FEAST OF THE ASSUMPTION AUGUST 15TH "A NIGHT PRAYER" By Father Ryan Dark! Dark! Dark! The sun is set; the day is dead: The feast has fled;

Thy Feast has fled;

My eyes are wet with tear unshed;

I bow my head;

Where the star-fringed shadows softly

sway
I bend my knee,
te a homesick child, I pray,
Mary, to thee.

Dark! Dark! Dark! And, all the day—since white-robed priest In farthest East, In dawn's first ray—began the Feast,
I—I the least—
Thy least, and last, and lowest child,
I called on thee! Virgin! didst hear? my words were wild Didst think of me?

Dark! Dark! Dark! Alas! and no! The angels bright, With wings as white As a dream of snow in love and light, Flashed on thy sight; shone like stars around thee I knelt afar-A shadow only dims the scene

Dark! Dark! Dark! And all day long, beyond the sky, Sweet, pure, and high, The angel's soag swept sounding by
Triumphantly;
And when such music filled thy ear, Rose round thy throne,
How could I hope that thou wouldst

Where shines a star!

My far, faint moan?

Dark! Dark! Dark! And all day long where altars stand,
Or poor or grand,
A countless throng from every land,
With lifted hand, Winged hymns to thee from sorrow's

In glad acclaim; How couldst thou hear my lone lips wail Thy sweet, pure name?

Dark! Dark! Dark! Alas! and no! Thou didst not hear Nor bend thy ear, To prayer of woe as mine so drear; For hearts more dear Hid me from hearing and from sight This bright Feast-day; Wilt hear me, Mother, if in its night I kneel and pray?

Dark! Dark! Dark! The sun is set, the day is dead; Thy Feast hath fled: My eyes are wet with the tears I shed; I bow my head; Angels and altars hailed thee, Queen To-night what thou hast ever been-

Dark! Dark! Dark! Thy queenly crown in angels' sight Is fair and bright; Ah! lay it down; for, oh! to-night Its jeweled light Shines not as the tender love-light

A mother to me!

shines, O Mary! mild, In the mother's eyes, whose pure heart

pines For poor, lost child!

Dark! Dark! Dark! Sceptre in hand, thou dost hold sway In angel-land; but, fair Queen! pray Lay it away. sceptre wave in the

above Where angels are; But, Mother! fold in thine arms of love Thy child afar!

Dark! Dark! Dark! Mary, I call! With hear the prayer
My poor lips dare?
Yea! be to all a Queen most fair,
Crown, sceptre, bear!
But look on me with a mother's eyes From heaven's bliss; And waft to me from the starry skies A mother's kiss!

Dark! Dark! Dark! The sun is set; the day is dead; Her Feast has fled; Can she forget the sweet blood shed, The last words said
That evening—"Woman! behold thy

Oh! priceless right, Of all His children! The last, least one, Is heard to-night.

BONAR LAW AND HIS ORANGE ARMY

A SAMPLE OF THE REAL IN-WARDNESS OF THE WILLIAM-ITES. A WARNING TO CANA-DIANS

Press Despatch London, August 6.—The Ulster people seem to have gone a step too far and placed Bonar Law and the Unionist leaders generally in the ridiculous position of condoning bloodshed in Belfast while trying to keep up the shouting about armed resistance and Home Rule. The whole subject was threshed out in night in a debate in which the Unionist

in fighting, but pending the rebellion the Government must quell disorder in Ulster, even by means of soldiers if need

This reductio ad absurdum doesn't then to do some lively side stepping in the last couple of days. The situation is made all the worse for the Unionists that it stands for all varieties of fantassities that it stands f

because they have been denouncing Asquith & Co., for their failure to put down the dock strike and rioting in London by military force.

It is undeniable that however serious

It is undeniable that however serious and lamentable in their consequences the dock strike riots may be they are spasmodic exhibitions of the fury of defeated and desperate men, without plan or purpose, and are in the main deprecated by labor leaders. On the other hand, the attacks on the Home Rule workmen, both Protestant and Catholic; in the Harland & Wolff and other ships and of Balland display registral sizes. in the Harland & Wolff and other ship-yards, of Belfast, display painful signs of deliberation and organization. They are prompted by no immediate crisis and are not provoked by any act on the part of the Home Rule element, as they appear as the direct products of the reckless doctrines of violence and disorder preached by Unionist leaders. In point of atrogity these outrages have seldom of atrocity these outrages have seldom been equalled in this country. In one case cited in the House of Commons a case cited in the House of Commons a group of Orangemen actually held a Home Rule workman, who had been divested of his clothing, above a blazing furnace until a group of more sensible workmen, armed with sledge hammers, rescued him. One group of Home Rulers had to jump into the water and swim away to save themselves. Another man was plunged into selves. Another man was plunged into a barrel of tar and was saved from an unspeakable fate only after a desperate

ilar sort were cited by the speakers, not from the newspapers of their party, but from such Tory organs as The Morning Post and The Daily Telegraph.

The debate arose over a speech of Bonar Law made on July 27 at the Duke of Marlborough's Unionist rally, in which the leader of the British Conservative pary unblushingly proclaimed the doctrine of armed resistance to the opera-tion of an act of Parliament. Mr. Devlin, Home Ruler, goaded him into a a reputation of the declaration on the floor of the House and then to adding that he would resign the leadership of the Conservatives if he did not believe that the members behind him did not be lieve and agree with him. This attitude causes the most painful impression, especially among his own allies. The idea of the titular head of a great English party—above all a Conservative party-preaching armed rebellion, not against the act of a tyrannical Stuart, but against a decree of Parliament itself

but against a decree of Parliament itself
—that body which, according to sacred
traditions voices the will of the British
people — is obviously repugnant to every
tradition of British history and ever
conception of the British constitution.
Coupled with irrefragible proofs of
wanton violence and cruelty in Belfast,
these Bonar Law outbreaks have unquestionably injured the cause of Unionism beyond repair. Whatever wavering ism beyond repair. Whatever wavering there was in the prospects of Home Rule weeks ago it now seems a foregone con-clusion that the bill will triumphantly pass the Commons at the earliest moment. Even the pretext that it was not approved by the people at the last election was exploded in the Commons debate by Mr. Primrose, M. P., who pointed out that Lord Lansdowne, on the eve of the poll, emphasized to the electors the meaning of the issue, namely, that the prime minister had made it perfectly plain that after the act had been passed by Parliament he would immediately use

to secure Home Rule.
Mr. Asquith, in his speech, once again showed the value of courage in British politics. He emphatically declared that the whole United Kingdom must accept the authority of the King, the Lords and the Commons that the citizen must even submit to a law that was distastecrown would be arrayed against the Orangemen if they pursued the present

# WHAT IS SOCIALISM

HARD TO DEFINE-SCHEME LAID BARE BY AN EXPERT

Whosoever undertakes to analyze Socialism by any method of pure reason ing known to masters of science, philoso phy or theology, takes noon himself the task of a man engaged with the problems of perpetual motion and the elixir of life. When you are persuaded that you have mastered Karl Marx and his So clalistic creed, you learn with disgust that Socialism long ago repudiated Karl Marx. Then you turn to the works of the Socialists, the elder Robert Owen, to Frederick Engels, Bellamy, St. Simon or La Salle and, after months of study, you are blandly told not one of these writers represents the Socialism of the present day. Then gather up the doc trines of the spokesmen of the hour. of Eugene Debs, Wells, Spargo, Vail, London, Sinclair, Russell, Wilshire, and what does it profit you? The first ad-vanced Socialist you encounter will smillingly inform you that these names trand for no authority with real Social stand for no authority with real Social sts, says Rev. W. R. Harris, LL. D., in

ists, says Rev. W. R. Harris, L.L. D., in the New World.

In despair you appeal to those around you and beg for a definition of Socialism and the voices you hear confuse and confound you. Nor do the books written, the speeches delivered and the pamphlets published in refutation of Socialism, decisive and comprehensive as they may be have any deterrent effect upon Socialism or upon any Socialist. They were decidely worsted.

The situation was eleverly summed up by Ramsay MacDonald at the close when he sald: "Here is Bonar Law proclaiming that Ulster will be justified, sophistries and contradictions of Socialists and Socialism. Socialism is impos sible of definition, and that which not be defined has no concrete exist-ence. It is like "sin," and so complex that it stands for all varieties of fanta

these and other mental aberrations and dangerous theories find hospitable shelter under the red flag. "We make war," declares Marx, against all prevailing ideas of religion, of state, of country, of patriotism. The idea of God is the keystone of a perverted civilization."

Jules Guanda, a Franch Scaleliet

keystone of a perverted civilization."

Jules Guesda, a French Socialist teacher, affirms that the family is but an odious piece of property, while Gabriel Deville (whose name by—in this instance—an unfortunate rule of pronunciation must be accented on the last syllable), tells his Socialist followers that when property belongs to the State "marriage will lose its reason for existence, and boys and girls may then freely and without fear or censure listen to the promptings of their nature."

As it is impossible to accurately define Socialism, we look around naturally for some divisionary lines, by the aid of

some divisionary lines, by the aid of which we may submit its parts to exam-ination. And again we are confronted with a problem impossible almost of solution. Socialism has no creed. At least no man or body of men commissioned with authority to write and pro-claim the doctrinal creed of Socialism has so far appeared. And without statutes, charter or acts of its synod or utes, charter or acts of its synod or parliament to guide us, how can we classify it? Mr. Tanzelman in his book "Superstitions of Socialism," makes an attempt at a broad, general classification of Socialists. Like every one who has attacked the problem, he appreciates the difficulty of the task. Undaunted by the failure of others, Mr. Tanzelman begins his labors courageously and, if he begins his labors courageously and, if he has not completed his contract entirely to our satisfaction, he has achieved a

air measure of success. He divides Socialists into three Socialists who think we are not

governed enough, and who aim at increasing the power of the "State So-(2) Socialists who think we are too much governed, and who wish to dimin-ish and ultimately extinguish the power of the State. These, he deems it honest

should be known by the name they have chosen for themselves, "Commercial Anarchists." Socialists whose purposes are not clearly defined and whose aims are to vague to be specifically classified, he calls "Nebulous Socialists."

This much at least we may safely affirm. As Protestantism, with its multitudinous divisions, subdivisions and separate parts, is the enemy of the Catholic Church, Socialism in its parts and in its entirety is the foe of Christianity, and of Christianity, and of Christian civilization. No feint or skill of fence of the skillfullest defender of Socialism can parry this

In 1910 there appeared in London the "Life and Letters of Laicadio Hearn."
Mr. Hearn died a few years ago. He
was an educated mau, a thinker, who was an educated mau, a thinker, who had seen much of men and of the world. He did not pose as a prophet or the son of a prophet. He was a student of the past and from the history of the past he cast the horoscope of the future. He was a social clairvoyant: he was not a trance medium, but he was a man who predicted what would happen and this is what he predicted:

"Would-be reformers are toiling for Socialism and Socialism will come. It will come quietly and gently and tight-en about nations as lightly as a spider's web; and then there will be revolutions. Not sympathy, fraternity, and justice, but Terror in which no man will dare to lift up his voice. The rule of the many will be about as merciful as a calculating machine and as moral as a lawn mower. What Socialism really means no one seems to know or care. It will mean the most insufferable oppression that ever weighted upon mankind. The state itself will become a monstrous trust."—Letters of Lafcadio Hearn from Japan, 1894 1904.

If Socialism control the State, the "Coming Slavery," predicted by Spencer will soon be upon us. Wheever has studied intelligently the past and the nature of men, knows that man in general, if left to himself, is too wicked to be free. He who examines human nature in its heart will understand that, whereever man believes himself superior to law and authority, there are no means except by the help of armies of govern-ing men as national bodies. All gov-ernments require for their permanence and stacility, either slavery which will diminish the number of acting wills in the state, or a divine power, like the Catholic Church which neutralizes the natural asperity of those millions of in-dependent wills and enables him to act in harmony without mutual injury. When the law, the military power, com-mercial and industrial interests and the press will be as one, working to pre-serve the form of the new Socialism, then must appear the 'Coming Slavery" of Spencer, or the "Terror" of Hearn, "When no man will dare to lift up his voice."—Buffalo Standard and

# VENICE IN THE VATICAN

This Rome dispatch in a recent issue of the Sun is worth reading again:
"Pope Pius for the first time in his life saw a moving-picture show. The apparatus was set up in the Vatican, with his permission, and a film showing the Campanile of Venice was thrown on

No doubt Pius X's memory is full of soft and beautiful pictures of the Venice which he knew and loved and has not ceased to love. The coarser moving picture will enable him to compare the new campanile with the old and to detect changes and not too lovely "improvements" here and there: but the domes and horses of St. Mark's, the winged lion of St. Mark, St. Theo-dore on his crocodile, a hundred bridges, a hundred churches and more than any of them, perhaps, the cooing of the pigeons in the Plazza, the soft lapping of the water in the canaletti,

the very color and odor or malodor of religionless citzienship. Here is the it; these are with him. He sees the old home. So each of us, in our humthe very color and odor or malodor of it; these are with him. He sees the old home. So each of us, in our humbler way, looks back to some lost elysium or finds in his birthplace or early home a lasting charm. There is something sympathetic to all of us in this backward gazing, in this holder of St. Peter's keys, the saintly old man of the Vatican, looking from his august seclusion at the Venice of his memory. Dulces reminisoitur Argos.—New York Dulces reminiscitur Argos.—New York

#### PASTOR RUSSELL LEANING ROMEWARD

Pastor Russell of Brooklyn is touring the country, preaching before mixed congregations. While we do not agree with all Pastor Russell's doctrines, it appears that he is leaning Romeward, as may be deducted from the following extract from a recent sermon of Rev. Mr. Russell's :

"The oneness of the Church of Christ is everywhere made prominent in the Bible. Sects and parties are nowhere recognized. Nowhere is it intimated that Christ has various churches — for instance, the Roman Catholic, the Anglican, the Greek, Presbyterian, Congregational, Lutheran, etc. On the contrary, there is but the one "Church, which is the body of Christ," and that Body of Christ has but the one Head

Jesus.
"We not only find that Christ and the Apostles established but the one Church, but we cannot think of any reason why these should have established more than one. Nothing is plainer than that our sectarian divisions arose from our neglect and loss of with faith orner delivered what the "the faith once delivered unto the saints." (Jude 3.) As the divisions came in, the errors came in with them and, as the errors go out, so also

sectarianism pass away.

It is quite true that there is no intimation in the Bible that Christ ever knew of a Protestant church. Christ knew only one church and that church was the one church which He founded, not one founded by one of His creatures. Surely, as Pastor Russell says, "we cannot think of any reason why Christ and the Apostles should have established ore than one church."

"As the divisions came in, the errors came in with them; and as the errors go out, so also will sectarianism pass

Why not have unity, Pastor Russell. by removing the errors and consequent-ly sectarianism? Why not rejoin ly sectarianism? Why not rejoin Christ's Church and worship therein as your forefathers did? Why not start an Oxford movement in America, Pastor Russell? — Catholic Sun.

# FAILURE OF PROTESTANTISM

On numerous occasions illustration has been given of the fact that Protestant-ism is rapidly going to pieces. And this, too, in spite of the novel methods and the enormous sums of money that some of the sects are employing to keep it together and have it continue as

The claim is quite common, and even conceded by not a few Protestant min-isters, that it lost its power with the people. Its pulpit is preaching to menless pews on the popular topics of the times, and resorting to strange and sensational ways to attract meager congregations. The Sunday school has be-come a breeder of nothing better than a faddish or spasmodic church attendance.
As a necessary consequence of these

tering promises. Not long ago we showed the number of barred and abandoned churches of a certain sect in a certain portion of the State of Missouri. The recital must have been distressing, indeed, to our separated brethren of that particular Protestant affiliation. But bad as the showing was, after all it was nothing compared to conditions which are said to obtain in another certain town up in the State of Minnesota called Luverne

A local paper—the Tribune—writing of the situation, says that the Campbellite, or Christian Church, which originally enjoyed a large membership, has been obliged to disband. The Unitarians obliged to disband. The Unitarians have abandoned their services and Sunday-school and rented the parsonage. The Episcopalians have dismissed their minister for the lack of support and leased the rectory. The Presbyterians have rented a portion of their handsome building to the Public schools, while the minister's salary and a respectablesized congregation are gotten together with equal difficulty, while the other evangelical churches are facing the same

situation.

Some day our well-intention but hardheaded brethren in Minnesota, Missouri
and everywhere else in this country,
where similar conditions are rapidly developing, will realize the cans

Godless system of education. Long years ago when Catholicity began to sound the moral and religious dangers of that system, Protestantism set up the cry of traitors to flag and country. Catholics were verbally in-sulted and assaulted for demanding a change in the system that would admit of a reasonable, equitable and practical introduction of moral training. Instead of studying the solution proposed, Protestantism set forth its efforts against any change and foolishly fancied that the system would forever return to its numerical strength and sectarian per

getting away from that folly to-day. But the long pursuit of it has been Protestantism's undoing. It will take at least two generations to retrieve the losses even if the Catholic solution were applied. And if it be not applied. Pro stantism in this country is going or

the rocks.

Our religionless system of public education has produced, and is producing, a

are becoming common to Protestantism throughout the entire country, the reason why Protestantism has lost its power with the people and is going to

pieces.

Luverne bears testimony to the fact and the paper quoted substantiates the evidence in the following statement: "The only church in the city which bears the marks of financial prosperity and interest in attendance is St. Cath-erine's Catholic Church. This society has the finest building in the city and a regular attendance on Sunday that leaves nothing to be desired."

The why and wherefore of this strik-ing contrast should attract the serious attention of our separated brethren not only in Luverne, but everywhere, for it is everywhere to-day the same. Pro-testantism, being a human institution, of course, it has not the adhesiveness and the vitality of divine promise to build more Consequently its attaility build upon. Consequently its stability is continuously endangered. But its est opportunity for extension and existence rests upon moral and Christian education of its youth. It has failed in this, and having failed, is therefore failing itself .- Church Progress.

### UNPUPLISHED SERMON OF FATHER ABRAM RYAN

DISCOURSE ON PRAYERS OF CHILDREN DELIVERED BE-FORE GIRLS IN MOBILE

The following beautiful sermon on the prayers of children, delivered by the famous poet priest of the South, Rey. Abraham Ryan, before a class of girls in Mobile, was published for the first time in the current issue of The

God loves children. Your innocence and youth make you dear to Him. He loves to listen to you and grant your prayers. Once in His public life when He was preaching, the little children gathered around Him. His Apostles, fearing they were becoming too trouble-some wished to send them away but Jesus said: "Let them alone; and suffer these little children to come into Me for of such is the kingdom of heaven."

It is a fact that there never were children found among those who perse-cuted our dear Lord. Perhaps the very men that were engaged in nailing Him to the cross had children at home were weeping bitter tears over the cruelty of their fathers. And take notice from Genesis to Apocalypse not one mention is made of a wicked little girl; but we read that when our Lord entered Jerusalem on Palm Sunday that the children were among the first to raise their voices in His praises and strew branches in His path.

TRADITION ABOUT ST. AUGUSTINE Oa another occasion when speaking to His Apostles and inculcating the virtues of humility and simplicity, laying His beautiful hand on the head of a little child standing near, He said: "Un-less you become as this little child you shall not enter the kingdom

heaven."
This little child, a tradition says, became the great St. Ignatius who, after becoming a Christian, became a priest and then the Bishop of Antioch that finally suffered for the faith. He was taken captive to Rome and condemned

to be devoured by wild beasts. Hearing, however, that the people had sent a petition to the Emperor for his life, he wrote one of the most beau-tiful letters ever written, telling them not to ask for his life, but to let him be ground to pieces as the wheat of the pure Host is ground. He never forgot that our Saviour had made him a text

for the instruction of the multitude.

Now suppose our Blessed Lord should lay His hand on the head of you who are pure an innocent, of you whose prayers rise like incense to the throne of God, prayers which are not the cold form of words pronounced merely by the lips; and suppose He were to say to that wicked world out there; "Proud world, wicked world out there; "Froud world, unless you become as this little child you cannot have any share in My kingdom," would ye not willingly suffer all things to save that world?

EFFICACY OF CHILDREN'S PRAYERS

Yes, children, to you the weeping Angel of that same thoughtless world looks for prayers. For what key is it that sometimes opens the gate of that beautiful paradise for some near and dear one? It is the prayers of some little child. And often when a father a brother or some loved one who, after neglecting his duty, has been brought back to God, people attribute the conversion to a sermon of a priest; but the priest more often attributes it to the prayer of a child.

Frequently the parents stand between a child and its duty to Gsd; but that child can always kneel between them and God; and with its weak little arms linking God and the parents, can hand them back to God.

You may think you hold a very insignificant position in the Church; but you hold a supreme position in it. About ten years ago, a celebrated French prelate accounting for the growth of the Church, after having brought forward all the usual reasons in Scripture, adduced another reason simple but forcible,—the prayers of the Church's children. These precious little Our Fathers and Hisii Marys, what good do they not do in spreading the Gos-pel through the world, and in carrying mercy, peace and joy across the ocean to all parts of the earth and down to purgatory?

TREASURES OF GRACE Dear children, there is much sin and forgetfulness of God in the world, and

Oh! if they would only listen, they would hear His voice, His footsteps and the rustling of His robes as He passe among them!

among them!

Children, prsy for those sinners.

Thus you will be laying up treasures of grace, not only for them, but for yourselves; not only for the present, but for the future. And perhaps long years from now, when some unknown trial or tempta now, when some unknown trial or tempta-tion confronts you, and your courage and

tion confronts you, and your courage and resolutions begin to waver, then will be given fresh grace and strength to go generously on in the path of virtue.

And you will wonder why the grace was given? God will remind you of the times when you prayed for sinners' souls. And though the days may come cloudy and windy, and cold, yet within there will be brightness and light of God's inspiration; and the wattings of God's inspiration; and the waftings of His love to your own souls will be like the mighty winds of Pentecost to warr and strengthen you.-Boston Pilot.

#### A SECULAR JOURNALIST ON THE EXISTENCE OF HELL

TO DENY IT IS TO DENY THE THE JUSTICE OF GOD

The excellence of the Chicago Inter Ocean's" editorial page—its ability, sanity and comprehensiveness—has often been commended by us. On all subjects, religious, social, political, literary, etc., Mr. Hinman expresses views eminently worthy of consideration. Even when one is farthest from agreement with him one is forced to admire the sincerity of his convictions and his

forceful manner of expressing them.

A recent editorial on the existence of hell would interest a theologian of the new German school quite as much as it will commend itself to the American man in the street. The arguments are not new; of course, but they are set forth in a way that makes them appear so. The article was suggested by the affirmation of an organization calling itself the international Bible Students Association, at a recent conference somewhere in Maryland, that the hell

Scripture does not exist.

Mr. Hinman begins by saying: "The lea that justice is not an attribute of God has become somewhat popular of late years. It is a symptom of the same sort of weakening of the mental and mortal fibre which is exhibited by the Hull House type of 'sociologist,' with his notion that crime is 'environ-ment' 'or disease,' and that criminals are to be pitled rather than punished. He then proceeds to prove that the existence of hell is a corollary of the justice of God, and to show that if in the other world the fate of the just and unjust were the same, there would be no moral sanction for such punishments as are inflicted on wrongdoers by hu-man laws. We quote the greater part of the editorial:

"We are taught, and we believe on the evidence of both revelation and reason that the mercy of God is infinite. But so is necessarily the justice of God And, aside from the clear Scriptura teaching, there is certainly nothing illogical in the belief that he who dies a defiant violator of the divine law, and a persistent rebel against it. will after

in hell.
"Theologians of every school and sect if there be no repentance what then? Is God to be mocked by the violator of

"To put the case in another way. We know that nature—the laws which govern the material universe—is essentially unforgiving. If a man abuse his body by excess of any kind, the penalty must be paid. By moderation and sobriety the scars of the self-inflicted wound may be hidden, as a tree hides the passing slash of the woodman's axe upon the bark. But the scar is still there, and the scientist, coming perhaps a century afterward, when the tree is decaying

afterward, when the tree is decaying with age, may lay his finger upon it.
"So if a man continuously and repeatedly abuse his body by debauchery, its wounds become so many that he pays the final penalty by extinction of the body's life. And isit not also possible that the sinner may so wound and scar his moral nature and his soul, and so give such offense to the outraged justice of God, that his sins bring to him such punishment after death as to answer all human imaginations of hell? If it be not so, then God is not infinitely just. And which of the clerical or lay shrinkers and shirkers oi punishment will dare say

"To deny the possibility of punishment for the perversely sinful soul after death to seek to deny the existence of a heli, is to deny the justice of God and to up root the moral sanction for the punish ments which human justice, for the indispensable protection of well-doers against evil doers, always has been and

will be compelled to inflict."

The International Bible Students' Association has requested all ministers to state their position on the doctrine of hell. Before doing so they should ponder well this editorial. Many of them, we fear, have ceased to believe in "the lake of fire and brimstone," or they would be more in dread than some of them are of bearing false witness against their Catholic brethren.

The other day we saw one of the sweetest little mysteries that ever Nature colored. On one stem growing in a cottage yard were three differentlytinted roses—one white, the other pink, and the third red. So we thought were faith, hope and love—all springing from a divine source-and not differing subforgetfulness of God in the world, and yet ever in the noise and busy tumults where men are sinning, they forget He is there whispering to their hearts.

a divine source—and not differing substantially, save in tint, as faith itself is a gift of love, and hope kindred to both and the illumination of either.—Union and Times.

## CATHOLIC NOTES

One of the grandest Cathedrals in the world, and least known to tourists, is that of Durham, in England. It was begun by the first Norman Bishop, Walchter in 1093.

The Cathedral College, New York, is said to be the largest Preparatory Seminary in the world, surpassing in number of students the Petit Seminary of Paris by one hundred.

The manuscripts contained in the Vatican library number 40,000 and surpass not on y in number but also in value and interest those of all other libraries in the world combined.

Recently His Eminence Cardinal Gibbons celebrated the seventy-eighth anniversary of his birth. He was the recipient of hundreds of telegrams and letters of congratulation.

On May 8, the keys of the Church of Notre Dame at Geneva, Switzerland, were handed back to the Catholics, from who they had been taken thirty-seven years before.

After rearing a family of 10 children, 4 of whom will be ordained priests in the Jesuit Order, Mrs. Sarah Scott of Springfield, Mo., has taken her final vows as a nun in the Order of the Visitation. Mrs. Scott will be known in religion as Sister Mary Ignatia.

An orphan asylum, representing an expenditure of \$2,000,000, was recently opened in the city of Mar del Plata, Argentina. It is the gift of 2 Sisters, the Senoras Conception Unzue de Casares and Maria Unzue de Alyear, to honor the memory of their parents. It is destined for convalescent children.

The King of Saxony, August, is a Catholic. His brother, Prince Max, is a distinguished priest.
The King occupies the somewhat unusual position of being a Catholic ruler over a Protestant land. Out of a population of about 3,000,000, only about 80,000 are Catholics.

The many readers who have enjoyed the stories of Irish life by George A. Birmingham will hear with interest of an honor bestowed on him recently. The Rev. James O. Hannay, as the author is in private life, has been elected a canon of St. Patrick's Cathedral, Canon Hannay, who is rector of Westpointed Bishop of Killaloe.

A miracle is reported at the shrine of Ste. Anne de Beaupre. A young lad of eight, Paul Savard, of Cummings Bridge, near Hull, who came on the pligrimage in a crippled state, able to walk only with the aid of crutches, recovered the use of his limbs and left the crutches at the shrine. The cure is said to be one of the most complete and self evident

It has often been thought that all Popes had to be Italians. To disprove that statement the following facts are that statement the local partial winds are worthy of note: Among the Popes there have been 104 Romans, 104 natives of other parts of Italy; 15 Frenchmen, 9 Greeks, 7 Germans, 5 Asiatics, 3 Africans, 3 Spaniards, 2 Dalmatians, 1 Hebrew, 1 Thracian, 1 Dutchman, 1 Portuguese, 1 Candiot and 1 Englishman.

death suffer the consequences of his sin Simon Wolf of Worcester, Mass., who died in that city recently, left a tract of land, with buildings on it, in New agree that the condition precedent to pardon and mercy is repentance. And if there be no repentance what then? Is that Mr. Wolf spent about a month suffering from bronchitis. The hospital authorities were agreeably surprised that he had left property to the institution.

> The most interesting and most exquisite house of prayer in the world is the Little Temple of the Lord's Prayer in Palestine, erected on the spot where it is believed the Saviour taught His prayer to the disciples. The little temple is of pure white marble, with temple is of pure write marole, with simple straight lines' distinctly unlike the architecture of the Orient. "Our Father who are in Heaven" in every known language is carved on the walls and columns and is the only decoration of this supremely lovely place.

> "Our secondary schools and colleges Our secondary schools and colleges too often turn out efficient but Godless, cynical, debauched, unsocialized young men and women—a curse instead of a blessing to the home as well as to so-This statement was the climax cieby." of a heated arraignment of moral condi-tions and teaching methods in American schools, made recently by Professor Theodore G. Soares, of the University of Chicago divinity school, in a lecture on 'Moral and Religious Education in the Public school."

A number of noble ladies have at or time or another taken the veil, but it is exceptional for one in the position of Lady Mary Ashburnham, the only child of an earl, to retire from the world. Two sisters of the Duke of Norfolk are nuns—Lady Monica Howard, who is a Carmelite and Lady Etheldreda Howard who is a Sister of Charity. The latter is the "Little Ethel," for whom Father Faber, author of many popular hymns and first Superior of the Brompton Ora-tory, wrote his "Tales of the Angels."

The Catholic Immigration Association of Canada has appointed Rev. Father Kowalski of the Holy Ghost Church assisted by Rev. Father Nantzik, to devote their services to the cause of the devote their services to the cause of the incoming Polish and Ruthenian immigrants who flock into the West in thousands from continental Europe. The trains will be met at Winnipeg by The trains will be met at Winnipeg by the Fathers, and a system of recognition introduced by Father Casgrain who meets the immigrants on their arrival at Quebec, will be adopted. It is felt that by keeping a tab on immigrants in this