

one point, the sub-  
urch to the State,  
rs of administration.  
ization, which is a  
eral Assembly, was  
report consisting of  
John McKay of  
Kelly of Montreal  
Principal Brandt of  
Trembles Mission

tted the continuous  
Catholic Church in  
protestantism is being  
ut in the Province,  
all efforts at evangel-  
ence was expressed  
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romote French evan-  
calculated to meet  
s of the Catholic  
ies or newspapers.  
of the figures of the  
s of 1891 and 1901  
ear that Protestant-  
not holding its own  
The total population  
898, which is an in-  
er cent. over that of  
Catholic population shows  
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od was only 9.28 per  
e these figures of the  
view of the fact that  
all below the increase  
tion? It arises from  
very large increase of  
population which, being  
91, became 7,498 in  
increase being 177.39

reports tell the same  
gain in the Catho-  
the entire population;  
it actually a Protest-  
it, cannot be said,  
the French evangeliz-  
states, that the Pro-  
wiped out.

account of which the  
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Catholic surround-  
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ns, the Toronto Mail,  
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e two causes which  
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was that the Catho-  
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ants in their parishes  
d the other, that the  
s have larger families  
Protestants.

reason here adduced  
is evident from the  
given by Protestant  
bec to the effect that  
been invariably well  
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witnesses to French  
ity include many Prot-  
n from the very local-  
relative decrease in the  
estants has been great

Protestants who have  
mony from time to time  
Mr. Robert Bricker-  
L. Lawrence, Montreal,  
both of whom expressed  
ngly to this effect dur-  
on the Autonomy Bill.  
e same effect has been  
Montreal Witness, and  
ngymen who are the  
 Commissioners, and in  
monies of Hon. Messrs.  
alt, and others without  
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is this language from  
Stapleton Caldecott,  
Dr. Goggin and those  
e so-called meetings of  
izens' Association, and  
W. A. McLean, Col.  
and others who endeav-  
strife by representing  
such as endeavoring to  
western provinces with  
ce.

the writer of the French  
report that the aggres-  
ch he speaks was not  
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or Ontario, and their  
resbytery to meet the  
of the Catholic Church  
ad wanted.

en the case that the  
e of Quebec endeavored  
the Protestants of the  
they have diminished  
low but sure rate. We  
s to other causes for  
the true cause be what  
fail suggested in the  
e of the making of the  
selves. It is scarcely  
that the Catholics of  
ll their infant children  
French Evangelization

Association and the General Assembly,  
while it is quite possible that what  
President Roosevelt condemns so  
strenuously as "race-suicide" may  
have something to do with the matter.  
This is a practice which is almost  
unknown among Catholics. It would  
seem proper, in view of all the circum-  
stances of the case, for the Assembly to  
drop its work of French Evangelization  
entirely, as its success is evidently not  
what it is boasted to be.

#### A REBUFF TO MEDDLING BIGOTS.

When the electors of London were in  
the thick of the battle choosing a can-  
didate to represent them in the Domini-  
on house certain persons residing in  
Toronto took it into their heads that  
they were in duty bound to engage in  
the struggle against the Autonomy  
Bill. This very circumstance, we  
doubt not, served to increase Mr.  
Hyman's majority. The part played  
by quite a number of Toronto people,  
independent of those who paid us a  
visit, was most disgraceful. The  
editorial utterances of the Toronto  
Mail and Empire, the News, the World,  
the Telegram, the Christian Guardian  
and Saturday Night, gave strong evi-  
dence that the men behind the pens  
were bigots of the narrowest type who  
were only too willing to disturb that  
good feeling which should prevail  
amongst all classes and creeds in this  
favored country, in order that they  
might give vent to their intense hatred  
of the Catholic Church. The cartoons  
of the World and the News were the  
work of men of coarse ideals, and we  
trust this country will never again  
witness such an exhibition of religious  
zeal. We should not, however,  
wholly blame the men who actually per-  
formed the work. They were given an  
unsavory task. They performed it and  
were paid for it. The proprietors of  
the papers we have named are chiefly  
responsible, and they have gained for  
themselves in the minds of all right-  
thinking men a notoriety which few  
people would covet.

We should not forget to refer also to  
the disgraceful part which the London  
Free Press played in the campaign. A  
manly, straightforward course was  
wanting in every regard on the part of  
our contemporary, and we were given  
an exhibition of "yellow" journalism  
the like of which we hope we shall  
never have repeated in London. In  
fact the Free Press seemed to be but the  
echo of the Toronto World. Its utter-  
ances were like unto those of a graduate  
of that office—unreliable in the extreme  
and in style closely akin to that of the  
mischievous demagogue. Throughout  
the campaign its motto seemed to be  
"the end justifies the means," a doc-  
trine falsely attributed to the Jesuits.  
We hope the time is not far distant  
when the people of Ontario will set  
their faces sternly against any journal-  
ist who endeavors to introduce into  
this country the sensational, and, in  
many respects, abominable "yellow"  
literature which seems to have such a  
strong hold upon the people in many  
places in the United States. Toronto—  
a city from which better things might  
be expected, taking into account its  
oft repeated boast of advanced civiliza-  
tion and its educational advantages—  
seems to be in the lead in this respect.  
In fact we have been assured by per-  
sons in a position to know that in the  
Queen City a high class journal will  
not meet with the same favor amongst  
the mass of the people as one which in-  
dulges in sensationalism and vulgarity.  
The manner in which the electoral  
campaign was carried on in London and  
North Oxford furnishes much food for  
reflection amongst thoughtful people in  
this province.

#### THE FEDERATION OF CATHOLIC SOCIETIES.

The movement looking to the federa-  
tion of Catholic societies in the United  
States has met with most gratifying  
success. To our late Holy Father, Leo  
XIII., is due the first thought in this  
direction. The central idea of federa-  
tion, which is but another name for  
the apostolate of the laity, is set forth  
in the famous encyclical defining the  
duties of Catholic citizens. "Catholic  
action," wrote the late illustrious Pon-  
tiff, "of whatever description it be, will  
work with greater effect if all the  
various associations, while preserving  
their individual autonomy, move to-  
gether under one primary and direc-  
tive force."

The first practical steps towards  
carrying into effect the suggestions of  
our late Holy Father in the matter  
of the unification of Catholic societies  
in the United States, were taken on  
Thanksgiving day, 1900, when delegates  
from societies representing the leading  
nationalities in the neighboring rep-  
ublic met at one of the hotels in New  
York city. After outlining a plan of  
federation, appointing committees and  
fixing a date for a future convention,  
the delegates adjourned to meet in  
Cincinnati, Ohio, in December, 1901.

At this convention a constitution was  
adopted, and the American Federation  
of Catholic Societies became a reality.  
Annual conventions have since been  
held at Chicago, Atlantic City and  
Detroit, respectively. At present the  
Federation represents a membership of  
one and a half million Catholics. The  
Federation received the blessing of our  
late Holy Father, Leo XIII., and of our  
present illustrious Pontiff, Pius X., as  
well as the approval of the Apostolic  
Delegate at Washington, Mgr. Falconio,  
two Cardinals, sixty-two Archbishops  
and Bishops and hundreds of priests.  
Its objects, as set forth in the constitu-  
tion and by-laws are: "The cement-  
ing of the bonds of fraternal union  
among the Catholic laity and Catholic  
societies of the United States; the  
fostering and protecting of Catholic  
interests; works of religion, piety,  
education and charity; the study of  
conditions in our social life; the dis-  
semination of truth; the encourage-  
ment and spread of Catholic literature  
and the circulation of the Catholic  
press.

In furthering these objects it is ex-  
pressly provided "that the Federa-  
tion shall in no way interfere with the  
government or disturb the autonomy of  
any organization or society connected  
with it." The Federation, as at present  
constituted in the United States, is  
constructed on the same lines as the  
civil organization of the country. In  
dividual societies in each county are  
united in a county federation; county  
federations are represented by dele-  
gates to state federations; and State  
federations send representatives to the  
National Federation. Thus is  
obtained an ideal Catholic  
organization made up of different  
societies composed of various national-  
ities with diverse aims, charitable, fra-  
ternal, social and literary, each left free  
to pursue the special objects for  
which it was founded and all meeting  
together on common ground, directly  
to advance their general interests as  
Catholic citizens and indirectly to pro-  
mote the welfare of their common  
country. The question that presents  
itself to Catholic Canadians is: "Is  
not such a scheme of federation feasible  
with us?" Many prominent members  
of our different Catholic societies think  
that it is, and are of opinion that the  
time is now ripe for launching such a  
movement in Canada. In fact to the  
city of Halifax belongs the honor of  
taking the first practical steps in this  
direction by the organization of the  
Halifax Federation of Catholic So-  
cieties, composed of the different Catho-  
lic societies in the Archdiocese.

It would be difficult to predict the  
amount of good that such a unification  
of Catholic societies would accomplish  
in a country such as ours, with its  
future, illumined as it is, with prospects  
so brilliant, and of whose population  
we Catholics form so important a part.  
Unless all signs prove false we are en-  
tering upon an era of unprecedented  
national growth and material prosper-  
ity. The great North-West is rapidly  
filling up with a heterogeneous popula-  
tion from all quarters of the globe.  
Heretofore Catholic principles of religion  
and morality have been very per-  
ceptibly impressed upon our Canadian  
institutions—notably Catholic educa-  
tional ideals, the union of secular and  
religious training, as embodied in the  
constitution: and Catholic teaching in  
relation to the indissolubility of mar-  
riage, as is evidenced by the repug-  
nance with which the vast majority of  
our people contemplate any attempt to  
facilitate, by legal enactment, the  
obtaining of divorce.  
It is manifestly our duty as Catholic  
citizens to keep well in the forefront of  
the progress of our country, and to  
do our utmost to maintain in active  
operation those religious and moral  
principles upon which the well being of  
the state depends.  
The most effective means to accom-  
plish this result is the federation of our  
Catholic societies along lines similar to  
those set forth above. There can be  
no doubt as to the feasibility of such a  
scheme since from recent statistics we  
learn that there are in Canada over  
sixty different Catholic societies, com-  
prising more than fifteen hundred  
branches and having a membership  
of over a quarter of a million.

#### Two Thousand Converts.

The same quiet force and effective  
simplicity which marked Father Kirk's  
charming little record of "Some  
Notable Conversions" pervade the  
pages of "Reminiscences of an  
Oblate of St. Charles," just com-  
pleted by his pen. The theme,  
after all, is still one of conversions;  
for he himself and many of his brother  
Oblates are converts; and the chief  
of the churches of which he writes, St.  
Mary of the Angels, at Baywater,  
counts a convert roll of 2,000 names.  
H. E. Manning, C. J. Laprimaudaye,  
H. A. Rawes, H. M. Bayley, F. M.  
Wynham, W. Humphreys, F. Bown, S.  
Andrews, J. J. Green, Douglas Hope,  
J. B. White, J. S. Brown, J. B. Esk-  
riggs, Charles Dawson, A. W. Bennett,  
as well as Father Kirk himself, make  
up a goodly list of Oblates who were  
once clergymen of the Church of Eng-  
land.—From the Tablet.

#### LONDON AND NORTH OXFORD.

After a short but earnestly contested  
campaign the two election contests of  
London and North Oxford have been  
fought and won for the cause of free-  
dom of education and religious tolera-  
tion. The two Government candidates,  
Hon. C. S. Hyman and Mr. George  
Smith have been elected for the two  
seats by the decisive majorities of 329  
for Mr. Hyman and 349 for Mr. Smith.  
After a contest which rivalled in  
bigotry the days of the old no-Popery  
cry which swept Ontario from end to  
end, and the P. A. agitation of a  
more recent date, the cause of truth,  
liberty and liberality has come forth  
triumphant and strengthened to a  
degree which cannot easily be over-  
estimated.

We have explained in our columns  
week after week the true situation  
of the case, showing that the Separate  
School clauses of the Autonomy Bill  
are certainly nothing more, and are in  
fact considerably less than what just-  
ice and equity demand. We need  
not enter again upon the reasons which  
prove this. They have been thorough-  
ly thrashed out and have been time and  
again placed before the public of the  
province.

But on behalf of the Opposition,  
which has throughout been almost en-  
tirely limited to Ontario, and to those  
parts of Ontario which are dominated  
from Toronto, the contest has been  
carried on with a bitterness, mendacity  
and intolerance which would be in-  
credible to those who have not wit-  
nessed it.

It is well known that in past years  
Ontario has been peculiarly susceptible  
to the arts of the demagogue. There  
are many constituencies in which  
Orangeism is strong, and as an organi-  
zation this society is unalterably  
opposed to all Catholic claims to just  
ice and equality of treatment with our  
Protestant fellow-citizens.

There is also a section of the popula-  
tion which, though it has never joined  
the Orange association, has been  
brought up to hate and fear the Pope  
as the "Man of Sin" reprobated in  
the Bible, and to regard Catholics as  
contingent plotters against the welfare  
of the Protestant community. These  
are the parties who are easily worked  
upon to join in any no Popery crusade  
the aim of which is to injure and annoy  
Catholics in every possible way. It is  
by working upon these prejudices that  
Orangeism is still able to hold up its  
head in many localities and that a wave  
of intolerance from time to time sweeps  
over the Province.

The proposition of the Dominion  
government to grant autonomy to the  
North-West Provinces afforded an  
opportunity to the Opposition which  
might strengthen it in Ontario, the  
only province of weight which places  
the Government in a minority, and the  
opportunity was not to be lost. The  
Conservative majority in Ontario is  
small, but by means of a new no-Popery  
cry it might be increased, and circum-  
stances arose which made such an in-  
crease not improbable.

The somewhat sudden death of the  
Hon. Jas. Sutherland of North Oxford  
made it necessary that the vacant  
portfolio in the Government should be  
filled, as well as the seat in the House  
of Commons which was vacated by his  
death.

It was universally conceded that the  
Hon. Chas. S. Hyman was the person  
within reach best qualified to fill the  
vacant place in the Government. But  
his appointment to the position would  
throw over another constituency, and  
one which has been susceptible to no-  
Popery influences; and it is well-  
known that North Oxford has been  
similarly susceptible in the past. It  
would be a bold stroke for the Govern-  
ment to open these two constituencies  
at the same time, and would afford the  
agitators the opportunity they so much  
desired to increase the existing Conser-  
vative majority from Ontario in the  
House of Commons.

The Government did not hesitate  
long; the very opportunity desired by  
their adversaries was given them, and  
they at once began to put the situation  
to profit. All the newspapers of  
Toronto, with the honorable exceptions  
of the Globe and Star were induced to  
raise a hue and cry against the Pope,  
and the worst days of former anti-Cath-  
olic agitations were rivalled in the  
effort to win the two vacant seats to  
the Conservatives by the use of the  
meanest and most disreputable means  
which can be imagined. Sir Wilfrid  
Laurier was pointed at as a French-  
man and a Catholic, and therefore dis-  
loyal to the British flag. The first two  
charges could not be denied; but the  
French and Catholic population of the  
Dominion are not disloyal, and they  
are on the soil of Canada with the  
same rights as the most arrogant East  
Enders of London or scion of the House  
of York.

Sir Wilfrid Laurier is an honored son  
of Canadian soil, the descendant of at  
least four generations of loyal French

Canadians; and it is because of his  
loyalty and ability that he occupies the  
highest position in the land. May he  
live long to hold it!

During the short campaign, London  
and North Oxford were deluged with  
lying literature, and especially with the  
newspapers we have named, which were  
filled with misrepresentations and car-  
toons of the venerated representative  
of our Holy Father the Pope in Canada,  
and other members of the hierarchy, and  
the London Free Press declared in huge  
letters that "a vote for Hyman is a  
vote for Laurier, a vote for Sharette  
is a vote for the Pope," and similar  
taunts were made use of throughout  
North Oxford. Well, be it so. Then  
the Pope won the battle as decisively  
as Togo beat Rojestvensky, and there  
is nothing to be done now but to leave  
the London Free Press, the Toronto  
Mail and Empire, the World, the News,  
the Telegram and the Christian Guardian  
to grind their teeth in their despair.

There is not the least doubt that the  
two recent elections were used as a  
feeler by the Conservative party, and  
especially by the Orange wing thereof,  
to ascertain whether or not the no-  
Popery cry would raise a successful  
issue in future elections. If so, it  
would be tried again in other contests.  
We imagine that the attempt will not  
now be made.

Nowhere could two more favorable  
constituencies be chosen for the experi-  
ment, and those who made it have had  
their answer, which is somewhat more  
energetic than they had calculated on.

The lesson, as we read it, is that On-  
tario will never again be dominated by  
the Orange Lodges, nor by bigots, as it  
has been in the past. We had an  
example of the effects of the no-Popery  
cry but a few years ago. For nearly  
fifteen years it was kept up by one of  
our political parties, with the re-  
sult that at the close of that period,  
after three general elections, the party  
which raised it was practically annihil-  
ated, and it was not until the cry was  
completely dropped, that the party—  
we shall say it plainly, the Conserva-  
tive party in Ontario—commenced to  
show signs of returning life and vigor.  
For our part, if ever that cry is raised  
again in Canadian politics, whether  
Federal or Provincial, we are ready for  
the fray, and we shall do our best for  
the discomfiture of the party which will  
do battle under the flag which was  
raised during the recent campaign in  
London and North Oxford.

We heartily congratulate Messrs.  
Hyman and Smith on the splendid  
victory they have achieved. We hope  
that our fellow citizens of all races and  
creeds will now lay aside the bitter  
animosities which may have arisen  
during the contest, and will labor with  
a will for the prosperity of the country  
and for peace and concord amongst all  
our fellow-citizens of the Dominion.  
We must, nevertheless, be on the alert  
to crush in the bud any future efforts  
at creating dissension.


#### EXTREME UNCTION AND ANGLICANISM.

A new sensation has arisen in Cana-  
dian Anglicanism which, as it is in the  
direction of a return toward the Catho-  
lic faith on points which have been  
hitherto rejected by all Protestants,  
Anglicans included, has a peculiar  
interest in view of recent discussions  
on Ritualism in that Church.

A motion was introduced last week  
at the Diocesan Synod of Quebec by  
Rev. F. G. Scott, Rector of one of the  
Churches of that city, requesting the  
Synod to memorialize the General  
Synod of the Church at its meeting  
next September to restore the anoint-  
ing of the sick which is prescribed in  
the first book of Common Prayer issued  
by Edward VI, together with the  
prayers accompanying the ceremony.

It appears that two years ago at the  
meeting of the Synod, the Rev. Mr.  
Scott attempted to have the same  
action taken which he now urges, but  
it created such a storm of opposition  
that no sooner had he read his motion  
than he was requested to withdraw it,  
which he did, though several of the  
delegates considered the motion  
as so strongly favoring of Catholic-  
ity that they wished it to be  
disposed of at once and for-  
ever. Since that time, it is said that  
the Rev. Mr. Scott has talked the  
matter up with his co-delegates, and  
has succeeded at least in convincing  
many of them that the practice of  
anointing the sick as prescribed by St.  
James in chap. v. 15 is a sound Protest-  
ant rite. His argument on the subject  
has been published in pamphlet form and  
circulated among the clergy and laity  
to such an extent that on its presenta-  
tion before the Synod this year it was  
received respectfully, though not with  
any manifestation of enthusiasm. The  
clerical delegates, however, showed a  
disposition to let the matter be seri-  
ously discussed.

The Rev. Mr. Scott maintains that  
his motion is thoroughly Protestant, and



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proves both from the passage of the  
Bible above referred to, and by texts  
from Fathers of the early Church, that  
anointing the sick with holy oils was a  
practice used by the Primitive Church  
of Christ, and that it tends greatly to  
promote piety, as well as producing the  
graces which are promised in Holy  
Scripture to its observance: "and the  
prayer of faith shall save him that is  
sick, and the Lord shall raise him up,  
and if he have committed sins, it shall  
be forgiven him."

The Sacrament of Extreme Unction  
or the anointing of the sick is certainly  
scriptural, and was always in use in  
the primitive Church as it is to-day.  
It is a sign of how greatly Protestant-  
ism is changing when we see that the  
ancient usages of the Church of Christ  
are being restored by some denomina-  
tions or parts of denominations, while  
others are becoming merged in Deism  
or even Atheism.

#### FOR THE REUNION OF CHRISTEN DOM.

In the Church of St. Marcello,  
Rome, there has been canonically  
erected a "Pious Association of Prayer  
for the Reunion of all Christian  
Churches." During the closing days  
of April a solemn triduum was held in  
St. Marcello under the auspices of the  
Association. The exercises consisted  
of prayers for schismatics and Protest-  
ants of different nationalities; numer-  
ous low Masses and a Missa Cantata  
every morning; the Rosary of the  
Seven Dolours; a sermon in some one of  
the modern languages; and a solemn  
Benediction of the Blessed Sacrament  
every evening. A similar triduum is  
to be observed annually in future;  
and, while the primary object thereof  
is prayer for our separated brethren all  
around the globe it is not forgotten  
that of the three hundred million  
Catholics now populating the world not  
all are exemplary observers of the  
Commandments of God and the Precepts  
of the Church. Petitions for the trans-  
formation of the bad Catholics into  
good ones will, accordingly find a  
place in these yearly devotional exer-  
cises, and the Association deserves  
the fullest measure of encouragement  
and success.—Ave Maria.

#### TOTAL ABSTINENCE IN PENNSYLVANIA.

The Catholic Standard and Times  
says that Pennsylvania, always the  
strong centre of Catholic total abstin-  
ence enthusiasm, finds that condition  
intensified for several reasons. The  
coming national convention in Wilkes-  
barre is keeping the anthracite region  
busy with preparations to entertain its  
guests; the western part of the State is  
kept stirred up by the national presi-  
dent, Bishop Canevin of Pittsburg, and  
the presence of a diocesan branch of  
the Priest's Total Abstinence League;  
and Philadelphia by the fact that it  
has the largest aggregate membership,  
and because its Archbishop has suc-  
ceeded the late Archbishop Elder as  
the honorary president of the Priest's  
Total Abstinence League of America.  
Still greater efforts to increase the  
membership in this State are caused by  
the rivalry between the dioceses in  
which a few thousand may change the  
leadership in numbers from Philadel-  
phia to Scranton or Pittsburg, which  
are pressing the archdiocese closely,  
notwithstanding a smaller population.  
Hence every effort is being made to  
establish new societies, have those  
not affiliated with the unions to join  
and to increase the membership of  
union societies. The Board of Govern-  
ment of the organization committee  
of the Philadelphia Union are planning  
to assist societies in increasing their  
membership, and to aid pastors in  
forming new societies. In this way it  
is expected that Philadelphia will  
retain its pre-eminence in the move-  
ment.

#### A RECENT CONVERT.

A Paris contemporary publishes the  
text of an interesting letter written by  
Henry Schaeffer, a French Protestant  
publicist who some years ago distin-  
guished himself as the founder of the  
"union of Christian churches," and  
later on wrote several violently bigoted  
articles against Catholic religious  
Orders. In his letter, which is dated  
from Rome, he says in part: "After  
much study and prayer, I have re-  
nounced Protestantism, with its sects  
and divisions that war incessantly  
against the Church One and Apostolic.  
I have here beheld the ineffable evi-  
dences of antiquity, the monuments to  
Catholic dogma, notably those fur-  
nished by the catacombs, and hasten to  
attach myself intimately to the Church  
founded by Christ. I regret that as a  
Protestant 'conferecier' I have writ-  
ten much in defence of a bad cause, and  
as a conscientious journalist I retract  
formally all my articles in the Protest-  
ant and anti-clerical press, especially  
in my campaign against the religious  
associations." This is a manly ac-  
nowledgment of grievous mistakes,  
and an honest effort to repair whatever  
injury his articles inflicted.—The Mis-  
sionary.

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#### DRUNKENNESS IS SERIOUS, NOT FUNNY.

The following remarks, by a writer  
in an exchange, deserve attention from  
members of temperance societies:  
"A large percentage of the jokes in  
the 'funny' columns of our newspapers,  
and in the pages of our humorous  
periodicals, are based upon the utter-  
ances and actions of drunken men, with  
the result that many people see little  
but humor in the fact of a man's making  
a beast of himself by drink.  
"Can this condition of affairs fail to  
result in harm to the rising generation?  
Can we not better speak of drunkenness  
more seriously, and with some regard for  
the places it legitimately occupies in our  
code of morals? Can we not serve the  
higher life better by frowning upon  
these so-called funny stories than by  
repeating and being amused by them?  
Why not put the drunken story on a  
par with the obscene story, where it  
belongs? Are there not plenty of good  
stories to be told without raking up  
the dregs of misery and unhappiness  
that lie beneath every maudlin utter-  
ance?  
"One way to serve the temperance  
cause is to consider every drunken and  
rubbish word a profanation, not to be  
willingly listened to nor repeated to  
others. I have taken pleasure in ex-  
tracting from a friend of mine, who  
publishes a family paper, a solemn  
promise that his columns shall hence-  
forth contain no story, however funny,  
that may be based on drunken jest.  
Can not some more of us do as much  
with other publishers? It is certainly  
worth thinking about."—Sacret Heart  
Review.

#### A STRIKING SIGN OF CHANGE IN NEW ENGLAND.

Maine is the state wherein, in Know-  
Nothing days, Father Baptist was tarred  
and feathered by bigots for the crime  
of being a Catholic priest. Now he-  
hold the contrast. Bishop O'Connell  
of Portland, the chief city of that same  
State, returned from Rome the other  
day, and the grand welcome which he  
received was participated in not by  
Catholics only, but by hundreds of his  
Protestant fellow-citizens as well.  
Forty-four priests of the diocese were  
at the station to welcome him, accom-  
panied by all the uniformed Catholic  
organizations in the city, several other  
organized bodies, and a battalion of  
infantry of the Maine National Guard.  
City, State, legislature, the Public  
schools and numerous professions and  
business callings were represented in  
the reception and banquet tendered the  
Bishop, and Governor Cobb was an  
honored guest.  
Times are certainly changing in New  
England. There are signs of this con-  
stantly to be observed, but once in a  
while one more striking than the rest,  
such as this magnificent welcome to  
Bishop O'Connell, occurs to show that  
the reign of the anti-Catholic bigot in  
New England communities has passed,  
or is passing away, let us hope forever.  
—Catholic Columbian.

#### A JEWEL BEYOND PRICE.

There is no happier condition in life  
than that which is blessed with a good  
conscience. It is much better to be  
honest than knavish, to be clean and  
pure of heart than a lover of the ob-  
scene and vile; to practice sobriety and  
temperance in all things than to be  
gluttonous and intemperate. In the  
calm and sweetness of a good conscience  
the trials of life become light; for the  
virtue of patience renders their bur-  
den easy. The good Christian endures  
his labors, crosses, trials and sufferings  
because he sees and hears God, when  
His will chastens him. There is a joy  
and blessing in a good conscience, in  
obeying its dictates, which sanctifies  
our lot in life, which keeps us ever in  
communion with God and gives us  
strength and courage in the end, when  
the hour of our great trial comes. The  
lesson of our daily lives should be  
always to be faithful to conscience in  
all things, no matter how small and  
trivial they may be. Then peace and  
happiness will make their dwelling  
place within us, a boon which surpasses  
the possession of every other earthly  
good.—St. Xavier Calendar.

What more natural than that St.  
Joseph should be invoked by us as the  
patron of a happy death? For who of  
all the sons of men ever had death more  
happy and more peaceful than his own?  
—St. Xavier Calendar.