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CONFERENCE OF MISSIONARIES

(Continued from page 6)

E. Robinson, himself a convert "How To Reach the Devout Protestant New Englander," was the topic treated by him. At its close, Rev. F. T. McCarthy, S.J., remarked, that every missionary should make clear the point that the mission of the Church is not to enslave, but to enfranchise human nature.

Papers Read

"The Catholic Missionary Union; How its Corporate Action May be Enlarged," by Rev. A. P. Doyle, called forth much favorable comment, one speaker classing the Apostolic Mission House built by it, as the epitome of the Catholic Missionary movement in America. "Church Extension and Convert Making," by Rev. F. Kelly, was followed by the "Need of Missionary Training" by Rev. Walter Elliott. He said that the true Catholic priest gave one hand to the Catholic and the other to the non-Catholic, and that his heart beat only for the Good Shepherd.

"After the Apostolate Among the Poor," by William F. Downey, Rev. D. C. Cunnion, outlined his work in the New York Bowery Missions, and traced its foundation to the non-Catholic Mission Movement, saying that he had always borne in mind the words of Father Elliott, "let everything go but the human soul."

The delegates passed a resolution to have the papers published in book form. It is expected to print about 15,000 copies of the work and to send copies to every religious institution for men and women in the United States.

A prominent figure in the conference was Mgr. Tihen of Wichita, Kan., who read a paper on "The Blessed Sacrament as a Convert Maker." The paper was of particular interest. "God with us," he said, "has been at all times in the history of the human race the expression of the joy and contentment of the present as of the hope of the future. God with us was the fact that constituted the great delight and charm of paradise. God with us was the pregnant note of idolatry among the pagans, for what else is idolatry but the agonizing lay of benighted minds for the presence of their God. God with us made the era of a new starting point for humanity, from which it began to ascend to the heights which it occupies to-day."

Training the Children

An interesting paper was by Rev. Roderick A. McEachen of Barton, O., who took for his text, "The Apostolate of the Immigrant."

Father McEachen told many stories illustrative of a wholesale defection from the faith among later immigrants. After explaining the difficulties under which a foreign priest labors in this country through ignorance of local conditions, Father McEachen declared that "the American priest is fitted for the strife. He understands the dangers and struggles of American life; he has been brought up in a commercial air. The flower of the work is without doubt the mission school. The children become the little apostles that very often awaken their parents to their Christian duty by a sense of Christian training. It requires an energetic effort to gather up the children, and even a more persevering strife to keep them in attendance."

Mrs. Burke, in a paper on "The Sunday School Movement," advised the organization of training classes for catechists, and pointed out the success that has been achieved by non-Catholic churches through such activity. Father Smith of the Paulists, contributed a paper on "The Literary Propaganda," and Mr. William F. Downey of Washington, explained the workings of the "Good Samaritan League."

Much regret was expressed in the closing talks that the missionary conference is not a yearly event, and furthermore that there is no national organization.

SALT METHODS

In the Marshes of the Congo and at Utah's Great Lake

One of the sights of the Great Salt Lake of Utah, developed by the progress of scientific industry, is the system of immense salt making ponds on the shore of the lake. At Saltair the lake water is pumped into a great settling basin, where the impurities fall to the bottom and, containing much iron, form a reddish deposit. From this basin the water is drawn off into "harvesting ponds" averaging 90,000 square yards in area and six inches in depth. The ponds are kept supplied with water as the evaporation goes on from May to September, when the salt harvest begins. The water having disappeared, a daz-

ing laver of salt two or three inches thick is found covering the bottom of the ponds, which is broken up with plows before being conveyed to the mills where the final crushing and winnowing are done.

In general the salt marshes of the Congo region represent a kind of pocket or rift in the soil. They are to be found in considerable numbers in the district of Sambalt, and there are also many of these marshes on the left bank of the river Lufubu. The walls of the rift show first a layer of blackish clay mixed with sand and containing numerous quartz and silex pebbles, or more exceptionally, black and white shells, fragments of oyster and mussel. Then comes a layer of stratified and gray-blue schist. The soil of the depression also contains schist as the greater constituent and is covered by a layer of sandy clay. In order to collect the salt the natives dig a funnel-shaped hole, from six to ten feet deep. The cavity soon fills up with a warm and clear water, which is strongly charged with salt. It comes up with considerable pressure, and the liquid seems to boil. The salt is partly precipitated at the bottom of the cavity and mixes with the soil to form a blackish mud. The latter is washed out with hot water to extract the salt, which is then crystallized from the solution. The product which is thus obtained is of a salty gray color, and its taste is more alkaline than that of European salt.—Exchange.

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Poisons in Preparations

The question of using poisons in small quantities for flavoring and coloring different articles of food was brought home to the public by the report of an inquest on a boy who died while employed in a confectionery establishment. He drank half a tumbler of a flavoring essence labelled "almonds," and when the fluid was analyzed it was found to be rectified nitro-benzol, twenty drops of which were enough to kill one man.

Scores of people who patronize confectioner's shops for five o'clock tea, cakes, etc., are very careful to see that all cakes and buns which go to the nursery table are made in their own kitchens. However, speaking of poisons, there are some people who appear to take a positive delight in risking their lives by imbibing noxious compounds. A few days ago the writer was, in the drug department of one of the large co-operative stores in London, and an elderly gentleman, well dressed, and apparently extremely active for his age was discarding upon the merits of one of the popular "tonics" which might be classed among the "quack" medicines of the day.

"I always take a double dose in the morning, as I don't get home until the evening," he announced to the astonished clerk.

"Did the doctor advise you doing that, sir?" asked the polite server of diluted poisons.

"Doctee, good gracious, no. I never asked him. Why, it is such good stuff you might take the whole bottle at one draught and it would not hurt you."

The clerk actually grew pallid. "Sir, in that bottle there is enough strychnine to kill eight men! Four doses taken at once would put an end to your existence."

"Tut! Tut!" laughed the elderly one. "Don't talk nonsense young man."

He went his way, and the clerk gazed after him, then down at the death-dealing bottle he held in his hand, and finally muttered: "It takes many fools to make a world." So here was a man who took his poison with absolute freedom from all restrictions.

We never know what we can do until we are put to the test by some great emergency or tremendous responsibility. When we feel that we are cut off from outside resources and must depend absolutely upon ourselves, we can fight with all the force of desperation.

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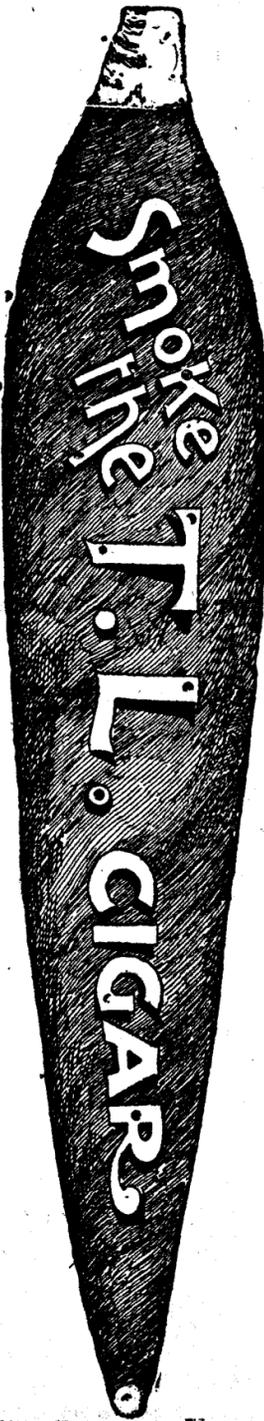
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Catechism in the church, 3 p.m.

N.B.—Meeting of the Children of Mary, 2nd and 4th Sunday in the Month, 4 p.m.

WEEK DAYS—Masses at 7 and 7.30 a.m.

On First Friday in the month, Mass at 8 a.m., Benediction at 7.30 p.m.

N.B.—Confessions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

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