MARCH 3, 1894.

Weman, Says Cardinal Gibbons, Deserves the World's Gratitude — The Life of Saint Agnes.

The following beautiful sermon was recently delivered by Cardinal Gibbons in St. Agnes's Church, New York:

"Little did the young maiden Agnes foresee that in surrendering her soul to God, sixteen centuries ago, her en the pages of history for all time to come, and that the shortening of her come, and that the shortened even to carthly career would contribute even to her earthly immortality. And little did her persecutors and executioners imagine that their names would be consigned to eternal infamy, like Pontius Plate, whose name is pilloried on the Apostles' Creed. Ever since the head of this fair lily was severed from its throughout the Christian world.

"The example of Agnes has done more for the cause of family and social parity than the best book that was ever For the world is governed m e by ideals than by ideas. It is ir aed more by living concrete models than by abstract principles of virtue. e model held up to you, Christian men of this congregation, is not the Amazon glorying in her deeds of mar tial prowess. It is not the Spartan women who made female perfection consist in the development of physical strength at the expense of fe sty and decorum. It is not Venus. the goddess of impure love, whose votaries regarded beauty of form and personal charms as the type of female excellence. Nor is it the goddess of imperious will, like Juno. The model held up to you is the chaste Agnes, whose eulogy has been pronounced by three of the greatest doctors of the Western Church - Ambrose, Jerome and Augustine.

A BEAUTIFUL MODEL.

"You are everywhere confronted by this beautiful model. I see that her picture gazes on you from the walls of this church, and no doubt also from the walls of your chamber. Her name is Churches and altars are dedicated in kept throughout the Christian world and her eulogy is every year pro-neunced from this pulpit. In a word, her image is indelibly stamped on your intellect, on your heart and your "St. Agnes embodies in herself all

that is good and great and noble in the female character of pagan Rome, with-out an admixture of its moral deformities. Do you seek for personal charms? You find them in Agnes. But hers was a beauty more of the soul than of the body. The candor and nobility that were stamped upon her soul were reflected on her countenance. Hers was a beauty that delighted without The contemplation of her excites no inward rebellion, as too happens with regard to Grecian and Roman models. Do you seek for force of character and strength of will? You will find it in her, but it is a force of will springing from an upright conscience and a solemn sense of duty. Do you seek for courage, fortitude and heroism? And let me say here that woman should be courageous as well as courteous. She should be heroic as well as amiable. She has many opporwell as amiable. She has many opportunities of practicing heroic virtues in the battle of lite. And when the Scripture pronounces the eulogy of woman it or the purple robe of patience and select her valor as the subject of self-sacrifice, or the red robe of charity woman? Far from the uttermost coasts is the price of her.' Where shall we find a heroism so sublime as that of Agnes? She smiles at the instruments of torture, and, as Ambrose says, she went to the place of execution as joyful as a bride to her nuptials. Hers is a heroism not aroused by the sound of martial music or by the clash of arms or by the emulation of comrades in the battle-field, or by a thirst for fame, but a heroism inspired by a love for God and the angelic virtue of purity. WOMAN INDERTED TO RELIGION

is obliged to admit that woman is indebted to the religion of Christ for the elevated station she enjoys in social and family life. In pagan countries before the advent of Christianity woman was in a state of perpetual bondage or perpetual tutelage. She was treated rather as the slave of man or the instrument of his passions than as his equal and companion. And even to-day in countries where Christianity does not exercise a dominant influence she is 'the hewer of wood and drawer of water.' In are cent official report to our Government on "Irriga-tion in India," by Robert M. Wilson,

we find that the work of draining and canal building in India is chiefly

relegated to woman, with wages at four cents a day. "The Catholic Church, following the

teachings of the Gospel and of the Epistles of St. Paul, proclaims woman as the peer of man. 'Ye are all,' says St. Paul, 'the children of God by faith which is in Christ Jesus. There is neither Jew nor Greek, neither slave nor freeman; there is neither male nor female.' The meaning of the apostle is this, that in the distribution of His gifts God makes no distinction between race or condition of life or sex. As man and woman are made of the same clay and have the same origin so they are equal in dignity. As they are children of the same Father, brothers

SANCTITY OF THE MARRIAGE BOND. "But it is chiefly by vindicating the sanctity of the marriage bond that the Church has upheld the dignity of the female sex. The holiness and inviolremaie sex. The nollness and inviol-ability of marriage are the palladium of woman's honor, while polygamy and divorce would involve her in bondage and degredation. The Church has always maintained the unity and in-dissolubility of marriage. She has invariably declared that a man can have but one wife, and a woman but can alone permit the other to enter into second nuptials. She has upheld this law against the encroachment of temporal sovereigns and the violence of human passions.
"Henry VIII. in an evil hour be-

came estranged from his lawful wife, Catherine of Aragon, and conceived an unlawful affection for Anna Boleyn. He sought to be divorced from Cather ine on some alleged canonical grounds. But the Pope refused to grant the divorce, although he might have foreseen that Henry would involve the nation in his schism. As Henry could not be lawfully divorced from his queen he divorced himself from the Church. What the Pope would not grant was easily obtained from Cran-mer, the reformed Archbia. of Can-terbury. In the beginning of the present century Napoleon endeavored to dissolve the marriage between his brother Jerome and Miss Patterson, of Baltimore. The marriage cerem had been performed by Archbishop Carroll. The ostensible reason of Napoleon was that the union of his Carroll. brother with a Protestant wife was dangerous to his faith. But his real motive was to strengthen his throne by an alliance of his brother with the daughter of a reigning sovereign. The Pope replied that he could not dis-solve the marriage, for "what God had joined together man could not put asunder;" that the same law applied

to a king and to a peasant.
"Mothers and wives, what an in mense debt of gratitude you owe to the Catholic Church! If you can lift up your heads with honor and not hang them down with shame; if today you are regarded as the equals of your husbands, and not as their slaves, like Asiatic women; if you are the mistresses of your households, and not tenants at will, like the wives of pagan Greece and Rome; if you are the honored queens of the domestic kingdom, and not confronted by usurping wives, like Mormon and Mohammedan women, you are indebted for these blessings to the relig-ion of Christ, and especially to the Sovereign Pontiffs, who have upheld your rights against the encroachments monarchs and the passions of men.

SHE IS NOT UNGRATEFUL "And if women had been elevated and ennobled by the gospel, she has not been ungrateful for the boon conferred. She has not hidden her treasure in a napkin. Women, I hold, deserve the eternal gratitude of the Christian world for the blessed influence she has exerted and is still exerting in the family and in society. will not speak of the grand army of consecrated virgins who are silently devoting themselves to the sacred cause of education, of charity and of religion. I speak of the women who live in the world, who take no vows except the vows of baptism, by which

"How many thousands of home there are throughout the land from which God withholds His avenging hand and to which He shows mercy on account of some righteous mother, just as Christ showed mercy to the young man led to the tomb on account of th grief and sobbings of his mother, the widow of Nain! How many brothers there are who had long lain buried in the grave of sin and have been raised to a life of grace at the intercession of a pious sister, as Lazarus was raised from

the grave at the prayers and entreaties of Mary and Martha! How many households there are in which the lamp "Every impartial student of history ot religion would have been extinguished if it had not been kept alive and fed by the oil of good works of some pious daughter! How many women are in their family circle angels of expiation, who by their prayers and mortification are atoning for the sins of fathers, husbands, sons and brothers.

Mothers and daughters, go you and do likewise. You have a sacred mission to execute. It is true, indeed, that you cannot be apostles in the strict sense of that term. You cannot preach the word of God, for women are commanded by the apostle to be silent in the churches. But you can be apostles in another sense. You can be apostles by prayer, by charity and by

good example.

"It is true also you cannot be priests. you cannot exercise the sacred ministry, you cannot offer up the Holy acrifice and dispense the sacraments. But you are priests in a broader sense. To you may be applied the words of St. Peter: 'You are a chosen generation, a holy nation, a purchased people, a royal priesthood.' Yes, you were consecrated as priests in your baptism, to offer up in the sanctuary of your homes and on the altar of your hearts the sac rifice of praise, thanksgiving and sup-

plication to God. ADVICE TO WIVES.

"Christian women, when your huschildren of the same Father, brothers and sisters of the same Christ, redeemed by the same blood, sanctified by the same spirit, partakers of the same sacraments; as they aspire to the same heavenly inheritance, so should they share alike in the blessings and pour into the bleeding wounds of their they share alike in the blessings and pour into the bleeding wounds of their they share alike in the blessings and consol.

"Christian women, when your hus bands and sons return to you in the evening after buffeting with the waves of the world, let them find in your homes a haven of rest. Do not heart the gall of bitter words, but along the backward voyage from inlet they share alike in the blessings and consol.

ation. Be fond of your homes. Be attached to your homes. Make them comfortable. Let peace and order and tranquility and temperance abound there. Let the angel of chastity that protected Agnes preside over your homes and stand at the door of your homes and stand at the door of your heart, repelling all the unhal-lowed thoughts, even as the angel, with flaming sword, watched at the Garden of Eden. For what is a home from which chasity is banished but a consecrated temple from which the spirit of God has fled? Let the flowers of domestic joy and gladness grow abundantly along your pathway Let the fire of conjugal and materna and filial love which God has consecrated burn continually on the altai of your hearts and consume every in ordinate affection. Then, indeed may the words of Scripture be applied to you: "Who shall find a valiant woman? Far from the uttermost coasts is the price of her. She hath looked well to the paths of her home and hath not eaten her bread idle. Her children rose up and called her blessed; her husband, and he praised her. Beauty is vain. The woman that feareth the Lord she shall be praised.'

ONE OF GOD'S AINTS.

Artists and penmen paint "the forest primeval" and the prairie in such glowing colors that the inexperienced night fancy it would always be a rec reation to travel over those boundles tracts. To those who have wealth, and can even there surround themselves with luxuries, the journey may be a source of ever varying delight; new beauties continually fascinating the eye; a gentle breeze refreshing the atmosphere, and the route one field of verdure, sprinkled with sweet-scented flowers whose loveliness is truly "wasted on the desert air." But the experience of the early heromissionary was somewhat less romantic. About the year 1620 a band of self-sacrificing priests tramped over plains, mountains, prairies and un-broken forests with persistent devotion in their effort

' To break the heathen and uphold the Christ. Among those Fathers was one named Labrosse, who, full of holy pity, chose to cast his lot among those poor sav-ages who roamed the shores of the noble St Lawrence.

There he remained for thirty years, or more, shedding abroad the fire of his own consuming zeal, and drawing thousands of poor souls together, and with golden claims binding them about the feet of God. Often in the dead of night he would start from his hard ouch, and, despite the angry storm, his tattered robe, or bleeding feet, all bruised and bare, hurry away to pour the cleansing waters on a dying child, or carry the Bread of Life to some poor, hungry soul of Christianized Indian about to appear before its Judge.

He was both their spiritual and cor-

poral adviser; and to them his love, his heart, his griefs, were given. He might rightly be called "God's man in God's place, doing God's work for God's glory." His one supreme consolation His one supreme consolation was, when the shadows of night were spreading abroad, to go before the tabernacle in the rude chapel at Ta dousac, and there, at the Master's feet, lay his burden down, then arise, with years, from his weary travels to the shores of Lake Nipissing and the faroff Hudson Bay, he was the guest of the good Commandant, who received him very courteously, and begged him to rest at the fort for the remainder of his days. But the holy man felt that his work was not yet done, and he labored on for many years more with his poor Indians. When at last his hoary locks and bending frame proclaimed his lengthened years, his tottering steps bore him to the door of the Command ant, who received him with joy and great respect, and again besought him rest, for a time at least, at the fort The good Father accepted the charit able offer with thanks, for he said he must now prepare to meet his God, and he knew the time was not far distant. One evening not long after his coming, as he was preparing to go to the little chapel, where he was wont to spend the night in prayer, he called the Commandant to him and said: "If you hear the church bell ring at midnight, know that my soul has gone back to its Creator; then send to Isle aux Coudres and bid Father Campain come and perform the burial service over my poor body." The Command ant listened, awe-stricken, to the words of the Father, whom he believed to be inspired. He could not retire to rest, but waited till "the iron tongue of midnight" struck the hour. At the same instant the chapel-bell pealed out its solemn tidings. The Commandant and his people rushed thither—there, with lifted head, and with loving arms extended as if in welcome to the grim messenger, the good priest lay dead Reverently they lifted their dear, sainted Father and bore him to the fort,

Then two expert canoe-men were quickly sent for Father Campain. When they came to the shore they saw Father Campain hurrying towards them. He, too, had been roused at midnight by the bells ringing forth, WASHINGP

where tender hands prepared him for

his " last bed of the grave."

Once more they gathered around Father Labrosse, and with sorrow-laden hearts laid him to rest beneath the altar in the rude chapel at Tadousac.

SUNDAY NIGHTS FRIENDS.

Mothers and Fathers.

The question of education receives a

some extent, hindered if the father, who approves of religious children, sneers at piety or takes no part in the household devotions. If the grace before and after meals is said by the mother and never by the father, the omission is noticed by the young people; and by and by the boys of the family ret the impression that religion ly get the in is for women, not for men.

"And that is an impression," put in the critic, "more general among the 'educated' classes than it ought to

It was agreed by the Sunday-night listeners that, if this were so, it was the fault of the fathers; and that most of us mean, when we speak of the "educated," the half-educated classes -for schools will not educate if there be no home education.

That education, too, which is left to the mother is only a half education. Precept and preaching are instruction, not education. If any of us will look back to try to find the root of those impressions which have most affected our lives, we shall discover that it was in the chance words or the unconscious example of those we loved and reverenced. Every word, every action of a father, then, is part of the education of his son. And that son has lost much out of his life who is deprived of the educational influence of a father. The old-fashioned practice of family devotions, in which the father led, is not of our time in the cities. The loss of it is a distinct educational loss; for what boy of the future can hold that piety is for women only, if he can look back at the memory of his father with the rosary in his hand?
"Ah!" said the Conservative, sar-

by the mysterious message of the bells castically. "We prefer children machine made in the schools. the reason why so many children of 'nice' people go to the bad."—Maurice F. Egan in the Ave Maria.

How A Bright Little Girl's Life Was Saved A Terrible Sufferer from St. Vitus Dance —Could Not Feed Herself and Had to be Closely Watched—A Public Acknowledg-ment by Her Grateful Parents.

From the Shelburne Economist.

Mothers and Fathers.

The question of education receives a dozen answers in print every day, but it seems still to be very much mis understood. We pretend to believe that every man is born free and equal, while nobody really believes it. The child who is born into a home in the true sense of the words, has an advantage which other children do not have In the home the best education is obtained. No school, in which a child we will be the state of the words has an advantage which other children being In the beginning, the mother is the child's best teacher. Nobody doubts that. That is almost the only view of the educational question which has not been opposed. Afterward, however, the father ought to take his share in the work.

"The father is too busy," struck in the Critic, who had lost himself in the visions called up by the glow of the grate fire. "He must look out for the material necessities. Napoleon himself, who had developed some spirituality when he found the devil would not serve him, declared to Madame Campan that the future of a nation depended on the mothers." "That," retorted the Musician, somewhat fiercely, "is one of the platitudes which have come thundering down the ages. We accept it without much investigation, because the most misself, who had developed some spirituality when have come thundering down the ages. We accept it without much investigation, because the most misself on the example of his father. The tendency of the mother is to make him pious — top joins; that of a good father to make him truly religious." The Critic grazed superciliously into the fire. "At least," he said, "you mind so the second place, every body in the mother of the contemptions to so ya decade of the Rosary every evening is surely not over pious. But it she makes a habit of going to some extent, hindered it have been a surely and the province of the feet of their son's minds to religious children, and the province of th

substitutes in this form is trying to defraud you and should be avoided. Ask your deal-ers for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substi-

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Some weeks ago, my we had occasion to spea ble and filthy vice of in is every day dragging sands of souls with the cross of Christ on them, vain with his Precious I aid then, many Christia the Sixth Commandment may be added those con use of the other senses, of sight.
An immodest imagin wilfully entertained or mortal sin, and give

MARCH 8, 1894

FIVE-MINUTE SI Fourth Sunday 1 THE LUST OF THE Have no fellowship with the of darkness, but rather reprothings that are done by them shame even to speak of. (Ep

harboring it instantly of the devil. Let us h this, or think it too str for it is the unanimou the teaching authority from the beginning, a also by Holy Scriptur we say, then, of wilfu gazing at immodest preading matter direct inflame impure passio to have its effect? Now, I hardly need t like this is full of th coming through the eye The good and pure ins

exist; accustomed to west movements of their and instantly to repr words and pictures o eagerly gaze. They the Apostle says, it is a of these things, a gravite or to read of then yet to expose them to temptation by them, destroy the souls for wh I say that the good a likely to be caught satan; by this I mean been warned of the stand its danger, and habits of virtue set lutely against it. But who are good and

at any rate, and unus and forearmed like t rears, who, seeing l papers sold even at st good repute, and ke Catholics, do not fully bad they are, and a them with pleasure, to they know not of, and habits of sin which Now, what does our

who thus put temptati the young and inno know His words: scandalize one of the that a millstone sh about his neck, and drowned in the dep Strong words these! b of the Divine Wisd correction by human better to die, better e this to our number. Let us beware, then

encouragement to the devil in our midst. ship with these works rather reprove them. even take up for a mo papers or books now common among us; sell them; do not all the house; do not su to look at or read frequent places whe had. Set your faces honor of God and the well as for your against this plague of ture, which has assu proportions and bec unblushing in these live. Think nothing little moment in thi sin is much easier in

believe. The Drnnka

I leave to society a a wretched example I leave to my parer of their lives as mu human heart can be I leave to my brot could bring upon th

death. I give and beques children poverty, ig and the remembrance was a monster. - Sac

I leave to my wife

life of wretchedne

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DEAR SIRS,—I have for boils and skin disea good as a cure. As a alse found it unequalle MRS. SARAH HAMI Minard's Liniment