ULY 20, 190i,

not seem to have e upon the ground accompanied by the n, who ordered the erse to prevent a e. As they refused date, a fire engine he scene of conflict. ed upon the Dowie. d precipitately and usion. e town were in great

s the victims of per-

njuries inflicted on

and joined in with h dirty water. assert that they will er force, and the ney will muster more r to put down their streets. vocates of mob law,

y much surprised at of public indignansider the provocathe Dowieites, who their delusion on ost of many lives lost ble rejection of medire it is badly needed. ied to a powder mag. expected that it will Dowieites should be to push their vagar. ore the public gaze. P NUSISANCE.

Michigan, has found

ials believe will be a on of the tramp nuisknown that, for the work is the last thing He wants the world iving while he idles begging, and it is a tramps to say very world owes me a liv t it somehow.

ome who are tramps are really desirous these have become ars because they are work for which they

arbor plan has been city has decided to he streets on an exnd Chief of Police to put every tramp ring to work at grad He proposes to scour very night, to arrest ered, and keep them aving has been comen fifty and one hunrequired, he may not te number in Benton in this case he will ng city of St. Joseph ciency,

o are really desirous nest livelihood will be tunity thus afforded ; but the hoboes who n honest people will ve Benton Harbor & n that neighborhood, p nuisance will probbated.

ofitable all around to hod in dealing with ities. It may happen, cities will not always on so large a scale ; ry few cities where at moderate expense bor plan be adopted.

FOR CATHOLIC IETIES. Donnell, of Water.

e a valuable hint to s in the following t Waterbury:
composed exclusively
ng men, and which
heir ailegiance to the ever rest content with al or insurance fea

they are and worthy They should enter exponents of Catholic They should aim at They should stand as sturdy and united atholic rights - and ngs as Catholic rights abashed and intelli-

of their spiritual

mother against stupid, untruthful, un-Christian and pharisaical attacks; as energetic and notable auxiliaries to the clergy in strengthening and solidifying our intellectual and social and religious status."

BEATH OF DANIEL REGAN.

London has lost by death one of its most prominent and most estimable citizens in the person of Daniel Regan, Esq., president of the Agricultural Loan and Savings Company. For the past few years his health had been failing, and it was with the deep est regret that the members of his family, as well as hosts of friends, took note of the gradual inroads which dis-ease was making on the once powerful and healthy frame. The best medical skill and the most tender nursing were of no avail, as the hand of Death seemed to have rested upon him, and he breathed his last, surrounded by the members of his family, at his home on Central avenue, on Saturday after-noon, 13th inst., at 4 o'clock. He went to his eternal rest, surrounded by all the consolations of Holy Church, having been attended throughout his illness by Rev. Father McKeon of the Cathedral.

His death adds one more to the long list of remarkable men who have been removed from our midst the past few years. A remarkable man, in-deed, was Daniel Regan, and the sigh of regret at his removal from among us will well up from many a heart, for friends as well as family connections will all realize that a model of sterling manhood is gone, and it will be diffi-cult to fill the void. He was a man amongst men at all times and in all

Born about sixty years ago in the township of Westminster, of parents who well deserve to rank with the noble pioneers of the long ago, Daniel Regan received the limited scholastic training which the country then afforded. He, however, made the most of his opportunities. Nature endowed him with more than his share of talent, and this he put to good use as the years came upon him. When quite a young man he came to London and engaged in commercial pursuits. Industry and perseverance and a high sense of honor were his marked characteristics. He grasped the world's life-work like could find no place in his resolute na ture. The world was before him its possibilities stared him in the face as his manhood developed and he went out to meet it with a strong heart, a gifted mind, and a noble resolve to carve out a place, — his weapons, truth and justice-amongst those who triumph in the world's battle for preeminence. Success was his from year to year, but he would not have it by practice of anything unbecoming the dignity of true manhood. He was too noble to stoop to the ways of the trickster. He was - and with reason proud of his name, and now that his lifework is done that name has been left unsullied as an heir locm to his children.

After some years spent in com-mercial life he relinquished that pursuit to engage in financial affairs. He was a stockholder in the Agricultural, Loan and Saving's Company, and shortly after its organization was appointed one of the directors. On the death of Sheriff Glass, the President, he was unanimously chosen to fill the position, and he has held it for many Under his presidency, owing to his extraordinary business acumen. his careful handling of loans, and the prudence and experience brought full play in every department of the institution, the bank showed a remarkable degree of prosperity in the balance sheet of each year. He was considered one of the ablest financiers in this part of Ontario. But death came in the midst of his triumphs and his usethe midst of his triumphs and his use-fulness. Death came to take a Catho of her repugnance. To us, Christian lic true to his Church as the needle to ity is no philosophy, however elevated the pole, and always ready and able to and potent, but a divine thing in the the pole, and always ready and able to give a reason for the faith that was in Death came to take from Lon don a man of whom Longon was proud. Death came to take from a wife and a loving family a husband well worthy the name and a father whose fondness for his children was of the golden kind. Canadian of whom Ireland and Canada

had cause to be proud. He was one we were loth to lose, for we had few like him, and he goes from amongst us to his eternal rest with a garland of prayers for his eternal reward from the many to whom he lent a helping hand as well as from the family whose idol he was, and a prayer goes up also in his behalf to the throne of grace from the heart of the one who pens these few lines as a tribto his memory-from a friend who valued him for his true friendship and who will for many a day miss the companionship of one whose society was

worthy of being cherished The funeral took place on Tuesday morning, at 9 o'clock to St. Peter's Cathedral where High Mass of Requiem was celebrated for his eternal rest by Ray Father McKeon.

The pall bearers were Messrs. W. J. Reid, Thos. Coffey, J. W. Little, George Reid, James Wilson, Philip Pocock, M. Masuret and Thos. Beattie.

As an evidence of the esteem in which Mr. Regan was held, the funeral was one of the largest that had been

seen in London for many years.

He is survived by his wife, three
sons and four daughters. His eldest
son, Charles, merchant, of St. Thomas, was present at his bedside when he breathed his last, as also his sisters, two of whom are members of the Community of St. Joseph. To all of them the publisher of the CATHOLIC RECORD extends heartfelt condolence. A noble soul has gone to meet its Maker. Jesus

mercy! Mary help!

CATHOLIC CHRISTIANITY.

An Elequent Presentation of it Cardinal Gibbons.

From an able paper with the above caption, in the North American Review for July, we take the following extracts. The whole paper demands

careful reading : If we believe the eminent statistician, Mr. Michael G. Mulhall, the population of the world in 1898 was 1,450,000,000 Of these 764 500,000 were yet pagans, nearly all located in Asia (657 800 000) and in Africa (91,000,000). In Europe there are none who can be officially described as pagan; in Oceanica there are 4 400,000 and in America, 1,300,-000. Therefore, on its oldest and most favorable field, the only tenable forms of paganism have gone down absolutely before the shining of Christian truth, a symbol of what we may hope for in the future over the two continents yet addicted to paganism. The Christians of the world number 501,-600,000, of whom 348 500,000 belong to Europe, 126,400,000 to America, with a scattering of 12,600,000 in Asia, 4 400,000 in Africa, 9,700,000 in

Ozeanica. That is the most enlightened and progressive portion of the Old World, Europe, with its noble adult daughter in the New World, is still entirely Christian, after nearly sixteen centuries of external struggle against the forces of barbarism and Islam, and internal struggles of the deepest and most momentous nature. As the future of humanity rests hence forth in the hands of the men who guide, politically and intellectually, the society of Europe and the New World of North and South America, I cannot but see in this distribution and preponderance of the Christian masses an omen of great hopefulness for the future of the religion of Jesus Christ. I know that there is not now that absolute unity of the Christian multitudes that once existed and is yet the neces sary, indispensable, ideal condition of that religion. I shall come directly to this fundamental point. But I feel justified in believing that, among these 500,000,000 of Christians, there are rough, imperfect, unfinished unities of tradition, practice and spirit; that they all look up to the Son of Mary as the Redeemer of Humanity; that He marks for them the true line of de a man and the traits of the sluggard | limitation between the Old and the New; that in and through Him is the firm bond of union that holds us all to a common Father, a Giver of all good things, and a purifying, inflaming Spirit, that acts in a manifold but mystic manner on all who have in any

way confessed that Jesus Christ is True God and True Man. What is the secret of this constant and cosmopolitan devotion to Jesus From what deep springs of history and human nature do the forces flow that keep it forever alive, in spite of the multitudinous accidents of time and space and change that effect so thoroughly all other phenomena of life? Securus judicat orbis terrarum. It can be no slight bond that holds forever such elastic and elusive forces as the minds and hearts of men, in varying epochs and lands, periods, forms and degrees of culture. To all Catho ics, it is as simple as the sun that shines in the heavens, or as the air we

breathe. To us, the religion of Jesus Christfor we maintain, on the authority of the Gospels, that He founded a religion-is no vague resultant of world suitable expression in the Son of Mary Indeed, the first great domest struggle of the new religion was against just those loose, nuclear forces of Gnosticism and Eclecticism that de sired to fasten their dying causes to the sense of an immediate, positive revela-

tion. Now, when we enter upon the last century of the mystic cycle of two thousand years during which the Gospel of Jesus has been preached, principally by and through this society which is His Holy Church, we seize with a terrible earnestness and directness the meaning of Christ's language about unity. Just as that note dominate all others in the Gospels, so does its infringement or diminution dominate the history of His Church, the public propagation of His saving and consoling teachings. The avowedly anti-Christian forces of the past two centuries could never have scored their triumphs were it not for the mighty cleft that divided Protestant from Cath-olic Christendom. While conflict ran high as to the points on which they differed, the enemy was pillaging such parts of the original estate as they yet held in common. The Christian Church was, truly, the mother of all modern happiness and liberty; yet a minority of rebels or apostates was allowed to set aside her claims, to contaminate all the sources of public and private education, to enlist against her the literature and the arts that she had saved and cherished in a night of storm and disaster.
And all this because centuries of unhappy division had accustomed both Catholics and Protestants to look to one another only for suspicion and coldness and uncharity. Truly, the Divine eye of Jesus saw well through the ages, and what He saw could only have in tensified His will to base His Church upon a rock of unity that could not be overthrown. Could we restore to day the former unity of all Christian peo-ples, with what ease we could look forth to the lifting of China to the highest plane of Christian welfare and culture! Could we be once more as in

be preached throughout Africa from

the lips of united brethren, and not amid the horrors of injustice and war, that are leaving their ominous, red tracks across every newly opened

The average non Catholic does not easily seize the point of view from which the Roman Catholic looks on the Pope. To ushe is the divinely appointed High Court of Appeals of Christendom. embediment of the supreme, vicarious authority of the Apostolic College. Hence, we measure the progress or devery largely, by the condition of the Roman See. It is for us the working heart of Christendom. And the words of affection and veneration that we use when speaking of it, we believe to be justified by its eminently paternal character and spirit, its origin, its age, its manifold experience, its countless services to the virtuous and the oppressed, its supranational functions. For its sake, we have imitated the Genx of Holland, and converted a title of reproach into a title of distinction. Every Catholic Bishop knows, by history and by instinct, that his strength

and dignity are dependent on the strength and dignity of the Pope. Catholic students of history and politics agree that there is a remarkable unity of purpose and means, a keen. ness and directness of vision, in the onslaughts which were made upon the Papacy during the past century, and that ended in the utter destruction of its public status as a civil power. they know, too, that the peace, happiness and prosperity assured by the doctringires and sectories of the whole century are not yet the lot of that nation which has been built over the grave of the Pope's old and venerable political authority. They rightly suspect, from the analogy of the past, the character of the peoples of the penin-sula and the scope of those who yet detain his political authority, that the measure of the popular sufferings of

Italy is not filled up.

I am aware that the obstacles in the way of the Unity of Christendom are very great and that to many minds they seem hopeless, never-theless it is possible; perhaps, if our prayers were fervent enough, this incalculable boon would be again granted, that we might all own one God, one faith, one baptism. Thereby, we would again bring to bear upon the new life that opens before mankind the benign, regenerating influences of the example and the teachings of One Lord, but this time with the impact of a common unity. Even Melancthon recognized its necessity; and for many years the theolog ians of the Reformation were occupied with the bases of such a step as might have been the noblest act of the Sixteenth Century. The hope clung to life in the hearts of Grotius, Leibnitz, George Calixtus. In the Anglican Church, Laud, and perhaps Ussher, cherished the same desire. It has lived a cryptic life in Oxford, and among a small number of the more spiritual Auglican clergy. Very noble sculs, like Ambrose de Lisle noble souls, like Ambrose de Lisle Philips, have given themselves to the furtherance of the ideal. Societies exist in Germany and France for that -societies of prayer, persuasion and example.

NO KNOWLEDGE OF CHRISTIAN PRINCIPLES.

Commenting on the discussion by he Colorado State Medical Association on the advisability of putting imbecile children to death, the Catholic World

says: "The deliberate discussion of a practice that Christian civilization has universally condemned among the to prove that there is no rule of faith. is the legitimate outcome of the banish. no true rule. nent of religion from the educational life of the country. Fifty years ago, when the system of irreligious schools infusion of the religious spirit among the people. But two generations have now been educated without any knowedge of God and the supernatural life, and the second generation is be ginning to show a decided lack of a nowledge of Christian principles. onger the auxiliaries to religious education they formerly were. The lack of positive doctrine on the great funnental truths, the obscuration of the teaching concerning the rewards and punishments of the next life. which are the sanctions of the moral law -these have broken down the barriers against crime and vice. Suicide was never so common as it is now. Respect for the life of the soul is being supplanted by a care for the body, and the custom of the medical profession of administering anodynes on approaching death is becoming very prevalent. All these are but signs of a get back to Christian standards again. It is not less religion, but more, that we want; we must begin with the children by instilling into their hearts the great fundamental truths without which there can be nothing but paganism.

"Our Lord Jesus Christ," says the great Apostle, " is the mediater between God and man. He is now ascended into Heaven in order to aid our prayers by His powerful mediation."

Montreal, June 24, 1901. Rav. Dr. Lambert :

Dear Sir:—In your argument with the Presbyterian Witness, you point to the dissensions among Protestants as a proof that the Scriptures need an in-

fallible interpreter.
I certainly agree with you that the Bible sorely needs interpretation, for l can find in it no spiritual certainty "Dominus Apostolicus" or living whatsoever. As a Deist, I should like codiment of the supreme, vicarious to point to the dissensions between Christians as a proof that the Scriptures Hence, we measure the progress or decay of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest. the greater discord in Christianity-a discord which includes all the dissen sion of Protestantism and has besides the dissension between Catholics Roman and Greek) and Protestant-

> I know that I am honest and sincere in my beliefs, and I am certain that you are in yours, and that you do not accuse your Protestant fellow Chris tians of being wilfully wrong in theirs. Why do learned and honest men differ? if God has spoken, why are not honest men convinced? The need of an infallible interpreter is no greater than the need of an absolute assurance that we have such an interpreter. Unless you argue that those who deny the infallibility of the Pope are dishonest, do not see how you can logically main tain that the revelation of his infallibility is sufficient. You may see its sufficiency, but many other honest

men cannot. You support a certain doctrine by text; another man equally honest, learned and intelligent denies your doctrine and says that the text must not be taken literally but figuratively. A second class reporter could re-write the text so that there could be no doubt as to what it meant. I reason that if God had inspired it as a revelation, it would have been so written. A revela tion from God would reveal.

Respectfully yours,

Our esteemed correspondent concede the force and validity of our argument against private judgment as a rule of faith, drawn from the dissensions about the meaning of the Bible. Appreciating the efficiency of the weapon against private judgment he thinks it equally available against the inspira-tion of the Bible itself; in a word, that the same hammer that drives the last nail into the coffin of private judgment as a rule of faith, drives the last nail into the coffin of inspiration as well.

We think that on careful reconsideration he will revise his opinion, and see that while the argument from dissensions is conclusive against private judgment as a rule of faith it is of no force or validity against inspiration, because it has no application or relev-

All Protestants agree, in their creeds at least, that there is a divinely ap pointed rule of faith, and all Catholics agree with them on this point. Disaccord arises only when they come to identify this rule. All agree that a rule appointed by God to lead men to a knowledge of revealed truth will invariably lead those who follow it to that truth, and as a consequence lead to unity of belief : for all who believe the truth must necessarily believe alike, which is what unity of belief means. Taking this data as the basis of our argument from dissensions we drew the necessary conclusion that a rule which, when followed, leads to discord of belief instead of to unity could not be the rule appointed by God to lead to re-

vealed truth. Thus you will see that our argument was not to prove that there was no rule Chinese, is very strong evidence that it would have been logically invalid. the principles of a supernatural religion are losing their hold on the minds and hearts of non-Catholics. It is had no force to prove that there is

This you will see on a little reflection. Now, just as the argument from dissensions is out of place, and of no was inaugurated, there was a large force to prove that there is no true rule of faith, so is it out of place and of no force when used, as you would use it,

to prove that there is no revelation, Dissensiens and disputes about what revelation has been made are proo. positive of agreement that a revelation has been made ; just as disputes The Church and the home are no about which is the true rule of faith prove a common belief that a true rule exists. What more conclusive proof can there be that John Doe made a will than the fact that his heirs are in court wrangling about its meaning? This uestion exposes clearly your misapplication of our argument from dissen sions. Your use or rather misuse of it requires you to conclude that because the heirs are wrangling in court about John Doe's will therefore John Doe made no will. The fallacy of such a conclusion is of course apparent. But it is no more so than your conclusion that because Christians dispute about the meaning of God's revealed will growing unchristion spirit. We must therefore no such will was ever re-

Or, to take another illustration : suppose you are sick in bed and you send for half a dozen doctors. After pulse fingering and meditative looks one says you have the measles; another, that you have the cholera; another that you have appendicitis; and still another that you have congestion of the brain. Does not their wrangling being on retreat. As the last of these yet, according to logic you would use rayers by His powerful mediation." against revelation, you must conclude in that short space of time. Stalwart "Fail not," says the devout Blosius, that because they disagree as to the of frame and under ordinary conditions "to offer your good works and pious exercises to the most sweet Heart."

In the because they disagree as to the order picture of health, he was now exercises to the most sweet Heart."

In the because they disagree as to the order picture of health, he was now exercises to the most sweet Heart."

sickly character of such a conclusion. We do not doubt that you are sincere in your beliefs, and that you are also sincere in believing that you are honest. But there is a sophism about that word "honest" that is apt to mislead men in justifying themselves to themselves and in squaring their conscience to their sense of intellectual integrity. An intellectually honest man is one who commits himself definitely to no judgment, denies no common belief of mankind, until he has weighed all the evidence, examined all the data necessary to forming a judgment worthy of a ra tional being. A man who cannot get at all this evidence and data may be excused for his ignorance of them, but he cannot be excused from dishonesty to himself, from lack of intellectual integrity, if he forms a definite judgment in the absence of such necessary data. We speak here of the mind in the ex ercise of its own natural faculties and unaided by any other force or light,

such as the supernatural, which de

Now, taking you at your own esti-

ists and infidels deny to man.

mate, and appealing to your own sense of intellectual integrity, have you examined the question of revelation in the light of all the evidence and data bearing on it? Are we not safe in saying that up to the present you have not explored the whole field and that there are evidences and data yet unknown to you, and which, if known, might change your mind on the subject of revelation? And if so has not your judgment on the subject been immature and hasty : in other words have you not been dishonest with yourself, have you given your intellect fair play before setting your self against the universal belief of the human race in all times? Mankind, Christian or pagan, philosopher or bar barian, has ever believed that God or the gods have had intellectual intercourse with men. There is no accounting for this racial belief, universal in time and space, if it rests not on the truth. Reason confirms this belief of rational race. You as a deist believe that God is an intelligent being and that man is an intelligent creature, and that men can reveal their thoughts to each other. You will not deny to God a power which you know from experience man possesses. Therefore, God can can reveal His and His superior knowledge to man. And having created man for some purpose and given him the capacity to hear and obey His will, the inference is legitimate and irresistble that He made His will known to man and also the knowledge necessary to enable man to co-work toward the purpose of his creation, his ultimate

There are other points in our correspondent's letter which we must leave for another time. - New York Free man's Journal.

LESSONS FROM THE HOT SPELL A Protestant Lady Who Searched Tw Days for a Minister,

As a result of the intense heat of the last seven days the Rev. Dr. W. E. Henkle, assistant rector of St. Andrew's Protestant Episcopal Church, One Hun dred and Twenty-seventh street and Fifth avenue, is practically the sole representative of his cloth at his post in Harlem. This state of affairs brought out yesterday by the burial of Helen Remsen Merry, the eighteen year old daughter of Mr. and Mrs. George Merry. Mrs. Merry desired to have brief services held over the girl's remains before interring the body, and for two days went about the upper part

of the city in search of a clergyman to conduct the services. Although an Episcopalian, she was willing to accept the services of any clergyman. Everyone hundred ministers of various denominations in Harlem - New York Herald, July 2. With regard to the Catholic clergy of New York or Philadelphia or of any large city the statistics are different.

In railroad wreck or mine disaster in times of pestilence at home or in the leper colony in far-off Molokai, in fact. herever there is danger, priests are found ready and willing to sacrifice their lives, if need be, to minister to the sillicted. Their everyday deeds of heroism have become so common as to no longer excite comment. The one sacrifice when they left all to follow Christ presupposes all subsequent acts of unselfishness, and this explains, though it does not justify, the disposi tion on the part of a large proportion of the Catholic laity to dwell more upon an apparent departure from the rule of a sacrifical life than those acts which command the admiration and respect of non-Catholics.

Take the recent heated spell as an

example. While many workers found their tasks lightened by considerate employers, the priest's labors were trebled by sick calls and funerals. Clergymen of other denominations flew to the mountain and seashore, but the real shepherds remained with their flocks to comfort the sick and offer the Holy Sacrifice for the dead. "The hireling fleeth because he is a hireling.

In the manufacturing districts the calls were incessant. On the hottest day of last week the priests of one parish received ten hurried sick calls in less than two hours. Only two of the clergy were available, the others prove very conclusively that they all calls came a representative of The agree with you that you are sick? And | Catholic Standard and Times met one of the priests going on his fifth journey

the Fifteenth Century, with what case PRIVATE JUDGMENT AND THE very sick indeed if you did not see the could the Gospel of the Prince of Peace RULE OF FAITH. wonder was that he did not suc-cumb himself. The rector of this church sent a message to a livery stable on the receipt of the tenth call, asking that a horse and carriage be kept ready at all times during the next forty-eight hours, as the parish is extensive and continued walking would result in the collapse of priests themselves. The horses were suffer ing so much, however, that the stableman sent word that he could furnish a carriage, but not an animal to draw it. As this horseless carriage had no

motor, the offer was declined. An incident of the heated spell which illustrates Catholic faith is related by an eye-witness. On the pavement of one of our city streets was a victim stretched at full length and totally unconscious, while several men were pouring water over him to revive him A passing bicyclist, a Catholic, stopped to lock on, and discovered a scapular hanging from the sufferer's neck. The picyclist immediately sprang on his wheel and rode to the nearest rectory, from which a priest was despatched at once to the scene. Moral: Wear a

scapular. In parishes where there are large hospitals the demand for priests was even greater, and sudden night calls were frequent in all sections of the That the Catholic, whether city. priest or layman, has a thorough belief in the efficacy of the sacraments and of the powers conferred by ordina tion is manifested by the fact that one feels keenly the responsibility of his position as the minister of God's graces and the other is always anxious to such ministrations when death threat-

ens. The conditions indicated in the paragraph quoted above from the New York Herald are significant in many respects. The flight of the ministers of the sects to places of safety leads to several conclusions. It proclaims most eloquently the uselessness of their ministrations from their own point of view. And this is true even of those claiming legitimate ordination. They can do little for the dying and much less for the dead . - Philadelphia Catholic Standard and Times.

POPE REPROVES FRANCE.

Paris, July 6 -The Univers pubishes a telegram stating that the Pope has sent a letter to the heads of the re ligious orders regretting the attacks made against them and the failure of his endeavors to protect them. Church, he says, is wounded in her rights and checked in her work. He says the new law is contrary to natural. evangelical and ecclesiastical rights, and declares that the true cause of the persecution is the world's hatred of the Church.

The extinction of the religious orders, he says, is an able man œuvre to prepare for the apostasy of the na-The world's malignity portends work for the Church. Religious to observe the instructions of the Holy See and to imitate their forefathers, who passed through worse times. They should remain firm, dignified and not angry, overcoming evil by good. In conclusion His Holiness

says:
"With you are the Pope and the entire Church. Remember Christ's words 'I have conquered the world.'

ANNUAL PILGRIMAGE TO STE. ANNE DE BEAUPRE.

Itinerary of the pecial Trains.

The Ontario pilgrimage to the shrine of Ste. Anne de Beaupre, under the distinguished patronage of the Most Rev. Archbishop of Kingston and his diocesan clerapy, will take place, this year, on Tuesday, July 23rd. Tickets for the return journey will be good to leave Ste. Anne's up to evening of Monday, July 29th. Thus, all those who desire to remain over, will have an opportunity good to leave Ste. Anne's up to evening of Monday, July 29th. Thus, all those who desire to remain over, will have an opportunity of being present at the shrine and of taking part in the grand procession on the feast day of La Bonne Ste. Anne; Friday, July 26th being the day which the Catholic Church has set aside for the special honor of the mother of the Blessed Virgin. After the arrival of the morning regular Express trains from Toronto, special trains will start from Whitby and Myrtle—stations on the main lines of G. T. R. and C. P. R., a short distance east of Toronto—and will reach Ste. Anne de Beaupre early on Wednesday morning. Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Haliburton, Peterboro and all points east thereof as far as Morrisburg; and at all stations of the C. P. R. from Whitby, Lindsay, Haliburton, Peterboro and all points east thereof including Peterboro, Tweed, Perth, Smith's Falls and Carleton Place as far as Chesterville included. The exceptionally low rates of \$8.05 and \$8.00 have been secured for return tickets from Whitby and Myrtle with proportionately low rates throughout the eastern part of the Province. Tickets will be good, only on the special trains going: but valid on any regular train returning, up to, and including Monday, July 29. Passengers from Haliburton and Lindsay will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. P

Beaupre.
The Archbishop of Kingston has signified The Archbishop of Kingston has signified his intention of accompanying the Pilgrims to Ste. Anne de Beaupre and uniting with them in prayer at the Holy Shrine. The Pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Tweed, Oat., who will promptly send Posters containing the fullest information to intending Pilgrims.

As the regular return ticket from Toronto to Whitby or Myrtle can be purchased for less than \$2.00, the whole journey from Toronto to St. Anne de Beaupre and return will cost something less than \$10.00.

Why should one go abroad, even across the way, to ask a neighbor's advice? There is a nearer neighbor within us, incessantly telling us how we should behave. But we wait for the neighbor without to tell us of some false, easier way. - Henry D. Thoreau.