the doctors

approve of **Scott's Emulsion.** For whom? For men and women who are weak, when they should be strong; for babies and children who are thin, when they should be fat; for all who get no nourishment from their food. Poor blood is starved blood. Consumption and Scrofula never come without this starvation. And nothing is better for starved blood than cod-liver oil. **Scott's Emulsion** is cod-liver oil with the fish-fat taste taken out.

Two sizes, 50 cents and $1.00

SCOTT & BOWNE, Belleville, Ont.

THE ANGELUS.

Sweet the Angelus is ringing
In the distant belfry tower,
And the matin softly singing
Echoes through the lonely bower.

Gently ponder o'er its pealing,
Mysteriously it thrills our hearts;
Its mystic chimes' vibration sealing
Peace, which naught but God imparts.

Toll the message to all people
At every noon and eventide;
Toll, sweet chime, from every steeple,
Oh Angelus, thou heavenly guide.

Ring out sweet bell, o'er hill and dale,
And homeward speed each wandering soul;
Ring loud the chime o'er ocean gale,
Reclaim, retrieve, each heart condole.

Chanting choirs in adoration
Proudly swell the joyful strain,
Sing the Lord's annunciation,
Sing the Angelus refrain.

Hail, Virgin, hail thou spotless maid,
The Angelus salutes thee "blest;"
While pealing forth we crave thine aid
To grant our souls eternal rest.

Go, radiant sun, in azure bright
With parting knell o'er western sea;
Oh that each soul in holy light
Might safely sail eternally!

Oh, Virgin Mother, from thy throne
We humbly beg thy watchful care;
The Angelus to thee alone
Didst first announce heavenly fair.

JOSEPH P. BURNS, Wilkesbarre, Pa.

Lives of the Saints as we Need Them.

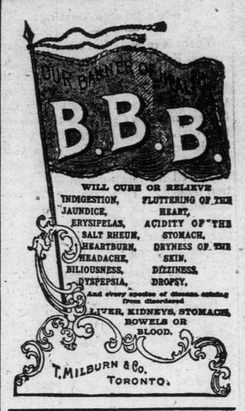
In spite of the undisputed service that Butler's "Lives of the Saints" has rendered to the faithful, and will continue to render as pious reading, it will readily be admitted by almost every one that we need a new and more critical biography in English, a series of short sketches based, for instance, on the exhaustive researches of those Jesuit masters of scholarship, the Bollandists. And most of our detached biographies of holy personages are more defective, nay, even objectionable, from the historian's point of view, than Butler's work. They too often indiscriminately and unduly extol their subject, and frequently are sadly defective in literary merit. On the proper way of writing the lives of the saints there is perhaps no clearer or better statement than that contained in a letter from the illustrious Mgr. Dupanloup that is used as a preface to Mgr. Bougaud's life of St. Jane Frances Fremyot de Chantal. In that remarkable document the late Bishop of Orleans was not afraid to say that, though there are many lives of holy persons written as they ought to be, yet there are some that are little better than romances, and others that are only extravagant panegyrics, lacking in dignity and often in truth, deplorably misrepresenting the saint's true character. Another cardinal defect, he says further, which is too common with biographers, is to represent the saints to us so stripped of every thing human that we are indeed forced to ask ourselves if it be a man, a son of Adam, of flesh and blood like ourselves, whose career is described to us. He did not admit, however, that the saints should be treated only in a rigidly archæological spirit, as mere subjects of study for an antiquarian or a scholar. Before all and above all, he said, the biographer should be in love with his subject; then he should thoroughly study his or her soul and life, at the sources of information, in contemporary documents, he should depict that soul as it was, its struggles, the action of nature and of grace upon it. Having traced all this with simplicity, truth, nobleness, deep penetration and vivid details, he should faithfully represent the saint and his or her times, but should never subordinate the saint to the collateral facts of history, ever keeping his subject in the foreground of the narrative. He should not only deal with true, authentic and precise facts, but group them artistically and skillfully arrange them in a scholarly order that prepares for and throws light on everything concerned with the subject. He advises that care be taken to make the saint speak often and to the point, without which everything that is personal and gives life to the subject disappears, and then all the saints resemble one another. In fine, the literary style should be simple, grave, emotional and impressive. No doubt such qualities are often found united in works that deserve to be studied. But all these works are in bulky tomes, often more than one of them to a life. And it is high time to write shorter lives in a truly critical spirit as well as in good literary style, in the truly historic spirit, in fact, so that they will take their place and remain in literature. They would, therefore, be an improvement on the greater part of what we have so far had in the line of religious biographies. In selecting subjects choice should be made of those saints who, not satisfied with merely edifying the faithful, had a visible and lasting influence on the advancement of civilization, on morals and manners, on the development of ideas and philosopy, and even on literature and the arts. Thus, without presenting a formidable array of confirmatory documents and controversy, by the mere grouping of life pictures and the succession of events, the vanity of the prejudices that lead so many persons to scorn what is best in mankind, to separte religion from the normal development of our nature, to hold useful action as incompatible with the inner culture of the spiritual life, to exaggerate differences that may often be real, but in reality by no means necessary, that distinguish the great personage properly so-called from the saint. As soon as one introduces the latter, with all the honor that is due to him or her, into the history of human relations, one must also introduce all the conditions required by history. Yet the fact must not be overlooked that legends, and especially those of times when people did not take the pains to commit everything to writing, are sometimes of great value. Many of them sum up persistent traditions, more easily criticised than overthrown. Others have the virtue of expressing in a most persuasive way the influence exerted on the spiritual life of the people by the hero whom they put upon the scene or whose praises they sing. Nor is it any the less evident that it is the duty of scholarship in our day to distinguish clearly between what is merely legendary and what is truly authentic in the lives of those whose careers are made the subject of study.—Standard and Times.

Missions in Ontario.

The Reverend Walter Elliott, the zealous Paulist missionary, has begun a series of missions to non-Catholics in the diocese of Toronto. In the Catholic World Magazine for November he thus describes the opening mission at Thorold: It is like carrying the war into Africa to give non-Catholic missions in Ontario, the nursery of the A.-P.-A.-ism across the border. Orangeism is strong and of course squarely anti-Catholic, and in some places aggressive. But so is consistent Protestantism anywhere, as the name implies. And as Protestantism is seldom consistent, so is Orangeism in the Dominion seldom as venomous against the Church as it ought to be, considering its avowed objects. Among our auditors we nightly had some Orangemen. "I counted," said a young and zealous Catholic to us, "twenty-four men at one meeting who are known to be bigots, and they seemed entertained and pleased." In fact personal invitation to a free lecture is hard to refuse when it comes from a respectable source. Now, for instance, a prominent business man, a zealous Catholic, kept a supply of books (Father Searle's Plain Facts) on his office table, and offered them to Protestant callers and talked up the lectures very freely. It is no unusual thing for zealous Protestants to do this during their revivals, and it is a way which is pretty sure to gather an audience.

Every lecture without exception was attended by a young student for the Methodist ministry, accompanied by his brother—whether in peaceful or warlike mood we have no means of knowing; but the Protestant ministers of the town totally ignored us. And not nearly enough of women were present, more than three-fifths of the non-Catholics being men, and they were mostly young. All the better for them; but we would have been glad to see more Protestant women present. But they are very commonly afraid of becoming unsettled in religious belief, more so than the men, because generally they are more earnest. Also, reasoning and argumentation have little place in female Protestantism. But what women did come to the lectures were powerfully affected, as some of them managed to let us know. If we could have got them to the Catholic mission which went before the non-Catholic one, our ground would have been well cleared for us. But only a few non-Catholics attended at the church, though the whole town was edified at the attendance at the five o'clock Mass. Would it have been better to begin with the public-hall lectures instead of the Catholic mission? Perhaps so. Yet the Catholic mission gave our own people a decided increase of zeal for souls, and in that respect (a very important one in this place) aided the meetings in the hall. These last were greatly enjoyed by the Catholics, upon whom a permanent effect was produced, especially a more energetic intercst in the salvation of their separated brethren. We are apt to forget that it is necessary to bring the Catholic Church out into the open for the sake of its own members, for it is a public claimant for universal spiritual allegiance, and must be exhibited as such at certain intervals or suffer in all its influence. The faithful themselves profit greatly by this development of the missionary vocation of the Church. This parish is well equipped, materially and personally, for the forward move which its pastor has thus started. It was a privilege to co-operate with him.

The lectures occasioned much talk. Protestants admitted to Catholic friends that they had held wrong views of us, that they now could study the Church from an altogether different standpoint. They were much surprised that we did not attack them, because, as we think, they were conscious of deserving attack. But after all, Canadian Protestants are substantially the same as American ones: kindly disposed at bottom, but woefully deceived about Catholic matters. Was it not kindly in our Protestant quartette to sing for us? and those hard-headed church members to attend our meetings nightly? This class came even the night of the town's annual fair, when our numbers were lowest, thus showing a strong desire to understand Catholicity. What more inviting field can bishops, priests and people have? Doubtless these brethren of ours are very far from us; they are still set in their cold and hungry religion. But yet they can be made to listen to us; and we confidently look for some conversions from this mission. Was it not an encouragement that two priests who sat on the platform during several of the lectures were converts, as well as the organist who conducted the singing? and some other converts, men and women of character, were with us every evening. We should be content to begin with whatever kind of non-Catholics will consent to listen to us; but when we know the admirable natural qualities of these people we should be glad even to spend our whole lives in removing obstacles to the faith. Let us cut away the tangled underbrush and drain the swamp, that a future generation may plough and plant a fruitful field. By drawing off from these honest souls the prejudice and delusion which overspread them and hinder the truth of Christ from reaching them, we shall do what must be done before they can be converted. The churches here, as in the States, are mainly Methodist, Baptist, Presbyterian and Church of England, the latter not yet having changed its name to the Protestant Episcopal Church of the Dominion of Canada. Episcopalianism must be strongly national, non-universal, since it so instinctively localizes itself, even keeping its English localism of name and nature in so independent a nation as this. A curious name—The Church of England of the Dominion of Canada! Our lectures were on the Divinity of Christ, the Authenticity and Inspiration of Scripture, Intemperance, Confession, the Real Presence, the Intercession of the Saints, Purgatory, and "Why I am a Catholic"—the last named lecture and that on the Bible giving opportunity to explain the Church's right to teach. The question box, as usual, was a great attraction. It was well patronized; though a number of the questions were placed in the box by a Catholic voicing the difficulties of his Protestant friends in conversation. I noticed but that a single question out of the large number received was not spelled right: and this is better than we can testify of any mission given by us in the States. One question drew from us a warm invitation: "Reverend Sir:—Your talks have made me feel sorry for having led a sinful life. Is there any comfort in your Church for a man who is heart-broken with worldly cares, business troubles, etc?" This suggests the availability of lectures on the moral topics suited to such difficulties.



The Mother of God.

Sophronius speaking of the Blessed Virgin says: "Thou hast surpassed all the orders of the angels, obscured the brilliancy of the archangels; the thrones are beneath thee; thou art raised above the dominations; thou precedest the principalities; thou art mightier than the powers, stronger than the virtues; thou standest above the cherubim, thou hast preceded the seraphim." "She is greater than the Heavens," says Peter Chrysologus, "stronger than the earth, broader than the world; for God, whom the world does not contain, was contained by her alone. She carried Him who carries the world, bore her Genitor, nourished Him who feeds all the living."

Thus stands Mary in the midst of time on the boundary lines of the Old and New Testament; the former she explains, the latter she foretells and founds. She conceived the greatest blessing bestowed by God in the Old Testament—the blessing of maternity in the flesh; with her and through her enters the still greater blessing of the New Testament. The charissima of virginity, the spiritual maternity the most fruitful Mother of the purest Virgin, from whom henceforth, as from an immortal root, the virginal branches spring. She is the last prophetess and the queen of prophets, for the Word of the Lord not only came to her, but she conceives and bears in her womb the Incarnate Word. Therefore she exclaims in the spirit of prophecy, "Behold, from henceforth all generations shall call me blessed." And with the million voices of the bells, and from the hearts of millions of the faithful, and for hundreds of thousands of days, thrice a day, in fulfillment, ascend to her the words Ave Maria. Thus she is the only witness, the only possible witness, of the Incarnation, from whose lips the Apostles learned it and proclaimed it.

Our Conception of God.

Therefore if the spiritual heart of man was to have religion, not only must that religion be definitely given to it by a message from outside, but what is more, that message from above must reveal the very highest conception of a Creator and a Last End—the most perfect ideal of a God and a Father; or else the heart would querullously and restlessly still seek for something more. A reason of the same kind makes the personal infusion of Divine Grace a necessity, in the sense explained. For infused grace is made necessary by the Beatific Vision which is our inheritance as children of adoption. Now, our adoption itself and the blissful Vision of God's foce are so far necessary to man that a future life without the Vision, in order to be a satisfied life, would have to be a continual and violent and multiplied miracle. For a future life without the Vision would be only the possessing of the finite; but if it had only the finite, the speculation and reaching out of man's spirit would go on as in this world below; therefore, there would be unsatisfied restlessness, and therefore no peace, unless horizons were arbitrarily drawn, sounds despotically hushed, and faculties paralyzed. Therefore God's immensity is needed for the heart, and God's abysmal depth for the intellect. And this makes infused grace necessary on earth, because the tree must be the same as the root. Ah! my brethren, we know not what we are. We seem to belong to this valley of mortality, to this narrow region bounded by earth and sky, by birth and the grave; but all the time our inheritance is—not the universe, for that is too small—but the infinite; space, light, joy, and immortality, which can only come from one Fount of Being, and one Plenitude of Existence, Who is at once our Maker, our Father, and our Last End.—Bishop Hedley.

Cardinal Hohenlohe Dead.

Cardinal Gustav Adolph von Hohenlohe-Schillingsfurst, brother of the chancellor of the German Empire, and archpriest of the Liberian Basilica, died in Rome on the 30th ult., of apoplexy. Cardinal Hohenlohe was born in Germany on February 26, 1825, and studied at the universities of Bonn, Breslau and Munich. In 1846 he went to Rome, entered the Ecclesiastical Academy, and was ordained a priest by Pope Pius IX. He became successively secret chamberlain, almoner and bishop, and in 1866 he was created a cardinal. After the entry of the Italian troops into Rome, in 1870, he went to Germany and stayed there for several years. In 1872 it was proposed to appoint him ambassador of the German Empire at the Vatican, but Pius IX. refused his assent to the project and Prince von Hohenlohe resumed his functions of cardinal at Rome in 1876. In 1879 he was promoted to be Cardinal Bishop of Albano, but Prince Hohenlohe resigned his title of cardinal bishop and again returned to Germany, where he settled upon his estates. In 1884, however, he once more returned to Rome and resumed the rank of a cardinal priest.

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GEO. E. HUGHES.

The finest electric organ in the world is now in process of building at St. Ignatius' Church, San Francisco, Cal. The organ is the gift of Mrs. Welsh, a wealthy parishioner, who presented the church with $50,000 to be used for this purpose. The balance remaining after the organ shall have been paid for will be used as a fund for the maintenance of a church choir. The musical resources and mechanical accessories of this superb instrument are unrivalled. It has four manuals of sixty-one notes each, and a pedal of thirty notes. There are eighty-six speaking stops. The music will flow through 5,000 pipes. The height of the organ is thirty-seven feet six inches, its width thirty-three feet, and its depth eighteen feet. The entire instrument is electro-pneumatic.

The Tariff and Reciprocity.

Before the election Mr. Laurier assured the people of Canada that if his party should be successful a delegation would be sent to Washington for reciprocity the day after the change of government. Mr. Laurier has been in office four months and it is now announced that the delegates will not go to Washington until after the next session of the Canadian parliament. If the party leaders keep their other pledges the tariff measure proposed next session will reduce the duty on manufactured goods, reduce or abolish the duties on oil, and abolish the coal and pig iron duty. After that what does Mr. Laurier propose to offer the United States as a condition for lowering the tariff on Canadian goods? Mr. McKinley's ministers will probably remark: "Dear friends, you have been good enough to give us all we want. We are exceedingly obliged to you though as you say you did it all in your own interests we do not owe you anything more than our kind regards. We are not in the habit of paying for goods that we can get for nothing." St. John Sun.

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Dr. Agnew's Ointment relieves in one day and cures tetter, salt rheum, piles, scald head, eczema, barber's itch, ulcers, blotches and all erppuions of the skin. It is soothing and quieting and acts like magic in the cure of all baby humors!; 35 cents. SOLD BY

GEO. E. HUGHES.

"Sending coals to Newcastle" would be a comparatively unimportant matter compared with the actual purchases of wheat for India which were made last week. It is only five years ago that India shipped to Europe over 7,000,000 qrs., viz., in 1891-1892. Now, however, India, like Australia the past season, seems likely to figure as an importer, so serious are the reports of the failure of the crops, though the absence of the usual rainfall. Last week two large steamer cargoes of California wheat were bought for Indian account, one of which has received orders for Calcutta, and it was reported that freight room for 1,500 tons wheat bad been engaged for Bombay at Liverpool by one of the regular liners.—London Millers' Gazette.

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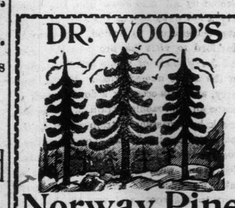

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