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CIL.

(MARKET)

ligion, but must go through the form of teaching it. The child is therefore exposed to the most insidious danger

child to believe.

2. Religious liberty. This new re

ligion would in fact be a new form of State church. Tae schools are now a department of civil government. It is

only the government or the Education Department that could authorize a pro-gramme of undenominational religious teaching. The heads or leaders of de-nominations would be invited to assist;

accustomed to the idea of taking their religion on government authority; and where is the government that would

religious servitude.
3. Family freedom. The family is a

teaching. Hence the new state unde-nominational teaching would be a still further encroachment on the family.

The evil results of such encroachment would not be lessened by parents consenting to it. The degeneration of

the family as an institution is degener-

ation whether parents consent or not.

between religious denominations. We do not discuss the maxim in itself. We

only note that in countries where relig

considerable section of the population

5. Fundamental Christianity. Let

within the sphere of a society; and this twofold relation—the relation of

their minds to the teaching and the re

their minds to the teaching and the re-lation of themselves to the teachers of the Gospel—was recognised by them as a matter of duty and principle." The social side of Christianity is as

fundamental as the teaching of truth, because the centre of Christianity is a

Person who draws all to Himself, and, in so far as they consent to be thus

drawn, forms them into a social body.

It was designed from the beginning that

the imparting of Christian truth was to

be inseparable from membership in the

church. The way, the truth, and the

light are inseparable. As one result

the Christian child was not to be ex-

posed to contact with insincere teach-

ers or teachers about whom the child

might be in doubt. Another result is thus clearly put by Lord Hugh Cecil: "The whole fabric of moral and re-

body that the child enters into rela-

ti n with Christian morality, theology

ary theology and devotion might be taught in an undenominational school,

but the child is by that teaching ac

out of senool hours or in after years, be reared upon the undenominational essentials of religion. I am, of course, putting into words impressions which are inarticulate in the ordinary child's

that its mora

customed to think

this twofold

THE SAN FRANCISCO RELIEF COMMITTEES.

When our Blessed Lord related the parable of the Good Samaritan, His purpose was to teach that the spiritual and corporal works of mercy-those works whereby we should aim to lessen the amount of suffering among our fellow creatures on earth-shou'd be performed indiscriminately toward those who are in need of relief, without any excep tion on account of race and creed. It was thus that the Good Samaritan dealt with the unfortunate Jew whom He found by the roadside, having been waylaid by robbers; and the command was "Go thou and do likewise."

But the San Francisco Leader has editorially thrown light upon the manner in which these fundamental truths of Christian morality have been violated in Oakland by those who from the beginning of the organization of a relief committee dispensed the relief sent to them by the public of the United States, making a discrimination against all Catholic applicants for help from means which were contributed by all for the relief of all.

The Leader states that of the many thousands who sought for relief from the Oakland Committee Catholics were systematically passed over in the disribution, wherever it was discovered that the applicants were Catholics.

The Leader admits that Oakland generously aided the distress, but in spite of this fact there were manifestations of anti-Catholic bigotry from the very beginning, "not sporadie, but general, and well organized."

That journal continues : "Almost on the first day, the constant complaint was made at the Catholic churches that Catholics were turned away from relief stations because of their creed. Men who had andertaken to minister the cup of cold materials (Christis name first demanded) vater in Christ's name first demanded the religion of the afflicted, and on learning that they belonged to the oldest church in Christendom, dashed water to

the ground before they would meet wants. This condition of affairs could not have happened anywhere else outside of hell except in Oakland. That unfortunate town has been ruled so long by a small clique of bigots, that the ordinary feelings of civilized men are subordinated to the passions of religious

That journal tells us then, that

"Two preachers noted for their antagonism to the Catholic church, antagonism to the Catholic church, Revs. Brown and Baker, undertook to boss' the distribution of relief. The big business men of Oakland, the men preminent in civil affairs, the whole membership of the Catholic church, were deliberately and of malice afore-thought excluded from the committee. The result was that Catholics, especialwomen of Italian nationality, after standing in line for hours, to get a poor dole of bread, were thrown out of line, and told to betake themselves to the

This inhuman conduct is said to have been brought about by former members of the A. P. A .- an association which, though now dead, has left behind its venom to poison the moral sense of its former members, and to injure the whole community at large.

Archbishop Riordan of the doomed city made an earnest and eloquent appeal for the sufferers, but all aid sent to him will be distributed to all, what ever may be their nationality and creed, and we strongly urge Catholics and Protestants alike to make it sure that their contributions will be given where it will do most good, and relieve most suffering. This will be the case with whatever may be sent to the probably have succeeded were it not Archbishop.

The Catholics of the United States have sent generous contributions to the fund already, and they are still taking up collections for the purpose, besides having willingly borne their share in the public contributions given by the Federal and state governments, and a vast amount of relief has thus been afforded to the distressed. The need of relief will continue for some time, though that need is constantly becoming less.

MIXED MARRIAGES.

The Young Men's Christian Associa tion of the Eastern States recently took a religious census with a view to ascertain among other matters the religious results arising from mixed marriages. Among these results, the fol lowing figures are given :

" In families where both fathers and mothers are members of different churches, only 50 per cent. of the young men are church members. the father and mother are Protestants of some denomination, 68 per cent. of the young men are church members, the remaining 32 per cent. being not members of any denomination. Where one of the parents is a Catholic, and the other a Protestant, 66 per cent. belong to some church, while the remaining 34 percent, are not members of maining 34 per cent. are not members of any church.

If these figures are correct even ap proximately, it will be seen how wisely the Catholic church acts in discountenancing mixed marriages. The children of every family should be taught by both parents, uniformly, otherwise they are in great danger of being reared with no religious principles at all.

KING ALFONSO'S MARRIAGE.

The marriage of King Alfonso to the beautiful and accomplished Princess Ena, who may be described either as an English or a German Princess, has at last taken place, notwithstanding the impotent protests sent out from the lodge-rooms of the British Protestant Association. The marriage took place in the church of San Geronimo (St. Jerome) in Madrid, the rite being performed by Cardinal Sancho, Archbishop of Toledo, and the music, which was of extraordinary grandeur, was furnished by two hundred artists. The street decorations were beautiful almost beyond conception, and bouquets of roses showered upon the royal cortege made a perfect flower garden of the streets of Madrid through which the procession passed from the palace to the church, and from the sacred edifice back again to the Palace.

Arches of most elaborate designs spanned the streets, and the joy of the people was unbounded. The population of Madrid is normally 600,000, but it is stated that in addition to the usual population there were 700,000 visitors whose sole desire seemed to be to get a glimpse of the king and the newly made queen, both of whom are highly beloved by Spanish people on account of their known amiability of character.

3. Family recedom. The ramily is a society and the fundamental constituent of civil society. Within its own sphere it needs liberty of action. The education of children is primarily a family affair. All state school systems encreach on the domain of the family.

The royal coach in which the king and queen were driven is said to be the richest in Europe, and is made of ebony, tortoise shell, gold and silver most artistically put together. The procession was a mile and a quarter long, and took an hour to pass a given point.

Everything pertaining to the ceremony passed off agreeably, and there would have been nothing to mar the pleasing effect were it not for a most diabolical attempt by an Anarchist assassin to murder the king and his bride together. The throwing of bouquets upon the newly married couple was taken advantage of to conceal the intended tragedy, till it should be enacted.

A room was rented in a large board. ing house on the line of streets which was to be taken by the procession, and it is supposed at the present moment that here were gathered a number of Anarchists with the design of assassinating the king and queen, together with such of their attendants as might be near their carriage. From the fourth story of the building a large package, apparently of roses, was dropped, but was diverted from its course by a telegraph wire. It fell, like a lump of lead, between the horses which were drawing the royal vehicle and the vehicle itself, whereupon there was a tremendous explosion which caused the death of seventeen persons, and the wounding of seventy six. Among the killed were four soldiers, a lieutenant, a policeman and two women, a child of six years and an old man of seventy. The Duke of Sotomayer was among the wounded.

The indignation of the people was so great that the culprit would have been

great that the culprit would have been torn to pieces had he been caught by the populace.

It had been stated weeks before by detectives of Italy and Scotland Yard that such an attempt at assassination would be made, but so complete were the police preparations for the king's protection that any such at the sphere of a society; and king's protection that any such attempt could not succeed, yet it would for the intervention of the telegraph wire. The death of so many, besides the wounding of a large number, shows that, carefully as the precautions were taken, a murderer who is ready to die himself in his attempt, may still do a great amount of damage, even though he be baffled in his principal purpose

The assassin, whose name is Morales, was arrested by one of the guards as he was attempting to leave the city in disguise. He shot the guard dead, and then killed himself.

THE QUESTION IN ENGLAND.

England is face to face with a crisis England is face to face with a crisis as a Christian country. Will the schools of the country be allowed to help keep the Christian religion alive in the hearts of the people? This is the question which the Government has to answer, and the problem involved does not admit of easy solution. volved does not admit of easy solution. The last Government tried to solve it, and if Chamberlain had not raised a commercial issue which made the de-feat of Balfour's Government inevitable, it is possible that a solution on the basis of denominational schools would have prevailed. Now the alternative seems to lie between secular schools, excluding all religious teach ing, and schools in which will be taught ing, and schools in which will be taught a new kind of religion, one made up of all that is common to the various Christian denominations. Advocates of the latter solution are very numer-ous. They say: since we cannot agree among ourselves on all points of relig-ion, why not have the children taught school those fundamental verities of the Christian religion on which we do agree? The opponents of this solution are also very numerous among those who still desire to see religion taught who still desire to see religion taught in the schools, and their arguments may be grouped under various heads:

1. The faith of the charten. The to which it is being subjected, that it is towards men."—Leo XIII.

is quite unaware that its mind is being solution offered by the advocates of warped in a particular direction, does not make the proselytising influence of undenominational teaching at all less "our common Christianity," as they call it, excludes all religious tests for the teacher. This is a top plank in their platform. The teacher may or may not believe in this new school reormidable."

Hence the difference between Catho licism and the proposed new State religion is not merely a difference of more and less. It is a fundamental difference of principle. Catholics have refused to consent to the divorce of of insincerity in the teacher. The mental state of the teacher, when teaching religion, may have more effect secular and religious education ; much iess can they consent to the divorce of doctrine and church membership. Nor would the citizens of any country consent to the teaching of their history and their laws being divorced from on the child for evil than any words of the lesson can have for good. The child learns to doubt by the very pro-cess which is designed to teach the patriotic feeling. - Antigonish Casket.

UP-TO-DATE "RELIGION."

Great is advanced thought and great cates thereof—in their own The advanced "religious" of today is filled with wild and thought labored exclamations, the dictatory clamors of men. It is bold and unblushing and almost would dare to prenominations would be invited to assist; but the execution of the plan would rest with the government. After a few generations the people would get accustomed to the idea of taking their on the Almighty what is His here is no religion in it and tendency is to drive what the they possess out of those duty. where is the government that would not take advantage of that idea to ex-tend its own authority? What began as an expedient would end as a chain of religious sanvitude.

and universities - aside tholic institutions — are per-with false doctrine taught by from meated whose duty should be to kingdom of God on earth. he annual dinner of the alumn Theological Seminary we find liam DeWitt Hyde, president in College, telling his hearers Dr. W whether this is a necessary encroach ment or not is not here the question. Whether justifiable or not, it is an encroachment of the state upon the freedom of the family. The teacher ceases to be the delegate of the parent to the reason expent in which he is a

religious world stands to day great, fixed gulf. It was here, but has hitherto been bridged, or concealed. On of the gulf is tradition, on the hefore ceases to be the delegate of the parent to the precise extent in which he is a civil servant. Hitherto, in most countries, this encroachment has ex tended only to secular subjects. The state has not undertaken to determine the religious teaching. That, as we are told often enough, they left to the family and the church. They preferred to exclude religion altogether from the official programme. Of course exclusion is in itself a species of interference, but is far removed from the th; one side servile repetition, other free invention; on one tation of the dead letter, on ir reproduction of the living the one side constrained as oubtful ideas, on the other joy conse to compelling ideas; on ide extraneous revelations at by miraculous credentials, on er original righteousness aptested preciated by the pure in heart; on one side passive hope of a better world hereafter, and on the other work for derence; but is far removed from the inclusion of religion as part of the state teaching. It admitted of a dual capacity in the teacher, who might still represent the parent in religious he betterment of conditions here."

Christ said to His Apostles, "Heaven

and earth shall pass away, but My word shall not pass away." To follow the word of Christ, according to the "free inventive" thought of Dr. Hyde,
"free inventive" thought of Dr. Hyde,
is "servile repetition." To cling to
an old thought is "constrained assent
to doubtful ideas." We must have novelty; we must have something to tickle the ears-words, honeyed words. 4. State impartiality. It is an admitted maxim of the modern politics that the State should be impartial as

Here we have religion—the religion of all time, the religion published by its great! Author in Judea—cast to the four winds by the president of a present-day college. Men of the destructive doctor's kidney "may mock at the ancient tradition," but it has come down throughout all the ages and is the only note that in countries where religion has been deeply divided for centuries, this attitude of the State is but the expression of fairplay. Now, the proposed undenominational solution of the school question as a complete reversal of the maxim in question. It favors the denomination which believes least and places a heavy burden on such as believe most. Suppose. down throughout all the agos and is the same yesterday, to day and forever. It is that of St. Peter and St. Paul: it is that whose followers have been cruelly treated and persecuted as was its Divine Founder: it is that which has ever had to struggle with difficulties on every hand, but which will stand to the consummation of the world, for our Saviour has said so, and no den on such as believe most. Suppose, for instance, that the Jews were a or our Saviour has said so, and no for our Saviour has said so, and no human power can change or destroy. "Stand fast," says St. Paul, "and hold the traditions which have been taught, whether by word or epistle."

The president of Bowdoin is also dissatisfied with the college—Protestant college, of course—of to-day. He says: of England, and that, to get a common religious programme of teaching, it is decided to exclude the New Testament. decided to exclude the New Testament. Christians and Jews are agreed in holding to the Old Testament. The object might be to get at something held in common for the sake of religion in general; but the effect would evidently be to favor the Jews.

nuine and interesting for them to do genuine and interesting for them to do;
While the strong and vigorous majority
of the boys go straight to the bad,
there will be a feeble remnant who
feebly swallow the pre-digested intelctual food offered them, and, for the sake of its sugar-coating of prizes and scholarships, profess to like it. Out of the most feeble in this weak minority the candidates for the ministry are chosen. They have never done a bit of original thinking or independent acting in their lives "

their lives. This may be the condition of affairs at Bowdoin; but we do not believe it ap lies to the generality even of non-Catholic colleges. The graduates of these institutions prove the contrary. cores upon scores of college men have to be original broven themselves to be original ligious instruction given in the church is founded on the ideal of membership of a body. . . . According to the Catechism, it is as a member of a

still stick to tradition.

As applied to Catholic colleges the octor's remarks are absolutely non-ens cal: they are brutally blasphemous. loctor we cal: they are brutally biaspnemous. We commend to the "progressive" president of the Maine institution the words of St. Francis: "Where there is patience and humility there is neither anger nor worry. Where there is charity and wisdom there is neither fear nor ignorance. Where there is poverty and joy there is neither cupid-interner, avaries. When there is quiet in the avaries. When there is quiet ity nor avarice. When there is quiet and meditation there is neither solici-tude nor dissipation. Where there is fear duties, its religious beliefs, and its prayers are obligations altogether in-dependent of whether it does or does of the Lord to guard the house the enemy cannot find a way to enter. Where there is mercy and discretion not belong to a religious body and whether it has or has not been bap-tised. Membership of the church and there is neither superfluity nor hard-hearteiness."—Catholic Union and its consequences, the whole idea ex-pressed in the words of the Catechism which I have quoted, are treated as something secondary and non fundamental, as a superstructure which may, out of school hours or in after years,

"We consider, indeed, that nothing will tend to arouse the minds of Catholics to profess openly the faith, and to practice the virtues worthy of the Christian name than increasing among the large and worship of the he people the love and worship of the mind, or, rather, I am describing an educational effect of which the child is Holy Eucharist." On the same occa-sion the Holy Father said that "Christ

NOTES FROM NEWFOUNDLAND.

BY TERRA NOVA.

To the editor of the CATHOLIC RECORD As it is now some time since any notes from your Newfoundland correspondent appeared in your paper some items of ecclesiastical news from Newfoundland may have some interest for your many readers. Your esteemed paper has a wide circulation amongst the Catholics of the ancient colony: and its many readers here have, I am sure, missed the articles of local interest that formerly found a place in the columns

the articles of local interest that formerly found a place in the columns of the Record.

In common with all the Catholics of the Dominion of Canada, the news of the Dominion of Canada, the news of the death of the distinguished Archbishop of Halifax was received in New foundland with the profoundest regret. Archbishop O'Brien, though not a frequent visitor to our shores, was well known by repute to the Catholics of the colony. He was associated in our minds with one of the greatest events in our ecclesiastical history—the consecration of the first native Bishop of Newfoundland. On the elevation to the episcopate, in 1892, of the present Archbishop of St. John's the sermon of the occasion was preached by Archbishop O'Brien—a discourse replete with learning, and couched in that majestic and graceful language of which the late Archbishop of Halifax was such a master. The memory of that discourse, delivered to a crowded congregation in the cathedral of St. John the Baptist, St. John's, will not soon pass from the minds of those who were privileged to hear it. It was most fitting that the Archbishop of St. John's, the fellow-student in the world-re nowned University of Propaganda, and the life-long friend of Archbishop O'Briea, should have been selected to nowned University of Propaganda, and the life-long friend of Archbishop O'Brien, should have been selected to preach the panegyric of the deceased Prelate. The discourse of Archbishop Howley, preached at the Month's Mind in Halifax on May 26th, was in every respect worthy of the occasion: it was a learned and loving tribute to the memory of a dear personal friend, and memory of a dear personal friend, and a distinguished prelate of the church. The sermon, which was published in the local press and widely was dear to the

The sermon, which was published in the local press, and widely read here, was regarded as one of His Grace's most masterly and graceful discourses.

Archbishop Howley, after the conclusion of the Requiem services in Halifax, made a brief tour of some of the Candian and American cities. It Halifax, made a brief tour of some of the Canadian and American cities. It is earnestly hoped by His Grace's de-voted people that he will derive con siderable benefit from his short vaca-tion, as he had been slightly indis-posed at Easter, owing, no doubt, to the fatigue and exertion caused by his unwearying pastoral labors during

Lent.
The resignation of Right Rev. Ronald MacDonald of the diocese of Harbor Grace, which event has recently been an nounced, came somewhat as a surprise. Grace, which event has recently been an nounced, came somewhat as a surprise. His Lordship was known to be in poor health before his departure for Rome to make his ad limina visit to the tombs of the Apostles. It was hoped, however, that his absence from the colony during the severely trying months of winter, and his sojourn in the more genial climate of the south, would have the effect of restoring him to health. Evidently such has not been the case, as His Lordship has—reluctantly, we may be sure—abandoned the government of his diocese, finding his health unequal to the task. His Lordship has for upwards of twenty five years ruled the diocese of Harbor Grace, and it must assuredly be a source of pain and resured to the time the health has hear forced to assuredly be a source of pain and regret to him that he has been forced to sever his connection with the people of and the traditions which have taught, whether by word or epistle."

The president of Bowdoin is also dissatisfied with the college—Protestant college, of course—of to-day. He says:

"The College of Tradition has a fixed curriculum composed mainly of dead languages and changeless mathe matics. On top of it is placed a course of Christianity, aiming to prove by what is found in the world a God Who never can be found outside it, and to confirm the student in the childish views of religion he brought with him from the nursery.

"Of course, all the virile, vigorous to Course, all the virile, vigorous believed will not be very long designed to assist the principle of the time as his successor has been appointed—an event which it is believed will not be very long designed to assist the principle of the diocesan clergy will be surely this, for his well beloved and the principle of the diocese of Harbor Grace until such time as his successor has been appointed—an event which it is believed will not be very long designed to assist the principle of the diocesan clergy will be surely this, for his well beloved will not be very long designed to assist the pain of separation for His Lordship it work and in as much as I cannot be present at his home in Nova Scotia always held a foremost place in His Lordship's affections, like the pain of separation for the diocese of Harbor Grace until such time as his successor has been appointed—an event which it is believed will not be very long designed.

"Of course, all the virile, vigorous believed will not be very long designed to assist the bishop O Connell of Boston says:

"The College Or Tradition has a fixed that the remaining his home in Nova Scotia. If anything can lessen the pain of separation for His Lordship it was you and the missionaries every and in as much as I cannot be present at wish you and in as much as I cannot be present at wish you and in as much as I cannot be present at wish you and in as much as I cannot be pixed at The Third Missionary Conference, and in as mu

for the centennial celebration of the Benevolent Irish Society—which event has been fixed for next July. This venerable institution has just completed the hundreth anniversary of its estab-lishment. It was founded in St. John's in 1806, during the episcopacy of Right Rev. Bishop O'Donel, the first Bishop of Newfoundland. "The object of the society," writes Archishop Howley in his ecclesiastical history of Newfoundland, "was twofold — benevolent or his ecclesiastical history of herevolent land, "was twofold — benevolent or charitable, and intellectual or educa-tional." Those who have studied the history of the society since its found. ation know how faithfully and with what magnificent results these objects have been striven after during the century been striven after during the century of its existence. Its work in the cause of Catholic education is worthy of special praise. The building of St. Patrick's schools and the introduction of the Irish Christian Brothers was the beginning of a new educational era in Newfoundland. The excellent, well-series and prefeatly modern schools Newfoundland. The excellent, wolf-equipped and perfectly modern schools of the Brothers in St. Patrick's hall and Holy Cross, Riverhead, afford educational facilities for hall and hall and Holy Cross, Riverhead, afford educational facilities for more than eight hundred pupils. Notwithstanding, the accommodation is insufficient. It was therefore decided last year to commemorate the centenary of the society by the erection of a new ming which would provide school facil. wing which would provide school facil ities for four or five hundred more boys. The new wing, known as "The O'Donel Memorial Hall," is now practically completed at a cost of about \$20,000. With the completion about \$20,000. With the completion of this addition to St. Patrick's Hall ample educational facilities will be provided for all the Catholic boys of St. John's who do not aim at a higher or professional training. The Education given in these schools is practically free, and hence is a priceless, boon to free, and hence is a priceless boon to the youth of St. John's. All this great work has been initiated and carried to completion under the inspiration and with the guidance and active assistance of the Benevolent Irish Society. The work of the society in the cause of short of miraculous.—New World.

Catholic education is gratefully appreciated by the Catholics of St. John's. Last year when sub-criptions were solicited for the new wing contributions came from all sides with magnificent liberality and wonderful rapidity, thus testifying to the public appreciation of the society's efforts. In a comparatively short time—not more than a few weeks—the subscriptions had reached the grand total of \$10,000, thus enabling grand total of \$10,000, thus enabling the society to begin building operations immediately. On the completion of its centenary the Irish Society received the congratulations and good wishes of all classes in the community, irrespecall classes in the community, irrespec-tive of denomination. It is sincerely to be hoped that this great institution may for many years "go on prosper-ously and reign," continuing its phil-anthropic work, assisting and co-oper-ating with the church and its pastors in their great work of spreading re-ligious knowledge and education amongst the youth of Newfoundland.

amongst the youth of Newfoundland.

In a subsequent communication, with your permission, I hope to be able to give a full account of the centennial celebration to be held in St. John's next Jaly, as well as a more detailed review of the society and its work during the content of the society and its work during the content of the society. ing the century of its existence.

A REMARKABLE MISSIONARY GATHERING.

All the religious orders in the country will be represented at the Washington Conference of Missionaries which will be in session at the Apostolic Mission House during the coming week. Among the Benedictines who will be present are Rev. Osmund Wiesneth from St. Bernard's Alabama; Rev. Vincent Montalibet and Rev. Justin Mirat from Sacred Heart Abbey, Oklahoma. The Passionists will be represented by Father Navier Sutton and by Father Valentine. The Lazarists will be present in the person

Lazarists will be present in the person of one of their foremost Missionaries, Father McDonald, and probably there will be others of the same body. The Josephites will take part in the Conference by sending Rev. Thos. J. Duffy to read the paper on the "Negro in America," and there will be other members of that Community present. The Dominicans from the beautiful college of the Immaculate Conception will be present in great numbers; so too the resent in great numbers; so too Franciscans will come from Mount Sepulchre. The Jesuits were repreented at the last Conference by a num ber of their priests from Washington, particularly by the Veteran Missionary, Father McCarthy. They will enjoy the same privileges during this Conference. The Holy Ghost Fathers are deeply interested in the mission work and their provincial, Very Rev. Fr. Zielenbach, will attend the Conference before he sails for Europe. The union of all the religious orders of the country is one of the most remarkable features of this the most remarkable leatures of this gathering. There is one great compelling ideal in the church of God, and about its standards every worker gladly assembles. This is the Missionary ideals. Men who are consecrated to the service of God forget all other differences, whether it be of race or of work, when the question of the best means of bringing the non Catholic into the church of God is to be considered.

While there will be none of the Bishops present on account of their numerous engagements at this time of the year, still they have commended the work in the most remarkable way. Archbishop Ryan says that: "It is very evident that the time has come for this particular kind of missionary work, and that God will continue to bless it if we do our part." Arch-bishop O Connell of Boston says: "I

Bishops but the diocesan clergy will constitute an integral part of the Conference. There are over a hundred of the diocesan clergy who are now actively engaged in mission work, and this has been the growth of but ten years; and even now this vast mission-ary movement that has for its purpose to make Catholic thought dominate the American life is only in its infancy.

Another ten years will see a host of missionaries from every side and from every rank vieing with each other in their efforts to reach out for the non-

Catholic people.

The laity will be represented by some

thoughtful men.
The duty of this remarkable gathering of next week will be to co ordinate the various missionary efforts and to organize the energies of all who are engaged in the work.

CATHOLIC NOTES.

A meeting of the Oblate Fathers, of the Province of Texas, was held in San Antonio recently. The Provincial, Very Rev. H. A. Constantineau, O.M.I.. D. D., will leave shortly for Rome to attend the General Chapter of the Oblates.

Mrs. Catharine Donovan, the dressmaker who died at Lakewood, N. J., recently, left a will by which she disposed of \$36,000 for religious and charitable purposes.

Miss Katherine O'Conor, niece of Rev. J. F. X. O'Conor, S. J., professor of philosophy at Fordham University, received the veil as a novice of the Madames of the Sacred Heart at Kenwood, Albany, N. Y., May 6. Among the near relatives of the novice are a Bishop, a Jesuit, and fourteen nuns of the Sacred Heart.

No priest, even when his life is in