carry on separate concerns, and yet work together. Some time I will ex-plain how we manage our little busi-ness affairs. We have no chance to feel homesick or complain about the climate, I assure you."

"This is all extremely interesting, and many thanks to you. I have long been wanting to mention a plan which - I mean a suggestion that - well, anyway, are you willing to let me call on you this evening?" said the hotel manager, flushing and stammering in a way which made the young girl wonder if he was losing his mind.

"Frank will be very glad to see you, I am sure" with that feminine wickedness which characterizes the most sensible of its sex.

'Oh, excuse me for not making my meaning clear; but when I call it will be for the purpose of seeing you on a very important - the most important matter to me at least. But I must say good bye and hurry back to the hotel. I am expecting a large party of excursionists on the noon train, from Beston. What is that? The whistle at River Station? Excuse me for leaving you so abruptly, but I must hasten or the train will be in before I am at my post."- Boston Budget.

#### HOW CONVERTS ARE MADE.

Spreading the Faith in the Trackless Regions of the North.

Thirty years ago, being fairly discouraged with the difficulties I had not ceased to meet, I took advantage of ceased to meet, I took advantage of one of those opportunities that were then so rare, to make them known to our worthy Mgr. Tache in order to obtain some direction or at least some encouragement. It was only a year later that I received his answer.

Mgr. Tache wrote-"My Dear Lord: You complain of the physical and moral difficulties you have to overcome. But look a little backward and compare the natives as they were when you arrived with what they are to day. Surely you could not guess then that the kingdom of God would make such progress through your ministry. You cannot do less than recognize that God is with us, and that in spite of our miseries He works by our means.

Doing good costs us so much and we of June in company of Mgr. Tache are so wearled by our efforts that faint and of Brother Bowes, who had come Doing good costs us so much and we ing under our fatigue, not to say under our discouragements, we scarcely perceive our success and the fruits of our labors. Those fruits are indeed small when compared to those that have still to be brought forth; and the latter occupy us so much that we scarcely see what is already done. For some fifty three years that our religious family en at work in this land : for the fifty years that some of us now here have devoted ourselves with zeal to the same cause; for the forty-three years that I myself have already been at it, we have always been all more or less inclined to feel discouraged with our difficulties. Would it not then be expedient to look a little backward to notice the results obtained in spite of extreme difficulties and of our own unworthiness.

In the year 1845 two Oblates came to St. Boniface : I ought really to say one: for young Brother Tache, though being sub-deacon and having finished his theological studies, had not yet made his religious profession. Mgr. Provencher was nevertheless very pleased to receive the two new comers. He saw in them a whole congregation, and thus could hope to attend to the salvation of the numerous indigenous na tions of his large diocese-larger than Europe-to evangelize which he had only four or five priests.

priesthood, left them for the mission of Ile a la Crosse with a secular priest, M. Lafleche, who soon after was named titular Bishop of Arath, and coadjutor for St. Boniface.

At this time the Superior General of the Oblates, Mgr. Mazenod, Bishop of Marseilles, and his assistants in the government of our congregation, had no true ideas of our missions of the Red River. They thought that the Fathers sent to help Mgr. Provencher could easily communicate with the diocese of Montreal, and when our Founder learned at what a distance we were and how isolated, he summoned his council and decided to call back his four or five missionaries from St. Boni Meanwhile the Bishop elect of Arath was taken seriously ill, and he told Mgr. Provencher that he was quite unable to meet his wishes, or to do the work of the diocese. A new candidate had to be presented to the Pope; and thus it happened that at the time our founder and his council were deciding to call us back, they heard from Rome of the election of Father Tache to the Bishopric of Arath

and coadjutorship of St. Boniface.
Our Founder then concluded that Father Tache could not be abandoned. Father Tache received therefore the order to come to the Father General for consecration. He came back in 1852 with three new Fathers and a lay brother. Two of the Fathers, Fathers Remas and Vegreville, are still with us. The third, Father Grollier, is the first that has died in our missions, and we know what hardships he suffered. As to the Lay Brother he died what we may well call the death of a martyr. Mgr. Tache also met at Montreal dear Father Lacombe, who is still with us.

Yet, the nomination of Father Tache was not willingly accepted by all his brethren. It was feared that through his being unable to attend to the missions they would fail. And indeed the still uninstructed, seeing natives, still uninstructed, seein Father Tache going away and replace by Fathers that could not speak their language, showed a discontent of which the young missionaries could not fail to feel the effects. The return

of the young bishop was a sign that God took care of His work.

In March, 1854, I received my obedi-ence and was ordained for these mis-

sions. On the eve of my leaving Havre, I received a letter from our dear Founder, in which he said amongst other things: "Assure your brethren that Father Tache was chosen from amongst them by God Himself, who wanted to keep our congregation in those missions which we should have abandoned had it not been for this providential election that compelled us

I arrived at St. Boniface in August, 1854. I was then the ninth Oblate including the Bishop, in the diocese of St. Boniface.

Mgr. Provencher had died the year before, and Mgr. Tache had not had time yet to take possession of his See. It was only in November, 1854, that he fulfilled this formality. Besides the nine Fathers, O. M. I., we had four secular priests, one of whom, Abbe Lafleche, left the same winter for his health and went to the diocese of Three Rivers. Our Founder had given me a letter for Mgr. Tache, who

showed us the following passage:
"I send you another Father, and I shall endeavor to send one every year till you have twenty, then we shall stop in order to strengthen other mis-

"Let us have twenty," said Mgr. Tache, "and we shall be able to do some good work.

I passed the winter of 1854-1855 at St. Boniface, being unable to leave on account of the weather. I had the advantage of being with several old missionaries, amongst whom was Mgr. Tache. In March we received the winter mail from the Northwest which arrived twice yearly. I was given several letters to read.

I was specially struck by one of them, that of Father Faraud, after-wards Bishop in Athabaska Mackenzie. He wrote: "Do not send me any more cassocks. I shall have one made of native leather, and shall thus be more

You like the poor whom I evangelize."

By order of His Lordship I brought

him one myself. I left St. Boniface the first Saturday with me from Montreal. We went in boats belonging to the Hudson Bay Company. Rowing and portaging were then still unknown to me. I had already made acquaintance, before reaching St. Boniface, with camping in the open and with the unbearable mosquitoes; but I had still to learn how to carry the luggage, and many are the portages between St. Boniface and Athabasca. Well, we carried our own baggage as much as possible, relieving now and then the poor men also, the new ones especially, who were no more used to that kind of work than they were to the food of the country? One day, coming from one end of a portage for a new load, I met my superior and Bishop carrying a heavy parcel upon his head; it was most probably his camping bed. wanted to relieve him of it but he refused, saying that I wanted to take his mitre from him! We arrived at Ile a la Crosse, where the Bishop stayed. They were then building our present church as well as a house for the missionaries. Brother Bowes had to finish everything. The buildings

were log cabins. I continued my journey to Athabaska, where we found a similar house but no church. The mission was not of course as much advanced as the one rope—to evangelize which he had of course as inded and policy four or five priests.

This is why I said that God drew we had left; the people were not so we had left; the people were not so well instructed; some few only had good from the opposition we encounted the round their first Communion; many tered. We had to do our uttermost were still catechumens and many others had not even reached that stage. I had the advantage of being with missionaries who knew the native lan-guage, which they had learned with out grammar or dictionary. I studied their notes. I began by copying the prayers and the catechism which I made each child and catechumen re-

And yet nothing was printed. The whole of our library, in two quite different Indian languages, consisted of copy books and loose sheets. I did as my predecessors had done. I learned to speak as children do by listening. I was sent alone to a mission and left there. That was the best way to learn the language quickly. In 1857 I was named, to my great surprise, Coad jutor-Bishop of St. Boniface. Forsee ing this, Mgr. Tache had called me to Ile a la Crosse which he had left. The bishops of the Province of Quebec, in order no doubt to oblige our Congregation not to abandon these missions asked our Founder to present to the Holy See the names of candidates for the coadjutorship. This was done without my knowing anything, as happened lately to Mgr. Legal now my Coadjutor at St. Albert. I was very young and lacked the necessary quali ties. I had only a pair of good strong legs, useful for a snowshoe walk, and my head that made them give me a

The Bishop of St. Boniface, though very young, wanted a coadjutor to administer the northern part of his diocese where the Christians were growing numerous and where the missionaries live in a very painful isolation, being able to correspond with their

superiors only twice a year.
Soon the Holy See erected a new Vicariate Apostolic in this part of the diocese. In 1864 I left Athabaska

We were then three bishops and

four secular priests, eight Oblate Grey nuns was to become an ecclesias- many astounding miracles confirmed Fathers, and three lay brothers, and all this in spite of the greatest poverty, for we had nothing but what was al-lowed us by the Association for the ropagation of the Faith.

When we first went into the Mackenzie territory we were much opposed by the Hudson's Bay Co., which was then all powerful in the country, and without whose aid we could neither travel nor send our letters. Happily nost of the Company's servants were Catholics, and so we had to be considered somewhat. Up to the year 1858 the Protestant missionaries had not gone beyond a certain point of the Rapid River, where they had a settlement. But after that they ventured into the vast district of Mackenzie. The natives of that country earnestly requested our presence. Two Fathers had already settled at Great Slave Lake, near Fort Resolution. We were thus at the very dcor, and indeed in the Mackenzie district itself. The man in charge of the district, after having done all he could to prevent our settling there, brought a Protestant Archdeacon from the Red River to compete with us. He was backed by the influence of all the high officials of the Company. But they all reckoned without the zeal of Father Grollier.

Father Grollier being unable to have recourse to superiors, took their permission for granted, and followed or preceded the Protestant preacher into all the native camps, and worked so successfully that the minister's efforts

The Holy Ghost tells us that our salvation may come from our enemles, and I can see the visible action of Pro vidence in the arrival of numerous sects in our territories. I am convinced that they helped a great deal, without knowing it, to extend the Catholic Church and the Kingdom of God. The great obstacle to our progress was not only the want of money ut also the want of subjects. This double want compelled us to advance slowly, but the arrival of ministers drove us to attempt the impossible.

When the Archdeacon arrived at Fort Simpson having the patronage of the officials, it looked as if he would have on his side the natives of the Mackenzie, who had never yet seen the Catholic priest. Father Grollier undertook to do what no superior would have ordered, or even have approved of without difficulty. He can-not be accused of failing in obedience, since he could not write to his superiors nor receive any answer from them before a year's time. He had with him a young missionary who had just be gun to speak the language. He sent him to a place where he could learn and instruct at the same time, and he himself in barque canoe or on snow shoes set out and gained to our religion nearly all the tribes of this vast dis-But all the authorities turned trict. against him, that its all the chief em-ployes of the Company. They accused him of fanaticism, of bigotry, and several tried to make him suffer for this supposed crime.

When I myself arrived, as a young Bishop, in the district, in the year 1861, in order to direct the missionaries, who were six in number, along with four Brothers, for Athabaska and Mackenzie, I myself witnessed the struggles of those good Fathers. I re ceived numerous complaints, especially against Father Grollier. We had all more or less to suffer, but when I Faw the result of Father Grollier's zeal I could say to myself: "So that Christ be preacher, therein I rejoice, yea and

will rejoice. (Phil. I. 1) in order to succeed: "In season, out of season, in all patience," making no account of poverty, or even of pru dence. The missionaries increased dence. and built themselves huts. Admiring them, and not daring to interfer with them, we begged our first superiors to come to our help. Each year we received some new comers, but never enough. Still the work of God prospered. We had recourse to the prospered. We had recourse to the Holy See which, at our request, erected new vicariates, and at last a new ecclesiastical province, and dioceses The new Bishops did all they could to obtain material help. The Propa-gation of the Faith could not give us enough: we appealed to our re lations, to our friends, to the char ity of the world, and thus with economy and self-denial, the Kingdom of God spread, as not one of us would

have dared to hope.

In the year 1862 Mr. Bernard Ross, chief trader of Mackenzie, seeing our efforts said to me: "You will not be able to stand against us, my Lord you are not rich enough." I an swered, "Even wealth is not enough what is necessary in this country is He seemed self denial, self-sacrifice,

to be astonished at my answer. Before I finish, I should like to say few words about our Lay Brothers who helped us to do so much, with so nemed to me it was my feet and not little money. They certainly have head that made them give me a had a great share in our work. Our opponents understood this and, unable emselves to get such an advantage, they tried several times to tempt the devoted Brothers. One of them ad-dressing Brother Kearney, told him that with his education he might have an excellent post under the Company, and cease to lead the life of a servant. He is not the only one to whom similar offers were made. But they also answered as Brother Kearney had done: If I had wanted money it is not to

Mackenzie and returned to the Ile a la this country I should have come."

I have already been too long; but it is well to note that the former diocese

tical Province. To day, upon this hill-side at St Albert, where the buffaloes ran in 1854, stand a cathedral, however humble, a Bishop's house and a And here, convent. in this humble cathedral, was consecrated the seventh Bishop in our ec clesiastical Province, Mgr. Legal. A his consecration were present our Most Reverend Metropolitan, and three of his suffragans, six secular priests, twenty two other Oblate Fathers, and

almost as many Brothers. To day in this same ecclesiastical Province, once the diocese of St. Boniface, there are forty or fifty secular priests, more than a hundred Oblate Fathers, some Jesuit Fathers, Regular Canons of the Immaculate Conception and Trappists, whilst besides the Grey Nuns of Montreal, six other religious congregations of women are assisting us to extend and consolidate the King dom of God. These results, consider ing the number of workmen, and the difficulties that had to be overcome, are a proof, as Mgr. Tache said to me, that we were not alone: "This is the Lord's work, and it is wonderful in (Ps. cxvii. 23. Matt. xxi. our eyes."

Let us thank God, and take courage. To day all earthly powers seem ranged against us, and we find even some Catholics taking the side of the enemies of Religion. But God has not abandoned us. The proof is that He has placed over us a young Metropolifull of strength and energy. Even in the Mother Church of old Quebec his courage and zeal are admired.

us thank God for such an Archbishop As for me, I am growing old and feeble, and infirmities weigh me down To my youthful coadjutor, Mgr. Legal would say, in the words of Pope St Xystus to his deacon, St. Lawrence "Greater trials await thee for the faith of Christ." But I can also add: "Fear not, for I am with thee, saith the Lord. VITAL J. GRANDIN, O. M. I.

Bishop of St. Albert. St. Albert, Alberta, N. W. T., Canada

# CURES AT LOURDES.

scenes at the Shrine During the Great Week of the Annual Pilgrimages.

Thousands of pilgrims visited Lourdes last week hoping to be cured of various ills. It was the great week of annual pilgrimages, of which many arrived from distant countries. Special trains of sick people came from Paris by the score. The vast majority of pilgrims, however, were from the southern provinces of France.

Many cures of various ailments are reported. Among them are Mme de la Dolliere, of Paris, who suffered five years from an internal cancer. After her first immersion in the holy basin she suffered intense pain. Then followed a complete cure, confirmed by Louis Pacquet, of Paris, suffering from locomotor of ataxia, was cured during the passing of the Holy Procession.

Sister Sainte Brigette, of Villepeinte, had been unable to move for seven years, her limbs being paralyzed. At the procession of the Holy Sacrament she rose, now walks and is well with no suffering. Marie Lauversin suf-fered long from spinal disease, but has been completely cured. Thirty were reported cured on Wednesday alone.

All week long the sea of humanity rolled from the railway station toward the grotto, ardent prayers and supplication rising from each group of every kind of human suffering represented The litter - bearers, more numerous and devoted than ever, attend the sufferers and help them long. The spectacle presented by these consumptives, paralytics and invalids of every kind who had braved the fatigues of a long and painful journey to ask the Virgin of Lourdes for ure, makes for the skeptic and materialist only a sad, cruel sight, but it is consoling for the Christian animated

by the breath of faith.

At the hour of the Holy Sacrament procession the grotto is besieged daily a multitude of twenty thousand. Joon the Rosaire Esplanade thousand two hundred invalids lie stretched on couches and carriages awaiting the procession as it marches along, preceded by several thousands of Christians, by priests in surplices and chasubles, bearing lighted candles. Finally the Host appears, borne aloft. At the sight of It the poor sufferers raise their hands heavenward to im plore Divine help. Tears are in many eyes during the passage of the Blessed

Daily several invalids rise to their feet as it proceeds onward and declare themselves cured. Then they hurry to the medical bureau, where Dr. Boissaire, assisted by forty physicians, examines them with scrupulous care. Among Dr. Bolssarie's assistants this year are two Berlin, one New York, one Liverpool and one Rio Janeiro

doctors. Every morning long files of pilgrims, both cured and uncured, depart from the railroad station, where special trains, await them, along with careful litter bearers, whose devotion is remarkable. The invalids are placed in the cars and surrounded with every comfort and precaution. Many hold cosaries in their hands and pray conracked with pain. But even though disappointed by not being cured, their faith in God and in Our Lady of Lourdes remains unshaken.

"Did we not see during the procession yesterday many invalids and par alytics rose from their couches and follow it without support? God cured them. Maybe our turn will come next."

There is no denying that the last week's pilgrimage has resulted in

by the medical bureau.

#### WARNING TO PARENTS.

From the Irish Catholic we learn that the fight on the use cigarettes among boys has been taken up by the Edinburg school board. The following is an extract from the circular issued

The prevalence of the practice of cigarette smoking by boys and young lade calls for serious attention. jurious effects on the physical and moral nature of the young is recognized by medical men of eminence in our own and in other countries, and in some countries legislative measures have been adopted for the protection of their youth from this evil. It is as serted that the practice of cigarette smoking by growing boys prevents the healthy development of their bodies, and sows the seed of serious organic disease-cancer and heart disea e being the worst. Our Public school teachers in Edinburgh have been with the using their influence with boys in school with good re In a circular issued to parents one headmaster states : well known Edinburgh physician has lately assured us that smoking by growing boys checks their growth, blunts their mental faculties, and ruins their morals. The cheap cigarettes they use are simply rank poison, and instances are known of death having been directly caused by their use. It is well known that smoking by stealth leads to dishonesty, bad company, and other serious consequences.

Our Catholic schools can do a good work in this line, and the cause is worthy of an effort Our own experience with cigarette smokers among boys has been that among the "other serious consequences" may be mentioned habits of sin contrary to the holy virtue of purity, and an almost unconscious disregard of truth .-Church Progress.

#### CARDINAL NEWMANS MOTTOES.

Sacred Heart Review.

Mr. Wilfrid Ward has given us, in a recent number of the Fortnightly Review, a valuable addition to the accumulation of essays, brochures and monographs, that as yet stand to us in place of a complete biography of Car-dinal Newman. Mr. Ward's paper dinal Newman. Mr. Ward's paper deals with the illustrious prelate's two mottoes, one of them chosen by him when he received the Cardinal's hat in " cor ad cor loquitur." "Heart speaketh to heart;" the other,

as the inscription for his grave "Ex umbris et imaginibus in veritatem," or "From shadows and images into truth." Mr. Ward holds that Newman's special philoso phical teaching, "his distinctive dis covery or doctrine," was the very reverse of the agnostic position. He re alized and taught an absolute person ality behind all figures and types; spirit vital though invisible visible images; a great truth behind shadows. By the visible means, man's unseen spirit communes with God un seen, and heart speaks to heart.

seen, and heart speaks to heart.

"The personal love of Christ, visible alike in an Augustine, a Loyola, a Fénelon, the simplicity and freedom with which they walk in the theological clothing which to an outsider seems so entangling and elaborate, are a practical witness that the dogmatic system is in fact what it pretends to be, an instrument whereby an unchangeable God, of infinite simplicity, has ever communicated, in the changing and complex conditions of human history, with finite man. It is like the infinitely complex machinery of a pipe organ, itely complex machinery of a pipe organ, which may yet play to a child the simplest

## THE CATHOLIC PAPER.

A Protestant reader of The London Catholic Times writes to that journal

as follows : " I find great help to truth in read ing Catholic papers because, (1) I get the Catholic position first-hand; (2) the news and statements are reliable re garding Catholicism and (3) not garbled or 'faked up' to humbug the reader; (4) it smooths difficulties and removes prejudice; (5) I can read the other side of the questions that con-cern us; (6) I am helping a good cause by (7) helping to spread light and increase knowledge.

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