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etc.

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ake. A charming story, with
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beth Allen Starr.

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by Finn.

of a girl in Elisea.
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VOLUME XVI.

LONDON, ONTARIO, SATURDAY, NOVEMBER 10, 1894.

NO. 838.

Litany of the Faithful Departed.

BY THE REV. FREDERICK GEORGE LEE, D. D.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Ancient Days, Thy servants meet
To bow before Thy mercy seat.
Thou Father, Son and Para-
Miserere, Domine.

Have mercy, Lord, on all who wait
In place forlorn and lonely state.
Outside Thy peaceful palace gate.
Miserere, Domine.

These were the work of Thine own hands,
Thy promise sure forever stands;
Release them, Lord, from pain and bands.
Miserere, Domine.

Lord Jesus, by Thy sacred name,
By Thy meek suffering and shame.
Sweat these souls from cruel flame.
Miserere, Domine.

By sweat of blood and Crown of Thorns,
By Cross to Calvary meekly borne.
Be Thou to us our heavenly home.
Miserere, Domine.

By Thy five wounds and seven cries,
By pierced Heart and giv'ng side.
By Thy dread, awful sacrifice.
Miserere, Domine.

When here below are lifted up,
The Sacred Host and blessed Cup.
Soon with Thee, Lord, may each one sup.
Miserere, Domine.

By Raphael's powers and Michael's might,
By all the ordered ranks of light,
Battalions of the Infinite.
Miserere, Domine.

By martyrs' pangs and triumph palm,
By saints' strong faith, confessors' psalm,
By Mary's name, like Gilead's balsam.
Miserere, Domine.

These souls forlorn, Redeemer blest,
Never denied Thee, but confest;
Grant them at last eternal rest.
Miserere, Domine.

On earth they failed from day to day,
Of stumbling on the narrow way.
Yet put their trust in Thee for aye.
Miserere, Domine.

Let their chill desolation cease,
Thy mercy shed and give release.
Then grant them everlasting peace.
Miserere, Domine.

Here months and years now come and go,
With summer gleam and winter snow;
Let fall Thy dew and grace bestow.
Miserere, Domine.

Flowers fade and wither, such their doom;
Men fall and find the spinning tomb;
With Thee Thy garden ever bloom.
Miserere, Domine.

Vision of peace so calm and bright,
After a long and darksome night,
Clothe them with everlasting light.
Miserere, Domine.

For these poor souls that may not pray,
For gone is their probation day;
We plead Thy Cross and humbly say.
Miserere, Domine.

Remember all their sighs and tears,
One day with Thee a thousand years;
Give peace, O Lord, and calm their fears.
Miserere, Domine.

As pants the hart for cooling spring,
As bird flies home with evening wing,
As hild finds turn; Lord, homeward bring.
Miserere, Domine.

Jesus, for Thee they keenly long,
To company with saintly throng.
And, ransomed, sing the new glad song.
Miserere, Domine.

May they with saints in glory shine,
Joined with angelic orders divine;
Link them with Thee in joys divine.
Miserere, Domine.

Enter may they through heaven's door,
To walk in white on yonder shore.
Forever, Lord, for evermore!
Miserere, Domine.

—Ave Maria.

CARDINAL GIBBONS ON "CHRISTIAN UNITY."

The following article will appear in the forthcoming (October) number of the American Catholic Quarterly Review, as an Introduction to the Official Translation of the Holy Father's recent Encyclical.

Two crises for religious unity have recently gone forth to the world. Thinking men have as never before been drawn to consider the anomaly presented by the great diversity that has existed in religious matters among the nations of the globe. God-fearing men, profound students, earnest souls, have bewailed such religious disunion, strife producing and oft to deeds of violence inciting; have seen that such a state of things is disorder and not according to the dictates of right reason, and have thought that the warring sects of Christendom could be brought together and in peace and harmony follow the doctrines of Jesus Christ. They recognize the need of unity in religion—in divine worship—more imperative here than in other branches of human effort. They see that the multiplicity of religious beliefs, the diversity of Christian creeds and Churches, do no means tend to the beauty, or to the harmony, or to the strength either, of religion or of Christianity. And they wish to obey the Apostle's exhortation to be "careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit: one Lord, one faith, one baptism: one God and Father of all." (Eph. iv.)

The World's Fair Congresses of Religions took place a twelfth month since in a Western metropolis, and eminent representatives of almost all the principal forms of religious belief labored to find a strong bond of union among them either of doctrine or of practical life. Many dissenting bodies of Christians assembled there too, if perchance they might destroy the bitter animosity of their differences, and sink their peculiarities of dogma and ritual in some radical and fundamental form of Christianity.

From the Parliament there resulted a clearer apprehension of religion as meaning the love and worship of God and the love and service of man. Greater liberty of thought and wider tolerance of opinion have been inculcated. The ideas of the Fatherhood of God and the Brotherhood of man have been learned more thoroughly

and impressively than ever before. And it is to be hoped as a permanent blessing originating in these Congresses that men will no longer persecute their brethren for conscience's sake, thinking that thereby they would be rendering a service to the good and Almighty God. None appreciate these results more deeply than I; none thank God more sincerely. It is a good thing for brethren to dwell together in unity. It will be an event of transcending importance for men of all nationalities and creeds, when they will truly recognize their common humanity "Twas a consummation devoutly to be wished"—to cease strife and warfare, to put down angry and revengeful feeling, to honor honest opinions and respect fearless conduct, to see in every man the image of the Begetting Spirit, to have just regard for his rights to liberty and happiness and to remember the "One God and Father of all, who is above all and through all and in us all."

But while this is necessary for peaceful living and even for the cultivation of the arts of science and for mutual intercourse, social and commercial, it cannot suffice for unity of faith and religion. It will not make the Pantheist acknowledge a personal God, nor draw the heathen from his idols. It will not turn the Mohammedan pilgrim from Mecca to Jerusalem, nor lessen the Hindu belief in the transmigration of souls. It will not change the Hebrew's Messianic hope in the Christ yet to come, and would not cause the Christian to give up his hope and confidence in Christ already come.

Though he may treat others with brotherly consideration, the Calvinist will not cease to hold to his predestination and the Methodist to his particular tenets. The Lutheran will not add to his two sacraments, nor the Episcopalian to his three. The Anglican and the Greek will continue to deny Roman supremacy and the Catholic cannot be separated from the See of Rome and Peter and cannot relinquish his principle of submission to ecclesiastical authority in matters of faith and morals. Though all of us, children and creatures of the same Heavenly Father may love one another as such; though we love one another as such; though we be good to our fellow men and banish jealousy, strife and hostile practices; yet we shall be still, oh so very far from being "one body and one spirit" as we are called in the one hope of our calling. "One Lord, one faith, one baptism." There must be some bond stronger and less superficial to make us sink our individual differences; something that shall appeal to every-one as coming from God, to Jew and Gentile, to the Greek and barbarian, and by its cogency compel all to put aside their individual conceptions and private opinions and to come together in the sincere and earnest profession and acceptance of a common, universal creed or formula of faith and a uniform code of morality. A principle must be adopted that will require more than common benevolence and ordinary piety and charity, a principle that will lead us to what God has revealed to us all, and only to what He has thus revealed, not to what He may have vouchsafed to reveal to individuals.

For religion consists not only in charity but also in hope and faith; not only in acts of kindness but also in deeds of mortification; not simply in morality and honesty, but also in doctrines and dogmas; not merely in something to be done but as well in something to be believed. Faith without works is dead, but works without vivifying faith avail not unto justification. Doctrine must precede practice; principles must precede action. No attempt has ever been made to establish a rebellion except it were based on certain formulæ of dogma and principle, which were laid down as indisputable because of their divine authorship. Pope's:

"For modes of faith, let zealous bigots fight, He can't be wrong, whose life is in the right, can scarce be a standard or an ideal. The union of various religions and of Christian sects must remain a dream of Utopian fancy till approach be made to a settlement of the precise points of belief that God in His mercy and love has revealed to the human race and of the exact manner in which He desires and wills to be worshipped. What separates us is not that which we do, not our conduct, not our uniforms, not even our ritual, but our tenets, our creeds, our principles; not that we disbelieve in God or in our common humanity, but that we differ widely in what we think God has said to us and about the worship He wants from us. The religious constitution that can unite us, is only that which shall have its origin in heaven, shall have been manifested to the world by God or His Son Jesus Christ, and to which we can always point and refer, saying, "Thus saith the Lord thy God."

In June last another call for religious union was sent forth—a call for the union of Christians in particular. It comes from one who, revered and honored by all, has the world's ear; whose utterances have for seventeen years received the closest attention and profoundest consideration; whom men the world over justly esteem for his wisdom, learning, sympathy with the aspirations of the race and sincere efforts for its amelioration. Borrowing his own thought, as our

Saviour, on the eve of His death, prayed for His disciples that they might be one as He and the Father are one, so now the venerable Pontiff in his declining years, His vicar, sends to heaven a similar prayer about in the tenets of belief and an intention of fraternal love. The true union between Christians is that which Jesus Christ, the author of the Church, instituted and desired, and which consists in a unity of faith and a unity of government." In his view, which is the only true view, the supremacy of the Roman Pontiff, the supreme jurisdiction of St. Peter and his successors, can alone unite us in the fellowship with our Redeemer. That has been the claim of the Catholic Church from the beginning. She has repeated and insisted on the necessity of the submission to the centre of Christian truth and the bond of external union. The Fathers and doctors have invariably taught that "where Peter is, there is the Church"; and that on account of its superior power and primacy every particular Church must adhere and be united to the Church of Rome where Blessed Peter erected his See for ever. His Holiness could not speak otherwise. He is conscious of what prerogatives Christ conferred on the prince of the Apostles. He knows that the Lord said to Peter: "Thou art Peter, and upon this Rock I will build My Church." He knows that the same Master said, too, "I will give to thee the keys of the kingdom of heaven, and in reward for the Apostle's full and perfect confession of His divinity, He commissioned him to feed the sheep and lambs of His flock (the Church). Nor is he unmindful, especially, of the precept given to Peter to confirm his brethren in the faith. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren." (Luke xxii, 31, 32.)

This last commission contains the promise of Christ which could not fail, that Peter's faith and teaching would never cease to be the truth which Christ through him was to teach the world, and that Peter's duty was to strengthen the brethren—the Apostles and their successors—in the faith, and to make their teachings firm and indubitable. Now, the Church did not die with St. Peter. It was to last to the end of time. St. Peter's powers and prerogatives were official, and not entirely personal; they were not to cease at his death, but manifestly if the Church was to continue in the condition Christ established it, and if truth was to be perpetuated, they were to be transmitted to his successors. As the Church needed a head at its beginning the same necessity would always exist, and the same teaching authority, and the same governing power, would also be always required.

Leo XIII, speaks, then, with all the weight attached to Scriptural ordinances, with all the assurance given by the consciousness of unbroken and universal tradition, and with the confidence of twenty centuries of historical facts. He speaks as did the Saviour to Peter and the Apostles: "He that heareth you, heareth Me, and he that despiseth you, despiseth Me." The position which the learned Pontiff takes is no usurpation or false assumption. It is not an egotistical and complaisant confidence in his own wisdom, or mere satisfaction with his possessions. His invitation springs from no self-conceit, and originates in no desire or purpose of extended dominion. Its spirit is not of pride or self-seeking, and its motive is only to lead inquiring minds to the light of truth, and anxious and troubled hearts to the possession of internal peace; to "the truth which shall make all free," and to the peace which surpasseth all understanding." It comes from his earnest desire, oft manifested, to better man's condition, both temporal and spiritual, and is characterized by all the tenderness and love of a man and priest who loves his fellow-men and knows that he has the power and means of helping them. He has seen how men yearn for religious union and for religious peace; how they are tossed about by varying winds of doctrine; how they are becoming the prey of designing teachers and false prophets; and in the love of his fatherly heart, and in compliance with his trust to teach all men the way heavenward, he would now direct their minds and hearts, as the Master Whom he represents directed, to the channel

of grace and truth—Christ's body—the Church; and justly repeats His declaration, "I am the Way, the Truth, and the Life." "No man cometh to the Father, save through Me." It is a noble effort, an exalted aim, an earnest and responsible invitation and deserves to be widely answered.

The Catholic Church has been made to appear in a false light to those not of her communion. Suspicious arguments and erroneous statements on the part of enemies have too long kept well-disposed persons from seeing her as she is, and the fear of her so called tyranny has driven many from studying her position. It is not presumptuous to say that the more she is known and studied the more deeply we penetrate into her mysteries, and understand her teachings, the more radiantly will her charms shine forth, and the more strongly will numbers be drawn towards her and embrace her faith, saying, with St. Augustine, "Too late have I known thee, too late have I loved thee. That the letter of our Holy Father addressed to the princes and nations of the world, will interest men in this study, and compel ready assent to the truth he advocates, and submission to the divinely-instituted authority found only in the Roman Catholic Church, there can be no doubt. Some may read the letter and hear the invitation with scorn, some with ridicule; others will put it aside, as they have ever done with similar appeals, and consider it an arrogant assumption and a folly to expect them to enter into communion with Roman corruption; but we are convinced that a ready response will be forthcoming from many quarters, and that acceptance of religious teaching from the Roman Pontiff will eventually conduce to their spiritual happiness. Union with Rome was once the rule; separation from her the exception. Christianity was identified with her, and both nations and particular churches both went from her lapses into miseries and disorders of various kinds; into uncertainty in faith and corruption or looseness in morality. It could not be otherwise. The Saviour said: "He that is not with me is against Me. He that gathereth not with Me, scattereth. One cannot be with Christ unless He be with His true Church. And in His Church He set up in Peter and His successors an authority which should be at once the rule of faith and the bond of union. All in opposition to that divine ordinance, all who separate themselves from it, cannot expect to have part with Christ; they will be against Christ.

Let the call be attentively considered. Let it be well pondered. Fruitful results will necessarily follow. The Church will not be the gainer, but the souls themselves that she saves. The Church is the bearer of glad and good tidings and the creator of peace. May nations accept her and princess love her. May all obey her and the voice of her visible head, which is indeed the voice of Christ, her Founder and her Head Invisible. May the Holy Father's call bring numberless erring sheep to the true fold, and may his desire and effort be more than a mere wish, may they prove a realization. They who heed the invitation will find that in subjecting themselves to the authority of the Roman Catholic Church and her ecclesiastical head, they are not entering, as some would believe, into a servile and abject condition, unworthy of man endowed with reasoning faculties. The faith which they will receive will rest on the grounds which reason itself approves and indeed establishes. There is no blind obedience or unreasonable service required in the Church. Faith given through it is a reasonable faith. Our intellect is ennobled by this faith, which is founded on confidence in Christ and His institutions, on His words and promises contained in every Scripture. Just as man does not make a better use of his liberty than in devoting himself to the worship of God, his Creator and Father, so the Christian cannot employ his faculties in more honorable service than in submitting to the Divine Master's visible representative, especially since this representative bears such indubitable credentials for his right to speak in His name.

Finally, the fear of giving up cherished notions or the teachings of childhood must not deter or delay union with the Catholic Church. For, in joining her, really no one will have to abandon the Christian truths he possesses. These will be clarified, perfected and completed. He will not have a mere glimmer of light or a mere fragment of Christian revelation; but all this will be in its fulness and perfection. He will never experience any anxiety or doubt or be worried by contrary claims or contradictory teachings; he will rest in contentment, and the angels of peace will hover around him.

JAMES CARDINAL GIBBONS.

The Catholic Position Endorsed.

If Christendom is to remain Christian it must be through the training of the young. It is the last and most potent weapon of the adversary to exclude religion and morals from the field of education. * * * Persons who profess a belief in religion should realize before it is too late that the Catholic Church

takes the proper stand in this matter. Making the educational system utterly secular means the turning out from the schools of thousands of young infidels who will have no respect for religion. What will be the result? Anarchy.—Living Age (Protestant Episcopal).

CATHOLICS ADDRESS THE NATIONAL UNITARIAN CONFERENCE.

We note with pleasure that our esteemed contemporary, the Christian Register, has published the two Catholic papers read at the recent meeting of the National Unitarian Conference at Saratoga; one on "The Mutual Relations of the Catholic and Protestant Churches," by the Honorable W. C. Robinson, Professor of Law in Yale University; the other on "The Catholic Church in its Relation to the Temperance Movement," by Reverend Thomas J. Conaty, of Worcester.

Nothing has recently occurred in the progress of religious sentiment that more strikingly illustrates the marked change in Protestant feeling towards the Catholic Church than the fact that two distinguished Catholics should be invited to address a Unitarian Conference on the attitude of Catholics towards Protestants and the two papers published in a Unitarian paper. Nor could two better representatives of Catholic principle have been selected than Judge Robinson and Father Conaty.

In noticing these two gentlemen the Register says: "One of the most interesting features of the meeting of the National Unitarian Conference was the representation of the Catholic Church in the programme by one of its most distinguished laymen, Judge W. C. Robinson, and also by one of its most earnest and able priests, Father Conaty, of Worcester, Massachusetts. Judge Robinson was unable to be present personally but his able and carefully prepared paper was received with marked interest and attention and is printed in full on another page. His distinctions are made with great clearness and he endeavors to go as far as his conscientious convictions and the doctrines of his Church will permit, in recognizing not only the salvability of Protestants but also the elements of moral and religious strength in the Protestant churches. The address, with great frankness and courtesy, thus shows certain respects in which Protestantism and Catholicism stand near together, and also, as truthfulness required, how far they are apart."

The Judge's paper was, indeed, a very able one. The Register editor says with truth his distinctions are made with great clearness. When he says he went as far as he conscientiously could in recognition of the salvability of Protestants, etc., we must not conclude that he showed the least disposition to compromise or even minimize Catholic doctrine. His paper was simply a clear, well defined and admirable statement of Catholic teaching on the important subject discussed. He was careful to distinguish between the Protestant churches as organic bodies and the individuals of whom they are composed, because, as he said, the attitude of the Catholic Church towards individual Protestants and towards the denominational organizations to which they belong is widely different.

As to individuals, he says: "The Catholic Church regards all baptized persons as her children, whether or not they bear the Catholic name and recognize them as subject to the same obligations and entitled to the same privileges as any other of her members. The fact that they do not discharge their obligations, nor avail themselves of their privileges does not affect her attitude towards them. If their neglect is the result of ignorance and they are living up to the light which they enjoy, and are faithfully seeking to know the truth and do the will of God, they are not culpable and will not fall eventually to attain their end."

But lest our separated brethren should be encouraged to remain supinely where they are the Judge adds: "If, on the other hand, through perversity, or indifference they remain in external separation from the Church, disobeying her precepts and refusing her grace, they are also alienated from God and have no right to expect either His help or their own salvation."

Of course the Catholic Church does not presume to judge in individual cases, either of their spiritual condition or of their final destiny. It simply lays down general principles and leaves exceptional cases in the hands of God, who will judge all men according to the principles of His eternal justice and infinite mercy.

In turning to the consideration of the Church as an organism the Judge gives a clear and uncompromising statement of the Catholic doctrine which is that: "The Church or society established by Jesus Christ was placed by Him under the perpetual supervision of Saint Peter and his successors in the Roman Pontificate, and was endowed by Him with infallibility in teaching divine truth and in directing mankind in the way of salvation. Such a society," he continues, "is necessarily a unit, a single organic

body under one head. In the very nature of things it can have no separate branches."

He goes on to elaborate this idea and the consequences which flow from it. While we cannot hold any official communication with Protestant churches as such he rejoices that as they have retained more or less of Christian doctrine and morality they serve to prevent the rebellion of their forefathers against the Church would probably have entailed upon them. He says we can cooperate with them in the spread of good morals, "With all heartiness and energy she can join with them in the promotion of temperance, in the protection and preservation of male and female chastity, in maintaining the reasonable observance of the Lord's day and in the perpetuation of social order through the divine institutions of the family and the State." This is a very meagre statement of the splendid address whose excellence can only be appreciated by being carefully read.

The address of Father Conaty was on a more popular subject and we are not surprised to learn that, as the Register says:

Father Conaty received a very warm welcome and when, in some happy remarks, of Senator Hoar, his name was coupled with that of Bishop Ireland the audience rose in honor of the patriotic Bishop and the zealous priest. His address on temperance was powerfully delivered and showed the earnestness with which the Catholic Church, in the person of such men as Bishop Watterston, Father Conaty, Father Scully, and many others, is fighting intemperance."

It is unnecessary to attempt a resume of the address, as Father Conaty is too well known as an earnest and most efficient advocate of temperance to make it necessary. We trust this manifestation of liberality on the part of our Unitarian friends will have the effect to soften prejudice and increase the harmony between Catholics and Protestants as equally loyal and devoted citizens of our beloved country.—Catholic Review.

IS IT A CURE FOR INTEMPERANCE?

A New Plan.

It is now universally acknowledged by competent authorities, says an exchange, that intemperance is a disease, physical as well as mental and moral, and to give the pledge of total abstinence to the inveterate drunkard without specific instructions what to do next, and expect him to keep it, is to look for a stupendous effort which only the man of sound mental energy and bodily vigor can perform. An expert, writing on this subject, says that the first step in the progress of the true temperance reform must be the recognition of the fact that the irresistible craving for strong drink is the effect of causes which must be got rid of before the drunkard can be regarded as safe from temptation. The various patent remedies can in no sense be regarded as a cure, for the only cure in the real sense of the word is to get the whole man in better condition, his body purified and his will strengthened. Diet is of extreme importance, and if skillfully directed will wondrously away the craving naturally without danger to the individual. All salted and heavy food stuffs should be avoided. To cultivate a distaste for alcohol, oranges are more effective than almost anything else known. They should be taken, one at a time, before breakfast, at 11 a. m., at 1 p. m., and at 3 p. m., and at 6 p. m., and the last thing on retiring. Apples and lemon juice are also excellent.

Save Us! Save Us!

And now the Baptists have undertaken to answer what they consider a crying need. The ministers of that denomination in conference at Detroit, Mich., have resolved to "evangelize" Catholics and they have agreed on a plan of campaign which includes bringing Catholic children to read "Sunday school papers" in alleys and places where their parents will not see them; the baptizing of Catholic children, and one astute propagandist recommending "converts from Romanism" to conceal that fact while "evangelizing" in order to "drown prejudice!"

The whole thing, with the plentiful and contemptible abuse which seasoned the deliberations of these Christian gentlemen, is unworthy of notice were we not by the law of charity which they have chosen to disregard, compelled to acknowledge the ties of common brotherhood and nationality through which the disgrace of such conduct on the part of civilized men, supposed to be at least fairly representative American citizens, has some power to annoy.

For shame, reverend Baptists! Compare your sneak-thief, back-alley methods with the open and manly campaign against error Rev. Father Elliot, the Paulist missionary, recently conducted in your own State, and learn that, although in your complacent belief the majority of Catholics are un-saved, they are not afraid to let the daylight in on their faith and its workings.