

answer received from the Archbishop of Reggio in whose diocese the occurrence was said to have taken place—and the true story of what occurred bears no resemblance to that told by the London papers named above, which profess to have reliable correspondents all over the continent.

The truth of the matter was simply that a lunatic woman used to come from a long distance to make her confession at the conventual church, where she was sometimes admitted by the confessor, but on the present occasion she was dismissed by the Superior as not being in a suitable frame of mind to be sacramentally heard. She was told to return home, but instead of this went through the village weeping and crying, and then came back to the church in this condition.

There is not a word of truth in the story of the two priests disputing or fighting to have the privilege of hearing the girl's confession, nor in any of the other details given by the Mail and Chronicle.

We are reminded of the amount of confidence which should be extended to stories emanating or purporting to emanate from the Mail's correspondents by the sensational accounts given by the same paper of the brutal murder of the legations in Peking during the Boxer troubles, all of which turned out to be pure inventions. No credit should be given to such stories, especially to those which are meant to discredit the Catholic Church and her clergy, unless their truth has been absolutely demonstrated on due investigation. It is part of the trade of many newspaper correspondents to furnish their papers with just such news as will have the effect of discrediting the Catholic Church, and pleasing the Protestant palate at the same time. In nearly every instance these stories will be found to be as baseless as the present story from Famara has proven to be.

And here it must be added that the dishonesty of the Daily Mail and Morning Chronicle is shown by the fact that these journals refused to publish the refutation of their story, which was copied by many journals in England and some in America.

PROGRESS OF THE CHURCH IN THE UNITED STATES.

Bishop William Burt of the Methodist Church of the United States, who is now travelling in Europe, recently came across a secular paper in which statistics were given of the increase of Catholics in the United States to such an extent by immigration from various Catholic countries that the balance of power has been completely changed of late years. Cities and States which a few years ago were predominantly Protestant have now a Catholic majority of population. The Bishop states that he was astounded at this revelation. "Can this be true? May God awaken us to a sense of our danger and our responsibility to act while we may! These statistics were published in all the papers on the very day of my visit to Rome. You can imagine the impression made."

Among the facts which have thus disturbed the Bishop are the following: A majority of the population is now Catholic in 125 of the most important cities of the Union, and in fourteen States the Catholic religion also predominates. In New Mexico the Catholics are 96 per cent, in Montana 80, in Arizona 81, in Nevada 72, in Massachusetts 71, in Rhode Island 69, in Louisiana 65, in New York 58, in California 55, in Connecticut 53, in Minnesota 53 and in Michigan 54.

It may be especially noticed that in the States of Massachusetts, Rhode Island, Connecticut, and New York, the Protestants predominated distinctly down to a few years ago. Bishop Burt is unduly uneasy for the future of America, owing to this change in the balance of power, but the alarm is needless, as there are no more loyal and patriotic Americans than the Catholics, whatever may be their nationality. It is clear, however, that under the changed circumstances it will not be possible much longer to tabulate Catholics from public offices as has been the case in past years. But the country will not be any the less progressive and prosperous on this account.

Bishop Burt need not be alarmed at the prospect.

ANARCHISTS IN FRANCE.

While King Alfonso was in Paris driving out with President Loubet, a Spanish Anarchist who had for accomplices several French and English anarchists, with a view to kill both of these distinguished personages, threw a bomb which missed its mark and wounded seriously several of those who were near by.

Anarchism is one of the results of the anti-religious policy of the present Government of France, and it is not surprising that the viper which the Government of the Republic has been

nourishing for the last thirty-four years should now attempt to bite the friendly hand which nourished it and which is represented by President Loubet. As regards King Alfonso he has done nothing to injure France or its Anarchists, though indeed he is known to be a firm Catholic, and is beloved by his own people. This is of course a sufficient reason why he should be hated by anarchists wherever he may show himself, and sufficiently accounts for the Anarchistic attack upon him and President Loubet when they appeared together in public.

It might be supposed that this latest act of malevolence should cause the French Government to pause in its war upon religion, but we scarcely expect the lesson to be taken to heart by the maddened disciples of Voltaire who hold in their hands the destinies of the French people for the time being. They will still urge the destruction of religion as the one means necessary for the salvation of the country. One of the latest acts of madness of which the French Government has been guilty in its warfare upon religion has been to order the removal of the graves of twenty-one nuns who are buried in a plot in the cemetery of Cannes.

Cannes is in the Department of the Maritime Alps which sends staunch Catholic members to the Chamber of Deputies, who are opposed to the Rouvier as they were also to the Combes Government, and the small-minded members of the Government cannot devise any other way in which to punish a Catholic constituency than to desecrate the tombs of the nuns who are revered by the people as having been for generations their teachers, and the caretakers of their poor and infirm people. But the infidel Government does not hesitate to desecrate these tombs by issuing the order that the nuns shall be buried apart from each other so that they may be forgotten the more readily by the people.

When we add to this the daring insult which was shown by M. Combes to the thoroughly staunch Catholic people of Brittany by erecting in their midst a statue to the memory of the infidel writer Ernest Renan, we cannot but wonder that France does not rise up in indignant protest against the impieties perpetrated by its present rulers. There must be a limit to popular endurance, and we cannot but hope that this limit will soon be reached so that the Catholic spirit of the rural districts will be aroused to sweep away once for all the domineering away of the Atheists who are at present ruling the country. This was done many years ago in Belgium, and the movement bore fruit in the establishment of a strong Government which rules in accordance with the wishes of the people, and there seems to be no solid reason why the same thing should not be done now in France. Such a turn in the affairs of France would be the surest antidote to the display of Anarchistic tendencies on the part of the cannibals.

FROM SEPTEMBER 18 to October 7, 1905, there will be open in Madison Square Garden, New York City, an Irish Industrial Exposition. It will be conducted by a corporation organized for that specific purpose, and chartered under the laws of the State of New York. The honorary treasurer and custodian of all funds subscribed, or to be subscribed, is the Hon. Victor J. Dowling, Justice of the Supreme Court. The offices of the Corporation are at the Fuller Building, Twenty third Street and Broadway, suite 416. The new Republic Hibernian Institute is to be the direct beneficiary. Every dollar over and above the actual cost of management will be added to the Building Fund of the Ancient Order of Hibernians and devoted to the completion of that structure.

SACRED HEART CONVENT, HALIFAX.

Announcement has been made in the Halifax papers that the Academy of the Sacred Heart of that city has been affiliated with Dalhousie University. Any student who has completed the first class course at the Academy of the Sacred Heart may pass into the first year University course at Dalhousie without further examination. A student who completes the graduate course at the Academy may enter the second year University at Dalhousie. Further, if, after graduation, she passes an examination conducted by two of her teachers and one professor of Dalhousie, she may enter the third year course at the University, having only one year to complete for her B. A. Professor Murray, in expressing the satisfaction it gave him to have the pleasure of making this announcement, said that for some time past two of the professors from Dalhousie have visited the school and carefully examined the work of the students and have found it first class in every respect. In Dalhousie, the professor said, we only accept good work, but where we find it we are always very anxious to admit it on its merits.

Speaking in the Sacred Heart church, Leeds, on Sunday, the Rev. Father Joseph, O. S. F. C., said the Third Order had stood the test of centuries. He was afraid that it was cowardice that kept a great many from becoming tertiaries.

ANOTHER PRIEST SCIENTIST.

There has been in this country for some time past one of the greatest scientists of the age, a Portuguese priest, who has made discoveries which place him in the front rank of the astronomers of the world, says the Washington Star. This is the Rev. M. A. G. Himalaya, of the Archdiocese of Braga, Portugal.

Father Himalaya came to this country to erect and operate his great invention, the "pyrheliophor," at the St. Louis World's Fair. He is devoting his time to study and research, and makes his home at present in Washington, where, in addition to his scientific work, he acts as temporary chaplain at the Visitation Convent, as well as assisting at St. Matthew's church.

The international jury of awards at the world's fair last year gave Father Himalaya the grand prize, the highest recognition accorded to any exhibitor. His invention, the pyrheliophor, attracted more attention and was more honored than any other instrument in the group of physical and astronomical devices.

The pyrheliophor is a "sun machine," and, briefly stated, it is an instrument which measures the heat of the sun, moon and stars. It is doubtful if, in the popular mind, radiated heat is ever associated with any planet except the sun; yet Father Himalaya's invention has made possible the exact measurement of heat from the moon and stars, as well as discovering that hitherto indefinable extreme opposite of absolute zero now known through this priest-scientist's demonstrations as "supreme degree."

Father Himalaya is an interesting character, a man absolutely devoted to his work. He holds his science as sacred, as is shown by his refusal to allow his sun machine to be moved to the East from St. Louis, where it still stands to be used for exhibition purposes.

There are only three other pyrheliophors in the world, two at Paris and one at Lisbon. The experiments made with these have been revelations to science.

With the instrument at St. Louis Father Himalaya generated heat to 6800 degrees Fahrenheit. After the close of the fair he spent over a month at night experiments, testing the heat from the moon and stars, and demonstrating that such heat is measurable.

"The reflection of the moon," says Father Himalaya, referring to these experiments, "when concentrated in a small area by aid of the sun machine produced a measurable heat, which, while not very intense as gauged by a mercury, gas or alcohol thermometer, was, however, distinctly appreciable when projected on the human skin, especially upon the face. But while this heat from the moon's rays is with difficulty measured by ordinary thermometers it contains active qualities nevertheless—electric chemical rays which readily impress the nerves and affect certain chemical elements."

This, Father Himalaya says, might be given as an explanation of a certain phenomenon of Hindustan, by which it is said natives sometimes become insane from sleeping in the moonlight.

The experiments with the stars and planets have proved especially interesting. Mercury, Venus and Jupiter were found to produce an appreciable heat and active phenomena; but the heat of Saturn was scarcely measurable. Mars, Neptune and Uranus have completely resisted all tests so far, and no instrument has yet been accurate enough to measure the heat of Sirius, the most important of all the stars. But it is not unreasonable to expect that their subjection to the tests of the scientist will yet be accomplished.

Father Himalaya's sun machine will soon reach another point of perfection—and a very useful one—when it is used to photograph the heavenly bodies. "I have made calculations," he said, "which will eventually make the pyrheliophor the most perfect instrument ever invented for astronomical photography."

Father Himalaya has been collaborating with his work on a distinguished woman of Portugal—Mme. Emilia dos Santos de Oporto and Mme. Clementina Pinto Leite of Lisbon, and by Adolph Demy, a French philanthropist of Paris. It has been their financial aid which has enabled the young priest scientist to execute his researches and devote his time exclusively to science, for which purpose he has been relieved of pastoral duties by his Bishop. He will continue to reside in Washington for some time, prosecuting his studies.—Boston Pilot.

JUDGED BY THEIR FRUITS.

The question of religious public schools is again up for decision by a new province in the Dominion of Canada. All Catholics and some Protestants desire Christian schools, whereas other Protestants, most Free Masons and all Atheists want only secular instruction for their children. The Prime Minister of that country, Mr. Laurier, recently delivered a powerful speech in favor of schools in which the young are trained to know what is virtue and to practice it. In the course of his address he made this comparison between Canada and the United States in the matter of crime:

"When I compare Canada with the United States, when I compare the status of the two nations, when I think upon their future, when I observe the social condition of civil society in each of them, and when I observe in this country of ours, a total absence of lynchings and an almost total absence of divorces and murders, for my part I think heaven that we are living in a country where the young children of the land are taught Christian morals and Christian cognates."

"By their fruits ye shall know them," said Christ, giving a test for a true judgement. The fruits of a Christian education ought to be a Christian people, knowing, loving and serving God. The fruits of Godless schools ought to be the absence of morality and the prevalence of vice and crime. Let official statistics decide which system is right.—Catholic Columbian.

PIUS X. SUMMONS TO ACTION.

The Encyclical of Pius X. addressed to the Hierarchy of Italy has more than a local interest. The question with which it deals has come to the front more or less in all lands. In our own country it is assuming proportions of no insignificant dimensions. The late Senator Mark Hanna, a hard-headed man of affairs, predicted before his death that the next great national issue the United States would be called upon to face would be that of Socialism. In various phases it is already manifesting itself, as yet not in an alarming form, but no one knows what a day may bring forth. The money madness that is just now rampant in the United States is the best—the most effective—the Socialists could have. Recent revelations that have riveted public attention upon the methods Rockefeller and other multi-millionaires, in open defiance of the laws of God and man are employing to pile up millions, have helped to propagate the feeling of discontent on which Socialism feeds. Unfortunately the attitude of some of the Protestant churches toward these shameless plunderers of the people have furnished Socialists with material for attacking the Christian religion as being antagonistic to the people. No thoughtful man will be affected in the least by this assertion, but its reiteration is one of the means Socialists employ in their propaganda which is distinctly anti-Christian in character.

To restore all things in Christ, is the Holy Father's plan of opposing the Socialistic tendency with its anti-religious leaning. Such a restoration would be the establishment of an ideal civilization. The nearer the attainment of this ideal the better for mankind. Pius X. purposes to make a beginning in Italy by having the Catholics of that country thoroughly organized with the express object of making their influence felt upon the social and political life of Italy.

In referring to the need of united and harmonious action he says in his Encyclical: "Catholics in other lands have set a laudable example in this matter—an example which we on more than one occasion have called attention to."

These Catholics, because of their harmony and unity of intention, in a short space of time have garnered in very abundant and very encouraging harvests." The reference here made is evidently to the successful manner in which German Catholics, under that prince of leaders, Windthorst, united Catholics into a great social and political force that has made Catholic influence felt in a remarkable manner throughout the length and breadth of all Germany. Pius X. evidently believes that what has been accomplished in Germany can be repeated in Italy, where Socialism with its anti-Christian teachings is actively at work.

CATHOLIC WOMEN ON DIVORCE.

The "Manual of the Daughters of the Faith" has just been issued by G. Putnam Sons. The author is Miss Eliza Brown Lammis, founder of the society.

This is a Catholic society, and its work has been mapped out thoroughly. The manual is being circulated freely at Newport, Narragansett, Lenox, Bar Harbor and other fashionable resorts. In Europe many women of title or unquestioned social influence say they are ready to co-operate with the New York society as soon as they are officially notified that the hour for action has come. Negotiations are already pending for the manual's translation into French and Italian.

"The office of the Daughters of the Faith," says the manual, "is to unite Catholic women, more particularly those of station and influence, in discountenancing the social usages and customs that are the evident cause of the spread of moral evil in society, and in professing a higher spiritual standard as to the requirement of the Catholic woman in the world."

"The society does not seek to displace older organizations, but to act as a bond between them; first, by the union of a few courageous women whose lives are an open protest against the evil of the fashionable world. It is an hour of great need, when the morality of nations is endangered, and when the world is calling for the Christian woman."

Of the American girl the author says: "There are many evidences that her training has been so far somewhat theoretical rather of books than of practice, and the daughters of wealth have been more fully prepared for the uses of society than those of home life. The advantages of a good establishment and

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social position may be under-valued, but the American girl has been so thoroughly permeated with the idea that the most important and seemingly only aim in life is to make and advantageous marriage that she has come to consider it not as the gate to success, but its goal, and looks for nothing beyond.

"She has learned in consequence rather to squander wealth than to store up within treasures of thought and wisdom, and having accomplished the purpose given her she settles down to enjoy the reward of well doing."

The author has faith in the American girl's natural generous impulses, her courage and well defined ideas of right and wrong, and believes "if she be encouraged to study for herself the serious questions of life and to cultivate a healthful and unswerving purpose to be true to the highest ideals of her nature and honor. To condone the sin is to partake of it, and we should realize its effects as well as its nature, for if we so condone it we become moral participants, not alone in the sin, but also in the evils that follow."

"Our own country, whose morality has not kept pace with its enlightenment," Miss Lammis says in the chapter "On Divorce," "has thrown off all restraint and allows divorce for the slightest cause and with almost unlimited frequency. Society is, in consequence, on the verge of moral ruin, and nothing but the religious and social recognition of the true horror of this crime can arrest the evil that with cyclonic force has, in a comparatively short time, overthrown domestic peace and uprooted the safeguards of purity and honor. To condone the sin is to partake of it, and we should realize its effects as well as its nature, for if we so condone it we become moral participants, not alone in the sin, but also in the evils that follow."

Rather drastic measures are proposed by the daughters to enforce the contemplated reforms. They include measures upon which the daughters split in the first days of agitation, not a few declaring that in order to fulfill the rules literally they would be forced to ignore socially, not only closest friends, but in not a few instances kindred, so largely is divorce, through mixed marriages, making inroads into Catholic families.

"What must be the course of action of the Catholic who stands before the world as the steadfast and almost solitary upholder of the sanctity and inviolable character of marriage towards those whose infraction of it must be looked upon not as regrettable acts sanctioned by custom, but as damnable sins?" asks the manual.

REV. DR. BRIGGS

SAYS THAT ALL THE EARLY REFORMERS WERE GREATLY MISTAKEN IN THEIR INTERPRETATION OF THE BIBLE. New York Sun.

The Rev. Dr. Charles A. Briggs, whose "higher criticism" of the Bible caused his withdrawal from the Presbyterian Church and his entrance into the ministry of the Episcopal Church, seems to be preparing to go a step further in his search for authority and to render adhesion to the Pope.

In the last North American Review Dr. Briggs has a significant paper on "Reform in the Catholic Church." The present Pope he looks on as essentially a "reformer." "Great reforms are in his mind, which ere long will become evident in fact," and the "fundamental principle of reform" with Pius X. is "to make Jesus Christ Himself, the centre and mainspring of reform," and as "this is exactly what the most enlightened Protestants desire for their own Churches, what more, asks Dr. Briggs, 'can they ask for the Church of Rome?' Then comes this significant paragraph:

PROTESTANT SCHOLARS HAVE ONLY PARTIALLY SUCCEEDED.
"The more advanced Protestant scholars have been working for half a century and more to lead Christians back to Jesus Christ, and have only partially succeeded. If now the Pope, as the head of the Roman Catholic Church, owing to the reverence and obedience given him by that whole Church as the successor of St. Peter and the living representative of Our Lord, can succeed in raising up Catholics throughout the world to this exalted position of reforming everything in Christ, there will be ere long the greatest revival and reformation known to history, and the Protestant churches will have to bestir themselves to keep pace with it."

Here are other remarks by Dr. Briggs which seem to indicate his drift toward:
"There are many Protestant theologians who think it (the dogma of the Immaculate Conception) an inevitable consequence of the doctrine of original sin."
"It was a purely academic question whether infallibility was to be lodged in the Council of the Pope."
"The infallibility of the Pope, as defined by the Vatican Council, limits infallibility and so hedges it with conditions that infallible decisions in the past are hard to find, and not likely to occur in the future except in great emergencies."

"The Catholic Church made an important reform in 1870 when Leo XIII. directed that Thomas Aquinas should be used as to the standard authority in all Catholic colleges and seminaries."

"It is doubtful, to say the least, if there would have been such an anti-

thesis between Protestant and Catholic dogma if Thomas Aquinas had been the universal standard of doctrine in the sixteenth century."

REFORMERS GREATLY MISTAKEN IN THEIR INTERPRETATION OF THE BIBLE.

"A more thorough study of the Bible has shown that the Reformers were, all of them, greatly mistaken in their interpretations. Protestants theology has, for the most part, abandoned the high Augustinianism of the Reformers. The common doctrine of the present Protestant theologians would not be recognized by any of the Reformers. The dogmatic differences with Rome either no longer really exist or are in different forms, and concerned with different questions."

"There is authority in the ancient Church for Bishops, parochial, diocesan and provincial, and even for the Pope, in the judgment of many historians."

"The intrusion of the Curia into civil affairs, which was the chief occasion of the Reformation, has been rendered more and more impossible by the Providence of God in history."

THE POPE A MAN OF UNUSUAL GRASP OF MIND, INSIGHT AND REAL MORAL POWER.

"It is of the highest importance that the reform movement has been renewed with so much promise under a Pope of such spirituality, simplicity and open-mindedness; a man who impresses those admitted to his presence and converse as being possessed of unusual grasp of mind, insight and real moral power."

Utterances like these seem to suggest that the Rev. Charles A. Briggs, now of the Episcopal Church, is turning his thought in the direction of the Church of which the Pope is the head on earth. All along it has appeared evident that if he did not follow the lead of his teachings into square rationalism he was bound to fetch up at Rome.

ST. VINCENT DE PAUL.

On Wednesday next the Church honors one of the great saints, St. Vincent de Paul.

The occasion is one which ought to prompt fruitful thoughts in the minds of every Catholic layman. For few, if any, of the saints have left their works more strongly impressed upon the world than has St. Vincent de Paul. The fruits of his labor are living factors in every part of the civilized world and in some that are not civilized.

In testimony of the fact is offered the great Congregation of the Mission; the most famous and world renowned Sisters of Charity, and the multiplied homes for the care of abandoned children. All owe their foundation to this great and gentle saint of God. To estimate his impact upon the world one must be able to count the glorious results achieved through the influence we have named.

For eighty-five years St. Vincent de Paul blessed the world with his personal contact. And long after his death came the perpetual preservation of his name even among laymen through the establishment of the St. Vincent de Paul Society. Its kindred work is but a continuation of his own by men whose love for God's poor differs from his only in degree.

What a grand mission for the Catholic layman! How great will be the reward! Think of God's own words: "As long as you did it to one of these, my least, brethren, you did it unto Me." What surer passport can any man have to eternal happiness? A word to the wise should be sufficient.—Church Progress.

The Extension of Retreats.

Writing in the Church Bulletin of St. Ignatius Loyola, New York, on the intention of the Apostleship of Prayer for the month of July, the Extension of Retreats, a priest evidently of great missionary experience says:

"The millions of unbaptized adults in this our grand and dear country await the messenger of God endowed with the fullness of the power of the Holy Ghost, which Spirit may be purged by their words into the hearts of sinners enlightening their intellect and moving their hearts. The united prayers of the faithful would hasten that auspicious day to the millions who really sit in the shades of death."

The number of houses for spiritual retreats which are being opened in this country for priests and laymen gives the earnest hope that in a few years may be prepared apostolic hearts to bring about the only real solid and crowning work we need—the conversion of America.—Boston Pilot.

The Intemperate Man.

Cardinal Gibbons in a recent interview in a prominent newspaper said: "The intemperate man is not only the ruin of his family, but he is also a traitor and disgrace to society."

"God assigns to each man in social life a certain post which he is commanded to fill till he is called to a higher sphere in another and better world. The drunkard forsakes the post committed to him, and betrays the sacred trust. The two greatest evils on earth are the suicide and the intemperate man. The former robs himself of life, because he has not sufficient fortitude to brave his trials; the latter drowns his reason in the intoxicating cup, because he has not moral courage to look his difficulties in the face like a man."