

We may reasonably infer that the reply of the Union will be respectful at least, which it certainly would not have been a few years ago.

SYRIA, which, like Armenia, is under Turkish rule, is threatened with the perpetration of outrages resembling those which occurred recently in the latter country. There is this difference, however, that the Turkish Government will scarcely dare to order the outrages, and to send soldiers to commit them, as was done in the case of Armenia. The Sultan is not out of trouble yet on account of the past atrocities, and he will scarcely be so blind to the danger he is not yet delivered from, as to repeat them by positive complicity in the face of the strong indignation which has been excited through Christendom by his conduct. Yet the Christian powers appear so dilatory in taking action to prevent the commission of such outrages that the Sultan may be induced to connive at the threats which are now being uttered by the Syrian Mahometans. In the district of Skufif an attack has been made upon the Christians, who were compelled to take refuge in the Christian villages, and the Mahometans say openly that they will do with the Christians there what was done to the Armenians. From all over Syria there are similar reports. There is a point beyond which forbearance ceases to be a virtue, and this point has been passed by Turkish misgovernment. Christian nations cannot much longer forbear from interfering to prevent a recurrence of those horrors which take place periodically under it.

APAIISM scored recently a grand success in St. Louis, Missouri. They secured control over the Street Railway Company, and the company, in recognition of their patriotism and honesty, appointed members of the association as conductors on the railway broadcast through the city. This kind of thing is just what the Apaiists want. They are looking for the spoils of office, and in this case got them; but the Street Railway Company has suddenly discovered a hornet's nest. Twenty of the new appointees were dismissed within the last few days for appropriating the money of their employers. We can easily see why it is that the P. P. A. of Ontario are so anxious to confine the appointments to office to their own set, under pretence of protecting the interests of Protestantism. There is evidence to show that, for patriotism and honesty, the Ontario P. P. A. is about equal, on the average, to his St. Louis confreres.

The International Protestant League which the American A. P. A. and the Canadian P. P. A. assembled in convention recently at Milwaukee, decided upon establishing, is not looked upon with much favor by the press of the United States. The A. P. A. has hitherto made loud professions that its main purpose is the protection and preservation of American institutions, and the enquiry is made, what protection will Canadian Orangemen afford to American institutions? And why should Canadian Orangemen be asked to assist in preserving the institutions of the Republic? Genuinely patriotic Americans have not much confidence in the protection which Canadian Orangemen will give them. But on this side of the boundary line we have also a view of the matter which is worth considering. If the Canadian Orangemen and P. P. A. are co-operating with the American Association, for the protection of American interests, is it one of their secret plans to effect the annexation of Canada to the United States? Are they engaged in secret treasonable work? The matter certainly has a suspicious look.

THE work "Catholic and Protestant Countries Compared, in Civilization, Popular Happiness, General Intelligence and Morality," by Rev. Alfred Young, is one of inestimable value to all who have no time or means to collect the statistics wherewith to rebut and refute the old charges against the Catholic Church. The book is a very mine of statistical riches, and will repay the labor of delving. There is much ignorance concerning the practices and doctrines of the Catholic Church, even in myriad honest souls whose vision is blurred and obscured by the cloud of the garnered bigotry of years. Dr. Gladden said in the *Century Magazine* for March, 1894, speaking of the calumnies against Catholics, "That the depth and density of popular ignorance which permit the use of such documents is certainly

appalling." Father Young strives, by the means of Protestant testimonies and official statistics, to point out how the popular charges are but calumnies, offspring of perverted minds and un-Christianized hearts.

#### ARCHBISHOP RYAN

Preaches on the Coming of the Holy Ghost.

The sermon of His Grace Archbishop Ryan at the Solemn High Mass at the Philadelphia Cathedral Sunday week was based on the seventeenth verse of the fifteenth chapter of the first Epistle of St. Paul to the Corinthians, as follows: "If Christ be not risen again, your faith is vain, for you are yet in your sins."

This is an abstract of the sermon: "During the time, my dear brethren, from Easter Sunday to Pentecost Sunday the Church keeps before the minds of her children at once the thought of commemoration and of preparation—commemoration of the great event of the resurrection of Christ and preparation for the coming of the Holy Ghost. During the Paschal season this time is consecrated to this commemoration and also to preparation for the coming of the Holy Ghost, to perfect the great work of which our Lord laid the foundation, and all through this preparation and commemoration there are two great thoughts constantly brought forward, the thought of faith and the thought of the remission of sins. If Christ had not risen, our faith would be in vain and we would still be in our sins, says the apostle. Let us consider, brethren, this commemoration and this preparation with a view to these two great thoughts which the Church desires shall be deeply impressed in our hearts at this time.

#### ONE GREAT PROOF.

"You know our great Lord referred to His resurrection as a proof of His divinity. There were many other proofs, but He singled this out so that all should rest on it. So the proof of Christianity, so the divinity of Christianity, rests on this fact. Therefore it is easy of proof. No fact in the history of the human race is so clearly proven; and connected with this fact is the proof of the remission of sins, for it behooved Christ to die and rise again, that the remission of sins should be preached to all nations. In the various appearances of our Saviour, in the various evidences of the resurrection, constantly come thoughts of the confirmation of all He preached, together with the thought of the remission of sins.

"Thus when He rose from the dead He appeared first to Magdalen, though it is the pious belief of many of the fathers that He appeared first of all to His Holy Mother, but this is not mentioned in the Scriptures. What is mentioned is for a special purpose. He appeared first to the sinner of the city; she was the first evangelist of the resurrection. He came to forgive; His mission was to forgive. She was in the garden weeping without the tomb of Christ and saw a figure and thought it was the gardener. He asked, 'Woman, why weepest thou? Whom seekest thou?' She did not know the voice, but the moment, as St. John in his beautiful, tender, simple way tells the history, Jesus said to her, 'Mary,' those tones of tender assurance which forgave her because she had loved much, the moment He spoke she rushed to Him, crying out, 'Rabboni,' and would have thrown herself at His feet, but He told her, 'Do not touch Me, for I have not yet ascended to My Father, but go tell my brethren, and say to them I ascend to My Father, and your Father, to My God and your God.' Thus His first manifestation after His resurrection was to a sinner.

"But this is not all. To the holy women at the sepulchre an angel appeared and said: 'Go tell the disciples and Peter that He goeth before you into Galilee.' Well, imagine these holy women going to Peter and delivering the message from the angel, from the Lord of the angel, 'Tell the disciples and Peter; and Peter, broken hearted, might have said, 'Go and tell the disciples I am not one; I was, but I am not, for I heard Him say, 'He who denies Me before men I will deny before My Father who is in heaven,' and thrice have I denied Him, for thrice have I sworn I did not know Him. Tell His disciples, His followers, His lovers, but not the outcast who denied Him and whom He has denied before His Father.' But to the holy women did He not say, 'Tell the disciples and Peter?' Did He not say 'and Peter,' singling him out in a special manner, as head of them all? The denier must have said, 'After all, how like Him. He who forgives with such facility: He who, wounded in heart, forgave His enemies, wounded deeper than ever before, because by one He greatly favored, by the one He placed at the head of His Church, even me He forgives.' So the mission was to Peter. One would have thought the first manifestation would not be to Peter, but this is confirmed, for afterwards our Lord Himself appears to Peter. O what a meeting! the first meeting after the denial! Surely He would have revealed Himself first to John, the only brave man among them, he who stood by the gibbet when the others fled; who had not betrayed Him like Judas or denied Him like Peter. No, He appeared to the chief sinner. So as He revealed Himself to the first sinner of the city, so did He to the sinner among the apostles, because He died for the remission of sins.

"And so on the evening of that day

when He met the two disciples slow of faith, who must have sinned by not believing not only what was told them by the holy women, but by the prophecy of Christ, these two, journeying sad of heart, meet Him whom they think a stranger, and He asks why they are sad, and they ask Him if He had not heard concerning the death of Christ, who was all their hope. They were sad and He proved them for being slow of belief and He unfolded the Holy Scriptures for them. After He spoke they found their hearts burning within them, and when He would leave them they said: 'No, stay with us.' They felt remorse that they had not believed sooner. They knew Him not, but at table with them, taking bread He blessed and broke it. They knew Him in the breaking of the bread.

#### OTHER MANIFESTATIONS.

"Five times on that day He revealed Himself because He was not only to rise, but to rise on the third day. Therefore so many manifestations that our faith may not be vain, that we may not still remain in our sins. And He appeared again to the eleven and appropriately addressed them, 'Peace be to you.' Peace is the first word spoken. Peace by the sword, peace procured by death, peace between humanity and the Deity, peace between man and man, peace between the upper and the lower appetite, peace to the world. He is the Prince of Peace. 'Peace be to you,' 'As the Father hath sent me, so also I send you,' and He breathed upon them and He said: 'Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven, and whose sins you shall retain, they are retained.'

"The last power given before His death to His assembled apostles was the power of sacrifice—the power to consecrate the sacrifice of His body and blood—and the first after His resurrection was the power to forgive sin—through the Holy Ghost that He breathed upon them. As Christ is risen, therefore our faith is not vain, and therefore the power of the remission of sins by virtue of the death and resurrection of Jesus Christ.

"When in the same spirit of the confirmation of faith and the remission of sins He appeared eight days after, and Thomas doubted—before Christ unless He had proof—unless he could see the print of the nails, the testimony of the eyewitness, and put his fingers into the place of the nails, and put his hands into His side, the testimony of the touch—and the Lord descended to these extraordinary conditions not only for Thomas' sake, but for the skeptics of that age, for those of the nineteenth century, and until the end of time. Though He had heard His voice though He had seen with Him, though He had showed him His hands and feet, though He had the testimony of these men who had seen His form, had heard His voice; yet he desired more, and our Lord in His mercy said: 'Put in thy finger hither, and see my hands, and bring hither thy hand and put it into my side, and be not incredulous but faithful.' And Thomas, being then overcome with the evidence of the divinity of Christ and of His sacred presence, cried out, 'My Lord, and not only 'My Lord,' but 'My God.' Then Christ said to him: 'Thomas, thou hast believed because thou hast seen; blessed are they who have believed and have not seen. And so, brethren, in the other appearances of our Lord, at one time to more than five hundred people, to which St. Paul alludes, most of whom were still alive in his day, and in His appearance in Galilee, and at the ascension, there appear these purposes: first, the confirmation of faith, second, the remission of sins. Therefore our faith is not in vain, therefore we remain not in our sins.

"Therefore, the commemoration on these Sundays reminds us of the great truth that this is a season, as I said in the beginning, not only of commemoration, but also of preparation for the accomplishment of the great work of our Lord, for the coming of the Holy Spirit, to teach all truth—a mission to the human memory, to the human intellect and to the human will; to all the affections that which had been done by Christ might be confirmed and perpetuated by God the Holy Ghost. Therefore, do we prepare for these Sundays. He shall bring to your minds your sins and the favors you have received. To your intellects He will teach all truth. His mission to the human heart will be to increase the spirit of piety and fortitude. Before His coming the apostles were torpid; they but half believed. He was to perfect their faith, to continue the remission of sins. 'Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.' The double mission of faith and the remission of sins is continued and perfected by God the Holy Ghost.

"Christianity would seem to have been a failure, we should have heard nothing of these great things, if the spirit of God had not descended, if the spirit of God had not come upon the Apostles. Prepare at this time to receive the spirit of God and ask of that position for the continuance of that faith. Ask God, the Father, Son and Holy Ghost in order to have that abiding sorrow for sin, that tenderness of heart, that spirit of the fear of the Lord, and by that tender sorrow, by that abiding sorrow prevent future falls.

"Did Peter forget when pardoned? No, he wept all his life. When the sin was forgiven, it did intensify his sorrow, and that preserved him from future falls. So let us have sorrow for our past transgressions. In the spirit

of wisdom let us know what sin is. In the fear of the Lord let us tremble at offending His majesty. In the gift of understanding, in all these gifts, the soul is preserved from falling; in that beautiful, tender, abiding sorrow, which was the sorrow of the saints, the memory of their past offences, the feeling that God forgives me when I cannot forgive myself. Such was the sorrow of the prodigal son during the feast. Every additional favor was an additional reason for sorrow for his disloyalty. So with the same spirit the true Christian finds that every remembrance of the past, every evidence of Divine love, every favor but intensifies his sorrow for sin."

#### SPREADING THE TRUTH.

Efforts Made by the English Catholic Truth Society.

The recent annual meeting of the English Catholic Truth Society and the reports of its officers give an insight into the work of that splendid organization—an organization whose work in spreading Catholic truth offers an example well worthy of imitation by American Catholics. For eight years this society has been at work and since its establishment has issued 6,000,000 publications. The *Catholic News* summarizes the results of the meeting and the plans proposed for the future as follows:

**DISTRIBUTING CATHOLIC LITERATURE.** The Society is about to issue a Church history—a work which has been carefully revised by competent authorities, and for which the Bishop of Clifton has written a preface. It is to appear in three shilling parts, for the convenience of schools and others who might wish to obtain it in that form and in a three shilling and six penny bound volume of some five hundred pages. This volume is to be sold as cheaply as possible in order that the cost might be no obstacle to its general adoption. Another enterprise of the society is the production of a magazine with Lady Annabell Kerr as editor, and to which the leading Catholic writers will be contributors. The society carries on a special work among Catholic seamen. Bags and boxes of good books are distributed among them, and these works are thus carried all over the world. It was reported at the meeting that the practice of placing penny tracts at the church doors is spreading throughout the country. The Bishop of Clifton declared that the workmen in his diocese were making good use of these tracts by lending or giving them to their Protestant fellow-workmen who made objections against the Catholic religion.

#### HOW THEY SPREAD THE TRUTH.

"The Bishop of Portsmouth," says the report of the meeting, "was of opinion that the society was not only doing a great deal of good, but much more. It was a very necessary society. At the door of his own cathedral the publications of the society were sold. The sale was presided over by a convert lady, who took great interest in the work. He hoped that the members of the committee would not lose heart in this direction, but would try to increase the sale at the church doors."

Cardinal Vaughan had something very practical to say to the members of the Catholic Truth Society. The gist of the address is reported as follows in one of the London papers: "All were perfectly well aware how the people were being taught to believe curious fables by inscriptions written in some of the Protestant churches—inscriptions beginning with St. Augustine and coming to the present Archbishop of Canterbury as in direct line with the pastors of the people who worshipped in those churches at the present day which was comparatively an unpersuasive method in his view."

#### USING STEREOTYPED VIEWS.

But there was another effort whereby the whole simple minded people were becoming very much influenced in a similar direction. There were lecturers employed by some of the non-Catholic societies—one lecturer, he believes, was employed at £500 per year—to travel through the country with a magic lantern and lecture upon Church history in England. These lectures were very largely attended, and, he supposed, were still being largely attended.

In this connection his Eminence wished to suggest whether it would not be possible for the society to make use of similar lectures upon the history of England and take them through the different parishes in the dioceses of England settling for one, or two winters in London, Liverpool, or smaller centres; and to give, on the very cheapest possible terms, lectures on continuity and the Church of England, illustrated by the magic lantern, while tracts might, at the same time, be distributed amongst the audience. This would be meeting one of the

WANTS OF THE PRESENT DAY, because although he had no doubt in his mind that the mass of the English people might just now be persuaded that the Church of England at the present day was the same as that of St. Anselm and St. Thomas a Becket, still the perfect conviction of such falsehoods would necessarily be exploded during the course of a few years, as history was carefully studied. The people had to learn that which was erroneous, and while unlearning there would be a certain reaction in their minds which would send them forward to the Church. But this was no reason why at the present day Catholics should not, as far as they could, counteract the efforts made by their Protestant brethren and carry on the work of propaganda amongst their fellow-

countrymen by means of popular lectures."

#### A SOCIETY FOR CONVERTS.

London Catholic News.

As already announced, a scheme has been set on foot for the establishment of a Society of Converts in London, which only awaits the approbation of His Eminence Cardinal Vaughan in order to become an accomplished fact. Judging from the facts disclosed at the recent meeting at Soho, there appears to be two important reasons for the formation of such a society—first, the persecution and temporal losses undergone by converts in consequence of their submission to the Church; secondly, the isolated condition in which they find themselves, when they are cast off by their old Protestant acquaintances, and have not succeeded in making fresh ones amongst their new brethren in the Faith.

With regard to the first point, it is chiefly the convert clergy men who are the sufferers. The average layman who becomes a Catholic nowadays pursues the same avocation after, as before, his conversion; and it is only in comparatively rare cases that he has to endure loss of friendship or other exhibitions of intolerance. Often, too, it is undoubtedly the convert's own fault that he loses his Protestant friends. They are often repelled by his argumentative and uncharitable spirit; and in some cases the convert cares not for the time whether he retains their friendship or not, identifying heresies in the persons of heretics, and consequently disgusted with his non-Catholic friends. Still, of course, there are instances of cruel bigotry being displayed where the convert has done absolutely nothing to call for it. In such cases a martyrdom, unrecorded, but none the less real, is endured a true witnessing of the Catholic Faith.

But with regard to the converts from amongst the Anglican clergy, what hard and bitter suffering is often theirs! Born and bred gentlemen, with a university education, they find themselves compelled by the voice of conscience to give up their only means of livelihood and are cast on the world, often with wives and children depending on them, to starve or beg. The accounts of such cases read by Mr. Vance Packman at the meeting are sickening and saddening enough to move the hardest heart; and if the proposed society can cope in any way with this distressful state of things, it will do enough to justify its existence. Assuredly, it is a bad thing to bribe a man to embrace a religion; but it is very hard that starvation should be the price that a man has to pay for submitting to the True Church—and not merely starvation for himself, but for those dearest to him. There is no true Catholic who would not be ready to help in any possible way in such cases, and there could be no more charitable work.

In the second place complaints are made of the want of sociability on the part of Catholics, and the consequent isolation of converts in our midst. There is, undoubtedly, some truth in this. A born Catholic is apt to look more or less askance at one who has but just embraced the Faith. This attitude is certainly justified in the case of some converts. Some take so long to settle down as it were; Catholic modes of expression come strange to them; they seem as if they were forever trying to shape their conversation on the lines of Pope Pius' Creed; and, worst of all, they look down upon and criticize those who have had the privilege of being born in the Faith, because, from the very nature of the case, they have not gone through the same course of reading on Catholic subjects as they themselves. It is easily understood that all this cannot fail to be very offensive to the average Catholic.

But, making all due allowances, there is a tendency among born Catholics to look upon a convert of any kind as not quite the same as themselves. This spirit, which would be natural in a racial, is altogether out of place in a universal religion. The Church welcomes all to her fold, and it would be well for Catholics generally to imitate the Church. The "Society of Converts" may do much to bring converts into touch with other Catholics, as it does not exclude born Catholics. If it excluded them, it would only serve to accentuate the distinction between the convert and the born Catholic, and thus defeat one of its own ends. What is wanted is true charity and consideration on the part of all. The convert must try to accommodate himself to Catholic habits of thought and action, and the born Catholic must try to bear with him until he does. In time, doubtless, the absurd distinction will be done away with, and the convert will find a ready welcome from the members of the Church of his adoption. If only converts can get the chance of mixing freely with other Catholics, their sometimes inevitable eccentricities will soon disappear, and then there can be no reason why they should not take their full share in Church social life. We heartily wish the "Society of Converts" every success in the attainment of this desirable end.

A healthy appetite, with perfect digestion and assimilation, may be secured by the use of Ayer's Pills. They cleanse and strengthen the whole alimentary canal and remove all obstructions to the natural functions of either sex, without any unpleasant effects.

#### DR. FULTON NO. 2.

No Protestant preacher can now-a-days make an intemperate attack on the Catholic Church without having some other Protestant preacher rebuke him for his impudence. For instance, at the Southern Baptist Convention, which was held last week in Washington, D. C., a wild Don Quixote from Texas named the Reverend Mr. Cranfill made Rome howl. A reporter for the *Baltimore Sun* tells us: "Rev. J. C. Hiden, of Virginia, made an address, in which he said that in the frequent contact with Roman Catholicism by Protestant denominations people are too apt to confound the Catholic system with the people who compose it. The sweeping charges against the Catholic Church were too often made by men who were more zealous than well informed. Conciliatory methods should be adopted instead of wholesale denunciation. Even in the matter of schools he was sorry to see so many take the position that the Catholics are all wrong and the Protestants all right. These temperate remarks aroused the Rev. Mr. Cranfill, of Texas, who proceeded to make a vigorous attack upon the Catholic Church. He characterized it as a monstrous institution that had crushed out life and liberty in all ages. He concluded with an attack upon Mgr. Sattoli, who, he said, was an Italian who could not speak enough English when he came to this country to sell a banana. Continuing," he said: "An American Pope, with his headquarters at the heart of the nation was not wanted in this country. If there is paganism in any country to-day, Roman Catholicism is paganism, and I for one shall rejoice when it is dead, and would be glad to officiate at its funeral. I shall never be satisfied till the day comes when by statute law the door of every Catholic convent in this land is opened to the inspection of every reputable American citizen, and when every imprisoned nun shall have a sympathetic ear into which to pour her tale of woe and wrong if she have one to tell. Popery and Roman Catholicism love darkness rather than light for very practical reasons. The day that Roman Catholicism is killed in this country we will have killed twins, for the day it dies the run traffic dies with it." The intemperance of these remarks was reproved by Reverend W. L. Pickard, of Kentucky, who said it was to be regretted that Mr. Cranfill had given expression to such sentiments. He felt it the duty of the Church to combat the principle of intemperance set up in the Catholic Church, but there was no justification for the bitter attacks that had been made upon that Church. Its strength would not crumble at the Fourth of July oration of any man, he said. And possibly Mr. Cranfill thinks that he is a Christian! If he only knew how little he knows of the Catholic Church!—Catholic Review.

#### The Ontario Life.

In another column will be found a report of the annual meeting of the directors and shareholders of the Ontario Mutual Life Assurance Co., of Waterloo, Ont. The patrons of the Ontario Mutual will be pleased to note its continued prosperity and success, and indeed it could not be otherwise than successful and prosperous, having such a trustworthy, capable and energetic board of management. We should advise those of our readers who intend to insure to write W. H. Riddell, Esq., Waterloo, Ont., the courteous secretary of the Company, who, we are sure, will gladly give them all necessary assurance information.

**"Loyalty to Church and State."** A book which is likely to have a very large sale has just been issued by John Murphy & Co., Baltimore. It is entitled "Loyalty to Church and State," by His Excellency Francis, Archbishop-Sattoli, Apostolic Delegate. At the present time especially will it be found most useful, as well as interesting work, and we strongly advise our readers to order a copy from the publishers.

**"The American Pope."** Speaking of Mgr. Sattoli, a writer in the *Christian Advocate* (Methodist) says: "He took his place among us in a meek and humble way, and up to the present time he has never been obtrusive. Silently and quietly he has performed his mission, and, without knowing why, without being able to explain to themselves, the people of the United States have grown to admire and esteem the 'American Pope.'"



James E. Nicholson.

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