24 1903

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NVERSION

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Doyle, a widow, who re-Doyle, a widow, who re-ory of her husband, re-osal of marriage. She grave and called aloud: shall I marry?' (No shall I marry? 'a chan Doyle, shall I marry?' 'Yom Doyle, shall I gain no answer). 'Well, Doyle, 'silence gives the widow acted accord-Freeman's Journal.

ason why seme persons aith is that they do not e, for if they took to reTHE FIRST ENCYCLICAL OF

PIUS X.

will obey not lust 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 dearly a little of the state of the s CONTINUED FROM FIRST PAGE. 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 dominion; and we, in de-manding that same liberty, are defend-ing not only the sacred rights of ing not only the sacred rights of religion, but are 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, I. Tim. is useful for all things (2)—(2, 1. Tim. iv., 8)—when this is strong and flourishing 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 willeth, or of him that runneth, but of God 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 continuous and urgent prayer ask this of Him through the merits of Jesus Christ. Let us turn, too, to the most powerful intercession of the Divine Mother—to obtain which we, addressing to you this obtain which we, addressing to you this letter of ours on the day appointed es-pecially for commemorating the Holy Rosary, ordain and confirm all our pre-decessor's 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

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 intrusted to us, we impart, with all affection in the Lord, the Apostle Blessing 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 grander 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 breaker: 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 If the priest means well, or if most of the people are in favor of a certain action, let others suppress their objections 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. question. You may have lots of fault to find with the priest or with other people in the parish, but don't "take it ome on God," for He certainly finds more reason to complain about your better the great unchurched mass of non-Catholics, by methods peculiarly their own. A permanent band of lay visitors to every son lawyest that I will pray havior towards Him. Remember, above all, that no priest is 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

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 congregations he organized, will apply most fittingly to the people of every parish and show at the same time how 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. -I. Cor. 1. 10. "Fulfill ye my joy, that you be of

one mind, having the same charity, being of one accord, agreeing in sentiment.

3. "Be ye of one mind in the Lord."

—Philip, I. 2.

4. "Stand fast in one spirit, with

one mind laboring together, for the faith of the gospel."—Pailip. I. 27.

And his prayer for a parish was:

5. "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.

How well does this sound?: " 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. xvi. 17.
In all his utterances St. Paul was inspired 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 disunited 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 month 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 conversions. 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 adiliations, who are living more or less directly under Catholic influence; husband or wife is a Catholic; working companions 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 acquaintances are affected in the same way, and allow many a golden oppor-tunity of spreading the faith to escape

So here was the field, and I picked out three of the zealous young women I could have had more, but I though 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-Cath-olic acquaintances in their own neighborhood with whom they are brought into frequent contact and instruct them themselves, till they led them to conviction, and then to bring them to me. I also told them that there are many adults and working boys and girls Catholics born and baptized, who have been neglected through one reason or another, and have never made a confession nor their First Communion. I told them that they could prepare such 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. My three apostles were workingwomen, and after their hard day's work they spent their evenings looking for the sheep. It was a thickly populated parish and they had no trouble in find-ing them. They organized catechism sheep. classes in their own homes, they in structed those who were ashamed to come to a catechism class, individually They were enthusiastic apostles, and felt for the first time in their lives that they were really working for their neighbor's salvation. They worked for two months and brought the fruit—eight converts and forty-five adults for First Communion. Some of them were married and had never made their first confession; some were old enough to marry; many of them were Italians and Bohemians, who were under no parochial influences, or rather who had not responded to the ordinary parochial influences. They had only touched the rim of the field, and are still at work reaping harvest for God. Who is the man or woman, priest or layman, who will organize the work of Lay Parish Missionaries? The laity can reach crowds of people a priest cannot pos-sibly reach; they can carry the gospel into places into which a priest could never find entrance; they could attract souls, bad Catholics and non-Catholies,

and zealous persons ready for the ask-A BERO PRIEST.

so great a harvest that I will pray every day till it be accomplished, and

there are thousands of earnest, prudent

Last winter Father Thomas F. Marin of Pittsburg went among a number of people of his parish who were ill of small pox, contracted the disease and died. A monument has just been raised to the young priest's memory, with ceremonies which were thus de-scribed in the Pittsburg Observer

"Beautiful and impressive was the well-deserved tribute tendered on Sun-day afternoon to the memory of Rev. Thomas F. Martin, the assistant priest of St. James' church, West End, who died a few months ago as the result of small-pox, contracted while ministering to the spiritual welfare of a member the church. In the priest's lot in of the cource. In the priests for in St. Mary's cemetery there gathered fellow-workers of the dead priest, mem-bers of the congregation, little singing girls and host of friends—all of whom participated in dedicating a monument to one who gave his life in the perform-

ance of his sacred duty.
"About two months' ago there wa an outburst of feeling on the part of the dead priest's friends that his last resting-place should be marked in such a manner as it deserves. There was no house-to-house subscription gathering. ncuse to house subscription gathering. The idea was no sooner mentioned than \$800 was raised, sufficient to pay the expenses of erecting a suitable monument. Several weeks ago the monument, which is of white granite, surmounted by a granite cross, was made, and last week it was removed to the

cemetery and pisced over the grave.
"More than three thousand people than three thousand people gathered about the priest's burial plot in the cemetery, a large number of these being members of the church in which the young priest had officiated."

I beg of you to believe me when say there is no happiness in this world, no salvation in the next, without constant prayer.

A DESERVED REBUKE.

One of the Syrucase (N. Y.) daily papers publishes the following item:
"Right Rev. Bishop P. A. Ludden administered a public rebuke to a well-known business man in a barber shop the other day. The man allowed his political ferver to get the best of him. and, his ordinary vocabulary not being sufficient for the occasion, resorted to profanity of a vivid type. Just as he uttered one of his most forcible expressiors, the Bishop entered. He turned directly to the blasphemer and said

sternly: "What kind of lauguage is that to use in a decent man's place of business? It is not fit for the street, much less a place of this kind. You ought to be ashamed of yourself, sir.'
"The offender stood for a moment as

if not sure whether he had heard aright Then catching the look on the faces of those in the shop, he grabbed his hat and departed without another word."

If this incident is not true, it is well invented. Upon its face it does not look to be unlikely We can well imagine that gravely indecorous language, used in the presence of a Bishop, would meet with this sort of rebuke. It would be well if the example were followed by all Christians. Profanity should be a very offensive thing in the hearing of a man who respects his God and his religion. We Christians are not supposed to go around with a chip on our shoul-ders, but when offensive things are ders, but when offensive things are forced upon our sight or hearing, we owe it to our manhood to assert ourselves .- Catholic Citizen.

NUNS' NOBLE REVENGE.

The nuns who have been so vilely treated by M. Combes and his government have a fashion of their own of taking their revenge, writes the Paris correspondent of The London Monitor and New Era. On the occasion of the outbreak of the bubonic plague at Marseilles, a couple of weeks ago, sanitary measures of the greatest severity had to be taken. The Ste. Marguerite hos-pital was transformed into a special plague hospital, and a number of nurses were ordered for service at that hos-pital. All the nurses of Marseilles reused to obey the order, and the authorities were in the end compelled to apply to the Bishop of Marseilles, Msgr. apply to the Bisnop of marselines, Magri-Andrieu, for nuns for service in the plague hospital. Msgr. Andrieu selected eighteen among a large num-ber who volunteered and placed them at the disposal of the prefect and of the hospitals committee. In order to appreciate the significance of the incident, one should know that a fortnight before the same municipal hospitals committee had voted the expulsion of nuns from the hospitals of the city. It will also be remembered, no doubt, that Msgr. Andrieu is one of those dangerous clerics whose stipend the Government has lately seen fit to confiscate!

REUNION AFTER 53 YEARS.

SROTHER AND SISTER MEET AT LORETTO BROTHER AND SISTER MEET AT LORETTO CONVENT, GUELPH.

Toronto, Ont., Oct. 14.—After a separation of 53 years, during which each mourned the other as dead, Michael Brophy, of 430 Queen street east, Toronto, met his sister.

In 1850 Catherine Brophy, then 19 years of age, accompanied by two other younger women. left her home in Kilk-

years of age, accompanied by two other younger women, left her home in Kilk-enny, Ireland, for America. No tidings of the absent one came to the Brophy home, but this was not an unusual experience in those days to those left on the old homestead in Ireland.

A year went by—two, three, and then Michael Brophy, four years youngthen Michael Brophy, tour years younger than his sister, decided to join the army. He went to the Crimea, and fought through several engagements there. He received several medals. Michael then turned his face towards Canada, and arrived in Toronto 33 years ago. He had long since given up his sister as dead.

In Toronto Mr. Brophy was enabled to establish a comfortable nome. He married and raised a large family.

Twelve years ago he secured a position as gardener at Loretto Abbey, Wellington Square. There he has since been to establish a comforta constantly engaged. A few months ago these was illness in his family, and talking with one of the Sisters of the abbey she remarked that one of the members of the community was named Brophy Thoughts of his long-lost sister came to Michael, but the half-century of silence drove out of his mind any idea

that she was living still.

A few days ago Mr. Brophy was passing through the gardens of the abbey, ing through the gardens of the abovey, when from a group of Sisters who were conversing he heard the question, "Why don't you ask Michael?" Michael was thereupon asked all about nis home in Ireland, the names of his father and mother and the year his sis-ter Catherine left for America. The community files were then consulted, and revealed the fact that the family record of Catherine Brophy, who en-tered Loretto Convent Forty-Eight years ago and assumed the name of Sis-ter Borgia was identical with that of Michael Brophy. Sister Borgia, who had beer stationed

in Guelph for some time, was communicated with and her recollection and family history confirmed the belief that the tall gray-headed, soldierly-looking man whome she had of on seen working in the abbey grounds at Toronto was none other than her brother.

The reunion took place at Loretto Convent, Guelph on Monday.

Mass in the Open Air in France.

"The religious whose chapels have been closed have begun in Paris to celbeen closed have begun in Faris to cerebrate Mass in the open air. The congregations have been very large, and, quite contrary to Catholic customs, have been applauding the sermons. Those have been stirring ones, persecution having in this case given more freedom or more daring. The persons present at Mass are admitted by ticket, and it is noticed that the men are massed significantly around altar. -The Messenger.

THE MOST EXCELLENT PRAYER.

Not long ago we had occasion to call attention to a prayer of wonderfully promised properties to all those who would comply with its requirements. We endeavored to show how these latter marked it as plainly spurious and reminded our readers to confine and reminded our readers to confin themselves to the recitation of those prayers found in approved prayer prayers found in approved prayer books. If these were said intelligently and with proper devotion there wil follow desired results.

But do people pray after such fash ion? In many cases we fear they do not. Take, for example, that most excellent of all prayers, the Our Father. Have you ever observed how you repeat it in private? Have you noticed how it is answered aloud by congrega-tions? Have you noticed the distractions? Discovered the lips sounding the words while the heart and mind were set on other matters? Who can hope that praying after such fashion fulfills the law or is pleasing to God? Who should anticipate a response to

such petition?

And yet this is the greatest of all Greatest because God Himself prayers. is its author. The most excellent be-cause it contains all things essential to soul and body that we can ask from God. So concise and so plain that there are none so ignorant who cannot comprehend it. Yet withal it is so complete, for in it is contained all belief, all hope, all love. It is the foun-dation stone of faith. From it must emanate all other prayers to possess

any property of virtue.

Such being the case, all should have
a perfect understanding of it. All should be familiar with the meaning of the petitions which it contain. In no other way can there be appreciation of its value. Moreover, it should be re-peated with attention and devotion. In this manner alone can we give glory to God by it and secure for ourselves the things for which we pray and hope to secure through its recitation. Church Progress.

THE QUESTION-BOX ANSWERS.

BY BEV. BERTRAND L. CONWAY, C. S. P.

Catholic Book Exchange. Father Bertrand Conway has collected from many sources the questions pro-posed by non-Catholics at the missions given by the enterprising Paulist Fathers to those earnest soekers after truth who are outside the true Fold of These questions cover Christ. entire field of religious truth, and deal not merely with dogmas as such, but with many points of history and of church discipline. The answers are, in enuren discipline. The answers are, in the very large majority of cases com-plete and conclusive. It is no exagger-ation to say that every Catholic and every non-Catholic in the English-speaking world will find the book both interesting and instructive and we interesting and instructive, and we trust that the leading members, both among clergy and laity, will spread the book generously and unsparingly.—
Donohoe's Magazine.

For sale at the CATHOLIC RECORD

Office. Price 20 cts.

FOR CHRIST'S SAKE.

A CATHOLIC SOCIAL CRUSADE.

Father Cuthbert, O. S. F. C. -London, Eng. Catholic Truth Society. II.

NTEMPERANCE-THE SECOND GREAT EVIL. Commercial selfishness, however, is but the primary sin of the age. In its wake have followed two other urgent evils, against which it becomes the duty of Catholics to bear witness. One of these evils is intemperance in drink; the other, the growing disregard for the sanctity of domestic life.

Intemperance in drink is, unhappily, a growing evil. It has rightly been called the most glaring evil of the day.

The demoralization of so large a part of the country, begun by greed of money, bids fair to be completed by intemperance. Men's lives are constantly wrecked; homes are broken up; and, indulgence and impatience of restraint worst of all, the craving for drink is transmitted from parent to child, making the child's life a perpetual misery from the almost irresistible temptation to which the child is exposed. Can we understand if so many men in early youth give up the struggle and suc-cumb to their parents sin? Amongst the poor, intemperance shows its werst effects. Badly fed, they more easily collapse before the temptation; and wherever they go they are beckoned onward and allured to their fate by the numberless public-houses that infest our cities and towns and villages. Cardinal Vaughan, in a paper he read at the Catholic Truth Society Conference see the Work of the Catholic Laity in England. C. T. S., 1d.) at Stockport in 1899, has well described the tempta tion to which the poor are exposed:
The houses of the trade are studded over the most squalid and poorest dis-tricts, and so many vampires suck the life-blood out of the bodies of the poor. . . . They are traps baited to catch the poor man. They care not who comes in-a laborer with his wages, a wife or mother in anguish and dis-tress, a bright boy, a sickly girl, a little child-all are welcome, have they only a copper. The coppers roll up into silver, the silver into gold, and gigantic fortunes are rapidly made. The rich become richer and richer as they eat the flesh of the poor man and drink his blood, without even a thought to the ruin of his soul. Disease, crime, pauperism are perpetuated; sixty thousand persons a year perish through drink." And the Rev. Dr. Barry at the same Conference (see The Layman in the Church. C. T. S., 1d.) said: "In our modern English world the practical Christianity of our people de-pends on this, whether they let themselves down to be serfs and slaves of the

public-house, or whether they keep away from it." away from it."

Now, the evil of intemperance—so deeply ingrained in the national life—can only be dealt with by a general crusade. The Total Abstinence movement probagated by the Capuchin, Father Mathew, has already done much

to stem the tide of the evil; and too much praise cannot be given to those who heroically placed themselves under his banner. All, however, are not able to keep to total abstinence; but these can at least avoid taking alcoholic drink for the mere pleasure of taking it. The same rule should be applied to drink as is applied by all self-respecting men to food generally: not to eat outside of one's meals except in case of necessity; and even at one's meal to eat in moderation. A similar law should be imposed upon oneself in regard to alchodrink. The fatal habit of intemperance is more often than not acquired through the habit of drinking for plea-

The English Bishops some years ago endeavored to institute the Temperance movement upon this wider basis. They asked those who could, to pledge them-selves to abstain from alcoholic drink altogether; those who did not feel themselves able to do this, they asked to abstain in certain circumstances: as, for example, to avoid taking drink out-

side meals or in public-houses.

To Catholics the Temperance question is indeed one of deep concern since so many of our people belong to the class which is most exposed to temptation. Is it asking too much if we appeal to our poorer Catholies in particular to set their neighbors good example by avoiding the public-house as the workingman's direst enemy? If they need their glass of beer, let them take it in their own house, in strict moderation; but let them, even at the cost of some personal inconvenience, avoid drinking in the public-house; and let them induce others to avoid the public-house likewise. In the avoidance of the drinking bar lies the salva-tion of the majority of the working-class. It is difficult for many to refuse the friendly invitation to enter public-house and have a glass of beer; and to many the difficulty arises from and to many the difficulty arises from the seeming churlishness or want of geniality of the refusal. But, as has been said before, all good works pre-sent some difficulty: in this case, how-ever, the chief difficulty will vanish when men recognize that the refusal comes from honest conviction and is accompanied by no boastful self-conceit.

THE THIRD EVIL-THE DISHONORING OF MARRIAGE.

We come now to that other great danger which threatens English society— the dishonoring of domestic life. The domestic circle is the cradle of the nation; if that be degenerate, this must shortly totter to its ruin. Around the hearth the child's life is formed; there, too, the most intimate and sacred qualities of a man's character are developed. Destroy the home, and you take away from the ordinary man the strongest inducement to self-sacrifice and to persistent energy: for in rhe home a man learns to forget himself in those he loves; in their presence he unfolds his simpler and nobler self. To most men a pure and happy home is the very gate of heaven, saving them from baser part of themselves; but must be a pure and happy home, other wise it becomes a veritable hell upon

earth. Corruptio optimi pessima est. Now the secret of home life depends, in the first place, on conjugal fidelity, and, secondly, on filial devotion. In both these respects we cannot contemplate our present world without grave misgiving. The marriage bond is becoming looser; the moral tie between children and parents is getting thin. Filial reverence is no longer the power it was, but then neither is the marriage bond. With the desecration of marriage, home life is impossible. Every year, unfortunately, divorces and judicial separations increase, and separa tions of husband and wife by mutual consent are perhaps even more frequent. Marriage is becoming among many a mere by-word, and thus the very foundation of Christian society is

threatened. coincident with an age of luxury, both material and intellectual. Individualism unchecked by the Gospel will naturally thow off all bonds, and liberty degenerates into licentiousness. degenerates into licentiousness. Marriage, according to the Gospel, is not an indulgence, but a responsibility. It imposes a restraint; it signifies a duty. It neither legalizes vice nor puts aside the virtue of chastity. It is a sacrament, symbolical of the union of God and the soul, of Christ and the world; a religious bond, therefore, demanding the utmost reverence and a stern purity. But this is not how marriage purity. But this is not how marriage is regarded by many in English society to-day. People rush into marriage heedless of its sanctity and responsibility; they are constrained by the impulse of the moment, or they buy and are bought, or they thirst for the excitoment of a new year way or they are citement of a new venture, or they are impatient "to be settled in life"; without serious thought as to whether they can together fulfil the life long respon sibility of the marriage state. will people learn to prepare for mar-riage as for a great religious act? An act which for its highest fulfilment quires a clean life in the past as well as an honest purpose for the future. When will they learn that in getting married they take upon themselves one of the most solemn duties possible to man? While men and women enter reckless! into the marriage state, there will always be homes that are dens of misery and vice. Even when marriage is entered into

as it should be, with a sense of its sanctity and responsibility, there will be required that always oral vigilance and self-restraint, and that single-eyed adherence to duty which alone guarantees the faithful discharge of a difficult vocation. Self-denial is of the very essence of conjugal devotion. Husband and wife from the moment that they pronounce their vows, owe to each other a supreme devotion and affection such as they can give to no other creature. To deprive each other in any way of that supreme devotion is to derogate from their vow. They may have friendships and gather

each around them a circle of acquaintances; but such friendships have not the sacramental character of the supreme devotion they owe each other, and, if need oe, must be sacrified to that supreme devotion.

Moreover, they owe to each other a

high reverence as partners in a great religious act and duty. This reverence implies a constant respect for the individual character of each other. As the Sarum Missal has it, husband and wife are "two souls in one body." Each must respect in the other their spiritual individuality, which can be subject to God alone. The wife's conscience is not under the control of the husband, nor the husband's under the control of sure when one meets an acquaintance or joins a party. If the nation could be induced to give up this custom, a long stride would have been taken towards making figland sober. or qualities of character. Indeed, the true beauty of married life is in the harmony of two different characters conjoined in seeking one and the same high purpose in life. But such a harmony cannot exist only where there is unselfishness and self-denial. Marriage, like every other state in life, is glorified only by the Cross.

To convince the modern world of the

sanctity of marriage is in truth one of the most urgent tasks before the Church in this country. Young men and young women must be taught that marriage is a solemn duty and a religious act.
They must be told that to prepare themselves to enter into this sacramental state they must endeavor to mental state they must endeavor to keep themselves pure from their youth; nor rush recklessly into marriage be-fore they are satisfied that they are fitted for its responsibilities. And parents, too, must be brought to think well of the responsibility they incur when endeavoring to arrange marriages for their children. How many a mother has sold her daughter into perpetual misery for the sake of social influence! And are we to wonder if the daughter after a while finds the bond unbearable and severs it? In such a case the mother has sinned rather than the daughter; and she has sinned doubly, against the descrated sacrament, and against the daughter whom she condemned to misery.

TO BE CONTINUED.

Champion Shorthand Writer. Robert L. Tennis of Green Bay, a Catholic boy of that city, has won new laurels in a speed contest in shorthand at Chicago. Mr. Tennis won first place in the contest to establish the championship in the United States for reporters under twenty-one years of age. porters under twenty-one years of age. Mr. Tennis, besides winning the contest, established a new record of two hun-

dred and twenty-two words a minute. Mr. Tennis represented Illinois as well as Wisconsin in this contest, in which nearly every state in the union was represented. A New York contestant was second, writing one hundred and the state of the second with the second with the second winds. and ninety-one words a minute and Ohio and California finished next in order. J. A. Cline, manager of the Chicago Shortland association, writes, "The performances of your Green Bay marvel have never been equalled in the shorthand world."

To Expel the Brothers.

The Church in France is threatened ith another calamity. M. Beraud, with another calamity. Senator for Vancluse, will demand the withdrawal of authorization from the Brothers of Christian Schools. Should M. Combes consent, one million three hundred thousand children will be deprived of religious education !

GRAND TRUNK RAILWAY

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