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NO. 834.



THE ROSARY OF MARY.

Encyclical Letter of His Holiness Leo XIII.

WORDS OF ADVICE TO CATHOLICS, IN-SPIRED BY THE COMING OF OUR EXPLAINED - WHY CATHOLICS GREAT EFFICACY OF THE ROSARY.

The Pope has issued his annual encyclical on the Rosary of Mary. Addressing "the patriarchs, primates, Archbishops, Bishops and other ordinaries in peace and communion with the Holy See," the Holy Father writes

Venerable Brethren, Greeting and the Apostolic Benediction. We always look forward with pleasant expectation and elevated hope to the return of the month of October, which has, by our exhortation and order, been dedicated to the Blessed Virgin, and in which, for not a few years now, the devotion of the Rosary has been cultivated unitedly and earnestly among Catholic people. The motive which incited us make this exhortation we have made known more than once. For as the unfortunate condition of the Church and of states assuredly demands the most instant aid of God, we thought it well that this should be implored through the intercession of His Mother, and that it should be solicited especially by that form of prayer the efficacy of which has always been felt by Christians to be most wholesome. Such was the feeling even at the very origin of the Rosary of Mary, both in the preservation of the holy faith from the wicked attacks of heretics and in the fitting esteem for the virtues which, owing to the age's corrupt example, needed to be sustained and raised; and the same feeling has been experienced publicly and privately in a perennial course of benefits, the memory of which is everywhere immortalized by famous institutions and We rejoice to relate that monuments. our own age, laboring in many ways under dangers incidental to the times, has in like manner derived salutary fruit from the same source; but on looking round, venerable brethren, you see yourselves that there still exist and are partly increasing reasons why zeal in appealing to the heavenly Queen should by our exhortation be stimulated among your flocks. Add to this that as we fix our thoughts on the intimate character of the Rosary, the clearer its

EXCELLENCE AND ADVANTAGE appear to us, the higher is raised the desire and hope that our recommenda-tion may have such an effect that this desire and hope that our recommendation may have such an effect that this most sacred devotion, strengthened in the minds of the faithful by a more thorough acquaintance, and increased by a more extended use, may flourish yet more abunuse, may flourish yet more abun dantly. In promoting this pur-pose we shall not recall the various considerations respecting the same matter which we set forth in former years; it rather occurs to us to reflect upon and point out by what an ex cellent design of Divine Providence it comes to pass that through the aid of the Rosary confidence as to the result of their petitions is pleasantly infused into the minds of those wh pray and the maternal compassion of the benign Virgin for men responds to by affording succor with the

utmost bounty. The assistance of Mary which we seek in prayer assuredly depends, as basis, upon the office of procuring divine grace for us-an office which she continually discharges with God, being most acceptable by her dignity and merits and far surpassing in power all the angels and saints in heaven. And, probably, in no form of prayer does this office become so manifest as in the Rosary, in which the part taken by the Virgin in securing men's salvation recurs as if unfolded in an actually present effect, thus supplying an admirable aid to piety, whether in the contemplation of succeeding sacred mysteries or in the devout repetition of the prayers. In the first place the joyful mysteries are before us. For the Eternal Son of God inclines to men and is made Man, Mary, however, assenting and "being conceived of the Holy Ghost." Then John is "sanctified" in his mother's womb by a special mark and is provided with chosen gifts "to prepare the way of the Lord"; but these things are connected with the salutation of Mary, who by a divine impulse had gone to see her kinswoman. At length takes place the birth of Christ, "the expectation of the nations." He is expectation of the nations." born of the Virgin, and shepherds and Magi, the first fruits of the faith, hastening with pious disposition to His

unto death, and in the Prætorium,

where He is beaten with scourges,

punctured with a crown of thorns and subjected to torments, Mary indeed is absent, but these things were long foreseen by her and present to her mind. For when as a maid she offered herself up to God for the office of a mother, and when she wholly dedi-cated herself in the temple with her LADY'S MONTH—THE MYSTIC PRAYER Son, even then by each of these cir-EXPLAINED — WHY CATHOLICS cumstances she became a partner with SHOULD LOVE AND CHERISH IT-THE | Him in the troublesome work of expiating the sins of the human race whence it cannot be doubted that she also suffered excessive pain, especially in her mind, at the bitter anguish and torture of her Son. And while she was a more touching way is noticed in the same mysteries: "Mary, His Mother, stood beside the cross of Jesus," and, being moved by immense charity to receive us as children, she willingly offered up her Son to divine justice, dying at heart with Him and being transfixed with a sword of sorrow. Finally, in the glorious mysteries the merciful office of the powerful Virgin is manifested even more fully. silent joy she tastes of the glory of the Son, triumphant over death; with maternal affection she follows Him as He returns to the heavenly abode; but, while worthy of heaven, she is detained on earth as the infant Church's most fitting consoler and teacher, "who penetrated the most profound abyss of divine wisdom to a greater extent than could be believed." (St. Bernard de XIII. Prerogative, B. M. V., n. 3). But since the promise of human redemption will not be com-pletely fulfilled until the Holy Spirit of whom Christ gave assurance shall have come, we, therefore, see her in the memorable upper room where, with the apostles and praying for them with inexpressible groaning, she hastens the advent of the fullness of the same Paraclete, the supreme gift of Christ, a treasure never to fail. And en-tering into immortal life she is to plead our cause forever, and with increased effect. Accordingly, we look up from this valley of tears to the holy city of Jerusalem, crowded with angelic choirs; and we reverence her who is sublime in the glory of the blessed, and who, crowned by the Son of God with a

diadem of stars, sits with Him the queen and MISTRESS OF THE UNIVERSE.

All these things, venerable brethren, in which is exhibited "the design of God, the counsel of wisdom, the counsel of piety" (St. Bernard, Serm. in Nativ. B. V. M., n. 6), and in which the merits of the Virgin Mother are conspicuous, and must have an agreeable

ency. First comes, as is right, the Lord's Prayer, addressed to our Heavenly Father; and, after He has been invoked in becoming words of appeal, the voice of the suppliant is urned from the throne of His Majesty to Mary by the law of interceding and propitiating of which we speak, and which is explained by St. Bernard of Siena in this sentence: "Every grace communicated to the world has a threefold course. For it is imparted on perfectly regular system (ordinatis sime) by God to Christ; by Christ to the Virgin; and by the Virgin to us (Serm vi., in Festis. B. M. V. de Annunc., a 1, c. 2). These stages, as we may call them, though they differ indeed in kind from one another, being laid down, we dwell longer, and in a certain sense more pleasingly, upon the last, from the design of the Rosary the Angelic Salutation being continue in decades as if in order that we may ascend the more confidently to th other stages, that is to Christ through God the Father. The same salutation we pour forth to Mary so many times in order that our weak and defective prayer may be sustained by the neces sary confidence, beseeching her to pray to God for us and as if in our name Our voices, in fact, are far more ac ceptable and powerful with Him if the are recommended by the prayers of the Virgin, whom He Himself urges to inercession with the gentle invitation:
'Let thy voice sound in My ears, for thy voice is sweet." (Cant. ii. 14.) For this very reason are repeated by us so often the glorious names she pos sesses for obtaining graces. We salute her who "finds favor with God," being singularly "full of grace" from Him, so that it might flow in abundance to all persons; her in whom God inheres by the closest possible union; her "blessed amongst women," who "alone took away the curse and brought the blessing" (St. Thomas op. viii., super salut, angel, n. 8), the blessed fruit of her

at the divine counsels respecting the Virgin for the common salvation of the nations; and with lively confidence he will long to commit himself to her care and protection according to the declaration of St. Bernard: "Remember, Omega Figure Virgin May, that it was lively seech you to graciously hear us SEIZED BY ADMIRATION ation of St. Bernard: "Remember, O I which you are shared or most pious Virgin Mary, that it was I were heard of in any age that any one who had recourse to thy protection, implored thy aid or sought thy intercesting the property of the research of the state of the research of the rese plored thy aid or sought thy interces-

sion was abandoned. The power of the Rosary in inspiring considered in its twofold aspect, it bethose who pray with confidence as to the issue of their appeals is equally why we continue to inculcate and pro-The power of the Rosary in inspiring effective in moving the heart of the mote the custom. As we have stated at Virgin in compassion for us. It is the beginning, the age needs heavenly clear that it must be exceedingly aid more and more, especially as the torture of her Son. And while she was present and looking on was to be carried out that sacrifice for which He had generously prepared Himself as a victim; a fact which at the end and in a more touching way is noticed in the same mysteries: "Mary, His Mother, stood beside the cross of Jesus," and, stood beside the cross of Jesus, and the same mysteries: "Mary, His Mother, stood beside the cross of Jesus," and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, and the same mysteries is the timust be exceedingly at the Church has to endure, far and wide, many troubles which affect her rights and liberty, and there are many causes which are bringing ruin on the prospective specific production of praise. For, that in thus praying the complete confidence that this aid more and more, especially as the Church has to endure, far and wide, many troubles which affect her rights and liberty, and there are many causes which are bringing ruin on the prospective production of praise. For, that in thus praying to provide the same mysteries: "Mary, His Mother, stood beside the cross of Jesus," and, the same mysteries is the same mysteries in the same mysteries i should alone be fulfilled; that we extol His goodness and munificence, calling Would that this devotion were everyhim Father and, unworthy as we are, begging for very high favors—all this and in our devotion she really "mag-nifies the Lord." And in truth we address God in a prayer worthy of Him when we recite the Lord's Prayer. Moreover, to the requests we make in this prayer, so just and fitting in themselves and so comformable to Christian faith and a most effective means of propitiating the Divine clemency.

It is daily of more urgent important the numblest, let the lovel and place the following themselves are lovel and place the numblest, let the lovel and place the numblest, let the lovel and place the lovel and tian faith, hope and charity, a certain ance that this course should be purcharm most agreeable to the Virgin sued, seeing that the furious wicked-adds a special weight. For with our ness of the impious contrives and dares adds a special weight. For with our voice appears to be united that of the Son Jesus, who gave us the same formula of prayer in fixed terms, and commanded that it should be employed: "Thus, therefore, shall you pray" (Matt. vi. 9). Let us not doubt, then, that she will discharge towards us her office, full of eager layer when with a ready disposition we when with a ready disposition we when reference with a region of the impious contrives and dares to adopt every possible measure calculated to provoke the anger of God and to draw down on their country the weight of His justly punitive hand. Amongst the other sources of regret, all persons of good will will deplore with us that in the very bosom of the wide via dated to provoke the anger of God and to draw down on their country the weight of His justly punitive hand. Catholic nations there are too many towards us her office, full of eager love, when with a ready disposition we carry out this injunction by reciting the Rosary: gracefully receiving this chaplet, she will grant us in return a rich reward of favors. The character of the rosary, in itself well calculated to help us to pray with the proper spirit, affords no small ground for feeling assured of her liberal bounty. Such is man's weakness that when he is engaged in prayer his attention is easily and frequently withdrawn from God, and he is divested from the object he has so resolutely set before himself. he has so resolutely set before himself. Now, whoever properly considers the nature of the Rosary will at once see how efficacious it is for keeping the mind alert, for removing torpor, for

A SALUTARY SORROW

on account of sins that have been committed, and for leading the thoughts to mitted, and for leading the thoughts to subjects of heavenly contemplation. As is well known the Rosary consists of two parts, which are distinct and yet two parts, which are distinct and yet connected together—the meditation on connected together—the meditation on connected together—the well are also betrayer of Christ. In all the cities the mysteries and the vocal prayer.

This kind of prayer then requires particular attention on the part of those ticular attention on the part of the second of the part of the part of the second of the part of who use it—that is, not only in directing the mind in a certain way towards God, but in contemplating and meditating in such a manner that examples of the higher life are taken to heart, and food found for every species of piety. Indeed, there is nothing greater or more admirable than those same things in which the perfection of the Christian faith appears, and by the light and power of which truth, justice and peace have advanced on earth upon a new scale and with most beneficent results. Consonant with this is the mode in which these truths are set before the cultivators of the Rosary ; that is to say, in a manner adapted to the intelligence even of the unlearned. For the Rosary is arranged not for the consideration of dogmas of faith and questions of doctrine, but rather for proval, and has softened the bitterness putting forward facts to be perceived by the eyes and treasured up in the memory—facts which make all the greater impression on the mind and affect it the more beneficially inasmuch as they are presented as they occurred, the identity of time, place and person being preserved. When, before everybody, these considerations are marked and strongly impressed upon the mind the Christian nations, and especially from early years, on the mention of the Italians, to preserve inviolate the each mystery whoever is really inclined to prayer takes them in without any effort whatever, and by a sort of natural movement of the mind and heart he receives abundantly the dew of heavenly grace which Mary plentifully bestows. There is another then, for this reason also, that during commendation which renders these the whole month of October individuals plentifully bestows. There is another chaplets more acceptable to her and and religious societies should exercise more worthy of recompense. For their zeal by paying honor to the great when we piously repeat the third Mother of God, the powerful protectress series of mysteries we express in a of Christianity, the glorious Queen of more lively manner our grateful feel- Heaven. On our part, we renew and ings towards the Blessed Virgin, declaring as we do that we can never be Indulgences previously given for this sufficiently mindful of the blessings purpose.
which she insured with ineffable Venerable brethren, may God, Who which she insured with ineffable

to be taken to the temple, and there by the ministry of Mary He "is presented to the Lord." When the Boy is mysterious solicitude, and finds Him with immense joy. The sorrowful mysteries are equally expressive. In the "GARDEN OF GETHSEMANE," where Jesus fears and is sorrowful mysteres are in the sorrowful mysteries are severally of the many appeals which will spirit?

It is assuredly impossible that any one who has devoted himself, with the Virgin. For it is to thee we fly, Holy Mother of our silver the apostolic benediction which we impact lovingly in the Lord to your respective clergy and people.

The author says there has been a misuse of money. Too large salaries have been paid, of which he gives a number of striking intercession and favor, and fully sat the apostolic benediction which we impact lovingly in the Lord to your respective clergy and people.

The author says the ourselves, O procurer of our salvation,

which we have just pointed out, being where held in honor, as of old, in ac-cordance with our desires! In towns is a source of exquisite joy to Mary, and villages, in families and workshops, amongst the upper classes and the humblest, let it be loved and prac-

escaped outrage. They have not been

represent Him devoid of the majesty of His divine nature, by depriving Him of which even the redemption of the human race is necessarily denied. Nor has been universally felt, the inhabittrampled under foot in a nation which very justly takes a first place in priding itself on its Catholicism. Then, as was right, the vigilant solicitude of the guise the facts. Our Italian preachers Bishops was aroused, and they forwarded suitable protestations to those whose sacred duty it ought to be to safeguard the dignity of religion and danger, but also exhorted them to repair by religious solemnities the shocking offence offered to the beloved Author of our salvation. shown in so many excellent ways by the friends of Christian morality has proval, and has softened the bitterness of the pain which that affair has caused us. On the present occasion we cannot avoid raising our voice as chief pastor of the Church, and we unite our strongest protestations with those of the Bishops and the faithful. And with the same apostolic earnestness with which we complain of and con-demn this execrable deed do we urge religion of their ancestors, which is a most precious inheritance, to defend it strenuously and to be careful to

further it by conduct always HONORABLE AND WORTHY of the creed they profess.

which she insured with ineffable charity in contributing to our salvation. These noble mementoes, recalled again and again in her presence, must bring to her soul new and in-

THE ITALIAN METHODIST MIS-SION.

We have just met with a very remarkable book on missions. It is not that celebrated book by Marshali subject of unfavorable criticism by our Protestant friends for its supposed prejudiced and untruthful account of Protestant missions, but it is a book written by a Methodist minister the title of which is "Four and a Half Years in the Italian Mission: a Criticism on Missionary Methods, by Reverend Everett S. Stackpole D. D."
The writer is evidently a man of ability, perfectly frank and has the courage of his convictions. He was chosen for the Italian Mission on account of his zeal for missionary works and his supposed special fitness for that particular mission. If the exposure which he makes of the manner in which the Methodist Mission in "Thus," says our author, "were Italy is conducted, and of the results spent \$4,000 in trying to develop n which the Methodist Mission in thus far attained had been made by a Catholic it would have been denounced as most unfair, misleading and unjust.
The introduction to the book is de-

voted to the task of justifying the criticism to which it is devoted. The author contends that the whole truth should be known. It is not only dishonest but bad policy to keep back the discouragements and failures and present only the bright side of the

picture.
"The time has fully come," he says, "for the Church of Christ to rectify the mistakes which she has for some time been making in connection which this work. In the first place she should resolutely and honestly look failure full in the face, and not for a moment shrink from it or pretend that she does not know that it exists when it is in plain sight before her. It is always wise to know the worst, and nothing is ever gained by concealing either from ourselves or others actual facts as they exist in connection with

The reverend gentleman has acted upon this principle, and he has shown up the delinquencies, the shortcomings, the extravagance, the disingenuous - not to say hypocritical prac tices, and, finally, the complete failure, thus far of the Italian Methodist mission, with frank and unsparing fidelity. It would be impossible in the compass of an ordinary newspaper article to give anything like an adequate conception of the exposures of this unique and scathing book. It is emphatically rich, rare and racy.

One of his most important discoveries was the great mistake they had made in employing apostate priests as preachers of Methodism. The only wonder is that their common sense should not have convinced them be-fore hand of the utter impossibility of making a good Methodist preacher out of an apostate priest. In fact, our difficulty of making good lay-Methodists, even, out of Italians.

"It is of no use," he says, "to disare too proud to associate familiarly with the poor people to whom they preach, and will never do it so long as the Missionary Society will pay their country, and they not only warned bills at some good hotel. . . . In their flocks of the gravity of the Italy our preachers cannot reach the bills at some good hotel. rich, and they will not mingle with the poor except officially.'

In fact their whole experience as described by our candid author seemed to prove conclusively that ex priests, theological students, helpers, and even private members were all "on the make." As long as the Society would pay them good salaries they would be good Methodists, though there were very few who did not turn out badly. 'We wish," says our author, matter might be laid seriously to heart by our own and other Churches, that

genuine Protestantism cannot be built ip in Italy or elsewhere by ex-priests. The ex priests, then, on the have done us very little good and very much harm. Some have disgraced the ministry and returned to Roman Catholicism.

Yet this zealous and honest mission ary was scandalized by the prodigatity with which he found the funds of the church disbursed for the support of these unworthy persons. The fact seemed to be that the difficulty of securing good, honest preachers, student and employes was so great that they were driven to the necessity of employing that kind of men to keep up any kind of show of missionary work. In the same way a Methodist periodical called the Nuova Scienza, sometimes styled the Italian Methodist Quarterly Review, was conducted by a man who finally withdrew from the Church because they would not continue to support the Review. Yet of that periodical it is said there was nothing about it to indicate that it birthplace, "Ind the Child with Mary, angel, n. 8), the biessed fruit of her soul new and inHis Mother." Then that He might in a public manner offer Himself as a victim to God the Father, He desires of God," from which lofty dignity what is desired that we should was nothing about it of indicate that we should was a Methodical; it was a Methodical; it was a victiments of solicitude and maternal (Id. serm. sm. Natv. B. M. V., n. 7), sentiments of solicitude and maternal (Id. serm. sm. Natv. B. M. V., n. 7), the biessed fruit of her soul new and inexpressible pleasure and excite in her receive everything through Mary "
sentiments of solicitude and maternal (Id. serm. sm. Natv. B. M. V., n. 7), the biessed fruit of her soul new and inexpressible pleasure and excite in her receive everything through Mary "
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expressible pleasure and excite in her receive everything through Mary "
the philosophy being pantheistic; and

ally; they prefer to draw their resources from America. The Methodist Missionary Society has the reputation of being a rich concern. Sometimes if a preacher does not receive as large a salary as he thinks he ought to have that celebrated book by Marshall he will secede with his whole Church to the Waldinses, the Free church or some other Protestant Conventicle.

The author gives what is really a very amusing if it were not so sad a sketch of nine students of their theo logical seminary. They were all impecuneous, some of them mere adventurers. They were hypocritical, deceitful, some had been expelled from other institutions, some drank and one was discovered to have secret communications with a lady-love. Of one it was said that lying and swearing was his daily pastime. By cheating and borrowing from other students he succeeded in taking away with him about one hundred francs. Only one succeeded in graduating.

preachers out of young men who had given no evidence whatever that they were called of God to the ministry.

A visitation of the churches was made, and the only wonder is that the meagre development of results had not proved more discouraging. It was evidently the liberal use of money received from the Home Missionary Society that had kept them alive. In regard to the mission in Naples, the nost important next to that of Rome, the author says:

"We have wasted from first to last, \$35,000 in Naples. Wasted, we say, for our present Church amounts to nothing, whatever the report may say, and there is no cause for hope of suc-cess in the near future. To thus advertise Protestantism in the largest city of the kingdom, for a series of twenty years, is a disgrace to Methodism and a positive injury to our cause.

We must not omit the authors manly testimony as to the attitude of the Catholic Church towards their mission. Alluding to the difficulties which some times arise between pastor and people he says:

"Such difficulties are usually set down to the charge of Catholic bigotry and persecution, and the indiscreet preacher may figure for awhile as a live martyr. The Catholics do not trouble us at all. We are not doing enough to provoke their opposition. Protestantism is now as undisturbed in Italy as in America.

We recommend all to get this book, and can promise them a rich treat in reading it. It is a small duodecimo of two hundred pages, in paper covers, and is published by the author, Auburn, Maine.—Catholic Review.

THE NEW ERA OF FELLOWSHIP.

Boston Pilot.

Writes the Rev. Thomas Jefferson ants lamenting the injury to the most sacred rights of religion—violated and his discoveries and learned the extreme Priest in his Relations to Church and Society," in the American Eccl siastical

"Conservative prudishness about joining with other religionists or public movers in social improvements, regarding, for example, the treatment of our Indians, the negro, the inmates of our Indians, the negro, the indiates of houses of correction, or the G. A. R., does not square with the pronounce-ment of our glorious Pope Leo, or the examples of the English-speaking Cardinals, in our own day-the era of democracy. We may rise to the stature of patriots and neighbors without dwindling into partisans and Pharisees. Moreover, the chance is presented here and now, when the Holy See's conciliatory policy is being pushed even more liberally forward, to take occasion ad captandam benevolentiam acatholicorum. The clergy and prominent laity gifted with a snap and ready acumen of good speaking, may be invited to give expositions of the faith, discipline, history, economy of the Church, outside the fold. The Church, in the English speaking world and the French Republic has received so decided a swing forward in public opinion, despite the rabid deviltry of European masonry and the black-hearted calumnies of our New World Know Nothings, that thousands of souls are ripe—not for abstract con-troversies or dry as dust disquisitions, written or spoken, but for lively presentations of defence and explanation The well-spoken lectures, connected or not with special missions, as well as the specific purpose of, for instance, the Paulists in speaking to non-Catho lic audiences; the sale of such small tracts and pithy pamphlets as are being spread abroad in a few years by the ten thousands; the spirit of respectful inquiry, all prove that the time has come for every priest to be on the alert to 'Catch the golden moments as they fly.'"

Humility makes us kind and kindness m kes us humble.—Faber.