

ies dispersed. It is
e may be loss of life
before the end of the
rike is a general one.
land, however, has
t the rights of inter-
and the mails of the
protected by the Fed-
and it is probable that
on to put down violence
an immediate return
order, without further

gus already that the
to a speedy end; as
Labor Unions which
violence have retired
t, and many others in
have refused to obey
of President Debs, and
overign of the Knights
united in ordering a
with the object of bring-
an Co. to better terms.
us and a number of the
rike have been arrested
authorities on the
piracy, and unlawfully
There is also a decided
the moving of passen-
the raising of the

nce of the wisdom, and
Canadian workmen and
the railway employees,
ions, that there was no
on among them, though
the American Unions
efforts to excite a sym-
in this country.

y ending of the labor
a view of the cessation
nce, President Cleveland
that he will appoint an
mission to investigate
the trouble, and to reach
decision thereon, as soon
order shall be restored.

TY IN RELIGION.

conscience have vacation
courts o th nation?
er to adjourn.
—HUBBARD.

le of Moses leading forth
God from amidst the
abominations of Egypt-
ion has in all ages been
an example of devoted-
ue God worthy of the
all future generations,
al prophet of Juda has
in sacred song which is
nearly thirty-four cen-
the event, still sung in
es of Christendom, as
agagones of the Israelites:

rael went out of Egypt,
Jacob from a barbarous
was made his sanctuary,
minion . . . For thy
or thy truth's sake. . .
Israel hath hoped in the
their helper and pro-
The Lord hath been
ed, and hath blessed us
ed all that fear the Lord,
and great." (Ps. cxlii.)

so commends the parats
use "they feared not the
the force of which they
voided only by apostasy
faith. He praises Moses

when he was grown
d himself to be the
caoh's daughter, rather
e afflicted with the people
to have the pleasure of
esteeming the reproach
reater riches than the
the Egyptians; for he
the reward." (Rom. xi.)

ent from this strong faith
the Lutheran princes and
of Germany in the nine-

terism was preached
Luther in Germany, and
nox in Scotland, in the
century, loud were their
es of the idolatry of
the doctrines of the
ch of Russia are to all
ents and purposes, iden-
so loudly condemned
ypophy of Protestantism.

are we to think of the
ad of German Protestant-
approving of the apostasy
Hohenzollern Princess from
to Russian orthodoxy,
ke of getting a husband
k and station?

is is the theology of Hudi-
gives the court of con-
acation equally with other
onstituted things. It is
unarily instituted thing,
off or on according to the
political exigencies of the

ounded some time ago that
s Alix of Hesse was be-
e Czarovitch; but it does
mightiness the Czar that
Empress of Holy Russia,
the future head of the Or-

thodox Greek Church, should be a be-
liever in any of the heretical creeds of
Western Europe; and therefore the
lady must become a believer in Russian
orthodoxy before she can be admitted
to the high position. We might, in-
deed, suppose that the lady's faith was
a faith of convenience, but that the
head of Lutheranism, whose consent
was necessary before the marriage
should take place, should agree that
the garb of Protestantism should be so
readily laid aside as an old garment,
seems incomprehensible:

"He whom God chooseth, out of doubt doth
well.
What they that chose their God do, who can
tell?"

It is not the first time, however, that
a Hohenzollern Princess has changed
for the sake of a husband. Prince
Alix's sister, ten years ago, married
the Grand Duke Sergius, but it was
agreed to then by the Czar that she
should not be compelled to change her
religion. She was not really com-
pelled, directly, at least, to become
"orthodox"; but if ill-treatment, and
strong pressure by all the influence of
family ties, may ever be called com-
pulsion, there was compulsion in her
case; and it is very likely that the
Emperor William consented to her
conversion for the sake of procuring
for her something like decent treat-
ment. It is said that her face even be-
trays the sadness of her present posi-
tion, and when four years ago she was
in London, and had her picture taken
for Queen Victoria, the artist declared
that her beauty combined with her sad-
ness made her fit model for a Mater
Dolorosa.

She is better treated now, however,
as the Czar has insisted upon this
being accorded to her as a recompense
for her conversion to the Russian
Church.

Another example of the versatility
of German Lutheranism is to be found
in the case of the Kaiser's sister Sophie,
who joined the Greek Church when she
married the Crown Prince of Greece.

The Czar has sent his own confessor,
M. Janyseff, to Berlin to prepare the
Princess Alix for her proper reception
into the Russian Church, and to in-
struct her for this purpose in the
Russian Catechism, so that she may be
a full member of the Church when she
will come into Russia. The Rev. Mr.
Janyseff appears in Berlin in the
full insignia of his ecclesiastical office
of Abbott, and he is the cynosure of
all eyes as he drives through that city
in one of the royal carriages.

The correspondent of the New York
World reminds its readers that the
Russian crown is very apt to descend
by zigzag courses. This was the case
with Catherine I., who, though at first
only the wife of a Swedish dragoon,
succeeded her husband, Peter the
Great. Catharine II., named the
Great, was also the wife of Peter III.;
and it is presumed that in view of the
possibility that the wife of the Czar-
evitch might ascend the throne, it is
the more desirable she should be or-
thodox, to fit her to be the head of the
Russian Church.

The Princess Alix is to be baptized
by Mr. Janyseff in the Greek chapel
in Berlin in a few weeks.

AN UNSUCCESSFUL PROPHET- ESS.

Mrs. Margaret L. Shepherd was one
of the most earnest allies of Mr. Mere-
dith and the P. P. A. during the re-
cent Provincial elections, and most
vigorously did she pronounce the war-
cry of the unholy alliance: "Mowat
must go."

On Sunday, the 24th of June, two
days before the election, she held a
politic-religious meeting in Lindsay,
at which the allies were present in full
force. She related to her admiring
audience her trials and triumphs,
claiming that her greatest moral
triumphs were gained in London and
St. Thomas.

She announced that she would be in
the Toronto Mail building on the Tues-
day night following to hear the elec-
tion returns announcing the defeat of
Sir Oliver Mowat's Government, which
she declared to be a certainty.

Mrs. Shepherd's forte is evidently not
in prophecy. We are told she was at the
Mail office according to agreement on
the night in question, but she did not
hear just the news she wished for, and
she had none of the expected triumphs
to boast of, so she was much more mute
than she intended to be when the re-
sults of the contest were made known.

Notwithstanding her woefully bad
success in prophesying, she received
about \$250 from the Lindsay people,
according to the Canadian Post, in
exchange for the enthusiasm she in-
fused into them; but the enthusiasm
did not materialize into victory even
in that constituency, for Dr. McKay,

the Reform candidate, was elected
there by the very substantial majority
of four hundred. It may be presumed
that Mrs. Shepherd's help had an effect
quite contrary to that which was in-
tended; and even in East Victoria,
the large majority which the Conserva-
tive candidate usually rolls up was re-
duced to 274 this time. We
congratulate the people of Victoria,
that though there are simpletons
among them who allow themselves to be
duped by this false prophetess,
the majority of them are beyond the
influence of her wiles.

EDITORIAL NOTES.

THE Protestant is the name of a
small monthly publication issued in
Toronto, of which the Rev. A. B.
Demill, 106 Yorkville avenue, is the
publisher and proprietor. The Rev.
Mr. Demill is also, we are told, owner
of what is called a Residential Acad-
emy, the purpose of which is to edu-
cate young ladies. Judging by the
matter contained in Mr. Demill's pub-
lication, we would not, were we a Pro-
testant, entrust our child to his care.
A very important thing is to teach
children the practice of telling the
truth, a very great absence of which is
noticeable in Mr. Demill's little
monthly. It is just the sort of paper
which will be liked very much by
people who like that kind of a paper.
We are led to the conclusion that
the Rev. Mr. Demill has deliberately
forced himself into the crowd which
Mr. Samuel Blake characterized as
"Protestants." Mr. Demill,
like Mr. Madill, seeks glory and gold
by abusing "Popery." We should be
much mistaken if our Protestant
friends pay any attention to the
ridiculous nonsense of the Rev. A. B.
Demill, 106 Yorkville avenue, Tor-
onto.

The murder of President Carnot has
been the occasion of bringing to the
knowledge of the French police a wide-
spread anarchist plot for the uprooting
of European Governments, by the mur-
der of many sovereigns. To meet the
emergency, the Government have
under consideration the adoption of
measures for the purpose of legislating
against anarchists as such, without
waiting for overt acts of assassination.
There should be some such legislation
to enable the authorities to arrest and
punish these ruffians before they have
the opportunity to put their mischiev-
ous and murderous principles into
practice.

It is said that a desperate effort
is to be made by the Duke of West-
minster and other English Dukes
and Lords to contest the seats of the
twenty-nine members of Parliament
for Wales who favor the passage of
Mr. Asquith's bill for the disestab-
lishment of the Church in Wales. The
people of Wales are almost unanim-
ously for disestablishment, because nine-
tenths of them do not belong to the
Anglican Church which they are
taxed to support; but these Lords
think by the lavish expenditure of
money to reverse the verdict of the
people and to get a Welsh contingent
into Parliament to support the anomaly
of a State Church which the people do
not want. Six thousand pounds have
been subscribed to bring out State
Church candidates at the next elec-
tion. It remains to be seen whether
the Welsh people can be bridled by
wholesale to fall in with the plan of
these Lords.

THE Anarchists will find that they
made a great mistake in ordering
Santo Cesario to assassinate President
Sadi-Carnot. The new President,
elected in his stead, M. Jean Casimir-
Perier, has more force of character and
personal energy than his predecessor,
and he will be more vigorous in sup-
pressing Anarchism. The policy of
the new Government under President
Casimir-Perier will be similar to that
of M. Sadi-Carnot, almost in every re-
spect.

THE Reformed Episcopal Council
held recently at Chicago has defined
its position in regard to ordination,
very differently from that taken by the
Episcopal Church from which it
seceded. It is well known that the
Episcopal Church refuses to recognize
as clergy any ministers who have not
Episcopal ordination; but the Re-
formed Episcopalians, by a vote of more
than two to one, decided to receive
ministers from other "Evangelical"
denominations without subjecting
them to any new ordination. This
was to be expected, as the principal
doctrine of Anglicanism, to which the
Reformed objected, was the existence
of a really sacerdotal order in the An-
glican Church. But it is by no means

to be supposed that these views pre-
vail amongst Anglicans or American
Episcopalians, who still hold strongly
to the higher view of the necessity of
an Apostolic succession.

We were very much pleased last
week to be honored with a visit from
W. H. Riddell, Esq., Secretary of the
Ontario Mutual Fire Insurance Com-
pany, Waterloo, Ontario. This insti-
tution has assumed huge proportions
in the last ten years, and now ranks
amongst the most liberal and reliable
companies on the continent. To Mr.
Riddell's talent and indomitable per-
severance is largely due this satisfactory
condition of affairs.

THE people of Michigan are waking
up to the evil of the A. P. A. rule,
somewhat after the manner of those of
our own Province. The fanatics have
just been thoroughly routed at a school
election in Manistee, Michigan, which
has been for some years regarded
as a hotbed of Apapism. The dark-
lantern organization worked hard for
success, and even brought out as can-
vassers all the women and girls, who
were under their influence, and who
were supposed to be able
to coax voters to support the
A. P. A. ticket; but though these
novel ward-healers actually lined the
approaches to the polling booths, sol-
iciting votes for their party, the A. P.
A. were thoroughly routed by over
400 majority in a total of 2,300 votes.
The victory over bigotry was cele-
brated by bands of music and great
popular rejoicing, in which Protestants
and Catholics participated enthusias-
tically.

ARCHDEACON FARRAR has no use for
the "Continuity Theory," which is so
confidently put forth by Church of
England clergy at the present day. At
the annual meeting of the Protestant
Church Union recently, he admitted at
once, and without beating about the
bush, that "the Church of England
separated from Rome, and has no claim
to existence other than as a Reformed
Church." In this he is, of course,
correct; but when it is borne in mind
that Christ promised that the gates of
hell should not prevail against His
Church, built upon Peter, how shall we
reconcile with this the claim of the
Anglican Church to be the true Church
of Christ? We must also remember
that in presence of the 150 Anglican
or quasi-Anglican Bishops who were
present at the last pan-Anglican
Council, the Archbishop of Canterbury
gloried in the fact that his See was
held continuously by an Archbishop
since the days of Augustine, and even
from the days of King Lucius. What
was this but an appeal to the contin-
uity theory, which Archdeacon Farrar
repudiates? And the appeal was at
least tacitly acquiesced in by the
whole Episcopate! Here we have
surely the whole Anglican Church
against Archdeacon Farrar asserting
the necessity of an indefeasible Church.
The Catholic Church alone meets the
necessities of the case. The Arch-
deacon sees this clearly enough, and
he takes his stand on the non-neces-
sity of continuity as the easiest way
out of the difficulty.

DIOCESE OF LONDON.

Ordination at Windsor.
From our own correspondent.

On Sunday, the 15th inst., at Assumption
church, Sandwhich, Right Rev. Bishop O'Con-
nor ordained for the first time, in the
presence of the college, and about twenty other
clergy, Anthony Montreuil, C. S. R.

A large number of relatives and friends
of the young levite, as well as Branch No.
1, A. A. and the Knights of St. John, St. Augustine Commandery, came
from Windsor at an early hour in order to
witness the ceremony.

At 10 A. M. the service commenced by the
Bishop putting on the crimson silk robe
and gloves used on this important occa-
sion. He was assisted by Father Gushing, Pres-
ident of the college, and about twenty other
priests. After Mass Bishop O'Connor
preached a brief sermon in French, repeat-
ing it in English, on the priesthood, the
Divine institution, the responsibilities,
the labors, and the eternal glory.
At the conclusion of the Bishop's remarks
the newly ordained gave his first blessing
to his mother, to his sisters and other
relatives, then to the general public. Father
Montreuil belongs to one of the pioneer
French families of the county. Early in the
last century the original Montreuil in Essex,
settled on a farm of goodly arpens on the
banks of the Detroit river, about three miles
above Windsor. Here, at the present day,
his descendants still live, amidst, not the
primitive forest, but acres of the "Montreuil
vineyard." Here in the old homestead on the
26th of October 1870, young Anthony Mon-
treuil was born. He was baptized at St.
Alphonse church, Windsor. There, too, he
received his first Communion, and was con-
firmed. At an early age his name was en-
tered on the students roll at Assumption
college, Sandwhich; and about three years
ago he decided to join the Congregation of
St. Basil. He went to England and made his
novitiate at Plymouth, but returned to
Canada last year, and had filled a position
Saudwich college until his ordination. His
pious mother now enjoys the harvest of her
life, to see her only son at the altar of God
serving as a priest of Holy Church. He will
say his first Mass at St. Alphonse church,
Windsor, next Sunday. We anticipate for
Father Montreuil a long life of usefulness,
the sublime vocation of the priesthood, and
we hope to soon have the pleasure of hearing
his voice from the pulpit of St. Alphonse,
Windsor.

ORANGEISM IN THE ARMY.

Fredericton, N. B., 9th July, 1894.

To the Editor—It is not generally
known that there exists, in No. 4 Com-
pany Royal Regiment Canadian Infantry,
stationed here, a flourishing
Orange Lodge.

This Lodge came into being some
ten years ago, about the time the
school was organized by the Govern-
ment. Out of a total of sixteen non-
commissioned officers, now serving,
there are eleven Orangemen and two
Presbyterians of a very bigoted type.
There are but two Catholic
non-commissioned officers. It would
be difficult to estimate the number of
men who belong to the lodge, as they
have of necessity to preserve the
utmost secrecy with regard to their
operations, the British Army Regula-
tions, under which they serve, being
sternly opposed to all sectarian or
other societies. Your correspondent
has known many of these soldiers for
some years past, and, although the
non-commissioned officers are well
known as Orangemen, some of them
being "lodge organizers," has found
that the men are always very unwill-
ing to admit that they belong to the
order. Sometimes, in an outburst of
good nature, a man will confide to
you that he has joined the lodge "so
that he might have a chance with the
rest to get on."

The non-commissioned officers of this company lead what has
been aptly termed "a cutting one
another's-throat sort of existence." Jealousy and bad feeling are prevail-
ent characteristics, but open quarrels
are few, each man preferring to nurse
his grievance in secret hoping to get
an opportunity of revenge sooner or
later. But when a Catholic is to be
run to earth all differences vanish like
mist and the "tone" is rapidly con-
veyed by a seemingly innocent speech
or a casual glance of the eye.

The two Catholic non-commissioned
officers, being married, occupy, with
their families, rooms in the
Park Barracks, an isolated build-
ing allotted to married soldiers.
But they do not lead enviable lives.
One of the soldiers' wives devotes her
whole energies to "making it
hot for the 'Mickies.'" This woman is
ably seconded by others, and a soldier
has been heard to pour out at one of the
poor women unchecked and without re-
straint a torrent of the most abominably
filthy language, such as would have
disgraced the immortal Billingsgate.
It is evident that these people are en-
couraged to act in this manner, as
after each performance they adjourn to
the house of a sergeant whose family
seem highly pleased therewith and always
accord them a warm welcome.

STE. ANNE DE BEAUPRE.

FOR THE CATHOLIC RECORD.

Away from the busy haunts of men—
away from the turmoil and heat of the
noisy, clanging city, from the endless
strife for existence of its great multi-
tudes, where the old St. Lawrence still
retains some of the salt water breezes—
stands the now famed shrine of Ste.
Anne de Beaufre.

Sheltered in its sequestered home by
the green hills that rise delightfully
picturesque behind it, till they almost
reach the dignity of mountains, Ste.
Anne de Beaufre seems to be a vision
of a better world dropped on this
sphere through some error, so little
does the busy life around affect the
hamlet itself. Even the tourist can-
not gaze with inquisitive impertinence
on this wee village sacred to St. Anne,
though they may sail down the river
that flows past its homes, for the Island
of Orleans is its safeguard from the
curiosity of idlers, and they little know
that, just beyond that island they are
admirer, thousands and thousands are
daily worshipping and rejoicing in
full-hearted thankfulness for benefits
received, for cures perfected through
the intercession of good St. Anne.

Each day adds its quota to the record
of cures, as each day adds its symbol of
affliction to the pyramids of crutches,
canes, supporters and other devices for
ailments that defy the skill of man.

The village itself is nothing only
as considered with the shrine, for the
one depends entirely on the other.
The occupation of its people is to pro-
vide food and accommodation for pil-
grims, whose number may be estimated
by the fact that in the village, (as
small a one as you could conceive)
there are seventeen boarding houses
or hotels, and all are busy during the
summer months.

The spirit of the place is the spirit
of prayer, and at no place in the
village can you obtain anything
stronger than the fresh spring water
that constitutes the water works of the
hamlet.

The church, dedicated to the good
St. Anne, is the chief object of in-
terest. Immense in proportions, it is
often taxed to its utmost to accommodate
the pilgrims looking for help in their
afflictions through good St. Anne's
prayers, and saddest scenes are daily
witnessed there. The lame, the blind,
the deaf, the paralytic, the deformed,
the young, the old, all kneeling intent
on their devotions at Mass, led, or
helped, or carried up to Holy Com-
munion—it's a sight one never forgets
—then some one returns unaided from
the altar, and another crutch is added
to one of the pyramids, and heads are
bent to hide the tears of sympathy
that will overflow.

At each side of the main entrance
stands a pyramid of crutches, silent
testimonials of the efficacy of the
prayers of "La Bonne Ste Anne" and
the Faith of our Fathers handed down
to us.

At the foot of the main altar, just
outside the sanctuary, stands the shrine
of Ste. Anne, which is covered with
offerings of every description, left by

the grateful many who are looking for
graces.

It is impossible to visit Ste. Anne de
Beaufre without being deeply im-
pressed, without experiencing that
awesome feeling that we have wan-
dered off our globe into a better world
where strife and all things earthly
fade.

Evidences of devotion are every-
where present, small chapels and
smaller niches where representations
of our Saviour's passion and death
meet our gaze in all their life-like
horror, where the pilgrim can only
fall on his knees in overwhelming
emotion as remembrances of a dying
Saviour, sacrificed for love of us, fill
his heart with love unspeakable.

Saint Anne's praises have been sung
and sung, and shall continue ringing
through all eternity, but few of her
grateful children have sung with
hearts fuller of love and devotion,
of thankfulness and gratitude, than
this one pilgrim.

Why! ah! Good Saint Anne!
would that I could do my subject jus-
tice?

I too was a pilgrim asking for the
blessing of health; one among the
many kneeling before the shrine, pray-
ing for relief from years of suffering,
seeking the intercession of La Bonne
Ste. Anne, and there, at the foot of her
shrine, I forgot my affliction, it was
lifted, like a burden, off my shoulders;
weeks have gone since then and even
the memory of my trials has disap-
peared. Health is mine such as I never
had; days of torture, of suffering, of
misery, are now days of rejoicing,
of thankfulness, of pleasure.

Wonder not that I sing Ste. Anne's
praises, rather join me all ye faithful
in thanksgiving to our good Benefac-
tor; and may we all, sooner or later,
kneel at her shrine with hearts as full
of love and gratitude as mine is to-
day.

MRS. H. C. BELLEW.

ARCHBISHOP IRELAND ON THE DUTIES OF THE CATHOLIC LAYMAN.

The following is a summary of the
address delivered by Archbishop Ire-
land at the recent Convention of the
Catholic Order of Foresters at St. Paul:
The mission of Our Lord upon the
earth was to elevate man by bringing
God closer to him. Christ came to
bring the supernatural in contact with
the natural, and to set before him a
new ideal—the supernatural. And
this work has been and still will be
continued by the Holy Church, in
Christ's name and with Christ's bless-
ing.

A false apprehension of Christ's will
is that His soldiers and co-laborers are
only the ministers consecrated by the
Church. It may be imagined that the
layman has only his own spiritual wel-
fare to provide for, or at most the wel-
fare of those immediately related to
him—as his family. The Catholic
layman should say to himself, "Where
ever good is to be done, there let me
be; wherever I can give glory to
Christ and His Church and wherever
the weak are to be supported or souls
to be saved, there is work for me."

The account demanded from us at the
least, will be less what we have done
for ourselves, than what we have done
for others.
Opportunities for Christian laymen
to do the work of Christ and serve
humanity are numerous. They are
the exemplars of Christ's doctrine.
Men come to Christ by their intellect
and knowledge of the work done for
His sake. Men will not search history
or study abstract truths to find Him.
What is wanted is a short way to Him,
deeds and facts to teach them the way.
Christ's Church rests upon foundations
which no storm can shake and against
which no sophistry can prevail. But
the tangible argument that the world
demands, and indeed the one which
Christ Himself declared, is "Let us
see the tree, that we may judge the
fruit." We need to send into the field
to work, men who will prove Christ by
their lives of purity, for wherever
their walk in life may lead them, stern
religion triumphs.

We are all arguments for or against
Christ. Men say of every Catholic,
let us examine his life, let us look at
his record. If he is pure and reverent
towards God and a man of prayer and
sacrifices, they will say, "There is a
good man, and the source of his good-
ness we seek out."

Priests are the ordained servants of
Christ, but how few gather around
their pulpits to hear them. The faith-
ful Christian life of the Catholic lay-
men is the best preaching of Christ's
doctrine. Let him subdue his passions
and show by his victory over pride and
concupiscence, the happy condition of
a true Christian soldier. When man
remains away from God he finds only
matter, and recognizes only the laws
of matter. He worships the material
world and is the creature of his pas-
sions and selfish satisfactions. Human-
ity is looking around for something
outside of itself. It is groping for
something beyond and above this
material world, where but matter is
recognized, each man seeks his own
satisfactions with his duties towards
others undone, the powerful crush the
weak, and the weak antagonize the
powerful, and there is no peace
amongst men. The Church of
Christ has in her hands the truths
and precepts to save society. She
would send them out amongst men in
the hands of Catholic laymen who are
true citizens of the State and despise
lawlessness. Never before has the
Catholic layman had greater opportu-
nities than to-day. If each would do
his duty towards God the nation would
fall down in reverence to the Church.
If Catholic laymen were such true
soldiers of the Church, the twentieth

century would indeed be Christ's own
century. I would not have the soldier
of the Church to be loud and ostenta-
tious in his work. No, the soldier of
Christ should be calm and dignified,
for he knows whose soldier he is—the
soldier of Him who never crushed the
bruised reed or extinguished the smok-
ing flax. I have no place in the ranks
of Christ for the braggadocio soldier of
the cross who is always striking and
suspecting, where he should have pru-
dence and sympathy. I would have
prudence in strength and strength in
prudence. In social and busi-
ness relations and affairs the soldier
of Christ should work for His
cause, but always in softness, if he
can in tones of eloquence and elegance,
but always with charity. The Church
wants intelligent and working Catho-
lics, not sluggards who are willing to
be pushed into heaven on a bed of
roses. Let such men go back to the
rear, tis too bad for themselves, but
better for the Church. In the middle
Ages each country was Catholic and
there was little to be done for the
Church, out to-day is the day of battle,
and it is better to be so. Yes, to-day
the Church is in the arena where she
lasts only as long as she shows her
divine light.

Men in organizations fight with
more effectiveness, they learn of one
another and by mutual support and
concentrated strength to do what they
could not do in single file. I would
have the Catholic laymen unite in
religious and charitable societies. I
would have them aid all social
works. If for God's sake you can
cause two blades of grass to grow
where but one was growing before
and can wipe away the tear which
comes through sorrow, you are doing
Christ's work. I would have Catho-
lic laymen unite with those who are not
Catholics but are striving to do good
for God and humanity, always strong,
first and foremost, faithful to the Catho-
lic religion but generous in co-operation.

I am glad to welcome to this catho-
lic men of a society so extensive
throughout the American continent
and I wish you success in your un-
dertakings. I admire the charitable
purposes and insurance protection of this
society. Men should be provident and
it is not evangelical poverty to spend
what we earn each day and leave our
families in want. I say it to the honor
of America, blessed by the bounty of
God and the enterprise of her citizens,
that there is no reason why any of us
should want, and there should be
fewer dependent men, fewer dependent
widows and orphans amongst us. It
is right that provision should be made
for one's family in times of sickness
and even after the end has come, and
your object in this respect is a noble
one.

I commend your organization be-
cause of its Catholic spirit. In its mem-
bership men of all races and all colors
are represented. There is in it nothing
narrow, nothing exclusive and
nothing sectional.

EXCURSION TO STE. ANNE DE BEAU- PRE.

One of the cheapest and certainly one of
the most taking trips we know of for this
season will be the excursion to Quebec and
Ste. Anne de Beaufre on the great day of the
present month, Tuesday, July 31st, via the
C. P. R. It is the third annual pilgrimage
to the famous shrine, conducted by the Rev.
Father Stanton, of Smith's Falls, and is the
only all-rail one from the province. The
cheap rates extend to Peterborough on the
west, Pembroke and Eganville on the north,
and to Dalhousie Mills on the east, taking in
Brookville, Prescott and intermediate places,
and the excursion will in all likelihood be
the biggest ever run over the C. P. R. Every-
body who works during the year is entitled
to a holiday, and nowadays nearly everybody
takes one, as it is pretty generally recognized
that no better investment of money can be
made than that spent in a restful holiday.
The excursion to Quebec and Ste. Anne
furnishes this, a most delightful holiday with
the maximum of pleasure at the minimum of
cost. The route by way of Montreal, Que-
bec and Montmorency Falls is most attract-
ive, while a visit to Quebec city and the
famous church of Ste. Anne is sufficient to
arouse the enthusiasm of everyone. Sleep-
ing cars and refreshment cars will accom-
pany the excursion, and every provision has
been made for the comfort and accommoda-
tion of all who go. If there's one place more
than another that every Canadian should
visit that place is Quebec, and the
opportunity is now. Don't miss it. The re-
turn fare from Peterborough is only \$5.65;
from Central Ontario Crossings, \$5.35; from
Ivanhoe, \$5.20; Tweed, \$5.10; Brockville, \$4.40;
Prescott, \$4.20; Kingston, \$4.90; Pembroke,
\$5.40; Eganville, \$5.10; Green Valley, \$3.75;
Dalhousie Mills, \$3.75. Children, half fare.
Tickets good for a week.

MEETING OF ONTARIO LIFE ASSUR- ANCE COMPANY.

The directors of the Ontario Mutual Life
Assurance Company held their regular meet-
ing in this city yesterday. The occasion of
their meeting here was to inspect the prop-<