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THE AMERICAN FEDERATION'S FIFTH CONVENTION.

THE MOVEMENT AS A FACTOR IN BRING ING ABOUT A MORE KINDLY DISPOS-STION TOWARDS CATHOLICITY.

The official call for the fifth national convention of the American Federation of Catholic Societies, now being held in Buffalo, is an important and interesting document. It bears the signatures of President Thomas B. Minshan and Secretary. signatures of Fresheeft Thomas B.
Minahan and Secretary Anthony
Matre, and is approved by Archbishop
Messmer, of Milwaukee, and Bishop
McFaul of Trenton.
WHAT IT HAS DONE.

"During six years of existence," says the convention call, "Federation has been brought to the attention of Catholics throughout the entire coun-try. Its objects and aims are now nite fully understood and very generally approved. Notwithstanding considerable indifference and some opposition, Federation has succeeded even beyond the hopes of its organizers.

Aside from specific matters of moment taken up and brought to successful issue, Federation can rightfully claim to have been a large factor in educat ing American non Catholic thought and public opinion to a more correct

ing American non Catholic thought and public opinion to a more correct understanding of what Catholicity actually is, and for what it really stands in the nation.

"Through the Federation conventions Catholicity more than at any previous time has had the ear of the American public. The press is read by the general public. Catholic magazines and weeklies are seldom seen outside of Catholic circles. Federation has been a much needed medium of communication. The unfounded fear that Federation would provoke hostility has been clearly shown to be a mistake. There never was a more kindly disposition towards Catholicity than during the past few years. Without claiming too much, Federation has certainly, by kindly, conservative and discreet word and action, done much to change the mistaken sentiment of bitterness. Our work has been largely a matter of education — education which always rights misunderstandings and erroneous conceptions.

"Instead of instifying the fears of

tion which always and erroneous conceptions. standings and erroneous conceptions.

'Instead of justifying the fears of the standing of the sta some, by dabbling in partisan politics, Federation has unmistakably proved that the broadest Catholic unity is en-tirely consistent with disinterested as well as discreet and sane action towards

well as discreet and sane action towards the safeguarding of Catholic interests. "Disorganized effort," even partial organization, can accomplish but little. Catholic strength intelligently, kindly and discreetly exercised, can right every inequality and disarm all bitter-ness. Effort without disciplined organization to day is practically useless, it has frequently proved a nuisance.

COMMENDATION OF HIS HOLINESS
PIUS X. "How much joy all this gives us can be more easily imagined than expressed for you are aware that we have Federation of this kind very much at heart because of the abundant blessings that thereby accrue to civil society. Rejoicing, therefore, at the fruit which you have already gathered, we see the hope and the promise of still more in the future. This hope is increased because of the fifth congress which you because of the fifth congress which you announce as soon to convene in Buffalo, New York, and at which no doubt a distinguished assemblage of prelates will assist. Meantime, we express the wish that your labors and those of the Federation which has begun with pradence worthy of the highest praise, may be crowned with the blessing and assistance of God, and as a pledge of our benevolence we with all our heart impart to you and each of the societies associated the apostolic benediction.'"

THE GROCERY SALOONS MUST GO.

Not even the most conscientious proprietor of the best conducted corner grocery saloon possible can success fully defend the necessity of that instifully defend the necessity of that insti-tution. There is and can be only one reason for its existence—to benefit the pocket of the man who runs it. It ful-fills no function that the neighborhood and the community would not be infin-itely the gainer by being left unful-filled. Nobody has more certain know-ledge of this feet than the grocer barledge of this fact than the grocer bar-keeper himself, unless it be the unfor-tunate members of families victimized by the moral and social pitfall over which he presides. The innocuous desuctude to which

the grocery saloon attachment has been reduced in the city since that fateful 18th of April has been productive of incalculable good to San Francisco, morally and socially. The police morally and socially. The police plotters and the near white gloves of our petty magistrates, attest the pracadvantages resulting from that tion. Never before has a higher condition. Never before has a decided in degree of law and order prevailed in this metropolis and never has the city this metropolis and never has the city this metropolis. been freer from crimes of violence and common ruffianism than during the period of enforced "dryness" followng the catastrophe. The movement to perpetuate this welcome state of affairs as far as it is possible to do so, ought to succeed and no body of men here should be more solicitous for its suc snould be more solicitous for its success than the respectable grocers them selves. Hitherto, the exigencies of competition have been urged in detense of maintaining a drinking annex, by the better class of retail grocers. The value of this feature as a trade he value of this feature as a trade magnet has undoubtedly influenced many whose tastes and principles other wise run counter to the traffic. felt that they were obliged to keep a bar in connection with their business in order to prevent the deflection of a desirable and profitable share of their custom to rival concerns. They should be no longer subjected to such an ex-

So far as the manifold evils of the corner grocery saloon are concerned, they are too commonplace and obvious to call for recital here. Even the persons directly enriched by them and those from whom their approved in deto call for recital here. Even the persons directly enriched by them and those from whom their support is derived, are obliged to admit the necessarily pernicious influence and effects of the institution itself. No city in the United States has graver cause to deprecate a continuance of the old

order of things in this respect than San Francisco, because no American city has suffered greater injury, morally and materially, from its existence. It is perfectly within bounds to assert that half the crime and more than half the vice and most of the misery rampant here up to the tragic visitation that came within an ace of wiping San Francisco wholly off the map, had their source in this popular nursery of victous habits. Where it is not itself the important of the same mediate means of mora! and social ruin to patrons, the grocery bar room acts as an unfailing feeder of resorts that are. It is impossible to exaggerate the cost to the community and to the individuals thereof, of the easy toleration of this fruitful source of temptation and wretchedness. It is impossible to estimate the number of lives blasted and ate the number of lives blasted and homes and families disrupted, and the amount of anguish, suffering and disgrace entailed upon the helpless and innocent. The record, so far as it is revealed by external evidences, is appalling. Not only is the convenient grocery hole-in the wall a trap for the weak and irresolute male adult, but it ican captaint temptation to wear and irresolute make study, but it is an acute and constant temptation to women and to the young of both sexes. Who can compute the list of blighted lives whose dewnward course dates from a surreptitious glass behind the from a surreputation glass beam that are screens of one of these genteel groggeries? Only God in heaven knows the whole story of human viciousness, degrafation and sorrow whose first chapter is written there!

With these thoughts in mind, we cannot too strongly commend the stand taken by Mayor Schmitz for the elim-ination of this unspeakable source of ination of this unspeakable source of evil in the new San Francisco about to arise from the ashes of the old. His Honor is quoted on the subject to this effect: "I will not sign any ordinance which permits corner grocers to consiste a subon in conjunction with their duct a saloon in conjunction with their other business. In the past these at other business. In the past these at tachments to grocery stores have caused much harm. In the new San Francisco there will be no room for them. With the increased tax on saloors the revenue derived from the corner groceries will not be missed by the city."—San Francisco Monitor. cisco Monitor.

Much attention has been attracted to the work of the Third Missionary Conthe work of the lint instance of the rener, and this is a good augury. When men begin to turn their thoughts to such subjects, they will next begin to inquire. Inquiry is just what Catholicism needs and covets, for the result of investigation, with men honestly intent on finding the truth, is conviction.
This truth the Catholic Church pos sesses, and it is as powerful to draw as the magnet. Many Protestant papers are discussing the subject, and it is a good sign to find some of these coerced to explain why it is that Protestant misto explain why it is that Protestant mis-sionary boards continue to send mis-sionaries to Roman Catholic countries. In truth, if there be honesty in the reply, it is a difficult question to an swer, for not a single well-instructed clergyman of any of the numerous de-nominations dare affirm that the Catho-lic religion does not contain all the nominations dare among that the Catalogue lie religion does not contain all the truths essential to salvation. In the Presbyterian Banner (Pittsburg) the Rev. W. B. Allison attempts an

nuswer in this guise:

"The mission boards send their representatives of the Church to the
lands where the Roman Church has lands where the Roman Cantel Las-predominated in past centuries, in order to preach the gospel of reconcili-ation to lost men, just as the represen-tatives of the Church of Christ go throughout the United States or Canada, England, Scotland or any

tries are all Christian people now, as was said by most of those who made the inquiry, I take issue with such a statement. It can be said just as truthfully. All of the people in New York city or Chicago or in San Francisco or even in the United States are Christian people. Why, then, continue evangelical work? The large majority of those who attend the services of the churches are althe services of the churches are already believers or professing Christians. Why then, continue to have pastors and preaching from week to week? The inquiry, and the statement that in almost all cases followed the inquiry when captied to a logical the inquiry, when carried to a logical conclusion will be seen to be simply absurd. * * * We bid Godspeed to every one of whatever name or faith, who is trying to bring the knowledge of God and the salvation through Christ to men. But in the name of Him Who loves us and gave Himself for us and has commanded us to go into all the world and preach the gospel of reconciliation to every creature, let us be done with asking such silly ques-

tions. This is not an honest answer: It is merely an evasion. In the first place, the question, so far from being silly, goes straight to the heart of the subject. There cannot be two Churches of Christ: He only instituted one. Neither is it true that such mission aries welcome every one who sets forth to bring the knowledge of God and the message of salvation to men. There are very many of those who have such words on their lips found writing very different things in their religious papers and scattering grave slanders about the Catholic priesthood and the Catholic system generally all over the country. The test of this question lies in the different way in which it will be answered. Paul would not say he would welcome any man who can preach salvation. Such preachers he would make show their credentials. The Catholic Church will not welcome every such one. She alone has the commission and the power to appoint. As there is but one God, so is there but one depositions of III. but one depository of His truth, and any sane and reasoning mind must see at once that it is absurd to hold that

Catholic press it would not be suitable —at least just now. When we find writers like Mr. Allison (who writes writers like Mr. Allison (who writes as temperately as he can) asserting that "the majority of Roman Catholics need to be converted as truly as any unsaved soul," we have a right to ask him does he not himself refute his charge by the tacit admission that the other portion of the Catholic body do not need to be converted, as they are in the faith and in grace, and therefore the Catholic Church is sufficient for all the Catholic Church is sufficient for all Christian needs? It is he, and such as he, who are really absurd and silly when they endeavor to substitute a transparent evasion and a shuffle for a straightforward answer to a very pertinent question .- Catholic Standard and

LEPERS CURED AT LAST.

Times.

The most startling news the scientifie world has received in a long time is the announcement that leprosy, the dread of untold centuries, can be

cured.

For a long time experimental treatment has been in progress at the Louisiana Lepers' Home, near Indian Camp in the vicinity of New Orleans. Dr. Isadore Dyer, who with an assistant, Dr. Ralph Hopkins, have risked their lives to minister to these poor outcasts, have been sure for a long time that they were on the right track. outcasts, have been sure for a long time that they were on the right track, but they wanted to make the test conclusive, and now they are able to give to the world the news of success.

There are forty four patients in the home at this time. Only two patients are believed by these physicians to be

that the Protestant churches are inconsistent.

The theory and methods of Dr. Dyor has been one of nutrition and that if a resistance can be followed in the individual patient the disease will disappear. Leprosy, say the physicians, is recognized as a bacilliary disease and one in which the tissues of the person affected are used as a feeding ground. Any medicine, hygiene or habit which will change the tissues into food the bacilli cannot feed upon will help the person to a logical resistance. A rule has, therefore, been in stituted that the patients shall take hot baths daily, eat plenty of wholesome food, without regard to its being fish, fiesh, fowl or vegetable, and additionally that they shall spend as much time as possible in the open air and sunshine.

Sisters of Charity are in charge, and and sunshine.
Sisters of Charity are in charge, and

the Superior of this brave band of women rules the patients strictly, but with kindness. She aims to make life as pleasant for them as possible.

THEY ARE MARKED.

EASY TO SELECT, EVEN IN A CROWD, CHILDREN TRAINED IN CATHOLIC

SCHOOLS.
Bishop Fitzmaurice, of Erie, address Bishop Fitzmaurice, of Eric, address-ing the graduates at the commence-ment exercises of Villa Maria Acad-emy, said: "I can see in the faces of girls educated in Catholic schools a girls educated in Catholic schools a look of purity and gentleness missing in the boys and girls of the common schools. For me it is easy to select, even in a crowd, children who have had their training in Catholic schools. There is something about their coun da, England, Scotland or any other land, preaching the same blessed Gospel of salvation through Christ. * *

"Any man has a right to make an inquiry such as the above, but when one adds, the people in Catholic counces adds, the people in Catholic counces which at once sets them apart. It is hard to state just what this is, but it is similar to the look which makes it is similar to the look which makes it can be such as the council to the many dressed like others

spects. In an interview with a newspaper reporter the Bishop afterward said, speaking of education: "The common ing of education: schools are bringing up a generation of materialists. In the child's most im pressionable years he is never made to know the beauty of spiritual truth, of religion. Has it come to this pass that the cold science of good behavior takes the place of the warm and inspiring love of Christ which urged the Jesuits over the seas and through the wilderness of young America? We are reaping the harvest, and I fear that a more ing the harvest, and I lear that a more bitter one is yet to come. On all sides we hear the cry of 'graft,' and on all sides see how little regard is paid to the teachings of Christian morality."

Everywhere the voice of the Church through her Bishops and priests, is raised in warning against the evils which threaten to destroy the republic. Salvation can only come through this heaven - directed channel. — Catholic Union and Times.

THE CHURCH AND THE MONEY QUESTION.

Mr. Arthur J. Balfour, opening a church bazaar in London the other day, gave an excellent answer to the objection which is so often put forward by those who wish to excuse themselves

for not going to church:
"Those are in error who suppose that
we can do without ecclesiastical organwe can do without ecclesiastical organizations. It seems easy, simple, obvious, to say that the relation of every soul to its Maker is a matter between its Maker and the soul, and that the aid of these organizations is superfluous, that it is of little assistance, that it may be a cause of discord, and cannot it may be a cause of discord, and cannot be of assistance in the spiritual path I believe that to be a profound error. We are all human beings, and we must work under the conditions under which work under the conditions under which alone human beings can work, or at all events, can work effectively — the conditions of being organized."

Another passage of his address is for the benefit of those who are accustomed

all the material skeleton of organiza-tion call for from the members of the various communities. You cannot have a church and say that money is a mat-ter of indifference to you. ter of indifference to you. Money material though it be, does lie at the

base of much of the most useful work you do.''—Antigonish Casket.

An Atrocious Crime

One of the most atrocious crimes committed in later years in Rome has been the murder by an Anarchist of the aged priest, Father Antonio Corsi, chaplain to Prince Doria Pamphili, Rome. At 7 a. m., as the priest, at the age of eighty-three years, was making his way, as he had done for thirty one winters, to celebrate Mass for the Prince's family, he was attacked with a long knife by a young man.
Seizing hold of the good old man
the sacrilegious wretch repeatedly
buried the knife in his neck and bosom, and then took to flight. No other motive for the crime existed than the fact of the love and veneration in which Father Corsi was held among the people. The assassin, who is an Anarchist of the lowest type, has been

among all classes. UNITY SOUGHT BY THE PROTEST-ANT CHURCHES.

arrested.

Intense indignation reigns

There are some things which the logical mind quickly misses when they are absent. The thoughtful and logical man recognizes that witnesses who testify for a case must be consistent and must agree or otherwise they will hurt themselves and prejudice their

home at this time. Only two patients are believed by these physicians to be fatally afflicted out of the total number of inmates. Four have been discharged cured. Dr. Dyer is noted in ternationally as an authority on leprosy. In 1894 treatment of the lepers in the home was begun. This consisted of ichtyol, chlorate of potash, strychnine, salicylate of soda, chaulmogra oil and arsenic. For several years the treatment was not faithfully followed, but in 1902 results began to show and since then the work has been systematic.

The theory and methods of Dr. Dyer

The great question of Church unison.

to be merged.

An Irishman is found to block the way. "Bishop" Elliott, of Gilmore, Ireland, an Anglican, says:

"Let each religious body pursue its icht, and

own course, according to its light, and fulfil its own destiny in the spirit that thinketh no evil. Then in good time thinketh no evil. Then in good time still far off, it will come to pass that natural selection will lead to the survival of the fittest—a method of union more effective than any synod can artifically and prematurely attempt."

In Farland the Agglicans are "will-

In England the Auglicans are "willing" but doubtful. The Methodists, resbyterians and Congregationalists, Presbyterians and Congregationalists, though not more desirous, are more hopeful. Those have come to "a working agreement" which will be found "not to work."

Those bodies say: "We acknowledge one Holy Catholic Church, and wo receive it as the will of Christ that

we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, cona visible and sacred protherhood, con-sisting of those who profess faith in Jesus Christ * * * and we ac-knowledge as a part more or less pure of this universal brotherhood every particular Church throughout the world which professes this faith in Christ and obedience to Him as Divine Lord and Saviour."

and Saviour."

It is certainly the will of our Lord that His Church should "exist as a visible and sacred brotherhood." For this purpose He established His Church and declared that unity should be its characteristic mark, but this unity must be more than a manufact. unity must be more than a merging of churches. He established one Church, and one Church only, and this church would not and could not be considered

in the proposed merger.

The Catholic Church is the Church The Catholic Church is the collection of Christ. As such she seeks no merging and could not tolerate it on the lines proposed. However, the longing for unity will produce much good. it will open the eyes of "men of good-will" in Protestantism and lead them to see the Catholic Church, One Holy Iniversal and Apostolic, as visible those who wish to see as a city upon a hill.

Protestants cannot attain organic Protestants cannot attain organic union and retain their principles. To have unity there must be authority, true and absolute. The Catholic Church alone possesses this, for to her Christ gave the keys, and of her He said: "He that hears you," "He that hears the Church, hears Me." A connected to the connected to counterfeit cannot take the place of genuine coin. So a man made church cannot take the place of the Church that God established.

Going back to the report we find

some interesting matter. Here is part of it:
"The sub-committee on polity recom-

mends that the united should have four governing bodies: The General Assembly, the Annual Conference, the District Council, and a smaller body not named. The first is to be the supreme court, and the others to have special functions of less importance. The sub-committee on the ministry recommends a system combining the best features of the settled pastorate and the itinerancy. Pastoral service shall be without a time limit, but at the end of a year a change may be made at the request of either minister or congregation. The sub-committee on administration presents a condensed report to the effect that obstacles to union "are not likely to prove more afficult than many that were success-

sion and with a due regard to existing After the sub-committees had re

After the sub-committees had reported, the joint committee passed the following resolution:

"That this joint committee rejoices to find the substantial unity existing among the negotiating churches, and feels encouraged to continue further negotiations for union." tinue further negotiations for union."
Here we have another example of walking up the hill and down again." This process will continue to manifest man's needs and man's inability to establish a permanent structure. who long for unity and authority in re-ligion can find them only in the Church that is One, Holy, Catholic and Apos-

tolic .- Catholic Universe. A SEVERE TEMPERANCE SERMON.

Windsor, Ont., has been spared an other hanging on its judicial slate by the suicide of Christopher Spindelman, an unfortunate man who in a drunken frenzy shot his long suffering wife to death and left his seven children motherless.

Years back Christopher Spinde'man was an honorable man; he was brave and honest and shouldered a musket to defend his country. He was re-spected by all who knew him because of his thrift and went to the front with

or his thritt and went to the front with the benedictions of his neighbors. He returned a changed man.

The camp, with its motley gather ings, its proximity to the gin barrel, made him a lover of the devil's best side in encompassing man's destrucaide in encompassing man's destruc-tion. The appetite for whisky formed aide in encompassing man's deserved tion. The appetite for whisky formed in the camp could not be overcome by its slave. Though married to a frugal, a home loving wife, though the father of seven excellent children, he was unhappy. Unhappy when in his cups, a veritable denon in his household, an object of fear to his little ones, a very many parts of the state of the same of the was under the same of the same o an object of lear to his fittle ones, a monster who abused his wife, cursed and beat his children and then when sober, grovelled remorsefully at his own actions.

Drunk, he was in misery, as all

drunkards are; sober, he was a prey to his own conscience, a self-accusing, grief stricken man. When he shed the blood of the frail woman who had borne him seven children, he proved himself less than a beast, an unfortun ate who had lost the last semblance of

ate who had lost the last semblance of man, a monstrous victim of the poison which surely kills.

We learn that this unfortunate man was once a Catholic, but drink made him forget his duty to God. He forgot his duties, neglected his church and gradually slipped, slipped to the awful abyss—the murderer's grave. His terrible ending has placed a pall over Windsor. His seven children are left motherless and worse than iatherless. They have shown themselves less. They have shown themselves possessed of qualities which mayhap

possessed of qualities which mayhap their unhappy father possessed in his own days of youth and innocence.

Died like a dog is the most appropriate epitaph to be written for this slave of drink. May others take warning from his unhappy fate!—Michigan Catholic. Catholic.

PATRIOTISM AND RELIGION.

An incident with a fine moral is bing the rounds of the American press ust now. Governor Folk of Missouri was pres-

ent at a banquet attended by a number of prominent business men. After the repast was over the band played "America," and the audience stood and sang the simple words, "My country, 'tis for thee." As the last strain of the song died away one of the of the song died away one of the men present turned to Mr. Folk, and with ears trickling down his cheeks, said 'O that I could die for my country!' Just three weeks after that, that man Just three weeks after that, that man was humbly kneeling at the bar of justice, confessing that he was a briber. "He was willing to die for his country," says Mr. Folk, "but he was not willing to live for it."

The lesson in patriotism has already

been taught, but can we not turn this to the aid of religion also. Who does not know of some noisome, boasting, loose-living fellow who considers his mission in life to be the defence of "his" Church, of the Catholic Church. He delights in wars of words with non Catholics, but his subtlest arguments will never enlighten or convert while his daily life serves always to stultify Let us have less orations of the nation and the Church and more steadfast and practical patriotism and

A REMARKABLE APPEAL.

A remarkable appeal for "unity" in religion has been made by influential and high Protestant Church digni taries in England and Scotland includ taries in England and Sounterbury and ing the Archbishops of Canterbury and of York, the Chairman of the Congrega of York, the Chairman and Wales, the President of the Wesleyan Metho-dist Conference, the President of the Baptist Union, the Moderators of the and the Primus of the Scotland, and the Primus of the Scotlish Episcopal Church. The appeal recommended prayers on Whitsunday for the "reunion of Christendom" on grounds and principles these states. two great General Assemblies of the Presbyterian Churches of Scotland. and principles thus stated: That our Lord meant us to be one

in visible fellowship:
"That our existing divisions hinder

or even paralyze His words:
"That we all deserve chastisement, and need penitence for the various ways in which we have contributed to produce or promote division."
"That we all need open and candid

minds to receive light and yet more light, so that, in ways we perhaps as yet can hardly imagine, we may be led back towards unity.' Of course there is but one way "back

towards unity" and that is the way which leads to the one united Church, inchanged and unchangeable. hope that the earnest prayers of thos nope that the earnest prayers of those earnest men, if really earnest, will set them on that way with the purpose to pursue it until the happy goal is reached.—N. Y. Freeman's Journal.

He that is not with Me is against Me and he that gathereth not with Me scattereth.—Luke xi, 23.

in Absolute Cure For DYSPEPSIA

Dyspepsia, Indigestion, Belching of after eating, mean weakness. By means of its muscles, the stomach hould churn the food—changing solids no liquids—mixing in the gastric juice o start digestion.

If the stomach is weak-then food is not properly churned and mixed with enough gastric juice. Then you have indigestion and then dyspepsia.



strengthen the stomach—just as juicy beef and eggs and milk strengthen the wasted frame of a patient getting over

Typhoid. FRUIT-A-TIVES contain the elements that give new—vigor new energy—to the muscles lining the stomach—stimulate the digestive glands and assure a copious flow of gastric juice for each meal.

for each meal.

More than that, FRUIT-A-TIVES correct the Constipation which usually attends stomach trouble—and by acting directly on kidneys and liver, put the whole system in healthy condition.

FRUIT-A-TIVES are a peculiar combination of fruit juices and tonics that are known all over Canada for their wonderful cures in all stomach, liver words kidney troubles.

and kidney troubles.

50c. a box or 6 boxes for \$2.50.
Sent on receipt of price
if your druggist does not
handle them.

FRUIT-A-TIVES
LIMITED,
OTTAWA. and kidney troubles.

SIXTEENTH ANNUAL PILGRIM-AGE
TO ST. ANNE DE BEAUPRE, TUESDAY,
JULY 24TH—ITINERARY OF SPECIAL

TRAINS.
The Ontario Pilgrimage to the Shrine of St. Anne de Beaupre will take place (this year) on Tuesday, July 24th and will reach the Shrine on Wednesday, 25th, eve of the Feast Day of the Mother 25th, eve of the Feast Day of the stones of the Blessed Virgin. Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Peterborough, Haliburton, Mariposa and all points east thereof, as far as Aultsville and at all stations of the C. P. R. from Myrtle and all points east thereof, in-Myrtle and all points east thereof, including Peterborough, Perth, Manotick cluding Peterborough, Perth, Manotick's Stittsville, Carleton Piace, Brockville, Prescott, Smith's Falls, as far as Chesterville, included. Passengers from Lindsay, Haliburton, etc., will take regular morning train and connect with special at Port Hope, and those from Mariposa, etc., will board special at Whitby Junction. Pilgrims from Toronto, London, Hamilton, and other points in Western Ontario will leave Toronto on Tuesday morning by regular Montreal express trains, procure regular

Montreal express trains, procure regular return tickets as far as Whitby or Myrtle stations on the main lines of the G. T. T. and C. P. R. a short distance east of Toronto, purchase pilgrimage tickets at either of these stations at a cost of \$8 00 from Whitby, and \$8 from Myrtle, and then take special trains which will be awaiting them and proceed to St. Anne de Beaupre, which shall be reached at 7 o'clock on

wednesday morning.
Exceptionally low rates will prevail at all stations throughout the Eastern part of the province, and tickets will be good only on the special train going, but valid on any regular train returning up to and including Tuesday, July 31st. This means that pilgrims can leave Quebec city by the night trains leave Quebec city by the night trains of Tuesday, July 31st, and Montreal by the morning trains of August 1st; but if a ston-over at Quebec or Montre tesired, it must be so timed as to leave desired, it must be so thated as a feared Montreal for a continuous journey home not later than the morning of Wednesday, August 1st. The pilgrimage will be ander the patronage of His Grace, The Most Rev. C. H. Gauthier, D. D., Archbishop of Kingston and will be directed by the Rev. Father O'Gorman, Gananoque, who will give any fur-ther necessary information to intending pilgrims. Dining cars will be attached to the C. P. R. special, in which meals may be procured on the journey, and whiist at St. Anne's for the nominal

sum of 25 cents per meal.

C. P. R. sleepers and first class coaches will be conveniently placed on the track near the Basilica, and will be at the disposal of the Ontario Pilgrims. There will be no charge for the use of the first-class coaches on Wednesday night.

Pilgrims from Toronto via Grand ringrims from Toronto via Grand trunk must take the 7:45 a. m. Mon-treal Express, and await Pilgrimage Special at Whitby Jet. until 1 p. m. The 9:15 a. m. C. P. R. Montreal Express will make immediate connection with C. P. R. Pilgrimage Special at Myrtle.

C. M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clook, at their hall, in Albion Block, Richmond Street, Rev. D. J. Egan' President; P. F. Boyle, Secretary.

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