

gether, so that the stronger bodies could help the weaker, especially in the Swiss Cantons, to stand against Popery and its machinations."

Every school-boy knows that in Switzerland there are Catholic Cantons and Protestant Cantons, and that both are equally patriotic and devoted to the interests of their common country; and that, furthermore, they can afford to live at peace and want no interference from outsiders. The Catholic Church had never recourse to machinations: all she ever asks for, here or in Switzerland, is a "fair field and no favor."

The Rev. Dr. Cattell, of Philadelphia, coming from the city of brotherly love, would be naturally expected to cultivate charity among Christian brethren, and to leave bye-gones at home. Instead, the Rev. Dr. treated his hearers to a lecture on the martyrdom of the arch-heretic John Huss, who perished at the stake in the middle ages, so early as the fourteenth century. It is true that Dr. Cattell said a monument is now being erected to his memory. But monuments have been erected to the memory of Voltaire, Jean Jacques, Rousseau and other preachers of infidelity. If monuments were erected in England to the memory of Cardinal Beaton, slain in cold blood by the followers of John Knox; or if monuments were raised to commemorate the martyrdom of Sir Thomas More, Bishop Fisher, Father Champagnon and all the priests and people who died in Great Britain for the faith, no city or town in England, Ireland or Scotland would be without a monument.

Dr. McVicar said that "Bye-and-bye they would have an Ecumenical Council as great as was that of the Papal Church, which was solid in its unity of iron."

Rev. Dr. Schaff described John Calvin as a fountain. "Out of him had grown all the energy in the church—all the brain and marrow and core and gistle." He forgot to mention the martyrdom of Michael Servetus, burnt at the stake for heresy by order of the same John Calvin.

THE GRAND OLD MAN.

In another part of this week's issue we print an important utterance recently made by this great English statesman. As on all occasions, since the day of his conversion to Home Rule principles, he could not allow so grand an occasion to slip by without making a strong appeal to his English hearers in favor of self-government for Ireland. In a few sentences full of sarcasm and irony he demolished the arguments set up by the Tory Government and the Tory press for the continuance of coercive laws and oppression. The idea of not allowing Ireland self-government, lest the Catholic majority should persecute the Presbyterians in the North or the Episcopalians in other parts of Ireland, he regarded as most absurd and far-fetched. "The majority," he said, "is credited with the diabolical intention to oppress the minority." Mr. Gladstone did not give names. Had he mentioned those who credit the Catholics with such diabolical intentions it would be seen that the very people who entertain such unworthy suspicions of Catholics only measure them by their own yard and cloth. There are Tories in England and Orangemen in Ireland who make open profession of Protestant ascendancy. But a few months ago a motion to make Catholics eligible to the Lord Lieutenantcy in Ireland was voted down by these bigots. Because they have oppressed Catholics, whenever possible, they cannot help fancying that Catholics, in power, would be no better than themselves. It does not occur to them that Catholics are members of a Church that will not tolerate oppression, or that Catholics have an innate horror of injustice or cruelty being done to any human being, be he Jew, Orangeman, Turk or Atheist.

But Mr. Gladstone, although knowing in his heart and from long experience that Catholics, of themselves, or through the teachings of their Church, would never oppress or wantonly harm a fellow-creature, yet makes no use of that knowledge as an argument; but he shows the utter impossibility of such injustice or oppression being inflicted upon the Protestant minority in Ireland. "What!" he cries out, "Would not Protestants in Ireland be able to do anything to help themselves?" To which the answer must come, "Most certainly, if there be any truth in the public utterances of leading Orangemen, that they would resist to the last man, before they would submit to Papist or Rome Rule." Or again, "that they would line the ditches with rifles from Derry to Belfast, and, if driven to it,

kick the Queen's crown into the Boyne."

It cannot be doubted for an instant that a body of men so highly-spirited and courageous would tamely submit to oppression in their own country and from a small majority of their own fellow-subjects.

Mr. Gladstone then urges that if the Protestants in Ireland are capable of defending themselves against oppression whenever attempted by Catholics they would have at their back thirty-five millions of English, Welsh and Scotch. Nothing, therefore, could be more glaringly absurd than the plea of pity for the poor Protestant minority as an excuse for refusing self-government to Ireland. But stubborn facts without exception go to prove the very reverse of what is feared, or pretended to be feared, of Catholic oppression of Protestants. It is only in the North of Ireland, in Ulster, where Protestants are in the majority, that we hear of injustice, intolerance and rioting for God's sake. The Protestants of the other Provinces were never heard to complain of ill-treatment by the Catholic majority. The same may be predicted of every civilized country on the face of the globe, where Protestants and Catholics live side by side. It is neither in the teachings of the Catholic Church nor in the natural instincts of its adherents to oppress, persecute or harm the minority.

THE MONTH OF THE HOLY ROSARY.

The month of October is specially set apart by the Church for the practice of the devotion of the Holy Rosary, a devotion which has become universal, and which has brought down from heaven innumerable graces and favors.

The word Rosary, in Latin *Rosarium*, signifies a garden planted with roses, and it is aptly applied to that beautiful union of vocal and mental prayer wherein, while honoring the mystery of the Incarnation of the Son of God by repeating the salutation of the Angel Gabriel to Mary, and asking her prayers to be offered for us to her Son, we meditate upon the important mysteries of our Lord's life, and that of His Mother, beginning with the announcement of His birth, and ending with the triumphal coronation of His Blessed Mother into heaven, as queen of saints and angels. These mysteries are styled joyful, sorrowful, and glorious, according to the event to which they refer. The joyful mysteries refer to that first portion of His life which was not touched by the afflictions of His passion, and include, 1, the Annunciation, when the Angel made known to the Blessed Virgin that she would give birth to the Son of God, the Redeemer of mankind; 2, the visit made by the Blessed Virgin to her cousin, St. Elizabeth, whereupon the latter welcomed her as "Mother of our Lord"; 3, the Nativity of Jesus; 4, His presentation to His Heavenly Father in the temple, and the legal ceremony of the Blessed Virgin's purification according to the law of Moses; 5, the finding of our Lord in the temple, when, after being missing for three days, he was discovered asking questions of the Doctors of the Law, and surprising them by the wisdom of His answers.

The sorrowful mysteries are those which constitute His afflictions, and have direct connection with His death. They are, 1, His agony and prayer in the garden of Gethsemane, when contemplating the death which He was to endure, He prayed to the Father that, if possible the bitter cup of suffering might pass away, though He added, "not my will, but thine be done;" 2, His being scourged as part of His punishment; 3, His being crowned with sharp thorns; 4, His carrying to Mount Calvary the cross on which He was to suffer death; 5, His crucifixion and death on the Mount.

The glorious mysteries have reference to His triumph over death and the powers of darkness, and the part which the Blessed Virgin bore therein. They are, 1, His resurrection from the dead; 2, His glorious ascension from Mount Olivet into heaven, in the presence of His Apostles and disciples; 3, the coming of the Holy Ghost, whereby the Apostles were instructed in all truth, and strengthened with courage to preach the gospel, in spite of all opposition; 4, the Assumption of the Blessed Virgin into heaven; 5, her coronation as queen of the heavenly host which surrounds the throne of God, perpetually adoring the Blessed Trinity, and returning thanks for the favors conferred by God upon them and upon the whole human race.

It needs no long demonstration to prove that the meditation on these mysteries is conducive to piety. But we are told by some Protestants that the frequent repetition of the Hail Mary in the Rosary is an act of idolatry. To ask the prayers of the saints in heaven cannot by any possibility be more idolatrous than to ask the prayers of our fellow-creatures on earth, or to pray for them—things which are done every day by Protestants equally with Catholics. Moreover, the Holy Scriptures commend the practice. We are exhorted by St. James to "pray for one another that we may be saved; for the continual prayer of a just man availeth much." (v., 16). If the prayers of the just on earth for us are so desirable, there can be no reason assigned why we should not be glad to have the prayers of the just in heaven offered up for us. In fact they must be of still greater efficacy.

On this point we will enter more fully in a future article. We need only add here that as the Blessed Virgin Mary has had more graces from God than the other saints, and as she was addressed by the Angel Gabriel and St. Elizabeth as "Blessed among women," that is to say, according to the Hebrew idiom, most Blessed among women, it is of great importance to us that we should secure her intercession by repeatedly asking it as is done in the Hail Mary.

But the Hail Mary is more than a petition to the Blessed Virgin for her intercession. It implies the recalling to our minds the importance of the mystery of the incarnation as the means of our salvation. It implies that it is through Jesus Christ that we expect aid from the intercession of the Blessed Virgin, and it therefore honors Jesus Christ in His Incarnation. It is therefore an admirable prayer which cannot be too frequently repeated, and ranks next to the Lord's Prayer, both because of its intrinsic excellence, and because it contains the inspired words of the Angel and of Saint Elizabeth.

The Rosary was instituted by St. Dominic at the beginning of the thirteenth century while he was engaged in arresting the spread of the Albigensian heresy, which then threatened to overrun France. He trusted much in the efficacy of the Rosary to effect his object, but what may be called the rudimentary features of the Rosary were in use long before his time. It was the custom of the ancient hermits to count their prayers on small globes or beads; and this practice is spoken of by Sozomen, Palladius, and others who wrote in the fifth century. But St. Dominic gave to the Rosary its present form.

The 14th of October, 1571 (old style), was the first Sunday of the month. On that day a complete victory was gained by the Christian fleets of Rome, Spain and Venice over the Turkish fleet at the Ionian Islands, known as the Echinades. This saved Europe from being overrun by the Turks; and as Pope Pius V. had appointed a general recitation of the Rosary for the gaining of that victory, the day was instituted as a feast of thanksgiving to Our Lady of Victory, under which name the feast was first established. The name of the feast was afterwards changed by Gregory XIII. to the Feast of the Holy Rosary, because the prayers of which we have spoken above were chiefly the Rosary as recited by the Soldados of the Blessed Virgin, and thus the efficient cause of the victory would be better kept in mind. Under this name it is kept to the present day.

EDITORIAL NOTES.

The Church of England in Canada, which now consists of three or four independent Churches, proposes to unite into one. The Committee of Huron diocese appointed to consider the plan of union is favorable to it, but it decided at a recent session to endeavor to obtain such modifications of the proposed plan as will give the London, or Huron diocese, a larger voice than the population of the diocese would justify. It is probable that the object of this movement is to give "Low-Churchism" a greater legislative weight than is due to it if the numbers of adherents were alone to be considered in each diocese. Might this be called log-rolling?

The *Churchman*, the New York organ of the Protestant Episcopal Church, is advocating the establishment of teaching Religious orders of men and women who "will maintain the cause of Christian education by giving their own selves, their souls and bodies a reasonable, holy, and living sacrifice to the training up of Christ's little ones for duty in this life and for glory in the life of the world to come." The Church of England has already some such religious orders in England, and

the position taken by the *Churchman* seems to indicate that an effort will be made to introduce them into the United States, to imitate the noble work which is being done by the Christian Brothers and the many orders of teaching Sisters in the Catholic Church. Imitation is the highest eulogy; and it is a testimony to the efficiency and excellence of the work done by the Catholic religious orders, when we find Protestants establishing associations on a similar basis, after having spent three centuries in abusing them.

ARCHDIOCESE OF KINGSTON.

Archiepiscopal Visitation in Napanee and Deseronto.

Special to the CATHOLIC RECORD. On Friday, 2nd inst., the Archbishop of Kingston proceeded in his carriage from Kingston to Napanee for the purpose of holding pastoral visitation and administering the sacrament of confirmation. As he approached within two or three miles of Napanee he was met by a large number of the congregation who had come out in carriages to conduct him to their church. The pastor, Rev. J. T. Hogan, with Right Rev. Mgr. Farrelly, V. G., of Belleville, Rev. P. J. Hartigan of Centerville, Rev. J. V. Neville of Kingston, in one carriage, and Rev. G. A. Cicolari of Erieville in another carriage, escorted the Archbishop to the head of the procession as it entered the town. The Napanee band in a long wagon played agreeable music along the line. The streets of the town were lined with spectators of all ages, who signified much interest in the proceedings and showed distinct marks of respect to the distinguished visitors. On arrival at St. Patrick's Church, every seat was found to be already occupied, and Protestant ladies and gentlemen had secured for themselves the foremost places. The customary religious ceremonies were observed, and then the committee of reception read an address of welcome to His Grace on behalf of the congregations of St. Patrick's and St. Vincent's, Deseronto. The Archbishop, in reply, by an address of twenty minutes, in which he thanked the people for their loyalty to him and his office and their kind sympathy in his recent sickness and their gladness at his restoration to health and his present official visit to their parish, for the purpose of bestowing spiritual favors upon them and their children. He expressed much interest in the two congregations of this mission and was happy to be amongst them, being assured that he would find all things satisfactory under direction of their zealous pastor, Father Hogan. He then arranged the order of proceedings for the next couple of days and dismissed the congregation with his blessing.

Next morning, Saturday, at 10 o'clock, the candidates for confirmation gathered from the churches of Deseronto and Napanee and met His Grace in St. Patrick's Church. The examination in the prescribed forms of prayer and the catechism of Christian doctrine occupied several hours, the parents of the children being present in the church and eagerly witnessing the ordeal the little ones had to undergo. The readiness and accuracy they exhibited in reciting from memory and answering the questions of the catechism on all the principal subjects of religious doctrine gave the Archbishop occasion to declare his entire satisfaction with them and his warm approval of the zeal and laborious efforts made in their preparatory instruction by their pastor with the co-operation of their parents. At the conclusion he obtained from all of them the twofold pledge to assist at class of catechism in the church every Sunday and to abstain from alcoholic drink of every kind until the completion of their twenty-first year of age.

At 7 o'clock p. m. the Archbishop administered the holy sacrament of confirmation to the children of St. Patrick's Church, Napanee, in presence of a crowded congregation, of which the majority were Protestants. Before the sacramental rite he delivered an instructive address to the children, and afterwards preached to the parents and the people generally on the supreme importance of rearing youth in a Christian form, and set forth many practical lessons to be observed in the family home and in the school and in the church and in the common walks of civil life for cultivation of Christian virtue in the minds of the little ones and their safeguarding against the dangers and temptations that will lie in their path from childhood to mature age.

On Sunday morning the Archbishop celebrated Mass at 8 o'clock for the children whom he had confirmed the previous evening. A full congregation of Catholics was present. At 10 o'clock he proceeded in his carriage, with his secretary and Father Hogan, the local pastor, and Mgr. Farrelly, to Deseronto, and was met along the way by large numbers of the Catholics of that town who had come in carriages to receive him with marked respect and accompany him to their church. Forty members of the C. M. B. A., neatly dressed and wearing their badges, awaited the Archbishop's carriage a half mile outside the town, and formed themselves into a double line, escorting him to the church door. Mass was celebrated by Rev. Father Kelly, the Archbishop and the other clergy assisting in the sanctuary. The choir, composed of that from Napanee with that of Deseronto, rendered beautiful music. The church was crowded in all its parts, all available standing-space being occupied by the men, and large numbers standing outside and peeping through the windows. At the conclusion of the Mass, His Grace spoke to the children for twenty minutes on the excellence of the sacrament of confirmation and the priceless value of the heavenly gifts they were about to receive through its administration. After conferring this great sacrament he again addressed both children and parents in a lengthy sermon, in which he pointed out the various dangers that beset the path of these young people in the highways and bye-ways of the world and the efforts that will surely be made by Satan, the enemy of souls, to steal from them the precious treasure they have received to-day and which they carry about with them in frail vessels of moulded clay; wherefore, he gave special charges to the parents to watch diligently over their children and train them by word and example of daily life in the family home to keep themselves sacred in body and soul and to live in the presence and holy fear of God, to practise the discipline of morning and evening prayer and blessing before and after meals and pious reading at evenside, and religious observance of Sunday's worship and regular approach to the sacraments of penance and the Blessed Eucharist. He earnestly warned the parents against allowing their children's innocence to be corrupted by bad books or bad newspapers or association with persons of lax religious ideas or profane speech or manners; and he most earnestly exhorted the children to cultivate love for their home and the companionship of their parents, whilst he admonished the parents to make the home attractive to their children, and never on any account to allow them, more especially the females, to go out of doors after night-fall, except in company of father, mother or elder brother.

Before leaving Deseronto His Grace, accompanied by his secretary, Mgr. Farrelly, and Father Hogan, paid a complimentary visit to Mr. E. W. Rathbun, who received him with great cordiality and expressed much pleasure at the mark of respect paid him.

THE DEATH OF MR. RICHARD WALSH.

In Mooncoin, County Kilkenny, Ireland, on the 6th of September, passed to a better world the soul of Mr. Richard Walsh, brother of His Grace the Archbishop of Toronto, and father of Rev. James Walsh, pastor of the church of Our Lady of Lourdes, in that city. Mr. Walsh had been suffering from influenza, which resulted in an acute attack of inflammation of the liver.

The usual Office for the Dead was intoned and High Mass for the repose of his soul was celebrated in the parish church of Mooncoin. Deceased was in his sixty-seventh year at the time of his death. He was one of the most respected as well as beloved residents of the county of Kilkenny and was a member of a family that had done very much to reflect honor on their native land.

The old flame of Catholic faith that had ever been kept alive and glowing in the darkest as well as in the brightest periods of Irish history was nowhere brighter than in the grand old county of Kilkenny; and amongst its people the family in question have ever been foremost in the work of contributing to the service of God its choicest members—Bishops and priests who have adorned the Church by their talents, their learning, their earnestness and their piety. And they have given us, too, in this missionary country churchmen who have followed in the footsteps of those noble sons of Ignatius who, centuries ago, amidst privations and hardships, planted the cross of Christ in this virgin soil and caused the divine faith of our blessed Redeemer to grow and expand and infuse its blessed influence throughout the length and breadth of this great and favored continent.

At a meeting of the society of St. Vincent de Paul, Conference of Our Lady of Lourdes, Toronto, held on Sunday, Sept. 27, the following resolution was unanimously adopted:

Whereas it has pleased Almighty God to call to his reward Richard Walsh, beloved father of our deceased chaplain, while bowing to the will of an all-wise Providence, be it

Resolved, that the members of the Confer-

ence of Our Lady of Lourdes tender to our afflicted pastor our heartfelt sympathy in this his sad bereavement.

That a copy of this resolution be forwarded to our Rev. Father and chaplain, and be recorded on the minutes.

M. J. HYNES, Sec.

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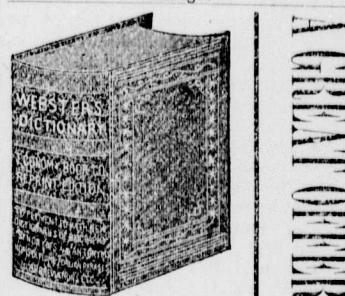
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