

BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS, CUSHINGS, BALLOT BOXES, CUSHINGS, MANUELS, CATHOLIC SOCIETY REGALIA OF ALL KINDS, PINS AND BADGES, C.M.B.A. REVERSIBLE BADGES, ETC. EASTERN COMMISSIONS A SPECIALTY.

E. B. A. Davitt Branch No. 11. The members of Davitt Branch No. 11, Toronto, in accordance with their annual custom, received Holy Communion at St. Helen's church, on the first Sunday in August.

At the last meeting of the branch one member was elected and the following were initiated at the next meeting. The members unanimously decided to run arolley car monthly excursion on Thursday, Aug. 23, accompanied by a first-class band.

O'CONNELL ANNIVERSARY, AUGUST 6. The members of the city branches and circles, with their friends, held their annual excursion and picnic, on August 6, to St. Catharines. The party was very successful.

OUR SEPARATE SCHOOLS. THE PRESCOTT SEPARATE SCHOOL. ED. CATHOLIC RECORD: In case some of your readers are under the impression that there are no separate schools in Eastern Ontario...

Dear Sir:—I am a pupil of the Separate school, Guelph, who at the recent entrance examinations, of whom twenty-one were successful, or 84 per cent. of those sent up, a record not known in any other school in the Province.

Guelph, Ont., Aug. 6, 1906. Dear Sir:—I am a pupil of the Separate school, Guelph, who at the recent entrance examinations, of whom twenty-one were successful, or 84 per cent. of those sent up, a record not known in any other school in the Province.

ST. MARY'S BRANCH, TORONTO. A very enjoyable picnic was held by this branch at Howard Lake, High Park, Amusements of different kinds were indulged in, and the many members of the branch, with their friends, who were present, pronounced it as one of the most enjoyable events of the season.

SECOND ANNUAL BAZAAR AT BOND-FIELD, FOR CHURCH AND PRESBYTERY. Dear Readers:—We would hesitate in calling again on you for almsgiving and charity, when we think of the many calls you always answer generously and with discretion most creditably to us. Still we remember how we have been welcomed last year, it was wonderful and remarkable, and we are coming back again to you, and hope that our presence will not be a sign of terror in your midst.

It has been decided lately to hold the drawing of a few articles on October 1, and a grand bazaar on Christmas week.

The articles to be drawn on Oct. 1 are a table cover, a christening dress and a rifle. Tickets on two first articles are 25 cents each; on last article, 10 cents each—three for 25 cents.

Now, you can do a great good by taking tickets on said articles, or forwarding to the undersigned any article, suitable especially for a country place for the bazaar, which we have every confidence, will be a good one. "Every little helps," as you know. Write to and get acquainted with the undersigned. Personal answer for every donation.

The parish of Bonfield, in Nipissing District, is very new, and many things are to be done here, which we can hardly do by ourselves. We have one church, three missions,

with chapels, one with a chapel to be built—all far from rich and unfinished. The place is too big for one priest, and still there is no prospect as yet.

For many reasons we feel indeed that we should not ask anything. However, we cannot afford to say anything. We presume very confidently that you realize perfectly well all the reasons of our appeal, which is very sincere and hopeful.

The work of missionary is always nice; but still nicer is the work of good-doing uniting together generously and with courage and "for God's holy work and glory." Every communication, letter or parcel should be sent to the following address: Rev. Henri Martel, Bonfield, Nipissing District, Ont.

We will keep in a richly bound book all the names of our benefactors, and in case of large subscriptions to the general funds for church and presbytery we will adopt a course to be made known later on.

Yours truly, Henri Martel, P. P.

ST. ANNE DE BEAUPRE. SUCCESSFUL PILGRIMAGE TO THE CURED SHRINE, SOME REMARKABLE CURES ARE REPORTED.

The fifth annual pilgrimage of the Archdiocese of Kingston, under the distinguished auspices of His Excellency Rev. Archbishop Cleary, which took place on Tuesday, July 22, to the famous shrine of St. Anne de Beaupre, over the C. P. R., was a decided success in every sense of the word.

From various points in Ontario and the United States pilgrims came in large numbers, and all were delighted with the perfect arrangements made by the C. P. R. for their accommodation and speedy travel. Three special trains carried 1,400 passengers from Peterborough, Pembroke and Smith's Falls.

Suppl. F. F. Brady, Smith's Falls, was most energetic and efficient in her hearing. A lady from Michigan who had been paralyzed for several years was able to walk home without crutches.

Another instance is that of Miss Cairns, a girl of eight years, from Tamworth, who had been deaf for four years, and who miraculously received the use of her hearing. A boy twelve years old from Wisconsin, and another eight years old from Iowa, who had been deaf and dumb for years, regained both speech and hearing.

Another remarkable case is that of Mr. F. J. P. from Pictou, who had been unable to walk without crutches for years; he left his crutches in the church of St. Anne de Beaupre and was able to walk without crutches for several years.

Although the pilgrimage of last week was the fifth under the direction of Rev. Father Stanton, it was in every respect just as successful as the former ones, and the Rev. director desires to express to all, grateful appreciation for the liberal manner in which the undertaking was patronized.

The Rev. congratulates Rev. Father Stanton and those associated with him on the happy success of the undertaking, and we have no doubt that next year the pilgrimage will be much larger than the former ones.

Smith's Falls News, August 5.

CAN THIS BE TRUE?—DIVORCE REACTION IN KANSAS. It appears that the Kansas Court of Appeals has just rendered a decision in a certain case before it, the effect of which is to declare unconstitutional the law under which divorces have been granted in that State for the last twenty-five years.

It is estimated that by this decision about fifty thousand divorces that have been granted in Kansas during that period will be rendered invalid in law. And as a result of this all the remarriages that have been entered into by these persons are also rendered invalid before the law of that State, and the offspring of these remarriages are rendered illegitimate and incapable of inheriting, except by will, from their parents.

Indeed, property right of many kinds would be most seriously affected by such a decision.

Should it turn out that there has been substantial misrepresentation of the scope and force of this Kansas decision, the very possibility of it ought to make sober-minded Protestants realize at last the destructive tendency of the traditional Protestant view of marriage. Not only Henry VIII. and Martin Luther but all the other Reformers, who along with those worthies, helped to establish Protestantism, agreed in one thing, no matter how much they might otherwise disagree, and that was in favoring divorce with the right of the divorced persons to enter into new marriages in the lifetime of their former spouses.

In other words the first Protestants all agreed in denying that marriage is a sacrament, a means of grace to those who properly enter upon it, a holy and indissoluble union ratified in Heaven. Such a doctrine, which was the doctrine of the Catholic Church from the beginning, did not suit the personal fancies of these so-called Reformers or of the powerful reprobaters whom these Reformers wished to win over to their cause.

Without an exception, the founders of Protestantism all agreed that marriage is a merely natural contract depending for its force upon the will of the parties and the sanction of the law of the land. The Catholic doctrine of the holiness of marriage and of its indissolubility character as more superstition. And yet, even those European nations that finally were overcome by Protestantism very inconsistently, as it

seemed, still cling in practice and in law so closely to the Catholic idea that until recent times divorce in most of them was comparatively difficult and rare. But that was the effect of the Catholic tradition that still survived in various forms because the laws and institutions of those nations had been established by Catholics and had been knit together on Catholic principles, and the Catholic tradition could not, therefore, be expelled except by a general overturning of their political constitutions.

Something of the same effect of surviving Catholic tradition occurred with the older States of our Republic which had been founded with the English Common Law as a part of their polity.

But with our newer Western States there began to be seen that real meaning of Protestant principles of marriage. Learned Protestant lawyers both in Europe and the United States have always expressed their admiration for the Catholic doctrine, but yet were incapable because of their own religious principles of acting consistently with this admiration. But, as a rule, they have done the best they could under the circumstances. Most of them have maintained that marriage is not merely a civil contract, like all other contracts, as the Reformers taught. They have tried to insist that because marriage is the foundation of civilized society it therefore is something that ought to be controlled by what is called public policy, that is to say, the good of the commonwealth. But though that looks at first to be learned and wise, it is after all as pure naturalism as ever was taught or practiced by Luther or Henry VIII.

It is a kind of doctrine that might have suited the Roman republic before Christ came to redeem the world, but it can never be made to fit in with a civilization that professes to be Christian. In the newer Western States fifty or sixty years ago there were many lawyers but not many who were learned, or cared much for principles of any kind. What they sought was practice. Their utmost desire was to please and accommodate the greatest possible number of these constituents and to have as many of them as they could for their clients. Easy divorce, therefore, became the desideratum in these communities made up chiefly of Protestants, and Protestants of a class pretty thoroughly emancipated from the influence of surviving Catholic traditions, or of any traditions. Restraint of any species was galling to those new and frontier communities.

But the newness has worn off of those Western States. They are settling down to conservative habits of mind in many things. Nevertheless it is somewhat startling that the first shock to the free-love ideas that have pervaded divorce legislation should come from Kansas that but a few years ago was a frontier State.—Catholic Review.

THE DUBLIN CONVENTION. For the first time in history, says the Boston Republic, the representatives of the Irish race from all parts of the world are about to meet in convention in Ireland's capital. The purpose of this gathering is to restore national unity, to destroy the spirit of faction, and to re-establish that union which once prevailed and without which successful agitation and achievement are impossible. Delegates will be present from Ireland, England, Scotland, the United States, Canada, Australia, South Africa—in fact, from every quarter of the globe, for the sons of the exiled Gael are to be found in every land and clime into which the influence of civilization has penetrated.

The objects of this historic assemblage are praiseworthy in the highest degree. For several years the friends of the Irish cause have been gripped by the multiplication of factions among the people's chosen leaders. The spirit of discord descended from the leaders to the people. English politicians, seeing the demoralization which prevailed in the ranks, treated Irish claims and demands with contempt. The late Liberal government, which came into power and which was sustained by Irish votes, deliberately put the Home Rule cause in a secondary place upon its legislative programme. The Tories came in with a majority of over one hundred, and they found the Irish Parliamentary Party hopelessly split. They made a preference of doing something for the suffering tenant farmers, and were forced by a sudden union of nearly all the Irish sections once prevailed and without which successful agitation and achievement are impossible.

The beneficent effects of harmonious action in this instance were so plain and so impressive that no patriotic member of the party could for a moment fail to see the utter folly and the transcendent wickedness of discord.

It would be worse than useless to attempt now to place the responsibility for the differences that have existed in the parliamentary forces of Ireland. All that any genuine friend of Home Rule need do in the present situation is to deal with the facts and ignore the underlying causes. The facts are that faction exists, and it has seriously impeded the splendid movement for Irish freedom. To remove this impediment by stamping out the spirit of disunion is the purpose of the approaching convention, as it is the hope and aspiration of the Irish race all over the world. The plain duty of the leaders of the several groups is to sink all personal ambitions, to bury animosities, and to work, shoulder to shoulder, for complete union. Whoever fails to do this, whoever attempts to perpetuate the evil spirit of faction, will have to reckon with an indignant people.

We do not desire to make individual distinctions or comparisons when we say that Mr. John Dillon, the leader of the majority section of the Parliamentary Party, has done more than any other man to make reunion possible. He has repeatedly made overtures to Messrs. Healy and Redmond. He has been conciliatory without sacrifice of principle. He has shown plainly that his chief desire was to harmonize differences and to restore the party to its former efficiency as an effective force. He has capped the climax of generosity and disinterestedness by declaring his willingness to retire to the ranks and to follow any leader whom the convention may choose.

There is no possible excuse for the further continuance of faction. The several groups or sections are animated by common purposes. They are all working for the amelioration of their country's condition. They should, therefore, stand upon a common platform. This they can do by adopting a policy of mutual concession. Organizations of men can be maintained only by compromise. Perfect agreement upon all details is impossible. A common sentiment upon essentials is all that is needed. That common sentiment already exists in Ireland. What the convention should do, is to give it definite shape by formal declaration, ignore past differences and turn the eyes and thoughts of the people to the future. When it does this the Irish party will resume its former position as a potent factor in British politics, and it will have the moral and material support from abroad without which it can never achieve the independence of Ireland.

We are quite sure that the delegates from America will work earnestly for harmony. If they fail to do this they will misrepresent the sentiment of the millions of Irish sympathizers whose commission they hold. They are men of intelligence; they fully understand the feelings and aspirations of the Irish race in the United States, and they know that the prevalence of faction in Ireland has created stagnation in the various movements and organizations so active and so enthusiastic.

If to this day thou hadst always lived in honors and pleasures, what would it avail thee, if thou wert now in a moment to die?—The Imitation.

Assessment System. (From The New York Insurance Journal) THE MUTUAL RESERVE LEADS THE VAN.

The thirty-seventh annual report of the New York Insurance Department shows that the eighty-seven cooperative Associations or Societies combined doing business in this State during the year 1905 transacted the following business. We show what proportion of the total was done by the Mutual Reserve Fund Life Association:

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The total income of the eighty-eight associations was \$25,066,413, of which the Mutual Reserve received \$5,575,282, the ratio being 22.24 per cent. of the total receipts.

The total paid for claims by the eighty-seven associations was \$16,887,537; the amount paid by the Mutual Reserve was \$4,095,676, the ratio being 24.25 per cent.

The general average is: About 22 per cent. of the whole business is done by the Mutual Reserve Fund Life Association.

The old line company having the largest business had a premium income of 18.28 per cent. out of the total premium receipts of the thirty-five Companies doing business in New York. Its share of the total income was 18.21 per cent.; its proportion of claims paid was 16.5; its proportion of the total disbursements was 18.03 per cent.

The Mutual Reserve has, therefore, relatively a larger proportion of the business of the cooperative Association than the largest "old line" Company has of all the business of that class of Companies.

MARKET REPORTS. LONDON. London, Aug. 13.—Wheat, 37 to 38 per bushel. Oats, 19 to 20 per bushel. Peas, 42 to 43 per bushel. Barley, 29 to 30 per bushel. Buckwheat, 30 to 31 per bushel. Rye, 30 to 31 per bushel. Corn, 33 to 34 per bushel. The meat market had a short supply. The best market had a short supply. The best market had a short supply.

TORONTO. Toronto, Aug. 13.—Wheat, white, new, 65 to 66 per bushel. Wheat, red, new, 64 to 65 per bushel. Oats, 24 to 25 per bushel. Rye, 48 to 49 per bushel. Barley, 30 to 31 per bushel. Buckwheat, 30 to 31 per bushel. Corn, 33 to 34 per bushel. The meat market had a short supply. The best market had a short supply.

DETROIT. Detroit, Mich., August 13.—Wheat, No. 2, red, 64 to 65 per bushel. Wheat, No. 2, white, 63 to 64 per bushel. Oats, 24 to 25 per bushel. Rye, 48 to 49 per bushel. Barley, 30 to 31 per bushel. Buckwheat, 30 to 31 per bushel. Corn, 33 to 34 per bushel. The meat market had a short supply. The best market had a short supply.

MONTEREAL. Montreal, Aug. 13.—Demand for flour was dull to day, but prices were unchanged. Oatmeal and feed were nominal. Smoked meats were asked for in a small way at 75 to 80¢, but all other provisions were absolutely motionless. Cheese continues to advance, 75¢ being made for cream cheese. Butter is steady at 18¢. Eggs were in limited demand, and 14¢ per dozen, lower at 13¢. Potatoes ranged from 40 to 50¢ per bag.

PORT HURON. Port Huron, Mich., Aug. 13.—Grain.—Wheat, No. 2, red, 64 to 65 per bushel. Wheat, No. 2, white, 63 to 64 per bushel. Oats, 24 to 25 per bushel. Rye, 48 to 49 per bushel. Barley, 30 to 31 per bushel. Buckwheat, 30 to 31 per bushel. Corn, 33 to 34 per bushel. The meat market had a short supply. The best market had a short supply.

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MINNEAPOLIS. Minneapolis, Aug. 13.—Wheat, white, new, 65 to 66 per bushel. Wheat, red, new, 64 to 65 per bushel. Oats, 24 to 25 per bushel. Rye, 48 to 49 per bushel. Barley, 30 to 31 per bushel. Buckwheat, 30 to 31 per bushel. Corn, 33 to 34 per bushel. The meat market had a short supply. The best market had a short supply.

WASHTON. Washington, Aug. 13.—Wheat, white, new, 65 to 66 per bushel. Wheat, red, new, 64 to 65 per bushel. Oats, 24 to 25 per bushel. Rye