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of a daughter.
the 26th October, the wife of
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An Irish story. By
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The Catholic Record.

Christians nati nomen est, Catholicus vero Cognomen.—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, NOVEMBER 10, 1894.

NO. 838.

Litany of the Faithful Departed.

BY THE REV. FREDERICK GEORGE LEE, D. D.
Lord, have mercy.
Christ, have mercy.
Lord, have mercy.

Ancient Days, Thy servants meet
To bow before Thy mercy seat.
Thou Father, Son and Para-
Miserere, Domine.

Have mercy, Lord, on all who wait
In place forlorn and lonely state.
Outside Thy peaceful palace gate.
Miserere, Domine.

These were the work of Thine own hands,
Thy promise sure forever stands;
Release them, Lord, from pain and bands.
Miserere, Domine.

Lord Jesus, by Thy sacred name,
By Thy meek suffering and shame.
Sweat these souls from cruel flame.
Miserere, Domine.

By sweat of blood and Crown of Thorns,
By Cross to Calvary meekly borne,
Be Thou to us our heavenly home.
Miserere, Domine.

By Thy five wounds and seven cries,
By pierced Heart and giv'ng side,
By Thy dread, awful sacrifice.
Miserere, Domine.

When here below are lifted up,
The Sacred Host and blessed Cup,
Soon with Thee, Lord, may each one sup.
Miserere, Domine.

By Raphael's powers and Michael's might,
By all the ordered ranks of light,
Battalions of the Infinite.
Miserere, Domine.

By martyrs' pangs and triumph palm,
By saints' strong faith, confessors' psalm,
By Mary's name, like Gilead's balm.
Miserere, Domine.

These souls forlorn, Redeemer blest,
Never denied Thee, but confest;
Grant them at last eternal rest.
Miserere, Domine.

On earth they failed from day to day,
Of stumbling on the narrow way,
Yet put their trust in Thee for aye.
Miserere, Domine.

Let their chill desolation cease,
Thy mercy shed and give release,
Then grant them everlasting peace.
Miserere, Domine.

Here months and years now come and go,
With summer gleam and winter snow;
Let fall Thy dew and grace bestow.
Miserere, Domine.

Flowers fade and wither, such their doom;
Men fall and find the spinning tomb;
With Thee Thy garden ever bloom.
Miserere, Domine.

Vision of peace so calm and bright,
After a long and darksome night,
Clothe them with everlasting light.
Miserere, Domine.

For these poor souls that may not pray,
For gone is their probation day;
We plead Thy Cross and humbly say.
Miserere, Domine.

Remember all their sighs and tears,
One day with Thee a thousand years;
Give peace, O Lord, and calm their fears.
Miserere, Domine.

As pants the hart for cooling spring,
As bird flies home with evening wing,
As hild flies home with evening wing,
Miserere, Domine.

Jesus, for Thee they keenly long,
To company with saintly throng,
And, ransomed, sing the new glad song.
Miserere, Domine.

May they with saints in glory shine,
Joined with angelic orders divine,
Link them with Thee in joys divine.
Miserere, Domine.

Enter may they through heaven's door,
To walk in white on yonder shore,
Forever, Lord, for evermore!
Miserere, Domine.

—Ave Maria.

CARDINAL GIBBONS ON "CHRISTIAN UNITY."

The following article will appear in the forthcoming (October) number of the American Catholic Quarterly Review, as an Introduction to the Official Translation of the Holy Father's recent Encyclical.

Two crises for religious unity have recently gone forth to the world. Thinking men have as never before been drawn to consider the anomaly presented by the great diversity that has existed in religious matters among the nations of the globe. God-fearing men, profound students, earnest souls, have bewailed such religious disunion, strife producing and oft to deeds of violence inciting; have seen that such a state of things is disorder and not according to the dictates of right reason, and have thought that the warring sects of Christendom could be brought together and in peace and harmony follow the doctrines of Jesus Christ. They recognize the need of unity in religion—in divine worship—more imperative here than in other branches of human effort. They see that the multiplicity of religious beliefs, the diversity of Christian creeds and Churches, do no means tend to the beauty, or to the harmony, or to the strength either, of religion or of Christianity. And they wish to obey the Apostle's exhortation to be "careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; one Lord, one faith, one baptism; one God and Father of all." (Eph. iv.)

The World's Fair Congresses of Religions took place a twelfth month since in a Western metropolis, and eminent representatives of almost all the principal forms of religious belief labored to find a strong bond of union among them either of doctrine or of practical life. Many dissenting bodies of Christians assembled there too, if perchance they might destroy the bitter animosity of their differences, and sink their peculiarities of dogma and ritual in some radical and fundamental form of Christianity.

From the Parliament there resulted a clearer apprehension of religion as meaning the love and worship of God and the love and service of man. Greater liberty of thought and wider tolerance of opinion have been inculcated. The ideas of the Fatherhood of God and the Brotherhood of man have been learned more thoroughly

and impressively than ever before. And it is to be hoped as a permanent blessing originating in these Congresses that men will no longer persecute their brethren for conscience's sake, thinking that thereby they would be rendering a service to the good and Almighty God. None appreciate these results more deeply than I; none thank God more sincerely. It is a good thing for brethren to dwell together in unity. It will be an event of transcending importance for men of all nationalities and creeds, when they will truly recognize their common humanity "Twas a consummation devoutly to be wished"—to cease strife and warfare, to put down angry and revengeful feeling, to honor honest opinions and respect fearless conduct, to see in every man the image of the

Begetting Spirit, to have just regard for his rights to liberty and happiness and to remember the "One God and Father of all, who is above all and through all and in us all."

But while this is necessary for peaceful living and even for the cultivation of the arts of science and for mutual intercourse, social and commercial, it cannot suffice for unity of faith and religion. It will not make the Pantheist acknowledge a personal God, nor draw the heathen from his idols. It will not turn the Mohammedan pilgrim from Mecca to Jerusalem, nor lessen the Hindu belief in the transmigration of souls. It will not change the Hebrew's Messianic hope in the Christ yet to come, and would not cause the Christian to give up his hope and confidence in Christ already come.

Though he may treat others with brotherly consideration, the Calvinist will not cease to hold to his predestination and the Methodist to his particular tenets. The Lutheran will not add to his two sacraments, nor the Episcopalian to his three. The Anglican and the Greek will continue to deny Roman supremacy and the Catholic cannot be separated from the See of Rome and Peter and cannot relinquish his principle of submission to ecclesiastical authority in matters of faith and morals.

Though all of us, children and creatures of the same Heavenly Father may love one another as such; though we be good to our fellow men and banish jealousy, strife and hostile practices; yet we shall be still, oh so very far from being "one body and one spirit" as we are called in the one hope of our calling. "One Lord, one faith, one baptism." There must be some bond stronger and less superficial to make us sink our individual differences; something that shall appeal to every-one as coming from God, to Jew and Gentile, to the Greek and barbarian, and by its cogency compel all to put aside their individual conceptions and private opinions and to come together in the sincere and earnest profession and acceptance of a common, universal creed or formula of faith and a uniform code of morality. A principle must be adopted that will require more than common benevolence and ordinary piety and charity, a principle that will lead us to what God has revealed to us all, and only to what He has thus revealed, not to what He may have vouchsafed to reveal to individuals.

For religion consists not only in charity but also in hope and faith; not only in acts of kindness but also in deeds of mortification; not simply in morality and honesty, but also in doctrines and dogmas; not merely in something to be done but as well in something to be believed. Faith without works is dead, but works without vivifying faith avail not unto justification. Doctrine must precede practice; principles must precede action. No attempt has ever been made to establish a rebellion except it were based on certain formulæ of dogma and principle, which were laid down as indisputable because of their divine authorship. Pope's:

"For modes of faith, let zealous bigots fight, He can't be wrong, whose life is in the right, can scarce be a standard or an ideal. The union of various religions and of Christian sects must remain a dream of Utopian fancy till approach be made to a settlement of the precise points of belief that God in His mercy and love has revealed to the human race and of the exact manner in which He desires and wills to be worshipped. What separates us is not that which we do, not our conduct, not our uniforms, not even our ritual, but our tenets, our creeds, our principles; not that we disbelieve in God or in our common humanity, but that we differ widely in what we think God has said to us and about the worship He wants from us. The religious constitution that can unite us, is only that which shall have its origin in heaven, shall have been manifested to the world by God or His Son Jesus Christ, and to which we can always point and refer, saying, "Thus saith the Lord thy God."

In June last another call for religious unity was sent forth—a call for the union of Christians in particular. It comes from one who, revered and honored by all, has the world's ear; whose utterances have for seventeen years received the closest attention and profoundest consideration; whom men the world over justly esteem for his wisdom, learning, sympathy with the aspirations of the race and sincere efforts for its amelioration. Borrowing his own thought, as our

Saviour, on the eve of His death, prayed for His disciples that they might be one as He and the Father are one, so now the venerable Pontiff in his declining years, His vicar, sends to heaven a similar prayer about the tenets of belief and an inter-course of fraternal love. The true union between Christians is that which Jesus Christ, the author of the Church, instituted and desired, and which consists in a unity of faith and a unity of government." In his view, which is the only true view, the supremacy of the Roman Pontiff, the supreme jurisdiction of St. Peter and his successors, can alone unite us in the fellowship with our Redeemer. That has been the claim of the Catholic Church from the beginning. She has repeated and insisted on the necessity of the submission to the centre of Christian truth and the bond of external union. The Fathers and doctors have invariably taught that "where Peter is, there is the Church"; and that on account of its superior power and primacy every particular Church must adhere and be united to the Church of Rome where Blessed Peter erected his See for ever. His Holiness could not speak otherwise. He is conscious of what prerogatives Christ conferred on the prince of the Apostles. He knows that the Lord said to Peter: "Thou art Peter, and upon this Rock I will build My Church." He knows that the same Master said, too, "I will give to thee the keys of the kingdom of heaven, and in reward for the Apostle's full and perfect confession of His divinity, He commissioned him to feed the sheep and lambs of His flock (the Church). Nor is he unmindful, especially, of the precept given to Peter to confirm his brethren in the faith. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren." (Luke xxii, 31, 32.)

This last commission contains the promise of Christ which could not fail, that Peter's faith and teaching would never cease to be the truth which Christ through him was to teach the world, and that Peter's duty was to strengthen the brethren—the Apostles and their successors—in the faith, and to make their teachings firm and indubitable. Now, the Church did not die with St. Peter. It was to last to the end of time. St. Peter's powers and prerogatives were official, and not entirely personal; they were not to cease at his death, but manifestly if the Church was to continue in the condition Christ established it, and if truth was to be perpetuated, they were to be transmitted to his successors. As the Church needed a head at its beginning the same necessity would always exist, and the same teaching authority, and the same governing power, would also be always required.

Leo XIII, speaks, then, with all the weight attached to Scriptural ordinances, with all the assurance given by the consciousness of unbroken and universal tradition, and with the confidence of twenty centuries of historical facts. He speaks as did the Saviour to Peter and the Apostles: "He that heareth you, heareth Me, and he that despiseth you, despiseth Me." The position which the learned Pontiff takes is no usurpation or false assumption. It is not an egotistical and complaisant confidence in his own wisdom, or mere satisfaction with his possessions. His invitation springs from no self-conceit, and originates in no desire or purpose of extended dominion. Its spirit is not of pride or self-seeking, and its motive is only to lead inquiring minds to the light of truth, and anxious and troubled hearts to the possession of internal peace; to "the truth which shall make all free," and to the peace which surpasseth all understanding." It comes from his earnest desire, oft manifested, to better man's condition, both temporal and spiritual, and is characterized by all the tenderness and love of a man and priest who loves his fellow-men and knows that he has the power and means of helping them. He has seen how men yearn for religious union and for religious peace; how they are tossed about by varying winds of doctrine; how they are becoming the prey of designing teachers and false prophets; and in the love of his fatherly heart, and in compliance with his trust to teach all men the way heavenward, he would now direct their minds and hearts, as the Master Whom he represents directed, to the channel

of grace and truth—Christ's body—the Church; and justly repeats His declaration, "I am the Way, the Truth, and the Life." "No man cometh to the Father, save through Me." It is a noble effort, an exalted aim, an earnest and responsible invitation and deserves to be widely answered.

The Catholic Church has been made to appear in a false light to those not of her communion. Suspicious arguments and erroneous statements on the part of enemies have too long kept well-disposed persons from seeing her as she is, and the fear of her so called tyranny has driven many from studying her position. It is not presumptuous to say that the more she is known and studied the more deeply we penetrate into her mysteries, and understand her teachings, the more radiantly will her charms shine forth, and the more strongly will numbers be drawn towards her and embrace her faith, saying, with St. Augustine, "Too late have I known thee, too late have I loved thee. That the letter of our Holy Father addressed to the princes and nations of the world, will interest men in this study, and compel ready assent to the truth he advocates, and submission to the divinely-instituted authority found only in the Roman Catholic Church, there can be no doubt. Some may read the letter and hear the invitation with scorn, some with ridicule; others will put it aside, as they have ever done with similar appeals, and consider it an arrogant assumption and a folly to expect them to enter into communion with Roman corruption; but we are convinced that a ready response will be forthcoming from many quarters, and that acceptance of religious teaching from the Roman Pontiff will eventually conduce to their spiritual happiness. Union with Rome was once the rule; separation from her the exception. Christianity was identified with her, and both nations and particular churches both wane from her lapses into miseries and disorders of various kinds; into uncertainty in faith and corruption or looseness in morality. It could not be otherwise. The Saviour said: "He that is not with me is against Me. He that gathereth not with Me, scattereth. One cannot be with Christ unless He be with His true Church. And in His Church He set up in Peter and His successors an authority which should be at once the rule of faith and the bond of union. All in opposition to that divine ordinance, all who separate themselves from it, cannot expect to have part with Christ; they will be against Christ."

Let the call be attentively considered. Let it be well pondered. Fruitful results will necessarily follow. The Church will not be the gainer, but the souls themselves that she saves. The Church is the bearer of glad and good tidings and the creator of peace. May nations accept her and princess love her. May all obey her and the voice of her visible head, which is indeed the voice of Christ, her Founder and her Head Invisible. May the Holy Father's call bring numberless erring sheep to the true fold, and may his desire and effort be more than a mere wish, may they prove a realization. They who heed the invitation will find that in subjecting themselves to the authority of the Roman Catholic Church and her ecclesiastical head, they are not entering, as some would believe, into a servile and abject condition, unworthy of man endowed with reasoning faculties. The faith which they will receive will rest on the grounds which reason itself approves and indeed establishes. There is no blind obedience or unreasonable service required in the Church. Faith given through it is a reasonable faith. Our intellect is ennobled by this faith, which is founded on confidence in Christ and His institutions, on His words and promises contained in every Scripture. Just as man does not make a better use of his liberty than in devoting himself to the worship of God, his Creator and Father, so the Christian cannot employ his faculties in more honorable service than in submitting to the Divine Master's visible representative, especially since this representative bears such indubitable credentials for his right to speak in His name.

Finally, the fear of giving up cherished notions or the teachings of childhood must not deter or delay union with the Catholic Church. For, in joining her, really no one will have to abandon the Christian truths he possesses. These will be clarified, perfected and completed. He will not have a mere glimmer of light or a mere fragment of Christian revelation; but all this will be in its fulness and perfection. He will never experience any anxiety or doubt or be worried by contrary claims or contradictory teachings; he will rest in contentment, and the angels of peace will hover around him.

JAMES CARDINAL GIBBONS.

The Catholic Position Endorsed.

If Christendom is to remain Christian it must be through the training of the young. It is the last and most potent weapon of the adversary to exclude religion and morals from the field of education. * * * Persons who profess a belief in religion should realize before it is too late that the Catholic Church

takes the proper stand in this matter. Making the educational system utterly secular means the turning out from the schools of thousands of young infidels who will have no respect for religion. What will be the result? Anarchy.—Living Age (Protestant Episcopal).

CATHOLICS ADDRESS THE NATIONAL UNITARIAN CONFERENCE.

We note with pleasure that our esteemed contemporary, the Christian Register, has published the two Catholic papers read at the recent meeting of the National Unitarian Conference at Saratoga; one on "The Mutual Relations of the Catholic and Protestant Churches," by the Honorable W. C. Robinson, Professor of Law in Yale University; the other on "The Catholic Church in its Relation to the Temperance Movement," by Reverend Thomas J. Conaty, of Worcester.

Nothing has recently occurred in the progress of religious sentiment that more strikingly illustrates the marked change in Protestant feeling towards the Catholic Church than the fact that two distinguished Catholics should be invited to address a Unitarian Conference on the attitude of Catholics towards Protestants and the two papers be published in a Unitarian paper. Nor could two better representatives of Catholic principle have been selected than Judge Robinson and Father Conaty.

In noticing these two gentlemen the Register says: "One of the most interesting features of the meeting of the National Unitarian Conference was the representation of the Catholic Church in the programme by one of its most distinguished laymen, Judge W. C. Robinson, and also by one of its most earnest and able priests, Father Conaty, of Worcester, Massachusetts. Judge Robinson was unable to be present personally but his able and carefully prepared paper was received with marked interest and attention and is printed in full on another page. His distinctions are made with great clearness and he endeavors to go as far as his conscientious convictions and the doctrines of his Church will permit, in recognizing not only the salvability of Protestants but also the elements of moral and religious strength in the Protestant churches. The address, with great frankness and courtesy, thus shows certain respects in which Protestantism and Catholicism stand near together, and also, as truthfulness required, how far they are apart."

The Judge's paper was, indeed, a very able one. The Register editor says with truth his distinctions are made with great clearness. When he says he went as far as he conscientiously could in recognition of the salvability of Protestants, etc., we must not conclude that he showed the least disposition to compromise or even minimize Catholic doctrine. His paper was simply a clear, well defined and admirable statement of Catholic teaching on the important subject discussed. He was careful to distinguish between the Protestant churches as organic bodies and the individuals of whom they are composed, because, as he said, the attitude of the Catholic Church towards individual Protestants and towards the denominational organizations to which they belong is widely different.

As to individuals, he says: "The Catholic Church regards all baptized persons as her children, whether or not they bear the Catholic name and recognize them as subject to the same obligations and entitled to the same privileges as any other of her members. The fact that they do not discharge their obligations, nor avail themselves of their privileges does not affect her attitude towards them. If their neglect is the result of ignorance and they are living up to the light which they enjoy, and are faithfully seeking to know the truth and do the will of God, they are not culpable and will not fall eventually to attain their end."

But lest our separated brethren should be encouraged to remain supinely where they are the Judge adds:

"It, on the other hand, through perversity, or indifference they remain in external separation from the Church, disobeying her precepts and refusing her grace, they are also alienated from God and have no right to expect either His help or their own salvation."

Of course the Catholic Church does not presume to judge in individual cases, either of their spiritual condition or of their final destiny. It simply lays down general principles and leaves exceptional cases in the hands of God, who will judge all men according to the principles of His eternal justice and infinite mercy.

In turning to the consideration of the Church as an organism the Judge gives a clear and uncompromising statement of the Catholic doctrine which is that: "The Church or society established by Jesus Christ was placed by Him under the perpetual supervision of Saint Peter and his successors in the Roman Pontificate, and was endowed by Him with infallibility in teaching divine truth and in directing mankind in the way of salvation. Such a society," he continues, "is necessarily a unit, a single organic

body under one head. In the very nature of things it can have no separate branches."

He goes on to elaborate this idea and the consequences which flow from it. While we cannot hold any official communication with Protestant churches as such he rejoices that as they have retained more or less of Christian doctrine and morality they serve to prevent the direful consequences which the rebellion of their forefathers against the Church would probably have entailed upon them. He says we can co-operate with them in the spread of good morals, "With all heartiness and energy she can join with them in the promotion of temperance, in the protection and preservation of male and female chastity, in maintaining the reasonable observance of the Lord's day and in the perpetuation of social order through the divine institutions of the family and the State." This is a very meagre statement of the splendid address whose excellence can only be appreciated by being carefully read.

The address of Father Conaty was on a more popular subject and we are not surprised to learn that, as the Register says:

Father Conaty received a very warm welcome and when, in some happy remarks, of Senator Hoar, his name was coupled with that of Bishop Ireland the audience rose in honor of the patriotic Bishop and the zealous priest. His address on temperance was powerfully delivered and showed the earnestness with which the Catholic Church, in the person of such men as Bishop Watterston, Father Conaty, Father Scully, and many others, is fighting intemperance."

It is unnecessary to attempt a resume of the address, as Father Conaty is too well known as an earnest and most efficient advocate of temperance to make it necessary. We trust this manifestation of liberality on the part of our Unitarian friends will have the effect to soften prejudice and increase the harmony between Catholics and Protestants as equally loyal and devoted citizens of our beloved country.—Catholic Review.

IS IT A CURE FOR INTEMPERANCE?

A New Plan.

It is now universally acknowledged by competent authorities, says an exchange, that inebriety is a disease, physical as well as mental and moral, and to give the pledge of total abstinence to the inveterate drunkard without specific instructions what to do next, and expect him to keep it, is to look for a stupendous effort which only the man of sound mental energy and bodily vigor can perform. An expert, writing on this subject, says that the first step in the progress of the true temperance reform must be the recognition of the fact that the irresistible craving for strong drink is the effect of causes which must be got rid of before the drunkard can be regarded as safe from temptation. The various patent remedies can in no sense be regarded as a cure, for the only cure in the real sense of the word is to get the whole man in better condition, his body purified and his will strengthened. Diet is of extreme importance, and if skillfully directed will wondrously away the craving naturally without danger to the individual. All salted and heavy food stuffs should be avoided. To cultivate a distaste for alcohol, oranges are more effective than almost anything else known. They should be taken, one at a time, before breakfast, at 11 a. m., at 1 p. m., and at 3 p. m., and at 6 p. m., and the last thing on retiring. Apples and lemon juice are also excellent.

Save Us! Save Us!

And now the Baptists have undertaken to answer what they consider a crying need. The ministers of that denomination in conference at Detroit, Mich., have resolved to "evangelize" Catholics and they have agreed on a plan of campaign which includes bringing Catholic children to read "Sunday school papers" in alleys and places where their parents will not see them; the baptizing of Catholic children, and one astute propagandist recommending "converts from Romanism" to conceal that fact while "evangelizing" in order to "drown prejudice!"

The whole thing, with the plentiful and contemptible abuse which seasoned the deliberations of these Christian gentlemen, is unworthy of notice were we not by the law of charity which they have chosen to disregard, compelled to acknowledge the ties of common brotherhood and nationality through which the disgrace of such conduct on the part of civilized men, supposed to be at least fairly representative American citizens, has some power to annoy.

For shame, reverend Baptists! Compare your sneak-thief, back-alley methods with the open and manly campaign against error Rev. Father Elliot, the Paulist missionary, recently conducted in your own State, and learn that, although in your complacent belief the majority of Catholics are un-saved, they are not afraid to let the daylight in on their faith and its workings.

part of the building without... At any rate I did... my night-walkers in my... instead of opening the door... been my first impulse, I... very quietly and gently... key in the lock; then I... moment and listened. Yes... the footsteps still going on... and forwards, louder as... my door, turning and... little fainter as they went... of the room, and then... towards me.

opened his eyes wide, and gazed with... the queer look of his all round the... I had just begun to forget all... about the footsteps, when suddenly... they began again, as if some one was... walking to and fro at the foot of the... sick man's bed. I thought they would... disturb him, and involuntarily said... "hush!" but the spirit—if such it was...—paid no sort of heed and went on... just the same, and I tried not to listen... to the strange, monotonous sound, or to... think more about it.

MISSIONARY WORK AMONG OUR SEPARATED BRETHREN.

There is no American Catholic with... spark of true charity or zeal for his... religion that has not deplored the... slow spread of the faith among our... separated brethren, and hoped and... prayed that a general movement... toward the Church might take place in... this country. The number of inquir-... ing non-Catholics is large—men and... women earnestly searching after Christian... truth. There are thousands and thousands... of people belonging to the various... sects who lead virtuous lives, and are... disposed to make any sacrifice for the... salvation of their souls. It ought to be... easy to bring such persons into the... one true fold, they are already so... near the kingdom of God. And yet the... number of converts to the faith in the... United States is lamentably small. We... have always held that the most effectual... way of bringing people into the Church... is to set them the example of Christian... virtue: and that if our country ever... becomes Catholic, it will be especially... through the influence of saintly lives. The... Catholic who is as greedy for gain as his... Protestant fellows, whose life and conversation... are proof that whatever he may profess... with his lips, he is not seeking first the... kingdom of God and His justice, can have... little influence for good over non-Catholics... with whom he may come in contact. More... than that: he is a rock of scandal; and... alas! there are many such.

The parish priest who zealously... labors for the sanctification of his... flock, the heads of families who lead... the Christian life and promote it in... their children, the individual Catholic... who practices his faith—all are contributing... to the conversion of non-Catholics. It... would seem, then, that all endeavors... should be directed to the sanctification... of those of the household of the faith. But... we can believe in special missions: and... if ever a priest was called to labor among... Protestants, it is the Rev. Father Elliot, of... the Paullist Community. He seems to... understand the condition of the sectarian... mind, and is admirably equipped to enlighten... it. Above all, he is a priest of holy life, and... his apostolic spirit breathes in every word... that he speaks. His apostolate in Michigan... has been singularly blessed; and the record... of his experiences, published from month... to month in the *Catholic World*, is gratifying... and inspiring in the highest degree. Many... of his auditors, he informs us, had never... spoken with a priest before, and their... eagerness to hear his explanations of... Catholic truth was touching. He tells us... that they drove for miles to attend the... lectures, and eagerly accepted and read... the leaflets given to them. Some of them... were known to Catholics as bigots. Hymn... singing was one of the features of these... hopeful missions, and in some instances... the music and singing were by Protestants...—sometimes timidly asking leave to... assist us. The intense interest with which... he listened to the respectful treatment... met with on all sides, fills Father Elliot... with hope for the conversion of the... United States. He declares that it is a... field already ripe for the harvest. Writing... of his mission at Flowerville, Michigan, he... says: "A missionary could spend his whole... time, summer and winter, in this county... alone, and never have an evening without a... non-Catholic audience, or a morning or... afternoon without private conference with... earnest men and women seeking after the... truth. Does any one want a plainer... providence? Did our Saviour say, 'Compel... them to enter in,' or 'Wait till they compel... you to take them in?'"

Many persons have been led to... conclude, on account of the popularity of... lectures and books against Christianity, all... calculated to lessen, if not utterly to... destroy, faith in the great truths of the... Gospel, that such doctrines as the existence... of hell were no longer held by the masses... of non-Catholics. But Father Elliot assures... us that "the awful truth of eternal punishment... still holds its place in the vast majority of... Protestant minds. It is easy indeed, to find... Protestant men and women who will doubt... the terrible dogma, who like to say both No... and Yes to it; but a settled conviction of... universal salvation is rare to find,—rare to... find a flourishing or even a small-sized... Universalist church society outside large... cities."

The need of emphasizing the... essential doctrines of Christianity is shown... by many of Father Elliot's experiences; and... there is a good suggestion in his remark... that "if all stated sermons fitted the general... public world

gradually find itself drawn to attend... our churches in greater numbers." He... tells us that everywhere he went he... heard the remark, "We never knew... Catholics held such doctrines,"—meaning... the atonement and the necessity of divine... grace, the inspiration of the Bible and the... good of constantly reading it, and the like. The... fact is that our American people, taken... generally, will listen with equanimity to any... exposition of religion, and will even help... to get it a hearing, as long as there is no... attack on, no condemnation of, differing... views; and this is our golden opportunity. Our... final purpose is to communicate truth, and... must be so, rather than to refute error. To... refute error never can be more than preliminary... to giving truth. State and prove the truth... to begin with, and the result will be to... disinfest the hearer's mind of error unconsciously. It is better for... one to give up error involuntarily, and... therefore without effort, than to do it... under compulsion of the conscious and... humiliating surrender of cherished opinions. To... remove the crust of error from a mind, you... have but to saturate it with truth; for this... has the property of disintegrating, dissolving... and cleansing. This treatment is wiser than... insisting on the use of the knife. Only the... few heroic souls can endure losing their skin... for the sake of being freed from stain."

The Query-box is one of the best... features of Father Elliot's missions. It... seems all sorts of questions are asked, and... difficulties that never entered the mind of a... Catholic to conceive are propounded, and... explanations asked that prove the densest... ignorance of Catholic teaching and the grossest... misconception of the Church. The answers, which... are of startling interest to many Protestants, are... hardly better. We must make room for his... answer to the query, Why do Catholics pray... with beads?

I began my answer by putting... my hand in my pocket and drawing out my... rosary, and holding it up before the audience. The... Protestants gazed on it in absolute wonder and... utter silence. Then I explained the vocal and... mental prayer of the rosary, the mysteries and... their order, ending in words like these: "There... is no excess of praying to God nowadays; and... let me advise you to give every liberty to... prayer, to that most necessary of all religious... practices, whether people want to help their... prayer by books or public meetings or family... union, or by using this beautiful, graceful, and... poetical form of the Crown of Roses—or by... using jack-stones or corn-cobs, for that matter. The... beads help us to spend more time at prayer, to... unite thought and words both together, to assist... in fixing attention, to be simple and childlike, and... to have the help of Mary the Mother of Jesus, who... was and is, you will gladly agree, the foremost... friend the Saviour has ever had."

From his account of the mission... given at Pickering, Michigan, we get the best... idea of the effect on the general population. The... joy of the Catholics to see their church full of... Protestant friends and neighbors was the... joy that angels feel when men turn aside from... paths of error; and perhaps they never realized... till then the full responsibility of the Christian... profession. The non-Catholics were eager to hear... what the Father had to say, and he assures us... that he never preached to more attentive... audiences. A "blizzard" was raging at the time, but... this did not deter these earnest seekers after... truth from attending the "meetings." Storms very... much less severe than the one Father Elliot... describes, alas! keep many Catholics from attending... Mass on Sundays. He tells us that he was... edified and encouraged more than words can... describe.

"No mission has left a more hopeful... feeling in my mind than Pickering. Converts are... sure to be the outcome. One simple Protestant... man—a miserably drunkard—was moved by the... temperance lecture to come to me and sign the... pledge. Upon this his wife presented herself to... be instructed and received into the Church—which... means also her eight children, and after not many... days her husband too. Oh, for some one to take... up this work—to put in the breaking plough after... my axe and grub hoe! Where are the priests who... will address the ready audiences? Where are the... laymen who will supply them with funds for the... missionary literature and their personal expenses...—perhaps a good lecture or two of their own? More... than his personal expenses should no man ask who... is privileged to claim the labor and merit and joy... of this apostolate."

Again, alas! there are not priests... enough to minister to the faithful. Father Elliot's... apostolate is a special one, for which he is... especially equipped. It will be a long time, if... ever, before we can have priests exclusively devoted... to the non-Catholic portion of our population. But... there is no reason why our preaching should not... be of a kind to draw Protestants. If the great... majority of them believe in damnation, and other... such fundamental doctrines of Christianity, why... should not mission sermons suit them as well as... Catholics? At the close of missions and at other... appropriate times there might be a lecture on the... Church for the benefit of inquiring non-Catholics. Our... doctrinal works could then be made known to... them. The missionary literature which Father Elliot... has provided should be made known also to... Catholics everywhere, so as to enable them to co-operate... in the hopeful apostolate in which he is engaged. We... feel sure that every

Catholic paper in the United States... would gladly publish a list of the pamphlets... and leaflets which have been published for the... benefit of our separated brethren; and no doubt... many persons would gladly contribute to the... expenses of printing. But, as we have said, it is... especially by prayer and the example of a Christian... life that Catholics will bring outsiders into the... fold. Many indeed cannot otherwise co-operate... with Father Elliot, but there is no excuse for... not doing this. Our zealous missionary has... just resumed his labors in the diocese of... Cleveland. Let us all pray that they may be... blessed above measure; and let us put wings to... our prayers, by earnest endeavors to lead lives... in keeping with the faith which we profess.—Ave... Maria.

A WATERLOO FOR NOVELIST ZOLA.

I must revert to that horrid man... Zola again, but the occasion is not striking to... be overlooked. The novelist, unfortunately for... himself, in one of his many letters to the press, run... foul of M. Henry Lasserre and has got a very... bad beating for his pains. In the form of an "open... letter" the pious historian of Our Lady of Lourdes... fills several columns of the *Paris Gaulois*, in which... he pitilessly pins M. Zola's ears to the pillory. Altogether... it is a splendid pronouncement of the faith, and... Paris is to be congratulated in having newspapers... so generous in furthering the principle, *audiat verum... partem*. The first portion of this reply is taken up... with a demonstration of the absolute falsity of... Zola's statement, that M. Lasserre wrote his history... in defiance of all official and municipal documents.

So far from that being the case, M. Lasserre's... book was principally based on such records, and for... twenty-six years has been accepted by the world as... the standard classical work on the subject. In other... words, "Notre Dame de Lourdes," by M. Henri Lasserre, is... the one authentic and complete narrative of... Bernardette and the Lourdes vision of 1858.

In the second part of the letter M. Zola... is thus addressed: "Two years ago you inquired of... one of my friends whether you might knock at my... door without danger of a bad reception. I had never... read your books. You presented yourself as an... unbeliever in royal search of the truth. There was... then no reason why I should refuse your request. You... in fact, paid me several visits. I told you of the... numberless marvels which it was my happiness to... witness every year. A Christian never despairs of... the salvation of any one. Without speaking of the... action of Divine Grace, the evidence of the... supernatural at Lourdes is such that one must... either believe or renounce reason altogether. One... day it occurred to me as a good idea to conduct... you to that memorable spot which, after the grotto, is... the most striking at Lourdes. I mean the miserable... little room in which Bernardette dwelt all the... period the Queen of Heaven charged her to call... all the world to the Roches de Massabielle. This... basilica, these churches, these edifices of marble, this... town rising out of the desert, one thousand of... extraordinary cures, the innumerable souls restored... to faith and joy, the crusade all over the world, all... was contained in the simple fact that a young girl, wretchedly... poor, ignorant and illiterate, went out one morning... from this wretched hovel to gather a few sticks on... the banks of the Gave to make a fire to cook the... simple meal of the day."

"I knew the impression which such a... contrast would produce on you. Only the action of... God could explain such a disproportion between the... nullity of the means and the infinite of the effect. And... this impression, Monsieur, you felt; for the first... time, perhaps, you obtained a confused glimpse of... true spiritual life. For a moment you paused without... replying to my remarks. Your visage betokened... your interior perturbation. In your eyes, usually... stern and dry, appeared two tears, which trembled... on your eyelids. Then you cried out: 'It is stupefying. I... was much moved at Lourdes, but that was nothing... compared to this. All, then, proceeded from this! It... is Bethlehem.' It is the crib! Such a point of... departure! Such a result! It is stupefying!' Call it... miraculous, Monsieur Zola. Struggling with yourself, you... repeated the same words, 'It is stupefying!' Very well, Monsieur Zola, there is something which would... be still more amazing. 'Why, what do you mean?' you... replied, opening wide your eyes from which the... tears had disappeared. It would be more amazing, Monsieur Zola, if such a result had been obtained by... this little girl telling a lie or acting from mere... hallucination. 'Oh, I do not say that!' you replied in a... bewildered sort of way; 'Bernardette was neither a... liar nor a visionary. She was the instrument of that... great hereafter (au delà) which governs human existence. Still there is some distance between this and the dogmas you believe in.' 'Undoubtedly, Monsieur Zola. Still, to be... logical, there are a few steps between one and the... other.' The door then opened and some one entered. This... put a stop to our conversation for the moment, but a... few moments after you returned to the subject and... said: 'Without having become a believer, I have seen... at Lourdes that which I never suspected—a place of... consolation, of hope, even of cure, for the multitude... of the wretched, of the sorrowful, of the sick. It is... a culminating point, an oasis in this world.' You then... added the following words, which I give textually: 'To... assail what is going on here would

be a crime of treason against... humanity. I promise you, Monsieur Lasserre, that not a word of mine shall be of a nature... calculated to afflict the friends of Lourdes (*amis des Lourdes*), and I can even... add that you will find in my book many things that will give you... pleasure.' These words, which were quite voluntary on your part, appeared to me to be... sincere and I still believed in them until I found out that you had... actually committed the act which formerly you had... very justly qualified as a 'crime!'"

IN CROWDED WAYS.

An Exile's Sorrow Finds Its Way to Man's Heart.

The seat next to mine was unoccupied. The swan-barks... glided out near my feet. The park was a huge... morning playground. A little old lady sat down... carefully, first brushing over the seat with a... speckless bit of cambric and then folding her hands... primly. I laid down my pencil and note-book. I... could rest an hour, and her face was of the old... time beauty given by living with dainty old china... and endless fine needle-work and portraits of other... dear old ladies as children, with their... white-frilled, and who wore black silk shifts on their... plump hands. I knew there were bags of English... lavender in her closet and jars of rose leaves in the... halls of her home.

"You write, I see," she said, with the kindly... tolerance of those who have lived through... ambition. Some way I talked to her of my work. One... does to some people, even to some strangers. "I can help you... perhaps," she said thoughtfully; and I knew it was... no idle offer. "There was an incident I saw myself... down in the lower part of the city. I think it has... never been printed. I have never seen it. It was... before the seventies—just before, if I do not... mistake. Perhaps you would like it. You will know... how it should be told, polished up into a moment's... ornament. Well."

"It was on Broadway, a little before the... numbered streets begin, the great multitude going... up and another coming down, jostling and hurrying... in the usual terrifying, regardless way. No place... for a fragile old woman, my dear; but I was... younger then, and I held close to my husband's... arm. But oh, the crowd away down town! I think I... have never been since. A crowd always makes my... heart beat with hope, for who of the great ones of... earth may not be in it? But at yet, I am filled with... pity. There are so few happy faces."

"But you must stop me, my dear, if I grow... prolix. It is fatal to be so in these times, my... son tells me. Well, all at once in the throng... pushing up, something checked for a moment each... one of those who were going down town. Coming... toward us—my husband and I were of those who... were traveling toward the lower part of the city—were... a man and a woman. The man was pale and... sad-eyed, and the woman, her hand on his left arm... clutching in the desperation of grief, was weeping... bitterly. In his right hand the man bore a tiny... coffin, rough, plain. Emigrants? Yes. They had... walked up from Castle Garden. The poor husband... was forced to walk side ways to protect the... precious burden from any rude or careless... touch. Thus awkwardly, but infinitely tenderly, shielding the... wee box, they made slow progress up the crowded... street. We turned and followed, why I cannot tell... you; I openly crying and my husband with a... deep pity on his face. Women passed by, trying to... keep the tears back, and men with troubled looks... hesitated, wishing to help yet not knowing how. People... are not without care, my dear. They are in too... great a hurry to stop and express it, but there are... pitying hearts everywhere."

"Up and on through the weary... thoroughfare went the dreary little *cortège*. Their... sorrow made for them a sacred passage in the busy... crowd. Kindly tributes of sympathy from many a... passer-by fell softly upon ears deadened by... awful grief. A richly-dressed woman stepped from... her carriage with a bunch of glowing roses in her... hand. Her way to the store she was about to enter... lay across the path of the desolate strangers. She... started, drew back to let them pass, and as they... did so, laid her roses on the baby's coffin. Still... noticing nothing—to some of us, my dear, sorrow... deadens all feeling—the parents trudged on, and... dreadingly on."

"Suddenly under the chaos of... street sounds was heard the sharp, measured tread of... uniformed men. Down the outer edge of the... sidewalk came an officer with his men in single file. The... crowd drew back, but the sad group remained in... plain view. One glance from the young officer and a... quick command rang out: "'Halt!' A word or two and the... body of men formed a long square about the... parents and their dead little one. Thus protected, the... little procession went slowly but easily up, up and... turning at English street across the Bowery and... up, what we called in

those times, quiet Second Avenue to St. Patrick's... burying ground. It lay then near Twelfth street.

"Halt!" again cried the young officer, his boyish face softening to an expression of... sorrowful pity. Stepping forward he opened the gate himself and held it... whilst the father and mother, now bearing their... dead little one between them, passed through. Then the... man placing the coffin gently in his wife's arms, turned to the... young officer with outstretched hands. Neither spoke, but a moment... claps before their hands fell apart and they went... their ways. Father and mother carrying their dead... went down the cemetery road, and the officer, slowly... closing the gate behind him, rejoined his men.

"He gave another hasty order and, turning, men and boy leader went from the fulfillment of a beautiful duty back into the heart of the busy city.—From the Independent.

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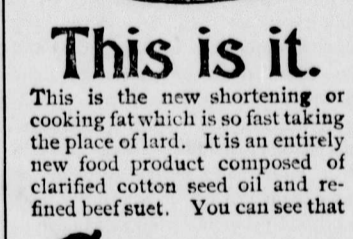
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Arrears must be paid in full before the paper can be stopped.

London, Saturday, Nov. 10, 1894.

AMERICAN EPISCOPACY AND RUSSIAN ORTHODOXY.

Simultaneously with a despatch from St. Petersburg to the effect that the German Princess Alix attended a Requiem Mass celebrated a few days ago at Livadia for the repose of the soul of the Czar's uncle, Constantine, who died in 1892, comes a despatch from Hartford, Connecticut, to the effect that the Bishops and the Missionary Council of the Protestant Episcopal Church of the United States, assembled in council, offered public prayers "for the Russian Emperor, the Imperial family, the Russian people and the Russian Church."

The fact of this offering up prayer was telegraphed by Bishop Hale of Illinois, to Livadia, to his old friend Archbishop Yanyesheff, Chaplain of the Czar, now in attendance on him, "in the name of the American Bishops in Council."

We already made some comments in our columns on the fact of the readiness of the Princess Alix to renounce her form of Protestantism in order to embrace the Eastern Schismatical belief, which is as different from Protestantism as the latter is from the Catholic Church. The act, endorsed by the German Emperor and his Court, was an acknowledgment that the Protestant Reformation in Germany was an unnecessary act of schism, or that one religion is just as good as another, and so all that we have heard during the last three hundred years concerning the superstitions and the damnable idolatry of the Catholic Church is but empty bombast, inasmuch as the same alleged errors and idolatry are found in the Russian Church; and now we find the American Protestant Bishops admitting the same thing as the Emperor William has done.

There was this palliation in the case of the Princess, that she thought the title Empress of more value than the Prussian State religion; and the heads and authorities of the Prussian Church were evidently of the same opinion, since their consent was given to what they could not but regard as an act of apostasy. We did not expect, however, a similar admission on the part of the American Protestant Episcopate, who are supposed to be of the same faith with the Anglican Church, notwithstanding that the two Churches are now independent bodies.

The difference between Anglicanism and Russian Orthodoxy is emphasized by the statement that a Requiem Mass was offered for the repose of the soul of the Grand Duke. This shows that the Russians believe as Catholics do in the Sacrifice of the Mass, and its efficacy to relieve the souls of those who are dead. They believe, in fact, that prayers for the dead are useful, or that "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." It is this doctrine which is referred to along with Purgatory in the twenty-second Article of the English Church as "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." At least, according to the Low Church view, this doctrine is signified; and yet it appears that the act of the Bishops was fully agreed to by the Low Church Bishops, of whom, we believe, Bishop Hale, the spokesman of the whole body, is one. The probability is that the chief promoters of the telegram were the Low Church party—the very men who disclaim most against the "superstitions of Rome."

The facts are a curious commentary on the consistency of the American Protestant Episcopate, and of Protestantism generally. Christian charity is, of course, something very commendable, but it is not Christian charity to encourage idolatry and superstition, if it be true that Catholic and Russian doctrines are idolatrous and superstitious, as the Low Church party have hitherto so constantly asserted. On the other hand, if the Russian Church can be properly prayed for by Protestant Episcopacy, why should Catholicity be excluded from their kind offices? This is a problem which we leave others to solve.

THE CANADA REVUE CASE.

The celebrated case of the *Canada Revue* versus His Grace Mgr. Fabre, Archbishop of Montreal, has been at length decided by Judge Doherty after five months' deliberation. The greatest interest has been taken in this suit, as it involved not only the right of the Catholic hierarchy before the law, to pronounce judgment against books and newspapers, and in fact literature of any description, which they might deem unfit for Catholic readers, and to warn their flocks against such reading, but also the right of every individual to criticize the conduct of the press, just as the press sets itself up as a universal critic on the conduct of individuals, and especially of those who occupy any public position.

The decision on all points has been favorable to the Archbishop, and so the demand for compensation to the amount of \$50,000 has been dismissed.

It will be remembered by our readers that in 1892 the *Canada Revue* took occasion to speak against the clergy of the Diocese of Montreal especially, and indeed of the Catholic clergy generally, as if they were a body of men of depraved morals, the occasion of these attacks being a deplorable case of one priest who had proved himself unworthy of his sacred office.

The *Revue* was duly warned by His Grace the Archbishop that its course was unworthy of a journal issued by a Catholic publisher, or one supposed to be a Catholic, and read by Catholic subscribers; but, notwithstanding this warning, its proprietors persisted in their course, claiming the liberty of the press to criticize as they thought proper, wherever, in their opinion, there was anything to be condemned.

We offer no justification for the unfortunate priest who did the evil which was the occasion of the *Canada Revue's* strictures; but we unhesitatingly declare it to be our conviction that the journal in question was not authorized by such a fact to draw its unjust and sweeping inferences against any considerable body of the clergy, and still less against the clergy in general; and whatever might have been the decision of the court on the question, we hold that the Archbishop was justified before God, and that he fulfilled a duty in condemning the *Revue* for endeavoring to undermine the spiritual authority and influence of the clergy.

In consequence of what we believe to have been the contumacious persistence of the *Canada Revue*, and another paper which followed a similar course, the *Echo of the Two Mountains* (called in French "*L'Echo des Deux Montagnes*"), the Archbishop caused a circular to be read in all the churches of the diocese prohibiting Catholics from reading the two journals in question, under penalty of refusal of the sacraments; and it was stated to be forbidden under a similar penalty, "to print, to place, or keep on deposit, to sell, distribute, read, receive, or keep in possession these two dangerous and unhealthy sheets or encourage them in any manner whatsoever."

There is no doubt that in his official character as Archbishop of the diocese, Mgr. Fabre had a perfect right by the laws of the Church to guard his flock against pernicious and dangerous reading; but it might have been among the possibilities that in the exercise of this duty as a dignitary of the Church, he would transgress the civil laws, or that there might be a conflict of authority; and this was the question with which, of course, Judge Doherty had to deal. The pronouncement is to the effect that his Grace did not in any way transgress the law. It is satisfactory to know that the Bishops can fulfil their duty without subjecting themselves to legal penalties.

It will be observed that his Grace forbade the reading of the journals in question only to Catholics, who are his spiritual children, and who are entitled by divine law to know from the lawful ecclesiastical authorities what reading is useful to them, and what is dangerous, that they may avoid the latter, and confine their reading to the former.

Of the two papers, the *Echo des Deux Montagnes* changed its name, to escape the consequences of the denunciation. It is now published under the title the *Libre de St. Scholastique*. The *Revue* continued publication until its circulation sunk so low that only a few hundred copies were issued. It was at first a weekly. It was next published every fortnight, and at length was obliged to discontinue publication

entirely. This fact demonstrates that good Catholics were obedient to the voice of their venerated chief pastor; and it was on account of the loss incurred that the present suit for libel was entered by the proprietors to reimburse them.

The Archbishop maintained that, as a Catholic Bishop, guarding the faith and morals of his people, he has the right to pronounce upon what is fit reading for them. The question of the rights of the Episcopate, however, was not decided by the judge, who came to the conclusion that it is the right of any society, or of any individual member of the community, to criticize a publication, provided the criticism is fair and honest, for it is an acknowledged principle in law that "fair criticism of matters of public interest, including public works, is not the privilege of public journals, but the common right of every subject."

The court, therefore, decided that such was the right of the Archbishop as a citizen; and as it was not proved that his criticism of the *Revue* was either unfair or dishonest, the decision was in his favor on every point. The points thus decided were: 1, that the circular was not libellous; 2, that the Archbishop had the right to deal with the matter; 3, that he had the legal right to publish his estimate of the character of the journal; 4, that no right of the proprietors was violated by the Archbishop.

The reason given by the judge for not entering upon the question of any special rights of Catholic Bishops was thus stated:

"In disposing of this case, the Court has proceeded upon principles which would be equally applicable to societies having purely temporal objects. As the application of these principles has been sufficient to dispose of plaintiff's action, it has not been necessary to consider whether the spiritual character of defendant's functions would enable him in the performance of them to take any wider liberty than the functionaries of any lay society, and the court refrains from expressing any opinion thereon."

The Judge declared that he did not come to his decision through any religious motive, or any desire to favor the Archbishop, but "purely and simply as the mouthpiece of the State, the creation of the State—or, perhaps, more correctly, as the State itself, interpreting and applying the law which the State, acting through the Legislature, has made. As such, it knows the Catholic Church, as it knows any other religious body, or any other association to which persons belong in the State, and coming under the jurisdiction of the Court may be long, just to the extent which the State, through the Legislature, recognizes or permits the existence of such bodies or associations."

It is supposed that possibly the *Canada Revue* may not be content with the decision rendered, but may appeal to a higher court. We cannot say what the plaintiffs may do in the premises, but we do say that as professing Catholics, in a matter relating to ecclesiastical discipline, if the proprietors of that journal felt aggrieved, their proper appeal would have been made to the ecclesiastical and not to the civil tribunal. This is what they would have done if they had wished to act as consistent Catholics.

It is to be noticed that the Archbishop's condemnation of the two journals referred solely to their spiritual effect upon the people, and the penalty attached to disobedience of his mandate was purely a spiritual one. It was, therefore, perfectly within his duty to take such cognizance of the matter, if the authority of Bishops, as defined by the Church, be considered. Good Catholics should be content with the authority of the Church in regard to such matters.

A STRICT LAW FOR TRUANTS.

The New York State Legislature has passed a truant law whereby any child between six and sixteen years of age who habitually plays truant from school which he is bound to attend, may be arrested and sent to a special truant school which is to be established, and in which he will be confined, fed and lodged under surveillance of a teacher.

The temptation to boys to play truant, especially in the city, are so numerous in the shape of dime museums, shooting galleries, base-ball games, and the like, that there are estimated to be no fewer than six thousand truants every day in summer, in the city alone, and it has been deemed necessary to meet the evil by this severe measure which will make them virtually prisoners until their truant habits are corrected.

The regular police are not successful

in catching truants, because the boys can recognize them from a distance by their uniforms, and they are therefore on the alert to keep out of the way of the officers. But it is proposed to have a body of special police without uniforms who will be enabled to get near the truant boys, and arrest them before the officers can be recognized.

Boys who have been suspended from the Public schools on account of insubordination will also be sent to these truant schools during the time for which they will be suspended; and as for some time it may be supposed that some school districts will be unprovided with these truant schools, the law enacts that a municipality thus unprovided may contract with another having such schools, to receive truants at a reasonable rate per head as long as it may be deemed necessary to detain them.

It is expected that these measures will crush out the evil of truancy, or at least reduce it to a minimum.

Protestant children who play truant may be sent under the old law to the Asylum for Juvenile Delinquents, and Catholic children to the Catholic Protectorate; but under the new law, those who are guilty of no other fault than truancy will not be sent to these institutions, but to the truant schools.

The law also provides that not only truant children shall be sent to these schools, but also those children who are obliged by their parents to work at an improper age, the object being to oblige parents to give an education to their children.

The truant schools will not be conducted as prisons or penal institutions, but merely as schools, so as not to throw any unnecessary slur upon the children attending them, as if they had been inmates of a prison, and not to bring them into contact with children who have been committed to prison on account of any crime.

THE LORDS AND HOME RULE.

Lord Rosebery, the British Premier, delivered a speech at Bradford a few days ago in which he foreshadowed for the first time the policy which the Government intend to pursue in reference to the House of Lords. From his long silence in regard to that House there has been considerable doubt as to the course the Government intended to pursue. It has been suspected that as the Premier is himself a Peer, he would be slow to adopt the policy which undoubtedly a majority of the Liberals would wish, but the recent deliverance makes it clear that the Government will now bring forward some practical measure to curtail the veto power of the Lords.

Lord Rosebery announces that the next election will be fought on the question of the continued existence of the second chamber. He stated that the continuous opposition of that House to measures passed by the Commons has so impeded useful legislation, that the present parliament must soon be dissolved in order that a mandate from the people may be obtained to reform the Lords. "At present the House of Commons might vote bills till they are black in the face; but they must go up hand in hand to the Lords to ask them to pass such bills. The veto power is now exercised makes the House of Lords a mockery and an invitation to revolution."

His Lordship stated that he is not disposed to abolish entirely a second chamber, for he is of opinion that the temptation of absolute power is too great for any single person or body. When he added that he believes the feeling of the country to be in accord with his own on this point, the announcement was met with loud cries of "No; no," from his audience. He said, however, that the Government must walk warily on this new ground, but they are prepared to submit to Parliament a resolution of which he cannot now give the exact terms, but which will affirm unmistakably the principle that, in the partnership with the Lords, the Commons is the dominant partner.

A despatch to the New York *Star*, giving further details, states that the Government's intention is that the House of Commons shall pass, at the next session, a couple of good Radical measures, probably one for the disestablishment of the Church in Wales, and the other a Land Bill for Ireland. These measures will invite a new veto from the Lords, but as soon as they are either mutilated or rejected, the House of Commons will pass a resolution declaring itself supreme in legislative matters, and calling the attention of the Lords and the people to the assumption of despotic power by the

Peers. A general election will then take place on the understood issue of diminishing the power of the Peers, and if the result be a strong Liberal majority, it is believed that the Lords will not have the courage to resist even a very drastic measure restricting their powers within more narrow limits than have hitherto been deemed practicable.

Home rule for Ireland will probably be deferred as an issue until the question of limiting the power of the Lords be settled, but though deferred it will come up again, and be finally passed.

This programme will not entirely satisfy the people of Ireland, as they cannot be expected to consent to an indefinite postponement of a question so deeply concerning their interests; but as present appearances indicate that the Irish question cannot be settled peaceably in any other way, it may be that it will be accepted by them as the best course to be pursued.

Lord Salisbury spoke at Edinburgh a few days after Lord Rosebery made his important announcement; but the speech of the Conservative leader was chiefly remarkable for its vagueness. There was no suggestion in it of any policy which the Conservatives mean to adopt in opposition to that foreshadowed by his keen adversary. It is probable that Lord Salisbury and his followers are plunged too deeply into consternation by the programme indicated, to form a settled policy to avert the catastrophe by which they are likely to be overwhelmed. The Liberals generally will follow with enthusiasm the course indicated by their leader, which is sure, in the end, to be crowned with success.

AN INFIDEL PROPAGANDISM.

The American Secular Union and the Freethought Federation of America held their annual convention in Chicago a few days ago. The president of the Convention was Mr. Samuel B. Putnam, who was at one time a Congregational minister, who built a church of his denomination on De Kalb street. The Secular Union and its sister association are the central body of the Infidel Propagandism of the United States, and the notorious Colonel Bob Ingersoll was at one time President of the combination. We presume that the Colonel is relegated now to the lecture field, to which he has recently devoted himself again after a comparative silence of some years.

The conference consisted of about two hundred delegates, from many parts of the United States, but especially from New York, Kansas, Kentucky, Michigan, Wisconsin, Ohio, Indiana and Illinois.

Mr. Putnam accused Catholics and Protestants of being engaged in promoting "a religious conspiracy in the American Republic," and this was the theme of his opening address to the assembled delegates.

The association has not now as much energy as it possessed in former years, nevertheless it makes a very sweeping demand for the total elimination of the idea of God from the belief and constitution of the United States.

The combined association has issued a programme of principles which demands the taxation of all church property, the abolition of all State appropriations for institutions which are under the management of any religious body, the substitution of an imaginary natural code of morals for Christian morality, and the dechristianizing of the laws of the United States in every respect.

Among the measures by means of which this purpose is to be effected, the abolition of oaths and of all laws securing the observance of Sunday as a day of rest is demanded. The programme says:

"We demand that our entire political system shall be founded and administered on a purely secular basis, and whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made."

The editor of the New York *Truth-Seeker*, the chief infidel organ in America, and a most scurrilous sheet, said in an address to the conference:

"I knew one of Chicago's most prominent lawyers at a time when he contemplated assassinating Bob. He read his works, however, gave up the idea, and joined our society."

We do not wonder that such should be the case. Men whose ideas of religion are bound up with the desire of assassinating their adversaries, are just the kind of religious people whom we might expect to become the most earnest propagators of the gospel of Infidelity, and we may be sure that they carry into Infidelity their peculiar notions of how their belief should be propagated. In Infidelity these notions can have full play, since no

responsibility to God is recognized, but Christianity, even in its most imperfect form, is at least some restraint upon the vindictiveness of such people.

EDITORIAL NOTES.

The American pilgrims who recently visited the shrine of Our Lady at Lourdes have undertaken to complete the unfinished Chapel of the Crucifixion in the Church of the Holy Rosary there. The cost will be about \$20,000, and subscriptions are now being taken up to do the work. Among the pilgrims there was one Protestant gentleman who accompanied his wife, who is a Catholic. This gentleman, deeply touched by the number of miraculous cures which have occurred at the sacred spot, and moved by the earnest piety of the multitudes of visitors, has become a Catholic.

The Canton of Geneva, Switzerland, cannot any longer be numbered among the Protestant cantons of that active Republic. It was in former times ruled by John Calvin, and down to a recent period the Protestants largely outnumbered Catholics in it. In 1822 there were 31,000 Protestants and 19,000 Catholics in the canton; but the most recent census, that taken in 1888, showed that the Protestants numbered 51,000, and the Catholics 52,000. The Protestant increase in the 66 years was 64 per cent, and the Catholic increase 178.7 per cent. In the other cantons the Catholic increase is also very large, so that several of the Protestant cantons are gradually but surely ceasing to be distinctively Protestant.

The news comes from Rome that the Conference called by the Holy Father for the purpose of considering the question of reunion with the Eastern Churches is now in session. It is composed of a number of Western Cardinals and Eastern Patriarchs. The Easterns are, of course, the Patriarchs in communion with the Catholic Church, but as they are fully cognizant of the state of religion among the Schismatics of the East, great hope may be entertained that the Conference will result in something practical. In fact much progress has been made by the Catholic Church among the Eastern schismatics during recent years, but this progress was only local. The present movement has a more general purpose.

We desire to call the attention of our readers to the advertisement on the eighth page. We have secured the earliest issue of the Catholic Home Annual for 1895. It is a book that every Catholic family should have. Every member will find something interesting in it. The Annual can be read and re-read. It is a mine of information for Catholics, and no family should be without it.

The death of the Czar of Russia, Alexander III., has plunged Russia into affliction, with the exception of the Nihilists, who recently issued a circular calling upon all to rejoice and hurrah because the absolute ruler of one hundred millions of oppressed subjects was near his end. The Czar was a devout believer in the Greek faith, and appeared to be convinced that he was by divine right the ruler of the consciences of his subjects, and that Catholics, Protestants, Stundists, and Jews, who did not admit of his supremacy in the Church, were rebels against God, and undeserving of any consideration or kind treatment. He was a relentless persecutor, or, at least, relentless persecution was carried on during his reign, and in his name, though some are of opinion that much of this was done without his knowledge. He was a man of remarkable energy and was physically very powerful. His son Nicholas has succeeded to the empire under the title Nicholas II. He has not by any means the strength of character of his father. It remains to be seen whether the new Czar will be as staunch a friend to France as his father has been.

"PROFESSOR" WALTER SIMS, the notorious A. P. A. no Popery lecturer, and chairman of the Independent American Party Committee (the A. P. A.), has filed a bill for an injunction against President C. P. Johnson and the officers of the Illinois State Association, to restrain them from disbarring him from the council chambers of the order. The Professor declares that he will follow this up with another bill seeking \$100,000, as damages from the State organization for defamation of character and for injuring his standing as a lecturer. There is evidently serious trouble in the A. P. A. camp, and some interesting revelations on the character and methods of the dark-lantern society may be expected if

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these trials go forward. The ill suc-... of A. P. Aism in Illinois is at the... bottom of these dissensions. When... rogues fall out honest men may get... their due. The "professor's" character... must have had a sudden rise in value... lately if it has been injured to the... extent claimed.

"AN ADMIRABLE PRIEST."

How Cardinal Gibbons Figures in Paul Bourget's "Outre Mer."

Paul Bourget, whose "Outre Mer: the New World as Seen Through French Eyes," is running in the New York Herald, had interviews with Cardinal Gibbons, Archbishop Ireland and Bishop Keane. Concerning his interview with the Cardinal Bourget writes:

His Eminence received me in an unostentatious salon, decorated with portraits of celebrated prelates. Those of Leo XIII. and Cardinal Manning are engraved and placed on easels. Physiologically Cardinal Gibbons is of the race of those ascetics with whom it seems that mortifications have left just enough flesh to suffice for the working of the soul. Although he has passed sixty years, he appears to be scarcely fifty, so straight he is with his slight and supple figure. I caught sight of him the other day at Washington in civilian dress, a look of Congress in his eyes, and having as the only insignia of his dignity a purple skull cap at the back of the head. Today, in his house, he wears the black cassock with the red band, a cassock irreproachably kept, but which is not quite new, and out of which his feet pass in elastic boots with strong soles.

Simplicity is everywhere imprinted around this man of prayer and action, on him and around him. The hands which protrude from the cloth, without linen, are thin and delicate. The face at once very serious and very calm, is as though hollow and long, with a rather strong nose, the upper lip somewhat protruding and motionless, like that of the portrait of Erasmus in the Louvre. It is the mouth of a writer, of a diplomat more than of an orator. The expression, besides, is in the deep furrow of the cheek and in the eyes, of so light a blue in that almost gray face. Those eyes look with an admirable ex-pression, very soft and very firm, very lucid and very straight, a look of cer-titude. The modern physiologists have a word curious enough, but very pre-cise, to designate those characters wherein all the powers are subordinate to a central energy, to a faith, scien-tific or artistic, political or religious, accepted without hesitation. They call them the "unified."

Seneca had already said, anticipat-ing by one of those hits frequent with a great moralist our modern theories on the mind: "If you have met a man, one, you have seen a great thing." An inferior disposition does not suffice to produce an equilibrium so complete. It needs a very rare accord of circum-stances and of instincts, of surround-ings and of inward impulsion. That combination has occurred for the Cardinal in a singularly exceptional manner. Speaking to me about his life he tells me, with the emotional grati-tude of a believer who recognizes the action of Providence behind the face of this world which passes:

"I have had a happiness seldom known. I was born here, I was bap-tized, I received my first Communion and I was ordained a priest in this same cathedral of which I am to-day the Archbishop." * * * And he continues, relating of his first visit to Rome, when he was sitting at the Council of the Vatican, and how he was the youngest of the thousand prelates gathered in that assembly. He was Bishop of South Carolina, and had been a priest only five years. At that period there were only forty-five Bishops in all the United States.

"I recollect them," he continued, "as they arrived here at the first assembly of Baltimore, when I was chancellor to the Archbishop. There are more than twice as many to-day. It is the same with the conversions. They were counted in those times by the tens. This year I have had seven hundred in this diocese alone, which is a very small one. The human soul needs food," he added in English, "and it finds that food complete only in Catholicism."

He speaks very pure French, seeking after his words a little. One feels in listening to him that his speech can never throw a very vivid brilliancy, but it is so exempt from declamation, and that spirit is so visible at the ser-vice of a truth-bound conscience, such a constant effort reveals itself at every phase to equalize the thoughts and the expression without overstatement and without weakness, that an irresistible authority emanates from it, really quite the one which the physiognomy had announced—gentle, firm and sure. Quite naturally when we touch on the grounds of social problems Cardinal Gibbons once again gives up French for English. It seems as though we should employ a foreign language with all the more facility when we have to communicate ideas which are very familiar to us. It is not the case. The more we have thought of a subject the more precise are our conceptions, the more shaded, exacting the precision of that very idiom which has served us to form them. Perhaps we must seek there one of the reasons for which so many superior men experience such difficulty in turning to their own use languages which they know and which they read perfectly.

"I have never had any influence on the creation or the organization of the

Knights of Labor," answers the Car-dinal to one of my questions. "I only said about them, on the occasion of my visit to Rome, that the Church has no motive to condemn with one single stroke and in principle all the associations of workmen. I have always thought, and I continue to think, that the workmen have the right to associate to protect themselves against the possible tyranny of those who employ them. I am aware of all the dangers of these associations. In the first place, the strikes—once gathered together are too prone to launch out in that direction which is not a good one, and in which they have always been crushed—further-more, intolerance and persecution as regards their comrades who refuse to join in with them. In spite of those dangers, I thought that the Church risked losing too many souls in forcing thousands of these men to choose between their faith and a society, the principles of which have in themselves nothing worthy of condemnation."

"A revolution in the United States?" he replied to another of my questions. "No, I do not believe it possible. The Americans, it has constantly been re-proached them, are first and foremost practical men. Before dispossessing a millionaire—a billionaire, if you like—of a dollar they would recognize that they were loosening the keystone of the entire edifice and they would stop. Our workmen are very intelligent, of a daring but just intelligence, which serves them to see the logic of ideas. They understand already, in spite of the sophisms of agitators, that to touch the property of an individual is to touch all the properties. Indeed, you saw it when the Anarchists were condemned at Chicago: public sentiment, mani-fested almost immediately afterward by a vote in an election, was in favor of the judge, the author of the arrest and against the Governor of Illinois, who had shown sympathy for the con-demned. We have not with us the ferments of revolution which still exist in Europe. Our workmen, when they wish to work, easily earn quite enough to live upon—\$2, \$3, \$4 per day. They will succeed in not working more than eight hours. And then they are not irreligious. There is no example of a public man present-ing himself as an Atheist." * * *

And upon my observation that I had met at the University of Harvard with a great number of spirits penetrated with agnosticism: "It is true," con-tinued Cardinal Gibbons, "that a movement of that kind is recognizable in certain very cultivated groups. But it is circumscribed in these groups, and Christianity remains very living in private and public habits. Con-gress is opened with prayer. The President never addresses the people without mentioning the name of God. Sunday rest is faithfully observed." * * *

There is in the voice of the Arch-bishop a passionate firmness and in his eyes a warmer light when he speaks of religious matters, and he also, like Bishop Keane, boasts to me of the ben-efactions of liberty. "Our great force is that we have no intercourse with the State and that it respects our independence. We can mix up in public affairs with effica-cy, under those conditions and for the welfare of all. The State helps us obliging-ly when there is a demand for the police. In Baltimore, for instance, at the last Council, the administration had established a special bureau for the service of the Archbishops. But out-side little details of this kind it does not interfere with us. It is the public which does so. They come constantly to consult us. It is thus that lately, in that affair of the Louisiana lottery, which ruined so many poor people, they asked me to write a letter for the newspapers. I wrote it, and I think that it contributed toward the cessation of the scandal. The people like us because we are with them."

And as I interrupt him to ask him if it is the same with the rich, and if, on the other hand, he does not foresee great difficulties in the accumulation of enormous fortunes in so few hands: "Yes," he continues, "it is a grave problem. We must hope that in course of time they will find a better manner of dividing wealth. It is for that reason that just now I was telling you of my sympathy for the associa-tions by which the workingman de-fends himself. And I have no fear, in spite of the regrettable excesses which they have produced, because our work-ingman, I cannot repeat it too often, is profoundly and thoroughly wise. First of all he has the chance himself of becoming the millionaire whom he envies. There have been so many cases. Besides, and even without that hope, he is liberal and he is just by instinct. When a tax on personal property has been proposed I had occa-sion to speak of it to several people of the laboring classes. I found the mail against that measure and for the same reason. They did not approve of a law which pushed toward spying and lying. They judged it inquisitorial and immoral." * * * Yes, I have confidence in that people and I have confidence in its love of truth. I had the too evident proof of it when I published, now some years ago, a small book showing Catholicism as it is under this title, "The Faith of Our Fathers." Two hundred and fifty thousand copies of it were sold."

The serious face of the prelate lightens up at the recollection of this. I never felt more than in seeing that smile what a difference separates the common glorie of the professional author, who is counting his thousands, through vanity or for lucre, and the virile joy of the faith writer who meas-ures the success of a book by the ser-

vice rendered to strong convictions. The men of God have such teachings, even without knowing it. With this beneficent impression, which concluded this interview, of which I thought it useful to reproduce certain of the most general parts, in crossing the threshold of the Cardinal I carried away the sentiment of having passed an hour with an admirable priest.

"It really is something," an old Franciscan monk of Nazareth said, while showing me a landscape in Gal-ilee, and after having added to me: "I see that horizon every day, and I say to myself it was the one that our Saviour saw when He was quite a child." * * * Yes," he insisted, "it really is something. * * * Who has written that profound phrase, where all the sublimity of the Christian priesthood is found resumed: 'God has given the priest to the world: the duty of the priest is to give the world to God?'"

HOW THE BAPTISTS OUGHT TO BEGIN WORK.

The following article, which we take from the Detroit Evening News, is a very interesting piece of sarcasm. It might be taken to heart especially by those Baptist preachers of the city of Quebec who have for some time past been conducting their business in a manner not customary amongst Chris-tians or gentlemen:

Our amiable friends among the Bap-tist clergy who are going to undertake the business of making Christians out of the Roman Catholics of this town can't begin any too quick. The field is a big one, and the work can be much more economically conducted than is that among the foreigners, which is attended with so much risk of life and at such fearful cost of convenience. It would seem that there are among the Roman Catholics of this town a whole lot of people who would be pleased to become acquainted with the tender story of the Saviour, and would grasp eagerly at affiliation with societies of which the Christ, who has been all un-known to them all these years, is the central figure, the objective point of all worship, and the measure against which all human acts shall be placed to determine their adherence to the type of true godliness. Surely these people are not so perverse that they would turn away from the truth with which even the rude barbarian hearkens when it is clearly presented to him by the earnest missionary. How to do it should be the problem presented to our Baptist brethren, not when to do it, or how much to do. With so many thou-sand souls in danger of damnation be-cause the earthly temples that contain them have not been immersed in a Baptist pool, there ought to be no trouble getting willing volunteers to undertake the work of home missions.

But how are they to go about it? It's a mighty simple matter. These poor Catholics are led around by the noses by their priests. That much seems to be certain to the gentlemen of the ministerial meeting. It would seem, therefore, that it would be a waste of energy to separate this con-nection. Let the missionaries go after the priests. Let Dr. MacLaurin, for instance, make a call on Bishop Foley and tell him the sweet and beau-tiful story of Christ; let him explain how the Saviour died for the Bishop quite as much as the great Baptist mis-sionary, Dr. Judson. Let him en-lighten the benighted Bishop, who has been groping in the dark so long; let him the necessity of following the Redeemer as a type, and give, right at the fountain head of Catholic au-thority, an exposition of the true missionary spirit. Let Dr. Grenell seek out the learned doctor who is at the head of the Jesuit college, and show him how one sided his wisdom is, how little he really knows about the history and the teachings of the Prince of Peace, for whose following he and his associates have given up all earthly ambitions and devoted themselves to work under the strictest rule. Let Dr. Conley move upon the learned Dr. Clemmewski, whose life is being spent in the teaching of Scripture and the science of divinity to the priests who are, in turn, required to preach Christ to these poor Poles about whom there is so much concern; and if our good Baptist brother shall be able to commu-nicate with this gifted professor in any of the languages which is at his con-trol, let him tell him the novel story of the birth at Bethlehem, the life in Nazareth and, the crucifixion and death. There can be no doubt that it will all be interesting to this good old man, whose whole training, if our Baptist brethren have not been mis-taken, has been devoid of the slightest illumination of true Christianity. No doubt he will listen eagerly and earn-estly, and be glad that, even as holy Simeon, his eyes had been sealed in death before he had seen his Redeemer. Let the rest of our Baptist brethren pay attention to the Van Dykes, the Elliots, the Van Antwerps, the Gutowskis, the Friedlands, and all the other leaders of the Roman Catholic thought and devotion in this commu-nity and bring them the glad tidings that they have never heard before. Then, indeed, will there be hope of evangelization; then will the gospel be spread in very truth for when these earnest leaders are brought into line with the teachings of the Saviour, the weaker ones may all be pulled in by their noses without any great effort; forasmuch as the priests have every-body by the noses, all our Baptist friends have to do is to get the priests by their noses and exhort them not to let go their grips on the nasal ap-pendages of their followers. The whole job

is easier than rolling off a log. What we wonder at is that our Baptist brethren had not thought of it before. The field, however, is a new one, and our Baptist brethren need the assist-ance of guides who know the country to give them the proper steer.

LEO XIII AND AMERICA.

The Holy Father Will Soon Issue a New Encyclical.

"Innominato," the Rome correspond-ent of the New York Sun, writes as fol-lows under date of Oct. 14:

The United States of America, it can be said without exaggeration, are the chief thoughts of Leo XIII. In the government of the Roman and Univer-sal Catholic Church, for he is one of the choice intellects of the old world who are watching the starry flag of Wash-ington rise to the zenith of the heavens. A few days ago, on receiving an emi-nent American, Leo XIII. said to him: "But the United States are the future; we think of them incessantly." The inattentive politician, the superficial observer, in Europe as in America, is astonished at this persistent sympathy for the American people and care for its general interests. But those who know the ardent soul of the Pope, rest-less for what is good, eager for all that is great and fruitful; the philosopher who sweeps over the whole intellectual, social and religious horizon; the statesman who judges matters by the light of central and governing ideas—these all read in the heart of the Holy Father the motives for his unending resolution and his devotion to American ideas. This ever-ready sympathy has its base in the fundamental interests of the Holy See, in a peculiar conception of the part to be played and the position to be held by the Church and the Papacy in the times to come. The in-terest is the necessity in which Rome finds she is to direct her general course according to the signs of the times and the transformations on the agitated surface of the world. The peculiar conception is the deep-rooted feeling that the Church of Europe must renew its instruments and its method of adapt-ing unchanging principles to change-able surroundings and new conditions.

FROM THIS POINT OF VIEW Leo XIII. is eminently what Emerson called "a representative man"; an historical character that absorbs, re-flects and utilizes all the currents of life of his time.

Now to the mind of Leo XIII., so receptive to the broad and fruitful ideas of Cardinal Gibbons, of Monsi-gors Ireland and Keane, Europe is going through the process of casting off its slough. There is an awaken-ing, a metamorphosis, an awakening and a hope. The tradition is that in an-cient Rome there were such strange ex-citations while the tragedy on Golgotha was being enacted, and even now mys-terious voices may be heard announc-ing that Great Pan is dead. What new order will arise? Will humanity be once more its own dupe, and will the old evils appear again under new names, to people the world once more with false gods? Who knows? What we do know is that a world is in its death agony, and that we are enter-ing upon the night which must in-evitably precede the dawn. In this evolution the Church, in the eyes of the Pope, has a mission to fill. To fulfil this mission she must adapt her-self to the changes which have come about in the action of universal forces. State Church, official Catholicism, priv-ileges, legal and close relations be-tween two powers, connection of the clergy with a political party, feudal ecclesiastical organization, all the external framework of the Church must be transformed, renewed, perhaps be done away with entirely. That is the central dominating thought which marks the whole latter half of the present pontificate, from the time of the incident of the Knights of Labor and the encyclical "Rerum Novarum" to that of the encyclicals to the French people. In the first half of his reign Leo XIII. had pacified, appeased, healed. He had been the Pope of peace and rest. After sealing that charter he became

THE POPE OF ACTION. But how can this new type of eccle-siastic be created? From whom shall he be copied? What civilization, what country, what philosophy will provide him? Would it not be haz-ardous to create him at one stroke? Would it not be better to join forces with a nation which has the type in the part, where at least it exists in the rough? Would it not be enough to mark the outlines boldly, to finish it, and make use of it?

The type is the American type; it is American democracy, with liberty, with common law, a full and exuber-ant life, without restraining bonds, and without a historic bureaucracy. That is why Leo XIII. turns all his soul, full of ideality to what is im-properly called his American policy. It should be rightly called his Catholic universal policy. American parties, maintained at Rome by the triple alliance, by the courts, the monarchies, and the combination of all the ideas, have hoped for a while that Rome would draw back in the face of the immen-sity of the task and of the general re-sistance. At regular intervals this position broke out like a train of powder lighted successively at different spots. But the Pontiff, with steered heart and iron hand, has avoided no sacrifice to unravel at Rome, as well as in the United States, the knot of these rebellions. The investigation has been entirely successful. One of the first effects of this inquiry has been the change of atmosphere at Rome. You may still meet here and

there an old partisan of the former American policy, but such men are the will of the wisps that light up a graveyard or a battlefield on which the dead have been left to moulder. Men in

THE UNITED STATES and elsewhere, where they dream of I know not what reaction, or entertain guilty hope or change in the event of the Pope's death, must take this moral fact into account; it is absolute, irris-istible, unchangeable; it is established forever.

It is in this perspective, wide as a great world and lasting as a whole epoch, than the coming American encyclical must be viewed. To make the delegation independent and sov-ereign, with a supreme ecclesiastical tribunal; to support Monsignor Satolli and make his mission permanent and successful; to point out the means of in-creasing influence and liberty; to continue this policy of moderation and adaptability which has brought peace to the nation; to deal, in a word, with all the important questions of the day and to fix for good the ecclesiastical type, the model of life, which Leo XIII. wishes, little by little, to bring within the reach of the weakening peoples of the old world; this is the sublime inspiration of the encyclical to the Americans. To say more would be indiscreet; let us wait for events. The United States, after a century of civil greatness, will have the privilege, un-equalled in history, of giving to a whole continent examples and lessons. A nation full of vigor and an authority full of lifespans can alone be strong enough to carry out this historic task.

THE ANTI-RELIGIOUS SPIRIT OF THE PRESENT AGE.

Sermon by Cardinal Vaughan.

Preaching at the Pro-Cathedral, Kensington, on Sunday, His Eminence the Cardinal Vaughan said "We are keeping to-day the festival of the Rosary of the Blessed Virgin Mary, and we are keeping it this year and every year in a particularly solemn manner. We are doing this, not of our own private motion, but by the supreme command of the Holy See, a command which governs

THE WHOLE OF CHRISTENDOM, so that in every church of the Catholic world the Rosary and its festival is kept upon this day in the most solemn manner, and not on this day only but during the whole month of October the festival is celebrated. It is celebrated by a continuous prayer, the recital of the Rosary, the contemplation of the mysteries of the Gospel, prayer to the holy spouse St. Joseph, exposition of the Blessed Sacrament, and in a word the Catholic Church during the month of October gathers together in all its churches in order to beseech Almighty God, through the prayers of Mary, to bestow special favors, not upon the Church only but upon the whole world. It is especially desirable that you should fully recognize and under-stand that this feast of the Rosary and this dedication of October to the Rosary is not intended simply to be a prayer for the prosperity of the Catholic Church, but for the welfare and pros-perity of society at large. It is a month devoted year by year to prayer for human society. We know per-fectly well that it is being honey-combed by means of an

ANTI-RELIGIOUS SPIRIT, and that anti-social spirit follows necessarily and logically from the development of the anti-religious spirit. The anti-religious spirit nat-urally flows from the rejection of Divine authority and the Vicar of Christ, which was witnessed some three centuries ago in various parts of Europe, produced its effect upon reli-gious work, and therefore we have to lament the multiplication and the in-tensity of the anti-religious spirit. It is more especially within these last few years that we are witnesses of that anti-social spirit—that spirit which would destroy society itself if it could only succeed. In other words the spirit of evil is abroad, and all those whom Satan made use of as far as God may permit, are determined to destroy not only the Catholic religion, but

CHRISTIAN SOCIETY. The Vicar of Christ as the head of Christendom, invites the whole world, and especially the Catholic world, to join in prayer for the welfare and prosperity of the Catholic Church as being the Church of God, and of the whole human society. And, therefore, this is the most Catholic of all devo-tions, for it embraces the whole of the human society. And what does it specially consist of? It consists of bringing men's minds to a deeper knowledge of Jesus Christ and of His mysteries and doctrines. And what is the Rosary? It is a compendium, an epitome of the very Gospels themselves, and we take the Child and His Mother Mary to our heart and mind, and we beg and implore God's special con-cision and grace for ourselves and for the whole world. Now I cannot do better than read to you on such an occasion

THE WORDS OF THE HOLY FATHER. He has addressed for this occasion to the whole Church an Encyclical letter, in which he dwells upon the devotions which the holy Catholic world is tak-ing part, and there will be nothing more acceptable to you than to be brought into the closest union of senti-ment, faith and charity with the vicar of our Lord Himself, and you will feel as these words are read to you that they are being read to the whole Catholic world at this time, so that the Catholic Church is being united in faith and charity and prayer for a special object.

His Eminence then read the Ency-clical letter of the Holy Father on the

Rosary, a full text of which appeared in a recent issue of this journal. Con-tinuing, he said, "No words of com-ment are needed by me upon this most touching and most admirable in-struction, which is filling the minds and hearts of the whole Catholic world to-day. But there remains only for me to perform in my own name and in the name of the clergy and in the name of the whole flock gathered together, and in the name of the whole diocese and in congregation with the ministers of the faith in all the churches through-out England to re-dedicate our selves and our country as far as we can to our Blessed Mother Queen of Heaven.

WE ALL SIN.

Earnest Words Addressed the Way-farers Through Life.

We are all sinners. St. John, in his First Epistle (1:8) says: "If we say we have no sin, we deceive ourselves, and the truth is not in us." This is a rebuke to every form of self-righteousness. There are degrees of sin, and some are so shocking as to bring down the special vengeance of heaven; as in the case of Sodom and Gomorrah, and other cities and nations mentioned by Isaiah and Jeremiah, that have perished from the face of the earth. For the same sin the whole world was destroyed.

THE HORROR OF SIN. We have all read of our Saviour's agony in the Garden of Gethsemane, in which He sweat blood at the com-temptation of our sins. He had taken Peter, James and John to be witnesses of His anguish, although He went forward a little from them before He fell upon the ground. He said to them: "My soul is exceeding sorrowful even unto death." Thus we must be dread-ing sorrowful for our sins, and it is most certain that if we could see the enormity of our sins, and the endless consequences of each shocking crime set forth, and then turn in our fear to look upon the frown of the living God, we too would sweat blood from every particular pore, and our hair would raise on end, and the face would become fear-stricken and pallid with a strange look of fright, and we would cry in an agonizing wail: "My God! what will become of me?" Good friends, the moment that you read this is an important occasion; either you will put off preparation, as usual, or you will commence a course of devotion so earnest, so zealous, so devout, so re-markable that it will be an example to the whole congregation.

A JEALOUS GOD. His voice has been heard three times speaking from the clouds to His Son, and it was like the sound of thunder, or as the tumbling of an earthquake. The thunder's crash, the earthquake's shock, the electric bolt, are but the sport of His elements. Our Saviour knew the danger, and the dread, and warned us well. Hear the words spoken to you by the Son of God Him-self (Luke, 12, 45): "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed, hath power to cast you into hell. Yea, I say unto you, fear Him. I repeat: Yea, I say unto you, fear Him."

EVERYONE MUST FEAR. St. Paul warns us to "Work out our salvation in fear and trembling." Do you understand the full import of the words of the great Apostle? When you behold a man trembling with fear you may be certain that his heart and soul and whole being are moved with some powerful anxiety, some controlling stimulus of dread, some great awakening to the reality of danger. This state of feeling causes the face to turn deadly white and the hair to bristle and stand on end, while a look of vacant horror settles over the fea-tures, and a cold perspiration gathers on the brow. Have you known any to have this fear and trembling? I ven-ture to state that not a single one of my readers have ever felt this fear and trembling in connection with the danger of losing Heaven.

When your Saviour, as Judge, looks over the record of your crimes, and asks you calmly: "Why did you not repent?" what answer can you give? Your lips will be dumb, because you have no excuse to offer. Poor soul, surrounded by the dark toils woven by yourself, you will find none to pity, not one. You have repented as you have sown. Your white agony will only be increased by the mocking laughter of remorseless demons hurrying you down to eternal doom.

There is hope for all if we but re-pent. Let us commence to-night. To-morrow will be too late for many of us.—Philip O'Neil, in Catholic Mirror.

The Feeling in Ulster.

In a recent speech before a great Irish gathering Mr. William O'Brien, M. P., hinted that the land question was likely to divide Ulster in politics and break up the Unionist stronghold in the North. "The Protestant farmers of the North," said Mr. O'Brien, "would blow the union sky high if the union meant a Tory land commission to fix their judicial rents next year or the year after. If the House of Lords threw up a great Irish land bill next session they would simply strike the greatest blow that ever was struck for Irish nationality in Ulster. They would think once, twice and twenty times before kindling Ulster into a blaze and turning every Protestant farmer of the North into an enemy of the union by rejecting a great land bill." Yet Mr. T. W. Russell and the gory Colonel Sanderson are committed against any land reform for Ireland.—Boston Republic.

THE INVALIDITY OF ANGLICAN ORDERS.

Cardinal Vaughan States the Catholic View.

THE TESTIMONY OF HISTORY AND THE SIGNIFICANCE OF INNOVATION.

Cardinal Vaughan has sent the following 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 Anglican orders and sacraments are real."

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 the priesthood of Christ; and, first, am I wrong in believing 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 members of the same communion who maintain that these powers are bestowed and exercised 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 ordained 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 SACRIFICING 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 emphatically 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 subsequent 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 CATHOLIC RITES

indicative of the sacrificial character. This was perfectly consistent with the destruction of the altars and the substitution of the table; with a rejection of the Mass, and the substitution 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 and the Mass with the rites substituted by Cranmer can fail to see that every idea of a sacerdotal 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 ascertaining

THE INTENTION OF THE ENGLISH REFORMERS.

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 of the priesthood, and using rites designed to emphasise this repudiation, 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; but you can

NEVER GET OVER THE HISTORICAL AND DOCTRINAL FACT

that for thirty years the Anglican Church has cast aside the essential character of the Catholic rite of ordination, and has used instead a form that was deliberately intended to exclude the idea of a sacrificing priesthood, and with the lapse of validity in Anglican

orders is involved of course the loss to the Anglican Church of apostolical succession.

I conclude, therefore, by submitting that no prudent man can possibly affirm the validity of Anglican orders, or 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 of Westminster, October, 2, 1894.

THE ARCHBISHOP OF EDINBURGH 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 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 consolatory 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 thousand 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 without 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 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 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 or easier than this devotion; and only the want of will can prevent any one from adopting it. At the same time its power for good is no less remarkable 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 worldliness 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 disciples 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 love—where drunkenness and vice and cursing and licentious language prevail; where God seems to be unrecognized, 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 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. In 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 the 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 earth could offer, chose a life of labor and of suffering in the house of a poor artisan. They will thus learn to value a state of life which His example has consecrated, and to sanctify their labors and trials by cheerful resignation to His holy

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 may 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 individuals. The consecration is of the 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 partakers of all the privileges of membership. In this way while an unworthy 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.

3. 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.

4. 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 Cardinal 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 celebrities who have shed lustre on the literature of the present century passed away in 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 brilliance. The genial "Autocrat" was not without his prejudices, and his attitude toward the Church was not always the most sympathetic. It is difficult to say how much of the Christian creed he accepted, though many flowers of Christian virtue blossomed in his life. 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 Tea-cups," he wrote, in answer to a distinguished 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 Catholics on their dying beds; and it always appeared to me that they accepted the inevitable with a composure which showed that their belief, 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 pills 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 postmasters are displaced by a new administration.

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most dreaded disease Dyspepsia, and at times when worn out with pain and want of sleep, and after trying almost everything recommended, I am now nearly well, and believe they will cure me, I would not be without them for any money."

A GIFTED! AND PATRIOTIC 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 Village. Not only was Kerry represented 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 resolute 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 subjects, 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 strangely 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 instance, 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 Rule movement 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. 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. When 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 Tenants 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 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.

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 sorrow.

A torchlight procession escorted him from the jail on the morning of his release, to his residence, where he assembled the thousands who had assembled from his front drawing-room window. He was presented the following Patrick's Day with a hundred and fifty two gold sovereigns for his uncompromising 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 sunshine 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 Dunkirk, N. Y. A man representing himself as "Father Ruthven," a converted Catholic priest, began in that city a few days ago what was advertised 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 disapproval. The next day "Ruthven" poked his trunk and departed for the West.

The sequel is interesting. It is learned that "Father Ruthven" has but recently been liberated from Erie county penitentiary in Buffalo, where he had been imprisoned for swindling Protestant clergymen by obtaining money for an 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 and the foulest slander about the Catholic Church seems a sweet and appetizing morsel.—Boston Republic.

The Convent Scandal Sifted.

The convent scandal which was reported 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 by the medium of a washerwoman, an employment with some gallant 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 nun had been guilty of anything, from drunkenness to murder. Perhaps the best comment on the falsity of the story is 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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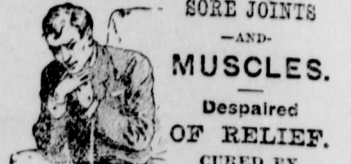
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"My wife had a very troublesome cough. She used Ayer's Cherry Pectoral and procured immediate relief."—G. H. PODRICK, Humphreys, Ga.

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"That so very instructive and pious book deserves a place of honor, by the family Bible in the Catholic home."—Bishop Durrer.

"The matter is well arranged, the illustrations are of the highest quality, and the explanations are clear."—Bishop Gleason.

"I think the book a very useful if not a necessary one."—Bishop Healy.

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FIVE-MINUTE SERMONS.

Feast of the Patronage of the Blessed Virgin.

Today, my dear brethren, the Church celebrates the Feast of the Patronage of the Blessed Virgin. Let us stop a moment and consider what is meant by this title, as given to our most immaculate and blessed Mother.

But there is another sense in which to understand her patronage, and to avail ourselves of it, besides this one of her protection of the Church as a whole; and this other is practically more important for us to realize.

You know that we are all encouraged to choose certain saints whose name we bear, or to whom we have a special devotion, as patrons, to obtain for us the blessings and helps we need, temporal as well as spiritual.

But it is quite plain that we should not omit, and certainly it is not the custom of Catholics to omit, the name of the Blessed Virgin from the list of patron saints, whatever others may be chosen with her.

And let us remember particularly that above all is the Blessed Virgin the advocate of sinners. If, then we wish ourselves to escape from the power of some temptations or evil habits which are threatening our ruin, let us not forget to go to her.

Many people, when a little constipated, make the mistake of using saline or other drastic purgatives. All that is needed is a mild dose of Ayer's Pills to restore the regular movement of the bowels, and nature will do the rest.

When the system is run down, a person becomes an easy prey to Consumption or Scrofula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline is observed.

OUR BOYS AND GIRLS.

True Words.

As the boys and girls grow up, it is a serious question in every family what they will do for a living. Where are the best opportunities, and to what are the children best adapted?

It is a mistake to suppose that children will acquire good manners when they are, as people phrase it, "old enough" to understand their property, if the small observances of good breeding are ignored or neglected in the first four or five years.

After Stowell Jackson's death, a New York merchant said of him: "I never met Mr. Jackson but once, yet an incident in which he had exerted a strong influence over my early life."

He invented the "Saw-By." A few years ago a green country boy applied to us, superintendent of a western railroad for work, and some what against the superintendent's wish, on account of the danger of life and limb attendant upon such occupation, was given a place as brakeman of a freight train, says the Washington Post.

On one of his first trips it happened that his train met another freight train at a station where the side track was not long enough to accommodate either of them. The conductors were debating which train should back up to a point where they could pass when the new hand ventured to suggest that neither should go back; and they could pass each other by means of the short side track if the thing was managed right.

The idea excited a great deal of laughter on the part of the old trainmen. The conductors were debating which train should back up to a point where they could pass when the new hand ventured to suggest that neither should go back; and they could pass each other by means of the short side track if the thing was managed right.

CHAPTER I. The bright summer sun was shining on the soft green grass gliding the trees and bushes, and making a never-ending rejoice, on a soft, balmy day in June, in a little, quiet village not many miles from Dublin.

It was now plain that they were lost on the great prairie, and that if they had to pass the night there in the cold and the snow, the chance was not one of them would be alive in the morning.

THE CATHOLIC RECORD.

Follow me; I'll lead you out of this scrape. He then turned in a new direction and walked off, and the men followed him. They had not gone more than a mile when they saw the cheerful blaze of their camp-fires. They all gave a loud hurrah at the sight.

Children Without Toys. Mrs. Moleworth, the author of a number of pleasant books for young folk, is also an enthusiastic worker among the poor of London, and in a recent article she relates many touching incidents connected with her life among the lowly.

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God's will to take me, all I asked was to have time to face the truth, and prepare as best I may for their future. Margaret's eyes filled with tears. "Well, Ellen, and then?"

He examined me carefully, and then he said that a few months was the utmost he could promise me, and if any sudden accident were to occur, it might only be a question of a few weeks.

He then turned in a new direction and walked off, and the men followed him. They had not gone more than a mile when they saw the cheerful blaze of their camp-fires. They all gave a loud hurrah at the sight.

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