

The Catholic Record.

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

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EDITORIAL NOTES.

CARDINAL MANNING on Saturday last received into the Catholic Church Rev. Mr. Townsend, recently Principal of the Oxford mission at Calcutta, also six former clergymen of the Anglican Church.

DR KING, the Anglican Bishop of Lincoln, England, deputed the authority of the Archbishop of Canterbury to try the charge against him for ritualistic practices. His hope was that it would be tried by the Bishops, the majority of whom are Ritualists, but the appeal has been dismissed, and the trial has been ordered to proceed.

THE Free Press of Friday has a very mixed article about disallowance of the Jesuit Estates Act and separate schools. It reasons thus: if the Jesuits' Estates Act should not be vetoed, therefore separate schools should be hampered with all the restrictions which will tend to make them unworkable. It is something like the reasoning: the moon rose at 12 last night, therefore the Czar is dead. But it does not depend on the Free Press what will be done to the separate schools.

MORE than two hundred thousand Italians emigrated to America last year in search of employment, and to avoid the heavy taxes which are now imposed on the people of Italy. Such is the condition to which the present Atheistic Government has brought the country. The confident predictions which were made when the Pope's territories were seized by King Victor Emmanuel, that an era of prosperity was about to set in, have certainly not been verified. The interest on the Italian debt, according to Mr. Gladstone, amounts to twenty-three millions, which is more than that on the national debt of Great Britain, and the amount is rapidly increasing every year.

"The Roman Catholics themselves cannot object to a policy which advocates equal privileges to all and exclusive privileges to none." — London Advertiser. Certainly not. They never did and never will. But, sad to relate, many of those who are the loudest to proclaim this doctrine are arrant hypocrites. Let a Catholic, no matter how well qualified, present himself for election for any municipal office in most of the cities and towns of Ontario, and at once these apostles of "equal rights" will be up in arms and cast their ballots against him because he is a Papist. To Catholics, no Protestants, belong the agitation for equal rights. It is not customary for Catholics to vote against any man because he is a Protestant.

The members of a female Bible Class connected with one of the Protestant Churches of New York have raised a small fund for the service of the Roman Catholic priest, Father Conrady, who is now doing benevolent work among the lepers of the Sandwich Islands, as successor of Father Damien. We do not think that the staunchest Protestant will say that this generosity is unwise. For Father Conrady is carried on in the noblest Christian spirit, no matter under what standard—Globe.

It is pleasing to find such a spirit of generosity and benevolence as the above fact manifests. If such occurrences were more frequent there would be much less of ill feeling engendered on account of differences in religion.

PENNSYLVANIA will submit to the electors of the State two amendments to the Constitution, which will be voted on June 18th. The first regards the qualifications of voters, and will establish manhood suffrage for citizens of the United States only. The second is to prohibit the manufacture, sale or keeping for sale intoxicating liquor to be used as a beverage. The General Assembly will be empowered by this amendment to enact laws for the manufacture, sale and keeping for sale the said liquors for other purposes than as a beverage. Many friends of Prohibition are included among a large number of Philadelphians and Pittsburg lawyers who have joined in a protest against the proposed amendment, which, they say, is rather a subject for legislation than for constitutional enactment.

THE Empire exploded last week, in an amusing manner, one of those big anti-Jesuit demonstrations which were planned for the establishment of Protestant ascendancy, or for upsetting the Confederation, no matter which. It was the "great meeting" at St. Catharines which condemned the local M. P., Mr. Rykert, who, though an Orangeman, would not join in the no-Popery howl. The Mail represented that three thousand people were at the meeting in the Opera House which condemned Mr. Rykert. As there was no hall in the city which would hold such a crowd, it

was suspected that there was a mistake somewhere, and enquiries were instituted which elicited a letter from Mr. Rykert, which explained that the utmost capacity of the hall, when crowded, is 1,200; but by actual count there were 547 present at the meeting in question. That bubble is burst.

FRANCES CLARE CURICK, formerly "the Nun of Kenmare," lectured in this city on Friday of last week. She had a very small audience, and was in consequence in no good humor. She told them that if she had the filthy stories to tell that some other lecturers were accustomed to retail, she would have had more hearers, but she would tell the truth. Maria Monk's and Father Chiniquy's tales belonged to a period further back than she could speak of from personal knowledge. She had no such experiences as they related—still Catholic principles would lead to immorality if only followed out. Nuns are very good people, she says, but priests very bad. The ex nun has not yet arrived at the degree of mendacity and shamelessness which will make her a successful No-Popery lecturer, but if she does not repent soon, she will reach it in the near future.

MR. SPURGEON still continues to denounce in the strongest language the encouragement given by the Baptist Union to Latitudinarian views. The Rev. Dr. Clifford, President of the Union, lately preached in a Unitarian chapel in London, which is frequently used by Latitudinarian speakers. This chapel is remarkable inasmuch as the names of Voltaire, Paine, and Zoroaster are associated with the sacred name of Jesus on its walls. This gave occasion to Mr. Spurgeon to make the following spirited protest:

"The blasphemous association of our Lord with Thomas Paine and Voltaire creates an indescribable feeling in a Christian mind, and makes us wonder how a man professing to be a servant of the Lord Jesus could associate himself with such a place. Well might the Union resent our complaints against its more obscure wanderers, when its President, before he closed his year of office, thus publicly associate himself with the deniers of our Lord's divinity. Has the body of Baptists over which this gentleman presides become so easy-going and docile that it will by its silence endorse the action of its President? Is it really so, that to preserve their consistency any amount of looseness will be tolerated? We do not see that anything worse can be invented than that which the governing party either condones or admires. On the 'Down Grade' the train travels very fast; another station has been passed. What next? And what next?"

In reference to the prominence which Baptists give to the question of immersion, it is remarkable that one of the most eminent English Baptist clergymen, Dr. Clifford, has discovered that the Baptists are on this subject extremely "Ritualistic." The Baptists are perhaps one of the least inclined of all the denominations to be Ritualists, yet human nature so strongly demands that inward belief shall be expressed by suggestive outward ceremonies that the Baptists cannot entirely suppress the natural desire of man to be to some extent Ritualistic. Dr. Clifford says:

"Is it not then one of the ghastly ironies of history that after three centuries of existence, the one idea of the Baptists that has chief currency amongst outsiders is that in the sixteenth and seventeenth centuries they were simple enough to give vitality to British soil to the ancient practice of immersion as the right mode of baptism—a symbol, it is commonly alleged, which in its Oriental home may have been appropriate and useful enough, but in the frigid North and amongst reasoning Westerns can never appear other than a demoralizing fetishism? Is it not strange that the popular label of one of the most anti-ritualistic and spiritual of societies should fix attention on a method and not on a conviction, on a form and not on an idea? It is a sad fate, and we must bear it as cheerfully as we can."

The attitude of the Catholic Church on the question of immersion is that it is one of three ways in which Baptism may be conferred in accordance with ancient ecclesiastical usage; but the usage of the Church in our own time and locality is not to be departed from on private authority; hence, it would be wrong to make use of the method of immersion where the laws and usages of the Church require the method of infusion, or the pouring on of water, as is the case with us, in the administration of this sacrament. The practice of the Catholic Church, which cannot err in her dogmatic decisions, is sufficient guarantee that her mode of administering the sacrament is correct.

THE Living Church, a Protestant Episcopal journal of New York, has a sensible article condemning the attempts of certain members of that Church to set up Reformed Churches in Catholic countries. "These attempts," it says,

"are certainly the wildest folly, and tend only to spiritual anarchy and unbelief," and they "expose the Anglican Communion to ridicule and contempt in the popular mind." In Cuba such efforts have been made, but the Living Church adds concerning them:

"But we fear such religious adventures in foreign lands on the part of our bishops only tend to inspire people of the Latin race with contempt for our religious intelligence. Nothing is more certain than that no Roman Catholic country will ever embrace Protestantism, unless it be by force from the secular power, and the days of the Inquisition on the one side, and infallible kings and parliaments on the other, have gone by. The doctrines of the Mass, of the invocation of saints, of prayers for the dead, etc., are bound up with the religious experience and national pride of Spain, of Cuba, France and Italy for ages, and to seek to destroy the faith of the people in them is simply to weaken their belief in Christ as God, in the Bible, in future rewards and punishments."

Protestants should bear in mind that such undertakings as this journal condemns invariably result merely in weakening the belief of the people in all Christianity. Such a result must necessarily follow from the bringing so prominently before the view of the people the many discordant sects which Protestantism has begotten.

FATHER FLANNERY AND REV. MR. AUSTIN.

To the Editor of the Catholic Record:

The following letter was refused insertion in the columns of the St. Thomas Journal. I penned it in reply to a last letter of Mr. Austin. As defendant I claimed to be heard, but the editor had exercised his privilege of closure, and I was barred out. Begging of you to send me some extra copies of the letter for distribution among my Protestant friends, I am, yours etc.,

W. FLANNERY.

To the Editor of the Journal:

St. Thomas, June 10th, 1889.

Sir—I was absent in Essex on a confirmation tour with the Bishop of this diocese when Mr. Austin's last letter appeared in your columns. Since then I have been very busy preparing for the Bishop's reception in this parish and have not had for some weeks one day I could call my own.

I now take advantage of a day's leisure to remove some false impressions Mr. Austin's last letter may have left on some minds. But, as I hope this may be my final and good for all last letter, I ask leave to summarize the letters that have been written. So far Mr. Austin opened with a terrible onslaught on the Jesuit Fathers. I speak from memory. Their arraignment for the abominable crimes of murder, arson, perjury, etc., etc., was indeed formidable, and all things looked desolation on the Jesuit side of the house. I fancy, however, that I proved that the Jesuits are not, and never have been, the immoral wretches they have been represented. I proved from unbiased history that they were not guilty of the murder of William the Silent by giving the name of the real murderer and citing date and date and circumstance of the murder. Mr. Austin, again accused the Jesuits of having assassinated Henry III, King of France. Again I named the murderer, with day and date, etc., mentioning the page in history where found. I did the same for the murder of Henry IV, King of France, who was most faithfully attached, as I proved, to the Jesuit Fathers. I showed that St. Alphonsus Liguori assisted at the death of Pope Clement XIV, and His attendant physician denied that this Pope died an unnatural death, and yet Mr. Austin accused the Jesuit Fathers of having murdered him. He again accused them of having caused the revocation of the Edict of Nantes, by which several hundred Huguenots, or Calvinists, were banished from France. I showed from irrefutable facts and arguments that the Jesuits were not at all concerned or consulted with in this matter, and that Louis XIV, who did banish them on account of their sympathizing with his enemies in Holland, was at that time establishing the Gallican liberties in France and for this reason quarrelled with the Jesuits and the Pope, who was then Innocent XI. When Mr. Austin then how closely he was concerned on all these false and abominable accusations he said he would let them pass; he would not insist upon these points, and because he called them disputed records he wanted me to say no more about them; and, anyhow, he said that I was manufacturing history. This I denied, and proved my denial, and now I maintain that were I so low-minded and so bereft of all decency as to manufacture history, I would not deem myself so wicked or so totally un-Christian as the man who wantonly and audaciously but falsely accused good and saintly priests of God of the most atrocious and most revolting crimes.

Mr. Austin and all those who hate the Jesuits without knowing the first much comfort in the fact that the Jesuits were banished from so many Catholic countries. But not one of them has ever been able to tell the public the reasons or the crimes for which they were so banished. I defy Mr. Austin, I defy the Mail, I defy all the worst enemies of the Jesuits, to tell us one crime that was ever proved home against any Jesuit. I defy Mr. Austin to name one Jesuit in Canada, or the United States, or any part of Europe, who has ever been arraigned before a civil tribunal for any misdemeanor. Mr. Austin has not been able to do it. I defy any other body of men on earth to show the

same unblemished, unvarying record. And, therefore, I maintain that, take them all in all, with their past glorious and saintly record, that for private and public virtue, for burning zeal for God's honor and glory, for self-sacrifice and love of their fellow men, there is no such body of men on the broad face of this earth. One of their number, St. Francis Xavier, baptized two millions of souls in Japan; St. Francis Borgia left the court of Spain "to deny himself," take up his cross, and follow Jesus, the call of heaven and Breton consecrated the soil we live on with martyrs' blood; the Jesuit priest Marquette first sailed up our lakes and discovered the Mississippi. His grave is honored to-day, and a city named after him. A few years ago the Americans celebrated his centennial with unusual splendor, with speeches, music and poems sung and recited. Were not Ontario cursed with the sin of black ingratitude, instead of reviling her benefactors, the Jesuits, she should be to-day occupied in raising monuments to perpetuate the memory of her earliest founders. But the day will come when Ontario will be found celebrating the feast days of her paternal saints and martyrs, Lallemand and Breton.

I will venture a reason why the Jesuits were banished from so many Catholic countries. In those countries the politicians are divided between Ultramontanes or Catholics, and Infidels or Liberals. Whenever the Infidels means of organization, by means of secret lodges and carabats, or godless societies, get the upper hand, their first act of policy is to banish the Jesuits. The Catholic Church is blamed unjustly for having once banished the Huguenots—but the Infidels are praised by Mr. Austin and others for having several times banished the Jesuits. It would occupy too much space in your journal were I to enumerate the infamies of the Court of Louis XV, King of France, when Pompadour and her lascivious court ruled that unfortunate country, and because the Jesuits did, what I believe the Methodist preachers would have done, viz., denied the sacraments to the scandal monger, they were banished. They gloried in their banishment. The corrupt and effete Bourbon kings of Spain and Portugal were similarly at the mercy of lewd women and corrupt ministers, D'Aranda in Spain and de Pompadour in Portugal. Were the whole truth made known to day there is not an honest man in Canada, or a sincere, God-fearing preacher in the Protestant Church who would not applaud the Jesuit Fathers for the stand they took in those days, and hold them up for imitators to every Christian minister as models of piety and fearlessness, of zeal and self-sacrifice to vindicate the honor of women and the glory of God.

Mr. Austin, in order to blacken the character of the Jesuit Order, quoted some garbled extracts from the pages of a Jesuit theologian named Escobar, written in Latin, and translated into Latin in French by a prejudiced author named Pascal. At first Mr. Austin gave those extracts as genuine, as though he had the book right before him. But I knew that no book of Escobar's can be had for love or money, and that it was utterly impossible for Escobar to have found his way to Alma College, and charged Mr. Austin with copying second hand, and informed the public that Mr. Austin had nothing reliable to advance for what he called an "acknowledged record." Escobar wrote about fifty years before the Battle of the Boyne, 1690, and all Mr. Austin could know about him was some misquotations and selections of passages that were invented by Pascal in his famous "Provincial Letters." It is certain also that Pietro, or rather Paolo Sarpi, the Servite, was excommunicated *nominatim* by Paul V, and yet he is put forward persistently as a good Catholic author. But Mr. Austin never saw the works of Pietro Sarpi. He has to rely on Pascal for any knowledge of his writings. In fact the only foundation on which he has to depend for his repeated charges of depravity against the Jesuits is Pascal. Does my rev. friend know that in the court of Queen's Bench, Montreal, a few weeks ago, Pascal was ruled out of court as being utterly unreliable and worthless as a witness against the Jesuits? It is a fact, however, I had already proved from Voltaire and Chateaubriand that Pascal is wholly unreliable, that he has been bequeathed to us as an immortal lie, that his writings were condemned by the Parliament of Six in France, and copies of them burnt by the hands of the public executioner. Yet Mr. Austin calls him a good man and a safe author, although it has been stated on good evidence that nine hundred falsifications of passages were proved against him. In vain have I appealed to Mr. Austin to attend to the warnings of Holy Scripture: "My son, have nothing to do with 'defectors,' for their destruction shall rise suddenly; and who knoweth the ruin of them?" (Prov. xxiv, 21) In vain have I reminded him that "the Lord hatheth and His soul detesteth... a deceitful witness that uttereth lies, and him that soweth discord among brethren." (Prov. vi, 16)

Mr. Austin has quoted Gury, but has not even given either volume or chapter or page, although challenged to do so. I am, therefore, entitled to hazard the statement that Mr. Austin never saw a copy of Gury's Moral Theology, that he quotes him second hand, and, therefore, his arguments on that head are utterly worthless. In his last letter he goes into hysterics over Gury for teaching that it is no sin to defraud the customs. I have two volumes of Gury here on my table, and I am ready to swear that Gury teaches nothing of the kind. On the contrary he teaches the very reverse. Here is the principle he lays down: *Leges quae versantur circa tributa, gene rationis spectate non sunt mere penales,*

sed obligant in conscientia, etc. quoting Mach 22, 21, "Quis est Causa" 45. The boys of the collegiate will translate the above for Mr. Austin. They mean that "Custom laws oblige in conscience, not as mere penal laws," because deemed necessary for the protection of trade or the revenues of the country. (*De Restitutione ob fraudationem in tributa*, page 329.) However, Gury says that he would not condemn a poor man who lived on the borders and brought over a small quantity. Would Mr. Austin condemn him? Did Mr. Austin, or any of his friends, ever bring over a gold pin or a watch from Detroit, and say nothing about it to the custom house officers? Is it generally considered a very grievous sin? Mr. Austin believes that such trifles are not sinful when perpetrated by an ordinary man—a Methodist preacher for instance—but it would be a horrible crime for any Jesuit to attempt such open violation of the laws of our country.

In my last letter I quoted a passage from Lord Macaulay, in testimony of his self-sacrificing spirit of the Jesuit Fathers. Mr. Austin objects this by asking why did I not quote all the rest of Macaulay? How could I do it? It would require volumes. Macaulay is a Protestant author and opposed to the Jesuits. Any passages by him against the Jesuits are to be expected. What I quoted from him tells very much in their favor as being an admission from the enemy, and cannot be offset by the rest of his book, which is avowedly written to their prejudice. Mr. Austin, however, will make no admission. In his base ingratitude he will give no credit to the Jesuit Fathers for all their stupendous works, and their wonderful success in introducing the gospel to the dusky denizens of every savage country under the sun. He will not credit them with having converted the Huron and fierce Iroquois, with having taught the Paraguayan of South America, and the Sioux and Grosventres of the Rockies, how to be self-reliant and virtuous. He can say nothing of them but what is base and cruel and utterly false.

It is to me inconceivable how men living in the midst of social luxuries, surrounded with duties and all the allures of perfume and music and women's society, can have the audacity to sit in judgment on the great and saintly characters of the Jesuit order, who are starting with the fishermen on the coasts of Labrador or exposing themselves to death in yellow fever hospitals, and who are forever found away from the frontiers of civilization, cross in hand, extending and pushing forward the boundaries of the Kingdom of Christ. The record of the Jesuit Fathers is not a question of opinion between Mr. Austin and myself. We are not talking of a question of truth and of history independent of us both. I am certain the Protestant public is anxious to hear the whole truth, whether it be for or against the Jesuits. There is a natural craving in every human soul for the truth. Therefore I do not fear to dispense any of my Protestant friends with refuting the sophisms and laying bare the columns of Pietro Sarpi or of Pascal or of Rev. B. E. Austin.

Well and truly hath Hon. David Mills spoken when he declared that were it not for a few preachers seeking notoriety there would be no agitation in Ontario on the Jesuit Estate Act. All justice-loving people must acknowledge the right of the people and Legislature to make some restitution to the Jesuits for all the lands of which they were plundered, especially when the Jesuits are getting but a mere trifle, \$160,000 of the millions that were taken from them; and again, especially when the Head of the Church to whom the estates fall, has undertaken to give his consent, which binds the bargain forever, and makes it impossible for the Jesuit Fathers to ever come back to the Government with fresh demands. But the whole trouble arises from the ambitious impudence of a few unscrupulous, fanatical preachers who, with a following of about a dozen crazy women, are determined to rule this country. They have utterly failed in their efforts to enforce the Iniquitous Spoils Act and now they are in a white heat and rage against the Jesuit order and the French Canadians. But all their efforts to "smash up Confederation" will amount to zero.

I am yours, etc.,

W. FLANNERY.

NEW BOOKS.

"Germany's Debt to Ireland." By Rev. Wm. Stang, D. D. Price 25 cents. New York: Fr. Pustet & Co.

From the publishing house of Messrs. Benziger Bros., 36 and 38 Barclay street, New York, we have received the following:

"The Holy Mass." Vol. 13 of the Centenary Edition of the Aseptic works of St. Alphonsus Liguori. 12mo., cloth, \$1.25.

"The Religious State." By St. Alphonsus Liguori. 32mo., cloth, 50 cents.

A Cabinet Photo of the Laper Vrestra of Molokai, Father J. Damien de Vestra. Price 25 cents.

Normal College.

The Christian Brothers are about to open a Normal College in the vicinity of Toronto for the training of their own members for this Province. Their subjects are now trained in St. Joseph's Normal Institute, New York.

Cardinal's hats were presented to the Archbishops of Paris, Lyons and Bordeaux on the 11th inst. by President Carnot. The Archbishop of Paris, speaking also for the other two prelates, said their hearts were full of sentiments of concord and patriotism. M. Carnot referred to the zeal the new Cardinals had shown in maintaining peace between the civil and spiritual powers. He eulogized the Archbishop of Paris, especially for the recent eloquent appeal to all men to unite to secure the prosperity of France.

THE MENTAL EPIDEMIC.

TO THE EDITOR—DEAR SIR.—Considering the persistent and vehement attacks of the Mail and Globe on the Jesuits' Indemnity Bill, it is pleasing to note the very slender results thus far obtained. The great bulk of the Protestant people of Ontario are neither moved to frenzy nor appalled at the awful prospect of this country being handed over to the Government of the Pope and the Jesuits. Neither are they very much concerned as to which of the two champions sit most gracefully on the Protestant horse. The zeal with which both journals appear to be animated for the safety of the country and its protection from "three money and wooden shoes" cannot arouse the people to a proper sense of their danger. There is, of course, a certain class of the community who are easily influenced whenever any passionate appeals are made to their prejudices, who will not stop to consider whether such appeals are worthy of attention or whether in reality they are not intended to deceive. Such persons will of course embrace any fanatical movement and only return to their normal condition after they have discovered that they have been deceived. The Ministerial Association (those children of brotherly love) appear to have got control of the Globe and are running it to suit their own purposes. The once great journal seems to be nothing more at present than the mouth piece of clerical cliques who are swayed by a wave of religious fanaticism and irrational bigotry too violent for common sense to check or for prudence to restrain. This cabal of fanatics imagine that they can overthrow the laws and institutions of Quebec, in fact that unless that Province obtains their permission she shall pass no laws to which they or the Orange body shall object. The impudence which prompts such pretensions is too ludicrous for serious consideration and too grotesque even for contempt. The Mail is too long in the business of inciting class against class, and creed against creed, to excite any surprise at its present course, but for the Globe to take up and play the role of demagogue is a matter which thousands have viewed with regret. It may be well for it to remember that it is now but the shadow of its former self, and has only been patronized in a great measure from its past association with the illustrious name of Brown. Its thunders at present are neither alarming nor peculiarly dangerous. Its management is incompetent to seize the proper opportunity to guide the storm, and those who will be led under its banner when the great conflict arrives, will find themselves prisoners in the hands of the enemy. The Orange faction are not such fools as to believe the sincerity of the Globe or its flapping round to catch them in its embrace and conduct their warfare to a satisfactory issue. It is quite honor enough for Orangemen to have governed Ireland for more than one hundred years without aspiring to rule Canada or even any one of its Provinces. No, gentlemen, this thing will not be permitted, nor shall the Presbyterian or Methodist ministers either singly or combined be allowed to run the machine. They are too in temperate for a business of this kind. Their wisest course is to leave the politics and the duties of government to the hands of statesmen who understand such work, whilst they may be of some use to their own people by directing their energy in the only channel through which they can hope to obtain spiritual favor and abundance of graces for the sheep and lambs committed to their care.

WATCHMAN.

The Christian Brothers Going to Renfrew.

Brother Tobias, Provincial of the Christian Brothers for Ontario, was in Renfrew last week, and arranged with Father Rougier and the School Board to send brothers to take charge of the separate school there next January. Negotiations are under way between the Bishop of Pembroke, the School Board and the Christian Brothers, to give the Brothers charge of the Pembroke separate school at an early day.

A Grand Union Picnic.

Will be held in the Park, La Salle (Port Dover Junction) on Dominion day, July 1st. Among the attractions will be speeches by several members of Parliament and other distinguished gentlemen, games and sports, croquet and base ball matches. A brass band will furnish music during the day. The Michigan Central and Grand Trunk Railways will run excursion trains to the picnic.

Sir Wm. Comer Petheram, Chief Justice of the High Court at Calcutta, has become a Catholic. On his recovery from a severe illness he was congratulated by the Bar and he replied: "It was impossible for him by any words to express his feelings of gratitude for the kindness universally shown to him during his illness; and the sympathy received, not alone from members of the legal profession, but from the general public, rendered it impossible to convey in adequate language his grateful appreciation. His heart was too full of gratitude to enable him to say more."

We would draw attention to the card of the London Medical Dispensing Co., in this issue of the CATHOLIC RECORD. Not alone are the medicines carefully selected and guaranteed of the purest quality, but, in addition, Dr. Rouik, an experienced practitioner, is present to give valuable advice in time of need. An institution of this kind was much needed in London, and we trust will be liberally patronized.