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Catholic Record

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# Catholic Record.

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY FEBRUARY 13, 1909.

" When The Girls Come To The Old House." When the girls come To the old house, to the old, old house

When the girls race through it— How will they endure it With light and warmth and fun, Beyond the touch of the sun.

When the girls run through it, How the old house will awaken Never fear! It will not rue it
When it feels its old bones shaken,
From ancient sill to centuried rafter,
With sweet girl laughter.

When the girls race through it, nook, That it never forsook,

How it will run When the girls pursue it With frolic and fun!

Old house! old home! Come light The fires again on the dear hearths of All must be bright ;

Not a room shall be cold; And on the great hearth—where, in the old days, Beside the fierce blaze There was roo ", and to spare, for each grown-up and child—
High let the fire be piled!

Old house! old home! You need no wine To cheer you now, for the joyous ripple Of girlish laughter is quite enough

tipple! Oh, what liquor Like the innocent shine,
The sparkle and flicker, In the eyes of youth!

'Tis youth, old house! 'tis youth that fills you; Youth that calls to you; youth that thrills you.

come to share it;
The great deep hearth, with room and to spare,
The dark garret, the wide hall, and the
The dark garret, the wide hall, and the

quaint old stair— And to bring back to earth

The old, sweet mirth.

MISSIONARY LIFE IN WYOMING.

By Rev. N. Endres In October, 1906, my priestly and missionary life began in the vast field of northern Wyoming. This was a new life altogether. After a few days spent at Cheyenne—a much-needed rest after the long journey from Belgium—I de-parted, fresh in mind and body, for the parted, fresh in mind and body, for the missions. A journey of three days on some slow half-passenger and half-freight trains brought me to my destination. It was a typical Western town, with its many tents, little houses, etc., wide-open saloons and, beyond the flat, the mountains. In the morning, after having taken breakfast in a saloon—for I saw possible restaurant.—I took the old no other restaurant —I took the old stage coach, which, I dare say, did not look too inviting. I was the only pass-

It was a cold morning and I was but lightly dressed. After a few hours of driving we began the ascent of the mountains, while the snow storm raged. every now and then I shook myself to get rid of the intruder. Arriving at midway, we took dinner at the station, which we continued our journey. Toward the evening we landed in Thermopolis. On Sunday, for the first time, I said Mass on a table and in a private house, and announced to my small con-gregation that henceforth they would

I am the first priest stationed in this district. A Jesuit Father of the Crow Agency, Montana, visited Cody, but the other missions saw no priest, except once in a great while. The territory which I cover is not so very small—
iffeen thousand square miles. In this
entire district—larger even than many a kingdom in Europe—I found no such a thing as a Catholic church, and I regret to say there is none even now, for the simple reason that we can not afford it. Having no church anywhere, I was obliged to do the best I could for divine service. I have offered the Holy Sacrifice in all kinds of places—private houses; public halls, where, during the week, people dance and assist at shows; city halls, which generally are nasty

aces; washhouses and camps.
Wherever I go I take with me my little sacristy—for there is not even a set of vestments at the missions which I visit regularly. As regards altars, we great variety; a dresser or a Catholics give an entertainment, supper table in hotels or private houses; often, also, the desk I find in a city hall; sometimes a few planks or anything that can stand. Candle-sticks, being too heavy to be taken along on horseback, often cause us trouble. We use what

coming into the country, as there were several coal mines opened last fall. To fully understand the religious con-dition, we must take into consideration

ng them or perching them behind a saddle. I travel continually from one mission to the other, saying Mass nearly every Sunday at a different place. I have made Cody my headquarters; not because there is a larger congregation, that this country is new. Ten years ago not one town existed. Five years ago the Burlington railroad built a little branch which has since been extended but because it is in the center, and besides, has the railroad. From here, The population is rather floating; fam ilies are not numerous. There are however a few "old timers," who, not with then, I start on my trips, whether by train, stage or horseback. Last winter I had no horse and was obliged to travel ever a few "old timers," who, hot with-standing the many years passed in punching cows and trying to farm, without seeing a priest have adhered to their religion. Some have joined for-bidden societies or have fallen away. There is no doubt that the Catholic Church has lost many children here also and still loses them every year. The by stage, and, by an unlucky coincid-ence, these stages make a good part of their trip at night. You can easily in agine how a person feels when about to climb in one of these coaches toward for 6 o'clock p. m., with the hope of arriving at your destination about midnight or after. While all the good citizens of the United States are comfortably lying under cover we drive slowly in the cold night climbing and descending the high it is the Packing Offen. and still loses them every year. and still loses them every year. The hearing of Mass once a month or twice a year is not apt to stir up religious enthusiasm. But it is a great consolation for the missionary to bring back to the Church men who have not made their Easter duties for five, twenty and even ing the big hills of the Rockies. Often the eyes get heavy and a little sleep would be, oh, so welcome, but the rocks forty years. I have met Catholics who and holes in the road keep one awake by bumping the head against the roof. On such occasions the driver will ask by way of joking. "All aboard had not seen a priest for twenty years. As a rule families are not large, on

During this long and dreary drive you will see no house; only the rocks and prairies, with the far-off shining lamp of some sheepherder. Then the cold! At the foot of some hills we will jump out and warm up by walking be-hind the wagon. Then you have the chance to be greeted by a snow-storm. I remember one of these. The weather was fair when we started, but very soon we could see the clouds coming over the white mountains and soon they reached us. In a very short time the roads and the fields were white, and, as the snow fell heavily, the horses could not feel the road any longer with their hoofs, and we were only midway. Then we lost the road; the driver had to leave the road and the children had the children of the golden, and the raven, and the pretty, pretty curls
Of the little dead girls
(Treasures put away in the old chest in the garret.)
Be glad, old house! the new girls have come to share it;
The great deep hearth his place and go in search of the right

now earry from ruin, on account of fold-

This and other experiences made t learn how to ride a bronco. It would be hard to say just how many miles I travel during a year, but taking the regular journeys of every month between the different missions, I count about five hundred miles a month. In summer I travel considerably more, since I visit farmers and camps distant from thirty to fifty miles from any town. During the Christmas week last year I travelled four hundred and seventy miles. Although the good Western hospitality saves me many hotel bills, nevertheless the cost of travelling the circuit amounts to \$25 or \$30 a month. At each mission a collection is taken up which should cover expenses (so metimes it does not), and besides should be part of my support. There is no such a thing as salary; the income of a year does not pay for the support of the priest.

The Master I serve has, as yet, no house in this region wherein to dwell, neither has His servant. I rent a room which serves as a parlor, reception room, which serves as a partor, reception room, bedroom and Church, for I offer the Holy Sacrifice on a dresser, even at home. While at the missions I accept the hospitality of some family. In the country the good-will of the people is

better than the bed. Roman collar. On one occasion in re-turning from a mission, I had as a companion on the stage a big, fat Mormon, well known in these parts. He was friendly and we had quite an interesting conversation, which we continued at the hotel. But I remarked there that inquiring eyes were on me and from their expression and the laughing I con-cluded the joke was on me. I could not find any reason, until, coming from the dining-room a man asked me: "Are you a Mormon elder?" It occurred also that people, seeing me going over the road, repeatedly asked: "Are you a travel-

ling man? "For what company do you travel?"
"I travel for the biggest company in he world."

They were staring at me, eager to hear the name—" For the Roman Catholic Church."

Then they were silent for a moment and, I suppose, satisfied.

It is astonishing that non-Catholics, as a rule, are not prejudiced against our religion. They say the Western people are broad-minded, and it seems The reason, in my opinion, does true. The reason, in my opinion, does not lie in their knowledge of our relig-ion, but in indifferentism. They do not much for religion. When the or social, they are always well patron-

The population of this country is American, although there is a consider-able number of foreigners working on heavy to be taken along on horseback, often cause us trouble. We use what we find—from an empty bottle or inkstand to a little piece of board, on which we let the wax drop.

As stated before, there are no vestments to speak of. There is one fairly decent set at Cody, and I have another, which I use everywhere, white being the color, no matter whether the Mass is said in honor of martyrs or for the dead. One poor old chalice, a ciborium, two albs and some smaller linen; there you have the inventory of our sacristy.

five villages. The German Latherans have a settlement, with church and pas-tor. There is a Catholic settlement and so the priest must travel great dis-tances to reach but a few. It is evident that Protestant churches in this part of the country are liberally sup-ported by outside help. In some places my congregation, though larger than theirs can not even afford to keep a priest. It is a double blessing that he has no wife

or two children being the usual number It is easy to understand that the rising eneration is not in good environment generation is not in good environment. There is no instruction, except once a month, and in the country often none at all. Some years ago the Bishop passed through the country and gave prayer beads to some children. They had no idea for what purpose they were to be used, and some of the girls worthem around their neck. Parents where the means could their growing shill be at the means could their growing shill them around their neck. Parents who have the means send their growing children to a Catholic school in the East, and thus they remain Catholics. Mixed marriages are proportionally numerous, but the Catholic party practices his or her religion and the children also, because the non-Catholic does not care. But here it is that you find few children. ce, costs \$3,000.

if any. OnSundays when there is no Mass there is no gathering for prayer, since there is no chapel or common meeting place. The Sunday then is passed in such amusements as can be found by the young folks, outings, riding, etc.

The Catholic population is very small In a town of seven hundred inhabitants often you find only three or four Catho-lic families; in towns somewhat larger, possibly ten or twelve families. In the country districts you may ride for twenty country districts you may ride for twenty miles before you find one family, and some thirty five miles farther along there will be another. This makes it very hard for a priest. All you can do is to "keep going." Thus on Saturday very hard for a priest. All you can do
is to "keep going." Thus on Saturday
I will leave Cody for a mission forty
miles away; and all I see during that
long ride will be a man at midway or
some freighter outfit and some cattle;
no ranch, no house. Then on Sunday
morning I hear confessions, fix the altar
and read a Low Massin a private house.
Let the afternoof I gave instruction to and read a Low Mass III a private noise.

In the afternoon I gave instruction to the few children; in the evening we meet again for devotions. Since I am here I have not had the happiness of giving the Benediction of the Blessed Sacrament; we have no place. And should there be a sick-call, the sick person can not receive the Vaticum uness he or she lives until the morning. On Monday I may go to some distant ranch and say Mass there. That re-quires two days. Then I will come back to Cody, and unless I stay here for the following Sunday I must get ready to start again on Thursday or Friday.

To go to Thermopolis, my most import-To go to Thermopous, my most important mission, takes two days; one on the train, the other by stage. Travelling is not always a pleasure, as the following will show. Last winter I left Cody one Friday morning to visit Thermopolis. All along the road, at every little All along the road, at every little station, they switched and worked to When I first came to this country my ppearance caused public curiosity; eople were not used to the style of a country my property of the road at 2 o'clock the following morning, instead of 7 o'clock Friday. or morning, instead of 7 o clock Friday evening. Then I took my place on the stage. It was a very cold day, and we had not gone two miles when my ears began to burn. Having no cap, I took my cassock and wound it around my head. So we were sitting in that vehicle, talking a while, smoking a pipe or watching the prairie-dogs, alarmed at our arrival. The sun did not which is an exception in Wyoming, and finally at 6 o'clock we arrived at our

lestination, half-frozen and starved.

On Monday I was to go back to Cody. I was ready to take the stage at 3 o'clock a. m, but the driver forgot me, so I had to stay. Next morning I was fortunate enough to be taken along. The trip was full of incidents. In passing a creek the horses fell on the ice, broke where a day seemed a month. The fol-lowing day I took the train, hoping to be at home by night. This was a week of ill-luck, I am sure; for, arriving at the branch line, we heard that the train had in the morning. That is railroading in the West. The distances are great and travelling is slow. Since I came to my parish I have only once seen a priest of the diocese and this was on a visit of the Right Rev. Bishop, his priest accompanying him. If a Catholic should get sick suddenly how could I reach him on

built their church right in the start. I was told that the Methodist minister at Cody receives a salary of \$1,000 a year, and has his parsonage furnished. Other denominations, such as Presbyterians, Episcopalians and Baptists, have their churches. There is also a large settlement of Mormons, compromising four or five villages. The German Lutherans have a settlement, with church and passing the properties of the mations is a visit in the nations is a viii. 5.)

It is, the serious momentum the Catholic warned and imprudence difference the control of the properties of the nations is a viii. 5.)

Three churches are sorely needed, one in Cody, one in Thermopolis, and a chapel in Meeteetse. I have made ef-forts in that line; here is my experience. I can raise by subscriptions and by help of the Ludies' Society about half of the noney needed, but have no idea where to get the rest. To borrow money at 12 per cent interest is not a safe policy, for the population is small, not rich, and rather floating. But if we could have money advanced we could pay off the money advanced we could pay oil the debt in a few years, as I expect the places will grow, and the Catholic population also. Building is very expensive. To put up a frame building, 35 by 21 feet, and two tiny rooms, one for sacristy and the other for pastor's residence costs \$2,000

If we want to have success in our missions, we must build churches and chap-els. It is a necessity. This is as poor a place as any in the States. If you through your Society, can do something for us, it will be as highly appreciated as it is badly needed.—Extension.

WHAT IS CHRISTIAN MARRIAGE ?

Marriage is not meant to provide a man with a housekeeper or a drudge, nor a women with a bread-winner, neither is it intended for mere gratificaneither is it intended to the state of the state of the state of personal love; nor even to form a home and bring up a family. Views and purposes of this kind may be more or less justifiable. over all and above all, a Christian's end and aim in marriage ought to be per-sonal sanctification, the doing of the will of God, the eternal salvation of both the parties, and the bringing up of children in the fear and love of God. For the marriage contract differs materially from every human contract. True, every promise and agreement made beevery promise and agreement made between Christians must be made in justice, in charity and with reverence for God's law. But marriage is the most momentous of human contracts. It of and be active even when nature gives no help, when the fancies of youth have died out, and when the other side has

wonder if we are amazed at the rashness and reckiessness with which many of our young people engage in marriage. It is elear that in most instances they do not realize either the restraint, the unselfishness and the fortitude which will be required of them, or the serious obliga-tions which they will incur towards the wagon tongue and there we were the wagon tongue and there we were than ting all around for a stick in the darkness. We found a fence-post and repaired the wagon as well as we could. Naturally, all this took time, and as a result I missed my train and had to stop in a little place may train and had to stop in a little place where a day seemed a month. The followers and my train and had result in the place with the standard of the standard where marriage is poorly respected. Our people have before their eyes con-stantly the example of imprudent mardishonesty and intemperance, and mar-riages which too easily result in quarrels, separation and divorce. But our holy Catholic faith was given us, and has by God's mercy been preserved to us, precisely in order to separate us from branch line, we heard that the train had met with an accident. By this time I us, precisely in order to separate us from had become indifferent to delays, so I went into the car, said my office and fell fast asleep. When we arrived at Cody that I looked at my watch: it was 2 o'clock I and ards, and to live and act by higher standards, than the worldly, indifferent and unbelieving generation in which our in the morning. That is railroading in the morning. better — if we remembered our catech ism, and attended to the instructions in a burgh, if we used, as we migh given in church—if we used, as we might the useful Catholic reading which can now be had without the slightest diffishould be better prepared to enter upon time? I know persons died thus without the consolation of religion.

Here, like elsewhere, the Protestants are far ahead of us. In every town you will find two or three Protestant ter understand that we are Catholics, a condition of life in which our own eter

built their church right in the start. I the nations that know not God." (Tob-

It is, therefore, a matter of the mo serious moment with pastors of souls that the Catholic flock should be frequently warned and exhorted to avoid rashness, imprudence and a spirit of unfilial indifference to the Church, in making engagements of marriage. First of all, no one should become engaged to a non-Catholic. It may be that in son cases this may be excusable or hardly avoidable. But it must never be forgotten that the Catholic Church strong ly dislikes such marriages, and that there are numerous evil results and spiritual dangers which in mixed marriages are almost sure to happen. is a double blessing that he has no wife and children. A contractor, to whom I was talking of our church building, made the remark: "When Protestants want a church they build and pay the contractor. I don't know how you Catholies do?"

Three churches are supported by the contractor of the contractor of the contractor of the contractor. I don't know how you Catholies do?"

Three churches are supported by the contractor of t

this appears impossible, to make negagement until a proper dispensation has been obtained from the Bishop. Next, a man or woman who is thinking of marriage should try to make sure that the other party is a person who will not make his or her life miserable. There are drunken, idle and loose-living oung men who are sometimes extren ly attractive to weak-minded girls; and a girl who marries a man of that description prepares for herself life-long trouble and unhappiness. A man who marries a vain, foolish, bad-tempered and extravagant girl, will never know what it is to have a happy home. Care-ful consideration and the advise of competent persons would in great measure prevent such marriages; but what too often happens is that a momentary pas sion, or a short period of frivolous com-pany-keeping, precipitates the imprudent youth or maiden into an engage-ment that is bitterly repented almost s soon as it is made. Christian marriage is the divine ma

chinery which creates the Christian home; and there is nothing, not even

the Pastorate and the treasures com-mitted to its keeping, on which the Kingdom of God in this world and the Kingdom of God in this world and the next more essentially depends than the happy Christian home. For all the dispensation of divine grace by the ministers of Christ may be said to be useless and of no effect unless there is the Christian home to receive it. It is the Christian home that furnishes the Christian multitudes, and that provides the priests for the altars of God. It is from the Christian home that come the worshipers for whom the Mass was inworshipers for whom the Mass was instituted, the eager throng that partake of the Sacraments, and the congregations who pray in common and listen to the word of God. The state of singleness and chastity has been blessed as the better part, but it is for the minor-ity; and even the celibate and the virgin must come from the Christian family. It is the multiplication and the exaltation of the family and the home that may be truly said to constitute the momentous of human contracts. It effects a man or a woman all through life, and in every hour of life. It calls for a constant self-restraint which can only be obtained through special grace. It demands a mutual love and affection which must not depend upon mere feeling or attraction, but which must endure ling or attraction, but which must endure and be active even when nature gives that may be truly said to constitute the died out, and when the other side has perhaps grown to be faulty or unamiable. Marriage requires that most difficult of all attainments—the repression of one's native selfishness, and the constant exercise of consideration for others; for married man or woman is not permitted to live for more personal convenience of the holy House of Nazareth, reduced by the presence of Jesus. to live for mere personal convenience or comfort, but is bound to study every day the well-being and the happiness of every member of the family. Moreover, the care and bringing up of children is a most weighty responsibility. If children, by the fault of their parents, grow up without faith or niety, in had habits a most weighty responsibility. If enddren, by the fault of their parents, grow
up without faith or piety, in bad habits
that lead to vice, and in a neglect that
causes bodily or spiritual ruin, Almighty
God holds those parents answerable, and
their judgment will be heavy. So that their judgment will be heavy. So that breath of intemperance must never pol-marriage touches all the springs and depths of the spirit, and it is by their fear to enter; the clamor of cursing, the depths of the spirit, and it is by their behavior in the married state that married persons will secure salvation or incur damnation.

When we consider all this, it is no when we consider all this, it is no when the spirit of evil speech, the horrors of entirely spite of evil speech spite of evil speech spite of evil spite of evil speech spite of evil speech spite of evil speech spite of evil spite of evil speech spite of evil speech spite of evil spite of evil speech spite of evil speech spite of evil speech spite of evil speech spite of evil spite of evil speech spite of evil spite of ev walls the stain and spot falsehood, scandal or willful harm. falsehood, scandal or willful hards. You that house is a sanctuary, where God should dwell. Peace and the spirit of God should be its atmosphere. The husband must love and support his wife, and treat her with the considerateness, gentleness and the forbearance which Christianity has taught the world. "Let every man," says St. Paul, "love his wife as he loves himself." (Ephesians v 33). The wife must respect her husband, obeying him, curbing her tongue, and making every allowance for the man and making every allowance for the man who wins the family's bread. Both should realize deeply the responsibil-ity of their children; trying to learn how to treat them rightly, as to their bodies, their minds, and their souls; seeing that they are accustomed attending to their prayers and showing them a good example by saying their own prayers; keeping them from the streets and from bad company; making them take full advantage of instruction, whether in the church or in the school; and at the same time showing them a love which, without omitting proper correction, will open their hearts, develop their characters, and make their lives happy. The homes of most of us may be poor and humble, but, except in may be poor and numble, but, exceptions extreme cases, there is no reason arising from poverty which need make any Catholic home unhappy. The earnings of work, when not wasted on drink and folly, are, as a rule, sufficient to keep dispersion of the reception of the superior received days later the mother superior received. said in honor of martyrs or for the dead. One poor old chalice, a ciborium, two albs and some smaller linen; there you have the inventory of our sacristy. There should be at least one set at every station, thus saving those I must

1582 they cling the more closely to the heavenly Father, knowing that His will must be the best, and that He will never cease to be solicitous for them. May that Father and Lord, through Jesus Christ our Savior, send His blessing on the flock of His choice, that marriage may be holy, that every household may be truly Christian, that every home may be happy, and that every husband and wife may deserve, when the day of death shall come, to receive Our Lord's welcome to the life where all shall be as the angels of God in heaven.—Bishop Hedley, of Newport, England.

What a Converted Socialist Says.

David Goldstein, a converted social-st, writing from close knowledge of the organized enemy of religion and legit-mate government, says:

"It is my personal conviction, which I may say I have arrived at without asso-ciation or affiliation with the institution -that upon the religious aspect of this great issue the fight now centers around the Catholic Church—which is the first and only Church that has boldly taken up the gauntlet thrown down with scorn and defiance by Socialism. This Church is not only international, or rather universal, and so equipped to meet the ower of the international enemy, but it s erected upon a basis—upon religious science—which gives it the strength to cope with the aggressions of the approaching foe. There are, I am aware, many persons who would rather see hell reign than that that the great Catholic Church should be the victor in so great, so masterful a struggle, for such I have but sympathy, for they but veil themselves in darkness. They may be assured if this institution fall in the fight (if that were possible, ) all religions, seets and cults would collapse in ruins."

## CATHOLIC NOTES.

The American people have contrib-uted through the Red Cross a total of \$889,990.25 to the fund for the relief of he earthquake sufferers in Italy.

By the will of the late Joseph A. Connor, of Omaha, five or six parochial schools will be built in that city. Each building will cost in the neighborhood of \$20,000. An endowment fund of \$2,000 for each school is provided for.

Miss Kathleen Mathew, niece of Father Theabold Mathew, Ireland's famous apostle of temperance, arrived in New York Friday from Dublin and will tour the country, giving lectures on Irish affairs.

His Lordship the Right Rev. Al. Mc-Donald, D. D., Bishop of Victoria, who left New York on December 10th, ar-rived at Rome on December 29. Bishop McDonald was consecrated on Sunday, January 3rd, by Cardinal Gotti, in the chapel of the palace of the Congregation for the Propagation of the Faith.

Conversions have greatly increased in Russia since the Czar's proclamation of freedom of worship last year. In a single diocese 230,000 United Greeks have passed into the fold of the Roman Catholic Church. In Lithuania and White Russia, the number has reached nearly 200,000 and in all Russian Territory,

Five provincials of the Jesuit order, with several priests from other cities, met with Rev. John J. Wynne of New York, at the St. Louis University, St. Louis, last Saturday afternoon to discuss plans for enlarging The Messenger, a journal published under the auspices of the Jesuit Order, of which Father Wynne has been editor for a number of

The Senate of California has chosen for the first time in the history of the State a Catholic Chaplain, in the person of the Very Rev. Henry H. Wyman, rector of old St. Mary's, San Francisco, and Superior of the Paulist Fathers on the Pacific priest was placed in nomination by one Hebrew Senator and the nomination was seconded by another.

Word comes from the Northwest that the Rev. Father Schnell is an inmate of a hospital, suffering from rheumatism. Father Schnell is known to fame as the originator of the fight, since taken up by the government, against timber thieves and land grafters in the state of Oregon, Washington and Nebraska. Though his enemies considered him officious, he proved himself a public spirited man. He is at present pastor of Saxon,

The unknown benefactor who gave the Continental Hotel, Sea Isle City, N. J., as a summer home for St. Joseph's Orohan Asylum children and the Sisters of Charity in charge, and the property known as "Graydon," in Cheltenham township, Montgomery county, as a sanitarium for sick Sisters of St. Joseph has again given evidence of princely generosity by a gift of fifty-five acres of land near Rose Tree Inn, Media, in the same State, as a summer home for the boys of St. John's Orphan Asylum.

One of the several notable conversions chronicled since the great Eucharistic perior of a community of Anglican Sisters at the Convent of St. Catherine, in London. During the Eucharistic Congress Don Cabrol, Abbott of Farnborough, was commissioned by the Arch-bishop of Westminster to give religious instruction to the Sisters of this com-Eucharistic Congress. The feast of the Immaculate Conception was chosen for