## REUNION OF CHRISTENDOM.

APOSTOLIC LETTER ON THE RELIGIOUS SITUATION.

Traditional Love and Care of the Roman Pontiffs for England - Duties and Needs of the Present Hour-Catholics Urged to Labor and Pray for the Reconciliation of the Auglican Church

LEO XIII. TO THE ENGLISH PEOPLE WHO SEEK THE KINGDOM OF CHAIST IN THE UNITY OF THE FAITH. HEALTH AND

to Princes and peoples. We addressed the | saintly men, especially St. Charles Bor-English, in common with other nations, but We have greatly desired to do this last century. Paul, the founder of the by a special letter, and thus give to the Society of the Passion of Christ, who, illustrious Eliglish race a token of Our not without a certain divine impalse, it sincere affection. This wish has been is said, was instant in supplication at sincere affection. This wish has been is said, was instant in supplication at kept alive by the hearty good-will We have always felt towards your people, whose great deads in older these to the more carnestly that the times seemed whose great deeds in olden times the history of the Church declares. We were yet more moved by not infrequent conversations with your countrym n, who testified to the kindly feeling of the English towards Us personally, and above all to their anxiety for peace and eternal salvation through unity of mith. God is Our witness how ke m'is Our wish that some effort of Ours might tend to assist and further the great work of obtaining the reuniour of Christ and om; and We render thanks to God! who has so far prolonged Our life, that We make an endeavor in this direction. But since, as is but right, We place Our confidence of a happy issue principally, and above all in the wonderful power of God's grace! We have with full consideration

DETERMINED TO INVITE ALL ENGLISHMEN

WHO GLORY IN THE CHRISTIAN NAME to this same work, and we exhort them to lift up their hearts to God with Us, to fix their trust in Him, and to seek from Him the help becessary in such a matter by a siduous diligence in holy prayer, The love and care of the Roman Pontiffs | for England has been traditional from guished eminence, and many, too, who the days of Our holy predecessor, Gregory the Great. Religion and humanity generally, and especially the English nation. owe him a deep debt of gratitude. Although prevented by the divine call to yet higher duty from himself undertaking the Apostolic labour "of conv. riting the Anglo-Saxons, as he had proposed to do whilst still a monk, his mind remained intent upon this great and salutary design" (Joann. Diac. in vita ejus c. ii. 33). nor did he rest until it was accomplished. For from that monastic family which he had formed in learning and holiness of life in his own house he sent a chosen band und r the leadership of Augustine to be the messengers of grace, wisdom, and civilization to those who were still buried in paganism. And relying as he did on divine help his hope grew stronger under didicalty, until at length

THE SAW HIS WORK CROWNED WITH SUCCESS. H bimself writes of this in toney of triumphant joy in r ply to St. Augustin . was and sent him the news of the happy

Glory be to God on high, and on earth peace to men of good with. To Christ bethe giory in whose death we live; by whose weakness we are strong, in the love or whom We seek in Britain those br thren whom We know not; by whose mercy We have found those whom, knowing not, We sought. Who can tell what guadness filled the hearts of all here to know that the English race, by the workings or the grace of God Almighty, and by your labors, my brother, has been imminated by the light of the holy faith. which expels the darkness of error, and has with free mind trodden under foot to s idols to which aforetime they were subject in foolish fear."—Epist. c. xi. 28,

And congratulating Ethelbert, King of Kent, and Bertha, his Queen, in a letter lun o affection, in that they had imitat-ed H. Ien, of illustrious memory, and Constantine, the devout Emperor (Ib. c. xi. 66, al c. ix. 60, c. xi. 29, al. c. ix. 59), h strengthens them and their people with saturary admonitions. Nor did he c ase for the rest of his life to foster and develop their faith in instructions dictated by holy prudence. Thus Christianity, which the Church has conveyed to Britain, and spread and defended there against rising heresy, (1) after having be a blotted; out by the invasion of h at ain races, was now by the care of Gr gory happily restored.

HAVING RESOLVED TO ADDRESS THIS LETTER TO THE ENGLISH PEOPLE,

We recall at once these great and glorious events in the annals of the Church, which must surely be remembered by t can with gratitude. Morever, it is notewarthy that this, love and solicitude of Gr gory was inherited by the Pontiffs who succeeded him. This is shown by the ir constant interposition in providing working pastors and capable teachers in learning both human and divine, by ing in abundant measure whatever was necessary for establishing and developing that rising Church. And very soon was such care rewarded, for in no other case, in rhaps, did the faith take root so quickly, nor was so keen and intense a love mini sted towards the See of Peter.

THAT THE ENGLISH RACE WAS IN THOSE DAYS

wholly devoted to this centre of Christian unity divinely constituted in the Roman Bigho) s, and that in the course of ages in n of all ranks were bound to them by ti seof loyalty, are facts too abundantly and plainly testified by the pages of his-

The section of St. Celestine I was most clous against the Pelagian heresy which had ted Britain; as St. Prosper of Aquitaine, a soft that time; and afterwards secretary to St. riteriof that time, and afterwards secretary to St. of the dreat records in his chronicle: 'Agricola is Religian, son of the Pelagian Bishop Severious tininted the Churches of Britain with the innitions of his teaching: But at the instance of Religion Palladivs, Pope (Plestine sent Jermanus, 1600) Auxerre, as his year (vice. un) and led the English people to the Catholic faith, have the context the hareties '(Migne Bibl) P.P.S. cop Aquit oppers and agreement of the Catholic faith, have the context to hareties '(Migne Bibl) P.P.S. cop Aquit oppers and agreement of the context of the co tory to admit oldoubt or question. But, in the storms which devastated Cathothat holy faith in which for long centuries it had rejoiced and found liberty. It was a sad defection; and Our prede cessors, while lamenting it in their car nest love, made every prudent effort to put an end to it, and to mitigate the many evils consequent upon it. It would take long, and it is not necessary, to detail the sedulous and increasing care taken by Our predecessors in those circumstances. But by far

THE MOST VALUABLE AND EFFECTIVE AS-

they afforded lies in their having so re peatedly urged on the faithful the practice of special prayer to God that He would look with compassion on England. in the number of those who devoted themselves to this special work of Sometime since, in an Apostolic Letter | charity there were some yenerable and romeo and St. Philip Neri, and, in the less favourable to the realization of his hopes. We, indeed, long before being raised to the Supreme Pontificate, were deeply sensible also of the importance of holy prayer offered for this cause, and heartify approved of it. For, as we gladly recall, at the time when We were Nuncio in Belgium, becoming acquainted with an Englishman. IGNATIUS' SPENCER, HIMSELF A DEVOUT SON

OF THE SAME ST. PAUL OF THE CHOSS. he laid before Us the project he had already initiated for extending a society of pious people to pray for the return of the English nation to the Church (2). We can hardly say how cordially We entered into this design, wholly inspired by Faith and Charity, and how We helped forward this cause, anticipating that the English Church would obtain abundant assistance thereby. Although the fruits of Divine Grace obtained by prayer had previously manifested themselves, yet as that holy League spread they became notorious. Very many were led to follow the Divine call, and among them not a few men of distinin doing so had to make personal and heroic sacrifices. Moreover, there was A WONDERFUL DRAWING OF HEARTS AND

MENDS TOWARDS CATHOLIC FAITH and practice, which rose in public respect and esteem, and many a long cherished prejudice yielded to the force of truth. Looking at all this. We do not doubt that the united and humble suppileations of so many to God are hastening the time of further manifestations of His merciful designs towards the English people when "the Word of the Lord may run and be glorified" (Thes. iii. 1). Our confidence is strengthened by observing the legislative and other measures which, if they do not, perhaps directly, still do indirectly help forward the end We have

the great attention which is being given in England to the solution of the social. question, of which We have treated with much care in Our Encyclicals, and of the establishment of benefit and similar societies, whereby on a legal basis the condition of the working classes is improved. And We have heard of the vigorous and pers vering efforts made to preserve for the people at large an education based on religious teaching than which there is no firmer foundation for the instruction of youth and the maintenance of domestic life and civil polity; of the zeal and energy with which so many engage in forwarding opportune measures for the repression of the degracting vice of intemperance; of societies formed among the young men of the upper classes for the promotion of purity of morals and for sustaining the honor due to womanhood. For, alas! in regard to the Christian virtue of continence pernicious views are subtly creeping in, as though it were believed that a man was not so strictly bound by the precept as a woman. Moreover, reflecting men are deeply concerned at the spread of Rationalism and Materialism, and We Ourselves have often lifted up Our voice to denounce these evils, which weaken and paralyse not religion only, but the very springs of thought and action.

who fearlessly and unceasingly proclaim the rights of God and of our Lord Jesus Christ, and the laws and teachings given by Him for the establishment of the Divine Kingdom here upon earth; in the which teachings alone strength, wisdom, and safety are to be found. The various and abundant manifestations of care for the aged, for orphans, for incurables, for the destitute, the refuges, reformatories, and other forms of charity, all which the Church as a tender Mother inaugurated and from the earliest times has e . er inculcated as a special duty, are

THE HIGHEST CREDIT IS DUE TO THOSE

evidences of the spirit which animates Nor can we omit to mention specially the strict public observances of Sunday and the general spirit of respect for the Holy Scriptures. Every one knows the power and resources of the British nation and he civilizing influ-

WITH THE SPREAD OF LIBERTY

ence which

accompanies its commercial prosperity even to the most remote regions. But, worthy and noble in themselves as are all those varied manifestations of activity, Our soil is raised to the origin of all power and the percunial source of all good things, to God Our Heavenly Father, most beneficent. For the labors of man, whether public or private, will not attain to their full efficacy without appeal to God in prayer and without the Divine Blessing. "For happy is that people whose God is the Lord" (Ps. cxliii. 15.) For the mind of the Christian should be so turned and fixed that he places and rests the chief hope of his

(2). For this purpose he specially recommended the 'Hail Mary,' and jobtained from the General Chapter of his Order, held in Rome in 1857, a special injunction upon its members.

undertakings in the Divine help obtained. The by prayer, whereby human effort is superlicity throughout Europe in the six-teenth century, England, too, received a grievous wound, for it was first unhap-pily wrenched front communion with the Apostolic Sec, and then was bereft of God has not merely dignified man, but with infinite mercy has given him

A PROTECTOR AND HELP IN THE TIME OF NEED,

THE TRUE WITNESS AND CATHOLIC CHRONICLE MAY 15 1895.

ready at hand to all, easy and void of effect to no one who has resolute recourse to it. "Prayer is our powerful weapon, our great protection, our storchouse, our port of refuge, our place of safety" (Chrys. Hom. 30 in Gen.) But if the prayer of the righteous man rightly avail so much with God even in earthly concerns, how much more will it not avail one who is destined to an external existence for obtaining those spiritual blessings which Christ has procured for mankind by the sacrament of his mercy." For He Who of God is made unto us wisdom and justice and sanctification and redemption" (I. Cor. i. 30), in addition to what He taught, instituted, and effected, gave also for this purpose the salutary precept of prayer and in His great goodness confirmed it by His example. These simple truths are indeed known to every Christian, but still by many they are neither remembered nor valued as they should be. It is for this reason that We and recall the words and example of the given you; seek and you shall find; knock and it shall be opened to you; for every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh it shall be opened" (Luke xi. , 10.) And the Son of God Himself shows us that if our prayers are to be acceptable to the Divine Majesty they must be united with His Name and Merits. "Amen, amen, I say to you if you ask the Father anything in My name. He will give it you. Hitherto you have not asked anything in My name. Ask and you shall receive that your joy may be full" (John xvi. 28, 24.) And He enforces this by reference to the love of parents for their own children. If you, then, being evil," He says, know how to give good gifts to your children, how much more will your Father from Heaven give the good Spirit to them that ask Him" (Luke xi. 13.) And how abundant are not the choice gifts contained in that good Spirit. The greatest of them all is that hidden power of which Christ spoke when He said: "No man can come to Me except the Father who hath sent Me draw him" (John vi. 44.) It is impossible that men grounded in this teaching should not feel drawn and even impelled to the habit of faithful prayer.

WITH WHAT STEADY PERSEVERANCE WILL THEY NOT PRACTICE IT;

with what fervour pursue it, having be fore them the very example of Christ Himself, Who, having nothing to fear for Himself and needing nothing, for He in view by ameliorating the condition of the people at large, and by giving effect to the laws of justice and erry and tears offered up prayers and sup-We have heard with singular joy of He wished to stand pleading before His Father as if remembering at that time that He was Our teacher," as Venerable Bede, that ornament of Our nation. wisely considers (in ev. S. Joann xvii.) But nothing proves so clearly and forcibly both the precept and the example of Our Divine Lord in regard to prayer as His last discourse to the Apostles

DURING THOSE SAD MOMENTS that preceded His Passion, when, raising His eyes to Heaven, He again and again entreated His Holy Father, praying and beseeching Him for the most intimate union of His disciples and followers in the truth, as the most convincing evidence to the world of the Divine mission on which He was about to send them. And here no thought is more welcome to Our soul than that happy unity of Faith and wills for which our Redeemer and Divine Master prayed in that earnest supplication—a unity which, if useful at times even for temporal interests, both at home and abroad, is shown by the very divisions and confusions of these days, to be more than ever needful. We on Our part, watching the signs of the times, exhorting and taking though, for the future, urged thereto by the example of Christ and the duty of Our Apostolic Office, have not ceased to pray, and still humbly pray, for the return of Christian nations, now divided from us, to the unity of former days. We have more than once of late years given expression to this object of Our desires, and have devoted sedulous care to its realization.

THE TIME CANNOT BE FAR DISTANT when We must appear to render an account of Our Stewardship to the Prince of Pastors, and how happy, how blessed should We be if We could bring Him some fruit-some realization of these Our wishes which He has inspired and sustained. In these days Our thoughts turn with love and hope to the English people, observing, as we do, the frequent and manifest works of Divine Grace in their midst; how to some, it is plain, the confusion of religious dissensions which divide them is a cause of deep concern; how others see clearly the need of some sure defence against the inroad of modern errors, which only too readily humour the wishes of fallen nature and depraved reason; how the number of those religious and discreet men, who sincerely labour much for reunion with the Catholic Church, is increasing. We can hardly say how strongly these and other signs quicken the charity of Christ in Us, and redoubling Our prayers from Our inmost soul we call down a fuller measure of Divine Grace, which, poured out on minds so well disposed, may issue in the ardently desired fruit—the fruit, namely, that We may all meet into the unity of Faith and of the Knowledge of the Son of God (Eph. iv. 13), careful to keep the unity of the Spirit in the bond of peace, one body and one Spirit; as you are called in one hope of your calling—one Lord, one faith, one baptism. (Ib. 3-5. With loving heart, then,

we turn fo you all in england, you with all joy and peace in believing; a committee from Wilkesbarre called to that you may abound in hope and in the you may belong desiring to recall you to power of the Holy Chost Rom xx 13) date the 1,700 that they will Jobbing promptly ac

pus praver to God the Giver of all Light white a gentle power unper as to the good and the right; and without the light to know the ceasing to implore light to know the truth in all its fulness, and to embrace the designs of His mercy with single and entire faithfulness, calling upon the glorious name and merits of Jesus Christ, Who is "the author and finisher of our faith" (Heb. xii. 2). Who loved the Church and delivered Himself for it that He might sanctify it and might present it to Himself a glorious Church (Eph. v. 25-27.) Difficulties there may be for us to face, but they are not of a nature which should delay Our Apostolic zeal or stay your energy. Ah, no doubt the many changes that have come about, and time itself, have caused the existing divisions to take deeper root. But

IS THAT A REASON TO GIVE UP ALL HOPE OF REMEDY, RECONCILIATION, AND PEACE? By no means if God is with us. For we must not judge of such great issues from a human standpoint only, but rather must we look to the power and mercy of God. In great and arduous enterprises, provided they are undertaken with an earnest and right intent, God stands by man's side, and it is precisely in these difficulties that the action of His Proinsist the more stremously on the con- vidence shines forth with greatest splendfidence which should be placed in prayer our. The time is not far distant when thirteen centuries will have been com-Fatherly love of the same Christ Our | pleted since the English race welcomed Lord; words of deepest intport and those Apostolic men sent, as We have highest encouragement; words also said, from this very city of Rome, and, which show forth how in the counsels of casting aside the pagan deities, dedicat-God prayer is at the same time the ex- ed the first fruits of its faith to Christ pression of our helplessness and the sure our Lord and God. This encourages hope of obtaining the strength we need. Our hope. It is, indeed, an event worthy And I say to you, ask and it shall be to be remembered with public thanksgiving;

WOULD THAT THIS OCCASION MIGHT BRING

TO ALL REFLECTING MINDS the memory of the faith then preached to your ancestors, the same which is now preached-Jesus Christ yesterday, to-day, and the same for ever, as the Apostle says (Heb. xiii, 8), who almost opportunely exhorts you, as he does all, to remember those first preachers "who have spoken the word of God," to you whose faith follow, considering the end of their conversation (Ib. 7.) In such a cause We, first of all, call to our assistance as Our Allies the Catholics of England, whose faith and picty we know by experience. There can be no doubt that, weighing carnestly the value and effects of holy prayer, the virtue of which We have truly declared, they will strive by every means to succour their fellow-countrymen and brethren by invoking in their behalf the Divine elemency. To pray for oneself is a need, to pray for others is a counsel of brotherly love; and it is plain that it is not prayer dictated by necessity so much as that inspired by fraternal charity which will find most favor in the sight of God. The first Christians undoubtedly adopted this practice. Especially in all that pertains to the gift of faith the early ages set us a striking example. Thus it was the custom to pray to God with ardour that relations, friends, rulers, and fellow-citizens might be blessed by a mind obedient to the Christian faith (St. Aug. de dono persev. xxiii. 63).

AND IN REGARD TO THIS THERE IS ANOTHER MATTER WINCH GIVES US ANXIETY.

We have heard that in England there are some who, being Catholics in name, do not show themselves so in practice and that in your great towns there are vast numbers of people who know not the elements of the Christian faith, who never pray to God, and live in ignorance of His justice and of His mercy. We must pray to God, and pray yet more earnestly in this sad condition of things. since He alone can effect a remedy. May He show the measures proper to be taken. may He sustain the courage and strength of those who labour at this arduous task. may He deign to send labourers into His harvest. Whilst We so carnestly press upon Our children the duty of prayer, We desire at the same to warn them that they should not suffer themselves to be wanting in anything that pertains to the grace and the fruit of prayer, and that hey should have ever before their minds the precept of the Apostle Paul to the Corinthians: "Be without offence to the Jews and to the Gentiles, and to the Church of God." (I. Cor. x. 32). For besides those interior dispositions of soul necessary for rightly offering prayer to God, it is also needful that they should be accompanied by actions and by words betitting the Christian profession-first of all, and chiefly, the exemplary observance of uprightness and justice, of pitifulness for the poor, of penance, of peace and concord in your own houses, of respect for the law—

THESE ARE WHAT WILL GIVE FORCE AND EFFICACY

to your prayers. Mercy favours the petitions of those who in all justice study and carry out the precepts of Christ, according to His promise: "If you abide in Me, and My words abide in you, you shall ask whatever you will and it shall be done unto you," (John xi. 7). And therefore do We exhort you that, uniting your prayer with Ours, your great desire may now be that God will grant you to welcome your fellow-citizens and brethren in the bond of perfect charity. Moreover, it is profitable to implore the help of the Saints of God, the efficacy of whose prayers, specially in such a cause as this, is shown in that pregnant remark of St. Augustine as to St. Stephen: If holy Stephen had not prayed the Church to-day would have had no Paul. We therefore humbly call on St. Gregory, whom the English have ever rejoiced to greet as the Apostle of their race, on Augustine his disciple and his messenger, and on those other Saints of God, through whose wonderful virtues and no less wonderful deeds England has merited the title of

"ISLAND OF THE SAINTS;"

on St. Peter and St. George, those special patrons, and above all on Mary, the Holy Mother of God, whom Christ Himself from the Cross left to be the mother of mankind, to whom your kingdom was dedicated by your forefathers under that glorious title, "The Dowry of Mary." All these with full confidence We call upon to be Our pleaders before the Throne of God that, renewing the glory of ancient days, He may "fill

Gare should be taken that for unity already to offer up ESTABLISHED AMONGST YOU CATHOLICS ON CERTAIN FIXED DAYS

should be made more popular and recited with greater devotion. Especially that the pious practice of the Holy Rosary, which We Ourselves have so strongly recommended, should flourish, for it contains, as it were, a summary of the Gospel teaching and has always been a most salutary institution for the people at large. Moreover, We are pleased of Our own will and authority to add still another to the sacred Indulgences which have been granted from time to time by Our predecessors. We grant, that is, to all those who piously recite the prayer appended to this letter, to whatever nation they may belong, an Indulgence of 300 days; moreover, a plenary indulgence once a month on the observance of the usual conditions to those who have recited it daily. Finally, may the Divine prayer of Christ Himself for unity fill up the full measure of Our desires, a prayer which on this day, through the Mystery of His most Holy Resurrection, We repeat with the utmost confidence "Holy Father, keep them in Thy name whom Thou has given Me: that they

may be one as We also are one. . . . Sanctify them in truth. Thy word is truth. And not for them only to I pray, but for them also who through their word shall believe in Me, that all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in . . . I in them and Thou in Me; that they may be, made perfect in one; and the world may know that Thou hast sent Me and hast loved them as Thou hast also loved Me." (John xvii. 11, 17, 20, 21, 23.) Finally,

WE DESIRE ALL MANNER OF BLESSINGS FROM GOD FOR THE WHOLE BRITISH PEOPLE, and with all Our heart We pray that those who seek the Kingdom of Christ and salvation in the unity of faith may enter on the full realization of their desires. Given at St. Peter's in Rome, on the 14th day of April, 1895, in the 18th year of our Pontificate.

TO THE BLESSED VIRGIN.

, Prayer for England. O Blessed Virgin Mary, Mother of God and Our most gentle Queen and Mother, ook down in mercy upon England thy Dowry" and upon us all who greatly rope and trust in thee. By thee it was that Jesus Our Saviour and our hope was given unto the world; and He has given thee to us that we might hope still more. Plead for us, thy children, whom thou lidst receive and accept at the foot of he Cross. O sorrowful Mother, intercede for our separated brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with thee, in our Heavenly iome. Amen.

## TEMPERANCE.

BULLETIN OF THE GENERAL SECRETARY.

OFFICE OF THE GGNERAL SECRETARY, 415 West 59th St., New York, ]

It is with no little pleasure that I am cellency Monsignor Satolli will be present at our National Silver Jubilee Convention in August.

Fortified with a very strong letter from Archbishop Corrigan, laying particular stress on the importance of this national gathering of temperance workers, last Saturday your general secretary proceeded to the Apostolic 'Delegation in Washington and faid before the Apostolic Delegate the importance of the temperance question in America, and the opportunity afforded by it of commending the Church's work to the American public, and invited him to lend the weight of his authority to our work by attending the Convention in person. Monsignor Satolli received me most graciously, and gladly acceded to our request and gave to the temperance hosts a definite promise that he will be present at their great National Convention in New York.

The bare mention of this fact will give to this New York Convention of 1895 an importance that no previous Convention has ever had. It is a significant fact in itself to state that we celebrate the attainment of our twenty-fifth year of an influence that has gone on with ever-increasing importance until the temperance movement, represented by our immense organization of 60,000 total abstainers, is to-day one of the great factors of Church work; but the presence of the representative of the Holy Father will crown our quarter century of work and give it an impetus that will be felt in every corner of the country.

The temperance army will not be slow to appreciate the honor conferred on it. Already there are signs of a spontaneous awakening and uprising among our throngs that will insure His Excellency a right royal welcome. It is remarkable how from the very first day that he stepped on American shores to this last gracious act, with what wonderful tact he has known how to touch the chords attuned to the highest aspirations of the American heart. His keen appreciation of American sentiment, his broad and Catholic statements of American principles, his endeavors to bring the Church into the foremost ranks of modern progress abreast with the times, and make her what she is of right, the greatest intellectual factor of the age, have been the marks of his magnificent mission among us. We all remember with what acclaim he was greeted at the great Catholic Congress in Chicago, and when he uttered his bidding to the Catholic people in America, to go forth with the book of Christian truth in one hand and the constitution of the United States in the other," the very heavens re-echoed the shouts of applause. May we not expect at the great gathering in New York a twin utterance that will be to the temperance army a shibboleth that will lead them unto renewed victories?

From advices received from many

quarters there will not be less than ten

thousand interested workers anxious to

come to the convention. This very day

affair and will run special frains into the city. Connecticut societies are aligned to the opportunities offered to demonstrate the city. strate their power and display their forces. The Providence, Boston, Spring field, and Albany Unions are stirring the matter. And from the far We eager inquiries have been made as railroad fores and hotel occommo

The Trunk Line Association has made for us its very best terms of a fare and one-third on the certificate plan, but is quite possible by organizing Tour Clubs and getting a crowd together secure still better rates. This can be done by making application at your en of the line.

The Convention will open on the first Wednesday in August—August 7—and continue till Sunday. The public festification will be confined to the first day Wednesday, August 7. The ecclesias tical celebration—Pontifical Mass—at 10 A.M.; the grand parade in the afternoon, and the rousing public demonstration in the evening, at which there will be union of civil and occlesiastical dignitaries.

On Saturday, August 10, the visiting delegates will be the guests of St. Pauls Guild, which has arranged to take the delegates up the Hudson, through the charming mountain scenery of the Rhine of America.

Let it be thoroughly understood that not only are accredited delegates who have a right to attend invited to the Convention, but any one and every one who is at all interested in the advance. ment of Temperance work. Since our last Bulletin we are able to

report the admission of the following societies:-K. F. M., Springfield, Ill., 25 members; Fr. Mathew Ladies, Providence, R. I., 50; St. Joseph, Banger, Me. dence, R. L., 50; St. Joseph, Dangor, Me, 130; St. Edward, Providence, R. I., 40; St. Mary's L. A., Pawtucket, R. I., 70; Fr. Mathew, Duluth, Minn., 57; St. Mary's Ladies, Taunton, Mass., 100; Mary's Ladies, Galechure III. Temp. Aid Ladies, Galesburg, Ill., 35; St. Patrick's Appalachicola, Fla., 40; 6 T. A. Whittenden, Taunton, Mass., 75; St. Francis, Peacedale, R. I., 52; Our Lady of Sorrows, Chicago, III., 300; St. Veronica, New York, 30; St. Alphonsus, do, 40; St. John, do, 35; St. Monica, do, 79; St. Paul's, Harlem, N. Y., 300; total

In the last Bulletin we reported an addition of 19 new societies, 1,505 members; 48 Councils of Knights of Father Mathew of Missouri, 2,305 new members. We now are able to report the addition of 17 new societies, with 1,458 new members-a total membership since the beginning of the year of 6,278.

Probably in many years we have not been able to report such a wonderful increase of membership. We are now reaping the harvest of a hard year's work in all parts of the Union. There are more to come. We certainly shall have 10,000 by the time of the Convention. Why cannot we make it 15,000? It all depends on the amount of personal work put in between now and August.
(Rev.) A. P. Dovie,
General Secretary C. T. A. U. of A.

415 West 59th street, New York.



A well selected text is half of the sermon. Given a good text and a preacher who is in earnest, and the result is sure to be good. The text of this article is a plain simple statement that proves itself in the reader's own mind without argument. The text is "Good health is bet-

ter than great riches." Without health nothing really matters very much. A hacking cough takes all the beauty out of a landscape or a sunset. Erysipelas or eczema will spoil the enjoyment of sprightly conversation, of a beau-tiful concert, of a wonderful painting The biggest bank account in the world won't pay a man for his health, but a very small amount of money will make

him healthy and keep him healthy.

Most all bodily troubles start in the digestive or respiratory organs. It is here that improper living first makes an opening for disease. The development differs as constitutions and temperaments differ. The causes are almost identical. To get at the root of the matter is simple

enough if you start right.

Dr. Pierce's Golden Medical Discovery
is a medicine for the whole body. It works through the digestive organs on

all the others. It cures the first thing it comes to and after that, the next. It puts health in place of disease in the stomach, and from the vantage ground thus gained, it reaches every fiber of the body and drives disease before it — indigestion, liver troubles, kidney complaint, biliousness skin and scalp diseases, salt-rheum, tetter, eczema, and all the troubles caused by impure blood.



Self-Raising Flour

ISTHERENT and the ONLY GRN Stude How excepts should second see that hey you'll All other are in its

Ant W. M. Kelly W. M. J. KELL Y. BROS.

67/4 (Blaury) 80: 10 EULEDERS