

JOTTINGS

Entries close for live stock at the Canadian National Exhibition on Saturday, Aug. 4th.

Archbishop Riordan has turned over his house in San Francisco to the Presentation Sisters.

It is rumored that the directors of St. Jerome's College, Berlin, have received an offer from Bishop Dowling, of Hamilton, of a free site on which to erect the proposed new college buildings.

The site of the old penitentiary on Crow Hill, Brooklyn, N.Y., will be occupied by a cathedral. This announcement was made by Bishop McDonnell, who has just bought the property.

The Canadian National Exhibition, Toronto, boasts \$150,000 worth of new buildings this year, the principal of which is a fine new process building, in which a score of industries will be seen at work.

The total amount given in prizes at the Canadian National Exhibition, Toronto, is \$45,000, of which \$11,429 is devoted to the horses and \$8,483 to the cattle, exclusive in each case of gold and silver medals, cups, etc.

Bishop Hortsman and the priests of Cleveland, intend to start a campaign against slot machines and the display of indecent pictures, low vaudeville shows and public dance halls, all of which the bishop considers as pitfalls for the youth of the city.

Under the spiritual direction of the Rt. Rev. B. J. Keiley, Bishop of Savannah, a pilgrimage will leave New York January 5th, 1907, on the Cunard steamship Catonia for the Holy Land and Rome, and thereafter to tour the continent and the British Isles.

Ven. Archdeacon Casey, Lindsay, has arranged for the re-seating of St. Mary's church, and the old pews that have done service for so many years have been removed and sold. The new pews are being furnished by the Office Specialty Co. of Preston, Ont., and are of modern design and handsome in appearance.

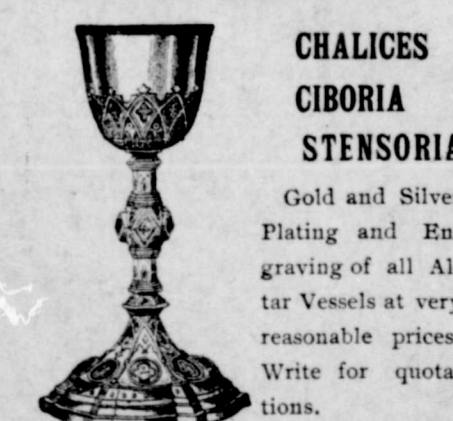
Mr. and Mrs. W. J. Bryan, while in London, were guests at a reception given by the Irish Club. They were welcomed in behalf of the members by Mr. T. P. O'Connor. Mr. Bryan replied briefly, thanking the members of the club, and dwelling on the important part played by the Irish in building up the United States.

By a decree, given May 26, Pope Pius X. has conferred upon the College of St. Thomas in Rome, an institution in the hands of the Dominican Fathers, the title of a Pontifical University, empowering it to confer degrees in theology, philosophy and canon law, which degrees will carry with them the same privilege as those of all other canonically instituted universities.

Cardinal Gibbons, in addressing the graduates of St. Thomas College, Villanova, Pa., said: "All right-thinking men should never forget their Alma Mater, but should return to these halls as a member of one great family. You remember that Alexander gave to his teacher a sum, which equals \$1,000,000 in our money, and, besides, he always cherished the memory of his instructor. Now, I do not expect that any of you will endow your instructors with anything like \$1,000,000, but you can give them what is more valuable, the coin of a loving and generous heart."

William J. Onahan, of Chicago, has for the second time been honored with the office of Private Chamberlain to the Pope. Mr. Onahan's original appointment was made by Pope Leo XIII. and his re-appointment by Pope Pius X. was made without any request on his part, at the instance of Cardinal Satolli. There are very few Papal Cousins in this country. Mr. Onahan attracted the attention of the Holy Father by his signal services to the Church, especially as the organizer of the first Congress of Catholic laymen, held in Baltimore in 1889, and the World's Fair in 1892.

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THE FEDERATION CONVENTION

The following account of the organization and programme of the convention of federated Catholic Societies of America, taken from the Catholic Union and Times of Buffalo, will give some idea of the activity of the movement in the direction of federation. Last week we said something editorially about the activities of educationists in the United States. The account given below shows that educationists along scholastic lines have not a monopoly in this respect but that Catholic Societies generally are alert and progressive:

Next Sunday the fifth national convention of the American Federation of Catholic Societies will begin in this city. The opening services will be conducted at St. Joseph's Cathedral at 10.30 a.m. by Rt. Rev. Chas. H. Colton, D.D., in the presence of a large assembly of prelates and priests and delegates representing no less than one million and a half of Catholic citizens of all nationalities. Rt. Rev. J. F. R. Canavin, D.D., Bishop of Pittsburgh, will preach the sermon.

During the convention sessions all the important questions of the day such as "Divorce," "Socialism," "The School Question," "Indian Schools," "Libraries," etc., will be discussed and prominent speakers have been invited to deliver addresses on these subjects. It is to be regretted that the Hon. Bourke Cockran, on account of illness, will be unable to deliver his address on "Catholic Citizenship" at the Monday mass meeting at Convention Hall. However, Rev. Francis Clement Kelley, the energetic president of the Church Extension Society, has kindly consented to fill the vacancy and will lecture on "A Dream of Equality." Other speakers will be Hon. Judge D. J. Kenefick of the Supreme Court, Hon. Nicholas Gomer of Dubuque, Iowa, and Hon. Thos. B. Minahan, National President.

The musical programme at the Sunday afternoon mass meeting will be rendered by the male choirs of St. Ann and St. Boniface churches and at the mass meeting Monday evening the choir of the Church of the Seven Dolours will sing. Tuesday evening Holy Angels' choir will render the music. A social gathering has been arranged for the delegates on Wednesday at "The Villa," Main and Jefferson streets.

One of the main subjects to be discussed by the convention will be the advisability of uniting with the Federation the work of the "Volksverein" whose object is the re-establishment of Christian order in society through means as proposed by Windthorst, namely by a campaign of education. This work is greatly favored by His Holiness Pius X. If the "Volksverein" plan is adopted, the scope of the Federation will be greatly enlarged, and it is expected that in due course of time the membership of the Federation will embrace every Catholic citizen in the United States. The following national organizations will send representatives: Catholic Order of Foresters, German Roman Catholic Central Verein, Catholic Knights of America, Catholic Mutual Benefit Association, Knights of St. John, Irish Catholic Benevolent Union, Western Catholic Union, Catholic Knights and Ladies of America, Women's Catholic Order of Foresters, Catholic Women's Benevolent Legion, Young Men's Institute, Ancient Order of Hibernians, Bohemian Roman Catholic First Central Union, the Texas Bohemian Catholic Union and the South Slavonic Catholic Union. There will also be in attendance representatives of the Catholic Indian Congress, of the Catholic Association of Porto Rico, of eleven state federations and of many county federations.

Following are the officers of the national body:

President, T. B. Minahan, Seattle, Wash.; first vice-president, J. B. Oelkers, Newark, N.J.; second vice-president, Edward Feeny, Brooklyn, N.Y.; third vice-president, Geo. W. Stenger, St. Paul, Minn.; secretary, Anthony Matre, St. Louis, Mo.; treasurer, Casper Schulte, Detroit, Mich.; marshal, H. W. Merwick, Atchison, Kans.

Executive Board—Most Rev. S. G. Messmer, Milwaukee, Wis.; Rt. Rev. Jas. A. McFaul, Trenton, N.J.; Walter G. Smith, chairman, Philadelphia, Pa.; Nicholas Gomer, Dubuque, Ia.; Thos. H. Cannon, Chicago, Ill.; J. W. Fowler, Louisville, Ky.; F. W. Immekus, Pittsburg, Pa.; Peter Wallrath, Evansville, Ind.; H. N. Coulton, Tibbodaux, La.

Col. Schwartz, commanding the Buffalo Regiment, K. of St. J., has issued the following order:

Headquarters of Second Regiment of Knights of St. John, State of New York.

Buffalo, N.Y., July 17.

Order No. 44.
At the meeting of the board of officers, Jan. 3, 1906, a special invitation of his Lordship, Bishop Colton, to take part in the Catholic Federation Convention was accepted.

The following orders to escort the delegation to said convention on Sunday, July 29th, at Convention Hall, are hereby promulgated for the guidance of this regiment.

1. The field, staff, line officers, Sir Knights, band and field music will appear in full dress uniform, for street parade, July 29th, at headquarters, Broadway and Ash street.
2. First call, 1.30 p.m.; assembly, 1.50 p.m.; formation, 2 p.m. sharp.
3. The field and staff officers will report to the colonel dismounted.
4. The captains, non-commissioned staff, band and field music will report to the regimental adjutant, at the time above stated.
5. Each captain will assign his colors to the color commandery. The color sergeant to report to the regimental adjutant for assignment.
6. The regiment will march from headquarters, Broadway to Ellicott,

to Clinton, to Lafayette Hotel, to escort the delegates to Main, to Chippewa, to Delaware, to Virginia, to Convention Hall, where seats will be in reserve for the entire regiment.

7. The regiment being the only organization in the city invited for this occasion, each captain will make special efforts to have every Sir Knight of his commandery in line, to show the visiting delegation (many of whom have never seen a Catholic uniformed body), the true worth of the Knights of St. John.

By order of
Col. John L. Schwartz.
Edward Harder,
Regimental Adjutant.

NOTES

Ten prelates have thus far signified their intention to attend the convention. Many dioceses will also be represented by delegates-at-large, especially appointed by their respective bishops.

Cardinal James Gibbons writes that he joins with the Cardinal Secretary of State in his hope that the convention will be very successful.

Bishop H. J. Alender writes: "The activity of laymen in the Apostolate gives joy to the heart of the priest who, these many years, has stood alone the head and front and strong arm of effort for Holy Church, God's kingdom on earth. May God impart to this gathering of noble men the 'robur Spiritus Sancti.'"

Archbishop J. M. Farley, on the eve of his departure for Rome, expressed his regrets that he should be unable to attend the convention of the Federation. He hopes that the convention would consider Socialism and divorce. "It is a duty," says the Archbishop, "and the Catholics of the United States, as good and loyal citizens, must face the issues."

Bishop Fox of Green Bay writes: "I am heart and soul in favor of the American Federation of Catholic Societies and hope and pray that the convention will be a great success and that those at the head of societies and Catholic organizations throughout the country may realize not only the advisability, but even the necessity of joining the Federation for the public good. I have appointed three delegates to represent the Green Bay diocese."

His Excellency, Most Rev. D. Falconio, D.D., Apostolic Delegate, extends to the Federation his sincere good wishes and blessing and hopes it will be a great success.

The Archbishop of San Francisco regrets that owing to the disaster which has befallen his city, it is impossible for him to be at Buffalo. He extends his best wishes for a successful convention.

Archbishop Glennon extends his best wishes for a successful convention and if at all possible his Grace will be in attendance.

Rt. Rev. Innocent Wolf, O.S.B., Abbot, writes: "I sincerely hope and pray that the Holy Father's approval and special blessing will be incentives to make the Federation convention a great success."

TOPICS OF AN OLD-TIMER

(Continued from page 1.)

vision is made for teaching religion, we must continue to support our own schools, multiply and perfect colleges and universities already established, and others, so that the benefits of a Christian education may be brought within the reach of every Catholic child in the United States. Surely, this explicit pronouncement by a representative body of Catholic laymen ought to satisfy the most captious of our critics that Catholics are determined not to be behindhand in devotion to the cause of education. Intelligent and thoughtful non-Catholics are beginning at last to recognize the wisdom of the Church in emphasizing the necessity of religious teaching in the school.

There are abundant American testimonies in this regard. For the present, let us subjoin a chain of extracts from notable European writers bearing on the influence of the Church in various periods of her history—especially regarding the subject in question—popular education. "Europe owes its learning and its civilization to the Roman Church. It was that Church," he adds, "which powerfully assisted in forming the character and furthering the development of modern civilization."—GUITZOT: "History of Civilization."

"A slow but sure and unbroken progress of intellectual culture had been going on within its (the Church) bosom for a series of ages . . . all the vital forces and productive energies of human culture were here united and mingled."—VON RANKE: "History of the Popes."

"In the long conflict for personal freedom the Catholic Church was the special representative of progress, and it was that Church which, through its efforts and teachings, laid the very foundations of modern civilization."—LECKY: "History of Rationalism in Europe."

"The praise of having originally established schools belongs to some bishops of the sixth century (England)."—HALLAM: Introduction to "Literature of Europe."

"We have no evidence that education as commonly understood is a preventive of crime . . . Did much knowledge and piercing intelligence suffice to make men good, then Paganism should have been good, and Napoleon should have been good."—HERBERT SPENCER.

"If I am a knave or a fool, teaching me to read and write won't make me less of either one or the other."—HUXLEY.

"The very perfection of our mechanical arts absorbs the faculties and stunts the nature of those who work at them. A man who labors his ten hours a day making the head of a pin is likely to be less educated, even though he can read and write, than the mediaeval peasant who was forced to ply several trades— who

might serve as a soldier in Normandy or Ireland, who was bound to understand something of the subtle laws under which he lived, and whom the influence of the Church trained to a sense of color, music and architecture."—PEARSON: "History of England During the Early and Middle Ages."

"Education without religion would surround us with clever devils."—THE DUKE OF WELLINGTON.

"It was Christianity, a religion of a book, which for the first time introduced many of the ruder nations outside the empire, to the art of writing."—SIR HENRY MAINE: "History of Early Institutions."

"We maintain that in any one period of sixty years, in any one of those centuries which we call so familiarly 'the Dark Ages,' (yes, even in the tenth or eleventh) we engage to name more and better books as the product of the period given, than were produced in the whole 350 years from Trajan to Honorius and Attila."—DE QUINCEY.

"The growing number of youthful criminals and neglected children, and the audacious and shameful forms which the criminal spirit sometimes takes, is a serious problem to be grappled with."

"I emphasize these words because an increase of crime among the youth of a nation, where there is an elaborate and costly system of education and great material prosperity, is a sign and token of melancholy import."—NINETEENTH CENTURY, January, 1887.

Referring to the influence of Christianity and the Church, Gladstone says:

"She has marched for 1,500 years at the head of civilization, and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world; her art is the art of the world; her genius the genius of the world; her greatness, glory, grandeur and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of. Her children are more numerous than all the members of the sects combined; she is every day enlarging the boundaries of her vast empire; her altars are raised in every clime, and her missionaries are to be found wherever there are men to be taught the evangel of immortality, and there are souls to be saved. And this wondrous Church, which is as old as Christianity and as universal as mankind, is to-day, after its twenty centuries of age, as fresh and as vigorous and as fruitful as on the day when the pentecostal fires were showered upon the earth. Surely, such an institution challenges the attention and demands the most serious examination of those outside its pale."—GLADSTONE: "Studies on Homer."

"The ignorant contempt with which not very long ago it was the custom of English Protestants to speak of the theology of the Romanish (?) Church, and of the intellectual power of those who submit to her claims, is passing away. How it could ever have been forgotten that she had the undivided control of the highest European thought for centuries, and that since the Reformation she has had the allegiance not merely of blind enthusiasts and impassioned saints, but of the highest genius and the wealthiest learning, the keenest logical acuteness, incomparable sagacity, and the loftiest eloquence, is unintelligible."—The British Weekly, a leading Protestant journal.

The foregoing extracts, must, considering the character of the authors quoted, be admitted impartial statements of fact. Certainly they prove that the Church, instead of being the friend of ignorance, is the greatest foe it has upon earth.

WILLIAM HALLEY.

The Workingman and the Church

The other day at the Seabury Conference at Northampton, Mass., Mr. Frank K. Foster, chairman of the Massachusetts Branch of the American Federation of Labor, paid another tribute to the Church when he said that it alone among Christian denominations retains any influence on the laboring man. Mr. Foster had been invited to speak on the topic, "The Church and the Man Who Works with His Hands." His audience was made up of lay workers in the Protestant Episcopal Church. In his address Mr. Foster said in part:

"You ask me to inform you as to the views of the manual laborer regarding religion. Frankly and plainly speaking, I cannot answer. The organizations of labor do not meddle with the creeds of their membership. A man's faith is held to be his personal affair. Low wages affect alike Catholic and Protestant, Jew and Gentile, atheist and agnostic, and the objective point of trade union effort is so to raise the material standard of life as to qualify the individual workman for intelligent choice in all matters of personal relationship with the State, with society and with the unknown."

"So far as theological institutions are concerned, it is my firm conviction, speaking as the descendant of a long line of New England Protestants, that the Catholic Church alone has retained its old-time influence as a working factor in the life of its communicants. In this conviction I may be mistaken, but a thousand and one evidences confirm my judgment in this regard. Why this is so, I shall not even indulge in speculation. Clergymen who preach to empty pews, where workmen are not, and who have knowledge of the thoughts which crowd the capacity of the great Catholic temples of worship may answer the question to suit themselves if they can."

"It is not without significance, however, that this condition of affairs exists in our New England, once so

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absolutely under the dominion of a

theocracy as to be equalled in this respect by no country save Scotland. There are sundry and various conjectures as to the cause of this reaction. It is asserted by some that the popularization of scientific teaching has overturned the basic foundations of the Protestant faith and that there is nothing left upon which to build anew. But this theory would apply at least as strongly to the creed of the Catholic and hence does not seem to fully explain existing conditions.

"Others, again, assert that by its ultra conservatism the Protestant Church has lost touch with the men who seek work with their hands, that its policy has been shaped by, that its revenue has been derived from, those who, by virtue of station and environment, are apart from the ranks of the hand laborer; that, in brief, the influence of the 'man with the gold ring, attired in purple and fine linen,' so overshadows the interior of many of our splendid sanctuaries that the common laborer feels that there is no place for him. However much or little truth there may be in this perhaps ungracious suspicion, the fact that it exists may not be denied, and I am sure that you all agree that it should be dispelled by all worthy and dignified means."

Cardinal Moran

A member of the Australian Parliament, J. Meagher of Sydney, has been in London on a visit, and he says:

"I suppose we may claim to have in Australia the most illustrious of living Irishmen, Cardinal Moran, a churchman, a historian, and a patriot. His influence in the Southern Hemisphere is immeasurable. It is felt in every walk of life. I believe the future historian will bear me out that only for the Cardinal the Australian states would not be federated to-day."

"When federation was purely a debating society question, a conference was held in Bathurst. The Cardinal attended, and he delivered a speech which thrilled the whole continent. From that hour the federal movement began in real earnest, and the Cardinal was the centre figure. Sir Henry Pargess, who an enemy of Catholics, acknowledged in the House of Parliament the greatness of his Eminence's services, and the late federal prime minister, Sir Edmund Barton, declared that history would award the honors of the achievement to the great prelate."

"The Cardinal is not only a leader in religious, but in secular matters. His people look to him for guidance on all questions. The minister of works has often acknowledged, that, next to the state, the Cardinal is the greatest builder and the largest employer of labor in Australia. The commissioners of education recently said that his Eminence is one of the few men in Australia who have a correct grasp of the educational requirements of the people. He gives a lead to the state authorities, and at the last St. Patrick's day celebration he achieved a great triumph by a schools industrial exhibition of huge dimensions and workmanship in the arts and crafts."

"The Cardinal realized that the fact of the Irish people not having an opportunity to learn trades in the past was one of their great drawbacks, and that we live in the age of skilled labor. So he has brought technical education into the schools. Cultivation of Irish patriotism in the schools is another of the aims of the Cardinal's life, and in all the Irish celebrations the children are given the place of honor. At the St. Patrick's day celebration in Sydney this year he had over six thousand children formed into a living shamrock on the grounds, each waving a green flag and singing national songs."

"He has organized a Home Rule tribute, proposing that by a systematic collection the Irish party should be subsidized to the extent of £20,000 a year, and of that he guarantees £2,000."

"The Cardinal is now in his seventy-sixth year, but he is as vigorous and straight as a man of forty."

Seaside Excursions

The seashore, with its refreshing and invigorating salt breezes has unbounded charms for those who are oppressed with the summer heat of inland cities, so the announcement of the Intercolonial Railway in another column should be read with special interest at this particular time. The Seaside excursions advertised by the Intercolonial Railway from Montreal to the various points along the Lower St. Lawrence, to the shores of Northumberland Strait, the Bay of Fundy, and the Atlantic Coast, afford a splendid opportunity of leaving the Canadian Metropolis for a vacation at astonishingly low rates, and by the splendid through trains, the "Maritime Express" and the "Ocean Limited," leaving Montreal at 12.00 o'clock noon and at 7.50 p.m. daily, except Saturday, a fast and luxurious journey is assured, the excellence of their dining and sleeping car arrangements being unequalled on the continent. "Tours to Summer Haunts," a profusely illustrated publication, describes these resorts of Quebec and the Maritime Provinces, and can be obtained on application to the "Toronto Ticket Office, 51 King St. East, or General Passenger Dept., Moncton, N.B."

A Vicar's Impression

Rev. D. Lang, the Anglican Vicar of All Saints, Southern England, returning from a visit to Switzerland, thus describes how he found Sunday spent in Britain:

"As I went to the church at 8.30 a.m., I found the rustic path that does duty for a village street thronged with groups of men and boys, some in conversation, others sitting side by side on the roadside railing. This is probably their weekly club, where they get the chance once in seven days of exchanging family news—and smoking a pipe together. I wondered at first whether all these members of the 'mobler sex' were coming to church as when I entered the sacred building there were only women and girls present, filling up the entire left side of the church, kneeling down or sitting quietly, looking neither to the right nor left—most of them with books of devotion. Presently, however, the male part of the community began to file in in military order—each one making his genuflection and signing himself with the Holy Water—filling the right hand seats from the top to the bottom of the church and then overflowing into the space in the centre. There is no need to ask where are the men? In some parts of Christendom. As I sat there I could not help contrasting this Catholic village with Protestant Lausanne, in which it was my misfortune to have to go last year, and where most of the shops are open on Sunday, and no one seems to go to any place of worship, but to be bent on loafing about in Sunday attire!"

"The thought of 'Roman' had vanished from my mind—these people were Catholic Christians keeping their Lord's commandment on His day. Many of them had made their communion at one of the Masses earlier in the day, and all had a long and tedious journey to make before they could get home. No wonder, then, if after services some stayed behind in the village for refreshments and conviviality, yet all was quiet and without anything of disorder, and soon the village returned to its normal state. One cannot help being impressed by such scenes as this, and it is impossible not to see that instead of wanting to convert these peasants and giving them Bibles and tracts, we might take many a lesson from them in their Christian devotion and simple piety."

Chinese and Italian Clocks

The Chinese divide the day into twelve parts of two hours each. The Italians go right round the twenty-four hours, instead of having two divisions of twelve hours each as we do.