orth and South in y much truth in of Ann Arbor Unithere is likewise fear that the big America has also se the extent of its pense of the Latin. ere it can safely do d Spanish wars both considerable accesthe United States to the aggressive the United States. on of the independ. backing up of the States was another it was proved that an of acting in the ish Republics. At

epublics have had he friendship of the they as strongly y of its friendship e European powers with longing eyes nope of establishing n their territory. on that many South entertain a hope kind, a Federal, if ion of the Latin. ay be effected as a croachments by the which they are more y encroachments by

ES THE MONEY he Anglican diocese

ailed himself of the od to speak on the utonomy Bills now n Parliament. akes ground that, sonable and common

, is entirely fallaciof an alleged unfair e proceeds of the in the Province ground of com the Province of " Neutral " panel on are collected-that orations composed of atholics-the former ority-but the prohe says, are in a applied to Catholic hereas, according to shop, they should be ant schools support, rity of the members ons are Protestants,

money, so to say, is But surely a prior whence the origin Protestant money? s in question are in n of the support given : Catholic majority, y have some claim on he same argument wealthy wholesa'e ishop includes in his l matters in Quebec all very well, and seems reasonable ans invested in these

ey of the Protestant

e again comes the the origin of the ? Is it not the fact ustom in trade of the as would never have e? Is it not reasonion of the wealth so a considerable porould go back in the dicated to those who tributed it-who had y firms in existence? ter in a nutshell, it question to ask: how thy merchants or their means are invested " came to Canada as even with a capital t business, or how

rary, landed with the " one sovereign ? The answer would ne showing where the remarkable how foracts, as a rule, are ndividuals in their stribution of their rely does it happen a Catholic orphanage, is to be found in the stament" of those who eir thousands, or their

ustom of trade or on heir brows" of the

oper or mechanic or

simple day laborer. How is it that while Bishop Williams is so opposed to the slight advantages given Catholics in the Autonomy Bills, his confreres of Quebec and Ottawa, Right Rev. Bishop Dunn and Hamilton, are silent on the matter? The former resides in the city of Quebec, while the latter spent the greater portion of his life there, and surely they should be as well qualified to speak as is His Lordship of Kingston.

THE RIGHTS OF CATHOLICS.

In his speech at the banquet of the Knights of Columbus during their recent convention in Los Angeles, California, the Right Rev. Dr. Conaty, Bishop of that diocese, made the following appeal to his audience -words which apply with equal force to the Catholics of Canada. The Bishop said: "Knights and Ladies: We have a country to be proud of, and we are proud of it. We have a Church to be proud of, and we are proud of it, and we do not care who knows it. We ask no favors because we have every right. We ask every right and are willing to fight for it if necessary. We are willing to fight that all may have their rights. We are not here by tolerance-we came here first. There is a manhoo'l demanded of us for Church and Country. Knights of Columbus, I know you are men of character with noble characteristics.

IN REPLY to an address presented to him recently on the thirty fifth anniversary of his ordination, the Rev. J. B. McNally, pastor of Oakland, California, gave utterance to this beautiful sentiment: "Our purest jewels are our children, and let them be cut with the tools of education and polished with the love of Jesus Christ and God till they shine forth to let all know that by zeal for truth, and earnestness of sacrifice everything may be accomplished."

THE AVE Maria says: "In a speech delivered by the late D'Arcy McGee in the Quebec Legislature (Old Canada) in 1863 occurs the following sentence: The tendency of all modern forces is to taicize Christian society, if I may coin a word . . . ? The product of Mr. McGee's mind has been duly honored laicize is now an excellent English A MEDITATION ON MARRIAGE word, and a comparatively common one." So also, the expression first used by another Irishman: "This Canada of Ours," by the late Honorable Louis Thomas Drummond. This same gentleman in discussing the newly proposed militia organization stated that in his opinion "the best ornament for Canada was no ornament at all. "

ANNUAL PILGRIMAGE

TO ST. ANNE DE BEAUPRE, TUESDAY, JULY 25TH-ITINERARY OF SPECIAL TRAINS. The Ontario Pilgrimage to the Shrine of St. Anne de Beaupre will take place (this year) on Tuesday, July 25th, and will reach the Shrine on Wednesday. east thereof, as far as Aultsville; d at all stations of the C. P. R. frem Myrtle and all points east thereof, incost of \$8.05 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 Wed-

nesday 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 return-ing up to and including Tuesday, August 1st. This means that pilgrims can leave Quebec city by the trains of Tuesday, August 1st, and Mon-treal by the morning trains of August 2ad; but if a stop-over at Quebec or Montreal be desired, it must be so timed as to leave Montreal for a continuous journey home not later than the morning of Wednesday, August 2nd. The pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Belleville, Ont., who will give any further 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 whilst at St. Anne's for the nominal support 95 corts normal

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

Pilgrims from Toronto via Grand Trunk must take the 7.45 a. m. Montreal Express, and await Pilgrimage Special at Whitby Jct. 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

DIOCESAN MISSIONARY BAND A NECESSITY.

Washington, Brooklyn Station, D. C., June 24, 1905.

Some of the diocesan missionary bands at the close of their year of activity are making public the results

of their labors.

The Dabuque Apostolate consisting of Fathers Dougherty, Lenihan, and Drumm have had so successful a year that they have been continuously employed right through the year, and have engagements for the greater part of the year to come. These Missionaries usually give a mission to the non-Catholics immediately following the mission to Catholics. They report having heard in the diocese of Dubuque 17,678 confessions and their preaching has reached and influenced as many non-Catholics, while by distribution of literature they have reached probably of converts who have manifested a desire to become Catholics amounted to state and now that the missionaries have got down to very practical work, the number of converts will increase

The Pittsburg band is in a more populous part of the country where the cities are larger and the Catholics more numerous. They report having heard 34,654 confessions and having attracted to the Church 215 nephytes. The amount of literature they distributed is simply wonderful: 44,000 tracts and 13,200 bound volumes. One can hardly imagine what a tremendous influence

for progress this literature will be.

These reports are from but two These reports are from but two of the Apo tolic bands or less than oneof the Diocesan Missionary forces of the country. It is probably no exaggeration to say that by the diocesan missionaries alone there have been 300,000 confessions heard and 5000 converts drawn to the Church during the year just ended. This simple state iency of this Mission movement just now, and it gives indication of the pos-sibilities ahead of it. In ten years from now we may easily add another figure to the number of confessions heard and of the converts received.

It has now come to be understood that no diocese is well equipped for its work until it has its diocesan band of

Missionaries.

The number of applications for admission to the Apostolic Mission House for the next year show that the Bishops are beginning to consider the establish of diocesan bands an absolute necessity.

olitary pilgrim, and dost thou feel that by thyself thy journey to thy Heavenly home is too toilsome for thee, that thou art in need of a partner to aid thee on thy path, but thou hast not yet found thy help-mate; fear not, it may be thy journey is well nigh ended, and thou art nearing thy longed for rest but if thy journey is not yet near its close, thy God will supply all thy need in due season, and when it shall seem good to Him. Only trust to Him, and set not thine affection upon the creature, but upon thy Creator, and love not anything but what thou can's: love through Him. "Seek not thine own, but that thou mayest find thine own," says St. Augustine. Be not led own, but that thou mayest find thine own," says St. Augustine. Be not led away with the spirit of the world that would induce thee to find thy rest where the world seeks its rest; thou will prevail at all stations of the Morther of the Blessed Virgin. Excursion rates will prevail at all stations of the G.T.R. from Whitby, Lindsay, Peterborough, Haliburton, Mariposa and all stations of the borough, Haliburton, Mariposa and all stations of the borough of the state of the st mayest indeed find pleasure therein, but it will not satisfy the cravings of thy self some creature speedily who will perchance charm thy fancy and minis-ter abundantly to thy material necescluding Peterborough, Perth, Manotick, Stittsville, Carleton Place, Brockville, consolation of the world if thy compan-Stittsville, Carleton Place, Brockville, Prespott, Smith's Falls, as far as Chesterville, included. Passengers and typ heart will be restless still. 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 return tickets as far as Whitby or Myrtle stations on the main lines of the G. T. R. and C. P. R. a short distance and to the consolation outside of the truths proposed. Therefore, this commandments and to fullful His will, the carnestly to observe His commandments and to fullful His will, defluents by the frequent application to thyself of the holy sacraments, commandments are fallible. Hence they assert their him with all thy might, and He will, if it be good for thee, in due season enable thee to find a proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the find the truths proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the truths proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the truths proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the truths proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the truths proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the truths proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the truths proposed. Therefore, Christ has established a tribunal to the truth proposed. Therefore, Christ has established a tribunal to the Mystle stations on the main lines of the G. T. R. and C. P. R. a short distance east of Toronto, purchase pilgrimage tickets at either of these stations at a control \$2.05 form. Whither and \$2.05 form. Whither and \$2.05 form. lighten thy steps on thine earthly pilgrimage, and assist thee most power fully against the temptations and trials which beset thee in thy journey to the promised land; and thy children which shall be born to thee shall praise the

BISHOP MEETS MINISTER'S ATTACK.

IGOROUS UTTERANCE ELICITED BY BAPTIST PASTOR'S DISCOURSES TO "NON-PROTESTANTS."

Correspondence of Philadelphia Catholic Standard and Times. Trenton, June 13.—Bishop McFaul in a sermon Sunday at the Cathedral took issue with the Rev. A. W. Wishart, who has been preaching a series of ser-mons against the Catholic Church to the members of the Central Baptist congregation. Wishart's lectures are announced as being particularly suited to "non Protestants." The significance of this title is apparent when it is remembered that a mission to "non-

Catholics" was given in the Cathedral some weeks ago.

The Bishop said it would be more in keeping with a Christian spirit if the critics of the Church who were delving into ancient history to find weaknesses would bend their energies toward re-

claiming the great army of "church-less" people in this country to day.

"We have it on reliable authority,"

ing their missionaries abroad to conwert the heathen would seek to convert this great body of Americans they would be more profitably occupied it

is only necessary to point to the actions of Catholics in the Spanish-American War to refute the slanders as to the lack of patriotism of our people. Before that war we heard a great deal of the A. P. A; but where were they did not warn the during the war? That war had the same effect on the A. P. A. that Paris green has on a crop of potato bugs." THE CHURCH AS SHE IS.

The allegiance of Catholics to the ope was explained by the Bishop. He CATHOLICITY AND SOCIALISM told how in spiritual matters Catholie looked to the Pope for guidance, but they were free to use their own judg-ment in temporal affairs. With reference to socialism, towards which the Wishart is said to have a tion of the Church, but rather en-couragement. But socialism as at present advocated by its leaders attacks government, society, the family marriage and the holding of private

and it appears that a very favorable impression was made by the missionaries in this community. There were some converts, which is not unusual at The missionaries explained the doctrines of the Church so as to remove misrepresentations. The Catholic Church has been painted in such revolting colors by her enemeis that were sensible, God-fearing Pro testants to learn what she really is they would be attracted toward her. I am satisfied that could we reach by sermons or tracts the thousands of God-fearing men and women in the sects they would acknowledge the truth of Catholicity. "The attempt has been made to test

the claims of the Catholic Church by the New Testament. I wonder how the test would have been made before the New Testament was written or by the thousands in every age who cannot read? Now any one who knows any-thing about Catholic doctrice knows that we do not subscribe to that test. It has no convincing value when addressing Catholics; and, it may be added, it has a very slight force among Protestants who are questioning the truth and inspiration of the Bible.

NO AUTHORITY IN PROTESTANTISM. "Who is to decide, for instance, be-tween two Protestants, the one affirmng and the other denying the necessity of baptism? They may go to ministers and each one of those disputing the question will find one agreeing with him. No decision can be reached with certainty. Why? Because the min-My soul, art thou a lonely and ister has no more authority to decide the question than either one of the dis-putants. If a doubt arises in the mind of a Catholic he finds a duly authorized body by speaking as the mouthpiece of Christ. How does he know that this body is speaking in the name of Christ? I answer that reason and history of Scripture shows that Christ established an intallible teaching body. The rule of faith adopted by Protestantism, namely, Scripture interpreted by private judgment, has no foundation in the Word of God; on the contrary, it is condemned by it. It is the cause of the numberless sects which we find around us, all claiming to be the Church of Christ and teaching contradictory doc trines. The State is much wiser Protestantism and approaches closely to the system of the Catholic Church. It enacts laws, but it does not allow each citizen to interpret them to suit himself. It licenses its lawyers, it

establishes court, it appoints judges. When the highest court has spoken for all practical purposes, its decisions are regarded as infallible, although in reality they are only fallible opinions. Now in the supreme and most important thought' and alleging that Catholics are not allowed 'freedom of thought.' not allowed 'freedom of thought. The truth is that every man enjoys 'free-dom of thought' and the Catholic Church has never trespassed upon its legitimate domain, nor has she power to do so. There is such a thing as physical freedom. All men are free by nature. By creation they have a soul and body That soul has certain faculties-will, tellect, memory. The will is physically free. Jones can go out upon the street and murder Brown, but he is not morally free to adhere to error or to commit free to adhere to error or to commit sin. Further, in so far as he embraces truth, his liberty is diminished. The wild Indian on the plain is no freer than the man of education. Truth added to truth widens his horizon, it is true, but restricts the field of his speculation. In like manner, if the dogmas of Christianity are true, then within their range there can be no room for

freedom of thought. CHURCH AND STATE.

"I say the Catholic Church has never claimed that the Pope by divine right can depose civil rulers and absolve subjects from allegience. You may reply But Popes have done so.' That is true. but when a Pope did it he did not ex ercise his power as Pope; he exercised the power conferred upon him by the constitutional law of the Middle Ages. By the common consent of Catholic na-tions he had been made their supreme arbiter and judge. That was the condi tion of things, and I am not sure but its revival in modern times would be beneficial. How much blood might have been spared if the troubles in the far

East had been settled by arbitration? So far as civil and spiritual allegiance are concerned both Catholics and Protestants hold the same principle.

"The Protestants and Catholics must always obey God rather than man. It a clash should arise between Pro testants and the United States Government they would be traitors to God if had trespassed its legitimate field of action. God and His doctrine are always first, The State and its teachings next.'

N. Y. Freeman's Journs article under the above heading, pub lished in the current number of American Catholic Quarterly Review starts out with the frank admission that decided bearing, inasmuch as he charged the Church with opposing democracy because she does not favor socialism, the Bishop said: "If socialism, the Bishop said: "If of doing so is paramount. "The two specialism keeps within the bounds of seeking only the advancemen; of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the other people it will not m already well under way, and the world is not large enough for the supremacy of both as they now stand. Defendress ough she be of the social order against e aggressive aspirations of Socialism militant, the Church stands alone in property, and as these involve social and moral questions, socialism is condemned by the Church.
"Some time ago," the Bishop continued, "a mission was given in this church by the Redemptorist Fathers, lesson of Calvary, as the only remedy which can withstand the enroachments the arena, with the undisguised antiwhich can with tand the enroachments that fell destroyer of the Socialist doctrinaire, with Athe ism in his heart and Materialism in his mouth. An advocate simply of the material improvement of his fellowmen and with a disavowal of authority, earthly or divine, the funda mental basis of his creed, he enters the ists with an array on his side of every worldly influence that can appeal to the fleshly aspirations of mankind. With him he has the bulk of the secular press; the greater part of educationists: the majority of researchful scientists and every political apostle of that baneful type of degeneration, modern liberty, such as is exemplified, for instance, in the French Government of the day, for whom Liberty, Equality and Fraternity are euphemisms for Intolerance, Preju dice and Oppression. Brimful of entice ments, he allures the poor of spirit and the weak of faith with pledges that

promise the oppressed the attainment of prosperity in the path that offers the least resistance to human weaknesses the path that knows no God but the flesh. It is hardly to be wondered at then hardly to be wondered at, then, that he gains adherents by the million that he is a mighty rival of the Church that works by, and with, the Spirit; that teaches her children that this life is but preparation for an eternal one hereter, that sorrow and suffering are the heritage of those who seek the everlast ing. And yet, says Doztor Kerby, "not Socialism, but the age, fivors Atheism, lossens the bonds of the family object."

The sense of personal responsibility he dividualism having developed wonderheritage of those who seek the everlastosens the bonds of the family, chalonges authority and teaches false econ-mics. * * * This philosophy is so lose to the facts of life, so satisfying to one who looks at the present merely, and not at past or future, at individual r class and not at race; it is so soothing n the freedom from self-discipline which it promises that it is a real vital power to its believers." Modern evils, it is not hard to discern, spring from the paramount ery of Industrialism, the forcing to its furthest extreme of that supreme doctrine of selfishness—the survival of the fittest. The law of the modern indastrial world is that weakness shall serve strength-a law diametically con trary to that of Christ's teaching, which is that strength shall serve weakness. In the pursuit of wealth and in its accu-

laxative made from fruit with tomes added kidney and skin diseases.

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aggrandisements, namely money. Legis against the supremacy of the lation, it is true, has attempted to imdustrial order in life and an prove the lot of the victims of the Industrialist. To little avail, however, and legislation in all countries is forced to confess itself subsidiary to the aims is fighting tooth and nail.

Doctor Kerby very justly finds that Industrialism predominates the age and has given birth to Socialism and its concomitant anti-Christian tend encies, not because it was the natural evolution of Industrialism to finally overcome the influence of the Church, but because the "Christian order and Christian forces are greatly weakened" because man's susceptibility to Christianizing influences has not kept pace with his desire for material progress.

with his desire for material progress.

In support of his contention the doctor adduces the following results of his experience and observation. He finds that "the spiritual sense is becoming that men in their good actions, or beneficient measures, are influenced by no considerations of a "soul;" that mind is recognized everywhere to the total exclusion of emotions or impulses arising from the soul. Again, he sees that the sense of sin is becoming dull; that conscience only exists in remant that conscience only exists in form; that there are no sins of omis s'on, but of commission only, and that these are fewer. He finds in society an increasing tendency to choose the line of least resistance; be sees that there is little regard for self-discipline, self-denial penance; that indifference and denial, penance; that indifference and neglect overwhelm us on all hands. fully strong men, but produced many weak ones; that men throw the blame on "environment," crying out that circumstances have shaped them. ally, he is conscious of a dulling of the ense of duty-one social class believin its own rights and in duties of the other classes. absence of these five spirit ing senses, which are the realiza tion of the soul's existence, in the world of to-day demonstrated clearly the domination of materialistic tendencies the and since the Church exists because there is a soul, she cannot but condemn the present condition of things and urge drastic measures of reform, conceived on an obedience to the five senses of that soul. "Here," says Doctor Kerby, final-"Catholicity enters judgement of So-

days the principle of power and worldly | niable it is in the main a protest equalize conditions of life for men. Its essential tenet is collective ownership of capitaltain, unfailing means, it is claimed, of social salvation. We may take the most extreme and hopeful form of the propoconfess itself subsidiary to the aims and workings of the capitalist. Here the Socialist steps in with the reversiting condition of thins; he will establish equality, social as well as industrial, by giving to the community the control of all capital. In his opinion not only legislative bodies, but also the Church, is the slave of the capitalists. He will therefore raise his political structure without reference to the word of God or to a belief in him. He will have no Church, in him. He will have no Church, and I think must do so. Catholicity which to him, seems to embody the aristocratic principle against which he is to discipline and shape life. Socialism in its least offensive form is a phil osophy based on life ; and the two philosophies are, here and now, to a great extent, exclusive. Socialism's philosophy certainly tends to eliminate the spiritual senses by diminishing emphais, if not always by exclusion. What Catholicity regrets and condemns as an accident and an abuse in the present order is found in Socialism enthroned as a principle and sanctioned as a law. Socialism comes with no sense of the soul's reality, no sense of sin, of discip-line and penance, of individual responsibility. Its analysis of social wrongs omits sin as a factor, its constructive reform contemplates no spiritual power, no reassertion of the supremacy of God and the sanctity of His law.

"Catholicity believes that man's heart is chiefly to blame for social wrongs; Socialism blames our institutions, our environment. Catholicity looks on the social question as mainly one of sin, Socialism sees no sin, sees only social questions. The Socialist takes advantage of class hate and appeals to it, Catholicity would extin-guish it by the charity of God. Thus Socialism presents an analysis of social questions which includes no element of sin; it proposes a plan of reform which makes no note of grace. Catholicity sees sin omnipresent, and the redeeming power of Christ intended to conquer She looks to conscience in final hope—conscience whose torch is lighted by the hand of God, but in ocialism she hears only of institutions to replace it, and these built on an aspiritualized humanity. looks for repentance in the heart, con-trition on the lips and love in the eyes of all reform, but she finds in Socialis the heart unmoved to feel its guilt, lips speaking only words of spiritual forgetfulness and eyes brilliant only with the hope of present conquest."

The Jesuit Father Young, of New York believes that Gregorian music and congregational singing could be restored to their place in church in this country, fully within ten years and partially within five years, if the peing, but a machine, without heart or soul, working always and incessantly for the acquisition of that which is nowachildren in our parochial

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THE pruning-knife has been applied to every department. Prices have been reduced everywhere in the store. An opportunity is afforded to buy the best, the newest and the most reasonable as bargains.

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