## BLESSED VIRGIN.

On the 8th day of September Holy Church celebrates the Feast of the Nativity of the Blessed Virgin, and the faithful rejoices to begin anew the manifestations of love and devotion to the Queen of Heaven, and give expres-sion to the same by attendance at the services in her honor. We completed the commemoration of her glories with the Feast of her Assumption and Cor-mation in Heaven, and now we begin them again with the feast of her birth.

e feasts in honor of Our Blesses Lady are growing dearer and dearer to the Catholics of America, as witnessed by the numbers that observe her festi vals. Assumption day was observed universally. In our dear Cathedral one was gladdened by the great num-bers at the Masses and at Benediction, and by the numbers who received holy Communion. It was the same in all the city churches, and similar sights were be seen by the lake, on the mountain the hill and in the vale-every where Mary's crowning feast brought out vast numbers of her loving, devot-ed children to pay her their tribute of

In the same good Catholic spirit is the feast of her Nativity celebrated to day. We realize that Mary's birth was the dawn of our redemption; for she was the promised virgin that was to crush the power of satan—and this she did, when in the appointed time she gave birth to the Saviour of the

Saviour, for it was the beginning for men of their freedom from the demon's yoke. It was the aurora of that blessed day of reconcilation between God and man which found its fulness on the day of our Saviour's birth.

As good sons and daughters fondly celebrate the fatal day of the mother who gave them birth, so, too, all Chris-tian men and women hail each birth-day of their Virgin Mother with everincreasing delight. Let us strive to be her worthy children by imitating her life. From time to time during the year we shall be called upon to celebrate the mysteries connected with her life. Let us prepare and be ready to do so by passing our lives daily with her in spirit.

On this, the anniversary of her birth, on this, the anniversary of her birth, let us be born anew in spirit, and resolve every day to so live that we may be her accepted children, and as such have given us more and more of her tender love and care.

#### PRIEST'S MINISTRY AT BENNING. TON DISASTER.

AN AGED SPANISH-AMERICAN FATHER BROUGHT COMFORT TO MANY DYING SAILORS.

Wherever these is report of some great disaster at any scene of danger and death, the Catholic news editor is always sure to find a "story" of the labors or heroism of a Catholic priest. Therefore we learn as a matter of course that a Spanish-American Father was the first at the scene of the Bennington disaster and the most tireless in caring for the wounded. He is the Rev. Father Ubach, pastor of St. Joseph's Church, San Diego, and pleasantly known to many tourists. Says a correspondent of a Los Angeles paper in his account of a round of the hospitals of San Diego, after the accident:

and walked quickly across the lawn. He wore a long beard of iron gray and his hair was flecked with white, yet the brown eyes were young and the grasp of his hand had all the vigor of

"It was Father Anthony D. Ubach. 'I am glad to see you,' said the Father, and it was his voice alone that said it. These poor boys in here have need for

Father Ubach,' said the doctor.

"That is why I am here. I will go in now if you will let me.' The doctor and the priest, the priest and the doctor, one for the body and the other for the soil. I will go in there now and do wha

I can.'
"And with another grip of the hand

he was gone. "'He was here almost all last night, said the policeman. There is not language on earth that he don't speak and he goes about in there comforting every man in his mother tongue. He'll

do 'em good if any preacher can. I'm no a Catholic myself, but I know a good man when I see one, and Father Ubach will do for mine.'
"And so the aged priest went from room to room, now helping the nurses with the sick and now dropping a few words into a conscious sufferer's ear He was there to say the last word over the dying sailor, and his soft, Andalu sian murmur w.s the last thing that many a dying ear heard last night." The dead of the Bennington disaster

were buried in the military cemetery of Fort Rosecrans, and Father Ubach officiated at the funeral services over the Catholies

Father Ubach, despite his German name, is purely Spanish in every re spect; in his bearing and manner, every inch the grandee and the soldier; in his character and goodness, every inch the minister of God's altar.— Cleveland Cathelic Universe.

A Type of the Good Shepherd. Writing of the death from yellow fever of the Archbishop of New Orleans who contracted the disease while labor ing among those already afflicted, the Catholic Pranscript says: "To Mon-signor Chapelle the church historian will assign his place as sterling priest and finished scholar. Honors came to crown his days. In some respects he recalls the missionary priests who came from his native France in the early history of the Church in the United States. None of them laid claim to being ecclesiastical diplomatists. They were good men, fired with the love of souls, real apostles. Some of them de served the name of martyrs, and the lamented Archeishop of New Orleans, ministering to the yellow-fever victims, is no mean type of the good pastor who lays down his life for his sheep."

FRAST OF THE NATIVITY OF THE | Catholics Must Catch The Public Ear

Rev. E. J. Gleason, S. J., The efforts of Catholics to secure an education consistent with conscience, do not enjoy the sympathy and the good will of all our non-Catholic fellowcitizens. There are few questions less understood, or perhaps more misunder-stood, by even the fair-minded, than the Catholic position on education; and few questions which the secularizers are more willing and desirous to leave obscure or misrepresented. Although public opinion does not always settle questions wisely and permanently, yet the immediateness of its influence makes it a world-power to day, and if Catholics allow it to be arrayed against them, they will pay dearly for it both from their pockets and in the privation of their natural and religious rights.

#### No Color Line in Catholicity.

"The race question," which in this country, especially in the Southern States, looms up so large, does not exist in Rome," says the New York Freeman's Journal. "The Catholic Church has ever refused to recognize such accidents as race and color as good and sufficient reason for discriminating against persons who are created in the image of God, and who are His children just as much as are those whose skin is of the whitest. It is not in accordance with the Catholic spirit to regard the negro as a being of a different order from that to which the white men belongs. The blood of Christ was shed for the redemption of both, and the fact makes both equally precious to the Catholic Church, which never has tolerated and never will tolerate the color line."

#### The Men Who Don't Desert.

"The pest has broken out in New rleans," says the Catholic Columbian. Already there are hundreds of cases, and some few deaths. The inhabitants are panic-stricken, and many of them are hurrying out of the city. But the Catholic priests are not thinking of running away. They never abandon their flocks in time of peril. They will remain until the end.'

### THE YOUNG KING OF SPAIN.

The young King Alfonso of Spain, about whom a year or two ago the newspapers were printing lying stories of the most scandalous kind, has evidently lived down the lies then circulated, for though nowadays the stories about the young king are as numerous as ever they show him as he really is—a thorough Catholic and a thorough king. One of the most re-cent of those anecdotes relate an in-cident which ocurred while Alfonso was touring in his motor car near the Sierra de Guaderama Mountains. While so doing he came across a little group of wanderers drenched by a heavy shower, shivering with cold, and above all disheartened. The car was stopped, and questions brought out the fact that the travellers were walking to Madrid in the hopes of finding work, that they had lost their way, and that they had now neither money nor icod. The king and his people gave the wayfarers all their loose money, and then Alphonso bade the women get into the motor, that he might take them to the nearest village; the men were to rejoin them on foot. Arriving at the village, what was the astenishment of the poor creatures to see their benefactor hailed as the sovereign of the country. As he started again on his interrupted journey Alfonso de-plained that in Madrid the wanderers were to go directly to the palace, where he would personally see to it that proper work was found for them. King Alphonso is one of the most in teresting figures among the world's rulers to-day, and if incidents such as that described above, are common in his life, we do not wonder that he is beloved by his people.—Sacred Heart Review.

#### AMAZED BY CATHOLIC CHURCH ATTENDANCE.

A CONGREGATIONALIST EDITOR SEES, BUT DOES NOT UNDERSTAND.

On Sunday merning last the editor of the Advance passed a Catholic Church well out on the West Side of Chicago as the worshipers were coming out. He was astonished at the great number of people. A gentleman who was near-by said: "And that is the third Mass this morning: there will be still an other, and the attendance at it will be the largest of all." In other words, this Catholic church, without a dense population around it, is filled four times on a Sunday morning, and at two of the services with an overflowing congregation. It would probably be of the services with an overflowing congregation. It would probably be very little of an exaggeration to say that as many people entered this church last Sunday morning as were found in all the Congregational churches of the c ty put together.

A visiting minister looked in at a Christian Science service on a July Sunday, and found every seat in the large auditorium occupied. gregational church to which be after vards went be found a thin and cattered congregation.

In the other Protestant churches o the city the same conditions would prob-

ably have been found. But such observations have become rather worn, and they are not con-sidered agreeable. Nevertheless, it is not a case for the "let alone policy." It is evident that there are churches in Chic go which can and do have large congregations through the so-called vacation months. Practically these churches know no vacation. They simply know what is true, that the vast mass of people are here during vacation. Chicago is a very live and very human town during July and August. Probably not one person in twenty of the population is away for a week during that time. Ride through a populous district of the city on a summer even ing and you see them on porches and doorsteps and sidewalks in swarms. It may serve as an excuse or apology for

empty seats to say that the people are away, but the plain fact is that the great mass are here.

The Protestant churches of Chicago may be taking two or three months for vacation, but the great body of the people are not Nor are the business houses, or factories, or necessarily the second secon people are not Nor are the business houses, or factories, or newspapers, or other establishments. They could not succeed if they did. Whether the weather be hot or cold, there must be no let down. The department stores advertise more frantically than ever; the newspapers fling out their big headlines; the editors take off their coats and write, and the saloons open summer gardens and turn loose bands of music. Business is kept moving.

The Church must take counsel of these facts. It must get a new move

these facts. It must get a new move on itself. It cannot afford to let so much time run to vacation, with a thinning out a month before and a slow pulling together a month or two

We are not going to say that pastors should not take vacations; that would not be nice. It would not sweeten affection. But we are going to say that there cannot be much success on the present basis. There is too much let down in it. It lacks determined, the says that the present the same of the present that the same of the says that the same of the sa persistent push. It needs more of the Wesleyan "all at it and always at it." Chicago will not be converted in ten thousand years with the present way of doing things, and we might just as be wise enough to look the facts in the face and frank enough to admit them. The Protestant churches, on such a basis, will do well if they are not driven to the outer rim of the city, not driven to the outer rim of the city, where the "nice people" and the quite, inoffensive neighborhoods are, while the rest of the city is left to the great mass of the people, the priests and the Sisters of Charity.

The need of something more aggressive, however, is being left by leaders of church work. The ten campaigns are results of this awakening. The reports are so far favorable, and they may lead on to greater activity in the

may lead on to greater activity in the same direction. But the churches must realize that it will require a far more determined spirit and aggressive policy to overcome the indifference of the masses and the opposing forces of evil in our great cities.—The Advance

#### DESERVE NO SYMPATHY.

The prevailing mania for getting rich well or rather sadly illustrated in the failure of J. H. Mansfield & Co., in the failure of J. H. Mansfield & Co., New York "brokers," particulars as to which make up one of the newspaper sensations of the week. This company had a "plan" for piling up money for their patrons and they urged and commended it in circulars which they distributed in thousands through the post of the particular which they distributed in thousands through the post of the company of the particular in the company of the office. They called it the "Put Pro tion Plan," and here is some of what they said about it in their circular:

"Every customer who has availed himself of this plan of curs has made enormous profits. One good customer started with a \$100 account and in less than five months drew out more than \$1,500. With \$1,000 cash and \$3,000 credit you could not hope to make more than \$1,200 in the mercantile business your own energies thrown in. Piace \$1,000 with us under our Pat Protection plan. With \$1,000 you can operate in 100 shares of stock with absolute safety, and if you only get a point a day you are getting \$100 profit a day or \$36,000 a year."

There were many victims, of course, and among the many of then who crowded round the stut office doors of the authors of the "plan" on the day of their collapse was one of whose case we are told in the newspaparer account as follows :

"There was one little woman in widow's weeds who was weeping bitterly
'I put \$3,000 into Mr. Mansfield's 'I put \$3,000 into Mr. Mansfield's hands,' she said between sobs. 'It was every cent of my husband's life insur-He told me that it would make me rich, and he was such a nice-looking

Now, this woman was fairly well off with the provision that her husband had made for her. But she was not satis- James, O. F. M., Chatham Ont.

fied. She wanted to have \$36,000 a year, and evidently she did not care by what methods it was to be got. Get money—h nestly if yolcan—b t get i. Clearly the weeping widow felt that way when she gave her \$3,000 to Mr Mansfield. Does she deserve much sympathy? Another case is thus told by Mr. Billington, a lawyer or agent who had several claims for collection against the Mansfield Company.

several claims for collection against the Mansåild Company.
"Some of the saddest cases I have ever known," said Mr. Billington, "are the results of Manfield's operations. One of the claims given us for collec-tion is for \$1,100. It represents the life savings of a carpenter from the north-ern part of the State, who was so taken by the so called that proposition; that by the so called 'put proposition' that he mortgaged his house, and sent the money down to the firm."

Does this carpenter deserve sympathy? He wanted to get rich quick, regardless of the means whereby. He did not care though the ways by which the Mansfields should make him rich were dishonest. How else could they

Will such cases serve as warnings or deterrents for others? It is hardly likely. The auri sacra fames—unboly lust for gold—is beyond the influence of sad example or experience.—New York Freeman's Journa!.

#### HIGHLAND BAND.

ONE OF THE SEVERAL HIGH CLASS ATTRAC TIONS AT THE WESTERN FAIR. After completing an extensive tour of the United States and Canada, the magnificent band of the 91st Highland Regiment has been secured to give concerts during the Western Fair. That this enterprise on the part of the Fair management will be appreciated there can be no doubt. The band is composed of forty one musicians all masters on their respective instruments and in every city of the United States where it played was accorded an ovation.

The ring attractions are of the usual high class. They include leaping the gap in a

United States where it played was accorded an ovation.

The ring attractions are of the usual high class. They include leaping the gap in a steam automobile by Mons Breton, the only legitimate act of the kind in the world. Hardy, in some really thrifling high wire work; Rice and Elimer, expert horizontal bar performers; the five Belistzer Sisters, unequalled gynmasts and aerobats; Wolfe and Milton, in a bounding billiard table act; the five Valdares, extraordinary trick bicyclists and unicyclists; Mallin and Correlli, premiers of scrobatic comedy; and Billy Andrus and his Mule Maud.

The fireworks will be the bestever attempted in Lindon, and will give a graphic representation of the historic Battle of Copenhagen. In which the great Nelson gained so much honor and glory for the British navy.

THOMPSON REID - At Branebridge, on July 11, by Rev. T. F Collins, P. P. Francis C. Thompson to Mary Jane, daughter of Mr. Henry Reid, all of Bracebridge. MALONE LEGGE. At St. Lawrence church, Deux Rivieres, Oatl, by Rev. Father Gagne, O. M. I. on Wednesday, Aug. 9, 1995 Mr. Francts M. Malone of R. gina, Assa., to Miss Beatrice Marie, daughter of Mr. Thos. Legge, of Daux Rivieres.

#### DIED.

MILDEA — At Woodburn, Ont, on July 29th, Joseph Edward, aged twenty-eight years and ten days, son of John Kildea, North Brant. May his soul rest in peace!

HALE,—Of your charity, oray for the soul of the reverend Sister SE. Xavier, (Esle) who departed this life in the Convent of Mercy, Bailina, Co. Mayo, Ireland, on 2nd of August, in the seventy-sixth year of her age and the fitty-first of her religious profession, May she rest in peace! Amen!

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TEACAER WANTED FOR SCHOOL SEC NO. 5 Raleigh, one holding first class professional certificate. Salary \$325. Duties to commence at once. Apply to Rev Father

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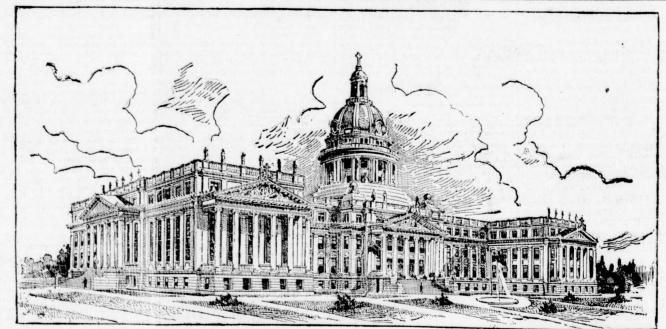
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