

OUR LADY OF MOUNT CARMEL.

PIGRIMAGE TO HER FAMOUS SHRINE AT NIAGARA FALLS.

On Thursday July 16, we celebrate the feast of Mount Carmel and honor the institution of the brown scapular. On that date will take place the annual pilgrimage to the beautiful shrine of Our Blessed Lady, situated at Niagara Falls—the Hospice of Mount Carmel. This is a delightful retreat, and we have no doubt the pilgrimage will be largely attended. The devotion of the scapular is one that is very dear to Catholics and justly so. The little squares of coarse brown cloth that we wear for a double purpose. It is intended to honor the Blessed Mother of God under the title of Our Lady of Mount Carmel. It is her livery and to mark us as her devoted servants. To be attached many spiritual favors and the special protection of Our Lady. The confraternity of the Brown Scapular takes its origin from St. Simon Stock, an English Carmelite monk, to whom it pleased Our Blessed Lady to reveal this devotion by July 16, 1251. Since that time Popes and Bishops, kings and princes, have esteemed this simple livery of Mary above that of royal ermine, and millions of the lowly children of the Church have found sweet comfort and consolation in being numbered among the servants of Mount Carmel.

To gain the Indulgence of the brown scapular it is not absolutely necessary to say any particular prayer in its honor, though it is a common and laudable custom to do so. It should, however, be worn with the consciousness of its purpose, to honor the Blessed Mother God, and not from mere careless habit. A daily prayer will be a helpful reminder to this end. To receive the Indulgences attached to the wearing of the scapular, by a priest and his name inscribed on a register kept for that purpose. Once enrolled, it is not necessary to have future scapulars blessed. Should the one we have, become worn out, or broken, or lost, we have but to buy another and put it on. This we should do without fail, and never, day or night, be without it.

The particular grace we ask for is the grace of a happy death. One of the duties of the scapular is to identify our Catholic dead. In any Christian community a body with such a mark of faith upon it will surely have a Christian burial and find a last resting place in consecrated ground.

LEO XIII. On Sunday, July 12th, Our Holy Father Pope Leo XIII, participated in the celebration of Holy Mass in the chapel adjoining the sick chamber. The door connecting the sick room with the chapel was opened, so that His Holiness might assist. The Sovereign Pontiff had several hours' repose, Dr. Lapponi resting near him throughout the night. The physician twice administered injections to him, once digitalis, to strengthen the heart, and another of camphor to overcome the patient's growing depression. This morning found His Holiness with spirits bright, and the conditions generally improved. Dr. Mazzoni joined his associate at 8:20 a. m. and after a brief conference issued a most encouraging official bulletin. The pulse, which went down on the 11th to 82, had risen to 86, while the temperature and respiration showing no abnormal characteristics.

On the morning of the 13th His Holiness took his usual light breakfast, and Dr. Lapponi, who has remained in unceasing vigil since the patient's case became serious, felt sufficiently assured to leave the Vatican for the first time, going to his home, where his daughter lies stricken with fever. Dr. Mazzoni was also absent, which in itself gave the clearest evidence of the fact that the patient was relieved of immediate apprehension. Dr. Rossini has been taken sick with fever, and was prevented from visiting the Pope this evening as he intended. Later the Pontiff took a short nap, and slept tranquilly enough, although he seemed to have somewhat more difficulty in breathing. The doctors returned at 7:30 p. m. and their evening bulletin gave negative encouragement, simply showing that the favorable conditions of this morning had been maintained.

Rome, July 14.—"While there is life there is hope," was all the consolation that Dr. Lapponi could give to-night in referring to the more serious condition of His Holiness' illness. The Pontiff has suffered another relapse, and he lies this morning in a more critical condition than at any time since the middle of last week.

The semi-comatose condition into which he fell at midnight and the confused state of his heretofore lucid mind on his awakening at an early hour this morning, accompanied by still greater depression than during yesterday, are regarded as symptoms of the gravest nature, and as pointing to an early dissolution.

Even in the early evening medical opinion was less pessimistic, though Dr. Mazzoni thought the end was not within sight. He expressed the belief that unless the disease took an unexpected turn there was no reason to apprehend an early dissolution. This statement, however, did not relieve the anxiety of those who knew that powerful stimulants are being constantly administered.

Some attributed the Pontiff's weakness to the excessive mental and physical efforts undertaken yesterday in receiving visitors, hearing Holy Mass, etc. Never before has the patient's weakness progressed as it did yesterday. For the first time since his illness the Pontiff asked to have the shutters at being torn away from the refuge in almost closed, as the light hurt his eyes, and at the same time, contrary to his custom, he begged to be left as quiet as possible.

King Edward has instructed the British Ambassador, Sir Francis Bertie, to telegraph twice daily the state of His Holiness.

Up to the time of our going to Press the condition of Our Holy Father is very grave indeed, the cable despatches announcing that His Holiness himself

OUR LADY HELP OF THE DYING.

Two specially important moments there are in all our lives for which we Catholics are accustomed most often to implore our Blessed Mother's aid. In the Hall Mary, which goes up countless times daily from myriads of loving hearts, she is greeted again and again with the salutation of the archangel Gabriel and St. Elizabeth: "Hail, Mary, full of Grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus." Then we add, knowing that all things are promised to the prayer of faith, and that her prayers must be above those of all other created beings, full of faith and all-availing: "Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death."

THE QUESTION-BOX ANSWERS.

REPLIES TO QUESTIONS RECEIVED ON MISSIONS TO NON-CATHOLICS.

By Rev. Bertrand L. Conway of the Paulist Fathers.

In his preface to this book Cardinal Gibbons states that it "answers in a brief and popular manner the most important questions actually received by the author during the past five years of missionary activity in all parts of the United States from Boston to Denver." These words of praise are weighty, coming as they do from one who has himself prepared a work of the same nature, long since become one of the most popular books of the nineteenth century. Father Conway gathers under more than sixty titles a multitude of objections received by the apostolic Missionaries on their apostolic tours here and there in the United States. Not all of them affect immediately the special tenets of Catholicism. The rule of faith, the "notes" of the true Church, politico-ecclesiastical matters, peculiar institutions of Catholicism like celibacy, abstinence, fasting and indulgences, come in for a large mode of explanation. The Mass, the Sacraments, the Blessed Virgin and Saints, the like to come, are other sources of ignorance or misunderstanding. It is remarkable to what an extent these average objections of the non-Catholic mind square with the original polemics of Protestantism in the sixteenth century, or when they are new, are nearly all drawn from erroneous views of the great lines of the Church. It needs no profound work like Mosher's Symbolism to grapple with this material—one would say all after reading the book that the average American mind had been little touched by the advanced Protestant theological literature of the last two centuries. If these objections really represent the elements of religious doubt and hesitation in the American mind as regards Catholicism, there is reason for believing the assertion of Mr. Henry Sidwick in a late issue of the Atlantic Monthly, viz., that there is no longer any insurmountable doctrinal obstacle to the reunion of the Protestant churches with the Roman Church on the basis of her actual teaching. There are other instructive thoughts suggested by the examination of these curious statistics.

This little catechism may rightly hope to become a popular volume. Its place is already marked in the average Catholic home library besides the Faith of Our Fathers and the Catholic Doctrine of Faa di Bruno, not to speak of older works like Hay's Sincere Christian and Milner's End of Controversy. The style is quite suitable to the scope of the work—direct, clear and simple. There is a sustained effort to make known frankly and succinctly the elements of Catholic truth and discipline in a diction that avoids theological phraseology without losing fullness of care of itself, to be its own tongue, its own commentary. Its circulation should therefore be an unlimited one. Improvements will no doubt be suggested. Thus, the titles of all books cited are indeed printed in a special bibliography, but they might be again grouped with others in a logical order, to furnish a course of regular and progressive reading in Catholic theology and history. The titles of chapters ought to be numbered both in the text and in the table of contents, and this might be combined with a progressive numbering of all the paragraphs. Where an index subject includes several references, it might be well to introduce the practice of indicating in heavier type the page or pages where an objection is most efficiently dealt with. Finally, we cannot help suggesting that a companion volume of "Select Readings" be issued, drawn, where possible, from eloquent non-Catholic writers, and in the most judicious manner, from the best references made to act as a companion key to certain important lines of objection. We wish important lines of objection. We wish important lines of objection. We wish important lines of objection.

CHURCH INVESTMENTS PAY.

From the Journal and Messenger.

A Cincinnati paper, not given to great efforts in the promotion of the Christian religion, yet finds that money invested in churches and in the support of religious institutions, brings the greatest returns to the nation, if not to the individual. It declares that the marks of civilization are churches and school houses, and where the one is found there will always be the other. It says: "The best people in your neighborhood or town are church people. There may be hypocrites among them and a scoundrel or two, who would use the church to mask his dealings, but as a whole, these church people are the ones you need, both in social and business life. You need not worry about your daughter if she built up her social circle among the church people, and in your heart you are glad that your boy has found friends in the church, if you haven't set foot inside a house of worship in twenty years. The \$40,000,000 put into church buildings in 1902 will produce dividends while the world shall last. The money has been well invested."

SOCIALISM.

Recently in a powerful sermon delivered in the Cathedral at Denver, Colorado, Bishop N. C. Matz warned his hearers against accepting the teachings of Social Democracy. Lack of space forbids inclusion of the entire discourse, but the value and timeliness of the whole may in a measure be gathered from passages selected here and there. The staunchest friend of labor, from the days of Christ on earth, said Bishop Matz, "The Catholic Church has been the champion of the laborer. He called and gathered around him the laboring class, 'Come to Me all you that labor and are burdened, and I will refresh you.'" (Matthew xi: 28.)

From the great St. Paul, the Apostle of the Gentiles, who proclaimed the freedom of labor, by bursting the fetters of Onocimus, Philonem's run away slave, to Leo XIII., who wrote the now famous encyclical On the Condition of Labor, the Catholic Church never failed to strain every nerve in bettering the laboring classes. When she had freed them from the bondage of slavery, she devoted herself to heart and soul to educate them. She heart and soul to educate them. She heart and soul to educate them. She heart and soul to educate them.

Inhuman Persecution.

On the expulsion of the Brothers of St. Viator at Canonil, Rodez, the government officials found in the convent an old man of eighty years and another religious who was dangerously ill. The octogenarian and the invalid were both ordered to leave the premises, being referred to a hospital in an ambulance wagon. A few days afterwards the man of eighty, Brother Gayard, died, being unable to bear up under his grief at being torn away from the refuge in which he had hoped to end his days surrounded by friends. Deprived of the special attention which he required owing to his age and infirmities, he may be described as one of the victims of the policy of M. Combes. It is hard to say which is the greater, the cruelty or the inhumanity of that policy. The other day at Rouen nine Jesuits who have been secularized were fined sixteen francs for having dined together.

wherein universal suffrage should govern.

Wealth and power, agriculture and commerce, education and religion, in one word, all belong to the State, according to its doctrine, and shall be administered by the State, which says, "It shall be ours; we will regulate the wages of the workman and adjust both demand and supply; we will buy and sell at prices we shall have fixed ourselves; we will provide for the wants and desires of the sciences and churches and theaters and amusements to suit the wants and satisfy the desires of the people. Down with landlords, stock jobbers, contractors, money lenders; we, the honorable multitude, will possess and administer, enjoy and govern ourselves." Such is the dream of Socialism, closely allied at least if not a near kin of Communism.

Rosy as this dream may appear, none of us can afford to be deluded by its captivating appearance; our individuality, our happiness, yes, our very existence, are at stake. As long as men are men, full of prejudices and passions and prone to evil, such a state of things can never be realized. If we were all angels free from the imperfections under which humanity groans, with no prejudices to cloud our perceptions, no passions to poison our aspirations, no selfish propensities leading us astray from the path of righteousness; then, Yes; but until then, No; and that means never in this world.

Even in our religious communities, where men enter with a solemn vow to wage a war of extermination against every passion, to renounce, but have all things in common, to sacrifice their will in absolute submission to their superiors, to have but one mind and one heart like brothers and sisters of one family—how hard and heroic the sacrifice those who have made it, know well. The fact that comparatively few are able to make it proves its practical impossibility to frail human nature aided by the most potent incentives of divine grace. Socialism therefore is a dream and will never be but a dream as long as man is what we know him to be, an imperfect being, full of passions and prejudices. For this reason Christ, Who understood human nature perfectly, did not constitute the human family in the New Law under the pattern of a religious community. When the advocates of Socialism point to the gospels, saying, with Professor Graham, "that they are pervaded with the spirit of socialism and communism, as the predominant spirit, and that all throughout the ages of the Church's grandeur and power we find her saints speaking communism, the Church not condemning," they are lying; she never taught the fitness of compulsory communism; she never dreamed of equalizing fortunes by the compulsory action of the law; nothing could be further from her thoughts than such an idea. Her condemnation of socialism and communism, which is the logical development of socialism, proves this conclusively.

USELESS NUNS!

M. Combes and the anti-Christian persecutors whose tool he is are very fond of telling us that monks and nuns are useless members of French society, and that the country can well do without them. The following from an excellent Courier d'Anvers is an excellent reply to such sophistry: "At the hospital of St. Fleur, a nursing Sister, a nun, by name Sister Pauline, has been attacked with small-pox, and so seriously that her life is despaired of. While nursing a small-pox patient, a poor laborer who worked on the railway between Bort and Neussargues, and who died last week of the terrible malady, Sister Pauline caught the infectious disease which will end her life. She is twenty five years of age! And such noble women, in the estimation of M. Combes and his followers, are useless! No wonder the journal which records this sad event asks: 'Will those who talk so glibly about expelling come themselves to perform their wife or daughter to perform the dangerous and disagreeable duty which has cost this holy nun her life?' One would think such an incident of itself would suffice to bring Frenchmen to a saner frame of mind.—London Catholic Times.

BINDING OBLIGATION TO SEEK THE TRUTH.

Christianity is either true or not true. If it be not true you can do and think as you please. But if it be true, the reason itself tells us that there is nothing more unreasonable—there is no greater folly—than to live as if it were not true. But perhaps you are in doubt; you do not know whether to believe that Christianity is true or not. Well, as to whether pains to satisfy yourself as to whether it is true or not? If you are not taking pains to satisfy yourself, is that reasonable? asks the Boston Review.

Suppose you were advised in some way that a large fortune had been left you—a magnificent and very valuable estate—in some foreign country, and you did not know whether the report was true or not—you were in doubt about it—do you think you would content yourself with doubting; that you would continue to live on in an indifferent state of mind and take no pains to satisfy yourself whether you were really entitled to the estate or not? You know very well that you would not. On the contrary, you would be wide awake at once, and you would take advantage of every means within your reach to ascertain the real facts in the case. You would employ the ablest counsel; you would have the records carefully searched; you would spare no pains or expense until you had determined the question definitely, whether the estate did or did not belong to you.

Well, what is the most magnificent estate the sun ever shone upon, what is the world itself with all its wealth and magnificence, compared with the inheritance of the saints in light? "promised us in the Gospel of Jesus Christ? Yet the question, perhaps, seldom or never enters your mind whether you have a title to that inheritance or not. Perhaps you have a vague idea of a heaven hereafter—some kind of a place of happiness which you hope, in some unaccountable way, to reach at last; but you have not the slightest evidence that you will ever reach such a place. On the contrary, in the light of Christianity you have every reason to fear that your condition will be anything but a happy one. The solemn truth is that you can not afford to run any risk. The consequences are too tremendous. The stake is for eternity—eternal happiness or eternal misery—and you can not get rid of it. You can not shirk the responsibility of deciding.

A LATE INDULGENCED PRAYER.

Philadelphia Catholic Standard and Times.

The following prayer was published to express the schismatic efforts of the "Los von Rom" sect; it first appeared in German: "O Jesus, mein Heiland und Erlöser," etc., at Vienna, in 1902, and later at Paris, translated into French. Here is an English translation: "O Jesus, my Saviour and Redeemer, Son of the Living God, behold us here prostrate at Thy feet. We ask Thy pardon and make an act of reparation for all the blasphemies against Thy Holy Name, for all the injuries which are offered to Thee in the Most Holy Sacrament of the altar, for all the irreverences against Thy Most Holy Immaculate Mother, for all the calumnies against Thy Spouse, our Holy Mother the Catholic Church. O Jesus, Thou Who hast said: 'Whoever you shall love the Father in My name, I will give unto you.' We pray and beseech Thee for our brethren who are in danger of sin, that Thou wilt preserve them from the allurements of apostasy; save those who are already on the brink of the abyss; grant to all the light and discernment of the truth, courage and perseverance in faith and an active charity. Therefore, most merciful Jesus, in Thy name we pray to God, Thy Father, with Whom Thou livest and reignest, in union with the Holy Ghost forever and ever. Amen."

Christ? Yet the question, perhaps, seldom or never enters your mind whether you have a title to that inheritance or not.

Mgr. Saverio Herrero y Espinosa de los Monteros, one of the seven new Cardinals just created, is one of the most interesting men in the Church. For years before he took orders, Cardinal Espinosa was winning laurels as one of the most learned lawyers in Europe. He was appointed a Judge and eventually president of the Court of Assize. He was honored with the degree LL. D. by his alma mater, the University of Salamanca. At the age of thirty-five he gave up his legal practice, and renouncing everything worldly, he entered the Congregation of Oratory. Pius IX. made him Bishop of Victoria in 1876. Six years later he was transferred to Cordova as its Bishop, subsequently to Cordova and five years ago he was given the important archbishopric of Valencia.

THE NEW CARDINAL.

The new Cardinal is eighty years of age, but despite his long years of arduous and strenuous work is very active to-day.

A PRINCE AS A SERVANT.

A remarkable career ended the other day at Prague, when the grave closed upon the mortal remains of Bro. Karl, the Benedictine. Brother Karl was a priest, but his love of poverty prompted him to seek the recreation of the lowest servant. He was bent upon making himself the menial of the monastery, and his superiors felt bound to give him an opportunity to practice the exalted virtue for which he hungered. He was of noble blood. The story of his early life runs thus: Prince Edward Schoenburg, handsome, dashing, and of exceptional promise, followed arms with much éclat till his thirty-third year. A change came over his spirit. One day, without warning anybody, he rode to the stables from the parade grounds and standing at attention in full uniform, asked the prior for admission. The head of the order at first refused, but Prince Edward broke his sword, threw away his epaulets, decorations and many-colored coat, and begged for a monk's habit and went to Rome, studied theology and was ordained. The rest has already been told. His conversion, his vocation, his long years of servitude make a moral miracle not to be found outside the Catholic Church.

PROF. HONEY OF NEW HAVEN.

Prof. Frederick R. Honey, of New Haven, formerly professor of mechanical drawing in the Yale Scientific School, has been received into the Church and made his First Communion June 7.

BEAUTIFUL PICTURE OF POPE LEO XIII.

This magnificent painting of His Holiness Pope Leo XIII. is the work of one of New York's most celebrated artists, J. A. Mohler, who, in painting this picture, has had the advantage of the constant criticism and advice of the highest dignitaries of the Catholic Church in America, who have devoted unusual time in going over the details of this painting with the artist so that the finished work would be as near perfect as anything that has been brought out. It is, indeed, a portrait true to life. Six 22x27. The work has been sold at an expense of over \$5,000, the lithograph being finished in twelve separate printings on the highest grade of chrome paper, and has been treated in a very artistic manner. Post paid, 50c. Address CATHOLIC RECORD OFFICE, London, Ont.

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