UNIVERSITY COLLEGE WOMEN HEAR LECTURE ON ST. TERESA

a quaint old Spanish city, 'neath the sunny Spanish skies a shrine of gold and crystal set with gems, (like

Come to venerate the relics of that valiant Spanish nun.

It is a far cry, surely, from the beginning of the sixteenth century to the commencement of the twentieth, and 'tis difficult after the lapse of four centuries, to limn a portrait so vividly and perfectly that the charming image stands before us so real and lifelike that the pictured vision seems all but to speak and breathe. Yet, such was the mental painting sketched in a sories of brilliant, realistic word-pictures by the Rev. Dr. Treacy for the Catholic Women's Club of Toronto University, who as guests of the Faculty of St. Joseph's Academy, Toronto, were priviledged to hear, Thursday evening last, an exceptionally interesting lecture on their patroness, St. Teresa of Ahumada. Besides the club, there were present in the great auditorium, the members of St. Joseph's splendid Alumnae Association and the young lady students of the Academy. With the sure strokes of a master, Dr. Treacy depicted for his receptive audience the life-work and character of that wondrous woman and glorious saint. Teresa of Ayils, who in her day saint, Teresa of Avila, who in her day and measure, wrought marvellous works for God's church by the power of her personality and her heroic sanctity; and yet withal, what a sweetly human personage she was, so strong, yet so tender, so generous, so self-sacrificing, with such a fund of good common sense, such a love for learning, such a delicious sense of humor, such lofty ideas and grand ideals and all these great qualities of head and heart set off by the highest sanctity and most exalted mysticism. Doctor of the Church and the only woman to obtain that honoured dignity, certainly no more appropriate saint could have been chosen for a University Women's Club than Teresa of Ahumada and no more fitting patroness could have been selected for a Catholic Women's Club than a saint, because as Cardinal Newman says: cause as Cardinal Newman says:
"Worldly-minded men, however rich, if
they are Catholics, cannot, till they
utterly lose their faith, be the same as
those who are external to the Church; those who are external to the Church; they have an instinctive veneration for those who have the traces of heaven upon them and they praise what they do not imitate. Such men have an idea before them that a Protestant nation has not. They have the idea of a

saint."

In forceful, telling language, the revered lecturer traced the course of the saint's life from her birth in the quaint fortress-town of Old Castile, until her costatic death, when, with that rapturous cry of seraphic love that still echoes down the "Now has the time come, my dear, when we shall see each other for," she passed from her earthly exo the embraces of her Eternal

Dr. Treacy showed that in times of great peril to the Church, Almighty God raises up great saints to battle for the truth. By prayer and penance, St. Teresa in her quiet cell saved numberless souls from Luther's ravages. Her ness souls from Luther's ravages. Her marvellous life was pictured, her reformation of Carmel noted; her foundations mentioned; her visions, her ecstacies, her heroic penances touched upon; her mystical writings, her almost superhuman affarings her interactions. her mystical writings, her sinuses super-human sufferings, her intense love for God's Church extolled. "After all I die a child of the Church," was her ex-ultant cry in death. Loyal daughter of God's Church, she recognized it to be the "Creation of Christ Himself—His the "Creation of Christ Himsell-His alter ego." May the virtues, the great-ness, the sanctity of the grand Castilian Saint prove an incentive to our Catho-lic women; like her may they ever be faithful to the Church, holding "In veneration for the love of Him alone, Holy Church as His creation,

And her teachings as His Own."

A LETTER FROM SPAIN

A LETTER FROM SPAIN

A distinguished nun, Sister M. Ethelbert, has written a very interesting letter from Spain to her sister, Mrs. Edw. English, of St. Johns, Nfid. At the time Coombes was making war on the Church and on religious communities in France, she, with many others were expelled and took refuge in Madrid. France's loss has been Spain's gain. This exiled nun, by her heroic labors, will be a distinct blessing to the Catholics of the Spanish capital. Indeed, all soldiers of the Cross, of both sexes, bring heaven's benediction with them in their exile. In the letter above mentioned, after relating many facts of interest bearing on the present conditions in Spain, the holy nun writes entertainingly as follows of the beatification of the foundress of her order:

"In the middle of all our difficulties Almighty God has given us a great consolation. The Foundress of our congregation, Anne Marie Javonhey, was declared venerable by our Holy Father the Pope four years ago, and the process of her beatification is going on in Rome at present. On that account, her body, which was buried sixty years ago in one of our chapels in France, was disinterred last October. To the great surprise of the Bishops priessts, and all the persons present, when they opened the coffin they found her body intact. The-skin and the members are flexible as if she was just after dying, her holy habit as clean and fresh as ours, and the book of our rules she held in her hand was conserved without a spot, cleaner than a book one would have left in a book case for a without a spot, cleaner than a book one would have left in a book case for a short time. The Bishor exclaimed, when Se asw her, "Your Foundress is another Saint Catharine of Sienna." The body was taken out of the coffin and put in a

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after the beatification, which we hope will take place soon. Our Superioress of Paris went to Rome last month. She saw our Holy Father and told all about the happy event. I shall send you a relic after the beatification. She has obtained a great many miracles for us already. Several persons who were dangerously ill were cured by praying to her."

LOCAL OPTION

FATHER CLINE REFUSES TO RE-OPEN THE DISCUSSION

Dear Mr. Editor,—I notice in your issue of the loth inst. a belated contribution to our discussion of local option which closed last menth. I feel that to open up the question anew would be little less than committing the tresome sin of continuing after I had finished. Confounding counsel with precept, regulation with prohibition, and forgetting that all morality must take its rise in personal liberty, Father Gillis takes a position no Catholic moralist can defend. Were Father Gillis to propound such views as are contained in his letter, at a diocesan conference of his jearned confreres in Nova Scotia, his discomfiture would at once be assured.

Apart from my intention not to renew the discussion I should not in any case have criticized the letter before me. To do so would be to thrash old straw over again. The writer seemingly

over again. The writer seemingly misses the lie and issue of the subject in dispute, and as a result falls to touch the quick of the question as treated in my letters to the RECORD. In a burst of letters to the RECORD. In a burst of mistaken zeal he imagines he can uproot the evil of intemperance by enthroning in its stead a rival iniquity prohibition. In his eagerness for social reform he adopts the state machinery of prohibitory laws for the saintly and tested weapons that are always ready for use in the armory of Christ.

Though Father Gillis has risen in challenge against the ethics and theology

I temployed in refuting local option and pronibition I feel it but right to give him his own head. I venture the opint on, however, that if he preaches and practices the raw theories set forth in his letter some one in the long run may have to rein him back. At the same time I have no doubt that Father Gillis is a man of high ideals, means well and has good motives. His scholarship, too, may not be the least of his accomplishments. But the worst of scholarly thinkers is that they often think wrong. If I were an older man I would advise my learned confrere to moderate his views as I consider his ethics and theology unsafe to preach and unsure to stand on. Lastly I ask him out of deference to the readers of the Recond to send one paragraph of his long letter for criticism to the Ecclesiastical Review or to America. This is the theological gem:

"As to the community's right to local option, or prohibition, if you will, who can deny it? When the sale of liquor is known to be the source of great evil to the community it is the sacred right of the people to legislate against it, even although the glass may be harmless to some. And this is not only a privilege of the people but a duty as well; as it is a duty on the part of the individual to abide by such legislation as soon as it becomes law."

In conclusion I beg to acquaint my Rev. Critic that whatever I have written

In conclusion I beg to acquaint my Rev. Critic that whatever I have written anent local option was written in the in-terests of the Catholic Church. From youth up her doctrine and practice has been my "cloud by day" and my "pillar of fler by night". been my "cloud of fire by night."

M. CLINE, Oshawa.

STATISTICS OF BRITISH CATHOLIC GROWTH

According to the English Catholic Directory for 1912 the Catholic population of the British Empire is now estimated as follows: In Great Britain and Ireland, 5.590,010, (Great Britain, 2.269,000, and Ireland 3.321,010); Gitraltar, Malta and Gozo, 195,990; Asia, 1.975,385; Africa, 380,105; America, 321,159; Australesia, 1,113,656; (Australesia, 1,113,656; (Australesia, 1,13,656; (Australe tralis, 951,429, New Zealand, 127,227; Fiji and other islands, 35,000) Total Catholics in the Empire, 12,576,225.

Last year the total number of Catholics in the Empire was estimated at 12,154,885.

pal Sees, Vicariates Apostolic and Pre-fectures-Apostolic in the British Empire

In England and Wales there are now three Archbishops (one, the Archbishop of Westminister, being a Cardinal), thirteen Bishops of suffragan Sees, and three Bishops Auxiliary. There are also in England one Archbishop and one Bishop

England one Archbishop and one Bishop who are retired.

The total number of priests of Great Britain is 4,549, of whom 2,804 belong to the diocesan and 1,709 to the regular clergy. Of the diocesan clergy 215 are invalided, retired or unattached. The number of Catholic places of worship in Great Britain is 21,182.

Last year the number of priests was

Last year the number of priests was 4,302 and of places of worship 2,167.

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Where the Modern System of

Education Fails Modern systems of education are per-Modern systems of education are permeated with the spirit that nobody is tated for a low place, and everybody is taught to look for a big one. What we greatly need is the inculcation of sobereviews of life, says the Pittsburg Cathlio. Bays and girls are led to discontent, everybody is after a high place and nearly everybody fails to get one and, failing, loses heart, temper and content. The multitude dress beyond their means and live beyond their necessities to keep up a show of what they are not. In days that are gone, when the simpler life prevailed, children were educated to fill, in Christian humility, the suborto fill, in Christian humility, the subor-dinate offices of life which they must fill dinate offices of life which they must fill, and taught to respect humble callings and to besutify and glorify them by lives of contented and glad industry. When schools accomplish an end like this they will have fulfilled a true mission. They fail to inculcate the idea, the majority of offices in life are humble, that the powers of the majority of the youth, which they contain, have relations to these offices; that no man is respectable when he is out of his place; and that much of the world's unhappiness grows out of the fact that from the distorted views of life many are in places where views of life many are in places where they do not belong.

Favors Received

I desire the prayers of the readers to the Sacred Heart and Our Lady of Victory to obtain two special favors. A reader wishes to return thanks for favor received after prayer to the Sacred

A subscriber wishes to return thanks through the CATHOLIC RECORD for a favor received through the Sacred Heart of Jesus.

A subscriber wishes to return thanks for two temporal favors received, through the intercession of the Blessed Virgin and St. Joseph.

A subscriber wishes to return thanks to the Sacred Heart, the Blessed Virgin, St. Joseph, St. Anthony and the Souls in Pargatory for temporal favor received through their intercession.

A subscriber in Newfoundland wishes to return thanks for a favor received from the Sacred Heart of Jesus through the intercession of the Blessed Virgin, Souls in Purgatory, St. Joseph, and a promise to have a Mass offered in thanksgiving.

BRADY.—In Great Falls, Montana, Feb. 10, 1912, William Brady, aged sixty-five years, brother of Rev. P. J. Brady, of Montreal, and of Very Rev. Dean Brady, of Brantford, Ont. Inter-ment in Great Falls. May his soul rest

MARRIAGE

McElderry-Elston.—At St. Catharines Church, Somerville, Mass., on Wednesday, February 14th, by the Rev. Pastor, Father James J. O'Brien, Mr. Vincent J. McElderry, Barrister, Peterborough, Oats, to Elizabeth Laura Elston, eldest daughter of the late Abraham A. E'ston, Esq., late of Somer-

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SECRETARY WANTED APPLICATIONS WILL BE RECEIVED BY the undersigned for the position of Secretary of the Catholic Young Men's Association, at Fort William, Ontario. Applicants must be Catholic gentlemen of good standing, who have good executive and organizing ability. W. P. Merrick, President of the Catholic Catholic

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