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Venerable Archbishop of Cortona

Preached at St. Patrick's

The venerable Archbishop of Cortona, who recently resigned his see at Harbor Grace, Newfoundland, having retired from active work, preached at St. Patrick's Church last Sunday. The Archbishop is spending a few days at the Hotel Dieu. His Grace, who is a man of seventy-two years of age, still retains great vigor and is possessed of great kindness. He preached from the parable of our Lord, wherein a king forgave his servant a great debt, and the ungrateful servant, forgetting the clemency that had been shown to himself, immediately cast into prison a fellow servant for a trifling debt. And His Grace delivered a simple and impressive sermon on Christian charity.

"Our duty before God and man," said His Grace, "is the practice of Christian charity. To define the extent to which the practice of charity should be carried we may take the lesson of the Gospel. There is a spurious charity, just as there is a spurious coinage, the work of the counterfeit, though it is not always easy to determine, the spurious charity from the genuine. The spurious charity does not weigh a feather in the scale of salvation.

"To know what is genuine charity, pleasing to God, beneficial to men and earth, I will give you a few hall-marks for your guidance. Christian charity must be of God, of a supernatural motive. We may think it Christian charity when we love the few friends and relatives whom Providence has blessed us. It is nothing of the kind. Another may be rich in worldly goods, and of a generous nature, giving much to alleviate the condition of the poor and desolate, but this is not Christian charity. We may love a man because of the charm of his personality, but this is mere human affection. Even the human affection of old had human affection. Human affection is good, but does not commend it with Christian charity.

We must love our brothers, as brothers of Jesus Christ, redeemed by the same precious blood. We are bound to love our enemies. Place no limit on charity. Jesus has placed no limit. If you bring a gift to the altar, the Saviour said, and remember that thy brother hath ought against thee, leave there thy gift at the altar, and go and be reconciled to thy brother. Let not the sun go down upon your wrath, praying to God to forgive us, our trespasses as we forgive those who trespass against us."

After the sermon, Father Martin Callahan announced that a social would be held in the latter part of November under the auspices of St. Patrick's Church, to help defray the expense of enlarging St. Patrick's School.

Sciatica Cured.

Mr. Chas. F. Haley Restored by Dr. Williams' Pink Pills.

"I was utterly helpless with sciatica. I could not move in bed without aid. Doctors treated me, but I did not improve. I used Dr. Williams' Pink Pills and today am a well woman." This tribute to the merits of Dr. Williams' Pink Pills is made by Mrs. Chas. F. Haley, of Yarmouth, N.S. Two years ago she suffered most severely from an attack of sciatica, and for a number of months was an invalid confined to her bed. She further states: "It is impossible for me to describe the pain from which I suffered. I endeavored to continue my profession as a music teacher, but was forced to give it up. The doctor said that the trouble was sciatica, but this treatment did not help me. I could scarcely take a step without the most acute pain shooting through my back and down the limb. Finally I took to my bed and lay there perfectly helpless, and could not move without aid. The pain was never absent. I consulted another doctor, but with no better results, and I began to think I would always be a sufferer. One day a friend who was in to see me asked why I did not take Dr. Williams' Pink Pills, and on her advice I decided to do so. The result was beyond my most hopeful expectations. All the pains and aches disappeared, and I have never since been troubled with sciatica. I have no hesitation in recommending Dr. Williams' Pink Pills for the trouble from which I suffered."

When the blood is poor the nerves are starved; then comes the agony of sciatica, neuralgia, or perhaps partial paralysis. Dr. Williams' Pink Pills.

Pills actually make new, rich, red blood, which feeds the starved nerves drives out pain and restores health. It is because these pills actually make new blood that they cure such common ailments as rheumatism, anaemia, backaches, and headaches, heart palpitation, indigestion and the painful irregularities of growing girls and women. You can get Dr. Williams' Pink Pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

The Cost of the War Against Religion.

In the supplementary credits demanded by the Minister of Finance are the following expenses caused by the legal and military operations of the Government against the Catholics, for the three months of the year 1906 during which M. Clemenceau was in power: The Minister of "Justice" asks 676,000 francs to cover the costs of legal trading undertaken in virtue of the Law of Separation. The Minister of the Interior asks 17,000 francs for "special journeys" of the police agents charged to direct the inventories in the churches, and to get up cases against priests for saying Mass. The Minister of War asks 654,000 francs for extra payment to the troops sent to take forcible possession of the churches and seminaries: 1,125,470 francs for extra payment to the gendarmes for measures taken under the same revolting circumstances; 1,034,680 francs for the transport of soldiers and gendarmes thus mobilized. A total of more than three and a half millions of francs (£140,000)! Note that this is merely the cost for three months only, of the attempt to root out Christianity. Previous Budgets had paid the costs of the bulk of both the inventories and the sieges of the churches; of the great military expeditions to expel monks and nuns and seize their convents and churches, to drive out teaching Brothers and Sisters, close their schools and take their establishments; and of the consequent valuations and liquidations. No account is taken of the immense cost of repairing all the ruin effected and of replacing self-sacrificing religious by self-seeking and wasteful "lay" agents in the schools and hospitals. The incalculable moral damages could not be appraised.

EUCCHARISTIC CONGRESS.

The committee in charge of the preparations for the Eucharistic Congress being held in Pittsburgh on the 15th, 16th and 17th, have left nothing undone to bring it to a successful issue. The congress opened in the grand new St. Paul's Cathedral, and the delegates in attendance were given an opportunity of thoroughly inspecting this superb specimen of church architecture. The opening pontifical mass was celebrated by Archbishop Ryan of Philadelphia, and the splendid new cathedral afforded an harmonious setting for the august sacrifice that appealed to both the devotional and artistic sense.

The business sessions were held in Carnegie Institute, itself a work of art and one of the greatest art centres in the world. These sessions are taken up principally with the reading of papers on some phase of eucharistic worship, followed by a thorough discussion of the subject treated with the view to a practical application of the suggestions made. On the last day of the congress the subject of Sunday observance will be treated in a paper by the president of the American Catholic Federation.

At the recent celebration of the episcopal silver jubilee of Archbishop Carr, of Melbourne, Australia, he was presented with a purse of \$40,000 for the purpose of obliterating the debt on the Cathedral Hall. The fund was used for this object at the request of the Bishop, who declined any personal gift.

Archbishop Carr has been in Australia for twenty years and has witnessed great Catholic progress in that country. He was born in Galway, Ireland, in 1839 and ordained in 1866. He was professor at St. Jarlath's College, Tuam, and thence proceeded to Maynooth, where he was dean, professor of theology, and preceptor of the Dunboyne establishment. He was also vice-president of Maynooth and editor of the Irish Ecclesiastical Record. On August 26, 1888, he was appointed Bishop of Galway, and on March 17, 1887, he received the pallium in Rome as Archbishop of Melbourne.

Some men are born great, some achieve greatness, and some couldn't tell to save their necks how it happened.



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Mr. Hartigan and the Grand Ligne Mission.

"What's the manin' of Grande Ligne that I see in the papers this last few days?" asked Mr. Duffy of his friend Mr. Hartigan, while he was about dealing the cards in a game of forty-fives.

"There's as many manins in thin words," said Mr. Hartigan, "as the great pulpit orators believe they can find in every verse of the bible. First of all it's Frinch, and that's a puzzle be itself. 'Grande' manes great or grand or magnificent, or anything of the kind. 'Ligne,' when it's translated, manes a line, a wash line, a fish line, a plumb line, a strait line, a railroad line, a steamboat line, it doesn't matter which. Anyhow, what you want to know is what the combination of the two words manes. I'm comin' to it; so is the thrain. It's a whistlin' station, Duffy, where thrains sometimes stops for vather for the line. It's a great watherin' place intirely; it's the home of the Frinch Baptists. I belidge they deal in soup too for the sake of uniformity, as Madigan would say, and a great many of the converts would as soon be baptized in wan as in th' other."

"An' where do they get the converts, God save the mark, Hartigan?"

"Doesn't the paper tell ye?" asked Mr. Hartigan. "No, it doesn't. I remember now, because it is kept dark as a guarantee o' good faith, or bad faith, or no faith at all. Here's the way it is. Ye're hungry, Duffy, on account of a hard summer, when the times was so bad that ye had no money left for the wife an' childer afther me frinch that keeps open house from Sunday mornin' until Sunday mornin' again got his share of the wages every Satherday night. Ye look about for a job or somebody to give ye a car ticket or maybe a five cents to take the street car for Hochelaga, where there's a job waitin' for ye. Ye see a man comin' towards ye; he has a book with flaps on it like the ears on a bunniaceen, but instead o' givin' ye the five, he gives ye some advice, an' while he's talkin' to ye, ye're thinkin' o' what five cents would buy for ye. He makes ye promise to come to hear him 'expoundin' the gospel accordin' to James the Second of mortal memory, and ye promise, not forgettin' the five, mind ye. He puts yer name on the book and sends it to the Grande Ligne: 'Wan more—soul saved,' he says. 'Another brand snatched from the burnin',' he says, 'an' it didn't cost a cent,' he says, 'an' I'll get me commission all the same.' An' the good work goes on."

"But I wouldn't do that," said Mr. Duffy.

"I wouldn't thrust ye, if ye were hungry," said Mr. Hartigan.

"I wonder if they take the count of the converts in the summer or in the winter," said Mr. Duffy.

"They count summer an' winter," said Mr. Hartigan. "In the summer the converts are fresh air victims, an' in the winter they are soup or naturals; they're half natural all the time the same as the prairie, but the prairie's are the worst. Wid a little more bible study sich as it is, they'd be half witted."

"Do ye know what I thought Grand Ligne meant?" interposed Mr. Duffy. "I thought it meant the

grand roarin' line that Father Mac spoke about last Sunday, lookin' for some wan to devour."

"Maybe ye'r not far asthry," said Mr. Hartigan.

Indifference in Religious Matters.

Clearly the Church of Christ was to be one speaking like Himself with authority, with a clear, definite, uncompromising message. There was no room for an "if" or for a "perhaps" in it, but only for the tremendous warning: "He that believeth and is baptized will be saved, but he that believeth not shall be damned." Outside the Catholic Church what a hash was made of that and similar texts. In fact, for all practical purposes, it was explained away. That text indeed was an anachronism in a Church that did not know what to teach and what to earn, which could not make up its mind whether baptism was necessary, whether Christ was really present or really absent in the Eucharist, whether its Bishops ought to be obeyed, and whether the ruling of the King's Privy Council ought to be accepted. Was that the uncompromising Church of Christ which was spending so much time and labor in revising the first Bible and then the Prayer-Book and then the Creed, till at length it would seem there would be little more to accept than the thin end of nothing whittled down. The Church by law established in this country, in its anxiety to be all things to all men, it was revising itself out of existence. It was driving some to Catholicism, but tens of thousands more to agnosticism. He could hardly reconcile all that with what he knew to be the marks of the Church of Christ. He did not want to say a word that might hurt any of his non-Catholic hearers, but he could not help proclaiming from the pulpit that he failed to recognize in any Church upon earth but the Church of Rome, the distinctive features of that Church which Christ Himself described as the one against which the gates of hell should never prevail. He readily admitted that the life story of the Catholic Church had bowed up with it sad chapters, telling of the disloyalty and profligacy, even, of some Popes. In truth, but for the fact that she was the Church of Christ she could never have lived through the days of her wickedness, and stood up as she did to-day in the strength and with the vigor of a renewed youth, uttering her mind in language as fearless as uncompromising, and as definite as in the day when she spoke by the voice of her first and divinely appointed Vicar on earth, St. Peter. According to St. Paul, there could be no indifferentism or liberalism in religion. Did he not say to the Galatians: "If anyone preach to you a Gospel beside that which you have received let him be anathema." To be in any true sense a Christian there must be unconditional surrender, no heresy whatsoever—in other words, no private judgment, but submission, absolute and irrevocable, to Divine authority. Christianity was that or nothing. He would recommend to the perusal of his congregation the story told in the Acts of Cornelius the Centurion. If ever there was a man who lived a

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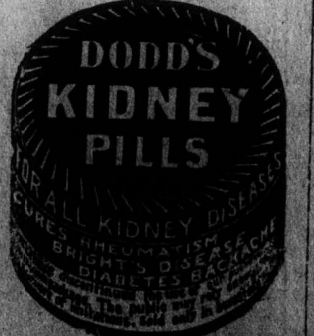
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good life it was that soldier, and yet because he was so conscientious God rewarded him by the offer of His greatest gift of Heaven—the True Faith. Cornelius did not contend that one religion was as good as another, or that it did not mat-



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1364, 1365, 1366, 1367, 1368, 1369, 1370, 1371, 1372, 1373, 1374, 1375, 1376, 1377, 1378, 1379, 1380, 1381, 1382, 1383, 1384, 1385, 1386, 1387, 1388, 1389, 1390, 1391, 1392, 1393, 1394, 1395, 1396, 1397, 1398, 1399, 1400, 1401, 1402, 1403, 1404, 1405, 1406, 1407, 1408, 1409, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1420, 1421, 1422, 1423, 1424, 1425, 1426, 1427, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436, 1437, 1438, 1439, 1440, 1441, 1442, 1443, 1444, 1445, 1446, 1447, 1448, 1449, 1450, 1451, 1452, 1453, 1454, 1455, 1456, 1457, 1458, 1459, 1460, 1461, 1462, 1463, 1464, 1465, 1466, 1467, 1468, 1469, 1470, 1471, 1472, 1473, 1474, 1475, 1476, 1477, 1478, 1479, 1480, 1481, 1482, 1483, 1484, 1485, 1486, 1487, 1488, 1489, 1490, 1491, 1492, 1493, 1494, 1495, 1496, 1497, 1498, 1499, 1500, 1501, 1502, 1503, 1504, 1505, 1506, 1507, 1508, 1509, 1510, 1511, 1512, 1513, 1514, 1515, 1516, 1517, 1518, 1519, 1520, 1521, 1522, 1523, 1524, 1525, 1526, 1527, 1528, 1529, 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1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 20