

matters remain as to nothing to come the Church and of unquestionably a of his tempera- outdoor life, to be circumstances to lion to all men, of liberty of person. by God to the molation which in 70 the occupancy lives, Pius X. will by of his calling, why that in the in- life some way may him that change necessary for him, all danger of the compromise is past, not desert His permit his sacred need.

VAUGHAN, S. J., to see in Canada with one in the year. Recently with a gun-metal the East End of to the fund having arthing per child, the gift Father erred playfully to a old time-piece, bound to confess without good works in in this world."

mulgation of the heroic virtues of the Mary of the of the Ursuline as of an event of more and importance took place in the , in the August , surrounded by and Ferrara, the Sacred Congrega- Archbishop of representatives Lazarets and the of the Venerable egras, co-foundress hose heroic virtues the same time, the the pleasing task His Holiness on in Canada.

en," said the Arch- rash to see an of Providence in , unites to-day in honors from the Church these two of God." Then, similarity in their ful characteristics vocations, he con- tion has heard the she her with the for the conquest of once which has just of St. Lawrence, nothing dismays her with the um as a ministering ology. Thanks to established there, learn of the Good ed with a mother's sers of the sacred the faith. At the about the Trinity, vision has revealed of the soundest her with the ay-le Monial, she of Heart in almost hose destined to be Margaret Mary,

Canadian Nation, r, unite in the same joy to witness the ves so pure and so the little ones, to the Lord that may the Lord that may to hear your "Blessed" Louise and Marie do

Holiness may be in these pregnant as they do the age groans and source of relief from e prayers and ex- Marille and Marie y make the world not is propa- , by feminin, by works without duties, work of creation, basis of all things may obtain special We trust that the e two Servants of to make the world at animated them enly for the have done but for sistant and angelic in by uniting with the true blessings that the prayers may obtain special sed society, and es- their country, to oulds and after this into Paradise to ver with them."

of the Encyclo- come in for some the hands of Catho- The transparen- edition do not

seem to have been in any way modified in this. Catholic subjects have in great part been allotted to writers without the special knowledge necessary for the purpose, and what is worse—with a reputation for hostility to the Church. The Society of Jesus in particular has ground for complaint in this respect, and the editor-in-chief of America has been devoting a series of articles in that journal to an exposure of the monstrous inaccuracies and fabrications of the article on the Society. We shall have occasion to refer to this matter again, and content ourselves for the present in putting Catholics upon their guard in the event of their being approached by the publishers' agents. That so great a work should be turned into an agency for calumny and distribute may well be designated a crime against civilization.

RELIGIOUS INTOLERANCE IN IRELAND

Dublin Leader, Aug. 12  
Mr. Jeremiah McVeagh, the versatile Nationalist member of South Down, has rendered the Home Rule cause invaluable service by a pamphlet entitled "Religious Intolerance under Home Rule," issued for the sum of twopenny by the Irish Press Agency. This book of sixty pages contains the opinions of leading Irish Protestants of all denominations and of various political parties on the question whether Protestants would be persecuted for their religious beliefs when the Catholic majority hold power under an Irish régime. The gentlemen who contributed to this pamphlet did so in reply to queries put them by Mr. McVeagh. The replies form very interesting reading, and ought to be in the hands of every Nationalist.

In his introduction Mr. McVeagh points out that Ulster Unionists draw lurid pictures of every election of how Protestants are likely to fare under a Parliament elected by voters among Catholics. He tells us that in addition to the views of the very many representative men he sets before us, many more in the same strain are withheld; a large number of Protestant clergymen forbear to publish their opinions because their congregations are divided on the matter; many merchants act the same way, as they fear the loss of Unionist custom. No members of the Government or permanent officials were asked to contribute; yet the member for South Down reminds us of the telegram sent by the present Lord Lieutenant during the last election, which so roused the ire of the Tories that they raised an unsuccessful question of privilege over it.

Nearly one hundred gentlemen have allowed their replies to be published. Members of Parliament, many clergymen, barristers, men prominent in every line of commerce, doctors, members of public boards, justices of the peace, University professors and graduates are all included. The result is an amazing mass of striking testimony in every part of Ireland is to be found in Protestant Ulster, and more especially in its north-east corner. The writers believe that Home Rule will bring the men of various creeds and classes into such a connection that they will know and mutually respect one another; parties will be formed on political grounds only. It is conclusively shown that there are no historical grounds for the fear of persecution which may honestly be believed by the more ignorant Protestants. Mr. Swift McNeill, M. P., who has represented South Down for nearly thirty years, has been appointed Professor of Constitutional Law and Clerk of Convocation to the National University, himself a Protestant, quotes Taylor, a Protestant historian, to prove this. "It is but justice to this maligned body (i. e., Catholics) to add that, on the three occasions of their obtaining the upper hand, they never injured a single person in life or limb for professing a religion different to their own. They have suffered persecution and learned merely, as they showed in the reign of Mary in the years from 1641 to 1648, and during the brief triumph of James II." Lecky, who was a strong opponent of Home Rule, probably as he disliked democracy, gives the following striking testimony in his histories to the absence of religious intolerance in Catholic Ireland.

I shall give a few quotations from this admirable pamphlet. Mr. Wm. Abraham, who was elected repeatedly Chairman of the Limerick Board of Guardians and as member of Parliament for various constituencies by his Catholic fellow-citizens, states "religious intolerance is foreign to the nature of Irish Catholics." Mr. Walter Kavanagh, D. L., says too much is made out of so-called religious differences in Ireland. Because Nationalists mostly are Catholics and Protestants Unionists, every election and appointment made as a result of political majorities are attributed to religious influences. As a Protestant-Unionist Mr. Kavanagh was twice elected chairman by the Catholic members of a Board of Guardians when the Local Government Act passed he was elected to the County Council and made its vice-chairman. On becoming a Nationalist he was elected Chairman of the County Council and M. P. for Co. Carlow. He pertinently asks do Tory majorities in England return Liberals and vice versa. Dr. Douglas Hyde has for seventeen years been elected President of the Gaelic League, embracing over 50,000 members in the country. He has never heard the religious question raised in that movement in all his experience of it. He has met little religious bigotry, even in private life. Judge Rentoul, formerly an M. P. in the Unionist interest for East Down, states in his opposition to Home Rule, that two arguments he never used—(1) "that there would be danger of religious persecution in Ireland under Home Rule," (2) "Ulster would fight and Ulster would be right" if Home Rule were granted. Lord Pirrie, as the head of the firm employing most labour in Ireland and paying £20,000 a week in wages, has no fears whatever on the matter. He well points

out that at the present moment Catholics could easily persecute small Protestant minorities, and do not; any religious intolerance he has seen was amongst a portion of the Unionist population of Ulster, and is now, he believes, declining rapidly. Many more statements of a like character could be given and from amongst others may be mentioned the names of Sir Horace Plunkett, Colonel Everard, Mr. Bigger (Belfast), Rev. Mr. Hanmy, Right Hon. Thomas Lough, M. P.; Mr. Murrough O'Brien, Mr. Talbot Crosbie, etc., etc. To anyone who knows our history and country there is no doubt that whatever our faults are religious persecution has never been one. Any Protestant who throws in his lot politically with the vast mass of his fellow-countrymen never finds his religion a barrier to any post he ambitions. The cry of religious intolerance is a bogey, and is meant to perpetuate in the hands of the Episcopalians, and less than a tenth of the population, all good positions to the exclusion of Catholics and Non-conformists. During the next year the state arguments which Mr. McVeagh refutes will no doubt be repeated over and over again. Fortunately the speeches of Mr. O'Brien will be quoted as an authority on the subject. This little book should be circulated everywhere that Irish members go, and will form an admirable handbook of reference to speakers seeking the last word on this well-worn-out theme. H. P. M.

CARDINAL V. VANNUTELLI ON RELIGIOUS IGNORANCE

IT IS TO BE FOUND EVERYWHERE, SAYS HIS EMINENCE, EVEN WHERE ONE WOULD NOT SUSPECT ITS EXISTENCE

From Rome  
We publish in this issue of Rome a letter of His Eminence Cardinal Vincenzo Vannutelli to the Croix, of Paris, on "religious ignorance" which offers abundant food for thought. The poor old nineteenth century, especially in its latter days, was forever claiming that it was far excellence the age of light and knowledge—the young twentieth century is so convinced of the same fact that it hardly feels called upon to proclaim it; but the amazing truth is that the spread of education among the people and the growth of knowledge among the educated classes are coincident with a general increase of religious ignorance among the classes and among Catholics as well as among non-Catholics.

One of the most striking features of the Modernist movement was the revelation it brought with it of this ignorance even among the learned—their ignorance of the fundamental doctrines of Christianity on the part of men who enjoyed all the advantages of a university training and of long years of study. American Bishops and priests lament bitterly that the Catholic emigrants from Catholic countries who reach their shores now-a-days are not half so well instructed in the fruits of the catechism as those of a generation ago. The case cited by the Cardinal of the man who wrote what was meant to be a learned book against the Catholic Church and who gave such a grotesque explanation of the Immaculate Conception as typical of at least 50 per cent. of the young men who have spent years in the Italian universities and who can discourse learnedly on the therapeutic properties of radium or the philosophical character of the Roman law constitution, while as for the children of the people in the large towns the majority of them are hopelessly ignorant.

Cardinal Vannutelli believes that the task of right investigation already published, while as for the children of the people in the large towns the majority of them are hopelessly ignorant. Cardinal Vannutelli believes that the task of right investigation already published, while as for the children of the people in the large towns the majority of them are hopelessly ignorant.

THE CARDINAL'S LETTER

Following is the Cardinal's letter to the Croix, which has been conducted a symposium on the subject treated therein:  
I congratulate you and I highly approve your selection of the theme "Religious Ignorance." I have no doubt but that you will have a wide field of study, interesting and useful, to add to the series of right investigations already published in the Croix. You ask for my co-operation in this work of real apostolate, but others will be able to contribute more abundant information. For my part, I can but echo the words of Pius X. which have inspired the main idea of this investigation. Yes; it is ignorance of divine things which constitutes the chief cause of the present depression and weak wills which are the consequence of it. This religious ignorance is to be found everywhere—even in places where one would not suspect its existence. It stands out sometimes in the conversation of the best men, and at the form of phrases which betray errors of such magnitude that it would cause laughter were it not that it causes tears.

is by studying these causes that the remedy must be found, and first of all it is necessary that the fathers and mothers among the industrial classes endeavor to make their children understand and love the truths of our holy religion. This duty is most urgent, especially since Pius X. has emphasized the traditional theological truth on the Communion of children. And parents, in order to be able to attend better to this duty of their office, should be assiduous and attentive to the instructions given in their parish churches.

"This point seems to me to be essential. But at the same time it would be impossible to encourage too highly every and any kind of institution the scope of which is to make better known the doctrine and the history of our holy Church.

ACTS OF THE HOLY SEE

PONTIFICAL LETTER TO THE EPISCOPATE OF LOMBARDY ON THE CATHOLIC PRESS, ETC.

Beloved Son and Venerable Brothers, Health and the Apostolic Benediction.  
How deeply we appreciate your devotion to us, as manifested in your joint letter, there is no need for us to say. For you are not unaware that in the heavy grief we feel by reason of the evils which, as you recall, are afflicting Catholicism, no greater comfort could be afforded us than the union of our Brothers and Sons; since the Church has no greater safeguard than harmony.

As regards the government of your dioceses, on behalf of which we assemble as usual at Rome, we have learned with real pleasure that your thoughts were chiefly directed to the source of all these grave evils which effect the Church to-day. You understand, Beloved Son, and Venerable Brothers, that our words refer to the unseemly policy of those Catholics who, seduced by a vain hope, would have Catholics remain in a certain inertia, forgetting or not caring about the work of the sacred rights of religion and of the Apostolic See. The injury they would thus do to Catholic life would be altogether too grave were they not opposed with solicitude by the action of the Bishops.

And how much can be done on behalf of this action by newspapers and similar publications as well as by well-constituted associations of Catholics is so evident as need not require mention. Very rightly have you decided that you must avail yourselves of their co-operation to give opportune instruction and advice to the faithful and to stimulate them to healthy ideals. But while we approve of the same time warn you to watch vigilantly that those who undertake to write such publications not only never deviate from the magistrature of the Church, but also in the conduct of their following in all things the directions of the Apostolic See. For let every one of you be convinced of this, that certain newspapers which are in the habit of trying to make Catholics believe in the sacred rights of religion and of the Apostolic See has been placed, or have no thought for the still worse conditions which its enemies are preparing for it; or which are wont to dilate on the genius and orthodoxy of authors whose writings, when carefully studied, are found to be full of inaccuracies and most disastrous errors; which in fine, by reason of the title of Catholic which they bear, find easy admission into the homes, and in the schools, and are freely read by all classes not excluding ecclesiastics—that such newspapers do more to undermine judgement and discipline among Catholics than the very papers which are openly hostile to the Church.

Concerning Catholic associations which we desire to see multiply and flourish in every diocese, the utmost diligence, also, is to be used to ensure that they be not infected by their discipline and that the individual members of them freely manifest and defend the Catholic faith both at home and abroad.

That all this may be happily realised, we are confident that the zeal of Catholics to heal the numerous and varied ills which affect mankind, but none more useful than the association and office of which we see you, beloved son, to be the Head. For this work we strive actively and vigorously for the common salvation their labours are vain unless God second their efforts.

All that we are and all that we have comes from Him and He is the only source of all the graces which we stand in need, while we all know from the teaching of the Gospel that the only way open for us to Him is that of humble prayer. And you, in your efforts to stimulate trust in the Divine Goodness and ardour in common prayer, do all your efforts to make men know

and love as far as possible our most loved Redeemer, and with wills united in this love to defend with greater zeal the interests of Holy Church.

To attain this desirable aim, an aim which in Our Judgment contains the salvation of individuals and of society, you have made use for the last fifty years of the excellent instrument The Messenger of the Sacred Heart of Jesus. We have learnt and we greatly rejoice in the knowledge that this publication, printed in various languages, widely diffused, passes through the hands of many thousands and that by this means the number of members belonging to the Apostolate of Prayer has wonderfully increased. It is easy to estimate what great profit the Christian people derive from this state of things. We congratulate you, therefore, and exhort you to persevere with constancy in the work which you have undertaken, and to the other directors and members of the association, and especially to those who write for the said publication.

Given at Rome at St. Peter's, April 9, 1911, in the eighth year of Our Pontificate. Pius P. X.

EARLY MISSIONS AMONG THE CAYUGAS

By the Rev. James T. Dougherty  
Some weeks ago reference was made in these columns to the plans of Auburn county, Knights of Columbus, for the erection of a tablet near Farley's Point to the memory of the early Jesuit missionaries who were pioneers in the work of spreading Christianity among the Indians of the Cayuga Nation. Rev. James T. Dougherty, rector of St. Mary's church, Canandaigua, and chaplain of the Canandaigua council, is much interested in the project and has made a careful search of the historical records bearing upon the lives of Fathers Chammonot, Radelex, Menard and De Carheil who established the first church in western New York at Farley's Point in 1656.

It is proposed to have the dedication of the memorial take place on October 12 next, Columbus day, and the Cayuga County Historical Society, in addition to the Knights of Columbus, will be invited to participate in the exercises. In addition to commemorating the work of the Jesuit missionaries the monument will serve to perpetuate the memory of Chief Paon Chigoga, a Cayuga tribe who welcomed the Jesuits upon their first visit to the Cayuga's country.

Father Dougherty, after making a search of the history covering the work of the missionaries, has prepared an historical sketch embodying his researches. "When the religious history of Cayuga county is written, there is one spot that must stand forth as not the least important among its brethren," says Father Dougherty, in his sketch. "That spot is the region of Great Gully Brook on the road from Union Springs to Aurora. For some years here the Indians were large of Gologonen in 1656 the Jesuit missionaries from Canada offered the first Christian worship ever given to God in the present territory of western New York.

But recently I visited the place sanctified by the labors of these heroic men. The beautiful wide valley, filled with the variegated foliage of a dense young forest, extended far to the eastward. I saw it once before on an October day, when autumn shades and colors had turned it into a dream of beauty. I stood now along the busy highway filled with the traffic of this main artery of travel from Cayuga and the westward. A road led to half a dozen unfortunate tourists. Just to the eastward is the mysterious Indian burial mound, until a few years ago visited annually by representatives of the tribe that must have descended from the once mighty Cayugas.

"The appearance indicates that there must have been an attempt at some time to fortify the hill, as near the top some trenching had been done at a remote point. The hill itself, according to General John S. Clark, was at one time a palisaded fortification and probably dates back to times even prehistoric to the Cayugas and was no doubt the work of the Mohawk and Seneca Indians. They were in various places in New York State as well as in the Ohio and Mississippi valleys.

"How did the missionaries find their way to Gologonen at Big Gully Brook and to the waters of Eiehere (Cayuga)? The Jesuits had been at work among the Iroquois farther east at Onondaga and through the Mohawk valley. Father Jacques had paid the penalty of his fearless work in the Mohawk valley, and by his horrible death at Auriesville. Nothing daunted the brave Jesuits sought every opportunity to make known the Gospel of Christ in all the villages of the Confederacy. They welcomed the invitation extended to them at Onondaga by Saonchiogwa, the Cayuga chief, and other prominent members of the Cayugas imploring them to come to Gologonen and build a chapel and teach the Christian faith to the people of that lovely country.

"In the summer of 1656 Fathers Chammonot and Menard left Onondaga and journeyed westward to the Cayugas. At Great Gully Brook was the principal village—the village of Gologonen. Ten miles north, near the present Cayuga, was Ticheero and Onontare was at Fort Hill in the town of Savannah, Wayne county. All these villages were visited by the missionaries. The first chapel the missionaries built a chapel. We quote from the Jesuit relations:  
"The Fathers, however, soon won the hearts of these people and in four days they began to erect the chapel and so many and such willing hands were employed in the work that in two days the building was completed, carpeted with

pretty mats and adorned with pictures of our Lord and the Blessed Virgin." "Chammonot left Menard at Cayuga (Gologonen) and visited the Senecas with a young Frenchman named David Le Moyne. Poor Le Moyne died upon his return, here at Gologonen, they laid him in the earth—the first martyr of holy zeal to lay down his life in the field of Cayuga missionary endeavor. What a sacred spot if we could but find high way, with a frame like giant, but reposes! To some saintly abrine and kneeling upon the hallowed soil, ask God to infuse something of the spirit of David Le Moyne into the souls of the selfish and worldly men of our time to make them labor for loftier and more noble purposes.

"When again the historian of the future writes religious history of Cayuga county, he will not fail to mention these banks of the Cayuga were for many years the home of the labors of Father Tom Hendrick. I can see that majestic form passing along this very high way, with a frame like giant, but with a heart full of sympathy for sufferers—as tender as a child. He was absorbed perhaps in profound questions of the social, political and religious world; how to make conditions better, how to benefit his fellow men. Great minds sought his companionship, but the tenderings of the flock loved him. Was it the spirit of the old Jesuit missionaries risking their lives for the red men that enthralled 'Father Tom' with love for the little brown men of the Philippines and sent him across the wide western ocean to labor for that forlorn race of the isles of the Orient and to lay his bones among the new, strange people whom he had learned to love? The story of their lives must have been familiar to him and the places of their labors known. His beloved sister, the lamented Mrs. Anne Hughes spent many loving hours in the translation of the Jesuit Relations from the French, as her years, of study with the great French linguists, the madames of the Sacred Heart, amply qualified her for the task.

"When 'Father Tom' became Bishop of Cebu and went forth on long and difficult journeys to the remote places of his great diocese, did he sometimes think of the sacrifices of the good Jesuits in the seventeenth century, who were back by the shores of old Cayuga and along Great Gully Brook—how indefatigable their toil, how almost hopeless their labors as they laid down their lives for the Master's sake, that these dark children of the forest might come to the knowledge and love of God? "It is surely not too much to suppose that Bishop Hendrick drew inspiration from the very soil so now sanctified by the noble sweat and blood and toil of the heroic French fathers who were his predecessors along the gentle slopes and by the waters that the Cayugas loved. —Catholic Sun.

THE DOGGEREL OF THE LODGES

The following two "poems" have been privately recited and scattered broadcast throughout the province. Apart altogether from the insane hatred of everything Catholic which permeates every line, these productions will go down to posterity as examples of the dark children of the forest might come to the knowledge and love of God? "It is surely not too much to suppose that Bishop Hendrick drew inspiration from the very soil so now sanctified by the noble sweat and blood and toil of the heroic French fathers who were his predecessors along the gentle slopes and by the waters that the Cayugas loved. —Catholic Sun.

Down on your knees, Ontario and make obeisance low,  
To me, your sovereign Lord and King,  
I own you both, soul and mind, as well as all your cash,  
And to the lowest depths of hell, your proud ones I will dash.

Down on your knees, Ontario I and I will teach your young,  
Your English cannot be compared with the old La in tongue,  
You educate them far too well, you make them sharp and wise,  
And what you call "the sins of Rome" you keep before their eyes.

Stop! I right away, Ontario, I claim your lands and schools,  
Your teachers, ministers and "guides," are but a pack of fools.  
For years my men have worked with you, and with entire success,  
You never dreamed they were my men—they are, though none the less.

Back down, back down, Ontario! my work is spreading fast,  
Your trusted men are in my pay, though you may look agnost,  
French have won the day,  
And from your shores, soon will become, no matter what you say.

Hearken to me, all Canada! Sir Wilfrid is my son;  
All that a son could do for me, he vorily has done,  
His plans are laid, his men told off—and soon with one great rush  
The enemies of Holy Church for ever will crush  
Down on your knees, proud Canada! my word must be obeyed,  
I hold the keys, I rule the state! I and "though I have delayed  
To exercise my loyal will—my day has come at last,  
And Canada is mine—for sure, and I will hold her fast.

CANADA'S REPLY TO THE POPE OF ROME

Ye Protestants of Canada arise in all your might,  
Your liberties are threatened, grave dangers are in sight,  
The sky is dark, the clouds are black, and soon the thunder's roar  
Will echo loud, while lightnings flash from distant shore to shore—  
The storm blows straight from Rome!  
The enemy is on the ground, prepared for bitter fight,  
Up then! young Canada, arise prepared to guard the right,  
A foreign potentate has sent to rob you of your laws,  
To crush your schools, despoil your Church and keep you down because "No Tomes" decrees,  
You will not bow to Rome!

Will he succeed? shall we submit to be the slaves of Rome?  
Shall we allow her priests and nuns to regulate the home?  
To part asunder man and wife, and let the children go?  
Ten thousand voices cry aloud emphatically "No Tomes" decrees,  
We will not bow to Rome.  
We treat with scorn and deep contempt her "No Tomes" decrees,  
And fling the answer in her face—"Young Canada is Free"  
We stand beneath the Union Jack, ready to face the foe—  
To chase the tyrant from the land and let the world know,  
We do not bow to Rome.

We scorn to use the cry of race, religion, faith or creed,  
Let each man worship as he will, for Canada has need  
Of truly conscientious men, but not for those who hope,  
To raise supreme the yellow flag of any foreign Pope,  
Or make us bow to Rome.  
Our trusted men have faithless been—have played into her hands,  
Bent low the knee, obeyed her call, and granted her demands,  
Let us now say with one accord "we must have righteous laws,  
We have no use for Rome's decrees, we're done with her because,  
We will not bow to Rome.

Stand firm, young Canada! unfurl your banners to the breeze,  
United we will bring those dark Italians to their knees,  
We're free men born, free we remain, to guard our hearts and souls,  
But no commands will we receive or listen to from Rome.  
We never bow to Rome!  
Cheers for King George! up with the Jack! the Maple Leaf for ever  
Down with the white and yellow flag, and those who try to sever  
Canadians from their fealty to Britain's lawful King,  
Loud let our song of triumph swell, and make Heaven's arches ring,  
We do not bow to Rome.

WHEN THE MASONIC ORDER BEGAN

One of the delusions nursed by the ordinary Mason is that Freemasonry dates back to the most remote antiquity. This delusion is kept up by references to the building of Solomon's Temple and to other long distant events.  
This delusion might be dissipated by any Masonic enquirer who could take the trouble to open any authentic history of the building of Solomon's Temple and to other long distant events.  
This delusion might be dissipated by any Masonic enquirer who could take the trouble to open any authentic history of the building of Solomon's Temple and to other long distant events.

Does not the Masonic order antedate the founding of the Papacy? The claim is made that the Masonic order traces its origin to the time of the building of Solomon's Temple, but of course, this is not susceptible of proof. My question contemplates dates and facts, and not supposition or legend. I believe this question, strange people whom we had learned to love? The story of their lives must have been familiar to him and the places of their labors known. His beloved sister, the lamented Mrs. Anne Hughes spent many loving hours in the translation of the Jesuit Relations from the French, as her years, of study with the great French linguists, the madames of the Sacred Heart, amply qualified her for the task.

"When 'Father Tom' became Bishop of Cebu and went forth on long and difficult journeys to the remote places of his great diocese, did he sometimes think of the sacrifices of the good Jesuits in the seventeenth century, who were back by the shores of old Cayuga and along Great Gully Brook—how indefatigable their toil, how almost hopeless their labors as they laid down their lives for the Master's sake, that these dark children of the forest might come to the knowledge and love of God? "It is surely not too much to suppose that Bishop Hendrick drew inspiration from the very soil so now sanctified by the noble sweat and blood and toil of the heroic French fathers who were his predecessors along the gentle slopes and by the waters that the Cayugas loved. —Catholic Sun.

The St. Louis Federation has forwarded 2-9 copies of the "Initiation of Christ" to the Catholic prisoners of the Missouri Penitentiary.  
Friends of the Very Rev. John J. Hughes, Superior General of the Paulist Fathers and pastor of the Church of St. Paul the Apostle, New York City, have been congratulating him on his appointment by Mayor Gaynor as one of the two clergymen on the newly created Board of Inebriety. The well wishers include clergymen and the laity, Protestants as well as Catholics. The other clergyman on the board is the Rev. Dr. William Morrison, of All Saints' Episcopal Church, Brooklyn.

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This book tells of the organization for the first time of a Company of, for and by Catholics in a line of business to which Catholics are contributing \$75,000,000 a year, yet receiving no direct interest or representation. It contains most complete facts and figures relating to this particular business and the astonishing dividends paid to Catholics. It also tells how Catholics may now become stockholders and receive their share of the profits of this great business. The stock of old-established companies in this line is worth 10 to 20 times the par value, and original investors are receiving 100 per cent. dividends. This is not a get-rich-quick scheme, but a high class, legitimate business enterprise, endorsed by leading banks and the Catholic hierarchy and laity. The requirements are small, and the investment is profitable. This book will tell you all the details of this business, and will show you how to invest in an absolutely safe investment, coupled with large profits.  
If you would like to have a copy of this book, address Philip Harding, Dept. 109, Box 101, Philadelphia, Pa. He will send you a copy of this book, and will also send you a copy of the Catholic Church's book which will be of no interest to you, because only Catholics will be permitted to hold stock in this particular institution.