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MEDIATELY A CATHOLIC cher for the Holy Cross separate Alberta. Apply stating salary to

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rs and the Irish Party. British Budget which self among Irish brewers ers because it places tax upon intoxicating Joseph Devlin said: "We said, and we say it here toe only way to secure the Ireland against the inevitwhich a union with Eng-in its train is an indepensh Government working in entrolling its own resources, the large distillers and eland come to Mr. Redmond Irish Party and say-'Oh, protect us from this great re ask: who lays the hem? The Government of ich they have supported oney and their influence in and the answer I give to men is this: "We, through-uggle, will think of the reland and of the Nationald in the main, and we ad-if you don't like this Budget, your political position in ing at the eleventh hou ters past eleven to ask the f the Nationalist party,

nd troubles of all kinds one a great lesson—the versal kindness. True tact mpathy. We put ourselves be of another, and try and things from another's point try to feel as he or she or say anything that would

DIED.

home in Somerville, Mass., Sunday 909. Mrs. Margaret Kiley, wife of erly of Baddeck, N. S., aged seventy-her soul rest in peace! at Antigonish, N. S., on August 19th, onald, beloved child of John and hald, aged eleven months. haid, aged eleven months.

Wine Harbor, N. S., on the 24th
aul P. Cooper, beloved son of Mr.
ooper, aged two years.
t Lanark, Antigonish Harbor, N. S.,
og. Mrs. Margaret Chisholm, widow
nder Chisholm, in her eighty-eighth
oul rest in peace!
Andrews N. S. on August 24, 1999.

oul rest in peace!

Andrews, N. S., on August 24, 1909, yd, beloved wife of Dan. A Boyd. in peace!

Monday, August 16th 1909, Mrs. Shamrock, Ont., aged thirty-eight oul rest in peace!

Catarrh in this section of the counher diseases put together, and until ars was supposed to be incurable, any years doctors pronounced it a prescribed local remedies, and by g to cure with local treatment, protrable. Science has proven catarrhonal disease and therefore requires treatment. Hall's Catarrh Cure, F. J. Cheney & Co., Toledo, Ohio, itutional cure on the market. It is in doese from to drops to a least of the contract of itutional cure on the market. It's in doses from to drops to a tea s directly on the blood and mucou system. They offer one hundre see it fails to cure. Send for circunials.

J. CHENEY & CO., Toledo, O. 3, uggists, 75c. imily Pills for constipation.

morrow."

By Cardinal Gibbons

have been directed chiefly toward relig-

ious education. In that I have spent a

and pain at the trend of education to-

that bodes mischief to our country and endangers the stability of our Govern-

ment and arises from our mutilated and

defective system of Public school educa-

tion. I am persuaded that the popular

errors now existing in reference to edu-

cation spring from an incorrect notion

of that term. To educate means to bring out, to develop the intellectual, moral and religious faculties of the

soul. An education, therefore, that im-

proves the mind and the memory to the neglect of moral and religious training

is at best but an imperfect system. According to Webster's definition, to educate is "to instill into the mind prin-

ciples of art, science, morals, religion, and behavior." "To educate," he says,

in the arts is important; in religion,

It is, indeed, eminently useful that

the intellect of our youth should be de-veloped and that they, should be made familiar with those branches of knowl-

edge which they are afterward likely to pursue. They can then go forth into

the world, gifted with a well - furnished

mind and armed with a lever by which

served it by their statesmanship and defended it by their valor. This knowl-

rights and duties, and contribute to

make them enlightened citizens and de

have a secular education; they must receive also a religious training. In-

deed religious knowlege is as far above human science as the soul is above the

body, as heaven is above earth, as eter-

nity is above time. The little child that is familiar with the Christian cate-

chism is really more enlightened on truths that should come home to every

rational mind than the most profoun philosophers of pagan antiquity, or even than many of the so-called philosophers

of our own times. He has mastered the great problem of life. He knows his

origin, his sublime destiny and the

means of attaining it, a knowledge that

But it is not enough for children to

edge will instruct them in the

voted patriots.

in our higher schools.

into education.

Catholic Record.

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

VOLUME XXXI.

The Catholic Record

LONDON, SATURDAY, SEPTEMBER 25, 1909.

DEPOPULATION.

Few things are fraught with graver consequences to the future of civilized nations than the alarming decrease in the birth rate. The Civilta Cattolica of Rome calls attention to it. Revolution against gospel, experience against principle, material progress against spiritual resignation - these are the centres of forces arrayed in the modern battlefeld. Facts are stubborn things. They tell strange tales and set men thinking. There is no use denying the state of decadence in civilized society. Neither is this deplorable condition the illusion of pessimism. It is the inexorable evilence of statistics that society is in continuous numerical decrease by reason of the deprivation of the family, and family is dissolved, in direct proportion to the weakening and abandonment of Christian principles and tradition. The code of anti-Christian revolution is the Social Contract. Yet the Social Contract has not taught wisdom to society, nor has it brought society back to that point in the road to evangelical truth and national greatness. Eyes of modern economists are closed to the traditions which prosperous peoples respect. They waste their efforts to day away from religion, as portrayed create a new society and follow the chimeras which are condemned by the very nature of man. True prosperity and public life of nations must rest on the physical and moral health of the private lives of individuals composing them. Break up the Christian traditions of Europe, weaken the family by decreasing its number or other dissolving methods, forthwith, society is driven into disorder and degeneration. In Holland in the last general elections the diheral-socialist league was routed by the Christian coalition of Catholics

and Protestants. The organ of the league afterwards expressed itself upon the subject: "The practice of limiting the number of children is in use chiefly amongst the non-religious and more cultured part of the nation. In a democracy the majority disposes of the political and parliamentary direction of a country. If therefore this direction is not to be reactionary it is the duty of everybody who has at heart the interests of our people to see to it that the most progressive part of the nation do not put itself in a minority compared with the enemies of progress." Thus in Holland, a small nation, the fecundity of the family is in direct proportion to their fidelity to Christian principles. But sterility is not the only evil of social apostasy from Christianity. All the licentiousness, degradation in public and private life from juvenile corruption to anarchy and class hatred, are the natural fruit of this poisonous tree. What characterizes

money has been us the nation, great in its faults as also in its virtues. A German newspaper compares the growth of Germany with the condition of other nations, rivals of the Empire. This journal calculates that in twenty years they will have passed the 80,000,000. The wonderful increase is attributed especially to Catholics, among whom the fruitfulness of marriage is 20 per cent. higher than among Protestants. In twenty years MARRIAGE. Germany will have 83,000,000 of inhab-MARRIAGE.

ELL.—At St. John's Church, But.
A. J. Savage, assisted by Rev. E.
Cousin of the bride, Mr. James T
tton to Miss Gertrude Elizabet
tter of John C. and Mrs. Campbel itants against France's 40,000,000 and a national fortune of 600 milliards of francs when France will have only half that sum. When the Franco-Prussian war broke out the two countries were equal,

> can impart without no human science war and the cession of Alsace Lorraine the light of revelation.
>
> God has given us a heart to be formed to virtue, as well as a head to be en-2,000,000. In 1872 France had 36,000-000 and in 1901 only 39,000,000-while lightened. By secular education we improve the mind; by religious training we direct the heart.
>
> It is not sufficient, therefore, to know Germany rose from 41,000,000 in 1871 to 56,000,000 in 1900. In the last thirty years France has been surpassed by how to read and write, to unde Germany by a third of its population. how to read and write, to the rudiments of grammar and asita-metic. It does not suffice to know that two and two make four; we must pre-In another thirty years the population of Germany will be twice as great as two and two make four; we must pre-tically learn also the great distance between time and eternity. The knowledge of bookkeeping is not sufficient unless we are taught slso how to balance our accounts daily between our conscience and our G-d. It will profit us little to understand all about the diurnal and annual motions of that of France. The causes of this continued depopulation are due to the progressive diminution of natality. They cannot, as in the case of Ireland, Italy and elsewhere be attributed to emigration, for in thirty years the French emigration does not exceed 300,000 persons. Nor can it be alleged that the some heavenly astronomy. We should the capacity! How know and feel that our future home is not the inclination! fruitfulness of the Latin races has become less, because Italy, Spain, Portugal and French Canada prove there is

each having between 38,000,000 and 39-

000,000 of inhabitants. France lost by

know and feel that our future is the stars of heaven, and to be beyond the stars of heaven, and to be beyond the stars of heaven, and to be beyond the stars of heaven, and the done her duty, the child's training that if we lead a virtuous life here, we have done her duty, the child's training that it will the stars for all eternity." mitted France is depopulating because she wishes to. France is dying. There are more coffins than oradles. The President of the Academy of Meral and society, but also consistents. Chair- in the cheerless atmosphere of a school- in the cheerless atmosphere of a school- have to study all the literature of the literatur

LONDON, ONTARIO, SATURDAY, SEPTEMBER 25, 1909

tians. We desire for them a training that will form their hearts as well as ex-pand their mind. We wish them to be Political Society at a Congress this year referred to it in mournful terms : Unless a remedy be applied, the force not only men of the world, but above all, men of God. of things will condemn to invasion, to

A knowledge of history is most useful and important for the student. He should be acquainted with the lives of those illustrious heroes that founded empires—of those men of genius that enlightened the world by their wisdom and learning and embellished it by their works of art dismemberment, to slavery, this blessed land, this fair France, which is madly depopulating itself, while on the borders of its already mutilated territory other populations are visibly growing denser and seeking for the means of expansion. We are face to face with a question of

works of art.

But is it not more important to learn something of the King of Kings Who created all these kingdoms, and by Whom kings reign? Is it not more important to study the Uncreated Wisdom before Whom all cartilly misdom is fally and to life or death for the France of to-CARDINAL GIBBONS ON EDUCATION EXCLUSION OF RELIGIOUS EDUCATION

RDINAL GIBBONS ON EDUCATION AND RELIGION.

CLUSION OF RELIGIOUS EDUCATION FROM SCHOOLS AN EVIL WHICH BODES MISCHIEF TO OUR COUNTRY—CHILDREN SHOULD BE TAUGHT TO BE PIOUS MEN AND CONSCIENTIOUS CHRISTIANS.

BY Cardinal Gibbons

BY Cardinal Gibbons

REAL GIBBONS ON EDUCATION to study the Uncreated Wisdom before who and is folly and to admire the works of the Divine Artist Who paints the lily and gilds the clouds?

If, indeed, our souls were to die with the body, if we had no existence beyond the grave, if we had no account to render to God for our actions, we might more easily dispense with the catechism in our schools. Though even then Christians. our schools. Though even then Christian morality would be a fruitful source of temporal blessings; for as the Apostle teaches, "Piety is profitable to all things, having promise of the life that now is, and of that which is to come." Education is so comprehensive and complex a subject that one dares not pose as a master in all its branches. For just as nowadays students who are professors in our divinity schools are

happy if they can master any one of the many divisions of Bible study, so my aim and work, in regard to education, But our youth cherish the hope of be coming one day citizens of heaven as well as of this land. And as they cannot be good citizens 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. Now, it is only by a good religious education that we learn long active service among various classes in different sections of this country; while I may add, I have also at least observed the ways and means for this in fields afar.

Most may imagine then my regret to know and to fulfil our duties toward

our Creator.

The religious and secular education of our children cannot be divorced from each other without inflicting a fatal wound upon the soul. The usual consenot only by the effects as recorded in the columns of our daily press, where murders, thefts, divorces, lies, &c., wound upon the soul. The usual consequence of such a separation is to para-lyze the moral faculties and to foment a spirit of indifference in matters of faith. stick thickly as currents in our Christmas plum pudding, but also by Mr. Bolce's articles, where one of the im-Education is to the soul what food is to the body. The milk with which the inmediate causes seems to be unveiled, fant is nourished at its mother's breast feeds not only its head, but per-meates at the same time its heart and the other organs of the body. In like manner, the intellectual and moral growth of our children should go hand in hand, otherwise their education is A year ago in the columns of The Fimes appeared my views on this subect, and if still there be hope of winning the field I am glad again to join in the fight for the introduction of religion The exclusion of religious teaching from our schools is indeed a great evil,

growth of our children should go hand in hand: otherwise their education is shallow and fragmentary, and often proves a curse instead of a blessing. Piety is not to be put on like a holiday dress, to be worn on state occasions, but it is to be exhibited in our conduct at all times. Our youth must put in practice every day, the commandments practice every day the commandments of God, as well as the rules of grammar and arithmetic. How can they familiarize themselves with these sacred duties if they are not daily inculcated?

Guizot, an eminent Protestant writer Guizot, an eminent Protestant writer of France, expresses himself so clearly and forcibly on this point that I cannot forbear quoting his words: "In order," he says, "to make proper education truly good and socially useful it must be fundamentally religious. * * * It is necessary that national education should be given and received in the

should be given and received in the midst of a religious atmosphere, and that religious impressions and religious chat religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise, to be restricted to a certain place or a certain hour; it is a faith and a law which ought to be felt everywhere, and which, after this manner alone, can exercise all its heneficial alone, can exercise all its beneficial influence upon our mind and ovr life."

In this country the citizens happily enjoy the largest liberty. But the wider the liberty the more efficient should be poisonous tree. What characterizes Holland, is to be found still more in France owing to the logical genius and resolute character of the nation, great in its faults as also bers of society. It is also most desir, alle that they should be made acquainted able that they should be made acquainted to the safeguards to prevent it from being abused and degenerating into license. The ship that is destined to sail on a conjuging and principles of its Government, and with the eminent men who have a should be well ballasted. To keep the same of the safeguards to prevent it from being abused and degenerating into license. The ship that is destined to sail on a should be well ballasted. To keep the same of the safeguards to prevent it from being abused and degenerating into license. social planet within its proper orbit, the centripetal force of religion should counterbalance the centrifugal motion of free thought. The only effectual way to preserve the blessings of civil free-dom within legitimate bounds is to inculcate in the mind of youth while at school the virtues of truth, justice, honesty, temperance, self-denial, and those other fundamental duties comprised in

the Christian code of morals. The catechetical instructions given The catechetical instructions given once a week in our Sunday schools, though productive of very beneficial results, are insufficient to supply the religious wants of our children. They should, as far as possible, breathe every day a healthy, religious atmosphere in those schools in which not only is their those schools in which not only mind enlightened, but the seeds of faith, piety, and sound morality are nourished and invigorated. Fy what principle of justice can you store their mind with earthly knowledge for several hours each day, while their heart, which remires the more cultivation, must be quires far more cultivation ntent with the paltry allowance of a

Nor am I unmindful of the blessed inence of a home education, and especially of a mother's tutelage. As she is her shild's first instructor, her lessons are the most deep and lasting. The in-timate knowledge she has acquired of her child's character by constant inter-ceurse, the tender love subsisting be-tween them, and the unbounded confi-dence placed in her by her pupil, impart to her instructions a force and conviction which no other teacher can hope to

But how many mothers have not the about the diurnal and annual motions of the earth, unless we add to this science the earth, unless we add to this science the earth, unless we add to this science the capacity! How many mothers have not the capacity! How many, alsa! have

And granting even that the mother

room from which the sun of religion is

rigidly excluded?

Therefore whatever lessons I have learned from reading, study, reflection, and experience, at home and abroad, during many years, more and more convince me of the need of religious teaching in our various institutions of duncation. our various institutions of education.

Year cries to year as they pass me by example to example, sin to sin; all write in flaming letters the one deep need, the one ponacea, the most universal and far-reaching remedy for our bleeding body politic, our sin-sick motherland: "Let religion in the schools." And when I say religion, I mean religion—not sentimentality, not philanthropy, not haze, not dreams, but religion; deep, high, supernatural, practical

That this can be done and not offend the particular beliefs of each reasonable group of believers, I think to be possible, practicable. God grant that America may soon see the dawn of this happy day! JAMES CARD, GIBBONS.

N. Y. Times Sept. 11.

FAITH AND REASON.

Mr. Groh: "Consequently, ought not every man equally hear all sides of every question on every religion first, before deciding which is right, and which to promote, for fear of otherwise accepting and promoting the wrong instead of the

right This looks plausible, but as a principle it imposes on man an endless task and leaves him intellectually unsettled during his passage across this present state of existence. The vast majority of mankind have no time to put

it into practice; they must work to live. No man—not excepting the great philosophers of all time—ever came to a knowledge of all truth through investi-

to know truth undistorted, as the standard of his judgment before he could recognize or know a distortion of it. Then before he can discover an error he must know the truth of which that error is a distortion. And if he knows the truth his question is ended, and he can let error pass by with impunity. When you know the true form of your face by consulting a true mirror you need not squander your time gazing at your distorted face in a distorted mirror. But if you never saw the perfect mirrorthe truth—you would never know the distorted one was distorted; and as a consequence you would have to believe

that your face was that of a monster.

It is clear then that you must know the truth before you are competent to deter mine what is error.

Before you can judge of the truth of

beauty of anything you must have in your mind a true standard of truth or beauty: as to judge correctly of your face you must have a true mirror.
Your mind or reason cannot make this standard, as your eyes cannot make a mirror. The true standard must be pre-sented to the mind before it can judge; as the true glass must be placed before the eyes before they can see the true

features. Since such a standard or criterion o truth is absolutely necessary to reason and since without it reason cannot know the truth when it shines in its face, it follows that a supremely wise Creator did not create man's mind and leave it like a feather in an inconstant wind, in-capable of directing itself towards or coming to a knowledge of the truth ex-cept by mere accident; did not leave it without a certain means to acquire the truths he requires it to believe as a condition of future happiness after the vicissitudes of this life have passed

It is an impeachment of divine wisdom and justice to say or think that God requires man to believe certain truths and yet leaves him no means to come to vledge of them. Let us now illustrate your theory.

Assuming that you are a sick man. Your friends call a physician. But when he prepares to apply remedies you halt him to say that you want to take no risks. You want time to examine the claims of the various schools of medicine, ancient and modern, and every question ever raised about them; want to examine the medicina qualities and curative virtues of every vegetable that grows and every mineral in the earth, known and unknown; you want to study physiology, diagnosis and prognosis that you may know your actual condition and the probability of your recovery. And finally you want to study therapeutics to apply intelligently the remedies. You want to know all hese things to prevent mistakes. You would say, doctor, I want to borrow
your library. I will send my two-horse
wa on for the books, a couple of loads
will fetch them. After studying them
all—for you know they must all be
heard—I will determine whether you
on the doctor. I want

But what about the pain in your stomach in the meantime asks the doc

"Oh, it is terrible; but I must take no risks, I must grin and bear it till I have made a full course of medical studies." What would the doctor say to you for risks, I r

thes putting your theory into pro He would very likely tell you that he was not the kind of doctor you needed, that your head was more disordered than your stomach, and that the docto from the lunatic saylum was the kind of practitioner you needed.

Now if your conduct in the case of sickness would be considered as evidence that your headplece was "off-trolley," would it not be considered "off-trolley"

If it were the latter case you would have to study all the literature of the

world on religion. You would have to learn the Chinese language to study the doctrines of Koang-Fu-Tzee—Latinized Confucius—then the languages of India to study the doctrines of Guatama Buddha and Lao-Tzu. The languages of Africa as well as the religions would be a great trouble to you; but you tell us

they should all be equally heard. Then you would have to study the polemical literature, perhaps half a dozen ship-Have you ever thought of doing this? Of course not, and you will never do it; and no man ever has done it or ever will do it, because no man can do it. Such is the principle you lay down as the way to truth.—The New York Free-

A BOOMERANG.

man's Journal.

Rev. P. F. Brannan, the widely known Texas missionary, who has been suc-cessively lawyer, editor, mayor of a Southern city, soldier in the Confederate army and priest, relates the following incident in a letter to the Southern Messenger:

I was giving a mission in a certain town in Texas, and I noticed the Catholics seemed to be distant and reserved toward me. I knew something was wrong, and I took one of them to one side and said:

"What's the matter here? Something is wrong, and I've got to know what it

it. What is it?"
"Well, Father, I don't like to tell it."
"You must tell it. It must be very bad if you can't tell it. And if you won't tell it, is it because you believe it?"

"Well, Father, it's an awful charge, but it's all over town that you—you—

"Go ahead; what is it?"
"That you have been in the peniten-

tiary?"
Then I laughed and said to myself,
"Won't I get even with these liars tonight?" After I heard of this accusation, I heralded it all over town that I would explain how it was. They were led to believe that I had pleaded guilty, and intended to present some extenuating circumstances to mitigate the atro-

city of the offense. I had a great crowd in the court house. Every inch of space was occupied. When I arose to speak everything was as silent as a graveyard at midnight. The older Protestants, whose hearing was defective, leaned over with a hand to one ear. The climax of the intensest expectancy was reached. Then I proeded as follows

"I understand that it is currently reported in your city that I been an in-mate of the State penitentiary. There once lived a man in my town whose name, was pronounced like mine, but, I am glad to say, spelt differently. He was Superintendent of Public schools in my country. He was caught appropriating the money of the school fund to his own personal use. He was indicted by a grand jury and sent to the State penitentiary. He was not only a convicted school superintendent, but he was a Protestant preacher besides! There's your man. Now, how do you feel?

Afther the explosion of this shell and the dead and wounded got back to life, I threw in the hot shot of Catholic truth to them for about two hours, and not a man or woman left until it was all over.

course of his public career and close against him the doors of ministerial indeed have mattered little to Lord Ripon if his conscientious decision had brought with it such exclusion. But there were state-men in England who held more exalted and in the true sens more absolutely religious views than those, and among these statesmen was Mr. Gladstone who appreciated all the more sincere religious devotion in others because his devotion to his own form of faith was absolutely sincere. Glad-stone came back to office and power after Lord Ripon's adoption of the Cath olic faith, and in 1880 he as Prime Min ister appointed Lord Ripon to be Gover nor-General of India. The rule of the new viceroy made itself one of the mem orable chapters in the history of the British government there, and always be held in honor by all who appreciate the true principles of Indian dministration.

Lord Ripon was ever a philanthropist nord Ripon was ever a philanteropise in the true sense of the word, and he consistently and energetically lent his help on behalf of suffering animals as well as of suffering human beings. My Irish fellow-countrymen in the United States will hardly need to be reminded that he was a thorough supporter of Ire-land's claim to the right of national self And this great nobleman, be it re-

membered was a Catholic of the hum-blest and most devout type, loving to practice the sweet and simple devotions in which Catholics of all kinds and of all times have found a way to the heart of Jesus and His Blessed Mother. His scholarship, his statesmanship, his high position as a peer of England and a number of the British Cabinet, did nos 1614

The Lamp of Poor Souls.

Above my head the shields are stained with rust,
The wind has taken his spoil, the

moth his part. Dust of dead men beneath my knees, and

Lord, in my heart. Lay Thou the hand of faith upon my

fears.
The priest has prayed, the silver bell has rung,
But not for him. O unforgotten tears,

He was so young!

Shine little lamp, nor let thy light grow dim. Into what vast dread dreams, what

lonely lands, Into what griefs hath death delivered Far from my hands?

Cradled is he, with half his prayers for-

got. I cannot learn the level way he goes.

He whom the harvest hath remembered Sleeps with the rose.

Shine, little lamp, fed with sweet oil of

prayers; Shine, little lamp, as God's own eyes

may shine, When He treads softly down His starry stairs And whispers "Thou art Mine."

Shine, little lamp, for love hath fed thy Sleep, little soul, by God's own hands

set free. Cling to His arms and sleep, and sleeping, dream, And dreaming, look for me.

CATHOLIC NOTES.

At his own expense the Holy Father is about to restore the flooring at St. Peter's. Its estimated cost is \$20,000.

From Austria comes the news that he late Right Rev. Dr. Doyle, the Catholic Bishop of Lismore, New South Wales, left an estate valued at 35 cents.

Two hundred thousand persons took part in the recent Eucharistic procession at the Cologne Congress. In London last year 100,000 persons participated.

A noteworthy feature of the reception of eleven candidates into the order of the Sisters of Providence at St. Mary's of the Woods, Ind., last Sunday, was the profession of twin sisters, Anna and Mary Hastings of Chicago.

It costs \$9,000 a year to keep up the monastery of St. Bernard in the Alps. Over 30,000 persons cross the mountains at St. Bernard's every year, and were it not for the Hospice hundreds would be lost in the great snows which set in in September.

The most eloquent speech delivered during the Eucharistic Congress in Cologne was that of Bourke Cockran, the Irish American orator at the meeting of the Irish section on Thursday, August 5th, in St Michael's Association Hall. The flery eloquence of the speaker elicited the most enthusiastic applause.

One of the most interesting Pontifical decrees of this month is that concerning the hope which the Holy See entertains of the conversion of the Japanese Empire the distinguished nobleman:

In 1874 he became a convert to the Catholic Church and the impression of most observers at the time was that this decision must change for him the whole course of his public. to the Catholic Faith. This decree grants an indulgence under the usual

Gadenne, in the diocese of Cambray. He was born in Lille, and paptized there on April 10, 1806. He was there on April 10, 1806. He was ordained priest at the age of twenty-six, on June 11, 1832, and has been cure of Maches, near Donnes, since 1846. So this venerable priest has been laboring in God's vineyard for seventyseven years, and has attained the ripe old age of one hundred and three years.

The layman's retreat movement in The layman's retreat movement in New York is proving popular beyond the hopes of its promoters. The third week end retreat at Fordham Univer-sity, which closed Monday morning, was attended by forty men, represent ing all that could be accomodated with the present limited facilities, but only a small proportion of those who applied. It is intended to erect a permanent home to those who take part in these retreats. It will give accommodation to a largely increased number.

A dispatch from St. Louis Tuesday gave an interesting interview on Dr. Cook's discovery of the North Pole by Cook's discovery of the North Pole by the noted Jesuit astronomer, Rev. Charles M. Charropin, S. J., of St. Louis University. "I consider Dr. Cook the real discoverer of the North Pole," said Father Charropin. "Com-mander Peary deserves credit for his work and hardships, but Dr. Cook's records have made me a believer in him. Even if Dr. Cook missed the pole by a few miles by inaccurate readings, I

Dr. Sarah Hackett Stevenson, died recen: ly at St. Elizabeth Hospital. Chicago, was one of the first women to take up the study of medicine and to practice the profession. She was the first woman to become a member of the American Medical Association, having been elected to that honor in 1876. Some years ago Dr. Stevenson was atprevent him from being a loyal son of the C-stholic Church. What a lesson his life contains for some of us who imagine that we are either too highly - pleced or too educated to bother much about being faithful to the teachings of that Church into whose communion we have been had add. Bitsabeth Hospitand in the first being faithful to the teachings of that Church into whose communion we have been had add. Bitsabeth Hospitand in the first better that there are stalling her property affairs, extered 5t. Bitsabeth Hospitand in the first better that where she died. studied it thoroughly and was finally received, and, after settling her property affairs, entered St. Biesbeth Hoppital where she died.