

CH. TREATY.

...tion between  
...treaty was signed  
...Wednesday, Oct.  
...treaty, the British  
...Foreign Affairs,  
...French Amba-  
...Government, and  
...fact. The treaty  
...conventions were  
...29th July, 1899,  
...of interna-  
...the high con-  
...make agree-  
...permanent Court  
...ed at the Hague  
...they are unable to

...this provision the  
...governments agree  
...tribunal all dif-  
...order which relate  
...of treaties which  
...the two high con-  
...which they cannot  
...vided such matters  
...interests, or the in-  
...of the two con-  
...that they do not  
...of a third power.  
...is to be brought  
...of Arbitration, a  
...signed setting  
...ject under dispute,  
...of the arbitra-  
...to be observed as  
...tion of the arbitra-  
...procedure.

...remain in force for  
...on for years past  
...dispute between  
...and, a consider-  
...feeling was aroused  
...the English Channel

...occupation of Egypt  
...and the practical  
...Canal, which the  
...not secured, was one  
...of the high-handed  
...France extended her  
...which was regarded  
...British possessions  
...India, and the move-  
...in Africa for the  
...pective possessions  
...were also sources  
...to each power. The  
...by the French peo-  
...enger and the Boers  
...gry feelings, and the  
...in which a British  
...from the French flag at  
...ing for it the British  
...self precipitated a  
...two countries, which  
...ly by the great for-  
...by both sides in the  
...course which followed

...of the people of New-  
...maintenance by France  
...her rights on that  
...strain, and at more  
...was feared that from  
...causes a war between  
...might suddenly break

...as assumed as settled  
...ances existing between  
...will be settled by arbi-  
...the terms of the new  
...vers of peace will be  
...will be the case.

...that any one of the  
...enumerated is of a  
...included among sub-  
...val interests or  
...and honor of the two  
...is to be hoped that  
...in regard to all the  
...ute will be finally set-  
...icable negotiations or  
...ribunal. The peaceful  
...on the 14th inst. is a  
...this will be the case.

...INVERSION.

...byterian minister, Rev.  
...recently joined  
...his Presbytery  
...the matter, and in ac-  
...ditional usage in ac-  
...ally called to make an  
...prolia persona, but Mr.  
...present there was  
...he was called at the  
...times, but there was  
...was told that the Pres-  
...answer; and when he was  
...would be solemnly de-  
...Ministry once more  
...mind, one towards another according  
...to do as they liked.  
...with this account the  
...who communicates it to  
...tells the following

...Doyle, a widow, who re-  
...of her husband, re-  
...grave and called aloud:  
...shall I marry?" (No  
...Doyle, shall I marry?"  
...Tom Doyle, shall I  
...Doyle, silence gives  
...the widow acted accord-  
...Freeman's Journal.

...reason why some persons  
...with is that they do not  
...for, for if they took to re-  
...ould have to mend their

THE FIRST ENCYCLICAL OF PIUS X.

CONTINUED FROM FIRST PAGE.

will obey not just but law; reverence and love will be deemed a duty toward those that govern, "whose power comes only from God" (1)-(1, Rom. xiii, 1). And then? Then, at last, it will be clear to all that the Church, such as it was instituted by Christ, must enjoy full and entire liberty and independence of all foreign domination; and we, in de- manding that same liberty, are defend- ing not only the sacred rights of religion, but also consulting the common weal and the safety of nations. For it continues to be true that "piety is useful for all things" (2)-(2, 1 Tim. iv, 8)—when this is strong and flourish- ing the people will "truly sit in the fullness of peace" (3)-(3, Is. xxxii, 18).

May God, "Who is rich in mercy" (4, Ephes. ii, 4), benignly speed this restoration of the human race in Jesus Christ, for "it is not of him that will- eth, or of him that runneth, but of God that showeth mercy" (5), Rom. ix, 16). And let us, venerable brothers, "in the spirit of humility" (6), with con- tinuous and urgent prayer ask this of Him through the merits of Jesus Christ. Let us turn, too, to the most powerful intercession of Divine Mother—to obtain which we, the day appointed es- pecially for commemorating the Holy Rosary, ordain and confirm all our pre- decessors' prescriptions with regard to the dedication of the present month to the august Virgin, by the public re- citation of the Rosary in all churches; with the further exhortation that we invoke as intercessors with God the most pure Spouse of Mary, the Patron of the Catholic Church, and the Holy Princess of the Apostles Peter and Paul.

And that all this may be realized in fulfillment of our ardent desire, and that everything may be prosperous with you, we invoke upon you the most bountiful gifts of divine grace. And now in testimony of that most tender charity wherewith we enhance you and all the faithful whom Divine Providence has entrusted to us, we impart, with all affection in the Lord, the Apostle Bless- ing to you, venerable brothers, to the clergy and to your people.

Given at Rome at St. Peter's on the 4th day of October, 1903, in the first year of our pontificate. PIUS X.

UNITY IN THE PARISH.

NECESSITY OF HARMONY IN CHURCH CONGREGATIONS.

By Rev. John F. Noll.

If God is so interested in His Church as He assures us He is, then there is nothing graver on earth in His eyes than a congregation whose members work in unity and harmony for His greater honor and glory, and surely nothing more displeasing to Him than opposition between priest and people or a want of harmony otherwise. St. Paul tells us that "God is not the God of dissension, but of peace," and gives this warning: "Be careful to keep the unity of spirit in the bond of peace." Christ pronounces a blessing on the peace-maker and consequently a curse on the peace-breaker: "Blessed are the peace-makers for they shall be called the children of God." Yet in almost every congregation, we find the discontented parishioner; some who are chronic fault-finders. This should not be. If the priest means well, or if most of the people are in favor of a certain action, let others suppress their ob- jections and join in to promote harmony and unity.

You must consider God's Providence. He often permits things to occur in a parish which are not pleasant, but He wants to try the people's faith and their love of Him. We show our love for God when we are willing to put up with hard and disagreeable things for His sake. There are two sides to every question. You may have lots of fault to find with the priest or with other people in the parish, but don't take it on God, for He certainly finds more reason to complain about your be- havior towards Him. Remember, above all, that no priest is certainly in the Catholic Church, and you go to church not for the priest's sake, but to give worship to God and to do good for your own souls.

The Catholic Church to-day is the same in make-up as it was during the days of the Apostles; so the words ad- dressed by St. Paul to the congrega- tions he organized, will apply most fittingly to the people of every parish and show at the same time how much he prized unity and harmony among the parishioners:

1. "Now I beseech you, brethren, by the name of our Lord, Jesus Christ, that you all speak the same thing and that there be no schisms among you."—1 Cor. i, 10.

2. "Fullfill ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment."—Philipp II, 2.

3. "Be ye of one mind in the Lord."—Philipp II, 2.

4. "Stand fast in one spirit, with one mind laboring together, for the faith of the gospel."—Philipp II, 27.

5. "And his prayer for a parish was: 'Now the God of patience and of comfort grant you to be of one mind, one towards another according to Jesus Christ, that with one mind and one mouth, you may glorify God.'"—Rom. xv, 5.

How well does this sound?

6. "All the multitude of believers had but one heart and soul."—Acts iv, 12; but how terrible this from St. Paul:

7. "Now I beseech you, brethren, to mark them who make dissensions and avoid them."—Rom. xv, 17.

In all his utterances St. Paul was in- spired by God, so his words show how God Himself must love and bless a peaceable congregation, but how He must abhor and keep His blessings from a dissident parish.—"Kind Words from your Pastor."

Duty without piety is meat without salt but piety without duty is salt without meat. Let pious gluttons look to it.

NON-CATHOLIC MISSIONS.

The Missionary.

The coming of the summer months put an end to my regular non-Catholic missions. It seemed too long a time to wait till September should come again, with its cool nights, to resume the lec- tures, and I determined to do some- thing to bridge over the interval and keep running the steady stream of con- versions. I had gone back to parish work for July and August, and I met, as every priest meets in every parish, a number of good young women whose joy it is to do for the Church everything in their power. Pious, full of zeal, they seem to have room in their thoughts only for God and His Church. Why could I not use them to bring me con- verts?

There are many non-Catholics with- out any church affiliations, who are liv- ing more or less directly under Catho- lic influence; husband or wife is a Catholic; working companions are Catholics; neighbors in the great tenements are Catholics, and these are often bound by the closest ties of friendship or familiar acquaintance. Experience led me to know that there are many non-Catholics who are hun- gry for some kind of religion, and who are only waiting for some one to take interest enough in them to make known to them what they ought to believe, to accept it. Converts have told me that they would have entered the Church long before they did had they any Catholic friend to tell them how to go about it. They were shy, and the priest seemed so different from every other man that they needed some one to introduce them. Unfortunately, it often happens that their Catholic ac- quaintances are affected in the same way, and allow many a golden oppor- tunity of spreading the faith to escape them.

So here was the field, and I picked out three of the zealous young women; I could have had more, but I thought three enough for the experiment. I showed them the field and told them what could be done with it. I asked them to make a list of their non-Catho- lic acquaintances in their own neigh- borhood with whom they are brought into frequent contact and instruct them themselves, till they led them to con- viction, and then to bring them to me. I also told them that there are many adult and working boys and girls, Catholics born and baptized, who have been neglected through one reason or another, and have never made a con- fession nor their First Communion. I told them that they could prepare such converts for the sacraments. I better than their pastors, because they are ashamed to come to them, and feared to be put on the level of little children in a catechism class. 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