

essential matter from the truth of Christ, and within our own memory it has been frequently the boast of the sects that they preserved all the unity meant by Christ by loving each other as brethren and holding the essentials of Christian Truth. We are pleased to see that one more Christian Truth which Protestantism has rejected persistently is being again gradually reinstated; but it will not be fully taken up until the sects submit themselves once more to the Head of the Church, St. Peter's successor, who, by divine appointment, feeds with the doctrine of truth the whole of Christ's flock, "His lambs and His sheep." (St. John xxi. 15.)

It is important that in all parts of the country the law in regard to the selling of intoxicating liquors should be strictly enforced; and we trust the authorities in Bathurst, New Brunswick, will take steps to suppress the scandals which have recently taken place in that town in regard to the selling of liquor. In a despatch to the Globe it appears that serious charges are made against the license commissioners and the license inspector. These charges were preferred by nine clergymen, six of whom are Catholic priests. All these testified that the Act has been openly violated with the full knowledge of the authorities. We trust before long proper men will be appointed to carry out the law. A temperance wave is now sweeping over the country, and it is to be hoped that all good citizens will aid in the grand work of suppressing as far as possible the evils of the liquor traffic.

A MOST AGREEABLE piece of news comes to us from the latest number of the Catholic Directory, published by Wiltz & Co., of Milwaukee, Wis., U. S. The Catholic population of the United States is now 12,651,914. This is a very material increase over the Catholic population of last year. It is a cause of congratulation the world over to note the rapid advancement of the Church in the great republic. It means much, too, for the republic itself, because of the stable and conservative character of the church, which may always be depended upon as a source of strength in time of need.

THE SECOND SPRING.

No student of English literature needs to be informed that one of its masterpieces is Cardinal Newman's sermon, "The Second Spring"; but doubtless there are many general readers to whom this admirable discourse is unknown so many years have passed since it was first published. We are glad to notice that it is included in a collection of "Sermons and Essays" by Newman issued in a shilling volume by the Catholic Truth Society of England. Another new book, sure to be welcomed wherever the name of the illustrious Oratorian is known, is "Addresses and Replies," edited by the late Father Neville. It must be said that the addresses themselves are somewhat dry reading, but the replies which they evoked are a genuine delight. We fully agree with Father Neville that the final paragraph of the last one is "perhaps as beautiful as anything the Cardinal ever wrote." Here it is:

You ask for my blessing, and I bless you with all my heart, as I desire to be blessed myself. Each one of us has his own individuality, his separate history, his antecedents, and his future; his duties, his responsibilities, his solemn trial and his eternity. May God's grace, His love, His peace, rest on all of you, united as you are in the Oratory of St. Philip, and penitents on teachers and taught,—on old and young, on confessors to living and dead. Apart from that grace, that love, that peace, nothing is stable, all things have an end; but the earth will last its time and while the earth lasts holy church will last; and while the church lasts may the Oratory of Birmingham last also, amid the fortunes of many generations one and the same, faithful to St. Philip, strong in the protection of Our Lady of all saints; not losing, as our lives go on, its sympathy with its first fathers, whatever may be the burden and interests of its own day, as we in turn stretch forth our hands with love and with awe toward these, our unborn successors, whom on earth we shall never know.—Ave Maria.

RELIGION AND AFFECTION.

Do not imagine, as some do, that when the love of God enters into a man, his perfection consists in the hardening of natural affections. Whenever the spirit of devotion or piety narrows or contracts the heart, and makes our homes to be less bright and happy; when it makes parents imperious to children, or children undutiful to parents, or lessens the sympathy of brothers and sisters, or chills the warmth of friendship—whenever the plea of religion, of fervor, or of piety has the effect of lessening the natural affections, be sure that such piety is either perverted or not true. The best son will make the best priest, and the best daughter will make the best nun; that is to say, best training for the most perfect character, as a disciple or a handmaid of Christ, is to be found in the natural affections of home. Love to kindred and friends, with all the tenderness due to them, and not only to friends, but to your enemies, to those who are displeasing to you, to those who offend and treat you spitefully—this is the fruit and proof of true and loving piety.—Cardinal Manning.

PRESENT POLITICAL AND INDUSTRIAL SITUATION IN IRELAND.

ELOQUENT LECTURE BY PROFESSOR KYLIE OF TORONTO UNIVERSITY, IN AID OF THE CATHOLIC LITERARY SOCIETY OF LINDSAY.

Lindsay Post, January 15.
On Thursday evening of Christmas week St. Mary's Parish Hall was filled to its utmost capacity with an appreciative audience, who had assembled to listen to an address by an old Lindsay boy, whose brilliant attainments had won for him such signal honors at Oxford, and who is now one of the most popular lecturers in Toronto University and prominently associated with Catholic literary works in that city. The chair was occupied by Rev. Father O'Sullivan, president of the society, who in introducing the speaker of the evening, congratulated the members on their good fortune in having with them at their initial entertainment one who was associated with the old literary society of the parish, and expressed his assurance that the success that had crowned Professor Kylie's efforts since those days would prove an incentive to the young men to make the best of their opportunities while his words would stimulate them to greater efforts for their own personal improvement and the welfare of the association.

Professor Kylie prefaced his address by the remark that no apology was needed for discussing the subject he had chosen, in an assembly hall graced by the pictures of such Irishmen as Daniel O'Connell, John Boyle O'Reilly, Edward Blake and his Lordship the Bishop of Peterboro. The subject, he said, was especially timely at the present juncture when a Liberal Cabinet had again been appointed in London, and the Irish Nationalists under the leadership of John Redmond, holding as no doubt they would the balance of power, were destined to play such an important role in the next session of the British Parliament. Everywhere to day there is a revival of the national sentiment, and here in Canada, while we enjoy the blessings of self-government, we see in our midst the steady growth of a strong French nationality, in no way hampered by

BRITISH SOVEREIGNTY.
A glance at history, the speaker said, was necessary in order to better understand some of the racial, religious and economic ills of Ireland. He would not, however, dwell upon old grievances, for Anglo Irish history is for Englishmen to remember, for Irishmen to forget. In a most interesting manner he described the tall, fair-haired Celt and the dark-haired race of short stature that we find intermingled with them, their tribal life under a chief, and the system of common land holding, the suitability of their temperament to the religious life which induced them to readily embrace Christianity, the growth of learning in the Irish schools and the subsequent glorious achievements of the Irish missionaries on the continent.

A lack of organization and internal strife between the different clans retarded progress in Ireland, while England, urged ahead in economic, social and political development, Englishmen may not like to refer to the Norman conquest, but to the Normans was in large measure due this stability of English political life; for the Norman kings kept England from disorder by the wonderful organization which they were bound to maintain for their own protection and by infusing new vigor into the national life. In Ireland, on the contrary, few Normans mingled with the population, which remained apart. It retained its old customs and being farther removed from Western Europe and Rome, the centre of civilization, it failed to keep pace in the march of progress with the sister nation.

The conquest of Ireland by Henry II. and the establishment of the English pale increased the hostility of the original population, while the Reformation made a

PERMANENT CLEAVAGE and left the government less likely to understand Ireland. Hence followed the revolt in the last years of the reign of Elizabeth, when Ireland looked to Spain for aid. This struggle continued during the succeeding reigns and difficulties were increased by the determination of the English Government to settle Ulster with English and Scotch Protestants. Ireland was left with a divided population and involved in party struggles in England. During the rebellion of 1641 we find Catholic Ireland for the most part siding with the Stuarts. Boyne, said the speaker, was a battle between a Scotchman and a Dutchman, and they might settle their difficulties, did not too great a gulf divide them.

The establishment of church and parliament in the eighteenth century were not representative of the country, and England had less scruples than ever about adopting a policy towards Ireland that crushed out the individual life.

The Union in 1801 left in Ireland an established church, a landlord class, a Protestant population, looking to England, and put a large Irish element inimical to Ireland in the English Commons. The nineteenth century brought some important alleviations, chief among which were Catholic emancipation, the disestablishment of the Irish church and checks to the evils of the landlord system, by the fixing of rent, compensation for improvements and fixity of tenure. The feeling of the Irish members was that only by an unceasing constitutional struggle had anything been won or was anything likely to be gained, and this feeling gave birth to the Irish party whose present leader is John Redmond. If the Irish members adopt a policy of obstruction it is not from motives of perversity, but, as their leader has recently stated, from a well grounded conviction that this is the only constitutional and effective means left them to force Parliament to right their grievances. We might reasonably ask, continued the speaker, why are these demands not granted? Why is Ireland not permitted to have the

SAME SELF GOVERNMENT as we have in Canada? Viewed from an English standpoint, the following

reasons may be adduced: England fears a separation, the establishment of a dual kingdom, and that in case of such an event Ireland with her rich natural resources and favorable geographical position might prove a formidable enemy. Englishmen are suspicious of the Celtic temperament, dislike its exuberance and rhetorical exaggeration. They are eminently practical and take no account of sentiment. With them nothing succeeds like success and the absence of it is put down as a sign of inferiority. They are slow to admit themselves wrong, and to grant Home Rule now would be tantamount to admission that for centuries they had been wrong. Again, they fear for the Protestant population of Ireland, which looks to them for protection, and which in the event of home government would be at the mercy of the Catholic majority. Cogent as these pretexts may be to prejudice the English mind against a home rule measure, yet with such advocates of the cause in the new government as Bannerman, Morley, Asquith and Burns, we have reason to hope that much would be granted in that direction in the near future.

In the meantime, continued the speaker, much has been done to improve the condition of the Irish peasant. By the Land Act of 1903 an immense sum was loaned to Ireland by means of which 10,000 tenants in one year secured their holdings. Five million pounds are available yearly, and agreements are far in advance of this amount. The difficulty is that the tenants pay too much, and the poorer ones are obliged to hold off. We may judge of the importance of the land from the fact that there are on the island 200,000 holdings from 1 to 15 acres each. The speaker dwelt at considerable length upon the recent advancement that had been made in

HOME INDUSTRIES, which had been fostered by voluntary associations that aimed at educating the people to avail themselves of the rich natural resources of the country. The result is that Ireland is no longer the disreputable land that we picture it but fairly prosperous, and temperance, which had wrought such havoc and which was in large measure due to a spirit of discontent and lethargy, was being counteracted by the renewal of industry and the new passion that was being felt in the national life.

In conclusion, the speaker spoke briefly but enthusiastically of the Gaelic League which aimed at reviving the national language, sports and industries. In 1893 it was comprised of 7 members, while it now numbers 850. In 1900 the Irish language was taught in 140 schools. In 1903 it was taught in 1300 of the national schools. The people were being given intellectual interest, and the study of Celtic literature and music was raising the intellectual standard of the masses and reviving that national patriotism so beautifully embodied in that classic poem of Mangana, "Dark Rosaleen."

A vote of thanks to the lecturer was moved by Dr. Blanchard in his usual graceful style, and seconded by Mr. Emmet Brady.

The pastor, Ven. Archdeacon Jasey, expressed his thanks to the lecturer for his eloquent address and exhorted the people to assist him in supporting a society that was destined to accomplish such good work among the young men of the parish.

Dr. O'Boyle, Secretary of Ottawa University, who is also an old Lindsay boy, expressed his appreciation of the lecture. What affected him most he said, was the emphasis laid on the motto "Shin fein," which translated means "Ourselves." Outside of the political agitation existed a movement for the extermination of the "seoin" Irishman, the man who was willing to have Ireland a mere western province, a shire—a movement to make an out and out Irish Ireland by building up her industries and her self respect. At present the leader of the movement, Mr. Douglas Hyde, was on this side of the ocean, and it was his duty to help the cause, so that when Ireland should have her parliament and her university she should have her population to use them and a spirit to guide them.

A few words from Mr. Thos. S.ewart and Senator McHugh concluded the literary portion of the program, which was still further enhanced by choice vocal instrumental numbers by local talent.

NEARLY HALF CATHOLICS.

STATISTICS OF CHRISTIANITY ALL OVER THE WORLD.

The following statistics concerning the most important religious systems of the world are taken from a resume of an important work by the Rev. Pere Kroese, S. J., given in "Die Katholischen Missionen," of Fribourg, Baden.

According to the eminent religious, there are in the world 550,000,000 Christians and a milliard of non-Christians. Of the 550,000,000 Christians, 371,000,000 are Catholics, 131,000,000 are Protestants, 48,000,000 are Eastern Christians, 20,000,000 are Mohammedans, 202,018,240 are Hindus, 210,100,000 are other ancient religions of India, 11,133,000 are followers of Confucius and Cult of Ancestors, 253,000,000 are Buddhists, 120,250,000 are Jains, 22,000,000 are Shintoists, 17,000,000 are fetish worshipers, 1,000,000 are other pagans, 144,700,000 are other religions, 2,814,182.

Of the 550,000,000 Christians, the Orthodox, (or, as we say, schismatic Greek Church) is computed to possess about 110,000,000, while the Catholic church claims no less than 261,503,932 as her adherents. Should not Catholics hesitate to accept this estimate as being that of a Jesuit father, they will find it fairly corroborated by the statements of a Protestant, Herr F. Kattenbach, professor of ecclesiastical history at Gottingen, who has recently compiled valuable statistics of Protestantism throughout the world for "Realenzyklopaedie." The learned professor estimates the strength of the

Catholic church, roughly speaking, at 260,000,000 (very little short of that of the Rev. Pere Kroese, it will be seen,) as against 180,000,000 Protestants of every sect and denomination. Protestants he divides as follows: Lutherans, 56,000,000, chiefly in Germany; the Established church of England, 29,000,000, and the other reformed churches and sects more or less allied to Calvinism about 95,000,000.

Thus it will be seen that the Catholic church is by far the most flourishing and the most widely extended of all the religious bodies of the world, since more than 47 per cent., or nearly half, the Christians of the entire globe, profess the Catholic faith. Not only so, but the Catholic religion is one and indivisible, the same in every land, and is not split up into an infinite number of sects, as is the case with Protestantism.

ABOUT CONFESSION.

IF IT BE AN INCENTIVE TO SIN, HOW IS IT THAT THE BEST CATHOLICS ARE SEEN MOST FREQUENTLY AT THE SACRAMENT?

Does not confession weaken character? Is not confession an incentive to sin by making forgiveness too easy? Do not Catholics go to confession and then commit the same sin over again?

On the contrary we have already seen that certain conditions are absolutely required before God will ratify the absolution of the confessor. Pardon is granted, for instance, to the drunkard who has a more natural sorrow because of his degradation and the poverty and shame of his wife and children, to the thief who has no intention of giving back the money he has stolen; to the impenitent man who will not avoid the proximate occasion of his sin; to the bitter, angry soul who refuses to forgive the offending brother, etc.

We know perfectly well that human nature is weak, and human passions strong; that the world of wicked men and women is full of temptations; that the flesh rebels against the spirit. Rom. viii., 23; and the devil does his best to tempt us (I Pet. v., 8). But if a Catholic yields to these temptations it is not in virtue of the sacrament he has received, but because he is false to the sacramental promise he made to God to sin no more.

We are willing also to grant that there have been abuses; that some Catholics go to their confession in a mechanical, perfunctory sort of way and do not realize the dignity and sacredness of this divine sacrament. But is there any good thing in the world that sinful man has not sometimes abused? The sacrament of matrimony intended to sanctify and bless the pure union of man and woman, has often been made a mere tool for worldly advantage or a mere instrument of lust, as divorce statistics show. The sacrament of baptism established to initiate the Christian into the church of God has been used to serve an unbeliever's worldly aims. The Bible has been abused by every false prophet from the beginning, in imitation of Satan (Matt. iv., 6). The press, the pulpit, the theatre, the stock exchange, the arts—all these have been abused. Would you, then, abolish them altogether?

The history of the sacrament of penance is proof positive of its being one of the greatest incentives to virtue of the world knows of. Could it have survived during these nineteen hundred years if it were indeed an incentive to sin? World millions of the most intelligent men and women still bend the knee? It is impossible to think so. The corruption of morals that everywhere followed the abolition of confession in the sixteenth century made many of the reformers wish for its reestablishment. Voltaire wrote in the eighteenth century: "The enemies of the Roman church, who have opposed her as an institution, have taken from man the greatest restraint that can be put upon crimes." (Dict. Phil art Cathoe du Cures.)

If confession were an incentive to sin, how is it that the most hardened sinners never go and the best Catholics are seen frequently at the sacred tribunal? If it weakened character, how, then, do you account for its reformation of the habitual drunkard, the recall of the penitent Magdalen, and the comfort and peace it gives the condemned criminal? If it encouraged crime, why should Catholic fathers and mothers rejoice so much in seeing their boys and girls go frequently to confession, and be sad of heart when they begin to neglect this duty? If it made Catholics worse, how, then, do you explain the fact that Protestants often desire for their servants and employees Catholics who go so regularly to confession?

The fact is evident. The sacrament of penance is a guide to the doubting comfort to the afflicted, an encouragement to the weak, a warning to the young, a strong arm to the wavering, an adviser to the ignorant, a menace to the hardened sinner, a joy to the truly penitent; it is Jesus Christ speaking to the world: "Come to Me all you that labor and are burdened, and I will refresh you" (Matt. xi., 28).

Why, sometimes non-Catholics, tormented by the anguish of unconfessed sin, have desired to receive the sacrament; and finding this impossible, have craved the privilege of unburdening their conscience to the trusted Catholic priest.—Monitor.

Carl Schurz a Type.

Some one has sent us a clipping wherein Carl Schurz states that the church claims that unbaptized babes must burn forever in unquenchable fire, and asks what we think of it. We think that Carl Schurz does not know what he is talking about when he says that. The church claims nothing of the kind.

He is equally ignorant of the church's doctrine when he says: "She claims that Socrates and Plato and virtuous men among the heathen must forever burn in unquenchable fire." N. Y. Freeman's Journal.

TALKS ON RELIGION.

SUNDAY MASS.

The hearing of Mass has been an important duty for Christians from the beginning. We are told that "they continued daily with one accord in the temple, and breaking bread from house to house." (Acts ii., 46.)

When persecution arose, the early Christians braved death, that they might not miss Mass. We find them then down in the Catacombs assisting at the Holy Sacrifice celebrated on the tombs of the martyrs.

In other countries, as for instance, in Ireland, the probability of imprisonment and death did not deter the priests from celebrating and the people from assisting at Mass. To escape the spies, the priest had to disguise himself to reach the place that had been secretly decided upon for the celebration of Mass. Scouts were posted to raise the alarm in case soldiers or police were found coming to arrest priest and people for thus breaking the "law of persecution."

In view of these historical facts and of the sacrifices made to assist at Mass in the dark days of the penal code, careless Catholics in our time ought to be much ashamed of their sinful indifference.

Sunday is a day. It implies more than one hour. The spirit of the law of Sunday observance is that we shall give a good portion of the day to God and to the refreshment of the soul. It should be a day for spiritual inventory and in which we should provide a stock of piety for the work and the temptations of the coming week. It is a day when the Lord appears to say to us as He once said to the Apostles: "Come apart into a desert place, and rest a little." This desert place, a place of quietness and of retirement, can be easily found by those who wish to "be renewed in the spirit of your mind." (Eph. iv., 23.)

Sunday should not be a day of sloth and of idleness. Some appear to be satisfied with a low Mass on Sunday. They seldom think of reading a good book, or assisting at Vespers and Benediction when they could easily do so. They understand what is meant by a day's work for themselves or for another but to "Day of the Lord" is minimized into an hour or less.

Sunday should not be a day of dissipation. It should not be turned into a day of boisterous amusement, or a day upon which an attempt is made to "serve both God and Mammon." Some recreation and some amusement are permitted, but we are of the opinion that professional amusement involving hard work and the expenditure of money is not a work so necessary that it excuses from the law which prohibits servile work and which commands the proper observance of the Sunday. If such exhibitions be sanctioned, the bars will soon be let down entirely. A breach in the breakwater means a destructive flood if the breach be not quickly repaired.

Reasonable recreation is allowed. But you should not unreasonably interfere with others or prevent them from keeping Sunday holy. It may be that their ideas are rather overstrained and that they have prejudices that we deem foolish. This is, however, a fault on the right side and we should, as far as may be, avoid shocking their religious feelings.

St. Paul says on this subject: "When you sin against the brethren, and wound their weak conscience, you sin against Christ. Wherefore, if meat scandalize my brother, I will never eat flesh, lest I scandalize my brother." (Cor. viii., 13.)

Here in America some who are careless and over-free in their amusements are apt to give scandal and to turn people away from the Church.

A careful observance of the Sunday is the great external mark of reverence for Almighty God. It embraces the formal worship of body and soul which you offer to Him in the presence of angels and of men. This observance may, in a sense, be called the backbone of religion. We know just as well what is meant by the expression "A man of backbone." He should know just as well what is meant by "A Catholic with backbone." He stands up in practice for the law of God.

The observance of Sunday and the hearing of Mass on Sunday is also a special mark of obedience to the church. Obedience may sometimes imply a temporal sacrifice, but a temporal sacrifice is not a real loss. God provides. He takes care of the birds of the air and the flowers of the field. How much more will He not take care of us?

In the old law, Almighty God made up to the Jews for any temporal loss they might have suffered from the observance of the days set aside to be kept holy. He sent blessings on them and on all that belong to them. We ought to treat God with more generosity, to say nothing of the debt of justice which we owe to Him. He says that He will be outdone in generosity. Look about you and note if the people who serve God in the letter and the spirit of the law, have less happiness than those who disregard their Christian duty.

"Seek first the kingdom of God and His justice and all other things will be given to you." The Sunday newspaper should not be classed as Sunday reading. It is the same as the daily, only larger; not more religious but more extensive. While it may be no harm to read it, the reading of it is not a pious work. It should be well to read a portion of the New Testament, the lives of the Saints or some other pious books, at least for an hour or so.

Children should be given proper ideas concerning Sunday—and example is better than mere precept. While it should not be made a day of painful restraint to them, neither should they be permitted to think that the hearing of Mass is alone sufficient. The Sunday school should be regularly attended, and parents and teachers and pastors should see that the attendance is fruitful to the children.

As a rule careless parents will have

careless children, while exemplary parents will be reflected in their children. As the twig is bent, so the tree will grow.—Catholic Universe.

A WONDERFUL WORK BY THE NEW YORK APOSTOLATE.

An instance of the remarkable work that is being done by an Apostolate of diocesan priests may be found in the recent report of the New York Missionaries.

Their report is made to Archbishop Farley and it covers the work of last year. There were five missionaries in the band under the leadership of Dr. William J. Guinan and during the past twelve months they heard 37,089 confessions. When one begins to consider what mission confessions are, and the amount of good that is done one can readily measure the far reaching character of the work that has been done by these missionaries. They were nearly 40,000 people listened to their preaching and of this number undoubtedly some were souls in which the faith was all but extinct and others were souls that had strayed from the paths of rectitude.

Moreover besides preaching to Catholics and calling them to repentance sixteen of their missions were given to non-Catholics and the fruit of these missions is represented by the 319 conversions that they received into the church. While 319 converts would make a small parish by themselves still from what we know of converts, each one becomes a nerve center of energy for still further conversions. Dr. Guinan and his associates are to be congratulated on the wonderful work they have done.

Their work is growing, the demands for their services are so urgent that they have been obliged to add to their number a sixth missionary. The one is Rev. John Wickham who has recently finished his course of training at the Apostolic Mission House.

Through nine years now this band has labored. Right Rev. Bishop Casack was its first leader, and the success of these nine years goes to demonstrate very conclusively the need of this diocesan work. Of the number of missions that were given many were given gratis, that is without asking anything for the support of the missionaries, and they were given in places that have never been heretofore visited by missionaries and during these nine years probably 2,500 converts were received into the church.

The New York Apostolate is one of a dozen diocesan Apostolates that are doing similar work. Two of the Middle West dioceses that of Peoria Ill., and of Covington, Ky., have recently organized their Apostolate and after a course of training in the Mission House are placing of these missionaries in dioceses it is recognized as a necessity by the Bishops and the time is not far distant when every diocese will be fully equipped. At the Apostolic Mission House there are now thirty following the lecture courses.

ONE PRIEST'S EXPERIENCE.

No one can judge so well of a situation as the man on the ground and when long there, zealous and widely experienced, his decision is practically final. The following extracts from a letter lately received by the Catholic church Extension Society of the United States, Lapeer, Mich., is worth reading:

"I am here for twenty-three years and used to the hardships of the wild West. I often feel strongly tempted to retire to some monastery and save my soul, but I know that to do so is a sin and I fear God would punish me for abandoning these poor people. Many priests from the East have come and gone disgusted. A priest coming to Idaho, Arizona, Wyoming must come animated with dispositions of the early missionaries, ready to earn his living with his own hands. He must be robust and willing to rough it. I have my own cooking and washing but I draw the line at mending. When the holes are too large I burn the whole thing. But, dear Father, I am happy—may God forgive me, I am hardened. I used to worry and mourn over the terrible defections from the church. I shed many a tear when I met fine boys and girls with sweet Irish names, going to sectarian convents."

"I have seven churches and stations innumerable. I am all the time on the go. I do not mind the quality of food, but Father, it is the miserable beds that weary and wear my old bones. In summer under the beautiful heavens sleep is invigorating and refreshing, but in winter in wretched hovels overrun with mice and bugs and an occasional dirty bed fellow! And my principal church—as you say, one diamond would pay to repair it—it is black and needs paint—the ceiling is open and in winter it is impossible to warm it up. What can I do with an income of about four hundred? After having paid my traveling expenses, little is left. Clothing wears out here very fast—always in dust or rain, in stages and wagons. I have worn out a pair of shoes in one day walking on stones and lava in a place where there is no road, but a narrow trail for miles to the mines. O dear Father, if I had Mass intentions! I want to subscribe for a Catholic newspaper for many families who take secular papers but never think of a religious paper. If I had the means, I could buy books and scatter them among the people, prayer books, catechisms, beads, etc. They expect them gratis. I must still all these feelings and bear my cross. Dear Father, if in your congregation you have a big rich man who has an old overcoat to spare, ask it for me. Good clothes are of no use, they must be tough and strong. I have tried to save enough to buy a fur coat, but indispensable as it is, I must wait for better times. Dear Father, you know now of one poor priest in the West, but I am not the worst off; pity the refined nice young fellows that come from elsewhere, and were used to all kinds of comforts. They suffer indeed until they are reformed or die."