."

"They left the church, and before parting all needs were supplied.

"And," said the gentleman, "when I go to my hotel to night I shall write to your son and say I have found his dear old mother, and tell him where you are."

The Blessed Virgin cannot neglect the prayer of faith and constancy, and will obtain from God all that we ask.—Poor Souls' Friend.

The Ideal Catholic Mother.

There is the mother of the family, whose life is one unbroken round of acts of affection. The spirit of sacrifice, the craving to bear others' burdens, is her spirit. You know how a good mother watches at a sick bed the live long night, passing back and forth through the dark rooms, listening to the breathing, answering every sigh with a comforting word or a cool drink or a soft caress. The accents, the tones of the voice, the very silence, the manners, the ways, of a good mother, diffuse what Scripture calls the fragrance of ointments around her household.

You know, too, how she saves and pinches to keep off debt, to dress the children neatly, to save a penny to give them a holiday, to save a dollar for hard times or a spell of sickness. And all this sacrifice is a matter of course with her.

But the truest glory of a mother is her patience. The patient mother is the valiant woman of the scripture. She is the woman who smothers her anger; who will suffer the impertinence of an unruly child in silence; who forgets as well as forgives; whose admonition or correction is the reluctant tribute of a tender heart to the child's well-being. Do you want to know how she is able to do this? The

PICTURES FOR Sunlight Soap WRAPPERS A pretty colored picture for every 12 "Sunlight" or every 6 "Lifebuoy" Soap Wrappers. These pictures are well worth getting. Address: LEVER BROS. Ltd. 23 Scott Street, TORONTO.

secret of it is that she finds time—in the heavy duty of being everybody's servant—to attend to religion; to make her monthly Communion; to give alms to the poor from her hard savings; to visit and watch with sick or afflicted neighbors. It is, in a word, because she ever gazes in spirit upon that Holy Family where Mary was mother that she is able to be a good Christian mother.—Sacred Heart Review.

DON BOSCO AND THE PREVENTIVE SYSTEM.

Salisian Bulletin. The plan of education adopted by our beloved Father Don Bosco was founded entirely on Christian charity. The short admirable treatise he wrote on the preventive system bears ample testimony to his tenderness of heart and perfect knowledge of children. His express instructions regarding punishments are: "As far as possible avoid punishing; when absolutely necessary, try to gain love before inspiring fear; the suppression of a token of kindness is disapproval, but a disapproval which incites emulation, revives courage, and never degrades. To children punishment is what is meant as punishment; with some pupils a cold glance is more effective than a blow. Praise when merited, blame when deserved, are recompense and punishment. Except in rare instances, correction should be privately given with patience and prudence; so that, with the aid of reason and religion, the culprit may fully understand his fault. Some pupils do not feel spite, nor nurse revenge for punishment; but the masters who observe the boys closely, know what bitter resentment is felt, above all, for punishment wounding self-love; they forget chastisement from their parents, but never that inflicted by the professors; and many instances are known of brutal revenge in old age for some justifiable chastisement incurred in school. On the contrary, the master who discreetly and kindly admonishes, awards gratitude; is no longer a master, but a friend wishing to improve and preserve his pupil from punishment and dishonor. To strike, to place in a painful position, etc., should be absolutely forbidden, both because disapproved by law, and that it irritates and lowers the children's character. The master should clearly teach the rules, as well as rewards and penalties instituted as safeguards, so that the child cannot excuse himself under the plea of "I did not know." During the many years in which I endeavored to practise this system, I do not remember to have used formal punishment; and with God's grace I have always obtained, and from apparently hopeless children, not alone what duty exacted, but what my wish simply expressed."

Many well meaning people never seem to realize that, no matter how deep an attachment may exist between relatives or friends, there are times when solitude is desirable. We wonder that so many friendships are broken; very often it is because each sees too much of the other. The little time spent alone gives one an opportunity to think of the kindnesses possible, the delights of a friend; and then, too, it is the time for one to take out one's soul and see what sort of condition it is in; think over whether one's tongue has been too quick; think over the sins of omission and of commission; think over every day life, and how it can be made to go easier. One can never do this when surrounded by others.

A Million Gold Dollars would not bring happiness to the person suffering with dyspepsia, but Hood's Sarsaparilla has cured many thousands of cases of this disease. It tones the stomach, regulates the bowels and puts all the machinery of the system in good working order. It creates a good appetite and gives health, strength and happiness.

Hood's PILLS act harmoniously with Hood's Sarsaparilla. Cure all liver ills, 25 cents.

Scott's Emulsion Has been endorsed by the medical profession for twenty years. (Ask your Doctor.) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-Liver Oil and Hypophosphites. Insist on Scott's Emulsion with trade-mark of man and fish. Put up in 50 cent and \$1.00 sizes. The small size may be enough to cure your cough or help your baby.

WEBSTER'S DICTIONARY AND— The Catholic Record for One Year FOR \$4.00.

By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers. The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which no one hundred other volumes of the choicest nature could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its contents every day in the year. As some have asked if this is really the Original Webster's unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well expended in writing. It contains the entire vocabulary of about 300,000 words, including the correct spelling, derivation, inflection of names, and is the regular standard size, containing about 300,000 square inches of printed surface, and is bound in cloth. A whole library in itself. The regular price of Webster's Dictionary has heretofore been \$12.00. N. B.—Electromagnetics will be delivered free of all charge for carriage. All orders must be accompanied with the cash. Address, THE CATHOLIC RECORD, LONDON, ONT.

The O'Keefe Brewery Co. of Toronto, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Ales, XXX Porter and Stout. Filson Lager of world-wide reputation. E. O'KEEFE, W. HAWKE, J. G. GIBSON, Sec-Treas. Vice-Pres.

FAVORABLY KNOWN SINCE 1828 BELLS. MAKE BELLING 25,000 Bells. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES AND BELL METALS. JOHN FERGUSON & SONS, 150 KING STREET. The leading Undertakers and Embalmers. Open Night and Day. Telephone—House, 573 Factory, 565.

COOK'S FRIEND BAKING POWDER Should be used, if it is desired to make the "Finest Class of Cakes—Rolls, Biscuits, Pastry, etc. Light, sweet, snow-white and digestible food. Results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

HOBBS HARDWARE CO. LONDON. Wholesale Hardware Cutlery and Bicycles Shelf Goods and Glass Silverware and Paints Oils, Etc., Nails Barbed Wire

—OBJECTS OF THE— New York Catholic Agency The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—patrons on purchases are charged the same prices as the actual prices charged. 2nd. No extra commissions are charged on articles, embracing such as many separate trades or lines of goods, can get such goods all the way to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 3rd. Should a patron want several different articles, embracing such as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the way by sending to this Agency. 5th. Clergymen and Religious Institutions are allowed the regular or usual discount. Any business matters, outside of buying and selling goods entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving the authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 49 Barclay St. New York, N. Y.

FIVE-MINUTE

Twentieth Sunday

GETTING NEARER Brethren, I recommend reading of the whole the Colossians, especially from the ninth to the 11. It contains a short grace which should be a character. "Bein' knowledge of God's w'thy of God, being a good work, and in knowledge of God, last words that I will morning. Have you increase edge of God since Now, I fear that man mit that we knew things the day we q than we do at pres words of the poet app many of my hearers: "Now 'i Than when I was a b And this refers to edge in a special m boy starts out in life, he usually takes it for religious instruction is a poor compliment to wisdom in our Lord's a poor compliment to geuce. "As the h the fountains of water long for thee, O God, thirsted after the str Well, brethren, no thirsted, but how ma for the knowledge of God, y boy's religious life, y boy's life requires, y secular affairs you constant study of y your business in ord so must you study His Scriptures. His s gress in the spiritual vital interest. Just so; to make who wants to do the ren, be honest with that to keep out of j sense, is the main bu Isn't your whole be over-riding struggle claws off of your essence of religion is elevation—elevation the flesh and the e God and union with above nature's pow with God is in the knowledge of Him, love of Him. Our Samaritan woman: which we know." Y we read about, tal others talk about; anything we want read about it, and ling about it. But some one m this is rather theo word of practical a attend the High M long sermon on Su out the shortest Ma home and spend the ing the Sunday novels. Come to a and Advent. Read a chapter i the week, at any ra Advent. And ra the parochial lib good books, secular and give you good spir reading. Make i matter of conver family and friends faced about it. women would tal traths of religion a reverend clergy the crease in the know

OUR BOYS The A The blush of morn is o The clouds have can God bless the lakes w Shall see their first Who made the dawn s And bade the shades Will give these dear Our Lady of the Sa The sun is at its mid The life of life mov We glance on faces s On scenes on mirth While sounds of toll a In crowded streets Look down to pity, g Our Lady of the Sa The parting glory in Has crowned the hil God grant the souls e That leave their ear and they will find th When they shall se Oh! bring them to Our Lady of the Sa —A. A. E., in Ann

Messag "Young women life is to do some thing. You, very formed the idea th enjoyments are th This is a great ment in the broad highest direction, life. Ease is not joyment is not for to be made bette got to suffer an be a spark of th words. The time shall see that al and pain, and so sympathy for so into a strength o will despise eas pty those who a hended and recei creations of life

FIVE-MINUTE SERMONS.

Twentieth Sunday after Pentecost.

GETTING NEARER HEAVEN.

Brethren, I recommend to you the reading of the whole of this Epistle to the Colossians, especially chapter first, from the ninth to the fourteenth verse. It contains a short summary of the graces which should adorn the Christian character.

Now this little joy To think I'm farther off from heaven Than when I was a boy.

And this refers to heavenly knowledge in a special manner. When a boy starts out in life, even a good boy, he usually takes it for granted that his religious instruction is finished.

Just so, to make progress. But who wants to do that? Come, brethren, be honest with me: Isn't it true that to keep out of jail, in the spiritual sense, is the main business of your life?

OUR BOYS AND GIRLS.

The bluish of morn is on the skies, The clouds have caught the coming ray; God bless the babes whose tender eyes Shall see their first of earth to day.

Young women, the glory of your life is to do something and to be something. You very possibly, may have formed the idea that ease and personal enjoyments are the ends of your life.

social intercourse will take their appropriate positions with relation to the business of life—its staple duties. Recreation will become recreation—simply the revival of your powers, that they may all the better perform the work which you have undertaken.

Do not seek for yourselves any prominent field of service where you will attract the attention of the world. Remain where God places you. Some of the noblest heroisms of the world have been achieved in humble life.

I would be the last one to cast a shadow upon your brow, but I would undecieve you at the first, so that you may begin life with right ideas. Life is real—it is a real and earnest thing. It has homely details, painful passages and a crown of care for every brow.

Your happiness is very much in your own hands, so are your usefulness and your good name. I do not ask you to be anything but a glad, sunny woman. I would have you at peace with Heaven, with the world, and with yourself, that tears shall flow only at the call of sympathy.

What is his name? You know it, of course. Sometimes he is called the Wizard. When he was a boy he was neither a complimentary nor a discerning term.

What is his name? You know it, of course. Sometimes he is called the Wizard. When he was a boy he was neither a complimentary nor a discerning term.

Young women, the glory of your life is to do something and to be something. You very possibly, may have formed the idea that ease and personal enjoyments are the ends of your life.

He began to carry a basket through the trains, a basket containing figs and apples and peanuts, besides his newspapers. He paid cash for everything, and was known in wholesale circles as "Honest Little Al" from his scrupulously honorable principles.

But every genius must be allowed its eccentricity, and so Al got tired of merely making money. He gave up the vegetable market and the book stall. He bought three hundred pounds of old type from a newspaper, and set up his printing office in an unused smoking compartment of the train upon which he vendited fruits and nuts.

About this time he began to get interested in telegraphy. He frequented telegraph offices all along the line, and continually begged for information. The telegraph operators regarded him as a nuisance, but he managed to pick up a little knowledge of telegraphic science wherever he went.

So industriously did he apply himself, that, as Mr. Mackenzie said, "he soon excelled his teacher." But Al was not yet satisfied. He constructed a telegraph line of his own for experimental purposes, making every part of the equipments himself.

Mr. Edison was asked some time ago for his opinions as to what methods of life are most essential to success. The Wizard of the Nineteenth Century paused and replied: "I can answer only for myself. My habits have always been simple. I have been so much engrossed in my work that I have never found time to think of unnecessary luxuries."

His appearance bears out the statement. His favorite attire is a long linen duster and an old straw hat. As he says himself: "Experiments and dress suits don't agree, and he is nearly always dressed for work. Fame and riches make little difference to the Wizard. Work is still the absorbing interest of life to him.

Mr. Edison was a total abstainer. "I never use intoxicants or 'stimulants' in any form," he declared, in response to an inquiry. And the questioner asked "Why?" The Wizard smiled. "I have a better use for my head," he said. Isn't that a neat temperance lesson?

Best for Wash Day For quick and easy work For cleanest, sweetest and whitest clothes Surprise is best

for following them come friends and power and riches, and what these last do not always give, a light heart and an unassailed conscience. H. W.

CHATS WITH YOUNG MEN.

The young man at home has duties towards the other members of the family and exerts a strong influence on younger brothers and sisters. How shall he conduct himself there in a becoming manner?

Home is one of the most sacred of secular words. By it we mean the family dwelling and all the related circle that surrounds the hearth, the table and the altar. It includes in itself, in combined oneness, the ideas of happiness, order, morality and earnestness. Youth is one of the most important seasons of life.

Perhaps, for our purpose, it is well that it should be so, and that we should not restrict the common usage of the phrase by fixing it down to any interval of years, but rather consider it to be a generally understood form of words employed to signify that period of life at which boyhood ceases, individually begins to assert itself, and one requires to enter, in some measure, upon definite preparation for the business of life, whatever that is to be; and which extends until one has, by his own acts, but within the proper limits of law, established himself in an independent and self-supporting position, and voluntarily undertaken duties which so alter his position in the family of which he is a member that he is no longer a resident under the roof of parents or guardians, or subject to their legal control or management.

His home is to "a young man" really the domestic circle in which he dwells as a subordinate or semi-subordinate part, owing allegiance to its head, and owing relationships—to which are annexed responsibilities—to each of its members. The subject set before us for consideration is, "What a Young Man Do for His Home." It may be in his parents' residence; under a guardian's care; in lodgings, which is a temporary substitute for a residential home; or in a boarding-house, chambers, or college-rooms, where some portion of the advantages of home is received, and some portion of the discipline of home is exercised by delegation, but without abrogation or breach of the natural and moral family relationships and responsibilities under which we lie to parents or guardians, brothers or sisters, or other members of the household of which we form part. So understood, we shall endeavor to supply some useful and relevant suggestions to those who are still, luckily for them, members of the hopeful class of young men.

A young man at home can do much for it by personal habits. A young man should be tidy, cleanly, careful in his obedience to the laws of health, and attentive to good manners at table and in family intercourse. He should be punctual in observing and maintaining the discipline of the household—in rising, in being present at meals, in the preparation for, and performance of, the duties of the day, whether at home or abroad, and in home-coming at such time in the evening as is fixed for family worship and retirement to rest.

His dutifulness on these points will, if exemplarily, uphold and make pleasant the domestic arrangements, on which so much of the comfort of a family depends, will materially aid in the regularity with which the offices of the household can be performed, and more or less assist in the formation and confirmation of habits of punctuality, order and diligence in which it has been, or ought to have been, trained, and will impart delight to the hearts of those who, as parents or guardians, have the household management in charge. The habits of speech to which "a young man" is prone, often injuriously affects the comfort of home. The young man who restrains his tongue from using coarse, vulgar, slangy, rude, impertinent, improper, and irreverent words, and who guards his lips against the utterance of unseemly references, of ill-conditioned grumbling, of untrustworthy statements, of slander or scandal, of offensive innuendo or imputation of wrong motives, does or imputes to sweeten and elevate conversation, to purify and improve the moral tone of the family life, and strengthen truthfulness and charitable feeling.

Best for Every Day For every use about the house Surprise works best and cheapest. See for yourself.

He who is able to obey the apostolic injunction—"Let your speech be always in grace, seasoned with salt, that you may know how you ought to answer every man," (Col. 4. 6.) will do much to refine thought and quicken intelligence; but whosoever adds to this the desire and power to speak of the grace of God through Christ at fitting times and in befitting terms can do even more to enlighten and persuade those who hear him of the excellence of religion, especially when holy speech is matched with kindly affection, family fidelity and good deeds at home.

A young man can do much for his home in his family relations. He can "honor" his father and his mother—and be exemplary to others while doing so—by ready submission to their reasonable wishes, and willingly following the lines of domestic life and duty, settled or regarded as right and expedient by them—or those who hold a similar relation—for the proper regulation of the family concerns.

Considerateness of their position requires avoidance of masterfulness on his part, or undue demands for servility on theirs—in fact, of anything which will injure their interests or affect their standing at home or in society. He can be an adviser, a companion, a protector, a household gladder, an intermediary between the family and society, an aider in home amusements, and general recreation, and can assist them in their benevolent and religious duties, and be exemplary in attention to the things which make for peace and pleasure in this life, and for the grace and glory in the world to come.

Much of his power to do good, in these days, will depend on the choice of his companions. He can and should be careful never to enter into friendly relations with the vain and foolish who make a mock at sin! He can avoid familiarity with those whose ways, habits and dispositions unfit them for being introduced to the home circle, or might exercise an evil influence on any member of the household on being received as his friend within the precincts of the family. It is usually a fair sign that a friendship is not safe if there is any feeling of unwillingness to let it be known at home, or dread of the companionship being regarded as unsatisfactory to those whose interest in him is greater than whose happiness ought to be his holiest human duty. Secrecy as to the company he keeps is a young man's snare; frankness and openness in these matters is a beneficial safeguard.

Companionships, however charming, which cannot be known of at home, ought not to be formed, or if, perchance, in ignorance they be, they should be resolutely resigned in an honorable and straightforward manner. Are they home-worthy and heart helpful to him? are tests which can be readily applied by a young man to any growing friendship. The instinct of concealment is an almost infallible mark of the wrongness of the choice made or inclination nourished. Friendship should be strengthening, not weakening; help, not hindrance. Happy is he who can say, and that truly, "I am a companion of all that fear Thee, and of them that keep Thy precepts." (Ps. 119. 63.)

Don't worry about Winter... You'll feel ready for anything and everything in the way of weather, if you have your clothing interlined with Fibre Chamois. Last year's experience has proved it to be the only perfect warmth giver, because it is light, adding neither weight nor bulk, and yet offers a complete protection from the fiercest blasts of the coldest day.

ments, and circumstances, he can enhance the happiness and brighten the life of home. Constancy, punctuality and trustworthiness are not only beneficial to those who entrust him with their interests as employers, but good for himself and productive of comfort and joy to those at whose hearth he sits, in whose heart he has a dear place. It may be true that all dwellings are not true homes where the heart is gratified and the soul satisfied; but even in these the "Light of Life" may be diffused and its radiance may be effectual, if a young man makes God the "man of his counsel," moulds his character on that of Christ, and regulates his conduct by the divine law and the prudence it inculcates.

The cynical statement sometimes made that "the very dregs of men often rise uppermost, that vice prospers and is clothed in purple, while virtue is reduced to rags," is only apparently true. It is exceptional among the vicissitudes of the world, and is not an abiding general fact in life. It is a vile sophistry when used to deprave life, degrade character, and demoralize conduct. The real history of the world and the experience of man declare it to be false in fact and deceitful in application. We often see the outside of things than we know the inward smart that lashes seeming prosperity in the way of sin with scorpions—for conscience has the everlasting stamp of godliness on it, and, though it may be dragged, never sleeps in unawaking torpor. It is sure to punish by remorse. Its command is: "Cease to do evil, learn to do well." The counsel of God is: "Learn to do well," so that you may not require to "cease to do evil." The young man can do this if he seeks to "love God and keep His commandments."

Of what a young man can do Jesus Christ is the best exemplar. He was "subject" to domestic duty in His Nazareth home, and there "He advanced in wisdom and age, and grace with God and men." (Luke 2. 51, 52). He was "tempted in all things such as we are, without sin." (Heb. 4. 15). This life a young man, by becoming like-minded, can imitate. He can read the wisdom of God in the Scriptures, and frame his life by its precepts. His life, governed by God's law, will be a blessed influence in his home while young. When passing from the home of his youth to that of his manhood, he will carry into it a life that shall be twice blessed. Then, when he enters into his heavenly home, he shall be blessed for ever in the presence of the Holy Father, in the grace of the Elder Brother and Saviour, in the joy of the Holy Spirit, and among the family of God.

Evolution and the Church.

Writes Prof. St. George Mivart: "Little, indeed, did these men (the apostles of evolution) dream of the part really assigned to them by God in the great cosmic process; and that, while good servants of physical science, they were none the less blind tools destined to aid in the triumph of Catholicity by showing to men, not blinded by prejudice, the essential difference which distinguishes pathological changes and increasing degeneration from healthy and progressive evolution; the canons for distinguishing which were long ago laid down by Cardinal Newman. The so-called Orthodox Church of the East may be compared to a chrysalis struck by a paralysis, which hinders it from attaining the Imago (or fully developed) state, and keeps it unchanging—like a fossil. The various heretical communities may be likened to species which have undergone a retrogressive metamorphosis (as is the case with various crustacean species), the lowest of which drag on a debased life—sans eyes, sans ears, sans limbs—sans everything."

The most remarkable cures on record have been accomplished by Hood's Sarsaparilla. It is unequalled for all Diseases. Parents buy Mother Graves' Worm Expeller because they know it is a safe medicine for their children and an effectual expeller of worms.

C. M. B. A.

Meeting of the representatives of the various dioceses of the C. M. B. A. of Canada was held at 183 St. James street last evening, and was largely attended.

forgets its higher destiny in the sacred duty of the parent. He fervently exhorted parents to guard their children against temptations on every hand, to teach them to read, to improve their minds by good reading.

The book, which has a beautiful frontispiece of Christ blessing the little children bears the imprimatur of the Archbishop of New York.

Latinists, so as to procure the real meaning. Certainly the words "lawless and disorderly crew," taken in their ordinary English sense, are hard words to apply to the average sincere and well-meaning Protestant denomi-

lation, though, if legally considered, even these words are not abusive, but accurately descriptive. For, following the allegory that the Church is a ship—"Peter's bark," as it has been termed from ancient times—then, as a logical necessity, all the other vessels sailing under the same colors are merely, as one might say, pirates, and it would be perfectly safe, therefore, to characterize them in charge of them as "a lawless and disorderly crew."

From the Lindsay Post. It is at least commendable to bow before the inevitable. But what appears to be inevitable may be delayed or altogether averted.

NERVOUS PROSTRATION. The Frequent Cause of Much Misery and Suffering.—It Snaps the Constitution and Makes One Involuntarily Ask Is Life Worth Living.

Reception Committee—Grand Chancellor Finn, vice Chairman, Dr. Germain and President H. J. Ward, 30; W. J. McElroy, 41; M. J. Polan, 7; J. Cahill, 13; J. Penfold, 7; S. Gaudry, 8; J. Courtois, 8; A. H. Spedding, 10; J. Girard, 14; Joseph Keiffer, 14; J. Olivier, 19; N. Racine, 19; F. Heil, 18; A. F. Lariviere, 20; F. X. Martin, 25; G. A. Carpenter, 27; F. X. Lenoir, 24; J. Fournier, 55; F. X. Lacavara, 171.

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,

At the regular meeting of Branch No. 14, Galt, Ont., held on the 21st, Sept., 1896, the following resolution was unanimously adopted: Whereas it has pleased Almighty God to call away Edward, eldest son of our esteemed brother, Patrick Radigan,