

THE VOICE OF LEO XIII.

It Will Soon be Heard in America.

An audience, which is destined to become historic, was granted last month by the Holy Father, Leo XIII., to Mr. Stephen F. Moriarty, director of the Edison-Bell Phonograph Corporation.

The object of the audience was to give Mr. Moriarty an opportunity of delivering a phonographic message to His Holiness from His Eminence Cardinal Gibbons, and another from the late Cardinal Manning.

His Holiness received Mr. Moriarty in his private study, the phonograph having been previously brought in. The Holy Father, who was sitting at his writing table, welcomed this gentleman with great affability.

Mr. Moriarty having explained this perfected phonograph to His Holiness, asked him if he would hold the phonograph. The Holy Father took the hearing tubes and put them to his ears, listening to the address delivered by the phonograph (in Italian, of course), with keen interest and delight.

"Prostrate at the feet of Your Holiness, I beg to offer my sincere congratulations on the event of your Golden Jubilee, celebrating the fiftieth anniversary of the episcopate of Your Holiness, and I feel doubly honored on this occasion as being the bearer of two messages, sacred messages to me: one from his late Eminence, the Cardinal Archbishop of Westminster, Henry Edward, Cardinal Manning, who will, in his own voice, convey to Your Holiness, the expression of love and esteem which he always held for Your Holiness.

And also another message of love and good-will, from His Eminence, the Cardinal Archbishop of Baltimore, Cardinal Gibbons. Deeply sensible of the honor conferred upon me, and of the importance of the occasion, I ask Your Holiness to receive these messages through the medium of this great invention, which is shown for the first time in its perfected state to Your Holiness. It is the invention of the two greatest scientists now living—Thomas Alva Edison and Professor Bell—and I desire to ask Your Holiness to send some expression of love, if only a short Benediction, by means of the phonograph, or such an address as may best appeal to Your Holiness, to the Catholics of America, on the occasion of the opening of the Exhibition at Chicago, in celebration of the four hundredth centennial of the discovery of America by Christopher Columbus; and I beg to call the attention of Your Holiness to the great historical interest which any message from your Holiness would occasion. It would be the first time in the history of the world that the voice of a sovereign Pontiff of Rome had been heard by his loving and faithful subjects in America, and I assure your Holiness that such a message would be hailed with universal delight by all the Catholics of America.

The importance, also, of your Holiness marking this new era in the progress of science and in evolution, would greatly honor and dignify the genius of invention, by using it as a medium for sending some message to the Catholics of the United States, where your voice will be preserved for all time in the archives of the State Department as an honored and historic record. In conclusion, I ask your Holiness to accept as my humble Jubilee offering a phonograph which I have had made especially for this occasion.

After this Mr. Moriarty placed the cylinder on the phonograph containing the voice of Cardinal Manning, and during the hearing of it the Pope was deeply affected in recognizing clearly and accurately the voice of the dead Cardinal. The Pope said: "It is his voice. It is as if he were in the room. I had no idea," he continued, "that human ingenuity could bring this machine to such marvelous perfection."

The phonograph was then made to deliver the Cardinal's voice aloud in the room, and it was a picture to see the aged white figure of the Pontiff as he stepped forward, listening, and following with a movement of his thin, delicate hand, every word. As the Cardinal's message ended, the Pope turned towards Mr. Moriarty and said: "It is wonderful, and to think that after I am gone my voice will be reproduced as if I were alive."

He then requested to hear the voice of Cardinal Gibbons, and, having heard it, exclaimed: "To think that he is speaking to me, as it were, across the sea!" Mr. Moriarty then presented the cylinder containing the voice of Cardinal Manning to the Pope. The cylinder was enclosed in a handsome case. His Holiness asked Mr. Moriarty to explain to him every detail of the machine, and then said: "I compliment you on your address to me and for the refined manner with which you make your request. This request to send some message for the opening of the Chicago Exhibition, I will grant you. You must come back to-morrow, and I will give it to you."

His Holiness added that the phonograph might remain in his study. "I," he said, "will take care of it, and no one will be allowed to touch it." On the following day Mr. Moriarty, in response to the invitation of His Holiness, called again at the Vatican, and was received, as before, in the study of the Pope. There can be little doubt that the acute intellect of the venerable Pontiff had been most keenly

aroused on the occasion of Mr. Moriarty's visit the day before. Then he had heard in distinct tones the voice of one speaking, as it were, from the tomb, and the voice of another far removed by thousands of miles "across the sea." Now he himself was to speak into the instrument a loving message to the people of the United States. The Holy Father manifested the liveliest interest as he approached the instrument, and bending over he spoke into it. When he had finished he turned to Mr. Moriarty and said: "I hand you this message; guard it carefully, for it is the expression of my love for all the people of the United States. I wish you to deliver it with your own hands to the President."

In reply Mr. Moriarty assured the Supreme Pontiff that he would guard the communication until it was transmitted to President Cleveland, as the most sacred message entrusted to him. His Holiness subsequently expressed the great interest which he felt in the Chicago Exhibition. The message to the Chief Magistrate of the United States is in Latin, and, by the Pope's special desire, will not be made public before it has been reproduced in America. Prior to the conclusion of the audience at the Vatican, however, His Holiness' words were, at his own request, made audible to himself and the personages in attendance. On hearing the sounds he exclaimed: "It is my voice! This is indeed wonderful."

And he proceeded to explain to the members of his court that his voice could be heard long after his death. Then the cylinders which record the vibrations of the voice, and which can be sent by post instead of a written letter, were shown to the Pope, who displayed unbounded interest in them. This, he remarked, would indeed revolutionize the art of writing, since every infection of the voice and every syllable and word are recorded, and can be dispatched with wonderful exactitude.

For the CATHOLIC RECORD, Waterford. From where the hills of gallant Tipperary lift up their heads like sentinels secure, Comes rushing, roving in copious, never chary, The willow waters of the river Suir. Now it is bold, or daring, or dauntless, Or mirror-making in serene measures, Strong as the men, and as the maidens pure, Who dwell amid its more than Nils treasures, And on those winding banks find all their simple pleasures.

Between two healthy heights at last it goes, The crown and glory, pride of Waterford! Still laughing riotously as it flows, With Nore and Barrow triune flood out-poured, A Meagher, and all tradition stored, Of Viking, Dane and Norman, Saxons too, Here Strongbow came to do with his sword, McMurrough's daughter Eva, and renews, The fight bequeathed to Cromwell and his fanatic crew.

While every stone and street of the old town Speaks eloquently as does the written page, Of men and deeds whose names are handed down, Highest of all is held this heritage, A gallant son's brief life and death untoward, Best of us all, my love, true honor's gaze! Of "cloudy lightning" genius, and the word Which symbolizes him in "Meagher of the Sword!"

Prompt to the hour, whatever he in vogue, This "Urbis Intacta" feels the electric thrill, Albert its courteous, kindly Munster "brogue," A constant "Urbis Intacta" still, Its famed Acropolis, attests what skill (For learning's self plays but a minor part) Ever faithful to its fair outline, Evoke a cheer, or cause the tear to start, Or free the pent-up flood that overflows the heart.

All happiness and peace for ever be The portion of the children, Mother mine! The many a weary league of shore and sea, Divide us now, my love, true honor's gaze! The record-keeper thou of "Auld Lang Syne" The mourner of pregnant youthful years! Forever faithful to its fair outline, What I still strive to fill, with many fears! The life that stretches out to reach beyond the spheres. —William Dollard.

"Reynald's Flower," on the Quay of Waterford, still well preserved, is said to have been the scene of Reynald's marriage to a daughter of Diarmid McMorrough, Prince of Leinster, A. D. 1171. The visitor is shown a cannon ball striking the masonry near the top, fired by Cromwell when laying siege to the town, from across the river. "Urbis Intacta Manet," motto on its "coat of arms." So called by O'Connell. I think; locally known as the "Hell Post," here all great political gatherings are held.

The Cross of Christ. The preaching of the Cross, the life of sacrifice, the principle of heroism, is not merely the Church's inheritance, but gives her her glorious inspiration and constitutes her underlying force. Outside of the Catholic Church the doctrine of the Cross has faded into a vague tradition. There are many who profess to believe in the Son of God, but the mystery of His Cross and Passion has become for them a sentimental abstraction or a cold philosophy. Oh, that those whose hearts can still be stirred by the contemplation of the most wonderful tragedy the world has ever witnessed, might come to learn that there exists on earth a kingdom of souls in which Jesus Christ is loved and worshipped and imitated with a passionate devotion unknown to them in their forlorn isolation! The life of Christ is the life of His Church, but it is a life purchased by suffering and death. He is risen and is with her still; and as He died and rose again, so she dies with Him continually, and rises into a life new and immortal. See! in this nineteenth century she has risen again before your very eyes! Death had no dominion over her. —Rev. James Kent Stone, C. P.

Note: The writer of the above is one of the most illustrious converts to the Church in America. Being a member of the Passionist Order he speaks of the Cross as one who meditates deeply upon that subject. In a little dark corner of his immortal picture, the Crucifixion, at St. Peter's, Rome, Michael Angelo wrote these words "They never think of it."

When you feel all tired out and broken up generally, you need a good tonic. Hood's Sarsaparilla is the best. Try it. Keep Minard's Liniment in the House.

SEEMS NO DANGER.

Cardinal Gibbons Describes the Life of a Sister of Charity.

Cardinal Gibbons has the following article in the Ladies Home Journal under the head of "The Life of a Sister of Charity": "Greater love than this no man hath, that a man lay down his life for his friends." Such was the philanthropy of the great St. Vincent de Paul, father of the poor, who labored strenuously for them, and extended his charity to all the miseries incident to mankind. St. Vincent de Paul was born April 24, 1576, in the parish of Puy, in France. Early in life he evinced a special love for the poor, and deprived himself of many conveniences in order to assist them. In 1599, he was ordained a priest, and shortly after, while on a voyage, the vessel being attacked by the Turks, he was captured and taken to Tunis, where he was sold as a slave. After two years he returned to France with his master, whom he had converted. He devoted himself then to the exercise of the ministry, and in 1625 he founded the Congregation of the Mission. The members of this society were engaged in giving missions in the various cities, towns and country places. Aware of the misery among the poor, St. Vincent established confraternities of charity, the object of which was the relief of the sick poor.

A number of ladies of rank joined these confraternities, but, for various causes, it was found impracticable for them to render personal assistance to the poor. They were consequently obliged to rely on servants to distribute the nourishment and remedies to the sick; but these showed neither affection nor skill in the discharge of the duty. St. Vincent then saw the necessity of finding persons who would be willing, through motives of charity, to undertake the work. During his missions in the country, he met with some young women who were anxious to consecrate their lives to God, and to them he proposed his charitable design. It was necessary for them to be instructed in their new duties; and for this purpose, toward the end of the year 1633, he sent three or four of these young girls to Paris to be placed under the care of Mile. Le Gras. This lady was a widow, with whom he had been acquainted for years, and

IN WHOM HE DISCOVERED a consummate prudence, an exemplary and solid piety, and an ardent and indefatigable zeal in the accomplishment of good works. Knowing her tenderness for the poor, St. Vincent judged that she possessed the qualifications necessary to train these young girls in the service of the sick. So great were the necessities of the poor at the time that Mile. Le Gras was obliged to send her novices into different parishes, where their humane example incited others to offer them services like services. Thus gradually was commenced the community of the Sisters of Charity, servants of the sick poor. Mile. Le Gras, their first superior, was the daughter of Louis de Marillac and Margaret de Cannes. She was born in Paris, Aug. 12, 1591. In 1613, she married Anthony Le Gras, secretary of Queen Mary de Medicis. Without neglecting her domestic affairs, she visited the sick, consoled and instructed them. On the death of her husband in 1625, she consecrated herself entirely to deeds of charity, under the direction of St. Vincent. He therefore found no one more worthy to be placed at the head of the community he was forming.

Contrary to the usual custom in religious communities, St. Vincent gave the Sisters "no cloister but the streets of the city, or the wards of hospitals; no cell but a hired room; no inclosure but obedience; no veil but holy modesty." This servant of God foresaw that a community designed for the service of the poor could not be inclosed; therefore, he prescribed for his spiritual daughters

A MANNER OF LIFE compatible with the duties required of them, and which, at the same time, afforded them the means of attaining a high degree of perfection. Mile. Le Gras governed the community until her death in 1690, the same year in which St. Vincent rendered his soul to his Maker. Like the grain of mustard seed mentioned in the gospel, this society has so increased that it extends to the uttermost parts of the world. The members of this community make the ordinary vows of religion and renew them every year. The Sisters are admitted to their vows after a probation of five years. Wherever we go, the Sisters of Charity may be seen taking their way to the abodes of the miserable, and ministering to their wants. Among the plague-stricken, on the battlefield amid the groans of the wounded and dying, these women have always been found at the post of duty, regardless of danger, and even of life. Following the example of the divine Model, whose heart was filled with compassion for the poor, and whose hands were ever ready to relieve them, the Sisters of Charity shrink from no sacrifice, is appalled by no danger. She knows no distinction of race or creed.

The principal employments of the Sisters of Charity are: The instruction of youth, the care of the sick and of the insane, of foundling children and of orphans, and the assistance of the poor at their own homes. In the United States the Sisters are engaged in all these works. They discharge their duties with scrupulous exactitude. There are many schools under the supervision of the Sisters, where children are trained to acquire the knowledge necessary to fit them for positions

in life. To the poor, the Sisters are friends indeed, for the most abandoned, on his couch of pain, finds at their hands the tender care of a mother. In the "industrial schools" which they conduct, the orphans receive daily instruction in the ordinary branches of education, and in dress making and fine sewing. Each class is under the supervision of a competent teacher, and the finest handiwork is taught, so that the orphans may become capable of taking responsible positions on leaving the asylum.

SCHOOLS OF THIS KIND are numerous throughout the Union, and are well patronized. There are also asylums for foundlings and orphans, who receive the maternal care which their tender age requires. Parish schools are entrusted to the Sisters, who educate poor children gratuitously. These are instructed in all that is necessary for their condition in life. In the select schools, young ladies pursue an academic course.

The arrival of the Sisters of Charity in Jerusalem in 1886 was hailed with joy by the inhabitants. "Those people with the large white wings" excited their curiosity. Finding that they had come from Paris to take care of the sick poor gratuitously, and to render all possible assistance to the needy, the utmost confidence was placed in them. The Sisters began their work of charity, and their successful treatment of the sick elicited the admiration of the Turks, who styled them "grand doctors of Paris."

An incident is related concerning their first patient. A child, seriously ill and declared incurable by physicians, was brought to the dispensary. The usual simple remedies were administered, and the child recovered, much to the joy of its parents. The news of this cure spread throughout the city, and the sick were brought from all parts to the humble abode of the "white doves," to secure similar favors. During certain periods of the year 1886, 600 persons were daily received at this dispensary, and supplied with medicine and food. Outside the city of Jerusalem many lepers are still to be found, and these are

OBJECTS OF SPECIAL INTEREST to the Sisters. Unhappy victims of a loathsome disease, abandoned by all, they hail the visits of these charitable women with joy. Linen and remedies are furnished, and their pains allayed by every means that sympathy can suggest; comfortable rooms shelter the sufferers from the inconveniences of the weather. At the time of the first foundation in Jerusalem, a small house was rented by the Sisters.

In 1891, during the cholera epidemic in Syria, the Sisters and the physician employed in their dispensary set out daily on their mission of charity in search of the poor victims, and everywhere ministered to their wants. His Excellency, Mustapha Assim Pacha, deeply moved by the courage and extraordinary charity of the Sisters, publicly eulogized their devotedness, and invited Mussulmans and Christians to thank God for having given to mankind such women to consecrate their lives and to alleviate the miseries of their fellow beings without distinction of race or creed. His Excellency placed an ambulance at the gate of the city of Damascus and confided it to the care of the Sisters. Here Christians, Mussulmans and Jews were gratuitously served at the expense of His Excellency. Another interesting work is that of the "Misericorde," in every parish there exist evils, more or less grievous, more or less known. Who can tell what the poor endure from hunger and cold, above all in winter? Interrogate the Sisters of Charity, who know something of their sufferings. How will they relieve so many miseries? They establish the "Misericorde"—a poorhouse, where two or three Sisters take up their abode and dispense the alms furnished by the Ladies of Charity." Accompanied by these ladies the Sisters often visit the neighborhood.

SEEKING THE NEEDY and bringing them alms. Through the efforts of the ladies, resources are increased, a larger house is purchased, the Sisters become more numerous, and a new work is commenced. An asylum for poor children; then a workshop for indigent girls; a Creche, that is, a house where poor working women may leave their infants, to be attended to during the day, while they are at work; an asylum for foundlings; finally, soups and remedies are distributed to the sick poor; all these works follow in rapid succession.

The Sisters of Charity at first sought for the miserable, now the miserable seek the Sisters of Charity, who become the visible Providence of the parish and city. Thus, the work almost imperceptibly increases, and branches out into divers others works, for the benefit of the miserable. Benefactors furnish the means; the Sisters undertake the arduous labors of charity; the missionary, when necessary, gives encouragement, direction and advice. Several houses of the "Misericorde" have been established in Turin, and much good has been effected. In China, all the works of the Sisterhood are conducted in the ablest manner. Traversing the roads there one frequently meets two Sisters, accompanied by a woman to assist them, and by a man who carries a medicine case. They tend their way to the different quarters of the cities and of the suburbs, or to isolated huts of the country. Often invited by the elite, treated with deference and confidence, devoted and courageous, they go everywhere, scattering blessings in their way.

Violent persecutions take place from time to time and these Sisters, whose lives have been spent endeavoring to enlighten and improve the pagan, receive as their reward the crown of martyrdom. Does the good work cease with their death? Is the country then abandoned to its spiritual and corporal miseries? Scarcely has the news of THE CRUEL MARTYRDOM reached the ears of the Sisterhood, than numerous volunteers advance to replace the fallen. Penetrated with ardor charity, the tenderest ties fall to deter them from endangering their lives for the benefit of the poor. Now, as in the days of its holy founder, the community still exercises its labors of mercy and love to man, and so it will continue to do.

The mother house of the Sisters of Charity in the United States is located at Emmitsburg, Md., and here young ladies, desirous of consecrating their lives to works of charity in the community, are trained in the spiritual life and in the works of their choice. A probation of nine months precedes the "taking of the Habit" of the order. Five years then elapse before the young Sister is permitted to consecrate herself to the works by vows. Absolute freedom exists in this matter, no Sister being obliged to make the vows; in fact, it is only after repeated requests that the privilege is granted. Moreover, each year a formal petition on the part of every Sister is requisite to obtain for her the favor of renewing them.

A life of consecration to the works of mercy and charity holds joys so pure and sweet that few, having once tasted its happiness, are willing to relinquish it. As long as there are sufferers to relieve, and griefs to soothe, the Sister of Charity will be found faithful in the exercise of her calling.

A Protestant Minister Defends the Foreigner. At a meeting of Methodist divines at Chicago last Monday, Rev. G. S. Young, of Grand Crossing, Ill., also a Protestant minister, took issue with them in attributing all social troubles of the day to the foreign-born population of America. Erin came in for its usual share of abuse. Mr. Young was very sarcastic in his remarks, saying that the three gentlemen who had preceded him had been fortunate in having been born in this country. He was, he explained, a native of Ireland. In opposition to the evils caused by the foreign population, as given by the other speakers, he proceeded to array the crimes and disorders caused by native-born Americans.

"Who but the foreign-born population of Illinois and other western states elected Lincoln? Who fired on the American flag at Fort Sumter? Native Americans. I am opposed to attributing the wrongs of this country to the immigrants. Native Americans wrote 'chattel property' over the head of the work of God, the negro, and pounded sanctification into him with a club. As for the fancied superiority of native-born Americans, one of Chicago's foremost men was an inmate of a penitentiary ten years ago. As a remedy for some of the political evils I would recommend that a company be formed to emigrate some of the native-born population."

It is only of late years that rheumatism has been treated as a blood disease. But that this is a correct theory is proved by the extraordinary success attending the use of Ayer's Sarsaparilla, in this painful and very prevalent malady. It seldom fails of radical cure.

"Clear Havana Cigars" "La Cadena" and "La Flora" Insist upon having these brands. Have You Headache? Headache, which is usually a symptom of stomach trouble, constipation or liver complaint can be entirely cured by B. B. Burdock Blood Bitters, because this medicine acts upon and regulates the stomach, liver, bowels and blood.

Minard's Liniment. Lumberton's Friend. IF YOU USE SUNLIGHT YOU'RE RIGHT. This world-renowned Soap stands at the head of all Laundry and Household Soap, both for quality and extent of sale. Used according to directions, it does away with all the old-fashioned drudgery of wash day. Try it; you won't be disappointed. SUNLIGHT SOAP has been in use in Windsor Castle for the past 3 years, and its manufacturers have been specially appointed SOAPMAKERS TO HER MAJESTY THE QUEEN.

GUARANTEED PURE AND CONTAINING NO INJURIOUS CHEMICALS. Awarded 11 Gold Medals.

AT HAND In a dangerous emergency, AYER'S CHERRY PECTORAL is prompt to act and sure to cure. A dose taken on the first symptoms of Croup or Bronchitis, checks further progress of these complaints. It softens the phlegm, soothes the inflamed membrane, and induces sleep. As a remedy for colds, coughs, loss of voice, the grippe, pneumonia, and even consumption, in its early stages

AYER'S Cherry Pectoral excels all similar preparations. It is endorsed by leading physicians, is agreeable to the taste, does not interfere with digestion, and needs to be taken usually in small doses.

From repeated tests in my own family, Ayer's Cherry Pectoral has proved itself a very efficient remedy for colds, coughs, and the various disorders of the throat and lungs.—T. M. Matthews, Pittsfield, N. H.

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Ayer's Cherry Pectoral Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Prompt to act, sure to cure.

AYER'S Sarsaparilla, only AYER'S Sarsaparilla will be depended upon. It is always of quality, quantity, and superior in combination appearance, and in all build up the system, disease and pain. It all impurities in the blood, and purifies the system.

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PEOPLE

That it is not wise to will cheap compounds to be blood-purifiers, but no real medicinal value of any other than the standard AYER'S Sarsaparilla. It purifies the blood, and cures all the ailments of the system, such as Catarrh, Rheumatism, Eczema, Itching, Scrofula, or any other blood disease that

It Pays to AYER'S Sarsaparilla, only AYER'S Sarsaparilla will be depended upon. It is always of quality, quantity, and superior in combination appearance, and in all build up the system, disease and pain. It all impurities in the blood, and purifies the system.

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