

## CARDINAL GIBBONS.

"Our Cardinal" is what the people of the United States, Protestant largely as well as Catholic, call the Cardinal Archbishop of Baltimore. He is more to the laboring classes, has more of their sympathy and esteem than perhaps any other man in public life. He has always taken a keen interest in their affairs and the problems given rise to by their surrounding conditions.

Only last week, after the majority of the people, sympathizers and otherwise, had suffered the riot and disturbance to pass from memory, Cardinal Gibbons is found making a public address in favor of the formation of courts of arbitration for the settlement of disputes between capital and labor.

He is described by those who know him as a gentle, earnest, simple-hearted man: ready to counsel, zealous for the faith, constant in kindness.



JAMES, CARDINAL GIBBONS.

devoted to modern progress. He is what we associate in our minds with the idea of the primitive Christian—simple, humble, enduring, faithful and pious.

He is gentle and patient, shrinks from giving pain and in disagreeable cases only asserts his authority when all other means have been found wanting. According to those who have had the opportunity of observing him closely, he cares much more for love and respect than for submission. When combined with these qualities there are found natural prudence and dignity, which render any presuming upon human nature an impossibility, it will be readily perceived that the head of the Church in the United States, like the head of the Universal Church, is at once a powerful and a lovable man.

It is to this character of his, and to the fact that while sympathizing with the poor, he yet strives to be just and fair to those in command of the country's wealth, that we must look for the explanation of the remark made by a non-Catholic writer, that are there few men in the whole country more liked than the Cardinal Archbishop, more looked up to by the nation, or more properly esteemed.

Like his great predecessor in the See of Baltimore, Archbishop Spalding, Cardinal Gibbons is an author of much repute. Even judged in comparison with the most popular productions of literature his book "The Faith of Our Fathers" has been very successful. It has had a large, and for a religious work an exceptionally large sale. It was written during the rare hours the Archbishop could spare from the more active and absorbing duties of his ministry, just as Cardinal Wiseman wrote *Fabiola*, a few lines at a time.

This great work practically embodies the discourses and instructions he delivered to mixed Southern congregations when he was Vicar Apostolic of North Carolina. The easy style, the clearness and sincerity of the work have led to its universal acceptance in the homes of English readers. These merits are also conspicuous in his second work, "Our Christian Heritage." When it said that besides revising his

first book, His Eminence is now engaged in the production of a third, some idea will be had of the amount of work taken upon himself by one already burdened with excessive cares.

Before this work can be finished, there will have been held a meeting of the Archbishops of the United States and the Cardinal will have gone to Rome, whence the report comes that the Holy Father has expressed his eagerness to again see and confer with the representative of the United States in the College of Cardinals.

One who recently penetrated to the study of His Eminence describes it as exceedingly simple. A few pictures of saints, a few books, a few chairs, a plain dark desk and the always present crucifix are its only ornaments.

Here he receives his priests and his more particular friends. Here he composes his sermons. Here he dictates his letters. The Cardinal is described as having the appearance of a tall, spare, earnest-looking priest. There is said to be a spiritual look in his pale eyes, a fineness in his wasted hands, a mild character in his wan, thin face, which is particular attractive to the casual onlooker. It is also frequently remarked that there is an expression of humor about the lines of the mouth, a humor "Kindly Irish of the Irish," and the flickering smile that lingers about his lips as he relates some pleasant anecdote relieves his face of the severe clerical aspect. The first thought upon meeting him is said to be, "That's a good man," the second, "That's a gentle man."

Although born in Baltimore, it was in Ireland and at the age of ten that he first went to school. Returning he studied at St. Charles' College and St. Mary's College, Baltimore. In 1861, he was ordained priest and assigned to St. Patrick's in his native city, passing soon after to St. Bridget's and St. Lawrence's.

At the Second Plenary Council of Baltimore he was entrusted with what some one called the "heavy honor" of creating a Catholic community out of practically nothing in the loneliness of North Carolina. For this purpose he was created titular Bishop of Adramyttum. His success in this field caused him, on the death of Bishop McGill in 1862, to be transferred to Richmond. In 1878 he was raised to the position of Archbishop of Baltimore and in 1887 was created Cardinal.

It is in the classics that Cardinal Gibbons loves to read, and he is one of the examples to which the advocates of the study of Greek and Latin can point when they claim that nothing conduces so much to the formation of a good style in English composition. But he is also a master of French, as was shown when he made his celebrated defense of the Knights of Labor in that language. Besides, he has become to a considerable degree proficient in Italian.

Rev. John Talbot Smith, writing of Archbishop Corrigan, tells of his averseness toward even Catholic movements, refusing to have any part in their operations until their virility and capacity for good have been thoroughly proven. Cardinal Gibbons is of the opposite disposition. He shows a zealous interest in all Catholic educational movements, and even goes so far as to assist in promoting harmony and good fellowship in the Catholic Club, an organization which is an effective force in Church work in the city.

As was said at the outset, the Cardinal is the friend and favorite of the people, and to them this opportunity of learning somewhat of his personal characteristics will it is hoped be acceptable.

"I was troubled for a long time with an itching humor on the scalp," says Mr. D. P. Davis, Neal's Landing, Fla., "but at last, being recommended Ayer's Hair Vigor, I tried it, and a complete cure was effected." Everyone who has used it speaks well of this dressing.

## Exclusive Salvation.

The Rev. Sydney F. Smith, S.J., in a very clear and concise theological analysis and criticism of Mr. Gladstone's recent paper on "The Place of Heresy and Schism in the Modern Christian Church" elucidates the crucial question of exclusive salvation, which is such a stumbling block to outsiders and of which even some Catholics have a rather confused conception. Mr. Gladstone contends that the condition of modern heretics and schismatics must be acceptable to God, because He so signally blesses their lives, and employs them as His instruments in many good works. "Extra Ecclesiam nulla salus," writes Father Smith in the current number of *The Month*, "is a maxim which is not, and never was, taken to mean that there is no possibility of salvation for anyone whatever who is not within the body of the one Church. What it means, and always has meant, and what the phrase itself suitably expresses, is just what the words of Our Lord declare—'He that believeth (you) and is baptised, shall be saved, and he that believeth not shall be condemned.' God founded the Catholic Church with the intention that all should join it, and there is a consequent Divine Commandment, under pain of sin, that all should join it. The Commandment exists, and it follows that no properly informed person can remain outside the Church without endangering his soul. At the same time, since no Commandment binds until its existence is certified to the subject, these persons in invincible (that is, inculpable) ignorance of the Commandment, are not committing sin by disregarding its injunctions; and as they are not guilty of sin, they do not place themselves out of reach of salvation. Although they have fewer 'aids and graces' than are given to Catholics, they are not altogether deprived of aids and graces. They may hold many false doctrines which can only do them harm, but along with these they retain some true doctrines as well; and they receive those graces which, like missionaries, are granted to souls outside the Church, with the object of drawing them into it."

## Carving Extraordinary.

One of the most remarkable specimens of minute carving in the world is to be seen in the East India Museum in Salem, the work of some pious monk of mediæval times. It was taken from a monastery during some of the wars between the Italian states, and fell into the hands of the Salem sea captain. It is a sphere of box or sandalwood, less than two inches in diameter, divided into two hemispheres, connected by a hinge carved in wood itself. The outside is beautifully carved in a geometrical design. Each compartment contains between 50 and 100 figures. The upper one represents the heaven of the artist's imagination. The Virgin Mother is enthroned in the centre, and around her are grouped in concentric circles, to the back of the hollow hemisphere, apostles, saints and angels—every face and attitude expressing ecstasy and adoration. To the naked eye nothing is discernible but what resembles delicate frost work, but with a strong magnifying glass all becomes clear. The lower hemisphere represents the day of judgment and the punishment of the wicked. The Saviour is seated on an arch, representing the vault of heaven. His attitude indicates the awful duty He is fulfilling. Four angels in front are the only winged figures in this hemisphere. On the right are five female figures, the most prominent of which is the Virgin, crowned as before. On the left is the same number of male figures. The interior and lower part of this hemisphere is appalling. The artist has embodied the terrific images of Dante's

Inferno. Numerous figures, among them crowned heads and bishops, are seen rising from their graves. In the foreground the gates of hell are yawning for their victims. Grim visaged demons are everywhere busy dragging the impenitent to their places of punishment. It is not pleasant to look at, but the wonder is with what instruments the work was wrought and what eyes and hands could have guided them.

## Nature at Mass.

As the first beam of dawn shoot up from the eastern portals, Nature goes to mass. Tho the Blessed Sacrament is in the temple of the Most High. The star in the East shines ever before it, and the altar is lighted by myriads of stars. Their pure white light has beamed upon it since the holy morn at Bethlehem, though being obscured from our vision at this hour by the rising sun. The earth awakes with delightful freshness and her children of every clime, from the northern pine to the tropical palm, breathe their spirit of homage; the hoary-headed oak, the arching elm, the flowering magnolia,—every tree, and shrub and vine and flower; the morning glory, child of an hour, the modest daisy, the fragrant pink, the rose in endless variety and beauty, the gaudy cactus, all murmur their pater noster in unison with the hundreds of thousands of Nature's tongues and voices as if endowed with soul.

In the country at daybreak are you ever awakened by the chorus of bird song of almost infinite variety of note and wonderful volume of sound? It is Nature's *Gloria in Excelsis Deo*. They, are you ever impressed by a solemn stillness akin to awe? Bow thy knees and mingle thy prayers with Nature's before the altar at which all nature worships.

But however beautiful is worship in temples not made with hands, there is nothing so satisfying to the spiritual nature of man, no place so fully and entirely meeting his inborn desires and aspirations for communion with God the Father, Son and Holy Spirit, as in one Holy Church where he kneels before the Real Presence. It is there, worshipping with the saints and angels, that those influences are realized and embodied, that are necessary to a true life here and glorious future.—*Catholic Union and Times*.

## Irish Pilgrimage.

Alfred Austin, a poet who has been freely mentioned in the running for the Laureateship, has contributed an article on Irish scenery to *Blackwood's Magazine*, in which he regrets that his attention had never been directed to the distressful country (whose the fault?) before, although he has traversed Europe in quest of the beautiful in nature and human kindness. Both he found *go leor* in Ireland, and in language that is almost as vivid as the limner's brush he makes grateful acknowledgment of the fact. Talk of Italy, he says, Bantry Bay and Olanmacnoise are as lovely and as hallowed by the past as the Gulf of Spezia and the Cyclopean walls of Sora. "Go to Ireland" is his advice; "and go often." Glowingly he describes the foam clouds of Loop Head, the mistel thrushes in the woods of Dromana, the smiles and tears of fitful Killarney, the grove-covered clefts of Glengarriff, and the bluebell woods of Abbeyleix.

And this was the island pictured by an English statesman generations ago as "this damnable country."

Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.