

wrote a very clever letter to the Col. Albertan, having reference to the breeders of discord. It will be remembered that the people of Saskatchewan and Alberta were almost a unit in accepting the much discussed autonomy bill. In this connection Father Jan very pertinently asks the doctor:

"Who asked or appointed the Ontario people to be our guides and leaders? They should know by this time that the electors of the new provinces want no interference in their own affairs. They claim to have brains enough to rule themselves."

Indeed it is most extraordinary that a few fire brands in Ontario should dictate to the people of the new provinces what kind of school law they should accept.

A writer in the Albertan very truly says:

"The reply of the Rev. A. Jan, the Catholic priest of Calgary, to the remarks made by Dr. Sproule at Knox church on Thursday evening, should be read by all intelligent men who are interested in the religious question of Canada. I am not a member of the Catholic Church, and I have only once attended St. Mary's church during my residence in the city, but it seems to me that the reverend gentleman hits the nail on the head when he says that the Catholic Church is a 'bitterly attacking the Catholic Church, is not a surprising example of the spirit of tolerance and freedom which he says the Orange Order stands for.'"

Father Jan is the embodiment of a true Canadian, and his letter, which appeared in the Albertan, will, if it were possible, raise him still higher in the estimation of his fellow citizens of all creeds.

#### "IRISH" CRIMINALS.

A person named Alexander Coulter, who has had quite a record as a criminal, was lately sentenced in Woodstock to five years in Kingston penitentiary. We would not make reference to Mr. Coulter were it not that he, like many others, carried on his criminal proceedings under an assumed name, which is decidedly Irish. John O'Brien, of Montreal, he represented himself to be. We have known many cases, too, where convicted criminals registered as Catholics when beginning to serve their term of imprisonment, but upon inquiry being made, it was discovered that they never had been members of that faith. This is one reason why Irishmen and Catholics appear so prominently in criminal records. We do not wish to make any comparison, but we are firmly of the belief that Irishmen and Catholics are, to say the least, quite as good citizens as their neighbors.

#### THE MOMENT OF THE CONSECRATION.

No wonder that the golden-tongued doctor of the ancient Eastern Church wrote in his treatise on the priesthood: "During that time angels stand by the priest, the whole order of heavenly powers frequently pray, the sanctuary is full of choirs of angels come to honor Him who is offered up in sacrifice. All this may be most easily credited, even from the very nature of the sacrifice which is celebrated. But I have been told by a certain person who had it from an aged and wonderfully venerable man, to whom God was wont to reveal His secrets, that a clear vision had once been granted to him by God of what went on at Mass. He then beheld during that time a multitude of angels come down on a sudden upon the sanctuary bearing a human appearance, clothed in bright raiment and surrounding the altar. Then they reverently bowed down their heads, like courtiers standing in the presence of their King. And all this I most easily believe."

The lives of many saints narrate similar apparitions. Frequently they were favored with the vision of Christ Himself, whether under the form of a lovely infant resting on the uplifted hands of the priest, or smiling upon him from the corporal on which it lay; or under the aspect, at other times, of the crucified Redeemer hanging on the cross. Thus Bonaldus the historian relates of St. Columba that one day when he was assisting at a Mass said by his confessor, who suddenly exclaimed at the elevation (My God! O Jesus! O ye angels and saints! O ye men and sinners! Behold the great marvels!) She saw our Lord as if hanging on the cross, shedding His sacred blood and imploring His Heavenly Father, saying: "I beseech Thee, My Father, to spare poor sinners and to forgive them for My sake."

In 1258 in the "Santa Chapelle" in Paris, close to the palace of St. Louis, at the elevation of a Mass, a beautiful child was seen in the hands of the priest by those present. The apparition lasted some time. But St. Louis refused to see it, saying: "Let them go who do not believe that our Lord is in the Sacred Host, my faith enables me to see Him in it every day." It is the first thought uttered by Christ: "Blessed are they that have not seen and have believed."

Various and authenticated facts are on record by which Jesus glorified the celebrant of the Mass Himself, who, as explained above, is merged in Christ during the consecration. Thus St. Philip Neri was several times seen by the faithful present raised above the ground while he said Mass, at other times with rays of glory around his head. The ruling Pontiff, but at the altar he is vicar of Christ, performing, in the person of Christ, the mystery of propitiation.—Rev. Charles Coppens, S. J.

#### A WORLD-WIDE INSTITUTION.

That Congregation in the Curia which is known as the Propaganda, presides, as its name implies, over the diffusion of the Catholic faith through out the world. In all probability it is the most perfectly organized body on earth, and notwithstanding the stupendous masses of work with which it has necessarily to deal, is far more remarkable for the masterly expedition and mobility of its action, than any bureaucratic government in existence.

From the days of Gregory the Great, Rome has been the one great centre of evangelism. All Christendom received the faith owing to the initiative of the Papacy. The Popes of A'gon multiplied the number of the Orders of Friars in Asia.

The discovery of America extended the scope of Christianity, and it was found in the days of Clement VIII. that the interests of Catholicity had grown to such a tremendous importance that "a special congregation, dealing with the affairs of Catholic faith," was absolutely essential.

Its creation at first, owing to defective organization, did not survive its founder; Gregory XV. re-established it, however, in 1622, issuing in regard to it on June 22 of that year the Bull "Inscrutabili."

Once a month the Cardinal members were to meet in presence of the Pope; twice a month they were to meet under the presidency of one of the older Cardinals among them. This rule practically remains even to the present day, and on the first Monday of each month the Cardinals of the Propaganda meet in council to the number of fifteen. Discussions and decisions are referred to the Pope, after going through investigation and examination at the hands of some twenty-five experts in Canon Law.

A prototypical apostolic holds a "watching-brief" at the Council on behalf of the Pope and duly make his private report to the Pontiff.

Rome divides the universe into two parts which are very unequal in extent. In the less of the two, that is in point of territorial extent, Christianity under an ecclesiastical hierarchy is regularly organized; the larger is the land of heathens and schismatics, the territory of the missions. The decisions of Propaganda are, therefore, of vast moment in their application, since every one of them must at once assert the spirit of the Church, and at the same time reconcile the temporal interests of the country in which it is promulgated. Thus if a Catholic university is to be created at Washington or at Ottawa, Propaganda decides as to the statutes of the new foundation, a necessarily delicate operation.

A glance at the extent of territory over which Propaganda works, will convey some idea of the nature of its responsibilities in the world. With the exception of the Bishopric of Goa, a Portuguese possession in India, Asia comes within the scope of Propaganda. Oceania depends entirely for its ecclesiastical administration upon Propaganda. Propaganda reigns in the New World over the British possessions of North America, the United States, the Antilles, Guyana, Patagonia; it possesses no rights over Mexico or the South American Republics. Great Britain, Norway, Sweden, Denmark, Holland, Luxembourg, Bosnia, Serbia, Roumania, Bulgaria, Montenegro, Turkey, Greece, a part of North Germany and some points in Switzerland, come under the jurisdiction of this imperial congregation. Here are, approximately, the numbers of the Catholics in the various countries with which the Congregation deals:

England, 2,000,000; one-eighth of the population; Scotland 500,000 or one-seventh of the population; Ireland, 3,000,000, three-fifths of the population; Sweden, 3,500,000; Denmark, 2,000,000; 2,300,000; Holland nearly 2,000,000, nearly half the entire population; Luxembourg, 211,000, nearly the whole population; Mecklenburg Schwerin and Strelitz with Hanseatic towns 50,000 or one-twentieth of population; Saxony, 60,000, or one-fortieth part of the population; Norway 300,000, or one-fifth of the population; 1,000,000; Roumania 120,000 of 5,000,000; Bulgaria 25,000 of 2,000,000; Montenegro, 5,000 of 200,000; Turkey in Europe 175,000 out of 9,000,000.

The method which Propaganda employs in conducting its spiritual conquests is worthy of notice. In an unexplored region, a few missionaries first a little Christian "outpost." It has hardly sprung into existence but it has already come within the cognizance of the Congregation; it is given a constitution as a mission and it has no powers consistent with its work. It has not been long in existence, just long enough to get what fox hunters call a "sense" of the country, when a little mission receives orders to extend its line of operations, the original and outpost becoming, then, a "base" and other members leaving it to form other outposts. This has been the method by which the Church has conquered Central Africa, that seemingly most impenetrable of all lands. In 1835, it was almost untrodden by the feet of missionaries; to-day it is cut up and divided almost as a chess-board, no area being without its settler for the cause of Christianity. The same methods have been applied to the Christian conquest of Oceania and China, and indeed, for the practical purposes of its work, the world may be said to be divided into a certain number of circumscriptions, which bring the entire universe into touch with the Roman Curia.

In no country in the world have the powers of Propaganda so marvelously displayed themselves as in Great Britain. From 1550 to 1690, Rome could only send her missionaries to the schismatic country at the risk of her servants' lives. In 1695, the first real establishment took place, and between that year and 1840, there were eight vicariates; Scotland in 1827, had only three. Pius IX., in 1850, re-established the episcopal hierarchy; Leo XIII. revived it in Scotland in 1878. The Metropolitan of Westminster now reigns over 15 bishops; the archdiocese of Edinburgh has four dioceses. Ireland, on the other hand, cannot be said ever to have lost its Catholic hierarchy. Theoretically, a country which is under an archiepiscopal and episcopal hierarchy ceases to be a "missionary country"; consequently the action of Propaganda in such countries amounts rather to a matter of expediency than to any right by jurisdiction which the Great Congregation could claim in the direction of the Catholic affairs of a province having an active hierarchy.—New York Freeman's Journal.

#### AN AMERICAN SAINT.

MANY MIRACLES REPORTED OF ARCHBISHOP NEUMAN, WHO UNDER THE TITLE OF ST. JOHN NEPOMUCENE, IS SOON TO BE CANONIZED—CHURCHMAN OF GREAT LEARNING AND PIETY.

The United States is soon to have a patron saint in the Roman Catholic calendar—the first American to be canonized by Rome. According to authenticated statements presented before Pope Pius X. at a consistory held recently, miracles have been performed at the tomb of Archbishop John Nepomucene Neuman in St. Peter's Church in Philadelphia. In and out of the big church at the corner of Fifth street and Girard avenue there is a constant stream of sorrow-laden humanity—the lame, the halt, the blind, the afflicted and the weary—asking succor at the crypt of an old man who gave up his life nearly fifty years ago laboring for the poor.

Many there are, according to the evidence gathered by Archbishop Ryan and the priests of Philadelphia, who have gone to the tomb afflicted and come away perfectly healed. A few of these cases were brought to the notice of Pope Leo XIII. eleven years ago and at that time the late Pontiff placed Archbishop Neuman among the "blessed and venerable of the Church's servants of God," one of the first steps toward canonization. Since then the work preliminary to canonization, involving deep and patient investigation has been proceeded with and soon the Papal Bull proclaiming his canonization will be issued.

#### STORY OF THE BLIND CHILD.

One of the miracles reported of Pope Pius and the one most replete with human interest is that of Mary Hunneker, a little girl eleven years old, who was stricken with total blindness. The best oculists in Philadelphia were consulted, but after six months' treatment there was no improvement. The world of sunshine and flowers and beautiful things had slipped from the child's grasp. She knew her dolls only by touch and her books not at all. Gradually her conception of things grew dimmer and dimmer.

After many months Mary Hunneker was taken to oculists in Baltimore. The verdict was "incurable blindness," and the advice that the child be placed in an institution for the blind. This suggestion struck terror to the heart of the girl, and she begged to be taken home again. She could not believe that the sight of her mother's face would never greet her again; that she was to live in a world of hopeless loneliness, away from the games of her little playmates; that she would stand by their hopscotch and hear only the shuffle of their feet, the count of their skips and jumps and the ring of their laughter; that she would never see the beautiful flowers and the shining waters in the parks on bright summer days, nor the brown and red and yellow trees she had once called Indians, nor the time when the leaves began to fall. But to live always in a night world, away from all the beautiful things she believed God had made because He loved the world, with its sunshine, its stars and its moon.

#### HER SIGHT RESTORED.

Then one day Mary asked to be taken to the good Sisters who had taught her in the days before fever had robbed her eyes of sight. One of the Sisters told the child to pray to the "Good Bishop John" to intercede in her behalf.

Mary Hunneker was led to her home that evening with new hope in her heart and her soul full of faith. A novena of nine days' prayer was begun, and each morning Mary asked some one to guide her steps to St. Peter's Church, and her soul full of faith. A novena of nine days' prayer was begun, and each morning Mary asked some one to guide her steps to St. Peter's Church, and her soul full of faith. A novena of nine days' prayer was begun, and each morning Mary asked some one to guide her steps to St. Peter's Church, and her soul full of faith.

On the ninth day Mary was there to see the close before fever had robbed her eyes of sight. One of the Sisters told the child to pray to the "Good Bishop John" to intercede in her behalf. Mary Hunneker was led to her home that evening with new hope in her heart and her soul full of faith. A novena of nine days' prayer was begun, and each morning Mary asked some one to guide her steps to St. Peter's Church, and her soul full of faith.

Another miracle of Sister Mary Anselma is that of Sister Mary Anselma, who was a member of the school Sisters of Notre Dame in Philadelphia. The Sister had charge of the boys' department of St. Peter's school, with one hundred and seventy small boys under her care. She had become afflicted with deafness some years ago, and as time passed the malady grew worse until no ordinary sound could penetrate her hearing. Teaching had become impossible and the life work of the nun, had apparently come to a close.

A novena was begun by the nuns of Notre Dame, and Sister Anselma went each day to pray at the tomb of the "Good Bishop." At the close of the



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nine days' prayer Sister Anselma said that she could hear perfectly, and it is attested that for five years from that time she has conducted her class in St. Peter's school without interruption.

After the canonization will have been formally announced Bishop Neuman will be known as St. John Nepomucene, fourth Bishop of Philadelphia. March 23, his birthday, will become his feast day, and all the Catholic churches in the world will on that day in each year include the saint's name in its Church services. At St. Peter's, in Philadelphia, where the body of the saint reposes, the ceremony will be performed with pomp.

#### LIFE SPENT IN DOING GOOD.

Go into any Catholic school in the Quaker town and the children can tell you many stories about "Good Bishop John"—of how he lived in utter poverty, gave his all to the poor and endured a life of hardship and self-denial; of how many a night he returned to his home barefooted and coatless, with not so much as a five-cent piece on his person, having given his clothing to some less fortunate being.

The old housekeeper at the archiepiscopal palace has told how every especially tempting morsel which came to the Bishop's table always found its way to some home where poverty reigned. If ever a wealthy member of Bishop Neuman's diocese presented some comfort or luxury to the head of the Philadelphia see, the following day found some unfortunate family that much the richer. Large contributions were given into the hands of "the Good St. John" and his diocese in a prosperous and perfectly organized condition, and thousands of the city's poor followed him to the tomb and called him blessed.

St. John Nepomucene was born in Bohemia in 1811 and studied at the University of Prague. He was a man of great learning and scholarship and could freely converse in twelve modern languages. In 1836 he came to this country and was ordained priest in New York by Bishop Dubois. He had charge of missions at Niagara Falls and later performed parochial work at Buffalo, being later sent as a missionary to Pennsylvania, Maryland and Virginia. His great success in building up parishes, making converts, establishing schools and orphanages brought him into prominence throughout the country. He was made superior of the Redemptorists' order, and a little later was elevated to the position of vice provincial of the order. However, it was only a brief time that he was to direct the great religious order of St. Alphonsus.

The see of Philadelphia was made vacant by the elevation of Bishop Kenrick to Baltimore, where he preceded Cardinal Gibbons. Bishop Kenrick recommended as his successor the humble missionary who had come to be known as "the Good Father John." Pope Pius IX. at once chose him as Bishop, and after vainly endeavoring to decline the honor he was consecrated in 1852.

His reign is unique in the history of the American hierarchy. He was less of the mild prelate and more of the humbled monk. The Bishop's palace became a mecca for all in need. He abolished red tape, and when he was in his house could be seen by the lowliest as well as those of power. He also introduced into this country the now universal devotion of the forty hours. During his episcopacy he opened more than fifty churches, founded various academies and hospitals and introduced the Sisters of the Third Order of St.

Francis into the United States.—Utica Globe.

#### SHAME ON ILLINOIS.

Somewhere in his great work on "Gentilism," Peter Thebaud says that whenever men lose belief in the true God they drop into all sorts of dangerous beliefs and make for themselves religions that begin in the flesh and end there.

Illinois has a Catholic population of about 2,000,000, but there are other millions within her borders, and many hundreds thousands of these are constantly changing from sect to sect just as in early summer a squirrel may be seen springing from tree to tree in a wilderness. In Chicago, for instance individuals may be found who exchange faiths practically each year.

Naturally, those hopping squirrels of religion eventually land in the branches of the new cults. The Sun-Worshipers became extinct and Dowdism is dying, but now a new thing exists. What is it? A genuine free-love colony, located some twenty miles outside Chicago, on Wooster Lake, run by a wretch named Beilhart who claims to be a Socialist, anarchist and Christian—all three at once.

With Beilhart's religious beliefs Catholics have no concern. It is a shame to Illinois, however, that she allows such colony to exist within her borders. The State of Ohio drove out Beilhart. Illinois tolerates him. From time to time the whole nation takes on the attitude of the polygamists of Utah; no preacher appears worried over the Wooster Lake free love community. Why are we so nice about some things and so careless about others? Beilhart bapsomously asserts that he is restoring primitive Christianity, but nobody seems alarmed at the growth of his infamous experiment.—Syracuse Catholic Sun.

#### ST. ANNE DE BEAUPRE.

THE SEVENTEENTH ANNUAL PILGRIMAGE FROM THE DIOCESE OF KINGSTON TO THE FAMOUS SHRINE OF ST. ANNE DE BEAUPRE, QUEBEC.

The above pilgrimage will take place this year on the 23rd inst. As usual it will be under the patronage of His Grace the Most Revd. C. N. G. Gauthier, D.D., Archbishop of Kingston. The pilgrims can go by the G. T. R. or C. P. R. as in former years at specially reduced rates. Both companies will run two special trains along their lines, and to which will be attached first class sleeping and dining cars. The very best accommodation will be provided. The dining cars will be under the supervision of the good ladies of the parish of Gananoque, who will spare no pains in looking after the wants of their patrons. No doubt a great number of people, not only from the diocese of Kingston, but from the surrounding districts will avail themselves of this grand opportunity now afforded them of visiting, in the easiest way possible and at the lowest rates, the famous shrine of good St. Anne, that they may obtain for themselves and their friends great favors, spiritual and temporal.

To those who may not desire to go on the pilgrimage a splendid opportunity will be given to visit the historic and beautiful cities of Montreal and Quebec, as well as many other places of interest along the route. All persons desiring information can obtain it by applying to the agents of the C. P. R. or G. T. R. or to the Rev. J. P. Kehoe, pastor, Gananoque, director of the pilgrimage.

#### THE "NASTY STORY" EVIL.

In his "Life of John Boyle O'Reilly," James Jeffrey Roche says that the man who laid such a strong impress upon the Catholic and literary life of Boston never told and never listened to a nasty story. Mark Twain says of another celebrated Catholic writer, Charles Warren Stoddard, that an indecent story was a sharp distress to him. We notice in the Monitor an editorial denouncing the merry-making which finds expression in the nasty story, and we heartily agree with our esteemed contemporary when it says: "No Christian gentleman, no Catholic, can enjoy the nasty story. It is unhealthy and degrading; it is disease. There is no good reason for it. The man with the healthy mind, pure, not prudish, can find ample outlet for his animal spirits in other channels. True, it takes a deal of courage to stand alone, outside the jovial circle; but a man's self-respect is there, and when he lends his laugh to the applause that greets the salacious story, he leaves his self-respect behind. And if he be a man, it takes a more complicated process than the mere resistance of temptation to regain that precious self-respect."—Sacred Heart Review.

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