

Education is the prime cause. Intellectuality and the Church go hand in hand—there is no quarrel between them—the one is the other, for there is nothing contained in Christ's tenets that the most intellectual cannot take delight in and find in accord with his own thought. Education is producing intellectuality and intellectuality must necessarily recognize the strict observance of religion. We are naturally a religious people here in Canada, and in no case on record, either here or elsewhere, has intellectuality grown mean anything else than the increase not only in membership to the Church but also in the growth of devotion to her tenets and in the practice of her rules and commands.

The Orange Sentinel was so overcome by a recent article that appeared in these columns on Orangism that it printed it in toto. We owe The Sentinel our hearty thanks for conveying to the "Brethren" what the whole unvarnished opinion of Catholics is with regard to them. They know precisely now what we think of them; they have become acquainted with our idea of their influence and strength. It was strong, but there was not a line in it that was not true—which is something that the Orange organs cannot in truth say about the majority of their articles on the Catholic Church. It was straight to the point, and contained no thrusts in the dark, no hints of things that could not be declared out-and-out for lack of substantiating evidence. One city Orangeman said, on reading it, that such attacks on Orangism should not be permitted in this Protestant country. It is really a pity that the order has not the power of muzzling the Catholic press, and of compelling them to abstain from declaring the truth. We desire to express again our thanks to The Sentinel for doing precisely what most suited our purpose—to convey to Orangemen our whole, sole, and unvarnished opinion of them and their methods.

The following paragraph appears in a corner of The Orange Sentinel:

"Rome has not yet forgiven the Italian patriots who secured the unity of the country, for united Italy has ceased to be Roman Catholic Italy, as in the days of disunion. The late king of Italy was one of these patriots, and he died at the hands of an assassin."

It is quite useless for The Sentinel to say that Italy is not Catholic. While there is a mob of irreligious blackguards in Rome, as there is in Paris and in every other large city, the religious condition of the country cannot, in fairness, be judged from that of the capitals. The dregs of the provinces drift into these lines and give the atmosphere a tinge of lawless irreligiousness. Italy is Catholic to the core, and the provinces were never more religious nor more devoted to the Holy See than they are at this very moment. The fact that a Free Mason Government, and, as such, an irreligious one, is ruling Italy, is but a proof of the Catholicism of the country. The people refrain from taking part in the elections at the instance of the Holy Father, and the Italian Government is representative of but that portion of Italy that professes Masonry or nothing. If The Sentinel had any desire to be fair and above board, which it never gave much indication of having, it would never have printed that last sentence, which is as untrue as it is unfair in its deductions. The Sentinel knows full well that it was not only not Catholicism that plotted the death of King Humbert, but also that the assassination was the result of teachings diametrically opposed to those of the Church. Yet it is like Orangism to stab in the dark and to throw out hints without the slightest foundation in fact. In a few years, it is quite likely that that august body will point to the murder of King Humbert as an instance of the "iniquities of Rome." Be fair and honest.

The Misses Agnes and Constance Maibon, two well-known young ladies of Toledo, have returned from a visit to the Shrine of St. Anne de Beaupre. Miss Constance is grateful for the complete restoration of her eyes, the muscles of which were contracted, causing constant and intense pain. Since making the novena at the shrine, which closed on the feast of St. Anne, the pain has disappeared entirely, her sight is clear and perfect, and the oculist declares the improvement to be most wonderful. Improvement in the health of Miss Agnes, which has been poor for several years past, is not so marked, but she still hopes for complete restoration through the intercession of the good St. Anne, the Wonder-Worker of Beaupre.

What Clever Women Can Do.

An Example of able Management and Successful Results.

Whenever we wish to look for great daring, fearless enterprise, fertility of resource, and notable achievement on the part of women we must turn to the United States, the free land of effort, of improvement and progress, and the nation whose women aspire to be co-workers with the men in matters pertaining to domestic and public life and all vital questions touching the welfare of a people. I am not, however, going to involve myself in the legitimacy or otherwise of the much discussed question of "Women's Rights"; time and patience will settle that problem.

It is of a great organization originated, managed and administered entirely by women—the Ladies Catholic Benevolent Association—that I wish to speak briefly. Although the organization is purely American in conception, operation and management, it will be of interest to Catholic Canadian ladies, who may one day aspire to have something like it in this fair Dominion. As far as I understand it the infant association, which was founded some ten years ago in Buffalo, N. Y., had its trials, its misgivings, and its initial difficulties. Its scope and the plan of its practical workings were cleverly mapped out by its promoters and founders, Mrs. Elizabeth B. McGowan, of Buffalo, N. Y., being the central figure in the movement. This able woman was elected supreme president at the start, and, having proved her fitness she has been elected again and again and worthily holds the onerous position now. She has associated with her, officers who are probably as able as herself, Mrs. I. A. Royer, of Erie, Pa., Supreme Recorder; Miss Alois Bianey, sister of the Supreme President, this young lady is clever at figures and statistics, and her compilations of the position of the society are models of clearness and information. She is one of the Supreme Trustees. It will interest Irish readers to know that Miss Bianey and Mrs. McGowan are of an old Irish stock, from which the town of Oastiblaney, in Ireland, derives its name. The supreme officers are ladies of high rank and ability but I am unable to recall all their names at this moment. Stripped of technical phrases, the organization is an insurance company pure and simple, modeled on the surest and safest plan. Fraternity is its watchword, and that in very truth is the actuating principle of love and charity. Its constitution and bye laws are based upon fairness, reason and economy, its practical working is simple, open and efficacious. It is a veritable boon to Catholic households in America, and it has been the instrument that has kept the wolf and the dark shadows of want from many firebrands in the hour of extreme need and affliction. It is the only large organization of the kind in the world that is exclusively managed by women, and it was the first to pay women a death benefit. The L.C.B.A. has on its roll 60,000 (sixty thousand) members, it has paid out more than a million of dollars in death benefits, its verified claims being paid within 90 days, it is successfully doing business in 19 States of the Union, and has now on hand cash to the amount of \$80,000 (eighty thousand). This is a very remarkable record for an association that started only ten years ago, conceived and operated by women who were supposed to have no practical knowledge of the ways and means of insurance. In a word, when the project was first mooted the feminine conception of a venture into the troubled sea of business that only belonged to man's domain was looked at, and if the foolhardy attempt were made, failure was predicted as the inevitable outcome. The brave women who had thought out the scheme and who had confidence in their inherent abilities, were not to be daunted by the evil prophecies of men who egotistically supposed that all new business conceptions must originate in their brains and be carried to success under their direction. Subjected to this severe ordeal the lady hustlers put on full steam, but with extreme carefulness, making sure of their footing at every step. Their association was of modest dimensions at the beginning, but experience justified the venture, and the society made for itself friends and supporters wherever it did business, and so rapid and solid has been its growth in its decade of operation that veteran insurance men are constrained to confess its success and popularity. Nor is this matter for wonder, who is better qualified to estimate the provident benefits conferred by such an association than the women of the home, whose economical use of money means the peace and comfort of thousands of families? Again, women are more provident than men, and as directing heads of the expenditure of a household, they can better estimate the true value of a dollar, and are more strenuous to provide against the possible evil days of sickness and want. The Supreme President and her official associates attend meetings in different parts of their field operations, and they live stirring addresses regarding the nature and benefits of the organization and create enthusiasm in the breast of every one concerned in the good work. The ability to do this publicly and forcibly constitutes the valuable services of the smart ladies at the head of the affair, for most people need to be roused to action even in matters that pertain to their own welfare. The habit of indolence and putting off to another day is perhaps less marked in women than in men, but that it exists in the former to some extent is amply illustrated in the case of the ten foolish Virgins who left their lamps untrimmed, and thus missed the bridegroom's coming. All agents who have practical experience in the work of life insurance, complain of the habit of indifferences and need less delay on the part of the people who need the protection of insurance contracts and who admit its usefulness, but cannot decide until another day. This indolence and weakness of the will arises from the belief that in each individual case death is a remote contingency. The misapprehension may appear harmless, but it works ruin to the happiness of many families, in being delayed until the danger signals are too clear to admit of relief from insurance protection.

In the brief outline given above Canadian readers may be able to form an idea of what has been done by the Catholic ladies of America in their well conducted insurance organization. And "what man has done man do," and the same of women. From this suggestion the thought might take root in the minds of progressive Canadian ladies, that what has been so successfully done by their sisters in the Republic, might be undertaken in Canada with fair prospects of success. The Catholic women of the Dominion are not familiar with platform public speaking, but their abilities, when properly applied to any business affair, will be found equal to that of their sisters across the border, and if once engaged in an enterprise like the one above mentioned very beneficial fruits might result.

In speaking however of accomplished facts we can discuss results on sure grounds, what was started in Buffalo by American Catholic ladies ten years ago, was a venture purely experimental. It could not draw its guiding light from the lamp of experience, for there were no such organization that in America nor in the whole world. At its initial stages reputable insurance men opened their eyes in wonder at the foolhardiness of the feminine projectors, and as many of them as gave it a thought, predicted a short life for the new insurance enterprise. To day the same prophets of collapse and disaster are changed into genuine admirers of the pluck and business foresight of the deserving Catholic ladies who have made of the Ladies Catholic Benevolent Association a complete success.

As the power of example is great this movement of outgrowing Catholic women will lead to other beneficent undertakings in America and other countries.

WILLIAM ELLISON
Catholic Education.

Cardinal Gibbons contributes a second article on "Catholic Education" to the Baltimore Catholic Mirror, in which he says:

It is particularly desirable that our youth should be made acquainted, in the course of their studies, with the history of our own country, with the origin and principles of its government, and with the eminent men who have served it by their statesmanship and defended it by their valor. This knowledge will instruct them in their civic duties and rights, and will contribute to make them enlightened citizens and devoted patriots. Those who are succeeding best in this country, whose every honest work is honorable, are men who enter the world placing their confidence not in wealth already acquired from others, but relying upon God and earning it by the judicious use of the education imparted to them in youth.

But secular education is not enough, religious education is necessary. Indeed, religious knowledge is as far above human sciences as the soul is above earth and elements and matter. The knowledge of the little child that is familiar with the catechism is really more enlightened on truths that should come home to every rational mind than the most profound philosophers of Pagan antiquity or even the many so-called philosophers of our time. He has:

MASTERS THE GREAT PROBLEM OF LIFE.

He knows his origin, his sublime destiny and the means of attaining it—a knowledge which no human science can impart without a light of revelation. God has given us a heart to be formed to virtue as well as a head to be enlightened. By secular education we improve the mind; by religious education we direct the heart. It is not sufficient, therefore, to know how to read and write, or to understand the rudiments of grammar and arithmetic. It does not suffice to know that two and two make four; we must also practically learn the great distance between this and eternity. The knowledge of bookkeeping is not sufficient unless we are also taught how to balance our accounts daily between our conscience and our God. It will profit us little to understand all about the diurnal and annual motions of the earth unless we add to this science some heavenly astronomy. We should know and feel that our future is to be beyond the stars in heaven and that if we lead virtuous lives here we will shine in glory for all eternity. (Dn. xii. 8.)

The knowledge of history is most useful and important for the student. He should be acquainted with the lives of those illustrious heroes who founded empires—of those men of genius who enlightened the world by their wisdom and embellished it by their works of art. But it is not more important to learn

something of the King of Kings who created all of these kingdoms and by whose kings ruled, is it not more important to study that uncreated wisdom before whom all earthly wisdom is folly and to admire the noble works of the Divine artist who paints the lily and glides the clouds? In, indeed, our soul were to die with the body.

IF WE HAD NO FUTURE EXISTENCE beyond the grave, if we had no account to render to God for our actions, we might more easily dispose with the catechism in our schools. Through even then Christian morality would be a fruitless source of temporal blessings, for as the apostle teaches: "Prayer is profitable to all things having promise of the life that now is and of that which is to come." (1 Tim. iv. 8.)

But we wish cherish the hope of becoming one day citizens of heaven as well as of this earth. And as the only way to be a citizen of this country without studying and observing its laws, neither can they become citizens of heaven unless they know and practice the laws of God.

Only by a diligent religious education can we learn to love and fulfill our duties toward our Creator.

ST. RAYMOND'S CHURCH.—More than a thousand people attended the ceremony of laying the corner stone of the new Catholic Church of St. Raymond, One, His Grace Mgr. Beign, Archbishop of Quebec, presided at the ceremony, which was attended by Speaker Tessier, M.L.A., for the county and several other notables, including Mr. Zanussi, the first cure of the parish, who, despite his 81 years, came all the way from Ottawa to be present.

WEDDED AT THE BASILICA.—Miss R. Charbonneau, daughter of the late Mr. Alexander Charbonneau, and Mr. Oscar Richard, tailor, son of Mr. Joseph Richard, of St. Andrew street, were united in marriage in the Basilica at Ottawa, Rev. Father Champ officiated, and the ceremony was performed with the honors accorded the Children of Mary, of which society Miss Charbonneau was a member.

HONORABLE FATHER STRUBBE.—Mr. D. J. O'Neil, president of the St. Ann's Young Men's Society, on behalf of the society, has presented Rev. E. Strubbe, pastor of St. Ann's parish, Montreal, with a beautiful oil painting of himself, from the members of St. Ann's Young Men's Society, of which he was the founder, and has since been the spiritual director. The society was established in 1885, and for the past fifteen years Father Strubbe has always watched over the young men of his parish, and under his able direction the society has prospered since the first day it was founded. Father Strubbe made a suitable acknowledgment.

Arrangements are being completed for the annual convention of the National Union of Catholic Young Men's Societies which is to be held in the Park Theatre, Brooklyn, September 25 to 27. The president of the society, which is now the post of association in various parts of the country, is the Rev. F. H. Wall, pastor of the church of the Holy Rosary, West 119th street, Manhattan. The details of the convention are in the hands of the local Union of Catholic Societies, of which John J. Foy is president, the Catholic club of the Church of St. John the Baptist, is president. The convention will be opened on the morning of Tuesday, September 25, with a solemn High Mass at the Pro-Cathedral. Bishop McDonnell will be the celebrant.

Rev. Ernest D'Abila, pastor of the Church of Our Lady of Society, and at Newark, N. J., has begun a suit for \$30,000 against the North Jersey Street Railway for injuries sustained through being knocked down a short time ago by one of the company's cars. At the time the Italians were celebrating the feast of Mount Carmel with a parade. A motorman attempted to run a car through the line, and Father D'Abila protested. The motorman, it is alleged, paid no attention to him, ran the car straight ahead and knocked the priest down. While some of the paraders dragged the priest from in front of the car, others boarded it, and a fierce fight ensued, during which the motorman was badly beaten, and would probably have been killed had not the police reserves responded promptly.

The new Catholic church, called the Gate of Heaven, at Canopus, a few miles from Peekskill, N. Y., has recently been dedicated. This is another of a host of little churches which Father John McAvoy has built in this region. Father McAvoy was sent to Canopus by the late Archbishop Corrigan, and has been building ever since, building little churches at a half a dozen places, and holding services at each. He is earnest and enthusiastic. The seven masses of the seven Precious churches are out of town—New York Tribune.

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