### 6, 1904.

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# APBIL 16, 1904.

THE SOCIAL QUESTION. Rt. Rev. John "Lancaster Spalding. CONTINUED.

If the capable and the good in every neighborhood and village, as well as in the cities, are to unite to promote a parer, more generous, more intelligent life, they must be attracted and held by the love which keeps the heavens young and strong, which uplifts the faces of children, makes the flowers faces and in the soul becomes a divine intellectualism and aestheticism, as we are threatened with the evils which greed and sensuality work, by our un-thinking confidence in the power of sharp wits and numbers, forgetting that snarp wits and numbers, torgetting that peoples, like individuals, live by faith, hope and love, by devotion, obedience and reverence, and not by cunning and conquest. The Greeks lacked the sense of sin, and were able to become a permanent part of the life of the race fair, and in the soul becomes a divine enthusiasm for the welfare and salvation of men, who are the offspring of God's immortal love. They must feel that right human life consists essentialby their supreme intellectual and aesthetic genius. The sense of sin is dying out of our life, private and pubthat right human ine consists around an ly not in prosperity, but in virtue, that prosperity is often a misfortune, lead-ing, as it does, to pride, insolence, heartlessness and the luxurious habits lic, and we have no supreme intellect-ual or aesthetic genius, while the things in which we excel-trade and which undermine character and destroy obleness. The true end of all effort commerce and riches, and shrewdness and struggle is to bring forth in inare powerless to save from destruction dividuals the highest possible potency of wisdom and love, and the process is associated with pain rather than with and utter extinction. They are akin to fear, to change and death, and are is wisdom and love, and the process is associated with pain rather than with pleasure, with poverty rather than with ciches. It is life's spiritaal content that gives it worth, and to make this full and pure is the highest aim. Peoples, like individuals, are great, not because they have subdued nations and botained possession of great treasures, but because they have great thoughts in the cause they have great thoughts between the family of the family are be-coming looser and weaker; the univerpleasure, with poverty rather than with riches. It is life's spiritual content that gives it worth, and to make this fall and because they have great thoughts

world the bonds of the family are be-coming looser and weaker; the univer-sal political corruption weakens the power of the State to educate, how-ever unlimited its resources to found and maintain schools; eivil society, which creates opportunity for all the violations, and consequently for every bird of education, is undermined and but because they have great thoughts and great love. The destiny of the noblest leads them to strive for suprem-acy, not in material things, but in the things of the spirit. We are multitulinous enough and we have gold enough if we but have wisdom enough to make right use of our fortune. Statesman-like and patriotic alone are they who kind of education, is undermined and like and patriotic alone are they who in this great land of ours are intent on strengthening and purifying the inner power of life. In comparison with this our politics and world - policies are futilities. Faith in democracy is faith in man's desire to rise Godward—it is faith that the people, when free and un-hindered, will strive to make knowledge, is which holds forth a hope of greater secular advantage. As the influence of secular advantage. As the influence of the home diminishes, as political corjustice and goodness prevail. This faith has been ours and it still lives in the has been ours and it still lives in the minds and hearts of the wisest and most generous among us—it is the faith of those who from the inmost depths of their being pray and strive that the Eternal Father's will be done on earth as it is in heaven—a faith which is found only where there is an inextin-guishable deep-glowing love of man. It is born of personal influence, of the then of the lives and words of fathers and mothers and all true teachers; and where it is wanting, we are driven back to mechanical devices for the spread of information and the improve-ment of the environment. But mu does not live by knowledge chiefly nor is he made wise and good by sanitary ruption and secularism impede or dedoes not live by knowledge chiefly nor is he made wise and good by sanitary lodgings. Appeals to the arithmetical understanding do not quicken the soul, and clean linen hides the sore but does not purge away the foul stuff which makes pure living impos-sible. The child comes into the world under conditions favorable to goodness. It herein the subsection for all the churches are brought to the view that all that is required of them is to hold Sunday school. Democracy, whose is driven by its radical impulse to pro-yide opportunity of education for all nnder conditions favorable to goodness only when it is born of the high and reasonable love of chaste, religious and schools, but it inevitably ends with niversities open to all without cost. It is a high ideal inspired by imaginary reasonable love of chaste, religious and moral beings, and it can be rightly edu-cated only when its earliest nature and bound to each other not so much by sentiment as by reverence for their holy calling and by obelience to the Law which makes the welfare and salva tion of individuals depend on the wis-dom and worth of parents. The life of the family determines the quality and value of the men and women who make the family determines the quality and value of the men and women who make inculcation of religious doctrines and principles. And so it comes to pass that while our system of free schools, which is imposed on us schools, which is imposed on us as an enlightened and progressive schools, which is imposed on us as an enlightened and progressive people, weakens the influence of the home and the church, the two essen-timocent and most impressionable years have been passed, he loves not God nor man. To whom no individual is dear, the race is but a field for exploitation.

## THE CATHOLIC RECORD

Greeks, who perished, though their genuis was the greatest, because they lacked moral consciousness, and were led to shame and extinction by their measure approximation by their A Famous Catholic Scientist. This present confidence with regard to the successful treatment of pulmonary consumption is due to the fact that it can now be so early recognized. The glory of this early recognition depends excessive confidence in the virtue of entirely on two men-Auenbrugger, of Vienna, and Laennec, of Paris. To Auenbrugger, whose work was done nearly half a century before that of Laennec, must be given the credit of having first approached the problem of differentiating diseases of the lungs from one another by methods that were so objectively practical that every practitioner of medicine could, after having become expert in their employment, use them with absolute confidence in his diagnosis.—Auenbrugger, in the April Messenger.

### CONVERSIONS TO THE FAITH.

Such statements as the following are of frequent occurrence in the papers now-a-days, and afford us encouragement for more earnest work and fre-quent prayer than ever that our separated brethren may return to the one ated brethren may return to the one true Church of Jesus Christ. Father Conway, the Paulist, announces, as the result of a recent series of lectures to non-Catholics, sixty four converts to the Catholic faith, including twenty Episcopalians, six Lutherans, two Scotch Descharging and Holmer (the accord Presbyterians, one Hebrew (the second in seven years). Again, Archbishop Ryan confirmed lately, at St. Charles Borromeo's Church, Philadelphia, as the result of a mission given by Franciscan Fathers, fifty adults, of whom thirty-four were converts. Again the Senior Kennicott Hebrew Scholarship at Oxford has been awarded to Mr. Frederick A. Ingle, B. A., of St. John's College, who was for a short time in the Anglican ministry, but is now studying for the priesthood at the Col-lege Beda in Rome. If these facts should meet the eye of any man who is still kept out of the Church by a belief or a hope that Anglican orders are valid, --though even if they were so, he would still be severed from communion with the Church's prescribed centre of unity,-let us quote here for him Car-dinal Newman's emphatic words, which were spoken even before the late Pope's pronouncement against those orders: "As to my views of Anglican orders

I can not conceive that they are valid -but I could not swear that they are not. I should be most uncommonly surprised if they were. It would re-quire the Pope ex cathedra to convince me. I would not believe in them if you (he is writing to Father Coleridge, S. J.) or a hundred Fathers of the Society guaranteed their validity, though, of course, it would be a re-markable fact; but nothing but the Church's action on it would convince me. I do not think that the Church ever will act upon it. And for this reason, that, putting them at the best advantage, they are doubtful, and the Church ever goes by what is safe." In connection with all this, we find it is not out of place to add the testieditor of the London Spectator, in re-lation to the Catholic members of the

Metaphysical Society. "I was very much struck by the marked difference between the Roman Catholic members of our society and all the others. Dr. Ward, Father Dal-Cardinal Vaughan one day, talking gairns and Cardinal Manning all had upon them that curious stamp of de-finite spiritual authority which I have never noticed on any faces but those of Roman Catholics. There was no wistfulness; rather an expression which I might almost describe as a blending of grateful humility with involuntary satlety-genuine humility, genuine thak-fulness for the authority on which they had anchored themselves."

May we not in our Easter gladness once more quote Newman, as he closes in thankful gratitude that "Essay on the race is but a field for exploitation. The love of parents and kindred is the root from which all generous thoughts and noble passion rise. Without it there can be neither a true religion nor genuine patriotism. When the virtues which constitute the sap long. Pat not from you what you have here found; regard it not as mere matter of present controversy; set not out resolved to refute it, and looking about for the best way of doing so; seduce not yourself with the imagina-tion that it comes of diamonitment on tion that it comes of disappointment, or disgust, or restlessness, or wounded feeling, or undue sensibility, or other weakness. Wrap not yourself round in associations of years past, nor determine that to be truth which you wish to be so, nor make an idol of cherished anticipations. Time is short, eternity is long." And, then, in a burst of great joy that he had at last "recognized in self a conviction of the truth of the conclusion to which the discussion leads, so clear as to supersede further deliberation," he cries out with aged Simeon to whom the desire of his he for many years had finally been granted " Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace Because my eyes have seen Thy salva-tion." Let our petitions rise earnestly to day to the throne of the Risen Jesus cans. With Bible reading and Bible colporteuring North Americans know that true patriotism consists in acclaim-that true patriotism consists in acclaim-

FEELING OF A CONVERT IN THE CITY OF PETER.

Llaretaw in the London Catholic Times A lady friend of mine (an ex-Ritualist) writes to me after her conversion. Verily, if Catholics possessed half the enthusiasm of these Ritualists the "Conversion of England" would soon be a thing of the past. She writes : "Here, in Peter's own city, I felt the

truth of all that you had taught, cf all that we had dreamed. Here the Eter-nal is made manifest; one walks in the steps of the saints. I saw the Pope, a pathetic white soul, acclaimed by th sands, thousands upon their knees to the Vicar of Christ, and my own bowed with them. He waved his hand, and the benediction dropped into my soul; I could have kissed his feet in my hu

mility. How strange that one should feel so different here in Rome! Is it the tangible reality of Christ? Here in the seat of Christendom one feels what it is to be a Christian. St. Paul's -no, nor the wonderful Abbey-never impressed me like this. One cannot imagine thousands of Englishmen kneeling to the Archbishop of Canterbury or feeling the divine thrill of heaven emanate from a pale human hand. Yet this is the power of the Pope-King, and English Catholics own his influence no renounced the heresy of Protestantism, which was but a weak and weedy thing at best, and was duly received into the strong, palpitating bosom of Mother Church."

# THE MONOTONY OF LIFE.

"O I am so tired," a mother ex-claimed, " of the monotony of life." And indeed it is wearisome, this everlasting round of petty household duties—getting up in the morning, cook-ing, and washing, and sewing, and sweeping, and cleaning, and caring for the children and mending and roing to the children, and mending, and going to

bed at night. But if it be all done for God's sake it will win for women the Kingdom of Heaven. How glorious that makes it --to do it for the King's sake and to get for it the crown of eternal life! If God exacted from every one martyrdom for eternal happiness, the pain would be cheap. But He asks from most persons only the faithful performance of the humdrum duties of an ordinary life. How easy they are! Why complain of them ? The monotony of life loses its dull-ness when it is glorified by conformity to the will of God. For His sake—that

motive makes it divine. O easy trial, that His love makes sweet and He rewards with such bliss

as "eye has not seen, nor ear heard or hath it entered into the heart of man to conceive! "-Catholic Columbian.

Cardinal Vaughan one day, talking with a prominent American ecclesiastic, made this statement concerning the character of a nation's religion. He character of a nation's religion. He said that "religion does not begin to demonstrate that it is of the right sort until it has so cultivated the missionary spirit that a number of those who profess it are found busily at work in missionary labors at home and abroad." This was said by way of comment on the growth and progress of religion among the Catholics in the United States. While this statement is generally true. still a certain exception may be found in the history of the American Church.

immigrants who have come here from the countries of the old world, and all her energies for several generations have been consumed in bringing forth out of this heterogeneous mass of divergent races a homogeneous Christian people, and right well has she done her work. Now that it has been partially accomplished the true characteristic of genuine religion, according to Cardi-nal Vaughan, is manifesting itself. The most pronounced manifestation f an awakening missionary spirit is the building of the Mission House. Along with the building of the Apos-tolic Mission House will come the cultivation of the missionary vocation We expect as a result of the develop ment of the missionary instinct that every religious order will have an in-creased number of vocations. The at-tention of the brighter and better spirits among the secular priesthood will be turned to the newer fields of labor. Instead of having their lives spent in mere routine machine labors, they will develop an initiative and an aggres iveness that will secure better and more distinguished results. There is now a wealth of talent and energy among the secular priests of our country that is simply going to waste. Many of them are rest-ive under the routine conditions waste. Many of them are rest-ive under the routine conditions under which they have to work. They say their daily Mass and they go on the sick call when they are sent for, and there their work begins and ends. It new fields of labor were opened to them, and certain responsibilities were placed on them, the results that they would obtain would not only be gratify-ing to themselves but would appear in an increased number of Catholics that would be brought back to the practice of their religion, and also in the num ber of converts that would be mad Then finally, and more particularly with the seminarian who is now prepar-ing for the priesthood. He is naturally in the formative period of his life, and is in an unusually receptive mood. He will learn that there are some better

best ideal of the priesthood is the salvation of souls, and not the parishes with the largest revenues, and he will strive to estimate the value of his work not by the number of churches he has built or by the amount of money he has collected, but rather by the converts he has made and the souls he has brought back to the service of God.

The genuine missionary is the one who is willing and anxious to sacrifice his entire life to the conversion of sinners without hope of any gain. The Greek Schism of the ninth century was early missionary to the American In-noted, also the resemblances and differdians never went around looking for a collection or any monetary recompense. He was content if, after years of hard-ships and incessant toil, he was priv-ileged to baptize a few of the dusky savages, and after years of toil he accounted his life well spent when he came to the end if he could point to even a few converts that he had received into the Church and maintained in the practice of their religion.

The awakening missionary spirit will be like a leaven that will stir the work-ing forces of the Church militant into renewed activity. Rev. A. P. DOTTE.

this is the power of the Pope-King, and English Catholics own his influence no less readily than the most ignorant Pyrenean shepherd. For is not the soul at the root of all things? And before God the soul of the monarch and the peasant is all the same. Here one may drink one's fill of sweet scents and sounds, nor heed the vulgar cry of the in dreams: I live in the light of the True Faith. Three days ago I formally which was but a weak and weedy thing On Calvary's Height. as a protecting God upon its altar. Begin the day's struggle, if you can, by renewing your fortitude there.

### THE BIBLE BEFORE THE REFOR-MATION.

Apropos of the Gould Biblical con-test a paper of the Rev. George Joseph Reid on the "English Bible before the Reformation," which appears in the March Catholic World, is of peculiar interest and value. The author writes : "There is every reason to believe

"There is every reason to believe that the doing of the whole Bible into English, in the fourteenth century, was primarily the natural response to a de-cis Egan has a paper on Seumas mand following upon the nationalization of the English language. If Wyclif and his followers—as we do not concede— really were the first to render the whole

Scriptures into the vulgar tongue, they would merely have seized the opportune movement, and achieved some-thing which would inevitably have been faith. Nor is this a mere hypothesis; the analogy of other countries gives the

assertion substantial support. A cen-tury befere Wyclif, the University of Paris, aided by St. Louis' royal patron age, had accomplished the first complete version into French. It is, moreover, certain that more than one German translation of the entire Scriptures exsted, not only before Luther but even before the invention of printing. "Bearing in mind that these trans

lations were made under Catholic auspices, we may well ask : Must those forerunners of English Protestantism, Wyclif and his disciples, be awarded the exclusive credit for the pre-Re-formation English Bible ? Is it certain that their version was not preceded, or at least accompanied, by others which were the work of men of orthodox bewere the work of men of orthodox be-lief, and which enjoyed at least the tacit approval of ecclesiastical author-ity? There are grave reasons to doubt the claim for the Lollards. Of the hundred and seventy manuscripts surviving, alleged to be copies of the Wyclifte Bible, only two are related by contemporaneous notes to Wyclif's followers. It would take are related by contemporaneous notes to Wyclif's followers. It would take a careful and toilsome comparison of the text of the others to prove that all the rest are copies of the older and later editions of Wyclif's Bible, represented respectively by the Hereford and Purvey manuscripts. The problem grows in interest when we find that several of the existing 'Wyclifite several of the existing Wyclifite' manuscript Bibles were in olden times in the possession and use of personages who have never been suspected of Lollardism. One was owned by that devout and enthusiastic Catholic, Henry VI. Another of excellent workmanship and illuminated with the royal arms found place in the library of Henry VII. A third belonged to the Duke of Gloucester, the firm friend of Archbishop Arundel, Wyclif's constant antagonist. Other copies are known to have been the property of heresy-hunting bishops and plous suns. Old documents and chronicles reveal the fact that shortly after John Wy-clit's death, and during the fifteenth century, bequests of the Gospel in English to Catholic churches, priests and county means and churches, priests and convents were no uncommon occur rences. The Antiodote for Worldiness. Says the Catholic Citizen: "World-ness-everywhere worldliness! In the mart and in the workshop—in the glitter of the theater, in the halls of society, in the inspiration of the latest novel and in the fold of the morning paper. We need all the spiritualizing forces we can bring into our lives and our homes. Let us have good reading then —Catholic books and Catholic papers."

For the CATHOLIC RECORD THE D'YOUVILLE READING CIRCLE.

The D'Youville Reading Circle had a regular meeting on April 5th. As several of the members were absent enjoying the Easter vacation some important matters were left over until he next meeting. The religion of the Russian people

was the first subject mentioned. The Greek Schism of the ninth century was ences between the Greek Church as found in Russia, and the Latin Church, and the prospects of the ultimate re-union of the two. A thorough knowl-edge of the religion professed by the Russians and its influence on them is necessary in order to speak intelligently of the results in the event of a Russian victory in the East. Some statistics showing the progress

of Christianity in Japan helped us to see what would be the predominating religious influence should Japan be victorious.

Pamphlets will shortly be distri-bated containing a full account of the recent annual meeting of the Inter-national Catholic Truth Society.

national Catholic Truth Society. The book reviewed is of special in-terest to Ottawans. It is called "A History of Philosophy in America," and is written by Rev. Father Van Beeel-aire, the Dominican Father, who, dur-ing his residence in Ottawa, conducted a most interesting Bible class which many of the D'Youville members at-tended. The book is clearchy written ly all cannot enjoy the book since it is written in French, but should it be translated all should endeavor to read

Mr. Stockley has contributed another article on Church Music to the April

Dolphin. In the Catholic World there is an exhaustive study of the Eastern Question. A delightful paper from "Men and Women" was read at the meeting. It gives us a pen-picture of Father John Tabb, the priest, the poet and the teacher. Many little anecdotes are re-lated that show us how lovably human and even eccentric is this gifted Am-

McManus. Though the weather is not spring

like, the spirit of resurrection should be in every Christian heart. The readings chosen were the expres-sion of such feelings in the words of two poets whose short lives were strangely similar, Sydney Lanier and Archibald Lampman. Lanier's "The Crystal " is the poetic expression of an especially beautiful idea. B. DowDALL.

# CATHOLIC NOTES.

Fifteen converts from Protestantism resulted from a mission recently con-ducted at St. Edward's Church, Philadelphia, by the Redemptorist Fathers. Mr. Egbert Cleave, formerly a Pro-

testant minister, and lately identified with the movement to start a Reformed Episcopal Church in Columbus, Ohio. has renounced his errors and entered the Catholic Church.

The Countess Monica of Stolberg-Stolberg, died at the Convent of the Ladies of Saint Andrew, in Tournay, Belgium, on the 12th ult. This noble

Grace "for the instruction of young women in useful industries to equip them for earning a livelihood."

As a result of the three weeks' lectures for non-Catholics given by Revs. Bertrand Conway, C. S. P., and J. Harney, C. S. P., of New York St. Elizabeth's Church, 164 non-Catholics made application for admission into the Church. Among the Catholic missionaries Among the Catholic missionaries lab ring in Japan are the Cistercians where monastery in the diocese of Hakodate was destroyed by fire in March of last year, and who have since been endeavoring to obtain funds for is rebuilding. Premier Combes ordered that all religious emblems be removed from the courts of justice, selecting Good Friday for the carrying out of the order. Among the emblems banished is Bonnat's famous picture of the Crucifixion hanging in the Paris Assize Court.

S BOOK ON L POWER."

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home are growing obsolescent, the sap of the nation's life is ebbing. The home is the elemental school. The As a result there is a reversion to lower standards of thinking and acting ; we are losing the power to believe with all murture it gives supplies the material our hearts in the good revealed by conand the mood for all further develop science, in the supreme worth of the things of the spirit, and are falling and the mood for all intener develop-ment. If it suggest and recall but wrangles, spites and harreds, those who leave it go forth into the world, mental, moral and religious cripples. They can things more and more under the influence of mercantilism and secularism.

cherishing and maintaining liberty and

To learn whether a country is

TO BE CONTINUED. ver understand the meaning of truth, goodness, mildness, obedience and love CHRIST GUARDS THE FRONTIFR. in the spiritual real world, they are like those who in the material, lack eyes and ears. They who wed, unpre-pared to sacrifice their incompatibili-

The Springfield Republican quotes rom a letter to the Atlanta (Georgia) ies of temperament and taste to the welfare and salvation of those for whose existence they have made themselves responsible, are criminals; and laws,

from a letter to the Atlanta (Georgia) News the following impressive para-graphs under the heading: "Christ guards the Frontier" "After a long and threatening con-troversy as to their boundary lines, Chili and Argentina have come to an agreement. Their new frontier is well-guarded. They have erected on it not a cordon of fortresses, but a single which regard the sensibilities of indiduals who, having freely and deliberately assumed the most sacred and farreaching obligations, become fickle and false, rather than the general good, are destructive of the highest and holiest cordon of fortresses, but a single statue of Christ. "These people, however, are only interests of the commonwealth. The leg-islation which makes it as easy to divorce

wretched revolutionary South Ameri-cans. With Bible reading and Bible colporteuring North Americans know as to hire and rent is an encourage-ment to the animal and anti-social instincts that lurk within the human ing the maxim, ' My country, right or wrong,' a maxim in which the oratorical breast ; it is in general more harmful to woman than to man, more hurtful to the innocent and helpless than to the accent is granddiosely on the country, and the logical accent meanly on the parents, who, having lost shame, have little else of worth to lose. The affec-

tions which only domestic life cancul-tivate lie at the foundation of all social "Christ guarding that frontier is a subject for a poem, and what grander subject could be found ?" institutions, and when the home is not sanctuary of chastity, devotion and bedience, the nation is incapable of

Patience Today, My Soul.

dvancing or falling back in the things To-morrow will be as God wills; in which are of the essence of its existence one need but know the homes wherein One need but know the homes wherein its citizens are born and bred. No other test, indeed, of the soundness or falsity of a social doctrine is required than the attitude toward the family which it involves, and in nothing has the Christian religion shown itself superior to philosophy more than in its deep and unalterable faith in the sanctity of mar-riage. Had the ideas of Plato prevailed the history of the race would have been more humiliating and disheartening than that of the fail and ruin of the the meantime let us do His holy will.

Means of Happiness.

In the midst of this penitential on we meditate upon that manifestation of Christ to His Apostles, which, next to His Resurrection from the dead. brought them the greatest joy and con-solation—His transfiguration, and this teaches us that prayer and penance are means of a greater happiness than can be obtained in any other way. To the devout soul there is nothing so sweet as retirement from the world and a concentration of the thoughts of the mind centration of the thoughts of the mind upon God. It must be so because God is the life of our scals. He is the cen-ter and source of all our happiness. In Him we live and move and have our very existence. Sin is the cause of all misery, and inasmuch as we are our misery, and masmuch as we are sinners penance is the only remedy possible for our spiritual ills. With-out it our condition would be hopeless. Those, therefore, who reject penance can have only punishment.

Pass this Along.

The Bishops of Switzerland have pub-lished a collective letter to their flocks urging them to support Catholic news They said :

Whoever takes a journal hostile to "Whoever takes a journal hostile to the Church, participates by so doing in its bad deeds. Subscribe to Cath-olic newspapers; when you have read them pass them on to others to read."

Father Kulary, O. M. I., pastor of Edmonton, Assinaboia, preaches in English, German, French, Polish, Ruthenian and Greek. This shows Ruthenian and Greek. This shows what a polyglot people Canadians are becoming.-Casket.

will learn that there are some better things in the priesthood than looking out for the larger parishes. He will keep bright before his eyes that the spend it freely.

John Oliver, formerly curate of St-Mark Episcopal Church, Philadelphia, and son of the United States Assistant Secretary for War, Robert Shaw Oliver, was received into the Catholic Church in Rome last week.

Local daily papers report the receipt here of a private despatch announcing that Rev. John Oliver, formerly a curate of St. Mark's Protestant Episcopal Church, Locust street, above Sixteenth this city, was received into the Catholic Church on Wednesday at the English Church of San Silvestro in Capite, Rome.

An Australian paper says that, judg-An Australian paper says that, Judg-ing by statistics, Catholics get more fair play in Japan than in Ireland or England. Though the percentage of Catholics to the whole population is very small we find quite a large number of Catholics in Japan's Parliament and on the judicial bench. Just about this time, when Japan's navy is so much in evidence, it is interesting to note that (according to our Australian contemporary) Japan's two largest battleships have two Catholic captains.

The Rev. A. Beaumont of Deposit, N. Y., is the latest recruit to the ranks of the great army of Episcopal clergy-men who within the past few years have surrendered their pulpits, made profes-sion of faith and joined the pilgrimage "Back to Rome." Mr. Beaumont and his wife were received into the Church last week by the Rev. William Pounch,

pastor of St. Joseph's Church, Deposit.