

The Catholic Register

"It is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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PRICE FIVE CENTS

MATTERS OF MOMENT

The Annual Retreat of the Clergy—The Training of a Great Choir—The "Brethren" Again.

The annual retreat of the priests of the Archdiocese is now in progress. Year after year we hear it announced in the churches that on a certain date the Retreat will begin, but how many give the matter a thought further than that during the week following the regular course of things will be interrupted in the different parishes in as much as that the daily Mass will not take place and that sick calls will be attended other than usual. And yet an event freighted with much affecting the welfare of the faithful of the diocese is taking place, for the directors of souls have retired to renew within themselves the means and graces by which their work is accomplished, having in mind the admonition to take heed lest whilst ministering to others they themselves become castaway. As a general thing the laity are too apt to forget that the priest is mortal. In the eyes of most, he is from the day of ordination until his course of life is run, immune from temptation or possibility of fall, and hence is altogether apart from anything in the shape of help or prayer from those for whom his life is spent. The thought of the people is fortunately founded on things as they are to the eyes of men, for it is the glory of the priest that his escutcheon is seldom stained by the soiling things of earth and surely the great majority return it bright and unsullied to the great Commander who gave it into their keeping. But how many even guess at the struggles through which these peace-carrying warriors have passed in order to bring this about. We once heard a priest relate that on the day when for the first time he ascended the altar steps as the accredited minister of Christ, his mother in the depth of her gratitude exclaimed, "Thank God, his trials and temptations are now over," but the old parish priest who was standing by, turned to her and said, "My poor woman, they are only now about to begin."

At St. Patrick's church on Sunday last a young priest said his first Mass and a confere of some years experience preached and spoke of the life of the priesthood. He told that in order to help others the priest had often to reach down to the very mire of things, and that to keep the spotless robes in which he was invested at ordination untouched by the contact, extraordinary graces were required and for this the prayers of the faithful were needed. The speaker, moreover, accused the people of great forgetfulness on this score, and perhaps he thought, though he did not say it, that the forgetfulness sometimes merged very near to the sin of ingratitude, for while all look for and expect the prayers of the priest, how few apparently are those who reciprocate even in the slightest degree. No time is more opportune for remembering our indebtedness in this respect than the present week, when apart from the ordinary routine of his work, the priest reviews the past and girds himself anew for the future. And undoubtedly the prayers of the people will help to strengthen his armour and add additional lustre to its brightening, so that when he again resumes his work the strength and beauty of his renewed environment will radiate its whiteness, and every parish will feel its efficacy and benison. And the prayers of the people will have helped to this and here-in shall be their reward.

In its issue of June 27th the Boston Pilot tells of the graduating exercises of the Cathedral Sanctuary Choir, at which the Archbishop was the principal speaker. In the course of his address His Grace reminded those present that though young in years, the choir-members belonged to a world-renowned institution, that the Boston Choir had a reputation not in America alone, but also in Europe. He also recalled the case of a distinguished American musician in Rome, who after hearing the famous choirs there, visited the Archbishop, who was at the time Mgr. O'Connell, rector of the American College, and told him that although the music to which he had just listened was admirable, he believed that the polyphonic music which was rendered by the Sanctuary Choir in Boston was the best he had ever heard.

So much for the choir? Now for its history as told by the same Most Rev. narrator. Many years ago a brilliant young priest, Father Sherwood Healy, who had heard and studied the music of Rome, was appointed Chancellor of the Boston diocese. He was fired by the desire to have something similar in Boston. Fortunately, commented the Archbishop, there was at that time in Boston an accomplished musician and devout Catholic, Mlle De La Motte, whom Father Healy secured to assist him and who from giving the boys occasional training, eventually gave up her profession of teaching music, in which she had been remarkably proficient, and gave all her energies and talents to training the boys of the choir. At her death, the choir, which had meantime attained its renown, fell back somewhat, and two years ago when Archbishop O'Connell came to Boston as its spiritual head, he noted a decadence and was alarmed for the welfare of the famous body of singers. Fortunately another zealous priest, Father Scanlan, with a fine knowledge of music, and a gifted lady, Miss Summers, were found who energetically devoted themselves to the task, and now the Archbishop feels that the choir has all its old lustre and was able to tell its members that it never did better work than it is doing now and has been doing during the past few months.

JEAN DE BREBEUF

The following story in verse from the clever and refined pen of Miss Rose Ferguson was read at a late meeting of the Catholic Young Ladies Literary Association of which Miss Ferguson is a member. It is now given to the readers of the Catholic Register and is singularly appropriate to this, the month of the Tercentenary of Quebec. The poem is the product of much study and research and though lengthy, will well repay reading.—Editor.

Of Jean Brebeuf I sing, the noble son Of Normandy, whose life was lost and won In our beloved Ontario, where he Upraised the cross by Huron's inland sea Long centuries ago. Of him I sing! His valiant life and martyr's death should ring Adown the ages in Canadian homes! And first we see him where our fancy roams In old Quebec, in sixteen thirty-four. We pause beside their hospitable door, St. Mary's, cradle of that mission band Who aimed to win a continent. Now stand Upon its humble threshold, and we see Our hero 'mid the black robed company Assembled from their labors, six in all. 'Tis he of soldier mien, erect and tall, But stamped with priestly imprint through long years Of self-restraint and study. Naught he fears Of men or demons, for he came to give His labors and himself that truth might live. His heart is with the Hurons, whose far land is full of peril, but in promise grand.

And next we see him leader of the three Who bore th' unwilling Hurons company On their return from trading with the French. Nine hundred miles in frail canoe might quench The fires of zeal, as up the Ottawa 'Gainst raging floods and torrents, none they saw would be Sullen Indians. Then by Nipissing And down French River onward journeying They came to Georgian Bay, Brebeuf alone Was landed, for his comrades, feeble grown Were slower coming and had lost their way. The Indian guides went on. He knelt to pray In that lone land, and all his prayer was praise To God Who guided them o'er weary ways To the desired place: 'Twas Thunder Bay Whose shores he trod, and stretching far away The homes of all the Hurons. Here in a field of labor worthy of the three. The hospitable Hurons built a home Of Indian model. More they need not say. The black-robed trio, but with skilful hand Arranged their treasures, marvels in that land Of simple living. Daily swarmed the guests To gaze on wonders and to make requests. They turned the handmill, heard the little clock—"The Captain"—gave its orders. It could talk, And striking twelve, said "Hang the kettle on!" At four it bade them all "Get up, begone!" The Fathers daily shared their saga-mite And learned the language from their guests. At night These old world scholars found congenial task Translating French to Huron. Need they ask Their first attempts? They formed in Huron rhyme The Pater Noster, Credo, Ave. Time Was always for the children, who in throngs About Brebeuf would chant the holy songs, He in his cap and surplice to impress The budding minds of this small heathenese. The elders heard the story of the cross, But hard it is to gain the gold from dross.

The winter brought festivities and rites Which spoiled the days, made hideous to the nights, Annulled the father's teaching. Then the "Feast of Dreams" to banish sickness came, and ceased All semblance of intelligence, till spring Dispersed the tribes for summer's journeying. The seasons passed. The courage, kindness, tact, Unfailing in the Fathers did react Upon the savages, and many came From afar and heard at least their Maker's name. In sixteen thirty-six the Hurons held The great "Feast of the Dead," Brebeuf by urgent invitation of the Chiefs, Beheld the rites they practised in their griefs, When every decade all the dead were borne To common sepulchre, 'mid scenes forelorn, And there baptised the captured Iroquois Who ran the gauntlet by their awful law.

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The series of paintings was produced during a sixteen-year residence of Tissot in Palestine, when on the holy ground which was the scene of the events in the life of our Lord and of the historic and picturesque nation who were once God's chosen people, he received inspiration for his work, and his great collection is now given to the Christian world of which he is decidedly a benefactor. Our readers should read the Tissot advertisement and avail themselves of the artistic and instructive collection offered them.

PURSE PRESENTED

Rev. Father Minehan Given a Purse of Gold—Many Expressions of Esteem and Love.

On Monday evening the old church of St. Peter's parish was the scene of a farewell and presentation to Rev. Father Minehan, the popular and highly esteemed pastor of the parish, who after thirteen years of strenuous and unceasing labor is about to take a well-merited vacation in Ireland, the land of his birth, and on the Continent of Europe. The committee who had the arrangement of affairs had prepared an informal but delightful programme in which the Bennett volunteer orchestra, which included a fine harp, gave some Irish airs in excellent style, and members of the choir and others under the leadership of Mr. Costello, choir-master, with Miss Flynn as accompanist, gave a short but interesting series of musical selections.

As Father Minehan entered the hall he was greeted by the congregation rising to their feet and according him a hearty welcome. After the musical programme the chairman, Mr. Michael Ryan, invited Father Minehan to the platform, where the following address was feelingly read and a purse of golden sovereigns, representing six hundred dollars, presented by Mr. W. A. Kavanagh on behalf of the congregation:

Reverend L. Minehan, Parish Priest of St. Peter's Parish, Toronto: Reverend and Dear Father,—In asking you to meet us here this evening, your parishioners are afforded an opportunity of bidding you God-speed and wishing you a very delightful visit to Ireland and to the Holy City of Rome. That you are about to take a much-needed and well-earned holiday is a source of great pleasure to all of us, and we will accompany you in spirit with our prayers and good wishes.

During the many years you have labored in our Parish we have always found you a wise counsellor, a good friend and a saintly exponent of the teachings of our Divine Lord. It is indeed fitting that this quaint old building, where first you endeavored yourself to our hearts, should be the place chosen for us on this the first occasion we have had of congratulating you on the completion of our new church, which is a lasting monument to your untiring energy, self-sacrifice and perseverance.

Knowing as we do the fatherly interest you have always taken in the spiritual and material welfare of your little flock in Toronto, we feel sure that when kneeling in that wondrous temple ("to which Diana's marvel was a cell") you will ask a special blessing for that smaller St. Peter's, your parish beyond the seas.

In the hope that we may to some extent add to the pleasures of your journey, we ask your acceptance of this small purse as your parishioners desired that they might thus, in some little part share the benefits of your pilgrimage to Lourdes and to the Holy See.

Once more, Reverend and Dear Father, let us wish you bon voyage, fair winds and smiling skies, and when your holiday is over, be assured of our warm and hearty welcome on your return to St. Peter's Parish, Toronto.

Signed on behalf of the Committee of St. Peter's Parish: MICHAEL RYAN, Chairman. W. A. KAVANAGH, Secretary.

In reply Father Minehan touched upon many points in the address referring to the harmony which existed between himself and his people and the readiness with which they ever seconded his efforts. He also recalled the time eleven years ago, when he took a similar trip to the one now contemplated, and narrated that when wandering about his native hills he saw in fancy the parish he had left behind, and wished his people there might have been with him. So will it be in the weeks to come. Though absent he promised his parishioners to keep in touch with them by sending to the Catholic Register weekly accounts of the places and scenes visited en route. In conclusion Father Minehan thanked his people for their handsome present and address, and hoped to come back to address and renewed vigor and ideas to do even more and better work than in the past.

Was bleak and bare before the burst of life Renewed. The bygone summer's awful strife Was not forgot; but like doomed people stood The Hurons, nor would change their listless mood For all the Father's urging. Sainte Marie Had sent Brebeuf and Lalemant to be The pastors of St. Louis' Mission. There One sunrise came three runners in despair From Fort St. Ignace, they the only three Of its four hundred souls escaped! "Now flee For life," the Chieftains counselled. Many fled And left the sick and helpless, for Of death by Iroquois was strong. There stayed Some warriors with the priests, and these essayed To hold the fort, but vainly. All were led Stark naked from the blazing town, And helpless led the flames; and haply they Who met such easy death that awful day! They drove the captives to St. Ignace Fort With clubs and sticks; then left for the support Of Saint Marie's besiegers who were driven Upon St. Louis. Bravely now had striven The rallied Hurons, and the Iroquois In panic fled the land. But first they saw Their hundred victims blazing at the stake Within St. Ignace! Reverently we take A last look at our hero. He has striven With timid Lalemant to picture Heaven To shrinking converts, and in master's tone Denounced the torturers. No sound or moan Escapes him, as the torches scorch and sear! The Iroquois in wonder and in fear Thrust red hot irons down his mouth and throat, Then lead out Lalemant, that they may gloat Upon his fear and horror. Now they've hung A burning necklace on him, and among The torturers, a Huron renegade, Pours boiling water on his head! "You made So many go to Heaven thus," he said, "We wish to make you happy when you're dead." They cut his flesh in strips and yet no sound Of weakness, then, in awe, they range around To drink his life blood and devour his heart That they may gain his courage e'en in part!

So passed Brebeuf, the lion-hearted son Of Normandy, his life was lost and won. A little later, when the foe had fled, Came friends from Saint Marie to find the dead; And lovingly they placed his poor remains And those of Lalemant at rest. The rains And sun of centuries have beat upon Their lonely graves, for all their work has gone To seeming ruin; but their lives will stand As inspirations in our Western land! —Rose Ferguson.

Rev. Fr. James McCandlish, C.S.S.R., Says First Mass.

At 10.30 on Sunday last, St. Patrick's church was filled with a large congregation who assisted at the first Mass of Rev. Father James McCandlish, a young priest of the community of the Most Holy Redeemer, ordained the Thursday previous. The solemn High Mass of which Father McCandlish was celebrant had for deacon Rev. Father Kels of North East, Pennsylvania, Rev. Father O'Reilly, sub-deacon, Rev. Father Lindner, assistant priest, and Rev. Father Brickmaster of ceremonies.

An impressive sermon, sketching the life of the newly-ordained and treating of the general work of the priesthood, was preached by Rev. Father Lindner; the choir furnished fine music, suited to the occasion. At the close of the Mass Rev. Father McCandlish gave his first priestly blessing to the congregation after which the procession of ecclesiastics moved down the aisle, the congregation standing until its close. In the afternoon a reception was held at the home of the parents of Father McCandlish, 654 Euclid avenue. As the young priest is a native of Toronto, many called to offer congratulations, amongst whom were his confreres in the priesthood, the priests of the Community at St. Patrick's. The Catholic Register joins in wishing Father McCandlish a long and successful life in his new and exalted career.

A Newspaper Suspends

There is one Catholic newspaper less in the United States, says the New World. After nearly seventy years' existence the Catholic Mirror, of Baltimore, has suspended. It was Cardinal Gibbons' official organ and has been such for us. For some reason unknown to us it has always been singularly commonplace, editorially, and its news stale. An effort is being made to found a new journal with the same name.

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HOME CIRCLE

PHILOMENE LE CLAIRE. One day some two-three semaine ago, Philomene Le Claire from beeg cittee, you know, Call Nashua, she come on top St. Laurent, I guess she hav' beaucoup d'argent.

SOME REAL JOYS OF VACATION DAYS.

"The man who has awakened each day to the insolent ringing of an alarm clock, who has hastily washed himself, bolted a breakfast, and then made a mad dash to reach his desk by eight-thirty," says John T. McCutcheon in Appleton's for July.

CHEERFULNESS.

There is scarcely an evil in life which we cannot double by pondering upon it; a scratch will thus become a serious wound, and a slight illness be made to end in death by the brooding apprehensions of the sick.

A Sinking, Hollow, "All-Gone" Sensation at the Pit of the Stomach.

"THAT IS DYSPEPSIA"

BURDOCK BLOOD BITTERS

It acts by regulating and toning the digestive organs, removing coarseness, and increasing the appetite, and restoring health and vigor to the system.

world as it sees it, like a sunny landscape; the morbid mind depicts it like a sterile wilderness; and thus life, like the chameleon, takes its shade from the soil upon which it rests.

It Needs No Testimonial.—It is a guarantee in itself. If testimonials were required they could be furnished in thousands from all sorts and conditions of men in widely different places.

LITTLE BURDENS.

Women will always be more or less of an enigma, and it is little wonder that she is so seldom understood by the sterner sex.

A great deal depends upon the view we take of things, and a woman needs, first of all, to fall in love with her work and with life in general.

It is useless to make light of the little crosses that each day brings—little in themselves, but sometimes, on account of our peculiar temperaments, very great; yet they are the ones God intends us to bear, and we can only meet them with the courage which we would muster for some great occasion.

The Most Popular Pill.—The pill is the most popular of all forms of medicine, and of pills the most popular are Parmelee's Vegetable Pills, because they do what it is asserted they can do, and are not put forward on any fictitious claims to excellence.

SOME TIMELY RECEIPTS.

Rhubarb Wine.—Skin, chop fine and mash to a pulp any quantity of rhubarb, weigh it and allow one quart things he would declare a strike. But not being compelled by some tyrannical boss, he enjoys it thoroughly.

Elder Blossom Wine.—Boil together for half an hour three gallons of water and nine pounds of white sugar, clarify with an egg and skim.

Blackberry Wine.—Reduce to a pulp thirty-two quarts of ripe blackberries and add two gallons of water. Let stand for twenty-four hours, then strain through two thicknesses of cheesecloth, pressing out all the juice.

New Order in Japan

The Lovers of the Cross, a congregation of Japanese women catechists founded about thirty years ago, are doing zealous missionary work in Japan.

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add sugar to taste. Put over the fire, bring to a boil and skim. As soon as it boils clear, not thick, take from the fire and bottle.

THE ONLY SURF WAY.

"The only sure way of avoiding the abuse of alcoholic beverages is not to use them at all," says Father Lambing in the Observer.

"Modern knowledge justifies the belief that in health alcohol is always a poison, biologically or physiologically speaking; in diseases it is neither a food nor a poison, but may be a suitable and helpful drug, but in practice it can be just as well done without.

Blue Ribbon Tea. This coupon cut out and mailed to The Blue Ribbon Tea Co., P. O. Box 2554, Montreal, entitles the holder to a free package of one doz. Blue Ribbon Tea. Fill in blank space whether you wish Black, Mixed or Green Tea. To MRS. ST. TOWN

The Scholar's Return

Robin, give another chirp in the apple tree! Robin, come and pull a worm, and cock your head at me!

After all the weary quest up and down the lands, Castles on the green hills, spixes in the sands, Cities by the river-lights, bridges far away— Here again and home again, nevermore to roam again, Here again to-day!

After playing connoisseur at a painted wall— Pea-green daisies, purple ma'm'selle, king and seneschal, Sainly soul and aureole, ruin and morass— Here with eyes to see again the hay-cocks down the lea again, Lounging in the grass!

Robin, give another chirp in the apple tree! Robin, come and pull a worm, and cock your head at me! —William Ellery Leonard, in the May Century.

The above has been set to pretty music by G. T. Veale, 100 Victoria St.

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

Mrs. J. H. Armstrong, Port Emsley, Ont., tells of her experience with MILBURN'S HEART AND NERVE PILLS. She writes: "It is with gratitude I tell how your Heart and Nerve Pills benefited me."

a distant settlement that the missionary is able to visit only at long intervals. Still another toils in the Kagoshima district. All these neglected catechists return, from time to time, to the community, remain in the convent a few days, and then go back to their posts.

Mission at Bracebridge

At St. Joseph's church, Bracebridge, under the direction of Revs. Fathers Zillis and Schonhart, C.S.S.R., a week's mission closed Sunday evening, with an able sermon, "Faith of Our Fathers," after which all the faithful received the three-fold blessing and Plenary Indulgence.

On Saturday evening the Shrine of Our Blessed Lady was banked with flowers, and about two hundred lighted tapers. The children, boys wearing red ribbon sashes over the left shoulder and girls in white with veils and wreaths, formed a procession, and proceeded by Rev. Father Schonhart, marched through the church, singing "Ave Maria Steila," then surrounding the Shrine, they raised their right hands above their heads and gave themselves body and soul to the Mother of God now and in Eternity, after which they sang in loud, sweet voices so seldom heard in small missions, "Ave Maria; Ora pro Notis." Rev. Fr. Schonhart gave an eloquent sermon on the "Mother of God," the like of which was never heard in the church before.

At the close of the mission the congregation sang the "Te Deum." Rev. Fr. Zillis opens a mission at Gravenhurst Friday evening, expressing his gratitude to the Fathers and congratulating his people who attended so regularly.—Cem.

Nor Fire Nor Water

Secretary A. M. Downes, of New York's Department of Fire, related at a dinner a fire story. "At the end of the first act of a drama," he said, "a man leaped hurriedly to his feet."

Native Priests in China

There are over 600 native priests in China. A number of these have joined the respective Orders of the missionaries who evangelized their country, and are Jesuits, Lazarists, Franciscans, etc. Others are secular priests. About thirty years ago, a Chinese mission was started in San Francisco and placed in charge of a Chinese priest. It proved a failure and was discontinued. In Montreal and Boston, however, American priests have been successful in mission work among the Chinese.

Was Weak and Run Down

WOULD VERY OFTEN FAINT AWAY

Mrs. J. H. Armstrong, Port Emsley, Ont., tells of her experience with MILBURN'S HEART AND NERVE PILLS.

"I was very weak and run down, had headaches nearly every day and very often would faint away, in fact, my doctor said that sometime I would never come out of the faint. It was through one of your traveling agents that I was induced to try Milburn's Heart and Nerve Pills and after taking three boxes I am glad to relate it has been a number of years since I had a fainting spell and scarcely ever have a headache. Too much cannot be said in praise of Milburn's Heart and Nerve Pills, for in me they have effected a perfect cure."

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The Children's Page

THE SNAPSHOT.

"Come on; all ready! Stand right there. I'll tell you when I'm taking. Wait— I've got to focus. Now! Prepare! No, no—the camera's not straight. How far is it, do you suppose? I'm focussing at twenty feet. No, papa needn't change his clothes, and doesn't baby look too sweet!"

"Now wait a minute—I can't get you all in, somehow. Mamma, please Move close to papa—closer yet. Or sit, with baby on your knees. I'll move back, too, a little bit. Now! Wait—you're partly in the shade. I guess that mamma'll have to sit, or else she won't show, I'm afraid."

SADIE'S PRESENTS.

"Next week—that is, on next Wednesday—will be my birthday," said Sadie Moreland, reflectively. "You will be fifteen," replied Aunt Alice, looking up from her knitting—"almost a young woman."

"Father and mother don't seem to think so," sniffed Sadie. "Don't they treat you with sufficient consideration?" asked Aunt Alice, turning her head to conceal a smile. "No, they don't," answered Sadie, decidedly. "They treat me like a child, and when I ask for anything I am told that I am too young, or they laugh at me. I think it a shame."

"So you want to be a young woman. Well, now, what would you do if you had your own way?" "I would get anything I wanted," replied Sadie, quickly, "and I'm going to begin now." "Dear me," ejaculated her aunt, confidentially, "Uncle Henry sent the ten dollars on my last birthday, and I feel sure he will repeat the gift. That's twenty, and I have nearly two dollars saved up. Now only this morning I asked papa what I should do with my savings, and he said I might do anything I pleased. So I am going to spend it on myself."

"For something useful, I hope," ventured Aunt Alice. "For something I want," rejoined Sadie, half defiantly. "First, I'm going to get a red silk umbrella with a Dresden ball handle. Then I'll get a morocco pocket-book—" "You have a nice one now." "I want a reefer tie and a hair-ribbon, and—and—oh, I have quite a list of things I am going to buy!" "Will you spend all your money?" "Every cent. Nobody will give me the presents I want, so I'll buy them for myself."

"This is just what you want," said Aunt Alice. Sadie was looking at a glass globe in the aisle that bore a sign—"Remember the Poor."

"I don't believe I really want an umbrella," she replied, in a low voice, and Aunt Alice followed her out of the store. This experience was duplicated in several other stores. Sadie either bought nothing or contented herself with some economical trinket; so that when they returned home, the total purchases amounted to only two dollars.

After supper that night Sadie drew her mother aside and put something in her hand. "For the poor," she said. "It is my birthday present." Mrs. Moreland took five dollars from the little roll. "Give according to your means, daughter," she said, kissing her fondly. "I have watched your struggle against self, and never was a present more worthily bestowed."—Myra Percy.

THE RESTLESS BIRDS.

"What brought you here?" said the Hills to the Birds, as they settled on them. "We saw you afar off, and we thought you were made of the sky, you looked so soft and blue, and we thought we should like to have you for our home," said the Birds. "Are we as you expected to find us?" asked the Hills.

"No," said the Birds. "We see now it was not you that we gazed on, but yonder larger hills in the West. We go to seek them," and they flew away, and the little Hills laughed. "What brought you here?" asked the Hills in the West, as the Birds settled on them, weary with their flight. "We saw you from afar, and we thought you were fair as the summer sky, and we flew hither that we might dwell on you," said the Birds. "And are we what you expected to find us?" asked the Western Hills.

THE USEFUL KEYS.

Mother had lost the key of her trunk, and was trying to find a new one to fit the lock. Theodore stood by, watching her as she tried different keys in turn, until finally one was found which opened it like magic. Soon after, Theodore was trying to button his coat in a great hurry to go out to play. But the top button seemed hard to fasten, and though he tugged, fretted and pulled, he could not manage it.

"You haven't tried the right key, Theodore," said mother. "Why, what key could work this?" exclaimed the little fellow stopping in surprise. "Suppose you try how the 'patience' key would work there," suggested mother. And sure enough, with just a little quiet patience the button was fastened. Late in the afternoon Theodore came running in again, looking quite vexed. He hardly liked to tell mother the trouble, but at last it came out that he and some of the other boys had disagreed over what they should play.

Mother was quiet for a little while, then she said thoughtfully: "I wonder how the 'unselfish' key would work there?" Theodore was puzzled for a moment and then a bright look of understanding came into his face, and with a smile he went out to play again. Before bedtime Theodore found another chance to try the magic powers of one of mother's "useful keys." It was just about his little brother Ted's sleepy time, and the wee man was inclined to be rather cross and unreasonable. But Theodore remembered what a small boy Ted was, and didn't answer him back. So, as it always "takes two to make a quarrel," of course there could not be one that time.

THE CATHOLIC REGISTER SYNOPSIS OF CANADIAN NORTH-WEST Homestead Regulations

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may, however, be made at any Agency, on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans: (1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required, residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

(3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

(4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.

(5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa, of intention to apply for patent.

W. W. CORY, Deputy of the Minister of the Interior. N.B.—Unauthorized publication of this advertisement will not be paid for.

Had Weak Back

Would Lie In Bed For Days And Was Scarcely Able To Turn Liniments and Plasters Did No Good But DOAN'S KIDNEY PILLS Cured

Mrs. Arch. Schnare, Black Point, N.B., writes:—For years I was troubled with weak back. Oftentimes I have lain in bed for days, being scarcely able to turn myself, and I have also been a great sufferer while trying to perform my household duties. I had doctors attending me without avail, and have tried liniments and plasters but nothing seem to do me any good. I was about to give up in despair when my husband induced me to try Doan's Kidney Pills, and after using two boxes I am now well and able to do my work. I am positive Doan's Kidney Pills are all that you claim for them, and I would advise all kidney sufferers to give them a fair trial.

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Question Box

(Beniger's Magazine.) Please answer through the Question Box. Is the Apostolic succession completely broken in the Greek Church? Have the bishops and priests of this Church any valid orders which the Catholic Church recognizes? And if these are recognized, why are not orders in the Anglican Church also recognized?

The Apostolic succession in the Greek Schismatic Church has been completely broken. Apostolicity, which is a mark of the true Church, is found only in the Roman Catholic Church and none of the separate churches have any valid claim to it. The Greek Church lost its Apostolic succession by withdrawing from the jurisdiction of the lawful successors of St. Peter in the See of Rome. It has been proved beyond the shadow of a doubt that St. Peter lived in Rome and established his See there and it is an indisputable fact that the Bishops of Rome took over Peter's chair and Peter's office of continuing the work of Christ. To be in continuity with the Church founded by Christ, affiliation to the See of Peter is necessary, for, as a matter of history, there is no other Church linked to any other Apostolic by an unbroken chain of successors. The Greek Church embracing all the Eastern Churches involved in the schism of Photius and Michael Caerularius, and the Russian Church can lay no claim to Apostolic succession either direct or indirect, i.e., through Rome, because they are, by their own fact and will, separated from the Roman Communion.

However, the Roman Catholic Church recognizes as valid, orders in the Greek Schismatic Church. Schismatics do not lose the power of order, their priests can say Mass, their bishops confirm and ordain. But they lose all jurisdiction, so that "they can not either absolve, excommunicate or grant indulgences or the like, and if they attempt anything of the kind the act is null."

According to Catholic doctrine, it is necessary for validity that the minister of a sacrament should not only employ a proper form, but should also have a proper intention. These conditions are present in the Greek Church; they are absent in the Anglican Church.

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Anglican orders were declared "absolutely null and utterly void," on account of defect of form in the rite, and defect of intention in the minister, by the Bull "Apostolicae Sedis," in 1898. "The Church," says Pope Leo XIII., "does not judge about the mind or intention in so far as it is something by its nature internal; but, in so far as it is manifested externally, she is bound to judge concerning it. When any one has rightly and sincerely made use of the due form and the matter requisite for affecting or conferring the sacrament, he is considered by the very fact to do what the Church does. On this

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Death of Francis P. O'Reilly After a brief illness Francis P. O'Reilly, aged twenty-four years and six months, son of Mr. and Mrs. Thomas O'Reilly of Midhurst, was called to his reward at noon on Friday, June 5th. A few short weeks ago he was enjoying the best of health and being of a bright and lively disposition, little did the family and friends think about that he would be with them for many long years to come. Therefore when about one week before his death he was forced to take his bed, the shock was indeed a severe blow. But then it was not thought that his illness was of a serious nature. Although every possible care was given him and the best of medical skill procured, he gradually failed until the sad end. The funeral, which took place on Monday, June 8th, was very largely attended by friends and acquaintances to St. Mary's Church, Barrie, where High Mass was celebrated by Rev. Father Finegan, thence to St. Mary's cemetery, where his remains were interred in the family plot. The pall-bearers, all young men, intimate friends and associates of deceased, were Messrs. Jno. Shanacy, Jas. Orok, Erman Horan, Jas. Coutts, Jas. Brennan and Jno. Spence. Truly we can say that there has gone from amongst us one whose loss will not only be felt by his bereaved parents and family, but by all who knew him. He died surrounded by his dear ones, fortified by the rites of the Holy Church, which must be a great comfort to the afflicted family. He leaves behind to mourn the loss of a loving son and brother, his father and mother, his brothers and sisters, namely: Hugh J., John J., Edward D. and Thomas D., Miss Marguerite M. at home and Mrs. P. J. Barrett of Barrie. R.I.P. Thomas Kelly, of Ballygawley, County Tyrone, Ireland, who at 107 climbed a ladder and repaired his own roof, according to the London papers, is the latest centenarian to give to the world his recipe for old age, which is made up of "plain food, early rising, hard work, a sparing use of alcohol and plenty of fresh mountain air."

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ANGLICAN STATISTICS.

In reply to our correspondent "Anxious Subscriber" we would say that any statements or statistics originating with Hon. S. H. Blake in an Anglican conference are usually marked by great boldness of imagination. This is so well known in Toronto and its neighborhood that no resident would go to the trouble of asking a question regarding the accuracy of the utterances of Samuel, Toronto, on matters of this kind. Fortunately we are able to prove that Toronto's estimate of this gentleman's romancing powers is not exaggerated. The Catholic Dictionary and Cyclopaedia, a work to the accuracy of which testimony has been rendered in warm terms by the highest non-Catholic authorities, gives the number of adherents of the Church of England throughout the world as less than 25,000, these figures being drawn from the most authentic sources, namely, the census of 1901, given in the British Empire Official Year Book, Whitaker's Almanac, etc.

We regret that we cannot give any very definite information to "Anxious Subscriber" concerning the condition of the Catholic Church in Wales and the progress it is making there. We have consulted a Catholic Directory which gives detailed information of the various dioceses of the British Isles and the population of each; but England and Wales are there put together. The Catholic population of the diocese of Merioneth, which covers all Wales with the exception of Glamorganshire, is given as somewhat under 9,000, whilst the diocese of Newport, which includes Glamorganshire and the English counties of Hereford and Monmouth, has a Catholic population of 42,000. How many of these belong to Glamorganshire is not stated. The figures given are for the year 1907.

A "READER'S" THEOLOGICAL PERPLEXITIES.

We have already dealt with that portion of a "Reader's" letter which dealt with Scriptural texts and Spanish bull-fights. There remains one portion of that letter (which appeared in our issue of June 12th) to be answered. This we now proceed to do, after reminding "Reader" and our readers that the worthy cause of recording the work of our educational institutions has been responsible for our delay.

"If not troubling you too much," writes Reader, "will you also tell if we are to believe that all our trials, afflictions, troubles, etc., are from God. For instance I committed a sin which led me into much serious trouble and suffering. My friend tells me that according to our faith we must believe that God sent that on me. I cannot believe this, but feel that it was my own foolishness or sinfulness that caused me all the trouble I cannot blame God for what I consider my own doing."

In reply to this paragraph we respectfully suggest that Reader consult in future some authority on "our faith" other than the friend there quoted. Anyone who grasps the meaning of the words of Butler's Catechism: "God is the Creator and Sovereign Lord of Heaven and earth and of all things," must perceive that nothing can come into our lives except with at least God's permission. Nothing can be independent of God. But this does not mean that everything which happens is the direct and immediate act of God. He has created an almost infinite number of secondary agents, many of them enjoying the gift of freedom. This they may abuse, and as a result incur punishment either directly from God, or indirectly through the laws or agencies He has established. For example, the drunkard who is "run in" and finds himself next morning in the Police Court, is not required by his faith to believe that it was God who arrested him and put him into his unenviable position. But the arrest was the result of laws and agencies for the preservation of social order which owe their origin to God. If "Reader" has sinned and suffered serious trouble in consequence such a result may possibly have come from the direct act of God. But in order to say so it would be necessary to have a special revelation from

Heaven to this effect. As "Reader" does not pretend to be thus favored, the punishment consequent on sin can be regarded as coming from God indirectly, that is through the operation of those laws and agencies He has established. "I feel," says "Reader," "that it was my own foolishness or sinfulness that caused me all the trouble." Very well. That is a perfectly legitimate way of looking at the matter. But why did "Reader's" own sinfulness or foolishness cause all this trouble? Simply because God has ordained that the violation of the order He has established shall be followed by certain consequences. Whilst, therefore, "Reader's" trouble was the direct result of sin, that result, like everything else, was the outcome in the long run, of an all-ruling Providence.

We must take the strongest exception to "Reader's" words: "I cannot blame God for what I consider my own doing." "To blame God" is to suggest that God could be guilty of injustice or cruelty, and comes under the category of blasphemy. Of course no such thing is intended by "Reader," but the expression, like the theology of "Reader's" friend, is exceedingly unfortunate. Whether God punishes directly or indirectly, His action cannot be other than infinitely wise and just, though to our limited and oftentimes distorted vision the wisdom and justice may not at times be evident.

THE CHOIR EPISODE IN NORTH BAY.

An episode between some of the French-Canadian residents of North Bay, and Mr. C. J. Hughes, the choir-master, when on the Sunday after the Feast of St. John the Baptist, the former were disappointed in their intention of rendering special music in honor of their Patron, has been given a good deal more publicity and has evoked more comment from the secular press than the affair warranted. The somewhat disagreeable incident seems to have been the result of lack of forethought on the part of someone, and Mr. Hughes naturally feels somewhat chagrined at the notoriety given the affair. In the course of a communication to this paper he describes the matter as follows:

"Certain of the French-Canadians did ask and obtain leave to sing the Mass themselves on the Feast of St. John the Baptist, but they threatened to repeat this on the Sunday following, and this without obtaining the Bishop's sanction, and as they themselves acknowledge, without anybody's permission. On Sunday morning the choir-master's citadel was stormed by a number of the French-Canadian residents, men and women, boys and girls, numbering about twenty all told, bent on honoring St. John the Baptist. I stated that I was in charge of the choir and asked for some explanation. Nothing satisfactory forthcoming, I determined to hold my ground, and the invaders, after a discussion of about fifteen minutes, retreated to air their imaginary grievances."

So far as we can see the small storm in North Bay would not have occurred if a little thought had been previously exercised. Had our brethren to whom the great Precursor has just been given as their accredited Patron, used just a little precaution in the way of obtaining permission from those within whose jurisdiction the matter lay, there is no doubt but that an amicable understanding could have been arrived at between the permanent choir, and these anxious to do special work on the occasion. However, it is just possible that good may arise out of the little encounter in the way of an addition to the musical resources of the Church at North Bay, several extra and before unknown singers being perhaps procurable from amongst the invaders of the choir, of whose talents Mr. Hughes may in future be happy to avail himself.

QUESTIONS ON RECENT MARRIAGE LAWS.

Owing to pressure on our space we have been compelled to hold back the completion of our reply to the questions of "Subscriber" regarding the recent Marriage legislation issued from Rome. We now proceed to deal with the solitary query not already met.

Subscriber asks: "How is it that marriage, whilst a sacrament, can, under certain circumstances, be validly and lawfully celebrated without the presence of a priest?" In reply to this question we would remark in the first place that Baptism can be validly and lawfully administered in case of necessity without the presence of a priest, though a priest is the ordinary minister of that sacrament. With regard to Matrimony, however, the priest is never the minister of that sacrament, the contracting parties themselves being at the same time its ministers and recipients. This seems at first sight to the Catholic something extremely peculiar, and creates a feeling of surprise and almost of scandal, when it falls on unaccustomed ears. There appears to be something derogatory to the priesthood in it, for those who have never witnessed a marriage at which the priest did not officiate in all his dignity. A little consideration, however, of the immense difference between Matrimony and the other sacraments will remove that impression. Every sacramental action must involve two persons, namely, the minister who represents Christ and the

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recipient who asks for and receives (if properly disposed) sacramental grace. We must have the giver and the receiver. The same person cannot be both; hence the recipient and minister of a sacrament must be distinct. Now in Matrimony we have two persons, one of whom represents Christ and the other His Church, and their mutual pronouncement and acceptance of the marriage vows images the union of Christ and His Church. It is not anything the priest says or does that constitutes marriage. The mutual vows of bridegroom and bride, and these alone, constitute that union, which amongst baptized persons is the sacrament of Matrimony. The priest cannot confer Matrimony on an individual as he gives absolution in the Confessional. Matrimony can exist only by virtue of the mutual vows of bridegroom and bride. Hence the sacramental action begins and ends with them. They are its ministers and at the same time its recipients.

Why, then, it may be asked, is the Church so insistent on the presence of the parish priest, or Ordinary, or some other priest designated by either, at every marriage, except under extraordinary conditions. For the very good reason that she wishes a contract so sacred and vital to the welfare of religion and society to be entered into under proper conditions, and no one can look after this as well as the priest who has charge of one, or other, or both, of the contracting parties. Furthermore she desires the priest who is the witness and guardian of the fitness of the contracting parties, to also bless in her name their union.

This explanation will, we hope, together with our former article on the same subject, meet all the points raised by "Subscriber."

THE RESULTS OF INFIDEL RULE IN FRANCE.

Recent reports of keen observers point out that every phase of intellectual life in France shows the blighting effects of its present Government. Strangers are struck with astonishment at the vulgar ugliness growing more pronounced in Paris day by day. The good taste in architecture that distinguished this city in the past seems to have died out. "Gaudy, flimsy, and destitute of reserve" are the terms in which the streets of the city whose name was once synonymous with elegance, are now described. The great German author, Goethe, declared that: "All epochs in which faith is dominant are brilliant, elevating, and pregnant for the present and the future. Those on the contrary which are under the sway of a miserable scepticism dazzle for a moment, but are soon forgotten because worthless in the knowledge which bears no fruit. Unbelief belongs to weak, shallow, retrograding and narrow minds." These words of this brightest star of literary Germany are being proved in every department of intellectual activity over which the atheistic Government of France exerts its influence to-day. Gaudy, flimsy, undignified," describes that Government and its works. May a better state of things soon visit that unhappy country ere it has gone too far downward to recover.

MISSIONS TO THE HEATHEN.

It was not till about the middle of the nineteenth century which recently passed away that Protestantism put forth really serious efforts towards Christianizing the Pagan world, but at about the time we indicate the attention of the various sects appears to have been more seriously than ever before directed to the fact that our divine Saviour and Redeemer gave a commission to His Apostles to make known His Gospel to all the nations of the earth, though before that time only desultory efforts were made in a few places to inform the heathen that there was any obligation on the part of the Christian missionaries to make the Gospel known to those who had not yet heard the name of Christ.

Catholic missionaries there were long before this time in every country. There was a well-established Church in China, even though but a small percentage of the population of that vast and densely peopled territory had become members of the Church. The zealous religious orders had already been laboring strenuously to obey the commandment which Jesus had given to His Apostles to "teach all nations, to observe all things whatsoever I have commanded you," and even though in comparison with the work still undone, what was actually accomplish-

ed seemed but small, nevertheless the command of Christ was being obeyed, and was being as successfully carried out at as rapid a rate as the means at their disposal made possible. Japan, British and French India, Africa, South, East, North and West, the two Americas, Australasia, and Asia, had their centres of missionary enterprise. Jesuits, Franciscans, Benedictines, Dominicans, Oblates, etc., had their devoted teachers who were preaching the Gospel of salvation, not for the purpose of growing rich on the traffic of which their countrymen might avail themselves in order to become rich, but solely because Christ had commanded that His Gospel should be made known in the uttermost parts of the earth.

It was the proud boast of the Catholic Church that during the ages which have elapsed since Christ gave a commission to His Apostles, she alone had obeyed the command to teach all nations, for there was no nation, small or large, which had been brought to Christ except those which had received the Gospel from her missionaries. This boast was true, and there can be little doubt that its force was keenly felt when used as an argument against Protestantism as a system, as was frequently the case in this form, or something similar.

"The Church of Christ is essentially a missionary Church. But Protestantism is not a missionary Church, therefore it cannot be the Church of Christ."

As the premises of this syllogism were undoubtedly true, the only way to evade its force was to become a missionary Church, and it must be admitted that during the last half century various Protestant sects have made a very determined effort to become missionary Churches, and to remove the reproach that they were not fulfilling the purpose for which Christ had instituted His Church, namely, that the world should know Him who came on earth to redeem mankind by His sufferings and death.

But in the race to earn the title of missionary Churches the unexpected has happened. The movement began at a time when Protestantism itself was on the way toward its decline into Rationalism. Unitarianism had begun to be an important factor in the Protestant system, and though this form of Protestantism has not made very great progress as a distinct sect, the Unitarians boast with truth that their principles are to-day dominating Protestantism as a whole, so that though they have not brought the members of the other sects to become professedly Unitarians, the sects themselves have adopted the Unitarian teachings to a greater or less degree. The Unitarians also have participated in the missionary movement of the sects, and in proportion to their numbers, they have had even greater success than the so-called evangelical Protestants, and what is more astonishing still, these evangelicals in some instances have been absorbed into sects which are rather to be called Unitarian or Rationalistic, than Evangelical.

It will be remembered by some of our readers that an Anglican Bishop, no less a personage than the eminent mathematician, Bishop Colenso, created a very great sensation by announcing that he had succeeded in establishing a flourishing church in South Africa by giving permission to his converts to retain several wives at the same time, and he advised other missionaries to pursue the same course. This toleration of polygamy greatly scandalized the more orthodox Christians of Western Protestantism, and the Bishop was practically excommunicated by the other Bishops of Natal and Cape Colony. But the leaves have worked and we understand that a polygamist, so-called, Christian Church is still found in the diocese of Natal.

But Bishop Colenso went even beyond this. It is well known that later on he issued elaborate works in which he essayed to prove the books of the Pentateuch and Joshua a tissue of fables; and this was the result of Anglican missionary labor in South Africa!

Methodist missionaries in South Africa have also permitted polygamy, and this species of Mormonism is the kind of Christianity which now prevails over a great extent of the Dark continent.

is to be found in the Protestant Churches of the West, but unfortunately, it must be added, with much less of Christianity; and so the result of all the vast expenditure of money, and of the time and other sacrifices of the devoted Protestant missionaries, Presbyterian, Scotch, English, American (including Canadian) Methodist, Anglican, Baptist, Moravian, etc., is to be practically a great Unitarian, that is a Rationalistic or Deistic Church, instead of the Christian churches which these earnest missionaries went forth to build up! We find this result predicted by a writer in the Tokyo Mail-nichi, quoted in the Literary Digest of June 27th:

"The period 1877 to 1887 was marked by movements opposed to independence, everywhere there were attempts at fusion with American and English Churches. . . . Students felt such confidence in their foreign teachers that they scrupulously observed the restrictions imposed by them as to smoking, sake-drinking, amusements, and Sunday observance to such a degree that they considered the least infraction of these rules as a sin. During the period 1887-1897 the traditional theology, and the Puritan morality began to be shaken. . . . Under the influence of Boston Unitarians, and of the Higher Criticism from Germany, dogma and discipline both became relaxed. . . . The reading of Darwin, Spencer, and Mill shook the old beliefs of many. Unitarian missionaries arrived from America and the new German theology took root in Japan. . . . Dissensions also among the already numerous Christian sects represented in Japan were on the increase. All these motives worked together to strengthen the desire for independence on the part of the Japanese."

It will be inferred that this fermentation will have little, if any, effect upon the converts to the Catholic Faith in the "Flower Empire," who number now about 60,000, and who constitute a thriving community which will be a nucleus for a solidly founded Christian Church which is progressing rapidly from year to year.

Death of Mother M. Emerentia at Guelph

It was with sincere sorrow that the announcement was received of the death of Mother M. Emerentia McIntosh, Mother Superior of St. Joseph's Hospital and House of Providence. For some time she has been failing, and at last the frail body gave up its earthly toil and the soul of the departed one went into its eternal resting place.

Than Mother Emerentia there was no more lovable a woman in the city of Guelph. During the years she has been stationed at St. Joseph's hospital she has come into contact with hundreds of all denominations, and from everyone of these there will go out a sigh of regret that the good Mother Superior of St. Joseph's Hospital is no more. Kindly and gracious in disposition, with a heart full of pity and compassion for the suffering and sorrow which surrounded her daily, the life of the deceased impressed itself upon the affections of patient and visitor alike, and her removal, even though it be to the bliss and rest of eternity, will be regretted deeply.

To her life's work the Sister Superior gave all that she had—and she did a work for the suffering and afflicted which will ever prove a monument to her devotion. The progress of St. Joseph's hospital is a tribute largely to her ability, and to that of the devoted Sisters over whom she exercised a loving control. It had long been her ambition to see the hospital still further extended, but "she has fought a good fight," and henceforth her work is in eternity.

The life of the Mother Superior of St. Joseph's evidenced what a glorious work of sacrifice a woman may perform. Though she is dead, her good works live after her. R.I.P.

TRULY A STRUGGLING MISSION

In The Diocese of Northampton. FAKENHAM, NORFOLK, ENGLAND.

This Mission of St. Anthony of Padua was started by me nearly three years ago by command of the late Bishop of Northampton.

I had then, and I have now, No Church, no Presbytery, no Diocesan Grant, no Endowment (except Hope.)

I am still obliged to say Mass and give Benediction in a mean upper room. Yet, such as it is, this is the sole outlet of Catholicism in a division of the County of Norfolk measuring 3520 miles.

The weekly offerings of the congregation are necessarily small. We MUST have outside help for the present, or haul down the Flag.

The generosity of the Catholic Public has enabled us to secure a valuable site for Church and Presbytery. We have money in hand towards the cost of building, but the Bishop will not allow us to go into debt.

I am most grateful to those who have helped us, and trust they will continue their charity.


To those who have not helped I would say—"For the sake of the Cause give something, if only a little". It is easier and more pleasant to give than to beg. Speed the glad hour when I need no longer plead for a permanent Home for the Blessed Sacrament.

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FATHER H. W. GRAY,
Catholic Mission, Fakenham, Norfolk, England.

P. S.—I will gratefully and promptly acknowledge the smallest donation, and send with my acknowledgments a beautiful picture of the Sacred Heart and St. Anthony.

(Episcopal Authorisation)
Dear Father Gray, You have duly accounted for the aims which you have received, and you have placed them securely in the names of Diocesan Trustees. Your efforts have gone far towards providing what is necessary for the establishment of a permanent Mission at Fakenham. I authorize you to continue to solicit alms for this object until, in my judgment, it has been fully attained.

Yours faithfully in Christ,
F. W. KEATING,
Bishop of Northampton.

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OTTAWA NOTES

(From our own correspondent.) A Retreat at the Grey Nuns' Convent has been conducted by Rev. Father Lewis of Plattsburg.

Rev. Father S. Corbeil, who left this city over a year ago, has returned to the Archbishop's Palace. Father Corbeil first went to Ireland and afterwards to Baltimore, where he took an English course at the University of Washington.

Rev. Father Ring, formerly Provincial of the Oblate Order in England, and who has held other important positions in that Order, was a recent visitor to Ottawa University. On Sunday evening he delivered a splendid sermon in St. Joseph's church. Father Ring was on his way to Winnipeg.

The annual picnic of Holy Family church was held on the grounds of the Oblate Scholasticate and was a decided triumph for the energetic members of the congregation who formed capable committees, under the direction of Rev. Father C. Charlebois, the parish priest. The event included a splendid programme of sports, which were enjoyed by the largest crowd of years.

Vicar Apostolic Merel, Bishop of Canton, China, was a recent visitor to Ottawa and has left for Montreal. Bishop Merel presides over a diocese in which there are sixty million souls; has been twenty-years in China, and was appointed Vicar Apostolic in 1902. He is on his way back to China from France and sails from Vancouver on the 15th. In his diocese in Canton are forty European priests and fifteen native priests. While here, Mgr. Merel was the guest of the Marist Fathers.

Sister St. Simon, who was recently accidentally killed in Spencer, Mass., was formerly an Ottawa young lady, Miss Marie Louise St. Laurent, who entered into the Order of L'Assomption, at Nicolet, Que., going to Spencer shortly after. Deceased was a sister of Messrs. J. B. and Arthur S. St. Laurent, of this city, and of Father Thomas, who is a member of the Capuchin Order at Restigouche. Sister St. Bathilde, of the L'Assomption Order is a sister of the deceased. The funeral took place at Nicolet.

A most successful picnic was held in aid of St. Mary's church, on Dominion Day, the event, which is an annual one, surpassing any held for some years. Over two thousand people were in attendance. The undertaking was in charge of several committees of parishioners, to whose energetic management its success is due. Among those present, besides the pastor, Rev. Father G. Fitzgerald, were Rev. Father G. Prudhomme of South Gloucester and Rev. Fathers Fortier and Corneliier of Ottawa University.

Two summer schools have been opened in this city by the Ontario Government, for the purpose of solving the difficulty in connection with the non-qualification of the teachers in the Separate Schools, who are nuns or Christian Brothers. A special short course will be given for a period of twenty-two days and professional certificates will be issued to those who pass the examination. The two schools in this city will be for the nuns only, a third for the Christian Brothers being held at Toronto. About eighty nuns, from throughout the Province and a number from the United States, will write in this city and the passing of the formal examinations will prove a matter of simplicity for, at least, the majority of them.

Rev. Father Alexis, of the Capuchin Order, has returned from Rome, where he was in attendance at a general assembly of the Order, which consists of 10,300 members, throughout the world. Each ecclesiastical jurisdiction of which there are fifty-seven, delegated three representatives to the assembly, at which Rev. Father Pacifique, of Signano, was chosen Superior-General in succession to Rev. Father Bernard of Switzerland, who in recognition of his services to the Order, was elevated by the Supreme Pontiff to the Archbishopric of Stauropolis. Father Alexis, while returning to this country, visited France, his native land.

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"My heart is grieved," he stated in speaking of the religious conditions in that country, "at the vast number of people there who never enter a church." Father Alexis will leave shortly for Quebec.

The annual St. Jean Baptiste church parade was held last Sunday, over one thousand being in line and almost all of the French-Canadian societies of the city were largely represented. At St. Anne's Church an eloquent sermon was delivered by Rev. Father Chatelein of Thurso, who touched upon the first steps which had been taken to honor the French Patron Saint in France. He outlined the growth of the observance of the Feast and in conclusion stated that throughout it all had been the one great purpose—that of development of practical charity and love for one another. High Mass was celebrated by Rev. Father Bouchard, assisted by Rev. Father Richard. During the ceremony, special music was rendered by the church choir. A similar procession was held in the western part of the city by the various societies of that section, who marched to St. Jean Baptiste church, where High Mass was celebrated by Rev. Father Marion. Rev. Father Haze preached the sermon.

The annual visit of His Excellency, Monseigneur Sbarretti, Apostolic Delegate, to Notre Dame Convent, proved an especially pleasing event. On entering, the Delegate was welcomed by the many pupils, all dressed in spotless white, while the orchestra of the institution contributed excellent music. A solo and chorus by the pupils followed, after which addresses in French and English were read by the Misses A. Lecours and M. Costigan, respectively, to which His Excellency replied in both languages. All then adjourned to the chapel, where the Delegate, assisted by Rev. Father J. Fallon, O.M.I., and Mgr. Sinnott, officiated at Benediction of the Most Blessed Sacrament and bestowed a blessing upon all present. The convent choir rendered the hymn during the ceremonies in a pleasing manner.

The annual ordination ceremony of the diocese was this year productive of fifty-seven candidates, ten of whom were raised to the priesthood. Archbishop Duhamel, assisted by Rev. Canon Campeau and Rev. Father Pali, officiated at the ceremony which was witnessed by a large number of friends of the candidates. The new priests are: Rev. Fathers Felix Vachon, San Antonio, Texas; Athanasius Francoeur, Sorel, Quebec; Albert Lattie, Montreal; and Isias Godin, all of the Oblate Order; Leon Armand, Joseph Bidet, Alexander Grouleau, Frederic Brung, and Eustache Lachance, of the Company of Mary; and Albert Marie Richer of the Dominicans. Deaconship—Octave Parodis, Joseph Caton, Arthur Paquette, Raoul Senecal, Rodolphe Desmarais, of the Oblate Order; Arthur Le Bourais, Auguste Toumlant, Pierre Marie Rocher, Jean Guimard, Joseph Guertis and Joseph Deckers of the Company of Mary. There were also fourteen candidates for the sub-deaconship; eleven for minor orders and seven received the tonsure.

The graduating exercises of Rideau Street Convent proved an event of much interest when the results of the examinations were announced and the medals and prizes awarded. Mgr. Routhier, Vicar-General, presided and addressed the students in French. Dr. J. C. Glashan, Inspector of public schools, delivering the English address. Among those present were Dr. J. F. White, principal of the Normal School; Rev. Sister Theresa, Superior of the Convent, and Revs. Canon Bouillon and Plantin, and Fathers W. Murphy, Rector of Ottawa University; Fitzgerald, Corneliier and Dubaut. A medal presented by Lady Laurier for polite deportment was won by Miss M. Kinsella, Ottawa, while Miss K. Murphy, Ottawa, was awarded the prize presented by Professor Hourigan, Sydney, C.B., for the best essay on Shakespeare's plays. A medal for efficiency in Christian Doctrine, which was presented by Archbishop Duhamel, was won by Miss Alice Laverdure, Ottawa, and a second one, the gift of His Excellency Mgr. Sbarretti, for the same subject, was awarded to Miss Christine McDonald.

In celebration of the Silver Jubilee of the Catholic Order of Foresters, a

NEWMAN MEMORIAL CHURCH

We have now reached the final stage in the erection of our New Church, and only the building of the Dome remains to complete the Fabric. Meanwhile we have come to the end of our resources, and have consequently been compelled to incur a debt of \$5,000, in order that the work should proceed without interruption.

It is proverbially difficult to collect the means for finishing a large undertaking, but Cardinal Newman's name is held in such honour that we feel justified in our hope of opening the Church in 1909 free of debt.

Up to the present time more than £25,000 has been given in donations, varying from £5,000 to the smallest sums, and we look confidently for further help from those who cherish the great Cardinal's memory. We therefore appeal earnestly to your generosity to aid us in collecting the amount still needed, during the next fifteen months, by a weekly or a monthly subscription, or by a single donation.

JOHN NORRIS, Provost. The Oratory, Birmingham, England, May 1908.

Mass is said twice a week for all Benefactors of the New Church, and their names are entered in the Liber Aureus, or Golden Book, to be preserved under the future High Altar.

splendid rally was held in this city, and an enthusiastic welcome extended to the High Court officers: Thomas J. Cannon, High Chief Ranger, Chicago; Thos. F. McDonald, High Secretary, Chicago; J. A. Limback, High Treasurer, Cedar Rapids, Mich.; and John A. Stephan and T. P. Flynn, High Trustees, Chicago. On arrival from Toronto, the party was escorted by automobile to the various places of interest throughout the city, after which a banquet was held in the Russell. In the evening a large gathering was addressed in the Monument National, by the High Court Officers and L. Y. McBrady, K.C., Toronto, Provincial Chief Ranger of Ontario; J. Foy, Provincial Trustee; L. Gignac, Provincial Trustee, Pen-tanguishene; S. W. McCallum and Wm. Lalonde, of the Provincial Court of Quebec, and D'Arcy McGee of Ottawa, who, on behalf of the President of the Catholic Mutual Benefit Society, who was unable to be present, extended hearty good wishes to the Order. The addresses outlined the progress of the Order, which now consisted of 135,000 members and was one of the societies which was open to men of every race and clime. The addresses were pleasantly interspersed with both vocal and musical numbers and the High Chief Ranger, at the conclusion of his address, was presented with a large bouquet of roses. The party left shortly after the meeting for Montreal.

W. D. McVey, the Photographer, will make your photograph day or night. Studio 514 Queen St. W. Mention this paper.

LONDON'S CATHOLICITY

London, June 25, 1908.

The churches in and around London, have lately to the fullest capacity these last few Sundays by the unusual numbers of Catholic visitors who have attended the Sunday Masses, and it has been no uncommon sight in great churches like the Cathedral and the Brompton Oratory, to see all the side altars occupied, even on week mornings by priests on holiday from various places abroad, to say nothing of the numerous Canadians and Americans who are everywhere. As the holiday season approaches the exiled clergy man of the exiled French, and the temporary homes here at supplies, some of them having become quite a permanency in the understaffed missions of greater London, particularly where there are outside Masses to be said daily at convents, workhouses, and the like. It was England who gave refuge just one hundred years ago to the Emigre Priests of the Revolution, who in return did much towards the Catholic revival in the Metropolis, and it is a coincidence that she is now again called upon to display her hospitality, which she has done in a generous manner, while at some of the churches which were founded by the good priests of those troublous times their successors in the ministry are now finding a temporary rest from their persecuting government.

There are many revivals of the old Catholic customs of our forefathers noticeable in the Catholic life of England just now. Notable among these are the Sacred Triduum, the Corpus Christi processions, which, in some cases have been held in the grounds of those convents and churches that possess those precious breathing spaces in the teeming city. It was reserved, however, for the quiet little mission of North Hyde, lying on the borders of the Western suburbs, in a spot that, were it not for the rumbling electric cars which rush along the highway, might be mistaken for one of the simple old villages of "Merrie England," to hold an outdoor procession of the Blessed Sacrament through the streets, which must be one of the first of its kind since the Reformation. While the Catholics who lined the route, many of them having come from afar to do honor to their "Sacramental God" as the Portuguese beautifully say, knelt on the stones in adoration as the Sacred Host passed by, the demeanor of the crowds of Sunday folk, some bent on pleasure, others on Church going and the like, was extremely reverent and edifying. When we remember that but a few years ago such a display in honor of our holy religion would have been utterly impossible, we see by what leaps and bounds the Church is advancing in this land.

Another revival of a pious Catholic practice is expected from the institution by the Society of Jesus, of Comptstall Hall Marple, as a house of retreat. This fine property—the imposing mansion standing in extensive and beautiful grounds—has been purchased and fitted up by the Order to afford Retreats for men in the world at all portions of the year. Here class distinctions are to be swept away, and matters are so arranged as to time and expenses that it is hoped the artisan and laborer will in common with the professional and leisured man avail themselves of a short pause in the giddy rush of life to reflect on those three monosyllabic queries which contain so many great truths—Whence, Why and Whither?

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If our Catholic ancestors, who lived in an atmosphere as laden with faith and prayers as a church with incense after Vespers, needed to retire from the world and recollect themselves for a short period, how much more we who live in the modern atmosphere of skepticism, and are too busy earning our daily bread to give much if any time to our spiritual welfare. The retreats at Comptstall Hall, which last for varying periods of three to ten days, are conducted by some of the ablest Jesuits of the day. Already the work has proved so successful that another house of the same description is to be opened at Fort Augustus, in the Highlands, and this also will probably soon fill. As usual a very large number of pilgrims joined in the annual visit to St. Winifrides Well, the Lourdes of Wales, on Monday last. The beautiful church was exquisitely decorated for the occasion, and the procession to the Well was very picturesque, with its tiny children in white, young girls in the blue mantle of Children of Mary, old people with eyes full of faith and hope, priests, acolytes and choristers, bringing up the rear; altogether it formed an imposing and beautiful sight amid the grand scenery of the Welsh mountains. Ireland and the Irish are coming in to vogue very much in England just now. The Irish Stage Society are proposing to present a series of Celtic plays at one of the West End theatres shortly. The dramas given will include works in Irish, Highland Gaelic, and Welsh, and both professional and amateur companies will take part in their production. Each performance is to include one Celtic and one English play, the latter to be based upon an Irish theme. Amongst the notables who are interesting themselves in the movement are Lord Castletown, Sir W. Preece and Mr. A. Percival Greaves. The Pan Anglican Congress, which took up the whole of last week, was fortunate in securing such a host as the High Commissioner for Canada, to launch the social portion of the proceedings. Lord Strathcona's lavish generosity is well known and one only wishes that the Eucharistic Congress had such a host to depend on when September comes round. His garden party at Knebworth last Monday, not only included all the members of the Pan Anglican Congress in its 6,000 guests, but also, as usual, all the leading Canadians in London at the present time, and there are not a few, not to speak of all the Hertfordshire county families who were invited. Lord Strathcona's marvellous staying powers are a wonder to all. It would tax the strength of a younger man than he to stand for some three hours or more going through the mechanical process of handshaking all that time, but he did it without turning a hair and his hearty greeting added not a little to the enjoyment of his guests, who wandered over the beautiful lawns of the ancestral home of the Lyttons, or gazed at the treasures artistic and historical which the house contains. Great were the rejoicings at the return of Cardinal Logue last week, and many were the boats which started out to meet him as the great Atlantic liner steamed into Queenstown Harbour. There is no more expressive nation than the Irish, and perhaps all their charm of manner and whole-hearted sincerity are most completely evidenced in such a case as this. It is proposed to make Blackrod Bay a port in the steamer and rail connection between Australasia and the motherland via Canada. This cannot be done without increasing the railway facilities in Ireland and the laying and rebuilding of many lines over which at the present time, it would be impossible for the fast trains which would be used in the service, to attain the necessary speed. All this means work for numbers of men, and the further opening up of the country, including increased and superior accommodation for visitors, which if once taken in hand should prove a gold mine to the green Isle, which is every whit as attractive as Switzerland if she thought more of things earthy and attended with greater zeal to those creature comforts which are so essential to the modern tourist. A distinguished visitor to Erin's shores just now is the Archbishop of Hobart Tasmania, Dr. Delaney, who is staying at his old College, All Hallows, Dublin, for a few weeks. On his way home, via Rome, he has been interviewed by innumerable newspaper representatives who wish to know all sorts of things, from his opinion of the Irish influence in our colonies to his ideas regarding the value of the Labor Party in New Zealand. Now that he is attempting to snatch a short period of well earned rest amidst the scenes of his

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student days, it is hardly fair to break in on his privacy, even to discover that the Irish are a power in New Zealand, or that his Grace considers the Labor Party of that country are working with circumspection in the right direction for freedom from unjust conditions of work, and a fuller appreciation of the duties of man towards his fellows. Yesterday witnessed the beautiful ceremony of Ordination in Glasgow Cathedral, when five students from Bearsden, who had received the Deaconate in the preceding week, were raised to the dignity of the priesthood. Last week also witnessed the transference of Archbishop Eyre's remains from their resting place in Dalbeth cemetery to a sepulchre beneath the altar of his beloved college chapel at Bearsden. The ceremony was performed with every solemnity and Requiem Mass was sung for the deceased Prelate in presence of the Cathedral Chapter. The Chapel of this Scottish Maynooth is very beautiful and holds a large place in the affections of many a well-known ecclesiastical whom it has given to the Church, and who, in the manner of his adventurous race, has found his way to the uttermost parts of the earth. PILGRIM.

Pius X's Jubilee Mass (From "Rome.") The Solemn Jubilee Mass has now been definitely fixed for November 16. The actual anniversary of the Pope's first Mass is on the 18th of September. But September is a particularly bad month for such celebrations, as so many people who would naturally wish to take part in it are out of the city at that time. It is probable, however, that the Holy Father will celebrate Mass publicly on the exact anniversary, as at that time there is to be a large gathering of Catholic youth from all parts of the world. But whether this Mass will be in St. Peter's or not is not yet known. In any case, it is likely that it will be Low Mass. A new series of postage stamps will be issued on the 30th anniversary of the founding of Quebec.

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The QUIET HOUR

WEARY OF SIN. O Jesus, open wide Thy Heart, And let me rest therein; For weary is my stricken soul Of sorrow and of sin.

outwardly as if you had no feelings, even though inwardly they may be raging and fuming away.

FIVE-MINUTE SERMON.

"This man receiveth sinners and eateth with them."—Gospel of the Third Sunday after Pentecost.

AN OLD LETTER.

The appended letter published years ago in the Irish Messenger, reappears in the current issue of that periodical, says the Catholic News, with a footnote in which the editor tells that the letter was written many years ago by a Jesuit Father to a young person who had entered religious life.

"My dear X—, I had the privilege of being your spiritual Father for a little while, which gives me a kind of right to preach to you from time to time. At all events, it gives me courage to say a word of advice for this once, now that you are starting on the new life before you.

"Well, in the first place, your vocation is settled once and for ever; any doubt about it henceforth would be a treason. There is but one principle (a simple one too) of theology, which settles all temptations of that kind; namely, that even if one should enter religion without a vocation, one practically gets one from the moment one pronounces one's vows.

"As to the best manner of acquiring the holiness of your state, I remember I entered religion with very sublime ideas and lofty resolutions; but as the time went on, I became convinced, and everything I read, saw, and heard, strengthened the conviction, that holiness in religion depends on two very commonplace and ordinary things.

"The first is, great fidelity to the spiritual duties of every day, never forgiving ourselves the omission of any of them, and working ourselves into being vexed and indignant with ourselves when we have been wilfully negligent in them.

"The morning meditation is simply essential. But there is only one plan of succeeding in that, and it is the obstinate resolution, day after day, of doing our best however poor our best may be. We should go to it to please God, and not to please ourselves. We should go to it with our minds (and our bodies, sometimes) made up for pain, for dryness, and for disgust, and hard weary struggling, and we should welcome facility in making it as a very agreeable surprise, and a grace for which we were not looking, and that we do not at all merit.

"Next to meditation, I would put ejaculatory prayers. It is a habit not easily acquired, and in the beginning there will be six days of failure for one of success. But I do not know anything which changes so quickly a careless, timid, selfish, religious into a hero or heroine as that same practice of ejaculatory prayer.

"Above all you will find great profit in aspiratory prayers of love and of perfect contrition. 'My God! if there were no heaven, and no hell, for Your own meanness and lowliness, I love You, and am sorry for my sins,' etc. If I had any choice of graces given to me, I think, after sanctifying grace, I would choose that of which I am speaking.

"Now the second means is scrupulous delicacy in the matter of charity. Make then, my dear X—, a resolution, strong as death, never to pain any one of the community in which you live, in any way. Bear everything—cross looks, and slighting words, and cold shoulders, and misconstructions. Never give word for word, look for look. Aim at acting

HOME BANK'S LARGE EARNINGS

The Toronto "Globe" of July 3rd contains the following review of the annual statement of The Home Bank of Canada issued for the period ending May 30th. The Home Bank has opened six new branches during the year, two in Toronto, one at the corner of Queen east and Ontario streets and one in West Toronto.

During a period when financial conditions have been plainly laboring under a depression the Home Bank of Canada closes its fiscal year with a favorable report, showing that it has not only escaped a shrinkage in deposits, but made a gain of one hundred thousand dollars. The Rest account has been added to, and is equal to one-third of the bank's paid-up capital.

In view of the opportunities available for profitable extension the directors of the Home Bank consider the time opportune for increasing their capital stock, and half a million dollars will be called for at once. This new stock will be offered for sale at the price the original stock of the Home Bank has uniformly maintained.

A COMPACT INSTITUTION.

The annual reports of the Home Bank of Canada are always of more than ordinary interest. It is a compact institution, and its financial status may be readily comprehended. Its operations are not spread out over a wide territory where the conditions prevailing are not familiar to the general public. Counting the head office at 8 King street west, there are now six branches in Toronto. Branches are also located at London, Winnipeg, St. Thomas, Walkerville and Fernie, B.C. The other branches, ten in number, are located in the older parts of Ontario, and may therefore be concluded that the business of the Home Bank is conservative in character, and the estimate of its assets is on a fair basis of equity.

DISPOSITION OF PROFITS.

An analysis of the annual report shows that the net profits for the year just closed amount to \$95,411.31. It is explained that this figure is arrived at after deducting all charges for management and allowing for doubtful debts. To the net profits for the past year there has been added the credit balance carried over from 1907 and the premiums on capital stock sold during the year, the three items bringing the profit account up to \$144,799.54. After paying dividends, \$62,705 has been added to the Reserve account, and \$30,953.32 carried forward into the Profit and Loss Account for the current year.

FULL MEASURE OF SECURITY.

The assets of the Home Bank are greater by nearly a million and a quarter dollars than its liabilities to the public. These liabilities consist of Home Bank bills in circulation throughout Canada; money deposited on savings and in accounts not drawing interest, and an amount of less than \$20,000 due other banks, the whole amounting to the sum of five and a half million dollars.

STATEMENT OF ASSETS.

The assets, amounting to \$6,734,963.03, are made up as follows: Gold and silver coin on hand, Dominion Government notes and deposits with the Dominion Government as security for note circulation, \$506,284.

Notes and checks of other banks on hand and balances due from other chartered banks in Canada, and from

Madame Duval. Here a number of pious women met, who gave much of their time to instructing the daughters of the people and preparing them for first communion. They were under the direction of Father Varin, Superior of the Fathers of the Faith, who, by secret intuition, recognized the necessity of establishing a new female society, dedicated to the Sacred Heart of Jesus for the education of girls in firm principles of the Faith. Magdalen was convinced by the reasoning of Father Varin and by the prompting of her own heart, and on the 21st of November, 1800, she with three companions pronounced their consecration to the Divine Heart, resolved to spend their whole lives for its love and glory.

The first college was established in 1801 in Amiens, which thus became the cradle of the Order, which grew little by little. Of Blessed Magdalen's two companions, one entered the Carmelite Order, the other returned to Paris to take up her former work, so that she alone remained the sole foundation. Other houses were established in France and in America. In 1806 the professed nuns were gathered together in Amiens, and after a three days' retreat they elected Magdalen as their Superior for life. In 1815 the constitution of the Order, evolved after much anxious thought, was promulgated; and after that a

streptuous life began, novitiates were formed and the demands for establishing new houses were complied with where possible, so that in 1834 there were 1,000 nuns in 36 foundations, with a very large number of pupils, from the very highest to the humblest rank of society. In 1828 Pope Leo XIII invited Madame Barat to open a house in the convent attached to the Trinita dei Monti, which had been offered to him by Charles X. She sent some of her nuns to begin the work, intending to follow them at once; a long and painful illness prevented her, however, till 1831, when after a most trying journey she reached the Eternal City.

The house on the Pincio was soon in full working order another was established in Trastevere for the education of poor children and eventually Villa Lante on the Janiculum Hill was also bought. Of course the trials of a busy life were not spared to the zealous missionary, but her ardent devotion to the Sacred Heart and her immense charity helped her through them all, and inspired all those who came in contact with her. When, after a brief illness, she returned to her pure soul to God on the 25th of May, 1865, she had the satisfaction of knowing that eighty-six houses established by her were flourishing in different parts of the world, and how efficacious is the work done in them is recognized by all who know it.

IS THERE LACK OF RELIGIOUS VOCATIONS?

(Rev. G. M. Pierson in the New World.)

Ask the farmer, after he has planted his field of corn, whether he expects that each grain of corn he has planted will produce other corn. He will answer that he expects most of the grains planted will yield other corn, but some will produce nothing.

He will tell us that some of the grains dropped during the planting were not sufficiently covered with soil, others will be disturbed by the cultivator, others will not get enough moisture, and others too much. And hence though many grains are planted, not all will produce corn.

This is true of the seed planted by the farmer. Is it not also true of the vocations to the religious life?

There is no doubt in my mind that more young men and women are called by Almighty God to the religious life than those who actually enter and live the religious life. I am of the opinion that some vocations are lost for want of encouragement offered to the young men and women who have a desire to live such a life.

I do not blame the young man or woman so much as the pastor and the parents. If pastors would talk from time to time on the subject of religious vocation, great results would follow. Our young men and women are generally timid when there is a question of the religious life. They need to be encouraged. Apparent obstacles arise which keep them from making known their desire to lead a

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During the day your time is valuable, taken up with other duties and at night you need your rest.

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religious life. The great idea of the young man has of the holy priesthood, what the priest is required to be; the weakness of human nature; the money required to pursue studies, and many other apparent obstacles tend to force the young man to keep his desire a hidden secret to himself.

Our Divine Lord called and encouraged men in His day—men who, no doubt, because of their condition of life, and their want of education, would never have taken the great burden of the apostleship.

When I place the lack of vocations to the want of encouragement from pastors I do so from experience. My experience has been that where parishioners are conducted by religious orders of priests, these parishes, as a rule, give more men and women to religion than parishes conducted by secular priests. And why? Because religious orders foster vocations.

What a great field of labor in this country for the priest and sister. How many places there are where people are in need of the church's influence and help. How many children are in need of the Catholic training in the Sisters' school. How many orphans waiting for the motherly care of the Sisters, how many sick deprived of the tender nursing from the Sisters.

We pastors of the Church owe at least this much to those in such need, that we will try all in our power to give them the help they need, by encouraging in as much as we can young men and women who have a desire to work for the poor of Christ.

Catholic Mexico of To-day

The following interesting description of Catholicity in Mexico is sent the Catholic Register by a former young lady resident of Toronto.

The services of Holy Week in Mexico City are very impressive, beginning with Palm Sunday, when the blessed palm is distributed. At the Cathedral, where the greatest multitude assembles, the scene is quite interesting—the great crowd in holiday attire waving the palm aloft to the strains of the music. The blessed palm is taken to their homes and fastened above their doors in the form of a cross, and is held in great reverence.

On Holy Thursday the services are celebrated with a splendor befitting Mexico's high place in the Roman Catholic world. The altars are most beautifully decorated, and the music is grand. An interesting ceremony to the stranger in Mexico is the washing of the feet of twelve poor men by the bishops before the Altar of Pardon in the Cathedral, which takes place at 3 o'clock in the afternoon. In other churches the services of the "Monumentos" is held in the afternoon and evening. Flowers are brought specially for this service and blanketed around the altar and on the altar. In one church I went in to the altar was a mass of foliage, artistically arranged, and with the candles and electric lights glistening through the green foliage the effect was beautiful. On Good Friday of course the services are very solemn, consisting of the "Misa Presanctificada" in the morning, and in the afternoon at three o'clock there is service and a sermon on the "Siete Palabras" or the last seven expressions of our Saviour before His crucifixion. At ten o'clock on Saturday morning, the bells which have been silent since the services on Thursday morning, ring out in anticipation of the resurrection with the intonation of the Gloria. The service on Saturday morning is most beautiful. If one wishes to brave the immense crowd at the Cathedral, the services there will be found more impressive than elsewhere, but one must go long before the commencement time. The ceremony includes the raising of the great purple veil, which has screened the high altar since Thursday, and as the curtain rises slowly and majestically, the altar shines forth resplendent in white and gold, and candles alight and glistening. At the same time a golden rain comes down from the dome, and the bell's peal forth. The strains of the great organ, or more often of a grand orchestra in the choir fill the church with the joyous strains of the Easter music. In the Mexican churches Easter Sunday seems to be anticipated in a measure in the services of Easter Saturday.

Many Americans visit the Vega on this day, and the lavishness of flowers on this occasion is a remarkable sight—the familiar flowers of the North mingled with the strange unaccustomed blossoms of the tropics, all offering up their perfumes as a sweet incense.

This is the social side of the feast day, and at this gathering the native girls are crowned by their admirers with their favorite flowers, and they look quite picturesque with the pretty garlands of various colors mingled with their dark tresses. It is particularly the day of all girls named Dolores. The celebration does not seem consistent with the title of the fiesta, but the Mexicans are anything but a consistent people. The religious part is fittingly observed by services in the Cathedral and the various churches.

The month of May is truly the month of Mary in Mexico. At different hours of the day one will see children dressed in white, with wreath and veil, hurrying to the different churches, the children of the wealthy rolling along in automobile or carriages with baskets of flowers, while the poorer ones trudge along the street with a bouquet of flowers clasped in their hands, all going to honor the Blessed Virgin. In the churches the Rosary is recited, and between each decade a hymn is sung while the children walk up in a procession from the rear of the church, carrying flowers to the altar of the Blessed Virgin, where they are met by the priest and altar boys, who place the flowers on the altar. This is very pretty and impressive, and you can imagine the wealth of flowers that are placed at the feet of our Blessed Lady.

Mexico City, June 17, 1908. C. F.

GILLETTS PERFUMED LYE CAUTION. Put a strong glass on the label and examine it closely every time. Always look for the name "Gillett's." Like all good articles, which are extensively advertised, Gillett's Lye is frequently and very closely imitated. In some instances the imitators have actually copied directions and other printed matter from our label word for word. Be wise, and refuse to purchase imitation articles for they are never satisfactory. Insist On Getting Gillett's Lye and decline to accept anything that looks to be an imitation or that is represented to be "just as good" or "better," or "the same thing." In our experience of over fifty years in business we have never known of an imitation article that has been a success, for imitators are not reliable people. At the best the "just as good" kinds are only trashy imitations, so decline them with thanks every time. E. W. GILLETT COMPANY LIMITED WINNIPEG, TORONTO, ONT. MONTREAL.

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In and Around Toronto

FUNERAL OF HARRY CLINE. The funeral of Harry Cline, who died at the home of his aunt, Miss White, took place from St. Patrick's church on Tuesday, June 30th. R.I.P.

QUINN-LYONS. On Wednesday, May 27th, 1908, the marriage of Miss Mary Quinn, second daughter of John Quinn, of 51 Fuller St., and Bernard Lyons, took place at St. Helen's church, Toronto.

MR. JOHN F. MALLON APPOINTED. Mr. John F. Mallon has been appointed manager of the Northern Crown Bank at College and Spadina avenue. The newly appointed manager has the experience of several years with the Home Savings and Loan Company from which he resigned two years ago, being at that time manager of the Home Bank at 78 Church street. Mr. Mallon is well-known in business and social circles, and many are glad to learn of his late promotion.

DEATH OF MR. THOS. KENNEDY. An old resident of St. Mary's was called away on Tuesday morning, when Mr. Thomas Kennedy breathed his last at his home, 204 Spadina Ave. Mr. Kennedy had lived in retirement for some years and for the past few months had suffered from heart disease. He died supported by the rites of the Church and by the loving ministrations of his family. The funeral takes place this morning (Thursday) from St. Mary's church. Mr. Kennedy is survived by three daughters, Mrs. Lellis, Mrs. J. H. McBride and Miss Nellie Kennedy, and two sons, Michael and William. R.I.P.

A DAINY MENU. A great deal of the success of the benefit garden party held last week on the grounds of Mr. John Mallon, was due to the dainty menu served by the Shredded Wheat Company. Nothing more acceptable to those who thronged the grounds could be imagined than the many creations produced by this hygienic and artistic company. The light and creamy biscuits of many sizes and shapes, the pyramids of luscious berries and foaming cream were all admired and eaten and praise for the dainty serving was heard on every hand. All should patronize this healthful and satisfying company.

EXCURSION OF ST. MARY'S C.L. and A.A. On Wednesday, July 15th, the C.L. & A.A. of St. Mary's will hold their annual outing, which this year takes them to the historic and picturesque Queenston Heights. The day will be spent in the delights of picnicking and games for which a splendid programme for which many fine prizes are given, has been arranged. The boats Cayuga, Chicora, Corona and Chippewa will carry the excursionists, running at 7.30, 9, 11, 2, 3.45 and 5.15 and returning at 4.45, 6.45 and 7.35 in the afternoon. An enjoyable day for all is anticipated. The committee in charge are H. Leahy, A. Murphy, V. Redmond, J. Haley, Jos. Christie, chairman, J. G. Real, secretary, and A. McDonald, treasurer.

COWAN-POWERS. On Tuesday, June 30th, at St. Helen's church, Rev. Father McGrand officiating and saying the Nuptial Mass, Miss Annie Marie Powers became the bride of Mr. James M. Cowan. The Sodality sang several hymns during the Mass. The bride, who was given away by her father, Mr. David Powers, was daintily gowned in white and gold and carried roses and lilies of the valley. She was attended by her sister, Miss Ella Powers, wearing a dainty gown of blue Louisiana silk and carrying pink roses. Mr. Thomas Cowan, brother of the groom, acted as groomsman. After a reception at the home of the bride's parents Mr. and Mrs. Cowan left for Detroit and Chicago. They will take up residence on Dovercourt Rd.

INTERESTING REPORT OF HOME BANK. The annual report of the Home Bank, a copy of which is found elsewhere in this issue, is of more than ordinary interest to our many readers. This institution is one with which all are familiar, and the names of many of the directors and those under whose management the work is carried on, are almost household words in Toronto. Under such conditions the fine report which tells of so much in the way of expansion and progress is matter in which all will take pride, and every detail will be read with interest. The many branches throughout the Dominion, the high profits secured, the increased business in the North-west and the everywhere prosperity of the work of this great financial institution, are cause for congratulation, and the still further development of the Home Bank will be everywhere followed with interest.

DISTRIBUTION OF PRIZES OF HOLY FAMILY PICNIC. The prizes won by the boys, girls, ladies and gentlemen at the Holy Family Sanctuary Society picnic, which took place at St. Catharines Tuesday, June 30th, were distributed in the school Friday, July 3rd, Father Coyle presiding and J. B. Temple assisting. There were very pleasant surprises for everybody, in fact the boys' gifts produced quite a sensation, every prize being costly, appropriate and because of the generous contributions of the parishioners, above the ordinary standard given at church picnics.

ST. BASIL'S SUNDAY SCHOOL. On Sunday afternoon, June 28th, the prizes for the year's work in St. Basil's Sunday School were awarded. The following children were the recipients: Special prizes for Fidelity and Good Example—Vincent Duggan, Margaret Duggan, Mary Fullerton, Mary Meahan. Teacher—St. M. Demetria. First prizes—Mary Cronin, Mary Patterson.

Monuments Prices Reasonable Work the Very Best Thomson Monument Co., Limited 1194 Yonge Street Toronto, Ont.

All the prizes and winners are too numerous to mention, but some that aroused unusual interest were: A gold mounted silk umbrella, the gift of Mr. Moylett, won by Mrs. Rafferty in the married women's race. Miss F. Bidle, in the Sodality ladies' race won a handsome rug, the gift of Mr. F. B. Hays. Miss M. Brady won a handsome silk parasol in one of the girls' races, and last, but not least, a silk hat, the gift of J. Laxon, was sent to Rev. Father Doherty, winner of a match race.

The meeting adjourned by the boys expressing their hearty thanks to Father Coyle and all the ladies and gentlemen who helped to make the picnic such a success.—Com.

RETURNS FROM HOUSE OF PROVIDENCE PIC-NIC.

Table with 2 columns: Item and Amount. Includes Holy Family Parish (\$303.00), Our Lady of Lourdes Parish (\$50.00), St. Basil's Parish (\$70.75), St. Francis Parish (\$19.47), St. Helen's Parish (\$50.00), St. Joseph's Parish (\$50.00), St. Mary's Parish (\$52.58), St. Michael's Parish (\$32.40), St. Patrick's Parish (\$1,027.63), St. Paul's Parish (\$1,511.32), St. Peter's Parish (\$194.75), Other churches (\$1,079.50).

Total \$7,761.00 Expenses 685.31 Net total \$7,075.69

PRESENTATION TO MR. F. J. FORD.

On leaving the Holy Family Parish, where he was President of the local branch of the St. Vincent de Paul Society, Mr. F. J. Ford was waited upon by a number of the gentlemen of the parish and presented with a plaque in silver of our Lord and His apostles at the Last Supper, and the following address read on behalf of the Society, by Mr. J. C. McCabe, chairman of the committee, was very happy in his introductory remarks, testifying to the regret of the Society at losing the valued services of the retiring president, and the association of one whom they all esteemed so highly. Mr. Frank Brady, in his address, made the speech of the evening. Mr. Ford is now a resident of Church street, Toronto.

It is with feelings of the deepest regret that we have learned of your departure from Parkdale and consequently your resignation of the presidency of our conference. As its first president we had hoped you would have occupied it for many years, for we all know how much attached you were to the Society and its work. Your leaving us will be a severe loss in many ways for we feel it will be impossible for us to have a president who has shown such zeal, courtesy and charity as you have done since the Conference was formed. The poor here, too, will lose a benefactor whose heart and purse were always open to relieve their sufferings, for not alone as a member of the Conference did you do your share, but many a kind act outside of the society has been done by you. We are tempted to hope that your stay away from us will not be long, and that you may return to us again and we trust you will be successful in all your undertakings and realize to the utmost the reward that is promised to those who visit and relieve God's poor.

KILBY-CONWAY. At St. Peter's church on Tuesday, June 30th, one of the prettiest wedding that have been in the parish took place when Miss Mary Agnes Conway became the bride of Mr. Montague Schoyer Kilby of Montreal. The marriage preceded the nuptial Mass sung by the pastor, Rev. Father Minehan, the altar and sanctuary being prettily decorated for the occasion. During the Mass an O Salutaris was sung by Miss Nellie Bradat, O Perfect Love by Miss Olive Belyea and at the Communion a hymn was sung by the Sodality of the Blessed Virgin, of which the bride had been a member. The bride was escorted by her uncle, Mr. John R. Hayden. She made a sweet and attractive picture, gowned in white crepe de chene with Irish lace and pearls shrouded in the long tulle veil crowned with orange blossoms. The maid of honor was Miss Mary Campbell in white pointe d'esprit, and Miss Minnie Hayden, the bridesmaid, was in pale blue silk. Miss Isabel Malone of Hamilton was a dainty little flower girl. All carried flowers.

Mr. Wm. Baggs supported the groom, and Mr. Wm. Conway, the bride's brother, and Mr. Leo O'Connor, a cousin, were ushers. After the ceremony Miss Hayden, aunt of the bride, gave a reception at her home in Euclid avenue. Mr. and Mrs. Kilby afterwards left for Buffalo, Detroit and Prince Edward Island. They will make their home in Montreal. Numerous handsome presents, amongst them a statue and linen shower from members of the Sodality, testified to the popularity of the young bride, who carries with her the best wishes of many friends.

ST. BASIL'S SUNDAY SCHOOL. On Sunday afternoon, June 28th, the prizes for the year's work in St. Basil's Sunday School were awarded. The following children were the recipients: Special prizes for Fidelity and Good Example—Vincent Duggan, Margaret Duggan, Mary Fullerton, Mary Meahan. Teacher—St. M. Demetria. First prizes—Mary Cronin, Mary Patterson.

Home Bank of Canada

Consult this Bank with regard to Joint Accounts as applied to the regulation of finances between Man and Wife, Parent and Child and two or more Partners in Business. A Joint Account may be opened with this Bank in the name of two or more persons and in the event of demise the amount on deposit becomes the property of the surviving participant without the expense involved by reference to any process of law.

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MADE BY Yo Oide Firme of Heintzman & Co.

For over fifty years we have been giving experience and study to the perfecting of this great piano.

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Church Bells

Second prizes—Beatrice McBrady, Eileen Lillie, Irene Sheppard.

Third prizes—Kathleen Meader, Isabel Cassidy.

Teacher—Sr. M. Ermelinda.

First prizes—Florence Meader, Florence Kennedy.

Second prizes—Mary Brophy, Cecil Healy.

Third prizes—Flossie Charlebois, Agnes McCann, Eva Oates, Annie Swainston.

Teacher—Sr. M. Blandina.

First prizes—Teresa Meehan, Mary Murphy.

Second prizes—Lillian Erz, Mary McBrady, Florence Brennan.

Third prizes—Ida West, Isabel Paolino, Gladys Radner.

Teacher—Mr. Rogers.

First prize—James Lynch.

Teacher—Sr. M. Anthony.

First prizes—Agnes Reddan, Joseph Cronin.

Second prizes—Edgar Moore, Francis Brennan, Bert Charlebois, Robert Ellard.

Third prizes—Verna Keating, Louis Keenle.

Teacher—Miss T. O'Connor.

First prizes—Gertrude Reddan, Agnes Cronin.

Second prizes—Agnes Gleason, Adele Letour.

Third prize—Annie Quigley.

Teacher—Miss F. Roessler.

Third prizes—John Hennessey, Cyril Moore.

Second prize—Marguerite Burke.

Teacher—Miss M. Call.

Third prize—Kitty O'Driscoll.

Teacher—Mrs. Halford.

Second prizes—Marcella Gibbons, Mary Foster, Ruth Foster.

Third prize—Hilda Burke.

Teacher—Irene O'Malley.

Second prize—Anthony Charlebois.

Teacher—Mrs. Burke.

First prize—Kathleen Cronin.

TORONTO MARKETS.

Grain: Wheat, spring, bush 0.80 0.00

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Department of Railways and Canals, Canada.

WELLAND CANAL

Notice to Contractors

Sealed tenders addressed to the undersigned, and endorsed "Tender for Widening Deep Water Channel along West Pier, Port Colborne," will be received at this office until 16 o'clock on Monday, the 13th July, 1908.

Plans, specifications, and the form of the contract to be entered into, can be seen on and after the 24th June, 1908, at the office of the Superintendent Engineer, Welland Canal, St. Catharines, Ont., at which places forms of tender may be obtained.

Parties tendering will be required to accept the fair wages Schedule prepared or to be prepared by the Department of Labour, which Schedule will form part of the contract.

Contractors are requested to bear in mind that tenders will not be considered, unless made strictly in accordance with the printed forms, and in the case of firms, unless there are attached the actual signatures, the nature of the occupation, and place of residence of each member of the firm.

An accepted bank cheque for the sum of \$1,000 must accompany each tender, which sum will be forfeited, if the party tendering declines entering into contract for the work, at the rates stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tender are not accepted. The lowest or any tender not necessarily accepted.

By Order, L. K. JONES, Secretary.

Department of Railways and Canals, Ottawa, 24th June, 1908.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

Fresh Meats: Beef, forequarters, cwt \$6.00 \$8.00

Beef, hindquarters, cwt 9.00 11.50

Beef, choice sides, cwt 8.00 9.50

Lamb, spring, per lb. 0.17 0.19

Mutton, light, cwt 9.00 11.00

Veals, common, cwt 5.50 6.50

Veals, prime, cwt 8.00 9.50

Dressed hogs, cwt 8.50 9.25

Minneapolis Pro-Cathedral

In Minneapolis on June 1st, the cornerstone of the magnificent pro-cathedral was laid by the Papal Delegate, Most Rev. Diomed Falconio.

The rites attendant upon the laying of the cornerstone were performed by Mgr. Diomed Falconio Apostolic Delegate. The opening address of the afternoon was made by Archbishop John Ireland, followed by Governor John A. Johnson, representing the state; J. J. Hill, Mayor J. C. Haynes, representing the city of Minneapolis; F. A. Grosse, who spoke for the laity of the city, and W. P. Devereaux, representing the cathedral executive committee.

The Tone of Bells

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Communication

Morrisburg, Ont., June 22, 1908.

Editor Catholic Register:

Dear Sir,—I notice in one of the Toronto daily papers of recent date a report of an Anglican conference being held in your city (in which Hon. Sam. Blake figures very prominently) and in an address made by one of the ministers, he refers to the 100,000,000 adherents of the Church of England throughout the world. Would you kindly inform me through your valued columns if these figures are correct; also enlighten me as to the condition of the Catholic Church in Wales and what progress it is making in this country.

A TIMELY BOOK The ancient fortress City of Quebec this year celebrates the 300th anniversary of its founding by Champlain. A very interesting and tasteful souvenir is the book. Old Quebec, the City of Champlain By Miss Emily P. Weaver author of "A Canadian History for Boys and Girls," and illustrated by Miss Annie E. Weaver Paper, 50 Cents net, Cloth 75 Cents net. In The Mail and Empire, Katherine Hales writes: "Miss Weaver has evidently deeply loved and studied Quebec, and her little volume is one that must charm and delight, not only the traveller who has been, or will go, to Quebec, but the student of history who needs to look back through all the centuries to find his Quebec of to-day. I do not remember having read before such brief, spiritual and suggestive sketches as those of Samuel de Champlain, the founder of Quebec, and Montcalm, its brave defender, while nowhere has the famous battle of the Plains of Abraham been more vividly set forth. A word must be said for the illustrations, which greatly enhance the value of 'Old Quebec.'" Embellished with over 100 original illustrations, most of them from pen-and-ink drawings by Miss Annie E. Weaver. Bound in dark blue and gold, with the coat-of-arms of Quebec and an etching of Champlain's ship in a panel of fleur-de-lys. WILLIAM BRIGGS 29-33 Richmond Street West TORONTO

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