

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname).—St. Paclan, 4th Century.

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Once in a While.

Once in a while the sun shines out,
And the arching skies are a perfect blue;
Once in a while, amidst clouds of doubt,
Hope's brightest stars come peeping through.
Our paths lead down by the meadows fair,
Where the sweet blossoms nod and smile,
And on life's way is a golden mile,
And we lay aside our cross of care,
Once in a while.

Once in a while within our own
We elasp the hand of a steadfast friend,
Once in a while from where we stand
Of love with the heart's own voice true;
And the dearest of all our dreams come true,
A joy that the world can never give,
Each thirsting flower is kissed with dew,
Once in a while.

Once in a while in the desert sand
We find a spot of the fairest green,
Once in a while from where we stand
The hills of paradise are seen,
And a perfect joy in our hearts we hold,
A joy that the world can never give,
We trade earth's dress for the purest gold,
Once in a while.

ALCOHOL A POISON.

BISHOP CANEVIN SPEAKS ON INTEMPERANCE FROM PHYSICAL VIEWPOINT.

Speaking at a rally held by the Father Lumbing Total Abstinence Society, Bishop Canevin of Pittsburgh showed the real object of the total abstinence movement and gave his opinion as to the proper solution of evils attending the use of intoxicating liquors.

The Bishop considered the question more from a physical standpoint than a moral one, showing by statistics and by the opinions of eminent physicians and surgeons, that men live longer and are total abstainers than when they are temperate drinkers. Bishop Canevin spoke in part as follows:

BISHOP CANEVIN'S DEFINITIONS.

The total abstinence society rests on the solid foundation of thousands of men and women who have never been intemperate; many of them have never even tasted liquors. We wish to enroll and pledge men, women and children before they have established the habit or required the taste for intoxicants. Some very good men are satisfied to be temperate or moderate drinkers, and are content to admire and encourage others in total abstinence, without giving the support of example to the only efficacious means of suppressing drunkenness and preventing the increase of intemperance in society. In this respect we of the movement are somewhat like the saints, more admired than imitated.

Science and experience teach that moderate drinking and the so-called temperate use of intoxicants are often dangerous to soul and body. To-day I am going to regard the subject more from the physical than the moral or spiritual.

Temperance may be taken to mean a certain moderation in the use of lawful things; it may also mean a virtue which restrains the appetite from things which most offend and gratify the sense of taste. Temperance regulates the appetites by the judgments of reason, and keeps it within proper bounds. Intemperance is the vice of sensual appetite without the control of reason.

Total abstinence may be called a special form of temperance, which preserves the good reason against the assaults of passion and appetite, by teaching and strengthening man to do without creature comforts and pleasures when it is right and safer for him to do without them. Temperance means self-restraint. The wisest and most temperate man is he who is best self-governed, who acts according to the reason and conscience with which the Creator endowed him, and this distinguishes him from the lower animals.

Whatever helps us to restrain and govern our appetites is worthy our choice and honor. Whatever tends to positively undermine, weaken and destroy this self-restraint, is a thing to be feared and detested. Of all agents which serve to undermine our self-mastery and make us slaves of evil passions and appetites, there is none more inimical to the human race than intoxicating liquors; none so frequently in operation and few more easily avoidable if men learn early in life to abstain.

A POISON CALLED ALCOHOL.

The active principle of ordinary intoxicating beverages is a poison called alcohol. Some persons claim that alcohol in small doses or used in moderation is a benefit to the system; others and the large majority of eminent physicians say that it is a poison and should not be used as such; that it is not a stimulant any more than opium; that it is a sedative and narcotic when used in small doses; that it is not a stimulant but depressant; that after the first temporary effect, due to its caustic or burning action in the throat or stomach, it has a paralytic effect on the circulatory system, the blood pressure falls and the body temperature sinks. The lowest temperatures on record are in the cases of drunkards. Years ago the London Lancet called alcohol "the genius of degeneration," and surely no better definition of it as a beverage could be given.

The difficulty in moderate drinking is that alcohol is capable of doing considerable injury, without any immediate appearance of such injury, or giving any warning to desist. The first effects of alcohol are to lead a man or a woman to believe that the victim is happier, stronger, more capable, better in every way when using it. Judging by his feelings, rather than his reason, which is temporarily impaired, he is convinced that the alcohol has done him good while the physiologist declares that it has done him harm. Sir Andrew Clark, one of the greatest physicians in England, Sir Henry Thompson, the great surgeon and 100 physicians in Germany, selected by the emperor to make an investigation, and countless others, all take the same view.

The mortality experience of the leading life insurance companies in the United States and Europe proves that

the death rate among total abstainers is 24 per cent. below that of the moderate drinkers. Some estimate that each year there are 50,000 deaths due to excessive alcoholism. That number, of course, does not appear in the census reports, as it is usually only the man whose body is found on the streets who is labeled with this record.

WHAT HEART FAILURE OFTEN MEANS.

But there are thousands besides those in the higher walks of life whose death is called heart failure, when it is nothing more or less than the overuse of intoxicating liquors. This number keeps increasing each year. The recruits to take the place of those who die must come from somewhere. If all are total abstainers they certainly cannot come from out those ranks. For that reason I say this is the solution of the whole problem.

CATHOLIC SOCIAL ACTION NEEDED.

A BISHOP BLAMES THE PEOPLE OF WEALTH FOR THE INFLUX OF CATHOLICS INTO THE RANKS OF SOCIALISM.

The Right Rev. Bishop Scannell, in a sermon delivered recently in his Cathedral, in Omaha, in no uncertain words pointed out the cause of the great social unrest from which the country is suffering.

"Why is it," asked the Bishop, "that so many who were baptized and instructed in their religion have fallen away from the faith? It is easy perhaps to explain the falling away of this or that individual, by saying that it was due to the neglect of parents, lack of religious and moral training, false teaching and the like. But all these will not account for the attitude of large masses of people who once were Catholics and are now indifferent to religion, or openly hostile to it. There is no effect without a cause; and while perhaps many causes have combined to produce this sad condition there can be no doubt but that one of the chief causes has been the marked difference between the belief and practice of certain classes of Christians.

"In those countries of Europe in which this falling away from the faith has been most noticeable all the people have been Catholics for long ages. All have believed in the same mysteries, worshipped at the same altars, and received the same sacraments. They were, however, divided into classes. There was, first, royalty, that is, kings and queens and princes; then there was the privileged or wealthy class composed mostly of the nobility, and lastly there were the plain people who formed the vast majority of the population. This last class did all the hard work and produced most of the wealth of the country; but although they labored and toiled all their lives they were never able to retain more of the fruits of their labors than what was necessary for a bare subsistence. All the rest was squandered in idleness and dissipation by the other two classes. And worse still, it was squandered ostentatiously, provoking the anger and hatred of those who produced it. Those privileged classes professed the same religion as the people, but too many of them did not practice it. The people were scandalized by their bad example, and as they saw religion was often used only as a cloak for oppression and dissipation it became discredited among the people. The people, down-trodden and impoverished and left to their own guidance drifted away from the Church and followed the socialist and anarchist who promised them deliverance from their unhappy lot. History tells us of the result. France for instance, was deluged with the blood of those who failed to do their duty by the people, and in that country religion has been the object of a relentless persecution for many years.

"And the like causes are in operation in this country at this very time. It is true that we have no kings or emperors here; nor have we a ruling class with hereditary titles and privileges. But we have class-distinction, founded solely on wealth. We have, throughout the country, individuals with colossal fortunes which separate them from the mass of the people as completely as if they wore crowns or coronets. And of these there are many who make as bad a use of their wealth as did the noble or royal spendthrifts of former ages. The newspapers chronicle the silly doings of these persons, their scandals and their crimes. The people look on in sullen mood, and advocate socialism as a remedy for such excesses.

"Let us not be under any delusion in this matter. The spirit of socialism is making considerable progress among us, and is gaining adherents every day from among workmen—many of whom are the children of Holy Church.

"And although here in America religion is not directly involved, for those who are the objects of popular dislike do not make any special profession of religion, and rarely use it as a cloak for their misdoings, it is nevertheless indirectly involved, and is becoming every day more and more the object of attacks for the reason that it insists on the principles of justice, on the rights of private property and on the observance of the moral law. Thus it becomes the great bulwark which protects society against the revolutionary teaching of socialism. It is therefore easy to understand why socialists are opposed to the stand which Catholics, who become Church and why socialistic teaching drifts away from the Church and become enemies of religion.

"Now why are so many of our people led astray in this way? The reason is very simple. In religion, in politics, in social life the mass of the people will, and must follow some leader. If he be a good and wise leader the people will

be benefited by his guidance; if he be a dishonest or foolish one he will lead the people astray.

"Here is where our Catholic people of education and influence are at fault. They do not do their duty by the masses. Too many of them have only two objects in life—to make money and amuse themselves. It never enters their minds that the influence which their position gives them should be exercised for the public good. On the contrary they stand aloof and look on with indifference while the people are being led astray by unscrupulous leaders and false prophets. It does not occur to them that it is their duty to lead the people, to point out to them the safe and sane course to pursue in social movements, to expose and refute social and economic fallacies, to protect the people against the wiles of professional agitators and imbue them with high aims.

"But if laymen of influence are to do these things they must get into touch with these people; they must meet them and mix with them on occasions; they must show regard for them and interest in their welfare. They must treat them as equal in all essential things. The American workman does not want charity. He does not want you to condescend to him or to patronize him. He wants to be treated as a man; and when you treat him as a man only then will he listen to you. It is not enough that you feed the hungry and clothe the naked and shelter the orphan by giving money for these purposes. These things are no doubt of obligation; but you do them for the most part, by proxy, through the clergy and the religious orders. But you do not come into personal contact with those who need your guidance and would be benefited by it. You leave to the clergy and the religious orders a work which you can do better than they and you content yourself with money contributions towards that work. You will say that you have no time for such work. But you have time for money-making and amusement. And while you are so engaged the socialist and the anarchist are sowing the wind and to-morrow we shall reap the whirlwind.

"Where does socialism find its recruits? Among those who were once the neglected children of the streets and among careless and fallen-away Catholics. Now to save these classes and to stop the present leakage from the Church personal sacrifices must be made by the laity—sacrifices of time, of thought and labor. Societies must be formed and clubs and guilds established where Catholic laymen can meet on a common ground.

"Our educated and influential Catholic laity can learn from what is happening in other countries what may be in store for religion in America if they fail to do their duty by the masses of the people; that is, if they fail to recognize that their own welfare is inseparably connected with the welfare of the people, and if they fail to teach others both by word and example that man's first duty is to adore and serve God and keep His commandments."—Catholic Telegraph.

THE CHURCH AND HISTORY.

It is hard for men to tell the truth about those whom they despise or hate. Thus it is in Protestant literature that the Church is generally misrepresented, or at least the facts, as seen by the historian, are distorted or placed in an unfavorable light. Protestant writers see all the facts of history through their prejudices against a Church which has been to them for generations a false church, a usurper of authority never given to any church organization, which it is their duty to overthrow, and into whose fold they must prevent others from entering. It is to the credit of many Protestants that they have been able to see the Church as she is, notwithstanding the prejudices which they once entertained. Mr. George Sampson, discussing the "History of the Popes," by Von Ranke, in the London Daily Chronicle, has this to say in regard to English history:

"I am beginning to believe that English history has been written chiefly by Orangemen, so narrow and exclusively Protestant is its outlook. It puts forward Protestantism not as one view of things, but as the right view of things. The other day I found an elaborate review of Lord Acton's published essays assuring the world that of course this Catholic historian writes with bias, and cannot pretend to a Protestant canon of judgment—a charmingly ingenious assumption in any case, but especially fatuous in the case of Acton, surely the most fair of all historians. Reduced to its elements the statement comes to this. In a Catholic historian you will find Catholic views; in a Protestant historian you will find the truth. Most Englishmen read and write history on this assumption; and thus grotesque sectarianism is taught and studied in every school. The only thing which children seem to learn about the parent Church of their native land is that wicked Catholic Mary habitually burned good Protestants at Smithfield. In every school manual of history there is a shameful unfairness to Catholics—unfairness of silence and unfairness of accusation, unfairness that is matched only by an equal unfairness to Ireland.

"To me (a complete Englishman, and as far from being a Catholic as I am from adopting the Ulster creed), the English historical attitude to Rome is ridiculous and irritating. What has history to do with Protestantism or Catholicism or any other ism, save phenomena? When I read history I do not want apologetics worthy of that pleasing body, the Protestant Alliance. I want adequate recognition of fact; and the simple fact that, in the history of Europe, the Church of Rome is the Church of the

center, the other bodies being merely provincial institutions. The Church of history is not the Church of England, nor the Wesleyan Methodist Connection nor the Society of Friends, nor the Union of Ethical Societies. The Church of history is the Church of Rome, as Newman asserts in the passage where he sadly admits that the 'unbeliever Gibbon' is our only worthy ecclesiastical historian. But I will go further and say that the Church of English history is the Church of Rome; for it gave us our cathedrals, set the form of our prayers, marked out our parishes, taught us our duty to the poor, nursed our laws and learning, won us much of our liberty and laid the foundation of our last four centuries of progress. Without knowing something of this great Church, you can understand very little of English history; and to minimize the historic importance of the Papacy because you happen to be a Protestant is as stupid as to minimize the historic importance of the House of Austria because you happen to be an Englishman.

To know the history of the world for two thousand years one must know the history of the Catholic Church, and any writer who would distort that history, or pass over it in silence, is cheating his readers. To conceal the truths of history, to misrepresent them, or place them in any other than their true light, is writing in vain. It is truth that readers expect in history, not falsehood.

The doctrines of the Church are subject to misrepresentation as much as the facts of history concerning the Church. It is, therefore, heartening to read such a statement as the following from the pen of W. H. Mallock, who, though not a Catholic, is a fair writer:

"She (the Roman Catholic Church) is ideally, if not actually, the parliament of the believing world. Her doctrines, as she, one by one, unfolds them, emerge upon us like petals from a half-closed bud. They are not added arbitrarily from without; they are developed from within. They are the flowers contained from the first in the bud of our moral consciousness. When she formulates in these days something which she has not formulated before, she is no more enunciating a new truth than was Newton when he enunciated the theory of gravitation. Whatever truths, hitherto hidden, she may in the course of time grow conscious of, she holds that these were always implied in her teaching, though before she did not know it; just as gravitation was implied in many ascertained facts that men knew it well enough long before they knew it was implied in them. Thus far, then, the Church of Rome essentially is the spiritual sense of humanity, speaking to men through its proper and only possible organ."

NEW YORK PRIEST SMITES COCAINE.

DRUG MORE DESTRUCTIVE THAN OPIUM DRIVEN OUT BY STALWART ANTAGONISTS OF SOCIAL SETTLEMENT BREAKS.

The cocaine habit is pronounced by physicians and neurologists to be the most terrible vice ever acquired by the civilized people, in the havoc that it works upon the mental, moral and physical life of a person that acquires it. Cocaine, the drug, the discovery of which was hailed by surgeons as an inestimable boon, in making possible local anaesthesia in minor surgical operations in a very short time proved little less than a curse to a certain class of American society. The white crystals, which look not unlike fine rock candy, contain the most insidious effects of any known drug.

"Despite the enactment of drastic laws looking to the suppression of illicit traffic in the deadly drug it is estimated that between 125,000 and 175,000 ounces are annually consumed in this country, the greater part in New York City.

"Father James B. Curry, pastor of St. James' Church, was one of the first men in New York to become interested in the evil. From his vantage point just off the Bowery he early saw the hold the habit was getting upon the denizens of the district. When it commenced to reach out toward 'his boys,' as the Father calls the young men of his parish, he rose to combat it. The matter was taken to the Department of Health, and an investigation started under Bayard C. Fuller, Supervising Inspector of Foods. A terrible state of affairs was uncovered. 'Sniff parties' were found to be as frequent and informal in the Tenderloin and along the Bowery as 'mixed-ale' gatherings. The weird romances with which the press had been surrounding the 'all-night drug store' for some time were found to be based all too strongly upon fact.

"Then the question arose of how to ferret out those most responsible for the circulation of the drug and bring them to justice. The work would be dangerous, difficult, and disagreeable in the extreme, necessitating mixing with all the imaginable types of the lower classes of society under all sorts of conditions and at all hours of the night. Supervisor Fuller selected one of the younger inspectors in the employ of the department, Hugh H. Masterson. He was small, very intelligent, afraid of nothing and had been doing efficient original work. How wise was his judgment of the man is testified to by the fact that almost single-handed he had stopped the open sale of cocaine in the city, landed half a dozen old offenders behind the bars, and driven out of business the man probably more active than all others in the illegitimate dispensing of 'coke.'

"Similar cases commenced to appear with startling regularity. Finally an agitation was started for an amendment to the Penal Code, and, after a long hard fight, Father Curry, A. L. Manierie, chairman of the New York State general

committee for safeguarding the sale of narcotics, and many others going to Albany and appearing before the committee, the Smith bill was passed. Father Curry stated that the evil had spread so far and eaten its way so deeply into the life of the city that the drug stores were becoming more of a menace than the saloons.

PREPARING TO LOOT SEVERAL CONVENTS.

SENTENCE OF EXPULSION ISSUED BY FRENCH GOVERNMENT AGAINST FEW RELIGIOUS ORDERS THAT REMAIN.

Sentence of expulsion has been passed on another of the few religious houses now remaining in Paris, or, indeed, in France, and soon the Soeurs Clarisses will disappear forever from the city. The order, not a wealthy one, was installed in the quarter of Les Invalides and the Sisters had hoped to escape the attention of the government. Its premises, unlike those of the beautiful Abbaye-aux-Bois, were not specially tempting to the speculating builder, and, although for some time they had refrained from accepting any recruits, the nuns had hoped to end their lives quietly in the Avenue de Saxe. They have now six months' notice from the government and probably before that time has expired they will have crossed the border into the low country, where they have had offers of suitable quarters.

Another order that is full of anxiety for its future is that of St. Paul de Chartres. This is a more important community than the Soer Clarisses, more numerous and more wealthy. There are several convents belonging to the rule, all within easy distance from Paris, all justifying their existence by diligent work among children. The order has a well-organized orphanage in the Eures-et-Loir, a large school at the parent-house in Chartres, near the fine cathedral, and a charming old house with a day and boarding school at Poissy, near St. Germain.

Another convent in a critical position to-day is the Jesuit monastery near Bourges. A curious situation exists here by reason of the spirited action taken by the Mother of the head of the House, a woman of large private fortune. The government ordered the convent to be closed, the priests to be expelled and the house to be offered at auction. The first part of the order was executed at three o'clock one morning recently when the priests were in bed. They were all assembled and put out, the house was closed, the government seals were placed on the doors and the buildings and grounds put up at auction. Then the Mother of the Superior threw herself into the breach and bought the property. Having entered into possession, she invited her son to return with his clergy and left them in charge. For the moment the ruse has succeeded, but the mayor, finding himself without authority to eject the party has appealed to the prefect for instructions and, pending further action on the part of the State, the Jesuits have come by their own again.

"WHY DON'T PRIESTS MARRY?"

ADVANTAGES OF CELIBACY OF THE PRIESTHOOD.

Both the Protestant who asks, "Why don't priests marry?" and the Catholic who has never given the idea a moment's serious thought, will profit by some recent observations by the Abbe Felix Klein.

"Experience," he says, "proves that wherever celibacy exists, and where it is generally practiced, it also increases the influence and prestige of the priest. And it is most significant that in Christian societies, like the so-called orthodox Church in Russia, for example, which admit both a married and an unmarried clergy, the latter far surpass the former in the confidence and esteem of the people.

"Finally, reason is in harmony with experience. From the material point of view it is plain that the unmarried priest is much less dependent on economic necessities, holds himself in greater readiness for duties or emergencies, is, in a word, more adjustable than the clergymen charged with a family, concerned for the health of his wife, the career of his son, the marriage of his daughters. Happy will those be, wrote Perreye, at twenty years of age, who are not burdened with the things of this world, when need of activity and freedom arises."

"There is pride and happiness for the priest of the parish in seeing the children whom he has baptized grow up around him, to whom he has taught the catechism, whom he has prepared for Communion, whom he has sustained in perseverance, consoled in bereavement, blessed on their marriage day, and of whom a number, great in proportion to his merits, will preserve for him a filial attachment. And as for the priest in the professor's chair, there is no love in the world which he would prefer to that of his pupils when they are at once his friends, his disciples, his sons."

Prohibition.

Cardinal Logue is quoted as saying that prohibition when placed upon an absolute basis is a practical impossibility. "It is a difficult question," said His Eminence. "Ireland has no prohibition by which I may judge, but from people with whom I have talked tell me that in Norway this prohibition exists and no liquor is sold save for medical purposes." Then he added, with a twinkle in his eye: "I am told that every day all of the inhabitants suffer with pains in their stomachs."

CATHOLIC NOTES.

According to the Rhode Island state census the total population is 480,032. Of these, 213,336, more than half, are Catholics.

Amongst public bequests amounting to \$200,000 provided for in the will of John T. Newton, a non-Catholic of Toledo, was one of \$8,000 to the Little Sisters of the Poor and another of \$200 annually for five years to St. Vincent's Hospital.

There are over six hundred 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.

The Carmelite Sisters will open a house in San Francisco, and in no less a place than the ample residence of the widow of the late Robert Louis Stevenson at the north-west corner of Hyde and Lombard streets, overlooking the bay.

Mrs. E. L. Gedge, a lady well known in connection with her work for the Anglican Church in Gravesend and Rochester, was received into the Catholic Church a few days since at Westminster Cathedral, England, by the Very Rev. Monsignor Howlett, D. D.

Saxony's Catholic King, being asked to be the patron of an art exhibition at Dresden a few days ago, refused to serve when he learned that nudity was conspicuous. He told the committee that he objected to the exhibition of such paintings which could not and ought not to be looked at without blushing.

Rev. Dr. John Talbot Smith, head of the Lake Champlain Catholic Summer school, author, dramatist, and critic, has been appointed to a parish at Dobbs Ferry, on the Hudson. The charge is superbly equipped in a region of great natural loveliness, which should harmonize with Dr. Smith's artistic tastes and temperament.

The Jesuit Fathers in Toledo, Ohio, have purchased a Protestant church which is to be transformed into an edifice after the Jesuit heart. The building stands just across the street from their college, and was secured for its convenience, the church already in charge of the Fathers being a long distance from the school.

Rev. Herbert Vaughan, D. D., one of the missionaries of Willemsden Green, England, has been commissioned by Archbishop Bourne, of Westminster, London, to proceed to the Apostolic Mission House at Washington, for the purpose of studying the methods and mission work in the United States. An Apostolic Mission House may be established in England in the near future.

The Toledo Record referring to the destructive criticism of the Bible among people who once looked upon it as the sole rule of faith says: "Yet within the Catholic Church the Bible holds its accustomed sway. It is expounded from Catholic pulpits, read in Catholic households, received in love and acceptance by Catholic hearts everywhere.

Dr. Rivan Groot, minister of public instruction in Columbia, South America, has pronounced an admirable discourse on "The Pope, the International Arbitrator." Abandoning the impotence of chancelleries and of conferences, to establish a durable peace, Dr. Groot turns to the Vicar of Christ, whom he acknowledges as the Universal Arbitrator of Nations.

A few days ago Father Rockliffe, S. J., left Buffalo for Montreal, on his way to Japan to establish a Catholic university there. From Montreal he will sail for Liverpool his native city, where his relatives are still living. His way to Rome will lead him by Stuyvesant and Feldkirch, Austria, the two great Jesuit colleges where he received his education.

The Russian officer's name who commands the Czar's yacht "Standart" is O'Hagan. This adds new name to the Irish expatriated families who are associated with the history of Russia since the Irish exodus to the Continent during the Elizabethan, Cromwellian, and Williamite wars. Many Irishmen have, from time to time, become very prominent in the Russian service, like the famous Marshal Laey.

There died recently in France, a Christian Brother, Brother Leobert, on whom an educational jury of the Columbian Exposition in Chicago pronounced the eulogium: "Brother Leobert is perhaps the finest penman in the world." Besides being an accomplished penman, Brother Leobert was no mean poet, and the author of a great number of fugitive poems, elegies, dramas and oratorios. Brother Leobert was a member of the order for sixty years.

At the opening of the addition to St. Bernard's seminary, Rochester, on August 20th, at which Mgr. Falconio, Papal Delegate was present, the venerable Bishop of Rochester, Right Rev. Dr. McQuaid, took a fainting fit and it was feared that this, his fortieth anniversary of consecration as Bishop, would prove to be his last on earth. Such, however, was not the case, as he completely recovered in a short time.

Catholicity is making gratifying progress in Finland. In a letter from Helsingfors, reproduced in the Missions Catholiques, we find the following information: "As an instance of the good understanding which begins to reign between Catholics and Protestants, I may mention that the prayer-book we use has been translated by a Protestant young lady, who has been studying the faith for three years and who never misses one of our services. All our music has been copied out for the choir by another Protestant lady, and the most constant and best singers in the choir are Protestants, who gratuitously render their assistance."