EIGHTH MONTH

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THE IMMACULATE

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Induigenced Drayer

To thee, O Virgin Mother, never louched by stain of sin, actual or rental. I recommend and confide the putity of my An indulgence of 200 days, once a day, to all the faithful who, descenty and with contrite heart, recite this

# HOME CIRCLE

THE BOY WHO KISSED HIS MOTHER. She sat on the porch in the sunshine As I went down the street-'A woman whose hair was silver, But whose face was blossom sweet Making me think of a garden Where in spite of the frost and

STOW Of bleak November weather, Late fragrant lilles blow.

I heard a footstep behind me, 'And the sound of a merry laugh, 'And I knew the heart it came from Would be like a comforting staff In the hour and time of trouble, Hopeful and brave and strong, One of the hearts to lean on When we think that things go

pay.

C

EAST RIAL mater Coales In East Inc.

turned at the click of the gate latch and met his manly look;

Alace like his gives me pleasure, he the page of a pleasant book. Isbid of a steadfast purpose, Qa brave and daring will-A le with a promise in it, The God grant the years to fulfill.

He nt up the pathway singing; I at the woman's cye Groweight with a wordless wel-

Ms shine warms the skies. f'Back ain, sweet mother." He Cl. and bent to kiss The low face that was lifted For the some mothers miss.

That boyill do to depend on, I hold it this is true-From ladn love with their moth-

ers Our brat heroes grew. Earth's glest hearts have been loving

Since tinned earth begant 'And the bolho kissed his mother Is every ita man.

-Eben E. Rexlord.

THE LEGE OF THE DEATH AND ASSUTION OF MARY. We are toldk after the disper-Virgin dwelt ier house beside

alon of the Ales, the Blessed Mount Zion, affat she sedulously visited all theirs of her Son's suffered pain nor her body corruplife and passion bng as she lived, and she is said two lived twentytion. four years after Asconsion of Christ. And wheth a certain day, her beart burned his her with longing for her see that she here due, there, and watch three The way they used to be broke out into velendant tears. days beside it till He should return.

the Angel Gabriel here And steriffered these surrequires her goalen.

and reverently saluting her, told her, on behalf of her Son, that after three days she should depart from the flesh and reign with Him forever. And the Angel gave her a branch of palm from paradisc, which he commanded should be borne before her bier. And the Virgin, rejoicing, gave thanks to God, and besought wo boons of the Angel-first, that her sons, the Apostles, might be assembled at her death, that she might dle in their presence, and that they might accompany her to the temb, secondly, that in expiring she might not behold the Evil. One. And the Angel promised her that these things should be. And the paim-branch was green in the stem, but its leaves were like the morning star,

And while John was preaching in Ephesus, behold it thundered, and a cloud caught him and set him down at Mary's door. He entered in, and Mary marvelled and wept for loy She told him that she had been sent for, that Christ had brought him to her. She besought him to take charge of her burial, and to bear the palm-branch before her bier And while John was wishing for the presence of his brother Apostles, behold they were all transported in clouds from the places where they preached, and set down together before the door of Mary. To whom, while they gazed on one another. greatly astonished, John went forth, warning them of Mary's summons, admonishing them not to weep, nor let it be imputed to them that they who preached the Resurrection fear-

And when the Holy Virgin beheld the Apostles assembled around her, she blessed the Lord, and they sat around her, with lights burning, and watched till the third day And toward nightfall on the third day Jesus came down with hosts of saints and angels, and they ranged themselves before Mary's couch. Sweet hymns were heard at intervals till the middle of the night. And then liceus called her softly twice that she should come to Him; and she answered that she was ready joyfully to yield the spirit. And thus her spirit quitted the body and flew into the nims of her Son. And she neither

Now the Lord commanded the Apostles that they should carry her body into the Valley of Jehosaphat and place it in a new tomb that had

flowers of coses, which are the blessed company of martyrs, and Illies of the valley, which are the bands of angels, confessors and virgins. And the angels that had remained in heaven came down to meet the angels that ascended up from earth and the latter answered and said. "This is the who is beautiful among the daughters of Jerusalem, even as yo liave seen her full of grace and love." Thus her soul was received up into heaven, rejoicing and was seated on the throne at the right hand of her Divine Son. And the Apovtles saw that her soul was such that no mortal tongue could express its

whiteness. And when the body was laid on the bier, Peter and Paul uplifted it, and the other Apostles ranged themselves around it. John bore the palmbranch in front of it. And Peter began to sing, "In exitu Israel de Egypto," and the rest joined soitly in the psalm And the Lord covered the bier and the Apostles with a but not seen And the angels were present, singing with the Apostles And all the city was attracted by that wondrous melody.

But the Jews ran to arms that

they might seize and burn the body And the high priest put forth his hand to overthrow the bier, but his hand straighway withered, and the rest of the people were stricken with blindness. Then the high priest besought Peter, who promised that if he confessed that Mary was tho Mother of God he should receive his sight And he confessed and saw And taking the palm branch, by command of Peter, he touched each man among the people, and such as believed in the Most Blessed Virgin received their sight, but such as believed not remained blind

And the Apostles laid the body of the Virgin in the tomb, and they watched beside it three days. And on the third day the Lord appeared with a multitude of angels and raised up His Immaculate Mother, and she was received, body and soul, into heaven -From the "Catalogus Sanctorum," by Peter De Natalibus,-Ave Maria.

JESUIT MISSIONS OF THE YU-KON

Holy Cross Mission, Kosercisky P. O. Alaska, June 1, 1902.-Dear Sir-The Alaska Mission of Yukon finds itself in sore need of help, owing to a devastating plague which has raged short time carried off one-half of the native population. It would take too long to describe the tale of horror witnessed by the missionaries during the plague Suffee it to say that the well ones fled from shelter, from food and from home, abandoning the sick to their fate midst the unburied remains of the dead, and exposing themselves to the horrors of starvation The missionaries exerted them selves to their utmost, nursing tha sick, assisting the dying, burying the dead, and distributing with an unsparing hand every means at command, leaving the mission exhausted and in a crippled condition, struggling to keep on with its schools and its work We cannot think of abandoning the field or of sending adrill the orphans whom the fearful plague has left on our hands, but we shall continue the work begun, confiding in God's Providence and trusting in the efficacy of this appeal to your generosity Hoping that your readers will contribute their mite and pray for the conversion of these natives, I am yours sincerely in the Sacred Heart,

REV. J. L. LUCCHESI, S J Contributions may be sent directly to above address, or, to Rev. J. M. Pict, S. J., Gonzago College, Spokane, Washington, U. S. A.

We have 16 priests on the Yukon, and Mass intentions would be most welcome

THAT BABY. It ain't no trouble now to find The things that used to be A-scattered round about the house. 'Or hid away from me.

The paper's allus right to hand, The tidy's on the chair, My hat don't leave the front hal

'Most 'fore I hang it there. An' everything is orderly

An' just the way it's put. Without a rait o' cur'us truck A-kickin' under foot But when I look around the room,

An' see the chairs jus' so, An' all the things that settin' in The place they ought to go, I'd give the rest o' this oi' life It I could only see

That baby strewin' things around

-J. J. Mentague, in Portland Ore

The War on the Church in France | We recalled those Christian virgins

Cardinal Richard's Parnest and Eloquent Letter of Protest to President Loubet

To the President of the French Re-

Sir-A profound and painful impression has been created throughout all France by the decree which has closed one hundred and twenty five schools and by the ministerial circular which has shut up two thousand five hundred additional schools

It is our duty to communicate to the official head of the State the soltcitude we feel on this occasion, on religious as well as patriotic

grounda. The first question which suggests itself is What are the motives which have called for this sudden and violent measure? There has been no scandal, no disorder in these educaflopel establishments, which are under the direction of teachers holding certificates, as the law requires. The only reason there can be advanced is that the instruction given in these cloud, so that they might be heard schools is in keeping with the principles of the Catholic Faith and that the leachers belong to religious congregations An additional reason is that the Freemasons openly declare that every Christian idea shall be climinated from the education of the

> This is a violent attack upon conscience directed against families. As a bishop, it is our duty and our right to protest in the name of these families against this sort of thranny which is the most cruel of all tyrannies It is to be noted that these attacks have been systematically planned by the anti-Christian seets. In 1886 a law dealing with schools eliminated religious instruction from the school curriculum. Four years later teachers who were members of religious congregations were excluded from the public schools on the grounds that these teachers, being Catholics, taught things the State could not permit teachers in its pay to refer to

> Families, by way of reply to these laws, established schools as the cost of many sacrifices frequently renewed Great crowds of children flocked fato these schools. As a counter stroke to this continuous manifestation of the wishes of families, the Freemasons enacted the law of assoclation, which aims at making the establishment of free schools impossible The simultaneous closing of about three thousand schools has no other object in view than the doing away with religious instruction in the free schools after it had been excluded from the public schools.

After the statement of these selfevident facis, we deem it useless to stop to discuss in detail the measures adopted for the closing of the schools After the declaration made among the Esquimaux and which in a by Premier Waldeck-Rousseau, a great number of the directors of these schools felt they were safe. Their sincerity cannot be called in question. The ministerial circular closing two thousand five hundred schools had not made its appearance, and, besides, a ministerial circular cannot order the closing of educational establishments. If the authorities desired to afford, we shall not say in a spirit of kindliness, but in a spirit of equity, to the teachers who had not done so an opportunity of conplying with legal formalities, they could have manifested this desire by granting reasonable delays. The granting of such delays was rendered more necessary by the fact that persons versed in knowledge of the lawy and of administrative regulations Auestion the necessity and the legality of the formalities required of the teachers. The measures adopted manifest an evident desire to close the schools after every means had been employed to bring this about.

These measures are the more regrettable because France needs cta of good feeling; You yourself, Mr. President, have given expression to this view an more than one occasion We all share it. Now, there can be no harmony of feeling unless due regard be had for religious and civil liberty The history of the past teaches this lesson. At the dawn of the century just closed Franco demanded a cossation of the tyranny which the anti-Christian sects had imposed upon her Very instructive is the speciacle of the legislative assemblies studying in 1802 the essenflal conditions on which social order

depend« The first cry, so to speak, that went up from all parts of Franco was that religion was absolutely necessary M Portalis, a man of eminence, who was intrusted with the task of persenting to the legislative body the grave questions involved in the restoration of social order to the country, declared. "The laws and morality will not suffee. The law can only stay the uplifted arm, religion roles the heart "

The conscience of the Nation manifested itself in a most unmistakable manner, especially in respect to the vital question of education M. Portalls asserts that the voice of all good citirens was heard in the departmental assemblies, proclaiming. "The time has come when theories must give war to facts. There can be no instruction without education; there can be no education without morality and religion." Then, recalling the marvellous works accomplished by the Catholic Church among us, M. Portalis adds. "Catholic plety has sidalizady pur beniateur ban bebruol inetitutions. What have we done? After this general devastation, when we desired to re-establish our bossitule.

known as Sisters of Charity, who generously devote their lives to the service of distressed, auffering and Infirm humanity "

M Portalis, summing up the situation, concludes that France cannot deliberately abjure Christianity of her own glosy. He then adds 'There is no religion better adapted to the prevailing conditions in all well-governed countries, nor more rog tha to old hautilog off of bottue ernments. It is not the religion of a people, but of Man, it is not a national, but a world-wide, relieion "

Pius VII came to us, and, though the Concordat sealed the religious peace, France resumed her centuried national traditions, which had been swept away by the tempest of the Revolution To-day Leo XIII coines to us in the same spirit of love for our fatherland "We have omitted no ellort, says Leo XIII., "to accomplish for France the work of pacification which will secure for her incalculable advantages, not only in the religious, but likewise in the civil and political order. The French hishops share Leo XIII 5 desire to bring about harmony Thus do we respond. Mr President, to the wish you recently expressed in reference to the subsidence of animosities and the union of our dearly beloved France Respect for religious, and civil liberty will bind mind to mind, and heart to heart. If France is attached to existing political institutions, and we unlesitatingly recognize that she is, she does not desire religious persecution

The Free Masons are unceasingly at work trying to create division by attacking Christian institutions. As for us, Mr President, we will con-tinue, with God's aid, to fulfill the duts of a bishop—of a French bishop We will defend religious liberty, we will defend the liberty of the family in matters touching the education of children, we will delend all legitimate libertles to which as citizens, we are entitled. We ask no privileges but we demand that Catholics shall not be deprived of rights which they share in common with all French citizens We are convinced that in acting in this way, we shall be working for the general pacification

In closing this letter, we express, as our venerable predecessor. Cardinal Gullbert, before us expressed, the hope that France will never permit herself to be despoiled of the sacred beliefs which were the source of her strength and of her glory in the past, and which placed her in the first rank among nations I commend, Mr. President, these grave considerations to your wisdom, and beg of you to accept the expression of my most respectful consideration.

FRANCIS CARDINAL RICHARD. Archbishop of Paris Paris, July 19, 1902.

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The Whole Story in a letter t

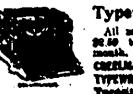
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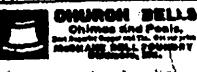
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