

ity to God is recognized; and, even in its most im-
m, is at least some restraint
vindictiveness of such people.

EDITORIAL NOTES.

American pilgrims who re-
lated the shrine of Our Lady
have undertaken to com-
unfished Chapel of the
in the Church of the Holy
ere. The cost will be about
and subscriptions are now
open up to do the work.
the pilgrims there was one
gentleman who accompanied
who is a Catholic. This
deeply touched by the
f miraculous cures which
erred at the sacred spot, and
the earnest piety of the
of visitors, has become a

ton of Geneva, Switzerland,
y longer be numbered
Protestant cantons of that
public. It was in former
by John Calvin, and down
period the Protestants
numbered Catholics in it.
ere were 31,000 Protestants
Catholics in the canton:
st recent census, that taken
owed that the Protestants
51,000, and the Catholics
The Protestant increase in
s was 64 per cent, and the
increase 173.7 per cent. In
autons the Catholic increase
y large, so that several of
ant cantons are gradually
ceasing to be distinctively

s comes from Rome that the
called by the Holy Father
urpose of considering the
reunion with the Eastern
now in session. It is com-
number of Western Cardinals
Patriarchs. The Easterns
the Patriarchs in com-
h the Catholic Church, but
fully cognizant of the state
among the Schismatics of the
hope may be entertained
ference will result in some-
tical. In fact much pro-
posed made by the Catholic
ng the Eastern schismatics
nt years, but this progress
ocal. The present move-
more general purpose.

to call the attention of our
the advertisement on the
e. We have secured the
ue of the Catholic Home
1895. It is a book that
olic family should have.
will find something in-
er. The Annual can be
read. It is a mine of in-
r Catholics, and no family
without it.

h of the Czar of Russia,
II, has plunged Russia into
with the exception of the
o recently issued a circu-
upon all to rejoice and
use the absolute ruler of
illions of oppressed sub-
his end. The Czar was
iever in the Greek faith,
d to be convinced that he
the right ruler of the
of his subjects, and that
Protestants, Stundists, and
did not admit of his
n the Church, were rebels
and underserving of any
o kind treatment. He
ess persecutor, or, at least,
resecution was carried on
reign, and in his name,
are of opinion that much
done without his knowl-
was a man of remarkable
Nicholas has succeeded
under the title Nicholas
not by any means the
character of his father.
be seen whether the new
as staunch a friend to
s father has been.

OR "WALTER SIMS, the no-
A. no Popery lecturer,
an of the Independent
rty Committee (the A. P.
a bill for an injunction
ident C. P. Johnson and
the Illinois State Associa-
rain them for disbarring
council chambers of the
Professor declares that he
his up with another bill
000, as damages from the
ation for defamation of
for injuring his standing
There is evidently serious
ne A. P. A. camp, and
ding revelations on the
d methods of the dark-
ty may be expected if

these trials go forward. The ill suc-
cess of A. P. Aism in Illinois is at the
bottom of these dissensions. When
rogues fall out honest men may get
their due. The "Professor's" character
must have had a sudden rise in value
lately if it has been injured to the
extent claimed.

"AN ADMIRABLE PRIEST."

How Cardinal Gibbons Figures in
Paul Bourget's "Otre Mer."

Paul Bourget, whose "Otre Mer:
the New World as Seen Through
French Eyes," is running in the New
York Herald, had interviews with
Cardinal Gibbons, Archbishop Ireland
and Bishop Keane. Concerning his
interview with the Cardinal Bourget
writes:

His Eminence received me in an
unostentatious salon, decorated with
portraits of celebrated prelates. Those
of Leo XIII. and Cardinal Manning
are engraved and placed on easels.
Physiologically Cardinal Gibbons is
of the race of those ascetics with whom
it seems that mortifications have left
just enough flesh to suffice for the
working of the soul. Although he has
passed sixty years, he appears to be
scarcely fifty, so straight he is with
his slight and supple figure. I caught
sight of him the other day at Washing-
ton in one of the galleries of Congress
in civilian dress, and having as the
only insignia of his dignity a purple
skull cap at the back of the head. To-
day, in his house, he wears the black
cassock with the red band, a cassock
irreproachably kept, but which is not
quite new, and out of which his feet
pass in elastic boots with strong soles.

Simplicity is everywhere imprinted
around this man of prayer and action,
on him and around him. The hands
which protrude from the cloth, without
linen, are thin and delicate. The face
at once very serious and very calm, is
as though hollow and long, with a
rather strong nose, the upper lip some-
what protruding and motionless, like
that of the portrait of Erasmus in the
Louvre. It is the mouth of a writer,
of a diplomat more than of an orator.
The expression, besides, is in the deep
furrow of the cheek and in the eyes, of
so light a blue in that almost gray face.
Those eyes look with an admirable ex-
pression, very soft and very firm, very
lucid and very straight, a look of cer-
titude. The modern physiologists have
a word curious enough, but very pre-
cise, to designate those characters
wherein all the powers are subordinate
to a central energy, to a faith, scien-
tific or artistic, political or religious,
accepted without hesitation. They call
them the "Unified."

Seneca had already said, anticipat-
ing by one of those hits frequent with
a great moralist our modern theories on
the mind: "If you have met a man,
one, you have seen a great thing."
An inferior disposition does not suffice
to produce an equilibrium so complete.
It needs a very rare accord of circum-
stances and of instincts, of surround-
ings and of inward impulsion. That
combination has occurred for the Car-
dinal in a singularly exceptional
manner. Speaking to me about his life
he tells me, with the emotional grati-
tude of a believer who recognizes the
action of Providence behind the face of
this world which passes:

"I have had a happiness seldom
known. I was born here, I was bap-
tized, I received my first Communion
and I was ordained a priest in this
same cathedral of which I am to-day
the Archbishop." * * * And he
continues, relating of his first visit to
Rome, when he was sitting at the
Council of the Vatican, and how he
was the youngest of the thousand
prelates gathered in that assembly.
He was Bishop of South Carolina, and
had been a priest only five years. At
that period there were only forty-five
Bishops in all the United States.

"I recollect them," he continued,
"as they arrived here at the first
assembly of Baltimore, when I was
chancellor of the Archbishop. There
are more than twice as many to-day.
It is the same with the conversions.
They were counted in those times by
the tens. This year I have had seven
hundred in this diocese alone, which
is a very small one. The human soul
needs food," he added in English,
"and it finds that food complete only
in Catholicism."

He speaks very pure French, seek-
ing after his words a little. One feels
in listening to him that his speech can
never throw a very vivid brilliancy,
but it is so exempt from declamation,
and that spirit is so visible at the ser-
vice of a truth-bound conscience, such
a constant effort reveals itself at every
phase to equalize the thoughts and the
expression without overstatement and
without weakness, that an irresistible
authority emanates from it, really
quite the one which the physiognomy
had announced—gentle, firm and sure.
Quite naturally when we touch on
the grounds of social problems Car-
dinal Gibbons once again gives up
French for English. It seems as
though we should employ a foreign
language with all the more facility
when we have to communicate ideas
which are very familiar to us. It is
not the case. The more we have
thought of a subject the more precise
are our conceptions, the more shaded,
exact, the precision of that very
idiom which has served us to form
them. Perhaps we must seek there
one of the reasons for which so many
superior men experience such difficulty
in turning to their own use languages
which they know and which they read
perfectly.

"I have never had any influence on
the creation or the organization of the

Knights of Labor," answers the Car-
dinal to one of my questions. "I
only said about them, on the occasion
of my visit to Rome, that the Church
has no motive to condemn with one
single stroke and in principle all the
associations of workmen. I have
always thought, and I continue to
think, that the workmen have the
right to associate to protect themselves
against the possible tyranny of those
who employ them. I am aware of all
the dangers of these associations. In
the first place, the strikes—once
gathered together are too prone to
launch out in that direction which is
not a good one, and in which they
have always been crushed—further-
more, intolerance and persecution as
regards their comrades who refuse to
join in with them. In spite of those
dangers, I thought that the Church
risked losing too many souls in forcing
thousands of these men to choose be-
tween their faith and a society, the
principles of which have in themselves
nothing worthy of condemnation."

"A revolution in the United States?"
he replied to another of my questions.
"No, I do not believe it possible. The
Americans, it has constantly been re-
proached them, are first and foremost
practical men. Before dispossessing a
millionaire—a billionaire, if you like
—of a dollar they would recognize that
they are loosening the keystone of the
entire edifice and they would stop.
Our workmen are very intelligent,
of a daring but just intelligence, which
serves them to see the logic of ideas.
They understand already, in spite of
the sophisms of agitators, that to touch
the property of an individual is to touch
all the properties. Indeed, you saw it
when the Anarchists were condemned
at Chicago: public sentiment, mani-
fested almost immediately afterward
by a vote in an election, was in favor
of the Judge, the author of the arrest
and against the Governor of Illinois,
who had shown sympathy for the con-
demned. We have not with us the
ferments of revolution which still ex-
ist in Europe. Our workmen, when
they wish to work, easily earn
quite enough to live upon—\$2, \$3, \$4
per day. They will succeed in not
working more than eight hours. And
then they are not irreligious. There
is no example of a public man present-
ing himself as an Atheist." * * *

And upon my observation that I had
met at the University of Harvard with
a great number of spirits penetrated
with agnosticism: "It is true," con-
tinued Cardinal Gibbons, "that a
movement of that kind is recognizable
in certain very cultivated groups. But
it is circumscribed in these groups,
and Christianity remains very living
in private and public habits. Con-
gress is opened with prayer. The
President never addresses the people
without mentioning the name of God.
Sunday rest is faithfully observed." * * *

There is in the voice of the Arch-
bishop a passionate firmness and in his
eyes a warmer light when he speaks of
religious matters, and he also, like
Bishop Keane, boasts to me of the ben-
efactions of liberty.

"Our great force is that we have no
intercourse with the State and that it
respects our independence. We can
mix up in public affairs with efficacy,
under those conditions and for the wel-
fare of all. The State helps us oblig-
ingly when there is a demand for the
police. In Baltimore, for instance, at
the last Council, the administration
had established a special bureau for the
service of the Archbishops. But out-
side little details of this kind it does
not interfere with us. It is the public
which does so. They come constantly
to consult us. It is thus that lately, in
that affair of the Louisiana lottery,
which ruined so many poor people,
they asked me to write a letter for the
newspapers. I wrote it, and I think
that it contributed toward the cessation
of the scandal. The people like us
because we are with them."

And as I interrupt him to ask him if
it is the same with the rich, and if, on
the other hand, he does not foresee
great difficulties in the accumulation
of enormous fortunes in so few hands:
"Yes," he continues, "it is a
grave problem. We must hope that
in course of time they will find a better
manner of dividing wealth. It is for
that reason that just now I was telling
you of my sympathy for the associa-
tions by which the workingman de-
fends himself. And I have no fear, in
spite of the regrettable excesses which
they have produced, because our work-
ingman, I cannot repeat it too often,
is profoundly and thoroughly wise.
First of all he has the chance himself
of becoming the millionaire whom he
envies. There have been so many
cases. Besides, and even without that
hope, he is liberal and he is just by
instinct. When a tax on personal
property has been proposed I had occa-
sion to speak of it to several people of
the laboring classes. I found the mail
against that measure and for the same
reason. They did not approve of a
law which pushed toward spying and
lying. They judged it inquisitorial
and immoral." * * * Yes, I have
confidence in that people and I have
confidence in its love of truth. I had
the too evident proof of it when I
published, now some years ago, a small
book showing Catholicism as it is under
this title, "The Faith of Our Fathers."
Two hundred and fifty thousand copies
of it were sold."

The serious face of the prelate
lightens up at the recollection of this.
I never felt more than in seeing that
smile what a difference separates the
common glorie of the professional
author, who is counting his thousands,
through vanity or for lucre, and the
virile joy of the faith writer who meas-
ures the success of a book by the ser-

vice rendered to strong convictions.
The men of God have such teachings,
even without knowing it. With this
beneficent impression, which concluded
this interview, of which I thought it
useful to reproduce certain of the most
general parts, in crossing the threshold
of the Cardinal I carried away the
sentiment of having passed an hour
with an admirable priest.

"It really is something," as an old
Franciscan monk of Nazareth said,
while showing me a landscape in Gal-
ilee, and after having added to me:
"I see that horizon every day, and I
say to myself it was the one that our
Saviour saw when He was quite a
child. * * * Yes," he insisted,
"it really is something. * * *
Who has written that profound phrase,
where all the sublimity of the Christian
priesthood is found resumed: 'God
has given the priest to the world: the
duty of the priest is to give the world
to God?'"

HOW THE BAPTISTS OUGHT TO BEGIN WORK.

The following article, which we take
from the Detroit Evening News, is a
very interesting piece of sarcasm.
It might be taken to heart especially
by those Baptist preachers of the city
of Quebec who have for some time past
been conducting their business in a
manner not customary amongst Chris-
tians or gentlemen:

Our amiable friends among the Ba-
ptist clergy who are going to undertake
the business of making Christians out
of the Roman Catholics of this town
can't begin any too quick. The field
is a big one, and the work can be much
more economically conducted than is
that among the foreigners, which is
attended with so much risk of life and
at such fearful cost of convenience. It
would seem that there are among the
Roman Catholics of this town a whole
lot of people who would be pleased to
become acquainted with the tender
story of the Saviour, and would grasp
eagerly at affiliation with societies of
which the Christ, who has been all un-
known to them all these years, is the
central figure, the objective point of
all worship, and the measure against
which all human acts shall be placed to
determine their adherence to the type
of true godliness. Surely these people
are not so perverse that they would
turn away from the truth to which
even the rude barbarian hearkens
when it is clearly presented to him by
the earnest missionary. How to do it
should be the problem presented to our
Baptist brethren, not when to do it, or
how much to do. With so many thou-
sand souls in danger of damnation be-
cause the earthly temples that contain
them have not been immersed in a
Baptist pool, there ought to be no
trouble getting willing volunteers to
undertake the work of home missions.

But how are they to go about it?
It's a mighty simple matter. These
poor Catholics are led around by the
noes by their priests. That much
seems to be certain to the gentlemen of
the ministerial meeting. It would
seem, therefore, that it would be a
waste of energy to separate this con-
nection. Let the missionaries go
after the priests. Let Dr. MacLaurin,
for instance, make a call on Bishop
Foley and tell him the sweet and beau-
tiful story of Christ; let him explain
how the Saviour died for the Bishop
quite as much as the great Baptist mis-
sionary, Dr. Judson. Let him en-
lighten the benighted Bishop, who has
been groping in the dark so long; tell
him the necessity of following the
Redeemer as a type, and give, right
at the fountain head of Catholic
authority, an exposition of the true
missionary spirit. Let Dr. Grenell
seek out the learned doctor who is at
the head of the Jesuit college, and
show him how one-sided his wisdom is,
how little he really knows about the
history and the teachings of the Prince
of Peace, for whose following he and
his associates have given up all earthly
ambitions and devoted themselves to
work under the strictest rule. Let Dr.
Conley move upon the learned Dr.
Clemmewski, whose life is being spent
in the teaching of Scripture and the
science of divinity to the priests who
are, in turn, required to preach Christ
to these poor Poles about whom there
is so much concern; and if our good
Baptist brother shall be able to com-
municate with this gifted professor in any
of the languages which is at his con-
trol, let him tell him the novel story
of the birth at Bethlehem, the life in
Nazareth and, the crucifixion and
death. There can be no doubt that it
will all be interesting to this good old
man, whose whole training, if our
Baptist brethren have not been mis-
taken, has been devoid of the slightest
illumination of true Christianity. No
doubt he will listen eagerly and earn-
estly, and be glad that, even as holy
Simeon, his eyes had been sealed in
death before he had seen his Redeemer.
Let the rest of our Baptist brethren
pay attention to the Van Dykes,
the Elliots, the Van Antwerps, the
Gutowskis, the Friedmans, and all
the other leaders of Roman Catholic
thought and devotion in this commu-
nity and bring them the glad tidings
that they have never heard before.
Then, indeed, will there be hope of
evangelization; then will the gospel
be spread in very truth for when these
earnest leaders are brought into line
with the teachings of the Saviour, the
weaker ones may all be pulled in by
their noses without any great effort;
forasmuch as the priests have every-
body by the noses, all our Baptist
friends have to do is to get the priests
by their noses and exhort them not to
let go their grips on the nasal append-
ages of their followers. The whole job

is easier than rolling off a log. What
we wonder at is that our Baptist
brethren had not thought of it before.
The field, however, is a new one, and
our Baptist brethren need the assist-
ance of guides who know the country
to give them the proper steer.

LEO XIII. AND AMERICA.

The Holy Father Will Soon Issue a New
Encyclical.

"Innominate," the Rome correspond-
ent of the New York Sun, writes as fol-
lows under date of Oct. 14:

The United States of America, it can
be said without exaggeration, are the
chief thoughts of Leo XIII. In the
government of the Roman and in the
Catholic Church, for he is one of the
choice intellects of the old world who
are watching the starry flag of Wash-
ington rise to the zenith of the heavens.
A few days ago, on receiving an emi-
nent American, Leo XIII. said to him:
"But the United States are the future;
we think of them incessantly." The
inattentive politician, the superficial
observer, in Europe as in America, is
astonished at this persistent sympathy
for the American people and care for
its general interests. But those who
know the ardent soul of the Pope, rest-
less for what is good, eager for all
that is great and fruitful; who see
the whole intellectual, social and
religious horizon; the statesman who
judges matters by the light of central
and governing ideas—these all read in
the heart of the Holy Father the mo-
tives for his unending resolution and
his devotion to American ideas. This
ever-ready sympathy has its base in
the fundamental interests of the
Holy See, in a peculiar conception of
the part to be played and the position
to be held by the Church and the
Papacy in the times to come. The in-
terest is the necessity in which Rome
finds she is to direct her general course
according to the signs of the times and
the transformations on the agitated
surface of the world. The peculiar
conception is the deep-rooted feeling
that the Church of Europe must renew
its instruments and its method of adapt-
ing unchanging principles to change-
able surroundings and new conditions.

FROM THIS POINT OF VIEW

Leo XIII. is eminently what Emerson
called "a representative man"; an
historical character that absorbs, re-
flects and utilizes all the currents of
life of his time.

Now to the mind of Leo XIII., so
receptive to the broad and fruitful
ideas of Cardinal Gibbons, of Monsi-
gnors Ireland and Keane, Europe is
going through the process of casting
off its slough. There is an awaken-
ing, a metamorphosis, a newness and
hope. The tradition is that in ancient
Rome there were such strange expec-
tations while the tragedy on Golgotha
was being enacted, and even now mys-
terious voices may be heard announc-
ing that Great Pan is dead. What
new order will arise? Will humanity
be once more its own duke, and will
the old evils appear again under new
names, to people the world once more
with false gods? Who knows? What
we do know is that a world is in its
death agony, and that we are enter-
ing upon the night which must in-
evitably precede the dawn. In this
evolution the Church, in the eyes of
the Pope, has a mission to fill. To
fulfill this mission she must adapt her-
self to the changes which have come
about in the action of universal forces.
State Church, official Catholicism, pri-
vileges, legal and close relations be-
tween two powers, connection of the
clergy with a political party, feudal
ecclesiastical organization, all the
external framework of the Church must
be transformed, renewed, perhaps be
done away with entirely. That is the
central dominating thought which
marks the whole latter half of the
present pontificate, from the time of
the incident of the Knights of Labor
and the encyclical "Rerum Novarum"
to that of the encyclicals to the French
people. In the first half of his reign
Leo XIII. had pacified, appeased,
healed. He had been the Pope of
peace and rest. After sealing that
character he became

THE POPE OF ACTION.

But how can this new type of eccle-
siastic be created? From whom shall
he be copied? What civilization,
what country, what philosophy will
provide him? Would it not be haz-
ardous to create him at one stroke?
Would it not be better to join forces
with a nation which has the type in
part, where at least it exists in the
rough? Would it not be enough to
mark the outlines boldly, to finish it,
and make use of it?

The type is the American type; it
is American democracy, with liberty,
with common law, a full and exuber-
ant life, without restraining bonds, and
without a historic bureaucracy.
That is why Leo XIII. turns all his
soul, full of idealism to what is im-
properly called his American policy.
It should be rightly called his Catholic
universal policy. American parties,
maintained at Rome by the triple
alliance, by the courts, the monarchies,
and the combination of all the ideas,
have hoped for a while that Rome would
draw back in the face of the immen-
sity of the task and of the general re-
sistance. At regular intervals this
opposition broke out like a train of
powder lighted successively at different
spots. But the Pontiff, with steered
heart and iron hand, has avoided no
sacrifice to unravel at Rome, as well
as in the United States, the knot of
these rebellions. The investigation
has been entirely successful. One
of the first effects of this inquiry has
been the change of atmosphere at
Rome. You may still meet here and

there an old partisan of the former
American policy, but such men are
the will of the wisps that light up a
graveyard or a battlefield on which
the dead have been left to moulder.
Men in

THE UNITED STATES

and elsewhere, where they dream of
know not what reaction, or entertain
guilty hope or change in the event of
the Pope's death, must take this moral
fact into account: it is absolute, irref-
utable, unchangeable; it is established
forever.

It is in this perspective, wide as a
great world and lasting as a whole
epoch, than the coming American
encyclical must be viewed. To make
the delegation independent and sover-
eign, with a supreme ecclesiastical
tribunal; to support Monsignor Satolli
and make his mission permanent and
successful; to point out the means of in-
creasing influence and liberty; to
continue this policy of moderation and
adaptability which has brought peace
to the nation; to deal, in a word, with
all the important questions of the day
and to fix for good the ecclesiastical
type, the model of life, which Leo
XIII. wishes, little by little, to bring
within the reach of the weakening
peoples of the old world; this is the sub-
lime inspiration of the encyclical to the
Americans. To say more would be in-
discreet; let us wait for events. The
United States, after a century of civil
greatness, will have the privilege, un-
equalled in history, of giving to a
whole continent examples and lessons.
A nation full of vigor and an authority
full of lifespans can alone be strong
enough to carry out this historic task.

THE ANTI-RELIGIOUS SPIRIT OF THE PRESENT AGE.

Sermon by Cardinal Vaughan.

Preaching at the Pro-Cathedral,
Kensington, on Sunday, His Eminence
the Cardinal Vaughan said: "We are
keeping to-day the festival of the
Rosary of the Blessed Virgin Mary,
and we are keeping it this year and
every year in a particularly solemn
manner. We are doing this, not of
our own private motion, but by the
supreme command of the Holy See, a
command which governs

THE WHOLE OF CHRISTENDOM,
so that in every church of the Catholic
world the Rosary and its festival is
kept upon this day in the most solemn
manner, and not on this day only but
during the whole month of October the
festival is celebrated. It is celebrated
by a continuous prayer, the recital of
the Rosary, the contemplation of the
mysteries of the Gospel, prayer to the
holy spouse St. Joseph, exposition of
the Blessed Sacrament, and in a word
the Catholic Church during the month
of October gathers together in all its
churches in order to beseech Almighty
God, through the prayers of Mary,
to bestow special favors, not upon the
Church only but upon the whole
world. It is especially desirable that
you should fully recognize and under-
stand that this feast of the Rosary and
this dedication of October to the Rosary
is not intended simply to be a prayer
for the prosperity of the Catholic
Church, but for the welfare and pros-
perity of society at large. It is a
month devoted year by year to prayer
for human society. We know per-
fectly well that it is being honey-
combed by means of an

ANTI-RELIGIOUS SPIRIT,
and that anti-social spirit follows
necessarily and logically from the
development of the anti-religious
spirit. The anti-religious spirit natu-
rally flows from the rejection
of Divine authority and the Vicar
of Christ, which was witnessed some
three centuries ago in various parts of
Europe, produced its effect upon reli-
gious work, and therefore we have to
lament the multiplication and the in-
tensity of the anti-religious spirit. It
is more especially within these last few
years that we are witnesses of that anti-
social spirit—that spirit which would
destroy society itself if it could only
succeed. In other words the spirit of
evil is abroad, and all those whom
Satan made use of as far as God may
permit, are determined to destroy not
only the Catholic religion, but

CHRISTIAN SOCIETY.

The Vicar of Christ as the head of
Christendom, invites the whole world,
and especially the Catholic world, to
join in prayer for the welfare and
prosperity of the Catholic Church as
being the Church of God, and of the
whole human society. And, therefore,
this is the most Catholic of all devo-
tions, for it embraces the whole of the
human society. And what does it
specially consist of? It consists of
bringing men's minds to a deeper
knowledge of Jesus Christ and of His
mysteries and doctrines. And what is
the Rosary? It is a compendium, an
epitome of the very Gospels themselves,
and we take the Child and His Mother
Mary to our heart and mind, and we
beg and implore God's special conces-
sion and grace for ourselves and for
the whole world. Now I cannot do
better than read to you on such an
occasion

THE WORDS OF THE HOLY FATHER.

He has addressed for this occasion to
the whole Church an Encyclical letter,
in which he dwells upon the devotions
which the holy Catholic world is tak-
ing part, and there will be nothing
more acceptable to you than to be
brought into the closest union of senti-
ment, faith and charity with the
vicar of our Lord Himself, and you
will feel as these words are read to you
that they are being read to the whole
Catholic world at this time, so that the
Catholic Church is being united in
faith and charity and prayer for a
special object.

His Eminence then read the Ency-
clical letter of the Holy Father on the

Rosary, a full text of which appeared
in a recent issue of this journal. Con-
tinuing, he said, "No words of com-
ment are needed by me upon this most
touching and most admirable instruc-
tion, which is filling the minds and
hearts of the whole Catholic world to-
day. But there remains only for me
to perform in my own name and in the
name of the clergy and in the name of
the whole flock gathered together, and
in the name of the whole diocese and
in congregation with the ministers of
the faith in all the churches through-
out England to re-dedicate ourselves
and our country as far as we can to our
Blessed Mother Queen of Heaven.

WE ALL SIN.

Earnest Words Addressed the Way-
farers Through Life.

We are all sinners. St. John, in his
First Epistle (1:8) says: "If we say
we have no sin, we deceive ourselves,
and the truth is not in us." This is a
rebuke to every form of self-righteous-
ness. There are degrees of sin, and
some are so shocking as to bring down
the special vengeance of heaven; as
in the case of Sodom and Gomorrah,
and other cities and nations mentioned
by Isaiah and Jeremiah, that have
perished from the face of the earth.
For the same sins the whole world was
destroyed.

THE HORROR OF SIN.

We have all read of our Saviour's
agony in the Garden of Gethsemane,
in which He sweat blood at the con-
templation of our sins. He had taken
Peter, James and John to be witnesses
of His anguish, although He went for-
ward a little from them before He fell
upon the ground. He said to them:
"My soul is exceeding sorrowful even
unto death." This we must be seeing
sorrowful for our sins, and it is
most certain that if we could see the
enormity of our sins, and the endless
consequences of each shocking crime
set forth, and then turn in our fear to
look upon the frown of the living God,
we too would sweat blood from every
particular pore, and our hair would
raise on end, and the face would be-
come fear-stricken and pallid with a
strange look of fright, and we would
cry in an agonizing wail: "My God!
what will become of me?" Good friends,
the moment that you read this is an
important occasion; either you will
put off preparation, as usual, or you
will commence a course of devotion so
earnest, so zealous, so devout, so re-
markable that it will be an example to
the whole congregation.

A JEALOUS GOD.

His voice has been heard three times
speaking from the clouds to His Son,
and it was like the sound of thunder,
or as the tumbling of an earthquake.
The thunder's crash, the earthquake's
shock, the electric bolt, are but the
sport of His elements. Our Saviour
knew the danger, and the dread, and
warned us well. Hear the words
spoken to you by the Son of God Him-
self (Luke, 12, 45): "And I say unto
you, my friends, be not afraid of them
that kill the body, and after that have
no more that they can do. But I will
forewarn you whom ye shall fear:
Fear Him, which after He hath killed,
hath power to cast into hell. Yes, I
say unto you, fear Him. I repeat:
Yes, I say unto you, fear Him."

EVERYONE MUST FEAR.

St. Paul warns us to "Work out
salvation in fear and trembling." Do
you understand the full import of the
words of the great Apostle? When
you behold a man trembling with fear
you may be certain that his heart and
soul and whole being are moved with
some powerful anxiety, some controll-
ing stimulus of dread, some great
awakening to the reality of danger.
This state of feeling causes the face to
turn deadly white and the hair to
bristle and stand on end, while a look
of vacant horror settles over the fea-
tures, and a cold perspiration gathers
on the brow. Have you known any to
have this fear and trembling? I ven-
ture to state that not a single one of
my readers have ever felt this fear and
trembling in connection with the
danger of losing Heaven.

When your Saviour, as Judge, looks
over the record of your crimes, and
asks you calmly: "Why did you not
repent?" what answer can you give?
Your lips will be dumb, because you
have no excuse to offer. Poor soul,
surrounded by the dark toils woven by
yourself, you will find none to pity,
none. You have reaped as you have
sown. Your white agony will only be
increased by the mocking laughter of
remorseless demons hurrying you down
to eternal doom.