APRIL 11, 1806. MOENIG'S FATHER An European Cure.

GOESDORF. LUXEMETRO, Feb. 184. It was one year last month since I had the last attack of epilepsy, and I consider mysel cured by Pastor Koenig's Nerve Tonic, elfore money for other medicines and physicians, but none did me any good; the Tonic is a great lief to suffering humanity. H. BAULISCH Several Prominent Physicians.

GOLCONDA, ILL., Jan., 1894 My child had epileptic attacks once a month for which several prominent, shore a month My child had epitepite attacks once a month for which several prominent physicians coul-not find any remedy, and the girl could not g to school, but since she took Father Koenig Nerve Tonie she had no more fits and goest school again. J. O. BAKER.

Mrs. E. Ruebenaker, of Fiopolis, Ill., was so nervous and sleepless that insainty was fear-ed, but Father Koenig's Nerve Tonic cured her.

FREE Avaluable Book on Nervous Dis-dress, Poor patients also get the med-this remedy has been prepared by the Rev. Father Koenig, of Fort Wavie, Ind., since 1870, and is now under his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle, 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9.

In London by W. E Saunders & Co.

NOTICE.

TO ALL WHOM IT MAY CONCERN. When the publication of the *Canadian Frac- man* ceased, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or ask for where in arrears for the *Freeman* to pay part, at least, of what they owe. Though the in-detedness of all is long since out-lawed by lapse of time, the undersigned ventures to hope that a large number of his old triends and supporters—or their children—will be led by conscientions sense of justice and a recollac-tion of the *Freeman*'s useruiness. In trying patiently delayed for a quarter of a century. The books of the *Freeman* thering both did-teretion and honesty of the subscribers. Please address Day avenue. Ottawa. TO ALL WHOM IT MAY CONCERN.

FOR SALE.

THE SUBSCRIBER, HAVING GIVEN UP business, offers for sale his fine store and dwelling, with rooms above, situated in the town of strathroy, all in first-class order. Pos-session immediately. The store is situated directly oposite the Queen's hotel, on Front street; is in the very best position for business in town; is fitted for groceries, and has a first-class brick ceilar 60x24 feet. The dwelling con-sists of eight rooms, with pantry and summer kitchen, supplied with soft and hard water, with sewer attachments. Applications rekitchen, supplied with soft and hard with sewer attachments. Applicati ceived up to the 11th April, upon which will be sold to the highest bidder if viously disposed of. P. O'Keefe.

STENOGRAPHER WANTED_

HOW OFTEN you see s advertisement—and now lew the are who are qualified to fill su positions. I make a specialty fitting young men and young lad for office positions by my individe then plan.

Terms reasonable. Instru by mail a specialty. FIRST LESSON FREE. Address or apply to

CHAS. A. COLT. 408 Burwell st., London, C Proprietor LONDON SHORTHAND SCHOOL Instructor at the SACRED HEART CONVEN



BY JOHN LOCK. These lines were suggested by an incident which occurred on board one of the trans-atlantic liners plying between New York at Queenstown. In the same ship with the author, who was on his way to Ireland, was and d Cork man, who, during the latter portion of the voyage, kept a vigilant look-out for land. At last in the grey dawn of the morn-ing he caught sight of the low coast line in the distance. The moment he did so he was claimed with the utmost enthusiasm, "Ould Ireland, the top of the mornin'to ye !" Th anam an Dhia! but there it is— The anam an Dhia? but there it is— The dawn on the hills of Ireland? God's angels lifting the night's black vell From the fair, sweet face of my sireland? O Ireland! isn't it grand you look— Like a bride in her rich adornin'? And with all the pent up love of my heart I bid you the top o' the mornin'?

VOLUME XVIII.

Morning on the Irish Coast.

This one short hour pays lavishly back For many a year of mourning; I'd almost venture another flight, There's so much joy in returning— Watching out for the ballowed shore,

stand.

effort of prayer.

proached."

towards the realization of the re-union

of Christendom, the Bishop proceeds to

All other attraction's scornin'; O Ireland ! don't you hear me shout ? I bid you the top o' the mornin'. Ho, Ho' upon Cleena's shelving strand The surges are grandly beating. And Kerry is pushing her headlands out To give us the kindly greeting; In to the shore the sea-birds fly On pinions that know ho drooping. And out of the cliffs with welcomes charged A million of waves come trooping.

O kindly, generous, Irish land, So leal and fair and loving ! No wonder the wandering Celt should think And dream of you in his roaming. The allen home may have gens and gold ; Shadows may never have gloomed it ; But the heart will sigh for the absent land, Where the love-light first illumed it.

And doesn't old Cove look charming there Watching the wild waves' motion. Leaning her back up against the hills. And the tip of her toes in the ocean ? I wonder I don't hear Shandon's bells -Ahi maybe their chiming's over. Ah! maybe their chiming's over, For it's many a year since I began The life of a Western rover.

For thirty summers, asthore machree, Those hills I now feast my eyes on Ne'er met my vision save when they rose Over mem'ry's din horizon. E'en so, 'twas grand and fair they seemed In the landscape spread before me : But dreams are dreams, and my eyes would ope To see Texas' sky still o'er me.

Oh! often up on the Texan plains. When the day and the chase wer When the day and the chase were over, My thoughts would fly o'er the watery wave And around this coast line hover; And the pray'r would rise that some future da All danger and doubting scornin'-I'd help to win for my native land The light of young Liberty's mornin'!

Now fuller and truer the shore line shows-Was ever a scene so splendic preceze ! I feel the breach of the Munster breeze ! Thank God that my exile 's ended ! Old scenes, old days, old friends again, The vale and cot I was born in— O freland ! up from my heart of hearts I bid you the top of the mornin !

AN INDIA VIEW OF REUNION.

prayer as recommended in the Pope's letter, would not be practicable, imply The late Diocesan Conference of the ing as it does in the eyes of the Angli Anglican clergy under the presidency of the Lord Bishop of Bombay, has this can Bishop, the sacrifice of the principle of conscientiousness and loyalty year a special interest for Catholics, as Such is, according to the Bishop, the the question of the Reunion of Christen-"Divine Ideal," that Anglicans are to dom was there treated and discussed at pray for. However, other prelimin-ary conditions are required to make considerable length. In introducing the subject, the Bishop described it as the realization of this ideal practicable the unhappy divisions of Christenand they form the second part of the dom and the prayerful hope that they Bishop's advice to his flock, namely, a may be healed ;" he called it a question so important, that in "spite of all that certain temper of mind which shall conduce to the ultimate removal of the has been written on it, he would not be doing his duty, if he left it un-touched now." The remarks, however, insuperable difficulties besetting at present the actual fulfilment of the great 'Ideal.' We need only touch he made on the question, were offered merely as his own suggestions in the upon them, although they are devel hope that they would be useful in ex-plaining to his flock the proper part they should take in this great move. they should take in this great move-ment. To these suggestions of the schools of thought' within the "com-

LONDON, ONTARIO, SATURDAY, APRIL 18, 1896. regarding this question in his Apos- rick anchored the Irish Church with a accompanying expressive rites, symtolic Letter of the 14th of April, 1895 directed primarily not to the Catholics which tion—which have preserved and proscrip-tected untarnished and undimmed the lustre of the faith of St. Datafile. Hence, their misunder-standing of the real meaning of the ceremonies of the Catholic Church. made to the Head of the Roman Church, in the hope of a basis being

found or actual corporate reunion ; or have tried to find a common platform on which English bodies of Proimmortal shamrock. testants could negotiate for union with ourselves. I need not enlarge in any detail on the absolute imprac

CEREMONIES ticabilities which I believe to beset In the Church as Viewed by a Chleago either hope as matters now actually Convert. Touching in very apprecia

It is often said by Protestants and freethinkers that Catholic worship is tive terms on the Papal Letter to the English people which characterises the encumbered with an abundance of use-Pope's intentions and the drift of his letter in the following words : "I less and empty rites and ceremonies, which are alleged to take the place of that deeper devotion and piety Cathhave hailed it-and who could do otherwise? — as offering, by its tender charity and its pervading belief in olic hearts are believed not to experiprayer, the most hopeful indications that we have had of God's purposes of

But the real cause of such a critiism is none else than the lack of somemercy in the future. But I would thing very essential to a true religion is it possible for a moment to re in their hearts who pronounce it. gard it as bringing Reunion into the And what this is we will easily undersphere of the practicable here and now?" He then tries to stand if we make it clear what the tries to real meaning of a ceremonial act is.

show in support of his theory of prayer, that the Pope did not intend in Most Protestant services are per formed with few, if any, ceremonies. his letter anything beyond the mere effort of prayer. "The very absence The minister's sermon and the conof any statement of terms from the touching utterances of the Pope is to gregational song constitute the whole ervice. Why is this so? How is it that people are satisfied with serving me the completest indiction, how the and worshipping God in such a real conditions of reunion are absent from, and foreign to, the standpoint manner? Human language is a means of ex-

from which this great subject is ap pressing our thoughts. The words are, so to say, the forms in which our Even the very fact that the Pope in this explicit advice of thoughts are cast, when we want to communicate them to others. But our prayer assumes as a matter of course ubmission to the See of Rome, conthoughts, as well as our language, are firms the Bishop in his conclusion, that imperfect, being both of them the work the Pope's letter "cannot be regarded of finite man. They, therefore, corresfor a moment as offering a practical pond to each other, so that we can basis for actual efforts in the present. easily convey our ideas to others by Having thus taken advantage of the means of our words. Pope's appeal for united praver, in dis-

But it is not so easy to express in paragement of any actual direct efforts words our feelings as it is to do so with our thoughts. You have no difficulty to tell a person what you know explain for himself in what sense prayer should be offered to God. The for instance in mathamatics or arithmetic, botany or zoology, the technical terms of these sciences being a perfectly satisfactory means of imparting your knowledge to others. But if you were a father or a mother and tried to tell your son or your daughter how much you love them and then make an atempt to explain to someone of your far childrens' friends what is the inmost essence of parental love, you would soon find that human language has no words, by the use of which you could give them even a faint idea of what that love is. Perhaps, though, if your friend could get a glimpse of the sparks of love in the mother's eve, when she clasps her first born to her bosom, he would comprehend a little better the nature of your feeling at that moment. And, indeed, the deeper our feelings are the more difficult does it become to find words for them. We either must The Archbishop all his life rose at uppress them and keep them to ouro'clock, whether at home or abroad ; he selves or find other ways of expressing prayed from 4 30 to 5:30, when he said them. For the same reason a great Mass. After Mass he made thanksgiv. musical composition, if written down ing for half an hour, and then break in words, and read from a paper defasted. He did not read the newspapers prived of its melodious garb, would and after breakfast he recited the Littl amount to nothing. All the impress-ion of it would be lost. And as a ness until 11:45, when he made his ex ness until 11:45, when he made his exgeneral rule we might say that any attempt to enclose a richer contents in amen on his knees, and recited the Angelus. At table he seldom cona narrower form will result in a comversed, unless a stranger was present plete failure. After dinner he retired to his room, Now let us apply this principle to and recited his Vespers and complines. religion and religious ceremonies. Then he made spiritual reading, and to work again. At 2:30 he recited his more intellectual a religion is, The and the more it is confined to matters matins and lauds and at their conclurelating to this world and to temporal sion paid a half hour's visit to the concerns, the easier it is to express its Blessed Sacrament, and retired to his doctrines in human language. A room. At 4 he took his walk, and repurely intellectual religion, therefore, is in no need of any ceremonies. But, turned in time to say his Rosary before dinner. After dinner he went on the contrary, the more profound and to his room and read and studied. divine a religion is the more it treats This was his routine for years on subjects not of this world ; the more and, until a short time ago, he never rich and all embracing it is, the more deviated from it under any circum it will be found impossible to empty all stances. Archbishop Kenrick was of its contents into the narrow forms naturally a very proud and hot-tem pered man ; but he brought himself to of human speech. But what words are unable to express might appear plainer such a degree of self-restraint that he seldom showed a trace of haughtiness to you if borne to your soul on the wings of song, painted on canvas, or made to blosson and unfold its fra irritability. Above all things, chbishop Kenrick was a gentleman. grance in a ceremonial act. was a gentleman by instinct, by action and by life long habit. His atment of all was courtly and digni-This is one of the reasons why cere onies are necessary to Catholic worship. They are symbols. They tell and consideration for the right the worshippers in the church what no and presence of others never permitted him to be off his guard. No church-man living had the dignified and lofty sermon and no lecture ever could ex-plain to them. They are the vessels in which the highest religious truths, air air of Archbishop Kenrick. It was enough to have seen and heard him never fully pronounced by human lips are contained, and from which they speak to be convinced that you had spread their scent and flavor even to met a great man. No man living ever spoke a familiar word to Archbishop Kenrick. Yet he was not cold or stern. He was simply great and them. Such people have no higher ideas than which can be explained could not be trivial : he was absorbed in God, and could not take interest in and fully expressed by their words. Their religion, therefore, being of this the frivolities of the world. He is gone and we shall not for many years look world, worldly and imperfect, does not upon his like again .- Western Watch need any ceremonies.

chain that is purer than gold and stronger than steel, and from that an-chorge neither the gates of hell nor English and bears of the faithful! The Pro-English cruelty can ever move her. testants have abolished this most essen-These are the irresistible forces by tial part of the service, as well as Ireland rose triumphant many other important doctrines, and publication an appeal, signed by the American, Irish and English cardinals, through weal and woe, through ages retained only what seemed to them of bondage and slaughter, through reasonable. Hence, their misunderin behalf of a permanent tribunal of arbitration, with the view of creating new guarantees for peace among the

Catholic Record,

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

English speaking people of the world lustre of the faith of St. Patrick, that religious life is the more will the beauas a substitute for war. The appeal is resembles in its indestructibility, as well as in its glowing freshness, the the result of a correspondence between Cardinal Gibbons, Cardinal Logue and verdure of the national emblem, the in them, and the less empty will they arrived at by their eminences are as

appear. Fill your whole soul with God and His love, and you will no longer complain over too many cere monies, but rather over your incapacity of seeing the immensity of the depth and richness of the divine, inexhaustible truths they mean to bring you in living contact with. Live a true and pure life in God and in th world and you will be glad to approach Him and to feel His presence in the ceremonial rites in which His Church. guided by His Holy Spirit, has found it becoming to robe her highest and most precious truths.-A Convert in Chicago New World.

ARCHBISHOP KENRICK OF ST. LOUIS.

A Saint of the Old School.

He is gone, whose presence for fifty its judgment in our own day? years was the sunlight of this diocese. He is fallen, whose strong arm upheld the cause of charity, religion and learning in this city for half a cennation, with power to nominate judges tury. The greatest churchman of all and umpires according to the nature the Americas is no more. Archbishop of the differences that arise, and a Kenrick passed away quietly and ciples defining and limiting the juris peacefully as a babe falls to sleep, not even disturbing the household that for months kept loving vigil at his pillow. tribunal, would create It was a fitting close of a life hidden with Christ in God.

that could not fail to influence the Archbishop Kenrick was a saint of whole of Christendom. the old school. He knew nothing about modern schools of asceticism. He believed in God; he consecrated his life to God without reserve, and he lived for God alone. He never had a thought beyond the present duty. To say that he was hermit would express but faintly the character of his relig-ious life. He was a man more dead to sense had formally pronounced their last word. the world than any anchorite that ever breathed the air of the Thebias ; he This is a matter of which the constitution and procedure must be settled was hidden from the world more abso by governments. But as governments lutely than the Prisoner of Chillon or are becoming more and more identithe Man with the Iron Mask. He had fied with the aspirations and moulded no social communion with the living. by the desires of the people, an ap-peal in the first instance must be adand saw men and things only in th light of faith. He was a slave of duty dressed to the people. beyond the meaning that this expression usually conveys: he lift up our united voice and proclaim did not let his mind wander o all who are accustomed to hearken moment from the task he had in to our counsels that it is a sign of a hand, and his hand relax until it was divine influence at work in their finished. And his hours were doled out with the parsimony of a miser, who would make his store stretch to the midst, when "nation shall not lift up sword against nation, neither shall they be farthest possible limit. His time was not his own, and he made no friends of the mammon of flesh and blood. Every half hour in the day had its assignment of work, and every day was in this respect the counterpart of all his days.

AN APPEAL FOR PEACE

reversed mass. The celebrant, a woman, wears a chasuble, with the

cross turned upside down. "The gospel read in the mass is written in green ink, and signed by Cardinal Gibbons has given out for Lucifer.

NO. 913.

MARY, QUEEN OF SCOTS.

Work in Behalf of Her Canonization .-Earned a Martyr's Crown.

The work of the late Archbishop Cardinal Gibbons, Cardinal Logue and Cardinal Vaughan. The conclusions up by his successor. Everything connected with the last scene in her tragic life reveals the steadfast faith of a martyr. "I pray thee," she said, We, the undersigned Cardinals, representatives of the Prince of Peace and of the Catholic Church in our re-"carry this message from me, that I die a true woman to my religion and a spective countries, invite all who hear true Queen of Scotland and France. our voice to co-operate in the formation of a public opinion which shall demand This tardy act of justice to the memory of Mary is in accordance with the views of Archbishop De Beaune, who the establishment of a permanent trib-unal of arbitration as a rational subpreached her funeral oration in the Cathedral Church of Notre Dame, stitute among the English-speaking races for a resort to the bloody arbitra- Paris, and who then did not hesitate to state to Europe that Mary's only crime We are well aware that such a pro-We are well aware that such a pro-ect is beset with practical difficulties. Was that of being a Catholic. Pope Pius V. regarded the death in the We believe that they will not prove to same light. Pope Benedict be insuperable if the desire to overcome thoroughly convinced that all things them be genuine and general. Such a requisite for her claims to the crown of court existed for centuries when the martyrdom were present that he asks nations of Christendom were united in "Is it not enough to constitute true martyrdom that the tyrant who inflicts one faith. And have we not seen nations appeal to that same court for death is excited by hatred against the faith of Christ, whatever may be sub-The establishment of a permanent sequently alleged as a motive for the tribunal, composed, may be, of trusted act, either belonging or not to the representatives of each sovereign faith of Christ or only accidentally connected with it?"

That the Queen expected death, and death in consequence of her religion, is seen from the beautiful letter she common acceptance of general prinsent to Pope Sixtus V. "Nay, more : voluntarily offering at the foot of the cross my blood for my adherence to diction and subject matter of such a His Church and the faithful zeal I feel for it, as without the restoration of it I never desire to live in this wretched Such an international court of world, I have willingly offered my life arbitration would form a second line of in their heretical assembly to main-defence, to be called into requisition tain my Catholic Apostolic and only after the ordinary resources of Roman religion, and to bring back diplomacy had been exhausted. It the wanderers of this island, that Roman religion, and to bring back would, at least, postpone the outbreak of hostilities until reason and common in my case I would willingly lay down that all title and dignity of Queen, and do all honor and service to theirs if she (Elizabeth) would cease to persecute the Catholics." Queen Mary says in another letter: "If I had embraced their religion I should have avoided this blow." The last words on the this blow." The last words on the scaffold to the Earl of Kent are in the the same strain : "My Lord of Kent has now betrayed the secret ; it is my We do not hesitate on our part to religion, then, it is my religion which is the cause of my death." Pope Pius VI., speaking of the violent death of Louis XVI., of France, claims the honor of martyrdom for Queen Mary, and gives the writings of Benedict XIV. as his authority for so doing.

exercised any more in war ' As the body of the illustrious Queen is in the Diocese of Westminster, the investigations for her martyrdom were (Isaiah, ii., 4), for it was written of a future time, "Come ye and behold the work of the Lord, what wonders He held there, but now the matter is before hath done upon the earth, making wars to cease, even to the end of the earth." (Psalms, xiv., 9.) the Congregation of Cardinals at Rome entrusted with such matters. The question is not one dealing with the

Issued by Cardinals Gibbons, Logue and Vaughan.

follows :

Mention this Paper. S S ADAY SURE. 5 day about you how you how you how you MPERIAL SILVERWARE CO., BOX R 4, WINDSOR, ONT Branch No. 4, London. Meets on the 2nd and 4th Thursday of every onth, at 8 o'clock, at their hall, Albion Block Sichmond Street, G. Barry, President; T. J. O'Meara ist Vice-President; P. F BoyLE. Recording Scatters ATHER AMOUS der-dian ap to the local ofnts es. lars, of, or or to st or ICTION d by f the nt by orfty ORYOUNG neral OLKS

> PERCY WYNN; or, Making a Boy of . \$1.00 Him. Cloth, TOM PLAYFAIR ; or, Making a Start. HARRY DEE; or, Working it Out. CLAUDE LIGHTFOOT; or, How the Problem was Solved. Cloth, . . 1.00 Sold by all Catholic Booksellers and Agents, or sent post-paid on receipt of price by the publishers,

nt:

ar

tate nar es o

ines: mary piece idrec id in Holy

ecia ed by

f on redi-toLic We

BENZIGER BROTHERS, NEW YORK: CINCINNATI: CHICAGO: 36-38 Barclay St. 343 Main St. 178 Monroe St. LOVE & DIGNAN, BARRISTERS, ETC., 18 Talbot street, London. Privateroper

Bishop we confine ourselves in the prehensiveness" of the Anglican Church, lest whilst thinking of reunion present article. Before entering into detail, the

these two categories the reunion of

Christendom is to be placed-for the

time, and as far as we can see. It be

Bishop calls attention to what he considers the most important aspect of the question, namely, that the reunion of Christendom does not form in the designs and ordinances of God an object such imperative obligation and does not require such direct efforts, as, for instance, the conversion of the world to Christianity. Consequently, whilst the Church must constantly pray and work directly for the attainment of the latter purpose, however difficult of realization, she, or her members, are not unhapyy expected to exert their efforts directly on the former, as this object cannot be attained without sacrificing the principles of conscientiousness. Such be ing the case, nothing remains but to difference. work indirectly for its actual fulfilment, i. e., by the means of constant with prayer and the endeavors of removing those habits and dispositions in ourmotto, selves and others which impede its pro-"There can, alas ! be no doubt in our minds," he says, under which itv.

with other bodies, her own Churchmen be extruded or alienated from within As a further recommendation he men tions the holding fast to the great cen tral truths of the Gospel, and the quiet asserting of these truths instead of controverting errors. He warns against the spirit of bigotry and of religious indifference as the greatest obstacles to the reunion of Christendom. We gladly recognize in the Bishop's views many points of sound and wise judgment, such, for instance, as his

touching protest against the present state of disunion, his high appreciation of the Pope's letter, his ecommendation of incessant prayer, and his warnings against personal intolerance, bigotry and religious in-difference. All Catholics agree on these subjects, being quite familiar St. Augustine's well-known , "In necessariis unitas, in lubiis libertas, in omnibus charitas. In necessary things unity, in doubt ul things liberty, in all things char-

Ireland's Faith.

longs to the category of objects for It may be asked what were the causes which we are to pray without ceasing, that kept the lamp of faith so brightly while yet direct towards it are met by burning in Ireland through weal and barriers of principle which it would be woe? The answer is not far to reach. simply self-willed and disloyal to at- Deep rooted in the Irish heart is a con to overleap or to circumvent. suming love for the holy sacrifice of that I have to say upon the sub the Mass. Kneeling before their altars, tempt In all that I have to say upon the subject, I have to ask you to bear this in the children of the holy St. Patrick remind. Our part consists in two membered Cavalry ; and, thinking o things- in prayer for the fulfil-ment in fact of what we know fering and persecution.

to be the revealed will of God and in to be the revealed will of God and in Ireland's devotion to Mary, the the inmost recesses of our souls. They attempting, so far as in us lies, to Blessed Mother of God, always has been remove all barriers and difficulties a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty who do not understand which are removed as a protecting shield in her fight for the hearts empty which are removed as a protecting shield in her fight for the hearts empty which are removed as a protecting shield in her fight for the hearts empty which are removed as a protecting shield in her fight for the hearts empty which are removed as a protecting shield in her fight for the hearts empty which are remov which are removable without sacrifice faith. The example of her virginal of principle, to abolish in ourselves and purity and maternal love has been the others all tempers and habits of model for the Irish maiden and mother, mind which are contrary to the spirit and so closely have they resembled of the Gospel, and which, therefore, their exalted type of womanhood that promote disunion and keep alive mis- they have been for ages the admiration

understanding and suspicion." of the world and the glory of their In proof of the necessity and apti-Not so with the Catholic religion. How, for instance, could that greatest tude of incessant prayer for this end, fidelity of the Irish Church to the chair of all mysteries, the Holy Sacrifice of the Bishop refers to two remarkable facts, the failure of direct efforts for of authority, has ever kept inviolate corporate reunion in England, and the the integrity of her faith and the purity about it in a book ? But performed at corporate reunion in England, and the the integrity of her faith and the purity attitude which the Pope assumed of her morals. To that rock St. Pat- the altar in the church with all its tile measures of the Bourgeois cabinet. white mass is celebrated, called the

man. The Holy Father feels so deeply the attacks of the French Government upon | consummate their profanity, by offerour holy religion that he contemplates addressing a public letter to President the altar. Every Friday at 8 o'clock Faure, remonstrating against the hos-

Other their appeal upon motives which touch your worldly in terests, your prosperity, your worldwide influence and authority in th affairs of men. The Catholic Church recognizes the legitimate force of such motives in the natural order and blesses whatever tends to the real progress and elevation of the race. But

NEW GUARANTEES FOR PEACE

our main ground and appeal rests upon the well-known character and will of the Prince of Peace, the living Founder, the divine head of Christen dom. It was He who declared that

LOVE FOR THE BROTHERHOOD is a second commandment, like unto the first. It was He who announced to the people the praise and reward of those who seek after peace and pursue it. "Blessed," said He, "are the peacemakers, for they shall be called the children of God." (Matthew v., 9.) We, therefore, earnestly invite all to unite with us in pressing their convic-tions and desires upon their respective governments by means of petitions and such other measures as are constitutional.

The appeal is signed by James Cardinal Gibbons, Archbishop of Balti-more; Michael Cardinal Logue, Arch-bishop of Armagh, primate of All Ireland, and Herbert Cardinal Vaughan, Archbishop of Westminster.

"There are different degrees of the new religion which has by no means of the Imperial Church of Rome. progressed so far in Washington as in nature of this attracting force, taking Paris, where it is a formal service of so many various forms, this kind of Lucifer, for which one is fitted by successive courses of hysteria that advance the adept from least a fact which deserves careful immorality to crime, and finally to insanity. The French devil worship-ercise this indrawing power, or does pers have two churches, and an anti-Pope, who is the visible representative

of Lucifer upon earth. Their form of worship is a hideous parody of the Mass of the Catholic Church, during which they ing the Host to a goat enthroned upon Lucifer is revealed, and in his honor a

Queen or with any of the vexed discussions on various points in her life; it is purely and simply on the claim to a martyr's death. death was that of a martyr for her faith, there is no one, not even an enemy, will deny her the martyr's crown and palm.

The Roads to Rome.

There is a significant passage in an article which Mr. Bernard Holland writes in the March issue of the National Review, of London. Alluding to Cardinal Manning's conversion Mr. Holland says :

Many roads, it would seem, lead to the spiritual city of Rome. Some men have taken the road of historic learning, others that of a deep and mystic philosophy. Some have been led, apparently, by love of the beautiful; apparently, by love of the beautiful; others by the desire to belong to the widest fraternal association on earth, extending to people of all classes and all countries. Others, again, have followed the road of human affections and the lead of those whom they love or admire. Others, like Alexandrine de la Ferronays, in the touching Recit d'une Sœur, in terrible suffering or affliction, have sought divine consola tion in a form of religion which, more than others, recognizes the power of Devil Worshippers. A writer in the Washington Star A writer in the washington star the load taken by hanning was the gives the following description of high policy, the theoratic route. He was attracted by the greatness and system, the antiquity and continuity from least a fact which deserves careful ercise this indrawing power, or does

> It is not possible to know there is no God, no soul, no free-will, no right or wrong ; at the worst it is only possible to doubt all this.-Bishop Spalding.

> And this must be our business, to strive to become ourselves, and daily to gain strength over ourselves, and to grow better and better. —The Imitation.