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Be kind,—for oh, a kind word spoken
To those whose hearts are well-nigh broken
Shall never pass away!
That kind word is a secret treasure
Whose recompense, beyond all measure,
Waits the great reckoning Day.
—The Voice of the Sacred Heart.

Oh, nothing for Him is attempted
But what He accounts as done;
Each failure—each shipwrecked endeavor—
He has counted, one by one.
Each heart-ache endured for Jesus
Has gone up and told its tale;
And though upon earth deemed fruitless,
With Him shall it not prevail;
Has the labor of years proved fruitless,
Is the pure, high hope brought low?
These things, shall God not see them?
These things, shall He not know?
—The Voice of the Sacred Heart.

A PROFITABLE SUMMER.

Summer is come, and that means for many a great relaxation of attention to their religious duties. How very much more wisely our enemy, the evil spirit, acts than these careless Christians! Ever watchful, he avails himself of each opportunity. Our employments, our associates, our home surroundings, all are considered by him. The strength or weakness of our minds and bodies, our inclinations, our likes and dislikes, he makes good use of in his warfare against us; nay, he brings the very elements to his service as much as he may. A pleasant day helps him to get you to miss Mass, or a cold morning to rise too late to say your prayers. It is true that he sometimes overreaches himself and that he often fails in his efforts, but that is not because he has not tried to succeed. He seeks no rest. He takes no vacation. With him there is an increasing endeavor to attain his ends. Obstacles which present themselves serve but to incite him to greater exertion.
And this powerful, crafty spirit is our enemy. A cheerful prospect, you will say. Not a very alarming one, if we but "watch and pray." The great difference between our mode of warfare against Satan and his against us is, that we sleep at our posts while he entrenches himself, and we awaken only to find ourselves in a state of siege; indeed, we may be happy that we have not been surprised, stormed, and captured.
We are too fond of ourselves and of our comfort, especially in the summer months. We forget that we have all eternity wherein to rest, if we do now the work each day brings us. We forget, too, that in this life there is no standing still with us. Whoever we are, or whatever our place in the world, every period of our lives has its peculiar temptations demanding our attention, and we must be always moving either forward or backward, especially during the summer season. With the warm weather comes a whole troop of spiritual enemies to be met. Dangers threaten every one of us. Against all these dangers we must take a bold stand. We should not act as if we believed that there was one set of commandments for the winter and quite another for the summer. We are called to the constant service of God—spring, summer, autumn, and winter. You have heard of fair weather Christians. But some are better Christians in foul weather than in fair.
What do you think of one who will climb big mountains week days, and be unable to walk a mile or two of a peasant country road on Sundays?
What must we think of those who, on Sundays, in warm weather, make no effort to hear even early Mass, but rush off to the seaside or the country, stashed with the gift of mortal sin? Will the sea wash the stain away?
Take your reasonable recreation during the hot spell, but go to Mass every Sunday, and go to the High Mass, if not every Sunday, at least several times during the season. The sermon will help you. It will suggest good thoughts and arouse you to spiritual progress. Receive the sacraments; they are the chief means of obtaining and preserving God's grace in the soul. Say your prayers morning and evening; they are your spiritual daily bread.
Do this, and then you can say with the Hebrew children: "O ye fire and

heat, bless ye the Lord: praise and exalt Him above all for ever. O ye winter and summer bless ye the Lord."
—Sacred Heart Review.

MANY CONVERTS TO CATHOLICISM.

What the Paulists are Doing to Bring Unbelievers to the True Faith.

These items from the current issue of the *Missionary*—published by the Paulists—are of more than common interest:

A novel feature of the silver jubilee of Rev. A. S. Siebenfoercher, of Kenton, Ohio, was "converts' day"—the day devoted to the many converts who became Catholics during Father Siebenfoercher's twenty-five years' ministry at Kenton. High Mass was celebrated at nine o'clock, at which the converts received Holy Communion. A banquet was served later on.

At one long table, extending the length of the hall, were seated the pastor and converts, ladies and gentlemen. Near by were two more large tables, at which were seated the invited guests, many of whom were the sponsors of some of the converts present. On the stage upon black canvas, in letters of pure white, were written the names, thirty-four in number, of the departed converts, for whom holy Mass had been offered that morning. As the roll was called many beautiful addresses were made. One lady admitted that she had attempted to make her convert husband a member of the Methodist Church and failed. She is now herself a devout Catholic. The gathering was unique, but it may be duplicated in every parish in the country.

Last Sunday was established in Wellsville, Ohio, at Father Halligan's suggestion, by twenty-three converts, a society to be known as the C. T. L.—the Catholic Truth League—the object of which is to collect and distribute Catholic literature, counteract falsehood, ignorance, and misrepresentation of Catholic doctrines, and make known the truth in every available manner. The former beliefs of the members were: Episcopalian, six; Presbyterian, five; Methodist, four; Campbellite, two; Lutheran, one; no church, five.

The order of exercises at the meetings are: prayer to Holy Ghost for conversion of non-Catholic friends, reading of minutes of last meeting, explanation of two chapters of catechism, answering of questions, distribution of literature, closing prayer for success of the work.

As a result of the mission at Ashtabula seven persons are under instructions preparatory to their reception into the Church. The young men of the parish are forming a society for the spread of Catholic literature. They begin by purchasing a number of standard Catholic books for the city public library.

The Lie Direct to his Archbishop.

Once again the Vicar of Hexton, Reverend R. C. Fillingham, has put himself on record against Anglican pretensions in unmistakable language. When the Archbishops of Canterbury and York state that the Church of England believes in the Eucharistic Sacrifice—that is in plain English, "it is the duty of local churchmen to tell them that they are uttering an untruth."

He thus replies to their Grace's declaration that the Sacrifice of the Mass is the doctrine of the Church of England: "This is the falsification of history, for the Church of England was founded, and the founders of the Church of England died, to get rid of the doctrine you attribute to her. Your Grace are as well aware as I am, though it would not suit you to have the fact brought to light, that when the old religion and the reformed religion (which latter bestows on your Grace \$25,000 a year) stood in sharp antagonism, at the disputation in Saint Mary's church, at Oxford, in April, 1554, the point maintained by your Grace's predecessors was that the natural Body of Christ is not really present in the Sacrament, and that

there is no propitiatory sacrifice in the Mass. Your Grace are aware, though it suits you to ignore it, that the articles of the Church of England characterize these Eucharistic Sacrifices as 'blasphemous fables and dangerous deceits.' Your Grace are not ignorant that at the final Reformation settlement, under Elizabeth the Mass ceased in England, and to celebrate this Eucharistic Sacrifice of which you talk became an act of high treason." We are sure that the protest of Mr. Fillingham will awaken a responsive echo in all honest Protestants, who, if they want to believe, or could be brought to believe, distinctively Catholic doctrines, would embrace the faith of the Church which authoritatively teaches them.—Messenger of the Sacred Heart.

THE CHURCH AT LOURDES.

To see this beautiful church crowded with devout pilgrims, priests at every altar of the fifteen chapels, a grand service going on in the choir with all the solemn pomp displayed in great cathedrals, the numerous clergy in the richest vestments, and to hear the grand music of Palestrina executed with perfect harmony and exquisite taste—the whole congregation heartily joining in the chants, and the peal of the trumpets contrasting admirably with their earnest voices—is to the ravished soul like a vision of the heavenly Jerusalem. The lofty arches seem to sway with the undulations of the music, sometimes soft as the murmur of a rivulet, and again as deep as a mountain torrent falling over rocks. The eye is never weary of gazing at this fair temple with its pure outlines, so harmonious in all its parts, the soft light coming in floods through the lofty windows and mingling with the brilliancy of the lights and flowers; the immense oriflammes hanging from the arches to give testimony to the glory of the Immaculate Conception and the Pontiff who crowned that glory; the mysterious words on the wall that fell from the smiling lips of the Virgin in the grotto; and the Most Pure Mother herself, unveiled to all eyes, standing in the midst of all this splendor above the altar in a golden atmosphere, raising heavenward her look of inspiration, her hands joined in prayer, her heart swelling with love—adoring love for Him who dwells in the tabernacle; and maternal love for her children gathered around the fountain opened for the salvation of the world. O, Immaculate One! we here feel thy sweet presence and the creative power of thy words: "Go, tell the priests I wish a chapel to be built on this spot."
—Sacred Heart Review.

THE MONTH OF THE PRECIOUS BLOOD.

July is consecrated to the Most Precious Blood of Our Lord.
Among the indulgences granted by the Pope to the faithful to increase their devotion to the Precious Blood, are these:

1. To those who attend the exercises of the month dedicated to the divine blood, seven years and seven quarantines every day, and a plenary indulgence once during the month or within its octave to all who shall be present at these devotions ten times, provided they receive the sacraments, visit a church, and there pray for the intentions of the Holy Father.

2. An indulgence of 300 days, once a day, for the devout recitation of this prayer:

"Most Precious Blood of life eternal, price and ransom of the world, whose saving streams nourish and cleanse our souls, ever pleading man's cause before the throne of heavenly mercy! from the depths of my soul I adore thee: I adore I, myself I adore, make these some compensation for the outrages and wrongs thou dost ever suffer from men, thy creatures, and, most of all, from those who, in their madness, cease not to blaspheme thee. Who will not bless this blood of infinite value? Who not burn for love of Jesus who shed it all for us? What were I but for this blood which hath redeemed me? Lost! assuredly lost, O boundless love, which gave to us this saving balm beyond all price, welling from the fount of immeasurable love! Give to all hearts, to all tongues, power to praise, hymn and thank thee, now and for ever, and throughout all eternity."

3. An indulgence of 100 days every time this ejaculation is uttered:
"Eternal Father, I offer Thee the Precious Blood of Jesus, in satisfaction for my sins and in supplication for the wants of holy Church."

4. For the following offering, an indulgence of 300 days may be gained every time it is made, and a plenary indulgence by those who shall have made it daily for a month, provided they go to Communion and pray for the intentions of His Holiness:

"Eternal Father, we offer Thee the most Precious Blood of Jesus, shed for us with such great love and bitter pain from the wound in His right hand; and through its merits and its might, we entreat Thy divine mercy to grant us thy holy benediction that by its power we may be defended against all our enemies and freed from every ill, while we say, May the blessing of God Almighty, Father and Son and Holy Ghost, descend upon us and remain forever. Amen."

"Our Father, Hail Mary, Glory be to the Father, etc."

There are other indulgenced devotions for this month, but they are too long to be detailed here.

Our Saviour shed His blood for us when He was crucified, in the Garden of Olives when He had the bloody sweat, when He was scourged at the pillar, when He was crowned with

thorns, when He carried His cross through Jerusalem to the Mount of Calvary, when He was nailed to the Cross, and when His side and heart were pierced with the soldier's lance.
—Catholic Columbian.

Rose-Heart of June.

O bleeding heart of tender love!
O pulse of rose divine above!
Here in the garden of our years,
Strewed with life's petals—joys and tears—
We kneel with face to Calvary's height,
And think of Him, Strong Rose of Light,
Who fills each hour with perfume sweet,
And guides in faith our doubting feet.
—Thomas O'Hagan, in Niagara Rainbow.

FIVE CONVERTS.

Mrs. D. L. Parrish, of St. Louis, her Sister and three Daughters Embrace the True Faith.

Mrs. D. L. Parrish, her sister, Miss Sadie Cooper, and her daughters, Misses Millie, Louise and Isabel Parrish, all of St. Louis, were received into the Catholic Church, last Tuesday in the Convent of Saint de Chantal on Washington boulevard near Sarah street. Archbishop Keen officiated and was assisted by Rev. Fathers Sullivan, S. J., and Myles, S. J., of the St. Louis University; Rev. J. J. McGlynn, of St. Rose of Lima's church; Rev. J. J. Harty, of St. Leo's church, and a number of other prominent clergymen. The ceremonies lasted fully an hour and were concluded with the singing of the "Ave Maria." Only a few of Mrs. Parrish's intimate friends were present, as the reception was not public. This was necessary on account of the size of the chapel.

The baptism took place at 4 p. m. At that hour the five applicants entered the little chapel, accompanied by their sponsors, and knelt at the chancel railing. They were all dressed in white robes with flowing veils of tulle. A number of questions were put to them by the Archbishop. They were answered in low and firm tones. Mr. Parrish was an interested spectator at the ceremonies. He is not a Catholic.

The ceremonies were continued two days. Father Sullivan, of the St. Louis University, said Mass at 1 o'clock Wednesday morning, at which the converts received their first Holy Communion. At the close of this the party had breakfast in the convent, a special privilege granted by the Archbishop. Confirmation was administered at 9 a. m. by Archbishop Keen at St. Paul's church.

Mrs. Parrish's family and relatives were Presbyterians and her father was a minister of the Christian church. Mrs. Parrish, however, was never affiliated with any church. She, as well as her sister, were much impressed with the Catholic religion from reports brought by the children, who have all their life attended a convent.

The Eucharistic Congress.

The Eucharistic Congress will be held in Paris, France, September 20. Our Lord there appeared to Blessed Margaret Mary Alacoque, Leo XIII., when signifying his assent to the location, said that, after Jerusalem, it was the most appropriate selection.

A Hyacinth Convert.

From the Catholic Times, Liverpool.

The exemplary Christian end of Mme. Arnould Plessis, the at one time celebrated actress of the Theatre Francaise, draws attention to the man who converted her. This was the ex-Pere Hyacinth Loyson. The conversion took place when the now unfrocked monk was one of the most irreproachable of French religious.

Mme. Arnould Plessis, having grown up without religious teaching of any kind, easily fell a victim to the seductions of the French stage. When her eyes were opened to the light her conversion was prompt and thorough, and she soon after gave up the stage as a profession. She remained devoted to the teachings of her first spiritual guide until the great Lenten orator of Notre Dame fell. Then she was amongst those who most sincerely deplored his secession from the Church. The last portion of this brilliant woman's life was spent in complete retirement in an obscure village.

When asked how she could endure such a life after the one she had been accustomed to, she replied: "The truths of religion are all I need; they will henceforth be my only food." Her death and funeral have evoked reminiscences. If "those who lead others to justice will shine like stars for all eternity" be unhappy, Hyacinth Loyson may think of Madame Arnould Plessis and hope.

Miss Guiney Resigns From Office.

After holding the office of postmaster at Auburndale, Mass., for more than three years, Miss Louise Imogen Guiney, the well known Catholic authoress, has resigned. She did her last work in the office Monday, and she will henceforth devote all her time to literature. Miss Guiney will go to Maine for a short vacation, and later she will visit Manchester.

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Peterborough, Ont. Oct. 22, 1906, To Messrs. Edmanson, Bates & Co., Toronto. Gentlemen,—I take great pleasure in testifying to the merits of Dr. Chas. K. & L. Pills. They prove themselves to be just what they are recommended for, and are one of the best selling pills that I have ever handled.
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CATHOLIC PRESS.

Mr. William A. Sutherland, Grand Master of Free Masons in the State of New York, has appointed the Episcopal Bishop, Henry C. Potter, of this city, Reverend Warren C. Hubbard, of Rochester, and Reverend Rudolph Grossman, of New York, Grand Chaplains of that anti-Christian secret society, which denies the divinity of Christ, which asserts that one religion is as good as another, but that no religion is so good as Masonry, and which rejects as superstition the Christian revelation and plan of redemption. Fancy Bishop Potter toggled out in Masonic regalia acting as Grand Chaplain to the devil!—Catholic Review.

Regarding the Bishop Vincennes and the Rev. Ponds who go about defaming the South American Catholic populations, we may note that Rev. Charles Parkhurst not long ago stated that two-thirds of the well to do business men in New York city were living shameful lives, and that there was no real domestic purity there. Do Bishop Vincennes and the Rev. Ponds desire the moral level of New York as a standard for South America generally? The classes of whom Dr. Parkhurst spoke belong, as a rule, to the denominations for whom these worthy men speak. We would like to hear something on this subject, for though we do not highly prize Dr. Parkhurst for his ways of obtaining information, he has some claim to be looked up to as an authority.—Philadelphia Standard.

Rev. T. Dixon, Jr., announces that the religion of the future will be purged of hell fire and damnation. Of course. Why not? A great deal of the religion in vogue now has been so purged already. It is true that the purging process has carried away also about everything else tangibly doctrinal, but what of that? Religion, according to Dr. Dixon and many of his fellow pulpit practitioners, must be what the people want it to be, and very few care for any admixture of hell fire. In fact they won't have it; they will do without religion altogether, first. According to the census about three-fourths of the inhabitants of the United States positively decline to accept religion tinged with brimstone. Protestantism offered the choice of being orthodox as they found it or doing without anything, as inclination prompted.—Catholic Union.

The Church of Christ must be universal—in every country, the same—teaching the very same doctrines—giving the one answer to the question: What must I do to be saved—not national—not different in faith or morals on two sides of a river or an ocean—not subject in spirituals to any secular prince or power—visible—teaching with authority—claiming a divine mission, divine guidance, and divine infallibility—and declaring that for any person knowingly and wilfully outside of it, there is no salvation. Where is that one, universal, authorized, tangible Church of Christ? Where is that Church that has everywhere "one faith, one Lord, one baptism?" Where is that Church that comes down in an unbroken line of Bishops from the apostles? Where is that Church that has no doubt in its own infallibility, of its own powers, of its own grace? In Europe, America, Asia, Africa and Oceania, there is only one such organization—the Catholic Church.—Catholic Review.

On June 23 forty one suits for divorce were brought in the city of New York. The ease with which divorces can be obtained gives the loose, unprincipled man a great advantage over the Mormon. The latter has to protest and support the woman with whom he lives in matrimonial relations. The former, as he tires of them, can send them adrift on the world without protection or support. There is but one way to get rid of this evil that is corrupting and vitiating society and destroying its moral sense. It is to make the marriage laws correspond to the Catholic principle that there can be no divorce with liberty to either party to remarry during the lifetime of the other; that a husband is a husband so long as his wife lives, and a wife a wife during the life of her husband; that the man or woman remarrying after separation is a bigamist and subject to the penalty for that crime.—N. Y. Freeman's Journal.

An example which Catholics might profitably follow has been set by some Anglican ladies in London, as to methods of raising money for religious purposes. Everyone admits that church bazaars, fairs, picnics, and the rest, are, at best, deplorable necessities, not unlikely to result in enough mischief to the participants to offset their money advantage to the good cause. Have we, in our great cities, and among our wealthier people, Catholic ladies with the religious zeal and the moral courage to do as Lady Gwendolyn Cecil and her friends have done? They have organized under the title of "The Society of Church Beggars," with distinct purpose to abolish fairs and bazaars, and offer personally to collect for any church or charity whose representatives will promise not to have recourse to these objectionable methods. The arguments they use are those which we heard many years ago from a Catholic Bishop in abolishing these doubtful means to worthy ends in his diocese—namely, that church fairs are not in churchly spirit, and that, if a good cause be properly presented, people are reasonable enough and religious enough in the main to give without getting some trivial sweetmeat or ornament in exchange for their money.—Boston Pilot.

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