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Abbey's Salt FURTHER KIND AND WILLING WORDS.

In a subsequent letter from the Rev. Father Eugene L. Gervais, Notre Dame de Grace, to the one we recently published, he writes:—"Your Salt is worth fifty times its weight in gold to me, and my wishes are that its value may be known, and that it may be used by all similarly troubled as myself."

CATHOLIC RUSSIANS ARE LOYAL SUBJECTS

NUMBERS IN ST. PETERSBURG.

Presence of Westerners Makes Religious Freedom Larger in Capital.

St. Petersburg, Russia, June 21.—For the first time since the great schism by which the Eastern Church was lost to Rome, a Russian Catholic Church has been opened. This momentous event took place three months ago, on a feast which holds first place in the hearts of the Russian people, Easter Sunday. It has been a weary waiting for the few faithful souls, and now that their hopes are realized, there is rejoicing akin to that of the primitive Christians when a Roman emperor accepted the Cross. Heretofore practicing Catholicism in Russia was accompanied by persecution, more or less, because the government looked upon Catholics as Poles, which meant rebels, and the Russian clergy fostered that antagonism, as it tended to strengthen their position; they dread nothing so much as comparison with the self-sacrificing and zealous lives of our Catholic priests.

Some few months ago two Russian priests became Catholics. One is a convert from the Orthodox religion and the other from the Starobirad. The conversion of the latter to the See of Rome was not considered a loss because he belonged to a dissenting sect, the old ritualists, who refused to accept the Holy Synod established by Peter the Great to supplant the office of patriarch. But the Orthodox seceder was subjected to many trials, many indignities. Both men having been ordained priests had simply to make a profession of allegiance to the Holy See, which they did to a Galician bishop of the united church.

At the first mass celebrated in the Church of the Holy Ghost the following telegram was sent to the emperor:

To His Imperial Majesty:

We, the members of the Society of Starobirad, in union with Rome, having raised ourselves up in earnest prayer to the throne of the Almighty, supplicating Him to grant a long life and a happy reign to our beloved Czar and father, Nicholas II., and happiness for all his God-guarded family, with deepest devotion bring our congratulations on the occasion of Christ's glorious resurrection. We fell at the feet of your majesty with feelings of the most unbounded loyalty and gratitude for your great gift granting us liberty of conscience.

Eustace Soussalief, Priest.  
Natalie Oushakoff, Patroness.

The Emperor's reply:  
To the Starobirad Priest, Eustace Soussalief:

His Majesty the Emperor has commanded that his thanks should be delivered to the members of the Society of Starobirad for their prayers and loyal feelings expressed in the devoted telegram of March 29th after a Te Deum for his majesty and the Imperial family.

I have, dear sir, the honor of informing you the above communication received by me from the ministry of the interior.

General-Major Drachevsky.

AS IN OLDEN DAYS.

This morning, Sunday, I assisted at mass celebrated in the Church of the Holy Ghost. A few days ago I had met Father Eustace Soussalief at the home of a priest of the French colony when he invited me to come to his church, that a young Russian Jewess was to be baptized. Arrived at the address given me, I climbed, and climbed, until I reached the fifth story of an unpretentious house and there found church and priest and congregation. I have had the blessed privilege of hearing mass at many holy shrines, but none has made my eyes grow so dim nor my heart sing so grateful a Te Deum as the one at which I assisted this morning. It might have been a gathering of early Christians. The room was small, with low ceiling and bare as a hermit's cell, excepting for a few simple pictures, one, the Sacred Heart, unframed. The tiny altar, square and box-like without any back, stood behind a screen, as in the Orthodox Church, but as plain in decoration as the Orthodox one is gorgeous. Yet, the doors had the pictures of the four evangelists, and the altar held only a candle, a delaware of seven lamps and the Book of Gospels. Rome has ordered Russian Catholic priests to celebrate mass and administer the sacraments according to the Eastern rite, observing all the national customs, the only change in the ritual being the substitution of the name of the Supreme Pontiff for the Holy Synod.

THE CATHOLIC POPULATION.

Because St. Petersburg contains more colonists from Western Europe than do other Russian cities, the Catholic Church enjoys more freedom here. The Catholic population numbers one hundred thousand, four thousand of whom are German and Austrian, two thousand French, and the remainder Polish. Much is hoped from the Douma passing a bill two weeks ago which permits Russian subjects to practice freely the creed that they profess. To be sure, the Czar has not signed it, but no one seems to doubt that he will.

Three churches, including the Cathedral of the Assumption, six chapels, with a new church in course of construction, make it possible for Catholics in all parts of the city to follow their religion. The Polish seminary for training young priests is quite a fine building sixty students are in attendance. In the principal street, the Nevsky, is the Church of St. Catharine, a very large and imposing building. Opposite it is the Orthodox Cathedral of Kazan, which architecturally is modeled after St. Peter's at Rome. It was in front of this cathedral that occurred one of the two awful scenes of bloodshed which took place on the famous Red Sunday.

THE SCHOOLS.

St. Catharines has a parish school one of the three in Russia, the others being Moscow and Odessa. Four hundred children, boys and girls, are in attendance. The orphan, the poor and the sick are also cared for by the various Catholic parishes. One day I stepped within a gateway and before me stood a group of women wearing the familiar garb of a sister of St. Joseph. It was the first religious dress I had seen since coming to Russia. As yet the sisters do not wear the habit in the streets but next week two sisters of St. Vincent de Paul come here and will go about in the white coronet and blue dress of the Sister of Charity. Franciscan Sisters have opened a private school for girls, but wear secular dress.

The St. Joseph sisters were brought here by the French colony, and are doing splendid work for the sick. They also have an old folks' home; hospital and home stand in a fine garden and both are large and well furnished. Across the road is an orphanage for girls, also under French management, and nearby is a cancer hospital, international, for the Czar supports it, but the direction is Catholic. It is here lives the French priest who, like his confreres in Moscow, Kiev, and Odessa, treated your correspondent so courteously and made it possible for her to obtain reliable information concerning the Catholic Church in Russia. The coming of different orders of sisters to St. Petersburg is strengthening the hopes of Catholics that gradually the Church will win the good will, and after that the allegiance, of a people who are one with them in the sacraments though sadly lacking in making use of them as the Divine Institutor intended.

Princess Elizabeth, widow of the late Grand Duke Sergius, who was murdered at Moscow within the Kremlin, has petitioned for permission to found an order of nuns who will do charitable and hospital work. She is tender-hearted as she is devout, and during the Russian-Japanese war opened her palaces for wounded soldiers and asked the Russian nuns to do likewise. They answered "they were not established for that purpose." It is generally believed she will enter the convent she opens, which probably will be in Moscow. Princess Elizabeth is beloved by the people, and knowing they would not injure her she never left her husband's side, that she might prevent the threat to assassinate him from being put in execution. But the Nihilists bided their time, and one day Duke Sergius rode out alone.

ELIZABETH ANGELA HENRY.

Christian Names on the Map.

The London Outlook, which reviews the world pretty thoroughly—it was the first journal of distinction to "discover" California's beloved poet, Ida Coolbrith—published a most interesting article recently on the use of religious words and saints' names in designating places throughout the universe. "Can anyone imagine, for instance," says the Outlook, "a sweeter name than Maryport?" But it is here in our own California, and here alone, that the Outlook, exploring North America for Christian names on the map, discovers the beautiful and holy titles which please every good and poetic sense. "The only gleam of poetry in the map of the United States," declares the Outlook, "is found in the old Spanish names on the far Pacific shore—Sacramento, San Francisco, Santa Barbara, San Bernardino, and above all, Los Angeles, —el pueblo de la Reina, de los Angeles, —the town of the Queen of the Angels," to give it its full name. "San Francisco Mopier,



Too Little Real Work.

Boston Educationist Has a Word About Play.

George H. Martin, secretary of the State Board of Education of Massachusetts, writing in the Boston Globe, says that boys have too little real work, and adds:

No sweeping statements about boys made in universal terms are true. There are some boys of whom some things are true, and there are other boys of whom very different things are true.

Young boys do not play too much any more than they play too much. They do both sometimes. But they are made to play as much as eat. By both they live and grow. City conditions restrict and hamper free play, and most young city boys get too little chance to run and climb and dig and jump and throw things. Public playgrounds will help much, but after all they cannot restore the lost freedom of the country.

With older boys under modern conditions the case is different. A few play too much. Most spend too much time in watching others play and in reading and talking and dreaming about play. In older boys a certain amount of time spent in play is mostly wasted. No good comes of it either to body or mind. The amount of time so spent by boys and young men is enormous. Public athletic grounds occupied day after day by professionals playing for a living and crowded with boys paying for admission to see the game are a public nuisance.

They have taken most of the old-time zest out of play. No high school team of any sort would be willing to go off by itself and play for the sake of playing. They want to be surrounded by a crowd of cheering spectators, especially girls, and to have their pictures taken and their names in the papers. They work at play to earn applause.

Most modern boys do too little real work. A few are fortunate enough to be obliged to work, some to help their families, some to earn their education.

It has become fashionable to pity such boys. They are subjects for congratulation.

There was a time when so many boys worked so much and played so little that sympathetic people, to bring about a change, coined the proverb, "All work and no play makes Jack a dull boy." To which the believers in work responded, "All play and no work makes Jack an idle shirk."

To steer a satisfactory course for their boys between the Scylla of work and the Charybdis of play was the task of wise parents, and it was for the most part wisely performed. Nowadays a few boys are wrecked on the rock of all work, but thousands are swallowed up in the whirlpool of all play, or playing at play.

And many who are nominally at work are always doing what George Eliot warned one of her characters not to do—looking over the edge of their work, waiting for their play to begin.

STRAY SPORTING NOTES.

Perhaps they were not pleased in the Shamrock and Montreal Camps when Jimmie Murphy's Beavers trimmed the Indians. Well, rather.

There will be hurling matches in Montreal. Now for a glimpse into the days of the golden past and a chance to see the game that made so many famous Irish athletes.

Shamrocks will have another week's rest. Toronto comes to the National grounds on Saturday, while Capital will go to Tecumseh to receive another defeat.

The senior lacrosse situation is growing more interesting and the picking of winners is becoming more difficult. Just now it looks like a struggle between Tecumseh, Montreal and Shamrock.

Charlie Neville, who died recently was in his prime one of the speediest and cleverest knights of the "crosse." He played in many a hard fought contest and rendered excellent work for Shamrock teams of a decade ago.

The boating and swimming accidents seem to maintain their deadly standard this season. There number should compel every parent to see to it that the boys and girls are taught to swim, and, even more important, taught to keep cool when suddenly thrown into the water.

Jimmie Casey has secured a new pitcher and his name is Eagan. He was the star performer for Fordham, the Jesuit College in New York. A former Fordham Captain was Louis Hartmann, who played at short for Montreal a couple of seasons ago.

Some contend that Baseball is the national game of Canada as it is of the United States. Seeing it is sprung from the good, old English game of rounders, it is probably as

much ours as our neighbor's. Canada helps to support a prosperous international baseball league which is something more than a farm for the big fellows. Canada has fans by the hundreds of thousands, who get out and cheer the hired aliens who play ball for us and carry our banner. We love them almost as much as if we bred them ourselves. But, all said and done, nothing can displace lacrosse in Canadian hearts; and much has been said about lacrosse, and more has been done in it than one cares to print. But the game is getting cleaner. The senior leagues are now professionals, and this makes for honesty and straight dealing. That lacrosse has a new lease of life is shown by the journey the Tecumsehs of Toronto took to dispute the ownership of the Minto Cup with the New Westminsters of British Columbia. Where is the ball team, no matter how important the league, that travels five thousand miles to play two games? And every foot of that journey held breathless interest. Special correspondents accompanied the special train and fed the wires with panicky reports of how Micky's neck was stiff, and Stringy's throat was sore, and Murgsey was car-sick, and so forth and so on. No matter who holds the cup, this five-thousand-mile journey 'cross continent in the dog days tends to prove that lacrosse is still the national game.—Collier's Weekly.

Those lumps on the back of your neck caused by the black flies and mosquitoes when you went fishing, can be cured in one night by a slight application of "Salve Sancto Joseph." Try it, it costs nothing. Send your address to St. Joseph's Home, 26 Overdale ave., and receive a box by return mail.

BONSECOURS.

It stands a relic of the past,  
In the days when our land was young,  
When the music of its prized bell  
Abroad on the air was flung.

Calling with voice, sweet and tender,  
Telling the list'ners there  
To gather at our Lady's shrine,  
With chant, and hymn, and prayer.

Old church, what memories round thee cling,  
Filling the heart with tears,  
As thought recalls thy vanished youth,  
Through the "misty veil of years."

Thou hast heard the pilgrim mari-  
ners' prayer,  
When on lowly bended knees,  
They sang her praise, who prayed for them.

When tossed on the stormy sea,  
And clarion notes have filled thy dome,  
With trumpets on the air,  
When the soldiers of "La Belle France,"  
Heard Mass "a la Militaire."

'Mid moving plumes and clang of steel,  
And banners on the breeze,  
Embroidered with the arms of France,  
The stately Fleur de Lys.

Thou hast witnessed the joy of the happy bride,  
When she knelt with the choice of her heart,  
And breathed the vow that bound them,  
Never through life to part.

Thou hast heard the mournful sobs,  
When the Requiem Mass was said,  
O'er the loved and gone, that all too soon  
Would in the grave be laid.

And souls enchained by dark despair,  
For many a scarlet stain  
Have laid their burden at His feet,  
"Never to sin again."

BISHOP REPLIES TO HIS CRITICS.

Complains of Garbled Reports by Yellow Press.

Bishop James A. McPaul of Trenton has written to The Public Ledger, of Philadelphia, a letter in which he reviews what he said of doctrines taught in some American colleges. He begins his letter thus: "In reply to your request that I give my views upon the press reports of my address delivered at the fifty-ninth annual commencement of the College of St. Francis Xavier, New York, permit me to state that the New York press, with very few exceptions, gave a garbled report and afterwards wrote up sensational interviews, making me use arguments and language of their own. I never answered any of the President of the Faculties of any of the universities, neither did I make a special attack on any particular institution. "My subject was 'The Apostasy of the Laity,' which I based upon the words of the last chapter of St.

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Matthew: "And Jesus coming, spoke to them, saying: All power is given to Me in heaven and in earth, going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, to the consummation of the world."

THE MAD RACE.

Then turning to the young men, I appealed to the taste they have cultivated in college for reading wholesome literature and advised them to support the Catholic press of the United States. At this point I thought it desirable to emphasize Catholic education as exemplified in the young graduates who stood before me. I deprecated the mad rush after "society" on the part of some of our wealthy Catholics which led them to send their sons and daughters to non-Catholic institutions of learning, and, taking my arguments especially from the May Cosmopolitan Magazine, which contains an article by Harold Bolce entitled "Blasting the Rock of Ages," page 665, I asserted that it was there claimed that certain universities taught doctrines subversive of Christian faith and Christian morality, and that if this were true Catholics could not send their children to such institutions.

"Mr. Bolce refers to such institutions as Harvard, Yale, Princeton, the University of Pennsylvania, the George Washington University, of Chicago, Columbia University, Syracuse University and the University of California, and he says that his information regarding the teachings of these universities has been obtained from attending lectures, from interviews with members of the Faculties, and from consulting the typewritten or printed records of what is taught in these institutions.

"The yellow press has endeavored to represent me as an ecclesiastical pugilist, whereas those who are acquainted with me are aware that I am a quiet, peaceable Catholic Bishop, with the courage, however, of freedom, when necessary, American freedom of speech and praising the good, as well as blaming the bad."

Men in Retreat.

Jesuit Fathers Institute New Plan in New York.

A retreat for men conducted under the care of the Jesuit Fathers, and with the immediate supervision of Father Terence J. Shanley, Professor of Jurisprudence, began at Fordham College, New York, on Friday night, and ended on Tuesday. Twenty men performed the exercises, the party including a Justice of the Municipal Court, five lawyers, two Wall street brokers, three working-men, two clerks, one publisher, one newspaper man, one retired minister of the Episcopal Church and four converts to the Catholic faith.

The plan may be called a religious retreat, and this is the first of a series of retreats that will be conducted in and near the city the next few months. The movement is along the lines taken up in Europe a few years ago, the chief idea being that persons who so desire may change their surroundings for a few hours or days and live in an atmosphere of calm and helpfulness. It is believed that under the supervision of the Catholic Church the project will bring capitalists and workmen into closer relationship and create bonds of sympathy among all classes of men.

The programme for the first retreat at Fordham was:—6 a.m., rising bell, 7, mass; 7.45, breakfast; 9, instruction; 11, conference; 12.15, examination of conscience; 12.30, dinner; 3.30, instruction; 5, recitation of the rosary; 6.30, supper; 8, instruction; 9, lights out. The next retreat at Fordham College will be held July 30 and the third on September 3. At Kober's Island, in Long Island Sound, the movement will begin August 27, under the supervision of the Jesuits, and retreats will be conducted there also in September and October.

ISSUES OF MORALITY.

"He adds that he heard all the multiple issues of morality, as well as the important problems of political economy—marriage, divorce, all the home, religion, and democracy—all subjected to a merciless analysis, as if they were mere fossils, gastropods, vertebrates, equations, chemical elements, or chimerae."

Bishop McPaul next quotes in his letter the summing up of the magazine article by the editor of the Cosmopolitan, in which it is said that in many classrooms it is being taught that the home as an institution is doomed, that there are no absolute evils, that immorality is simply an art of contravention of society's accepted standards, that democracy is a failure, and that the change from one religion to another is like getting a new hat."

The Bishop says that it is futile to reply to these articles by impeaching either the magazine or the author of the article. Specific charges have been made "which require specific refutations from the accused professors." Bishop McPaul continues and concludes thus:

SPAWN OF INFIDELITY.

"Those who are acquainted with the teachings taught by some American university professors, who are but the spawn of the infidel universities of Europe, know that I need not confine myself for proof to the Cosmopolitan. May, page 665, June, page 58; July, page 200, and