

ROSARY SUNDAY.

REV. J. P. RYAN.

"Bejocice, Virgin Mary, thou hast destroyed every heresy in the world." Antiphon.

Though the malice of the devil against the Church of God is ever essentially the same, yet its manifestations are characterized by an unlimited diversity. Possessed of the power that is fearful to contemplate, and endowed with a super-human intelligence, he fits his means to the evil ends he aims at with a most masterly wisdom and endless variety.

When after three centuries of terrific struggle the faith of Christians and the blood of martyrs had triumphed over paganism by which he had striven to destroy the work of redemption, he forthwith stirred up a succession of direful heresies, each of which worked out his malicious purpose according to its opportunity and power for evil.

At one time these heresies appeared under a form hateful and revolting, attacking even the natural laws of morality, and outraging the universal conscience of mankind at another, they put on garb of pharisaic piety, professing to have no other aim than to reform abuses and to restore purity and piety among the followers of Christ.

But whatever their form or profession, they always nourished in their hearts the poison of the snake and the basilisk, and their real object was to undo the work that Christ had done. Sometimes these heresies disappeared from the world for centuries, and then they suddenly came back with renewed life and refreshed vigor.

Such was the heresy which appeared in Europe during the twelfth and thirteenth centuries. Its adherents went by the name of Albigenses, and the scene of their operations was confined mostly to France and Spain. These heretics not only rebelled against the Church, but they drew the sword against the civil authorities as well.

The heresy of the Albigenses was not a new one; it was almost identical with that of the Manicheans, which 800 years before had entangled in its meshes the great intellect of St. Augustine, who, however, under the influence of God's mercy, became afterwards its most strenuous and successful antagonist.

In the very country where this old heresy had its new birth, God raised up a great saint to combat and confound it. The saint's name was Dominic, and as the heresy of the Albigenses, like all others, was intended to frustrate the effects of the Incarnation of the Son of God, he naturally turned for assistance towards her, who in God's providence is destined to be the witness and defense of this fundamental mystery of Christianity in time and throughout all eternity.

THE CAUSE WHICH DOMINIC DEFENDED was the cause of the Church and of Mary's cause as well, and she hastened to aid her devout servant. She revealed to him the rosary, instructed him how to say it and to teach it to others, and under the influence of this devotion, the Albigensian heresy melted away, while the eyes of the faithful were turned more than before to Mary as the unfailing channel of God's wondrous favor and grace to man.

Confraternities of devotion were established in one place after another until the devotion became as universal as the church itself. This was early in the Thirteenth century, and as time went on, Mary increased the devotion of her children by aiding them to win new and signal victories for the Christian cause.

TOWARDS THE END of the sixteenth century the devotion of the rosary was the means of rolling back the tidal wave of the Mahomedan invasion which was then beating against the gates of Christian Europe, and Mary became known under a new title, that of "Help of Christians."

St. Pius V., who governed the Universal Church at the time, instituted a new feast in her honor, the feast of St. Mary of Victory, and fixed its celebration for the first Sunday in October, the day on which was fought and won the celebrated battle of Lepanto.

TWO YEARS LATER Gregory XIII. changed the name of the festival, substituting "Rosary" for "Victory." In 1716, on the occasion of another triumph of the Christian cause through this devotion of the rosary, Clement XI. made the celebration of the devotion of the "Solemnity of the Most Holy Rosary of the Blessed Virgin Mary," and our present great Pontiff, Leo XIII., has just issued a special encyclical requiring that the feast be celebrated this year with unwonted pomp and devotion, and that the whole month of October be especially devoted to Our Blessed Lady of the Rosary, granting, besides, most ample and special indulgences to all those who comply with his intentions. Such, in brief, is the history of the Rosary and of the institution of to-day's feast.

IN WHAT THE ROSARY CONSISTS. The essential prayers in the rosary are the Our Father or Lord's Prayer, the Glory be to the Father or Magnificat repeated each fifteen times, and the Hail Mary or Angelic salutation, repeated 150 times. No other vocal prayer is essential, neither the apostles' creed with the Our Father and three Hail Marys, which usually serve as a sort of introduction, nor the Hail Holy Queen with which we are wont to terminate this form of prayer. The number of times the Hail Mary is repeated in the rosary corresponds to the number of psalms in the psalter, and hence, the devotion is sometimes called the psalter of the Blessed Virgin, and whenever, in this country, priests are unable from one or other cause to recite the divine office, which is made up principally of the psalms, they are allowed to substitute the rosary in its stead.

The 150 Hail Marys of the rosary are divided into 15 decades, each decade as the word indicates, consisting of 10 Hail Marys. The Our Father is said at the beginning of each decade, and the Glory be to the Father at the end, and each decade ought to be accompanied by a meditation on one of the leading mysteries in the life of our Lord and our Blessed Lady.

These mysteries form a real compendium of the Gospel, proceeding as they do with increasing interest from the joyful event of the Annunciation, through the humble life of our Lord and His Blessed Mother, and the sorrowful scenes of the Passion, to the crowning of our Blessed Lady in Heaven, where she sits in glory at the right hand of her Eternal Son.

These mysteries, accompanying the recitation of the rosary give to the vocal prayers a constantly fresh and new meaning. IN ORDER TO GAIN THE FULL ADVANTAGE OF THIS DEVOTION

we ought to couple with each mystery the acquisition of some special virtue for ourselves, as, for instance, humility in meditating on the Annunciation, charity towards our neighbor in the Visitation, etc., etc., and we ought, besides, to fix our some poor soul in Purgatory to whom we may apply the immense indulgence attached to this devotion. The form of prayer used in the rosary is very simple, but we must bear in mind that the form comes to us from heaven itself. The first part of the Hail Mary is made up of the identical words used by the angel who came down from heaven to announce to Mary that she was chosen by the Blessed Trinity to be the mother of God, while the parts made by St. Elizabeth and the church were certainly composed under the direct inspiration of the Holy Ghost.

The Our Father, as anybody knows, was taught by our divine Lord himself. No one, therefore, would be so impious as to make little of the rosary by reason of its simplicity of form. Mayhap there are some, however, who think it

A TIREsome AND MONOTONous TASK to repeat the Hail Mary over and over so many times, yet the prayer of our Lord during the terrible hour of his agony in the garden was much shorter and he repeated it over again, and surely in the matter of praying right the disciples of the Master may well afford to take a lesson from the Master's example. The Hail Mary, indeed, is short and oft repeated in the rosary, but let us bear well in mind that there is no form of prayer dearer to the hearts of Our Lord and his Blessed Mother than this one.

A Bishop of the order of St. Dominic tells the following story: An old soldier came one time to a certain monastery of the Cistercians and applied for admission to the order. He was received as a matter of course, for the Cistercians close their doors against no man who is willing to follow their manner of life.

However, the dress does not make the work, and the old soldier quickly discovered that his life in the camp and field had done little to prepare him for his new profession. THE NAMES OF BATTLES, of military movements and warlike instruments were indelibly fixed in his memory, but no form of prayer had left any trace there. The good monks found their aged novice ignorant of religious matters to such an extent that he was unable to recite even the Lord's prayer, and what was still more deplorable, no effort of theirs combined with all his own good will, could enable him to learn it.

The monks were almost in despair, but as a last resort they tried to teach him at least the Hail Mary. To this prayer the old warrior took with unwonted affection, and he very soon knew it and repeated it over and over again, and as he dwelt upon it in his own mind he felt his heart filled with a heavenly joy and sweetness. Time went on, and he who had never learned a single form of prayer other than the Hail Mary, died and was buried as the Cistercian monks bury their dead brethren. Some time after the monks, to their very great surprise, noticed growing from out the grave of the old soldier who had turned monk, a bush covered with the most beautiful flowers, and of a kind altogether unknown in that region of country. But more wonderful still, they saw inscribed on the flowers in golden characters these words, which the dead man was so fond of repeating.

"HAIL MARY FULL OF GRACE." This wonderful phenomenon was reported to the Bishop in whose diocese the monastery was situated, and he ordered an investigation to be made. The grave was carefully opened and when this was done the flower was discovered to have its roots in the mouth of the dead and ancient warrior.

No sooner had it fulfilled its mission by manifesting how pleasing to God and our Blessed Lady is this beautiful salutation than it withered and disappeared in presence of all those looking on. THROUGH WE MAY REASONABLY BELIEVE there is no Catholic so uncatholic in heart and mind as to make light of the rosary, still, judging from remarks we hear from time to time and from the manner of people, we find attached, in this country at least, to confraternities of the rosary, it is very hard to resist the conviction that in the minds of many so-called good Catholics there is a notion that though the rosary is an excellent thing in itself, it is nevertheless a devotion fit only for those who cannot read and for ignorant old women generally.

Now, perhaps those who are inclined to talk in this wise may give weight to the opinion of such a man as Father Faber; so just listen to what he has deliberately written on this point: "I cannot," he writes, "conceive a man being spiritual, who does not habitually say the rosary." There is so question of ignorant old women here—he speaks of "a man," any man, and he declares he cannot form to himself the idea of a man being spiritual that is living habitually in the grace and favor of God unless he say his rosary habitually. Father Faber is not a rigorist. He belongs to what is styled the mild school of theology.

THERE IS NO ROOM FOR DOUBT that this beautiful devotion of the rosary is most dear to the hearts and minds of the poor and holy and ignorant in God's Church, but we must bear well in mind that these same poor people have frequently a much keener appreciation of spiritual things than their intellectually proud superiors. To say, however, that the devotion of the rosary is fit only for the poor and ignorant, in a word, for old women generally, would be to offer a base insult to the Church of God and would betray a most lamentable want of the true spirit of faith and piety.

St. Pius the fifth, who instituted the festival of this day, though under another title, does not wear in the history of his

time the character of an old woman. St. Charles Borromeo was no old woman, yet he had the rosary said daily in his seminary, and his confraternities established in every parish of his great archdiocese of Milan. The bitterest enemy of Rome and the papacy does not venture to call our present great pontiff, Leo XIII., an old woman, for he stands before even the infidel world as one of the greatest living statesmen, a theologian, a scholar and a poet, yet his little encyclical shows in what esteem he holds the rosary and how anxious he is that it should be recited "unceasingly" in every Christian household.

ST. VINCENT DE PAUL, who, like our Divine Lord himself, combined the sympathy and tenderness of a mother with all the force and character of true manhood, and who loved this beautiful devotion of the rosary, and St. Francis of Sales, who is sometimes called the gentleman saint, wore the beads constantly at his girdle. Bossuet, styled on account of his great learning and the sublimity of his eloquence, the Eagle of Meaux, deemed it an honor to belong to the confraternity of the Rosary. St. Thomas of Aquin, the prince philosopher and of theologians, was a member of an order to whose founder the Blessed Virgin revealed the devotion of the rosary, and whose disciples wear the rosary as a part of their religious dress, and who are especially commissioned by the Church to defend and propagate it among the faithful.

Daniel O'Connell after his great speech which burst open the doors of the English parliament, which for three hundred years had been shut in the face of every Catholic, whether English or Irish, retired quietly into a corner of the hall and began to say his beads. In the days when kings gloried in the name of Catholic they also gloried in being members of the confraternity of the rosary.

TIME was when every royal child of France was enrolled in the confraternity of the rosary on the day of his baptism, two Dominicans being commissioned to say the rosary in its stead until it was able to say it for itself. When St. Stanislaus, the young nobleman and Jesuit, was dying, he held his rosary in his hand, when a priest beside his bed asked him what was the use of his keeping it, he replied he was unable to recite it, the dying saint made answer in a manner worthy of Mary's child: "Let me keep it," he said—"it serves to comfort me, for it is something belonging to my mother."

Now surely what Popes and saints and kings, and scholars and statesmen have regarded as most holy, and what they so loved to practice, may not seem too lowly for the little high school education we possess in reality or in imagination.

Let us remember that Father Faber tells us that "the rosary is a standing monument of an event whose importance can never again be equalled in the world's history—an event which, when once understood and received by faith, makes all other wonders of God's providence to the souls of his creatures easy of acceptance. The rosary keeps Jesus and Mary constantly before our minds and imparts to our hearts a true Catholic spirit. It is a devotional compendium of Catholic theology and one of the chief channels of the traditions of the Incarnation among the faithful."

IT SHOWS THE TRUE REASON OF DEVOTION to our Blessed Lady by constantly displaying her relationship to Jesus. It realizes in most special manner the communion of saints, by uniting us with our brethren all over the world through its confraternities, and making us feel at home in strange lands, and among people who, by reason of the difference of language and of manners, would be otherwise strangers to us even if we lived among them. It unites us, still closer even, with the poor souls in Purgatory, for it is the queen of indulgenced devotions, and every one of its indulgences, without exception, can be applied to the souls in Purgatory.

It is one of the strongest defences against the enemies of the church, as its institution clearly proves. Its form is a complete abridgement of the Gospel, and expresses the three great phases of the work of Redemption, Joy, Sorrow and Glory.

IT IS AIM IS TO MAKE US LOVETHEES for His own dear sake, and Mary for His sake, and it is a constant hymn of thanksgiving to the Most Holy Trinity for the great benefit of the Incarnation. It combines in an easy manner mental and vocal prayer, and is a devotion that suits all times, and all places, and all persons. We can say our rosary when we can say nothing else, when we are asleep at night, when waiting on others, while making a journey. Belonging to its confraternities has nothing but privileges attached to it, and imposes no obligations under any sin, whether mortal or venial. It is approved by the Church, and most amply enriched from the treasure-house of her indulgences. It is sanctified by the use of saints, by the conversions of sinners, by revelations and by innumerable miracles. Finally, let us remember what Father Faber warns us not to forget: That the last mystery of the rosary is the coronation of the Blessed Virgin in Heaven.

CONCLUSION. Fitting, indeed, is it that the last mystery of our rosary should leave us looking up longingly to that place where, through its means, we hope to one day find an entrance. Truly, this is a sad world at best. We say this when we are young, we realize it fully as we grow old.

People in our day are looking around them at the misery and crime with which the world is filled, and many weary hearts are seeking themselves and others the terrible question: "Is life, as we see it and know it, worth living?" The answer to this question, where faith is lacking, is almost generally, I think, in the negative. If we had not the faith of the Son of God to enlighten our hearts, we, too, might easily answer that anxious question of tired souls in the negative. Apart from the life to come this life, as we see it and know it, is not worth the living. Its so-called goods and pleasures are not worth the having. This, indeed, is a world of few joys and many woe. There is a place where joy and sorrow flit across our pathway as sunshine and shadow chase one another across a mountain landscape—'tis a place where fond ties are formed to be some day rudely snapped asunder—a place where sunshine is suddenly changed into darkness and storm even while we are basking in it. But our rosary tells us that

after all, this life is not what God originally meant it to be, but the result of sin and misfortune. It tells us that there is another life—a life holier and higher than this—a life which will last forever, and that lead towards which its last mystery leads us, straining our weary eyes as though we expected our Blessed Lady, even before the time, to throw the beautiful gates ajar. What matter then about the little ups and downs of this poor world—its hours of sunshine and its days of gloom, if when it is all over, we may carry the little crowns of roses we have woven here in our Lady's honor, to lay them on her feet there—there in heaven, where she is queen—there to receive from her hand instead, an immortal crown of glory that we shall wear for all eternity.

ARRIVAL OF THE SISTERS.

Antigonish Aurora, Oct. 3. The Sisters of the Congregation of Notre Dame take possession, this week, of the new convent in Antigonish. About a year ago, the Protestant editor of the Newburyport Valley Visitor had occasion to note a similar event in that town of Massachusetts, and the following are among the appropriate remarks he made upon the "arrival of the Sisters":—

The Catholic Church everywhere seeks unity from diversity, and aims at the establishment of order as a primary virtue. They have one head, and each division of the Church, male or female, has its superior, as has each subdivision to the last degree. This convent will have its superior; and all of the order to which they belong acknowledge one Mother Superior at the great central head convent. The nuns of most of our cities are easily recognized on the streets by their black habits and white bonnets. We are glad to witness the advent of the "sisters."

THE POLICY UPON WHICH OUR MASSACHUSETTS SCHOOLS are run, and is being borrowed from us by other States, popular as it is, has never been to our liking, and in 30 years at least we have not failed in season and out of season, to point out what seemed to us fatal defects.

It is never out of place to impress upon youth the value, the virtue, the duty, of truth, justice, honor, honesty, sobriety, industry, respect for age and station; personal purity in thought and deed; obedience to law; respect for what men deem sacred and holy, and reverence for God. It can never fail of good to teach the ten commandments, recite the Lord's prayer, or know the Lord's prayer. No child will be worse by being led to kind acts and affectionate feelings for his fellows; to avoid arrogance and irritation, not to say abuse of his companions; to be told that he is frail and erring, and as he hopes to be forgiven his own offences so should he forgive others offending. But WHERE ARE THE DUTIES OF PRACTICAL LIFE TAUGHT IN THE COMMON SCHOOLS?

It does not answer to say, "There are Sunday-schools for this." To one-half the children there are no Sunday schools, leave alone Sunday schools. It does not answer to say, "This belongs to preaching," for where only one-third of the people attend church, what is to be done for the two-thirds? It does not answer to say, "That is the work of parents." Our labor system has destroyed in a great measure the homes of our people—such homes as our fathers established. Once, years ago, being on a school committee, we inquired in writing—and so received answers—to several questions relating to the moral condition of the schools; as what proportion of the pupils were truthful; what, refraining from profane language; and how many, if any, drank intoxicating liquors.

THE MISTAKES WERE SO MANY, and we will not repeat them; but from that day we have never been surprised at the prevalence of juvenile offences, or at the array of young criminals in the docks of the courts, when arraignments take place. We may be told that parochial schools will afford no relief. Possibly, then so much the worse for us; but it certainly can be tried, and if it fails it will only leave us where we were, while, if in a single instance it succeeds, it will do much good of itself and have the best influence on other schools. We have faith in it, because we have faith in the teachers. To us personally they are nothing. We have never seen them, and in their religion they are to us as all other religions. Years generally bring every man charity and liberality for others, and with us it has given increased faith in humanity and its steady, unending progress. Without stopping to inquire into their tenets, we do not doubt that true to all their vows, they devote their lives to the duties that devolve upon them, and that they will die in the service.

PEOPLE DO NOT PUT ASIDE THE WORLD and shut out all its allurements and ordinary pleasures, the hopes of wealth and participation in the gay scene of the times; they educate, refine, and above reprobach—to fail where success is possible to them. It is not for wages they labor; it is not upon any hour measurements they work; it is not of vacations they dream; it is with no thought of marriage to relieve them from tasks they hate that they bear their burdens, but from a life-long dedication themselves to holy employments, and to such there never comes a thought of failure, or a fear of sacrifice of self in their calling. All their pay is at the end, when life is done; all their reward is reserved for heaven; all their praise they seek is of Him who at last shall say, "Well done, good and faithful, enter into the joys of thy Lord."

Do Not Be Depped. A recently advertised and highly puffed remedy for deafness has lately been exposed as an unmitigated fraud. Not to be deceived, we advise you to buy the Yellow Oil of Hazzard's name but to praise, John Clark, of Millbridge, testifies that it cured him of deafness.

Mr. John Magwood, Victoria Road, writes: "Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure is a splendid medicine. My customers say they never used anything so effectual. Good results immediately follow its use. I know its value from personal experience, having been troubled for 9 or 10 years with dyspepsia, and since using it digestion goes on without that depressed feeling so well known to dyspeptics. I have no hesitation in recommending it in any case of indigestion, Constipation, Heartburn, or troubles arising from a disordered

stomach." Sold by Harkness & Co., Druggists, Dundas st.

ARCHBISHOP O'BRIEN'S WESTERN VISIT.

Antigonish Aurora, Oct. 3. The Yarmouth Times gives the following account of Archbishop O'Brien's visit to Yarmouth and Digby counties, with interesting items concerning the progress of the Church in that section of the country:

"His Grace the Archbishop of Halifax visited this county this week, as per previous announcement. On Wednesday afternoon His Grace visited Eelbrook and was present at the picnic, being received by the people with enthusiasm. In the evening a grand display of fireworks was given.

"On Thursday His Grace visited Tusket Forks, and blessed the new church there. There was a large gathering from all parts of this county and Digby county present. His Grace was assisted by Revs. Fathers D'Elomme, Manning, Ellis, McCarty, McLeod, Daly and Parker. After the ceremony of blessing the church, mass was celebrated and then a public open air dinner was given. The new church is a nice little edifice, 70 by 35 feet, and was built and paid for within the present year by the Catholics at the Forks, who number about fifty families.

His Grace next proceeded to East Pubnico, and formally dedicated the large new Catholic Convent. His Grace in reply to the 'Times' representative gave some interesting particulars of the progress the Roman Catholic Church is making just now. In Halifax the bazaar in aid of St. Patrick's building fund netted \$16,589. The total number of paid entrances was 18,400. The new church on the site of the old wooden building is to be a handsome brick structure. It has so far advanced that the roof will shortly be put on and the basement will be completed ready for use this winter.

In Digby County a large new church is to be built at Metegan, not Church Point, as erroneously stated in the Halifax Herald. The people there are making the bricks themselves and now have 250,000 made ready to be burnt. This was the work of a portion of this summer only. The new church is to be 110 feet long. The work of the building will be commenced next spring. The late picnic in aid of the building fund netted \$1,750.

At Salmon River movement is on foot to build a new church. At Saultville a new presbytery is to be built. St. Croix Church, Plympton, is to be completely externally this fall and the interior will be finished by next year. The picnic in aid of the building fund there netted \$950.

In this county the church in Yarmouth town will be the chief undertaking. This is to be built on the site purchased from the Staley Brown estate. The frame will likely be got out this winter and the building itself commenced in the spring.

At Tusket Forks the new church, as above stated, has just been blessed. At Pinkney's Point the people are getting out the frame for a new church. At Eelbrook the picnic just over has furnished funds to fully pay for the repairs to the presbytery.

Rev. Father Parker who has been assisting Rev. Father McCarthy, has been permanently appointed and will reside at Tusket Forks. There are now between 7,000 and 8,000 Catholics in Yarmouth Co., with four priests, and between 8,000 and 9,000 in Digby Co., with five priests.

A Non-Catholic Tribute.

Buffalo Union. From an article on "The Historical Development of modern Nursing," by Dr. Abraham Jacobs, in the current Popular Science Monthly, we make the following extract. He reviews briefly the history of the various Catholic orders of men and women, and then goes on to make this significant contrast:

All of the orders mentioned were composed of Catholics. Not one of them but was intimately associated with the Church. In this connection it ought not to be forgotten that all the culture and knowledge of the medieval period was confined within the limits of the Church. Within its fold the whole progress of mankind slow though it was toward humanistic evolution, was developed. Thus the efforts of the Catholic Church in favor of the poor and sick must be daily appreciated the more so, as the so-called "Reformation" party exhibits nothing but blank leaves in the history of ethical and humane development. The revolutionary movement prepared by powerful minds for centuries, and finally carried out by Luther, did not result in any good to the sick and poor for a long time. Indeed, the success of the Reformation was in part due to the greed of German princes, who gained a rich harvest by appropriating monasteries, hospitals, and all other possessions of the Catholic Church. Thus the Lutheran Church, or churches, were left so poor that if they had the will they had not the power to make any pecuniary sacrifices in the interest of the poor and sick. But even that will they had not, could not have. For the first axiom in Luther's doctrine was this, that not work performed, but faith only, made the Christian. That doctrine was a long stride backward; it fired the imagination of some bigots, chilled the hearts of most men, sustained the egotist, and created dissensions. Never was there a greater failure. The poetry of the Church gone, its efficiency gone, that was the "reformation." Not until some decades ago did we know of Protestant unions established on the plans of their Catholic predecessors. But the male orders never tried to imitate the useful example of the Catholics. They did not care for the sick or the poor. Their aim was and is "home-mission." They are replete with faith, distribute Bibles, and glory in the conversion of that Jew who was baptized, once or often, half a dozen years ago, for ready cash. The women, as always, have done better.

Many people suffer from distressing attacks of sick headache, nausea, and other bilious troubles, who might easily be cured by Burdock Blood Purifiers. It cured Lottie Howard, of Buffalo, N. Y., of this complaint, and she praises it highly.

Caution. We advise all who are afflicted with a cough or cold to beware of opiates and all medicines that smother and check a cough suddenly, as serious results surely follow. Hazzard's Pectoral Balsam loosens and breaks up coughs and colds in a safe and effectual manner.

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THE POWER OF MARY.

The Secret of Dr. Tallegrand's Conversion.

Apocryph of l'Abbe Lagrange's article on the conversion and death of Prince de Tallegrand, l'Abbe Tholon publishes the following edifying details. Bishop Dupanloup himself, who reconciled the unfortunate Prince to the Church in 1838, whilst Vicar-General of Paris, told them to the writer:

Mgr. Dupanloup was in the habit of paying a yearly visit to his mother; and that very year—1838—shortly after the death of Dr. Tallegrand, he stopped at the Seminary of Belley on his way to Savoie, where the pious old lady resided. The papers were filled with accounts of the great event, and superiors and professors were anxious to hear the consoling account of the last moments of the illustrious instrument of God's infinite mercy. The Prince had signed a full retraction of all his errors, and a complete submission to the Mother Church; he had made a general confession, and prepared himself humbly for death, which he met with full consciousness.

"To what do you attribute his conversion?" they asked of Mgr. Dupanloup. "I put the same question to the Prince in his last moments," replied the Vicar-General. "In answer, he pointed to his scapular, which he held pressed to his heart, and which I had not previously noticed. He showed me the picture of the Blessed Virgin, and affectionately kissed the livery of our Blessed Mother, which he bedewed with his tears."

Is not this a striking example of the power of Mary, and of her mercy for sinners? If she thus recalled from the very limits of evil a great mind that was a standing scandal to the Church for half a century, but who had been faithful to a little secret devotion in her honor, how much confidence should we not have in her maternal protection in the days of scandal and difficulties!—C. P. M. in Ave Maria.

Sharp Reply by an Irish Girl.

The N. Y. Observer, a Presbyterian sheet, having made some remarks about the contributions of Catholic servant girls for the Pope, one of them sent in the following reply:—Sir,—I take up my pen for one word. I am an Irish Catholic girl, and I live in a Presbyterian house, one that is good and kind and hospitable. The Observer comes and I have just seen the one for the present week. The mistress has shown me your attack on the Pope and the Prince of Wales. As you proceed you throw your abuse at the Catholic chambermaids of New York for contributing to the Holy Father. Now, sir, that's unmanly. Women, whatever they are in life, have a right to stand by their Church. I know some Presbyterian chambermaids; they give a little to their Church. You don't abuse these; why, then do you abuse us? Sir, the answer is found in your bigotry. But it makes only very little matter. It is the glory of Rome that it has the poor of the world; and it is the glory of the poor of the world that they have Rome. Sir, it is not many in so dignified a hero, to make attacks on servant girls and for standing by the Church in which they hope to be saved. I put it to your honor. Excuse my heavy pen; my fingers are clumsy now from hard work. My good and noble mistress says you will print this letter. Fairness requires that. But I am afraid there is no fairness in the Observer. We shall see.

My name is KULL, MARY O'KANE.

A Convert in Cleveland.

A notable conversion to the Catholic faith took place in Cleveland, Ohio, recently. Dr. J. A. Vance, Professor of surgery in the medical department of the Wooster University, and a prominent local physician, had been baptized and received into the Catholic Church. He was originally a Presbyterian and later an Episcopalian. He was like many others; he could find rest nowhere outside the true haven of salvation. The circumstance has created considerable sensation in Protestant circles. Our separated brethren need not be surprised or distressed. Such things are happening every day. The Catholic Church does not run after its converts. Family prayer is given up. Prayer meetings are ignored, worldly partnerships are formed, social sins are committed at, and even excommunicated, the pulpit is made a stage on which to strut and pose before a gaping world, and religion is made one of the instruments of fashion. Surely, a more despairing cry has never been uttered by a Protestant minister of the Gospel. It comes, too, in the year of the Luther quarto-centenary.—Baltimore American.

A Minister's Lament.

It happens that just at the time when Monseigneur Cayrol is making his aggressive Catholic campaign in America, one of the exponents of Protestantism in America is uttering a most desponding wail. Rev. Dr. Crosby, of New York, says: "The great bulk of the Protestant Church is identified with the world. It has a name to live while it is dead. It has turned its doctrine into naturalism or rationalism, and its life into selfishness. The old landmarks are gone. Family prayer is given up. Prayer meetings are ignored, worldly partnerships are formed, social sins are committed at, and even excommunicated, the pulpit is made a stage on which to strut and pose before a gaping world, and religion is made one of the instruments of fashion. Surely, a more despairing cry has never been uttered by a Protestant minister of the Gospel. It comes, too, in the year of the Luther quarto-centenary.—Baltimore American.

A Common Annoyance.

Many people suffer from distressing attacks of sick headache, nausea, and other bilious troubles, who might easily be cured by Burdock Blood Purifiers. It cured Lottie Howard, of Buffalo, N. Y., of this complaint, and she praises it highly.

Caution. We advise all who are afflicted with a cough or cold to beware of opiates and all medicines that smother and check a cough suddenly, as serious results surely follow. Hazzard's Pectoral Balsam loosens and breaks up coughs and colds in a safe and effectual manner.

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