

An Afflicted Sisterhood.

During the sad days of Holy Week when Christians the world over are plunged into deepest grief, and in their hearts endure in a minor way the agonizing torments that the meek and holy Nazarene suffered, an humble and self-sacrificing community, the Sisters of Mercy of the Diocese of Ogdensburg, were called upon to carry additional crosses by the deaths of two of their most zealous members, the Reverend Mother Stanislaus McGarr, and Sister M. Francis Oakley.

Mother Stanislaus, who was summoned by the angel of death on the morning of Easter Saturday, the forty-sixth anniversary of her religious profession, possessed to the last the heart bloom of perennial youth and the magnanimous enthusiasm of a saint. The death call came to her after a painful and protracted illness, borne with heroic resignation, at St. Joseph's Academy, Brasher Falls, N.Y., and the holy consolation that illumined her passage to eternity were a forecast of the unending glory awaiting her beyond. This angelic servant of God was a truly remarkable woman, one of the greatest that this country has ever produced, and her worth is known and appreciated in all parts of the United States.

She was born in Auburn, N.Y., of solidly pious parents, in the year 1840, and received her early training from the good Sisters of St. Joseph. She was a singularly modest and gifted girl, who excelled in all her studies, yet disarmed the jealousy of companions by her kindness and generosity of soul.

At the tender age of seventeen years the saintly Mother Stanislaus hearkened to the Divine call to devote her life to God's exclusive service in religion, and, choosing the cherished daughters of the blessed Mother McAuley as her future associates, she entered as a postulant St. Mary's Academy, Rochester, N.Y., where on April 14, 1860, she was professed by Bishop Timon, of happy memory. From the day that she vowed her all to the gentle Jesus of Nazareth in that Sisterhood and became His spouse forever, until her eyes were closed to earth's scenes, her every thought and aspiration was how she could best serve Him in training the little ones of His flock, and providing asylums, hospitals, etc., for His destitute and afflicted children.

Soon after her religious profession, Mother Stanislaus was chosen Mistress of Novices, and later on, Mother Assistant of the community of Rochester. When an independent foundation was erected at Batavia, N.Y., she was sent to that place as the first superior of St. Joseph's Convent, which in time became the mother house of the Sisters of Mercy in the Diocese of Buffalo. During her term of administration in that house, over one hundred sisters were professed, and a number of convents were opened.

Over thirty years ago a request was made for a foundation in the Diocese of Ogdensburg, and Mother M. Francis McGarr, her sister, was sent to M. alone. N.Y., where a school was opened, which later was transferred to Hogsburg, N.Y. In those days northern New York held forth no allurements, and the Catholics were few and their resources were limited. Therefore, in order to complete her life of renunciation Mother Stanislaus left her peaceful and firmly established home in Batavia in the year 1883, and went to the wilderness at the foothills of the Adirondacks, for the purpose of thoroughly imbuing subjects for the religious life with the compassionate spirit of the blessed order of Mercy, so that later schools, hospitals and other institutions might be established in the Diocese of Ogdensburg and elsewhere. How well she succeeded is a matter of history. One by one she opened St. Regis school for Indians, St. Joseph's Academy, Brasher Falls; McAuley Academy, Keeseville; St. Patrick's Academy, Rouses Point; St. Filomena's Academy, Brushton; St. Joachim's Hospital, Watertown, and the Sanitarium Gabriels at Paul Smith's, all in the State of New York. In addition, she was largely instrumental in establishing a chain of charitable institutions in many places, which at this moment extend from New York City to St. Paul, Minn., and from Montreal, Quebec, to New Orleans, Louisiana. The good which this humble woman accomplished during her religious career will not be known until the day of general judgment.

Business men in many localities have expressed astonishment at Mother Stanislaus' remarkable administrative abilities, and her exceptional prudence and wisdom in conducting her temporalities. The establishments which she founded and so carefully directed are equal to any others conducted by women in this country.

Besides the community and im-

merable friends, Mother Stanislaus leaves to mourn her death her sisters Mother M. Camillus, Superior, of St. Gertrude's Academy, Rio Vista, Cal., and Mother M. Francis, of Hogsburg, N.Y.

Sister M. Francis' entry into eternal life was sudden and unexpected. The death summons came to her while ministering at the bed of her beloved superior and friend. Both died about the same instant.

Sister M. Francis was born in Hornellsville, N.Y., forty-five years ago, and was professed in the convent at Hogsburg in the year 1887. This high souled servant of Jesus has had a career rich in spiritual graces to herself and abounding in temporal and eternal good to countless others. She was a fair and God-loving child, and even in young years gave evidence of the tender heart with which she was endowed. She was educated by the zealous Sisters of Mercy of her native place, and was considered one of the most skillful nurses in the community.

During the years of her religious life her labors were incessant, especially in the hospital wards. There was an indescribable charm about her personality. But far more precious was the large-hearted charity and tenderness of spirit with which she was adorned. Her memory will ever be revered and blessed by those whom she befriended in this life.

The funeral, which took place in the parochial church at Brasher Falls on the 17th of April, was worthy the noble woman in whose honor it was held. Both caskets were placed side by side. The church was crowded. Surrounding the mortal remains were the Sisters of Mercy, among whom were the Reverend Mother Dolores and Sisters M. Catherine, M. Stanislaus and M. Xavier of the Diocese of Buffalo, besides two superiors of the Gray Nuns of Ogdensburg.

The Right Rev. Bishop Gabriels, Rev. Fathers Saurell, Driscoll, Fitzgerald, Laundry, Mahony and Nyhan were present at the Requiem Mass.

An eloquent tribute was paid to the saintly departed by the Right Rev. Bishop Gabriels.

These noble servants of God have gone to their everlasting sleep while the fragrance of their virtues will long remain a precious heritage.

Surely God will inspire numerous cultured and refined maidens to enlist in his service by following in the footsteps of His faithful servants, Mother Stanislaus and Sister M. Francis.

PAUL THOMAS, Niagara Falls, April 24th, 1906.

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In calling your attention to Dr. Chase's Kidney-Liver Pills it is only necessary to point to their success in the past, for they are known in nearly every home.

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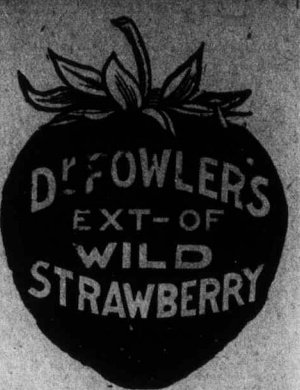
It means a restoration of health, strength and comfort where there have been pain, weakness and suffering. It means a removal of the conditions which lead to backache, rheumatism, lumbago, Bright's disease, appendicitis and diabetes.

Mr. W. L. Dennis, Welland, Ont., writes:

"It gives me pleasure to testify on behalf of Dr. Chase's Kidney-Liver Pills. For many years I was seriously afflicted with kidney and liver troubles. At times my back would ache so bad I could not rise from a chair, and then again I would be confined to my bed. I was treated by the medical profession, but they failed to understand my case.

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Cardinal Richard on The Church in France.

His Eminence the Cardinal-Archbishop of Paris, has, says our Madrid contemporary, El Universo, sent an interesting letter in reply to one addressed to him by the Cardinal-Archbishop of Toledo. Cardinal Richard's letter is noteworthy not only for the expression of gratitude to the Cardinal-Primate of Spain which it contains, but also for the consoling news he gives as to the influence of the Holy Father's letter upon Catholic France, the number of persons who are returning to the bosom of the Church, and the union and fortitude of the episcopate in the face of persecution.

Cardinal Richard writes:—"Your Eminence, the letter you have been good enough to despatch to me has moved me deeply and filled me with a sense of gratitude. Amidst the sad experience through which the Church in France is passing, the testimonies of regard sent to us by the Bishops of other countries afford us a pleasant consolation, and I am pleased to add that they are specially welcome when they come from Catholic Spain. Your Eminence has referred to the admirable letter which our Holy Father Pius X. has addressed to the French Bishops, clergy and people. That letter has produced a profound impression throughout the whole of France, and we trust that the Lord will give us strength to bear the persecution manfully if it should become more violent. Prayers are incessantly offered up in every diocese of France, and many persons are returning to the practice of religion, which they had abandoned. But what constitutes in a particular manner our joy and our consolation is to see all the Bishops united around the Holy Father, and resolved to follow the directions he gives them. Your Eminence will, I hope, continue to pray for us, and to offer us proofs of your charity.

"—issuing your Eminence's hand, and begging you to accept the homage of my affection in the Lord, I remain,

"Francis Cardinal Richard, Archbishop of Paris."

German Protestantism Dying

The long expected has happened at last. For years the great leaders of German thought have been agnostics. Some, even, have been frank atheists; others, like Hegel and Kant, have sought in Nature an explanation of whatever was beyond their ken. Side by side with this view of thought have labored the Haeckels and Delitzches destroying belief in revealed religion of every sort. Under such circumstances the deluge was inevitable and it has come. Catholicity is advancing with giant strides in the land of Luther, but non-Catholic Christianity is dying, root and branch. Germany to-day stands in the forefront as the land of unfaith, always, of course, excepting the vast Catholic masses which actually grow in faith rather than become infected with the pernicious leaven.

A Berlin despatch of May 12 makes the condition of German Protestantism plain, stating that "it has become evident to all keen observers in Germany that the Protestant Church is menaced by a very serious convulsion. At the recent General Assembly of the so-called 'Positive Union,' Professor Bornhauser of Halle university delivered an address on 'The Task of the Believing Communities in the Present Church Crisis.' Such a crisis, he said, undoubtedly exists, and the conviction is almost universal that things cannot go on any longer, as they now are in the Church."

Views differ on the probable outcome of the crisis. On the one hand the death of the Church is proph-

sied, sometimes with deep regret, sometimes with mocking triumph. On the other hand, prophecies that the Church will regain its stability are not wanting, though the optimists do not agree on the means by which this will be achieved.

The dangers which threaten the Protestant Church are, first, the power possessed by the parochial public by virtue of the ecclesiastical constitution; secondly, modern radical theology, which, if it succeeds, will, it is true, not only destroy the Gospel, but will ruin the Church, and in the latter case the third danger will be realized in that believing that Christians will turn their back on a Church which they cannot trust.

At the general meeting of the Association of German Protestants held at Darmstadt, Dr. Bruckner, chief pastor of the town of Karlsruhe, said: "The Apostles' Creed is in several respects by no means calculated to serve as the expression of our Protestant faith. Only Bremen and Hamburg and perhaps the reformed communities in Dresden and Leipzig are cases where the Apostles' Creed arouses no difficulties."

It is significant that this statement was greeted with tumultuous applause by the audience.

That there will be a turning back from this desolate condition is inevitable. The present state of Protestant Germany is the inevitable fruit of the Reformation. It is the logical result of the teachings of the so-called Reformers, and we may expect that when the logical Catholic Church is seen and understood her claims will be accepted. Nations, like individuals, cannot remain atheistic. They must believe something; and Catholic Christianity is the only logical religion on earth.—Catholic Light.

Queen's Gift to Nuns.

A final deed, transferring the extensive jail premises of Nenagh, County Tipperary, Ireland, to the Sisters of Mercy, has been signed. The property has been given to the nuns free of rent and the latter are loud in their praise of Queen Alexandra, through whose kindness they have obtained possession of the big prison in the following manner:

Owing to the absence of crime in North Tipperary for some years the jail has recently been used by the Sisters of Mercy as a national school and convent. The nuns took up their quarters in the prisoners' cells and the grim old jail became a convent a few years ago. From time to time it was hoped that a lease could be obtained or permission given to throw down part of the huge grim walls that shut out the air and sunshine, so necessary to lives spent wholly in the service of the poor and ailing.

The government, however, refused to interfere with the building or to sanction its alteration in any manner.

During the last visit of their Majesties to Ireland the ladies-in-waiting to the Queen called at the prison to see the nuns. "Why don't you ask the Queen to give us the jail," said one of the nuns to the ladies who complimented the sisters upon changing into a home of peace and prayer the former abode of lawless subjects.

A letter was immediately sent by one of the visitors to the royal yacht then off Galway. Queen Alexandra immediately became interested, but it was only a few days ago that governmental red tape of the Dublin Castle variety was cut and the jail given as a gracious gift to the nuns.

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Entry may be made personally at the local land office, for the district in which the land is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent receive authority for some one to make entry for him.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land as each year for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land, entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

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THURSDAY, JU

CHAPTER XXVI.

"We have a very fine

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