# THE INVALIDITY OF ANGLICAN orders is involved of course the loss to the Anglican Church of apostolical suc-

Cardinal Vaughan States the Catholic View.

THE TESTIMONY OF HISTORY AND THE SIGNIFICANCE OF INNOVATION.

Cardinal Vaughan has sent the fol lowing letter to a correspondent with reference to His Eminence's recent address on "Re-union," delivered at the Catholic Truth Conference at Preston:

Sir-I am at a loss to understand how my words in the address on the re-union of Christendom, "would that our Anglican friends could prove to us; would that we could recognize their orders!"—can have been interpreted to you from an Anglican pulpit as an admission on my part "that Anlican orders and sacraments are real. But I have received letters of exactly the same import as your own from other parts of England. Readily, therefore, as I recognize, and warmly as I admit, much that is generous, noble and true, in Anglican aspirations and endeavors, and willingly as I admit the good faith which is conspicuous in so many, I must not leave uncorrected a misappreion on so grave a matter as that of

Anglican orders.

But let us be quite clear as to what we mean by orders. Catholics understand ordination to be the bestowal upon men, first, of a power to change bread and wine, so that in their place our Lord and Saviour Jesus Christ becomes truly and substantially present on the altar in His divine and human natures, and to offer Him up in true Eucharistic sacrifice to the Eternal Father; secondly, a power to forgive the sins of men with a divine efficacy. We cannot allow that Anglican orders possess or confer these supernatural powers, which are of the priesthood of Christ; and, first, am I wrong in be-lieving that the existence of any such powers in their ministers is as

VEHEMENTLY DENIED by a large majority of the members of the Established Church as by ourselves? If so, what of the certainty professed by those numerous and devout member of the same communion who maintain that these powers are bestowed and ex ercised within their Church; and where is the unity of the Anglican Church on a doctrinal matter of such vital importance? I had the assurance some time ago of a friend that when he was or-dained as an Anglican the Bishop prefaced the ordination by warning him thus: " Now, mind this, sir, I am NOT GOING TO ORDAIN YOU TO BE A SAC RIFICING PRIEST.

The warning may have been unusual, but were the intentions and the theory underlying it uncommon? And are there no Anglican prelates now who would declare empathically that in ordaining they do not intend to make sacrificing priests? Next, ON WHAT GROUNDS DO ANGLICANS

CLAIM for their orders the supernatural powers referred to? On this, that there has been no break amongst them from pre-Reformation times to the present in the transmission of valid orders. Now,

apart from any desire to discuss THE BARLOW CONTROVERSY, I must remark that the absence of any record of Barlow's consecration, taken with the circumstances of his subse quent history, must necessarily make the transmission of orders to Archbishop Parker historically doubtful. But, more than this the new forms of ordination and consecration drawn up by Cranmer at a time when he and his friends emphatically repudiated the doctrines and practices of the ancient

Church of England, carefully EXCLUDE EVERYTHING OF THE ANCIENT

indicative of the sacrificial character. This was perfectly consistent with the destruction of the altars and the substitution of the table; with a rejection the liturgy, of the Sacrifice, of the Mass, and the substitution for it of the present Communion service, which excludes all idea of an actual and substantial Real Presence and of a sacrificial act. No one who compares the ancient rites of ordination liturgy of the Sacrifice of the Mass with the rites substantiated by Cranmer can fail to see that every idea of a sacer dotal or sacrificing character was carefully eliminated. This has been shown clearly enough in Dr. Gasquet's work on "The Book of Common Prayer" and in Canon Escourt's on "Anglican Ordinations.

Systematic liturgical changes like these are the best means extant of THE INTENTION OF THE ENGLISH RE-

FORMERS. The acts and words of those who drew up the new form of ordination cannot be doubtful. They intended positively to exclude the ancient idea of a sacrificing priesthood as they had already banished that of the Eucharistic sacrifice. Ordinations held by men repudiating the Catholic doctrine priesthood, and using rites designed to emphasise this repudia-tion, must ever be subject to at least the most overwhelming doubt. Then, again, the Anglican Church, even in

its most advanced theologians, seems NEVER UNTIL QUITE RECENT TIMES to have shown any desire to return to the Eucharistic sacrifice or to the idea of the Christian priesthood as held by the Catholic Church. You may regret this, and point to a change in thought;

NEVER GET OVER THE HISTORICAL AND DOCTRINAL FACT

was deliberately intended to exclude His example has consecrated, and to the idea of a sacrificing priesthood, and sanctify their labors and trials with the lapse of validity in Anglican by cheerful resignation to His holy

I conclude, therefore, by submitting that no prudent man can possibly affirm the validity of Anglican orders, C. trust his soul to their sacramental efficacy; and I believe that under all the circumstances the Holy See could never accept, as it never has accepted, the ordinations of Anglican clergymen. But, as I pointed out in my address at Preston, the question of orders is after all only a side issue. Even were it proved that the Anglicans, like the Donatists have valid orders, and even were they acknowledged by the Holy See in the words of St. Augustine it would avail them nothing "outside the unity of the Church."

Believe me, sir, yours faithfully, † HERBERT CARDINAL VAUGHAN. Archbishop's House, Westminster, October, 2, 1894.

#### THE ARCHBISHOP OF EDIN-BURGH ON THE HOLY FAMILY DEVOTION.

The first part of the Archbishop of Edinburgh's Pastoral deals with the recent Encyclical on the Rosary. In the second part His Grace, speaking of the Devotion of the Holy Family, says:

In the year 1861 a pious association was founded in Lyons by a priest of the Society of Jesus, the Reverend R. P. Francoz, for the purpose of introducing into every Catholic household the practice of versions. the practice of evening prayers, and of setting before the faithful the Holy Family of Nazareth as their great model for imitation. The good work received the hearty approval of the then reigning Pontiff, and subsequently of His present Holiness. Encouraged by their sanction, and by the spiritual privileges which are offered to the members, the association spread rapidly, and with most consoling results. A few years ago it could point to one thousand two hundred parishes in which it was established, and to two hundred and fifty thou sand families on its roll of membership. Since then it has continued to develop and the Sovereign Pontiff, to secure as far as possible the permanence of the work, to prevent changes creeping in, to keep alive the spirit of fervor out which no organization would be of any avail, commissioned the Sacred Congregation of Rites to draw up new regulations, having for their object to create a close bond of union between all the branches, and to place them all under one central authority. In June, 1892, he formally approved their statutes, and it is his wish that the Association in its modified form should be introduced into every diocese. The object of the devotion, however, remains the same—the sanctification of the family. The household which adopts it is thereby consecrated to the Holy Family; a picture of the Holy Family must hang in a conspicuous place, and round this picture the inmates must gather daily in united prayer. A short prayer has been approved and indulgenced by the Holy Father for this purpose; and we have the state of the purpose and we have the state of the state need scarcely add that no more useful or appropriate devotion could be selected for these family prayers than that of the Holy Rosary. These are that of the Holy Rosary. These are the only conditions (besides enrollment which are of obligation in order to obtain the privileges of membership Any other pious practices hitherto in use, and not inconsistent with these regulations, and especially monthly meetings of the association in church. may, of course be continued as far as the clergy may judge advisable for

their respective congregations. Nothing, therefore, could be simpler the want of will can prevent any one from adopting it. At the same time its power for good is no less remark. able than its simplicity. The pious families (and, thank God! they are many) that are already trying to lead fervent Christian lives, will find in it means of persevering and advancing in virtue. Homes in which the spirit of worldiness exerts too great an influence, will derive from it light to see the deceitfulness of the maxims by which they have guided their conduct, and strength to break with them, and to enter on that path on which alone the true desciples of Christ are found. There are, alas! homes also, in which we should look in vain for any sign of Christian faith, or hope, or lovewhere drunkenness and vice and cursing and licentious language prevail; where God seems to be unecognized, except to profane His Holy Name; whose inmates never darken the church door or approach the sacraments; where the poor little ones, on whom our future hopes ought to rest, grow up familiar with sin, and if ever corrected at all, receive the correction in language which only teaches them better to blaspheme their Maker. such homes is there any place for the Holy Family? Yes; here above all may we hope that the picture of that abode of peace and holiness will find entrance; and that our Blessed Lord, who deigned to converse with sinners, who was sent to call, not the just, but sinners, to repentance, will make the influence of His presence and His grace felt, and gradually transform those haunts of sin into abodes of virtue. The Holy Father recommends this devotion especially to the working classes, and to all who are in poverty and affliction. They, in particular, are dear to the heart of our Saviour, who, when He had at His feet all that the that for thirty years the Anglican carth could offer, chose a life of labor Church has cast aside the essential and of suffering in the house character of the Catholic rite of ordina- of a poor artisan. They will thus tion, and has used instead a form that learn to value a state of life which

will. All, in a word, should make the Holy Family their models. In Mary and Joseph parents will find a perfect pattern of the virtues which belong to their state, and they should teach their children to imitate the Divine Child by the practice of reverence, meekness and obedience. And now a word as to the organization of the work.

1. The center of the associations is

in Rome, the Cardinal Vicar being ex-officio its Protector. It is for each Bishop to establish it in his diocese at the time he many judge most suitable. Once established, it supersedes entirely the old Association of the same name; but the members of that older Association do not require to be enrolled anew. It is sufficient that they begin faithfully to keep the rules in their now approved form. It belongs to the head priest in each mission, and to him alone (or to his delegate) to enroll members of his flock. For convenience, a diocesan director also may be appointed, to act for and under the Bishop.

2. The Association works, as will

be seen, by families and not by individ-The consecration is of the uals. family as a whole; but the act of consecration is made by the head in the name of all the members, who each become thereby associates, and par-takers of all the privileges of membership. In this way while an un-worthy member of a family cannot deprive those who are faithful of the blessings conferred by this devotion, a powerful means is placed in the hands, of the virtuous to reclaim the erring.

The act of consecration may be made by families singly; or it may be made in a solemn manner by a number of families in church, and in presence of the priest. This latter method is strongly to be recommended.

A register will be kept in each mission, and in it the names of heads of families who enroll themselves will be entered, with the number of members in the family and the date of enrollment. Every year in the month of May, the clergy in charge will send to the Diocesan Director, the number of families enrolled by them during the past year; and he will send the total for the whole diocese to the Cardi-

nal Protector. With these preliminary explanations, for the honor of our divine Saviour and of His Blessed Mother and of their holy guardian Saint Joseph, and in obedience to the will of the Sovereign Pontiff, we now hereby establish in this diocese the Plus Association of Families Consecrated to the Holy Family of Nazareth, and we earnestly exhort all to throw themselves heartily and fervently into the practices which it enjoins. Indeed we are confident that this will be so. The expression of a desire by our common Father is of itself enough to ensure the compliance of his children and, apart from this, the good work commends itself strongly to us by its own intrinsic excellence.

### OLIVER WENDELL HOLMES.

The last of the literary celebrites who have shed lustre on the literature of the present century passed away in Boston last week. Oliver Wendell Boston last week. Oliver Wendell Holmes was not the most eminent man of letters that our country has produced, but he was one of the most cultured. Matthew Arnold s gospel of "sweetness and light" has had no better illustration than that afforded by his life. As poet, essayist, novelist and physician, he had achieved a reputation which made up in broadness what it lacked of bril-The genial "Autocrat" not without his prejudices, and his attitude toward the Church was not reasier than this devotion; and only always the most sympathetic. It is difficult to say how much of the Christian creed he accepted, though many flowers of Christian virtue He may have neglected to give the subject of religion the important thought which is its due, but he never deliberately falsified the truth; and his native honesty and kindness did much to mellow the unkindly thoughts implanted in him by the prejudices of early education.

In his latest work, "Over the Teacups," he wrote, in answer to a dis tinguished clergyman who asked his opinion as a physician on the working of beliefs about the future life in the minds of those dangerously ill:

"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. I have seen a good many Roman Cath olics on their dying beds; and it always appeared to me that they accepted the inevitable with a composure which showed that their whether or not the best to live by, was a better one to die by than most of the harder ones that have replaced it."

One is tempted to say that the religion which is best "to die by" must inevitably be the best "to live by." But our dominant thought is one of regret that the kindly old doctor, who cured more men by his puns than by his pills, should not himself have sought shelter and heart-ease in the Church.—Ave Maria.

"Turn the rascals out "-the familiar party-cry - may be applied to microbes as well as to men. The germs of disease that lurk in the blood are "turned out" by Ayer's Sarsaparilla as effectually as the old post-masters are displaced by a new administration.

## KERRY MAN

For the CATHOLIC RECORD.

It is hard to venture an opinion as to which county in Ireland has produced the best and greatest patriots—whether rebel Cork, historic Wexford, gallant Galway, dashing Tipperary or Knightly Kerry. To me, of course, the sacred soil of Kerry must be ever dearest, because there rests the revered dust of my forefathers. There, too, the cradle of the great Liberator, the immortal Dan. O'Connell, was rocked. There his poetic soul was fed and his imagination fired with love of freedom. During my visit to the World's Fair last year I was pleased to see that Kerry was well represented in the Irish Not only was Kerry repre-by winsome Irish colleens, Village. sented by winsome Irish colleens, whose sweet, Irish brogue enhanced the virtue of their modest demeanor; but the Irish press of Dublin, Cork and Tralee had as their joint representative there Mr. T. O'Rourke, of Tralee, a patriot in the truest sense of the word, and a gifted Irishman.

In strolling around the Irish Village I met Mr. O'Rourke, and I soon learned that he had served the cause of Ireland for over thirty years, with tongue and pen, and had suffered for her in prison a man small in stature but with a reso lute face capable of doing, daring, and suffering. I must confess that I became interested in the history of a man who had been closely identified with the hopes and aspirations of the Irish people for thirty years, and had hazarded all at the shrine of her love and hoped-for freedom. As I sat down in company with Mr. O'Rourke, and two or three others discussing Irish affairs, I was struck with the broad intelligence and wide knowledge of the man, his keen insight into the affairs of government and his accurate information upon not only Irish questions but general, political, social and literary subjects. Truly indeed is the Irishman versatile! Here was a man who had been engaged all his life in the wine and grocery business in the capital of his native county and whose knowledge of English politics, Irish politics, social economics and general literature was much more comprehensive and accurate than that of many people whose special vocation it is to study them. From the age of fifteen, when Mr. O'Rourke left school, he had identified himself with every movement which had for its purpose the uplifting and betterment of the Irish race. To the question "When were you born, Mr. O'Rourke?" he replied, "In 1848, the year of the Irish Famine." Perhaps that pathetic event set his soul in the right direction. This is the way that the birth of Irish patriots is registered: Catholic Emancipation, The Year of the Famine, The Repeal Year—events of joy or sorrow which mark the birth of a new star. O shall it be ever thus? Or shall we wipe out these tear stained pages from the volume of Ireland's history and transfer her from a Calvary to an Olivet?

The county of Kerry has a strangley

peculiar patriotic history. The genius of Kerry patriotism is not given to take up a new movement quickly, but, having once decided to enter upon it, neither coercion nor cruelty can drive them out of the field. Take, for in stance, the Fenian Movement of 1867 Irishmen of Kerry did not readily espouse the Fenian cause, but once having planted the seed there it kept on growing in seclusion in the wild fastnesses of the county long after the British Government had uprooted it in all other parts of Ireland. The same is true of the Butt Home ement of 1872. Like many another Irish patriot, whose efforts were destined to failure, Mr. O'Rourke loved Ireland not wisely but too well. Macaulay bases the justice of rebellion upon the hope of success. Irish patriotism has often lost sight of this. It will be never known fully what the Fenian uprising of 1867 did for Irish liberties. It has been credited with the Disestablishment of the Church in Ireland, and perhaps justly so.

It is not surprising, therefore, that I found that Mr. O'Rourke was an active sympathiser with that daring band of Young Irishmen who sought to liberate Ireland by the sword in 1867, and was one of a committee appointed to collect funds for the wives and families of the Fenian leaders-Luby, O'Leary and Kickham. Mr. O'Rourke was also an active leader in the organization of the famous Kerry Tenants' Defence Association, acting as its secretary; while Mr. J. Long, editor of the Tralee Chronicle, was its President But it was as a factor in the Home Rule Movement, led by Charles Stewart Parnell, that Mr. O'Rourke became most prominent and active. He was the first to introduce the great Irish leader to the tenant farmers of Kerry and was, during the life of Parnell, his trusted friend and counsellor. the dead leader and his friend, Wm. O'Brien, established United Ireland, in Dublin, in 1881, Mr. O'Rourke was consulted, because of his influence among the people of Kerry.

Previous to the passage of the Gladstone Act of 1881, Mr. O'Rourke gave evidence on behalf of the Irish Tenant-ry before "The Bessborough Royal Commission," and his evidence is the only one which stands in the official report in the Blue Book of the House of Commons. Mr. O'Rourke was twice committed to jail—the first time on the charge of "Holding an Illegal Land Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most to-be-dreaded disease Dyspepsia, and at times when worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me, I would not be without them for any money."

League Court, "the second time for upholding the liberty of the press by publishing reports of National League meetings. In connection with the second charge he was offered his freedom provided he signed a document recanting his former utterances, which he indignantly refused to do. League Court," the second time for up-

GIFTED | AND PATRIOTIC During the term of his imprisonment Mr. O'Rourke lost his wife and two children—a fact which he only learned upon his release. No wonder, as he said to me, his big, brave heart, which had faced every threat of the English Government, throbbed and sank momentarily beneath such a weight of

A torchlight procession escorted him from the jail on the morning of his release, to his residence, where he addressed the thousands who had assembled from his front drawing-room window He was presented the follow ing Patrick's Day with a hundred and fifty two gold sovereigns for his un compromising and heroic stand for the press, and later on received a beautiful address from the Tralee Town Commissioners, of which he was a member, delegating him to represent them at the World's Fair as well as report the Exposition for the Irish papers. Such is the brief history of a gifted Irishman and a true patriot. May he find in the New World, his present abode, the sun shine of plenty, and, better than that the sunshine of warm hearts and hands. THOMAS O'HAGAN.

Another " Escape."

A new "escape" has turned up in unkirk, N. Y. A man representing Dunkirk, N. Y. A man representing himself as "Father Ruthven, a con verted Catholic priest," began in that city a few days ago what was adver tised as a course of lectures revealing the startling iniquities of the Catholic Church as to convent, school and confessional. His course lasted just one evening. As in the case of the once notorious, though now almost forgotten, "Bishop" McNamara, this "escape's" tirade only incited his hearers to disorder and riot. After giving his filthy lecture, he was taken to his hotel under police protection, while a mob of about one thousand men and boys hooted and jeered and gave other manifestations of disap-proval. The next day "Ruthven" pocked his trunk and departed for the

The sequel is interesting. It is learned that "Father Ruthven" has but recently been liberated from Erie county penitentiary in Buffalo, where ne had been imprisoned for swindling Protestant clergymen by obtaining money for on alleged mission in Australia. He had been an inmate of Catholic institutions, and had studied for a time in the theological seminary at Troy, but his conduct was so scandalous while there that he was expelled in 1878.

Father Ruthven's " case is exactly similar to that of the numerous other 'escapes" who are wandering about the country reviling the Church and her institutions. These creatures are unclean falsifiers. Their only "escape" has been from the jail, the sure goal to which their dishonest and unlawful conduct sometime or other leads them. They are beneath the notice of ordinary self - respecting people, but they and their filth are hailed with acclaim by the A. P. A. bigots and fanatics, to whose diseased taste the foulest slander about the Catholic Church seems a sweet and appetizing morsel.—Boston Republic.

### The Convent Scandal Sifted.

The convent scandal which was reorted from Naples last week, and which found its way into the British newspapers, has been sifted, although neither name nor place was mentioned. The result of the investigation is the discovery that a young lady named Signorina Ferranti, apparently a boarder at a Naples convent arranged erwoman, an elopement with some gallent-outside. The wording of the paragraph which appeared in the English papers relating to this incident is a masterpiece of malicious knavery. Names, dates, and facts, as we stated last week, were conspicuous by their absence, but the impression conveyed which led the unwary to believe that the nuns had been guilty of anything, from drunkenness to murder. Perhaps the best comment on the falsity of the story is Perhaps the best supplied in the statement that Cardinal San Felice and the nuns who were impugned have taken legal action against the Neapolitan newspaper from which the calumny emanated. -London Catholic News.

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