AUGUST 4, 1917

NO SALVATION

The formula "Out of the Church there is no salvation" is familiar to Catholics and moreover, has a recognized place in Catholic teaching, but for the most part it is misunderstood by non-Catholics. Certainly, from the earliest Christian ages the truth has been enunciated in the Church of God that membership in the visible Church established by Christ is a necessary means of salvation, and according to Catholic teaching the one true Church of Christ is the Church which is in communion with This is the appointed way of Rome. salvation, and no other has been revealed.

But is there no way of salvation open to those who, through no fault of theirs, are not convinced of the claims of the Church of Rome God's That we dare not assert. providence extends to all His ration al creatures; He has given them the light of reason; He has written the precepts of the natural law upon their hearts; He does not leave them unassisted by His grace; and under Providence no one will be lost for not knowing truths which he has had no means of learning.

If a direct and categorical answer be required to the question, Is it possible for one not in communion with Rome to be saved ? our answer is: Yes, it is possible. But it is possible only in cases in which the persons concerned may be said, in some sense, to belong to the Church though not consciously and avowedly in communion with it. Catholic theologians draw a distinction be tween an explicit and implicit ad herence to the Church of Christ between what one explicitly holds and professes, on the one hand, and what is implicitly contained in his disposition of mind and heart in regard to the necessary means of salvation. Persons who have no means of learning the truth but are living according to their lights and are willing to use all necessary means of salvation, may be truly said to participate, according to their needs, in the grace communicated by Christ to mankind through the Church. In this sense they are members of Christ's Church and ito them the dictum, "Out of the Church there is no salvation," does not apply.

Many non-Catholics are known to feel a keen personal interest in the question we are discussing, and of this number perhaps the majority, finding themselves in a state of mental unrest regarding the means of salvation, take comfort from the thought that, after all, one may be saved without entering the Catholic Church. Now, persons of this class cannot afford to be indifferent to the conditions on which they may be saved, especially as set forth by a Church which dates from the apostolic age and which, as they themselves acknowledge, opens a way to These conditions salvation. clearly stated in an encyclical letter addressed by Pope Pius IX. to the bishops of Italy, August 10, 1863. Whilst insisting on the necessity of seeking salvation through the Church the Pontiff says :

low.

" It is known to us and to you that those who are in invincible ignorance (i, e., ignorance which they have no eans of dispelling) of our most holy religion, who observe the pre cepts of the natural law, which God has written in the hearts of all men, and who, in their willingness to obey God, live an honest and upright life, may, by the aid of the divine light and grace, attain to eternal for God, who beholds, searches

OUTSIDE THE CHURCH | Among Protestants the holy sacrifice THE Y. M. C. A., THE K. OF C. AND THE of the Mass is abolished. Christ is banished from the Tabernacle, the souls of men are no longer nour-ished by the true body and blood of the Lord, grievous sin no longer finds a healing power in the sacra-Edward F. Garesche, S. J., in America In our last article we alluded to ment of Penance, the dying are no longer comforted and strengthened the report that the President had extended to the Knights of Columbus in their last journey by the Holy Viaticum or by the Last Anointing. the same official approval as an agency for work among the soldiers In their struggle with the world, the as he had formerly given to the flesh, the devil, non-Catholics find Young Men's Christian Association. their spiritual nourishment reduced is entirely in accord with the

PRESIDENT

timely by the approval of religious

societies for service in war-time.

Some of our religious institutions

are giving valuable belp both to the

distinctions should be clear

We

The

best traditions of the nation, and it to the minimum, and no wonder that so many of them give up in despair. Add to this that so many Protestants serves to strengthen the contention that the Government of the United States has the right and, to some are living in a state neither of light nor of darkness, but in a sort of extent, the responsibility to pay for twilight of doubt and uncertainty service wherever it finds it, irrewhich they have it in their power spective of the fact that the organ. dispel. ization or individual who offers the This uneviable dition of our separated brethren it is our duty to relieve.—Rev. M. P. service is consecrated to this or that religious denomination. It may be profitable at this juncture to say a Hill, in Bombay Examiner. word more on this question, made

VOCATION TO THE PRIESTHOOD

State and national Governments in so many ways, and it is such a bur-At this season of the year thought. ful parents are seriously considering the future of their boys. Time was den on our people to support at once public institutions by taxes and religious institutions by voluntary contributions, that if the States and when the average young man looked forward to taking up some trade. A few, inspired with ambition and nosthe nation ought to pay for the service ed of a sufficient amount of this of the religious institutions, it were Sess world's goods, looked forward to a well to bring out the principle as professional career. To day however clearly as possible. Besides, ernment assistance would make for educational facilities are many, and advantages for preparation for the greater efficiency of the religious various professions are offered to all. Any young man who has ability and institutions themselves, and thus directly benefit the commonwealth. sufficient ambition can easily obtain the requisite knowledge which will from the beginning. First we mean enable him to enter any profession he merely to establish the principle, not may choose. Parents rightfully exto urge in all cases its practical pect and desire to see their children application It must rest with the successfully placed in the great game Hierarchy and with the superiors of of life.

religious establishments to decide In looking over the various fields whether in this or that case applicaof endeavor, how many of our Catho-lic parents fix their gaze upon the tion should be made for aid from the Government. Secondly, in the holy priesthood. Faith and reason teach them that this state is the brief space of this article, we do not mean to treat of existing legislation holiest that can be offered to man. It or of constitutional provisions in is not simply on a par with the so- the various States themselves. shall attempt to indicate only the called learned professions : it towers above them as the mountain peak spirit of our national Constitution and the attitude of our commo o'ertops the pleasant valley below. The priest is a man of education. wealth. Local legislation and the He is a man of specialized training Constitution of individual States of the very highest order. His studies take in the learning of the may be changed, and they should be changed wherever they are not in world and the knowledge which befits accord with the general principles of one who must stand before his fel our Government. We have quoted, in a previous lows as the representative of Almighty God. Becomingly to fill this article, the provision of the Constiposition the priest is obliged to undertake a long and arduous course ious worship: "Congress shall of study and instruction. On the make no law respecting an estabday on which he is consecrated to lishment of religion, or prohibiting

Two

God he stands before men as a the free exercise thereof." This member of the highest and noblest provision, it will be observed, is proprofession it is given to man to folhibitory, and designed to protect the For the Catholic parent surely interests of religion by ensuring its there can be no higher ambition than to see that child of his love and conscience. In the case of Reynolds affection standing as intermediary between God and man; reaching out vs. U. S. (98 U. S., pp. 162-164,) Mr. so to say, with both hands, one to grasp the protecting hand of the velopment of this principle, in which Most High, the other, to raise his fellowmen up to the very face of the Constitution efforts were made God. May the grace be given to in some of the colonies and States to many of our Catholic parents to legislate "not only in respect to the appreciate the nobility of the priestestablishment of religion, but in rehood; and may they do all in their spect to its doctrines and precepts as power to direct the gaze and to turn well. The people were taxed against the steps of their boys towards the their will for the support of religion grand, solemn, and sublime dignity and sometimes for the support of of the sanctuary.-Catholic Bulletin. particular sects to whose tenets they could not and did not subscribe. It was for the protection of the people against such efforts, and to

HOW SHAKESPEARE PUTS IT

That amiable predisposition to in-terpret kindly the words and deeds of others, which should be conspicuous over mere opinion." But the atti-turate and unAmerican discrimina-turate and unAmerican discriminaand knows the minds, the hearts, the thoughts and habits of all men, in race, Shakespeare beautifully calls this provision and in the decisions "The merciful construction of good of the courts interpreting it, is to be women." Whatever their social posione not of neglect, still less of hostion may be, the poet's "good women" are the true ladies of the be described as an attitude of benevolent impartiality. "All religions are tolerated " says Judge Caldwell, conditions are these: 1. That one their fellow pilgrims, because they in the case of Swann vs. Swann (21 are feelingly aware how much they themselves stand in need of others' ions, "and none is established. "merciful construction." "Good Each has an equal right to the prowomen" realize that most of their tection of the law, whether Chris tians, Jews or infidels. . . . The neighbors' deeds are open to at least two interpretations, so they exercise their ingenuity in finding the kinder State protects all religions but esponses none." It is further clear from the decis ience that the lenient judgment is ions, that it is the spirit of our commonwealth to favor and help religion in general, while maintaining a is case must be based on perfect others to quadratic equations of the strict in partition; that is to say, on a sorrow second degree, which bear, as is well forms. strict impartiality among the various "While the law does not enfor sin which has for its motive the love of God for the sake of His in-and they are content with a solution as such," the Judge continues in the decision above cited, " it has a tenof the providence of every citizen in an over in their eagerness to place a over in their eagerness to place a "merciful construction" on whatever happens, always keep in mind Burn's happens; always keep in mind Burn's and practice." "The State protects all religions." Not an attitude of all religions." Not an attitude of all religions and studied indifference, but

THE CATHOLIC RECORD

ship of God, but in such a way as to not believe in their having a patron show no partiality for one religion over the other. No one who studies the official documents of the nation and the decisions of the courts can

reasonably judge otherwise. It is therefore the true spirit of the American Government to pay for services received by it from re igious organizations, wherever such service is of a character for which the Government is in general authorized to pay. Moreover the benefi-cent disposition of our country News

toward religion would rather incline it to show especial favor to religious organizations, not as to distinct de nominations, but as to an influence which makes mightily for good citizenship and sound morals. It is timely to emphasize this principle so strongly brought out in the recent action of the President in approving the Y. M. C. A. and the Knights of Columbus. And it would be ex-tremely desirable that the Govern ment should extend the practical workings of the principle to other fields of action as well. Aside from the question whether they wish this sort of help or not, the spirit of our American institutions is in favor, for example, of rewarding the Catho-lic Indian schools for their splendid services to the Government in tak ing care of its charges. The same may be said of similar services ren dered to the Government by other Catholic organizations. They should be recompensed in kind, not as coming from any particular denomina-tion, for that would be in contravention of the spirit of the Constitution, but as being a definite and valuable service rendered the Government, and as tending, from their connection with religion in general, to strengthen good citizenship and fortify public morals. Since our State and city govern

nents are in great part modeled on the national, and are an application of the same principles of equity and democracy, it is to be expected that they also in their dealings with religious institutions, should carry out the same fair and just policy in dicated in the President's action toward the Y. M. C. A. and the Knights of Columbus. Where serv ice appreciable in money is rendered city or State, and which the the State or city would otherwise have to pay for from the public funds, it is only right and proper that the religious institution rendering the service should be recompensed and rewarded, not indeed as a denominational body, but as a servant of State or city, doing that which is deserving of a material reward. The accidental circumstance that the institution rendering this service is of a religious character should rather be an argument in favor of granting payment for services rendered, since our Government, while maintaining an attitude of strict and beneficent impartiality, yet favors religion as such, and is desirous that

tunity and encouragement their duty to God. We should stand squarely on this principle and nphasize it strongly at this time. Many of our Sisters, for example the Sisters of the Good Shepherd are taking care of the wards of the city in great numbers. Not only are they not rewarded for this, but in many places they are actually taxed and made to bear the double burden of caring for these public charges and of paying taxes on the very property used to lodge them. We do not claim for these institutions any help or subsidies on the ground ensure freedom of worship that the Constitutional Amendment above of their religious character, but we do maintain, and most earnestly quoted was inserted, and by it, in

all its citizens should have oppor

saint at all. This is from one of its correspon dents. Really this frankness is refreshing. But what does it mean in the light of the street shrines which

are being erected to the memory of dead scldiers ? Why not choose a patron saint-nay a half-dozen, if they can find "a Protestant saint " ism with their Catholic mothers' whom the Church Times thinks milk. Has Mr. Winslow heard nothworthy of acting as such ?---Catholic ing of the boys now in the field, once students of Georgetown, child of that Revolutionary patriot, Arch-bishop Carroll; of the Catholic Uni-

TABLES ARE NOW TURNED

AN ESTIMATE OF TOM WATSON THE SOUTHERN BIGOT

Catholic colleges, beacons of liberty, burning from New England to the Tom Watson of wide-known repute Pacific, from the Gulf of Mexico to the has fallen upon evil days. Posing as a unique champion of Simon-pure Americanism by seeking to cast Canadianline? Doesheknownothing at all of regiments in his own State in New York, in Illinois, . composed doubt and suspicion on the loyalty of almost entirely of Catholics? Catholics, he has turned to a new zone of lime-light. His efforts seem he not heard that although Catholics form a bare one seventh of the to meet with scant appreciation, if country's population, the War De-partment has ruled that, in order to we are to take the verdict of the Dalton, Ga., Citizen as a criterion. minister to hundreds of thousands of

After pointing out Watson's anti draft agitation and roundly demning the same, the newspaper in question in an editorial of June 28th makes some very pertinent remarks from which we quote but a few

"Recently he has been going down fast, like the drunkard who refuses to see the breakers ahead, and con tinues his excessive indulgence in the liquid that brings both disgrace and destruction. He had worn his Catholic 'issue' threadbare, and, as the Macon Telegraph pointedly observes, the Frank 'issue' died with the election of Hugh Dorsey as governor. Therefore, Watson is just about out of soap, and it is in the extremity of impending disaster to his unworthy bark and its small crew of misguided, often ignorant, followers, that he goes forth to seek to enlist new followers by opposing the government when it is at war the greatest military power in with the world-

Again we are told "Georgia has suffered much on account of Watson And what we have long contended is substantiated by the editorial, which says in conclusion the confessional slides was like the soft sibilance made by "shuttles, What has he ever done for his deluded followers except to exploit them and bring them misery and woe by lead-ing them to believe that all men are dishonest and vicious, and that hate and distrust and suspicion are three cardinal virtues ?" the hands of the young priest as gathering up the Blood of Christ,

Such is a close range verdict of the archpriest of bigotry who seems to have lost all power of discretion from long practice in his vicious abuse of the reputation of his fellow citizens .--- C. B. of C. V.

"CATHOLIC DISAFFECTION '

In the goodly town of Ipswich in not alone in terms of history, but the State of Massachusetts, dwells a writer of letters to New York newspapers, one Mr. Irving Winslow. Twelve inches or so beneath a head somewhat befuddled by provincialism a timorous heart beats wildly in the erstwhile placid Winslow bosom. "Trouble is ahead !" gasps the Sage of Ipswich, trouble aroused by mobs and draft riots.

Alas! to day among those who have the ear of Irish-Americans are many, including one great prelate of the Roman Catholic Church at least, who are responsible by their indiscreet speech for disaffection among its members.

Now not far from the goodly town lent of Ipswich lies the goodlier town of n which by reason of Puritania

other side of the moon, nor is that forth "Son, what do you mean? little bit of Oxford," Boston College. You wrote me that you weren't doing When War came, hundreds of young students, Americans everyone of them, tarried not to write to the intermediate the classrooms ind for something." of Boston and Holy Cross, to serve life counted for something." their country. Their action was not singular; they had imbibed patriot-

Has

Gospels

He con-

"But father," countered the young man, somewhat abashed, "there isn't a cent of money in it. I do this work free, and most of my other work

FIVB

too, if it comes to that." "Money !" shouted the old man scornfully. "What is money in com-parison with being of use to your fellowman? You keep at this work, and I'll go back to the farm, and and if go that if our other fails, and gladly labor to support you as long as you live; yes, and fil sleep sound every night, because I have helped ou to help others."

Perhaps the story is trite, and no credit can be given here, because it is told on an old unmarked news paper clipping, yellowing with age. The moral is plain enough. Rightly do the ascetics counsel us to work and pray for a small opinion of our-selves. On the other hand it is well to reflect from time to time on the good we do and on the greater good possible to us, but left undone simply because we "don't think of it." Per haps we can't do much to lighten our brother's burden, but few of us are so poor that we can do nothing at all. "Give what you have," says Longfellow, "it may be better than you dare to think," and give it now. kind word in the living present will be more appreciated by your neigh bor than a wreath of flowers on the mound above his grave.-America.

A RARE BOOK

Amongst the rare books in the library of the Carmelite Fathers at the Catholic University of America is "Valavarattam"—one of the sacred books of India, 300 pages ually as well as intellectually gifted priest pictures a village church in written on palm leaves. This is one of the four principal religious books of Brahmanism and is highly valued in the East. It was brought from India by Father Paschasius Heriz, O.C.D., formerly Apostolic mission-ary in India for fourteen years and now a member of the Carmelite college near the University. This book is both rare and ancient. It is written in the Tamil language-a language older than Latin and spoken by a great portion of the inhabitants of southern India, Ceylon and the Straits.

> FATHER FRASER'S CHINESE MISSION

Taichowfu, China, Nov. 26, 1916 Dear Readers of CATHOLIC RECORD

That your charity towards my mission is approved by the highest ecclesiastical authorities of Canada let me quote from a letter from His-Excellency, The Most Rev. Peregrine F. Stagni, O. S. M., D. D., Apostolis Delegate, Ottawa : "I have been watching with much interest the contributions to the Fund opened on behalf of your missions by the. CATHOLIC RECORD. The success has been very gratifying and shows the deep interest which our Catholic people take in the work of the missionary in foreign lands. bless you most cordially and all your labors, as a pledge my earnest wishes for your greatest success in all your undertakings." I entreat you continue the support of my struggling mission, assuring you a remembrance in my prayers and Masses.

Yours faithfully in Jesus and Mary, J. M. FRASER.

cian, who after a few years in a Previously acknowledged... \$11,375 45 factory town, had worked up an excelpractice among penniless A Friend, Windsor..... A Friend, Black River..... patients. "I'm not getting along at all," he wrote his father, "I'm not 5 00 Mrs. F. Rankin, Rankinvill 5 00 Mrs. F. A. Henneberry doing a thing:" and in some alarm. the father left the plow in the furrow Devil's Island 1 00 E MacCormac, Ottawa and hastened to the discouraged dis-1 00 ciple of Esculapius. It so happened Promise ... 1 00 The League of the Sacred that he came upon the young man as he was "taking his morning" at a Heart, Chapleau..... 18 80 free dispensary, and he sat by, a silent but intensely-interested spec-E. B., Loretto.. 5 00 In honor of St. Ann, tator, while twenty five poor unfor-Bayside. 1 00 tunates received help for their sick In Thanksgiving, H. E. R. 2 00 bodies, and a kindly word for their depressed souls. The physician for-Offering to St. Anthony for Souls in Purgatory Sydney Mines. got his visitor, as he bent his skilled 5 00 energies to his work of mercy, but Offering to Sacred Heart hardly had the door closed upon the for Souls in Purgatory, last patient, when the old man burst Sydney Mines.... 2_00

New

versity, of Fordham, Manhattan, Notre Dame, Loyola, Detroit, Mar-

quette, St. Louis, New Orleans, St.

Thomas, St. John's, Gonzago, Creigh-

ton, Santa Clara, and a score of other

Catholic soldiers, at l east one - third

of the army chaplains must be Catholic priests?

If this be disaffection, may God fan

the flame into a consuming conflagra-

tion, for in such disaffection alone is

the safety of our beloved country to

A JULY DEVOTION CARRIED

There is a passage of incomparable

beauty in "My New Curate" by Canon Sheehan in which that spirit-

Ireland on an evening when confes

sions are being heard. It is as rich

in color as a painting done by one of

the masters and as moving as any

well could be. It derives its inspira-

tion in fact, from the Gospels,

for it is a description of Heaven

To Father Sheehan the drawing of

beneath which were woven tapestries

of human souls that were fit to hang

ceives of the Sacrifice of Calvary as

brought down into our midst," and

from grass, and stone, and wood

from reeking nails and soldier's

lance, and the wet, weeping hair of

Magdalen," and pouring it upon the

Catholic teaching does not isolate

the present from past or from future.

It holds out to man not a dead form

ula but a living truth. The Sacri-

also in terms of life, the life

fice on Calvary is to be interpreted

yesterday, to day, to morrow. This

it is that gives meaning to certain

Blood. That Blood redeemed us and

renews itself daily upon our altars. What better can we do at a troubled

time than carry forward a deepened

DOING OUR BIT

The story is told of a young physi-

love for so priceless a gift ?

World.

devotions, as that of the Precious

narrative outside the Holy

brought down to earth.

in the walls of heaven."

souls of penitents.

FORWARD

be sought.-America.

"Disaffection among its members!"

His sovereign goodness and mercy, does not permit any one to suffer eternal punishment who is guiltless of a wilful transgression of His law."

Here it is distinctly taught that it women" is possible for a non-Catholic to be saved, but saved conditionally. The kind judgments on the actions of has no means of knowing and recognizing the true Church of Christ. themselves stand in need of others' In our day it is to be feared that many seek a refuge in ignorance when ignorance might easily be dispelled by inquiry, study and prayer. That one shall not have offended God by any grievous sin, or we may one. They have learned by experadd as implied, that, having so offended God, he shall have duly repented. Acceptable repentence in are fond of likening the doings of contrition; that is to say, on a sorrow finite perfections. Any one who of the problem that gives the value turns from his sin and turns to God by an act of love may be saved, pro-vided he does not afterward turn away finally and forever from God.

After what has been said it ought | excellent counsel: to be quite unnecessary to remark that non-Catholics ought to be much less concerned with finding or inventing reasons for remaining where they are than with honestly and earnestly inquiring after the truth; being determined at the same time to embrace the truth, whenever or wherever found. If they think they saved outside the Catholic may b Church they should be careful to ask themselves, "But how ?"

Moreover, although a man may be saved in honest ignorance of the on others' words and actions, they do truth, nevertheless his salvation is themselves even more harm than endangered by the absence of the they do the neighbor. Constant unmany graces he would obtain through kind thoughts sour and embitter the a knowledge and practice of the true heart, ruin a winning and attractive religion. Protestantism has im-poverished the spiritual lives of its the beneficent influence that "good adherents by drying up the wells of

sacramental grace, which are filled to overflowing in the Church of Christ and from which all its members may draw according to their needs. if need be, question them.

Then gently scan your brother man Still gentler sister woman Though they may gang a kennin wrang

To step aside is human : One point must still be greatly dark The moving why they do it; And just as lamely can ye mark

How far, perhaps, they rue it.

nation is not an irreligious nation. Finally, "good women" realize that by neglecting to cultivate the habit In the public documents, in the prayers which open every session of of putting a "merciful construction" Congress, in the appointing of chaplains both in the army and navy, in the motto on our very coins "In God We Trust," in the language used in the proclamations of our Chief Executive, and in the dealings of our Government in general, the disposition has always been plain to favor and protect religious practice.

It is the spirit of the American Constitution and of our commonwealth Relieve the needy first, and then, to favor whatever promotes the wor-

favor religion wherever it is possible

without violating the strict imparti-

ality enjoined on the Government by

the Constitution, is moreover the part

of reason and of common sense. Our

tion made against them on the ground of their religious character

should be done away with. One may repeat literally on this subject the announcement of the President as stated in his decree concerning the Y. M. C. A. They are prepared by experience, approved methods, and assured resources, to serve especially " and to help the wards of the State or the city. It seems best for the interest of the service that " they shall " continue as a voluntary civilian organization however the results obtained are so beneficial and bear such a direct re-

lation to efficiency, inasmuch as their activities contribute to the happiness, contentment and morale of the city's charges, that " official recognition should be given " these organizations as a " valuable adjunct and asset " to the service of the State or city or nation.

At this momentous time the President of the United States, by his official action, has once more firmed the principle we are striving to establish. May the enlightened to establish. May the enlightened intelligence of our public officials carry this equitable, patriotic, a careful and friendly impartiality thoroughly American principle into is indicated in these decisions as the department of the national, proper attitude of our Government toward religious organizations. To State and city government !

ST. PATRICK AND ST. GEORGE

In the Protestant organ of England, the Church Times, the following in- speeches, letters and pastorals of a teresting paragraph appeared some time ago

St. George's day will soon be here and again the question will be raised, Why do not the English people keep creet and disaffected faces towards the feast of their patron saint in the the West, is Mr. Erving Winslow so same real and genuine manner that the Irish people do the feast of St. Patrick? And the answer to that heard nothing at all of the letters of question is obvious-viz., that the the Archbishops of Chicago, Cincinpeople of Ireland really do believe nati, and San Francisco?

that they have a patron saint who is "Disaffection among its members! living and making intercession for and watching over them and their grows apace and grows appalling. country and the English people do Holy Cross College is not on the

contempt of the natural law is largely populated by Catholics. Even though habitually lulled into somnolence by arge draughts of the justly celebrat ed soothing syrup which bears, by accident, his name, it is just possible that in occasional waking moments, Mr. Winslow has heard of Cardinal O'Connell, the Archbishop of Boston. But such utterances of the Cardinal as these, he seems to have missed or possibly, he considers them "indiscreet

The one thing now that is neces sary, and the only thing that willstand firmly through all the varying vicissitudes before us, will be this prin-ciple: Our country is now at war war. and we are bound before God to render it our fullest assistance.'

And is Ipswich, Massachussets, so barred from communication from the outer world, that no news has come to it of the great letter of the American Archbishops to the President of the United States, or of the inspiring pastorals of His Eminence, dinal Farley, the Archbishop of New York? St. Paul is a western see, in the heart of a land of darkness, and doubtless is not recognized by Massachusetts Brahmin. Neverthe less, the rest of the country has applauded the patriotic deeds and eches of that soldier of the Civil War, the Most Rev. John Ireland. Archbishop of St. Paul. Baltimore is nearer home. Does Mr. Winslow batten in ignorance of the many prelate whom the whole country delights to honor, His Eminence, Cardinal Gibbons? And, if it be percreet and disaffected faces towards



is composed of clean, whole young leaves. Picked right, blended right and packed right. It brings the fragrance of an Eastern garden to your table.

BLACK, MIXED OR GREEN



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woman" can exert.-America.